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Natalio Fernández Marcos (Instituto de Filología, Madrid)

ON THE BORDERLINE OF TRANSLATION GREEK LEXICOGRAPHY: THE PROPER NAMES

ABSTRACT

This study focuses on the translation of the proper names in the historical books, especially in the Antiochene text of the Septuagint. The translators resorted to different devices: transliteration of the Hebrew name, adaptation to the Greek case endings, substitution by the Greek equivalent, and translation when the name has a transparent meaning. Some examples of the diverse categories are examined in the light of the Hebrew text and the majority text of the Septuagint. In addition some remarks are included on the translation of popular etymologies and puns of the original as well as on the ghost-names produced in the process of translation or in the history of transmission of the biblical text. The author claims that the ghost-names, irrespective of their origin, were incorporated into the target language and were not perceived by the reader as ghost-names. Moreover, some of them gave rise to new meanings, exegesis and commentaries. In a few cases they preserve alternative variants that may go back to a Hebrew text different from the Masoretic one.

Brian Doyle (University of Leuven)

HEAVEN, EARTH, SEA, FIELD AND FOREST: UNNATURAL NATURE IN PS 96

ABSTRACT

The present article examines certain literary/poetological features of Ps 96, especially its use of figurative language in vv.11-12, and endeavours to provide a framework within which this language can be identified, typified and interpreted as metaphorical. The unnatural behaviour of heaven, earth, sea, field and forest serves to identify nature in all its dimensions with humanity, giving her a human voice in the spiralling exuberance that marks the cosmos's response to YHWH's arrival/presence. The poetic environment thus provides the ideal location for speaking about the mystery of the relationship between God and human persons and the equal role of nature in this.

Yehoshua Gitay (University of Cape Town)

THE RHETORIC AND LOGIC OF WISDOM IN THE BOOK OF PROVERBS

ABSTRACT

The present paper seeks to explore the modes of argumentation employed by the scribes of Proverbs regarding the matter of 'following the right way'. In the light of its instructive goal Proverbs seeks to teach the proper behaviour, which is based on three components: practical wisdom, morality and the fear of God. It appears that the scribes do not take for granted that their pupils adopt these three components. Rather the scribes appeal to their pupils to follow their teachings. The paper presents the scribes' ways of teaching.

William H U Anderson (St Stephen's College)

A CRITIQUE OF THE STANDARD INTERPRETATIONS OF THE JOY STATEMENTS IN QOHELETH

ABSTRACT

This article surveys the three main interpretations of the joy statements in Qoheleth: editorial glosses, carpe diem statements and the basis for an essential message of joy in the book of Qoheleth. The purpose of this article is to critically assess the strengths and weaknesses of these standard interpretations. Ultimately it concludes that there are too many indeterminate factors to support any one position; though the literary structure and content of Qoheleth indicate that scepticism is induced by the book – and therefore an ironic interpretation is likely.

Paul A Kruger (University of Stellenbosch)

A COGNITIVE INTERPRETATION OF THE EMOTION OF FEAR IN THE HEBREW BIBLE

ABSTRACT

This contribution interprets the emotion of fear in the Hebrew Bible in terms of a cognitive model of fear suggested by Kövecses (1990). Both the conceptual metonymies (physiological effects and behavioural reactions) and conceptual metaphors constituting the nature of this emotion in the Hebrew Bible are combined to illustrate how it was experienced. With regard to the conceptual metonymies, the following are the most important entailments covered: (1) "physical agitation", (2) "increase in heart rate", (3) "blood leaves face", (4) "hair straightens out", (5) "inability to move, breathe, speak or think", (6) "(involuntary) release of bowels or bladder" and (7) "flight". The conceptualisation of fear in terms of metaphors includes the following: (1) "fear is fluid in a container", (2) "fear is a vicious enemy/opponent", (3) "fear is an illness", (4) "fear is a superior", (5) "fear is a supernatural being" and (6) "fear is a burden".

Jackie A Naudé (University of the Free State)

THE DISTRIBUTION OF INDEPENDENT PERSONAL PRONOUNS IN QUMRAN HEBREW

ABSTRACT

In this paper the main lines of a syntactic account of the distribution of independent personal pronouns in Qumran Hebrew are developed within a minimalist framework. The proposed analysis relies crucially on the operations of a structure building mechanism. Traditionally, these pronouns have been associated solely with the structural subject position. In this paper, however, it is argued that independent personal pronouns can also be utilised as empty pronominal subjects; subject topics; dislocated constituents and resumptives; markers for specificational verbless clauses; and in quantification structures.

Ernst R Wendland (University of Stellenbosch)

**"MAY THE WHOLE WORLD *HUSH* IN HIS
PRESENCE!" (HABAKKUK 2:20B):
COMMUNICATING ASPECTS OF THE RHETORIC OF
AN ANCIENT BIBLICAL TEXT TODAY**

ABSTRACT

In this article the author looks at Bible translation from a more practical, rather than a theoretical, perspective. He focuses on the problem of how best to convey some of the crucial structural and rhetorical features of the biblical text through its translation today. This is very much a contextualising process that must pay sufficient attention to both the contemporary setting of communication and also the particular needs, limitations, and desires of the target language community. Three general techniques for achieving this objective are considered in greater detail: the use of appropriate textual markers in the translation itself, employing a functionally equivalent vernacular mode (genre) of composition, and adopting a more listener-friendly, oral-aural medium of transmission, including a restructuring of the printed format. This discussion is exemplified with reference to some of the prominent rhetorical features of the book of Habakkuk, especially the prophet's psalm of chapter three. The author suggests that the use of one or more of these meaning oriented translational strategies can help to convey a greater measure of the dynamic impact and aesthetic appeal of the various literary texts of Scripture in situations where the preparation of such a rendering is both possible and appropriate.

BOOK REVIEWS

Nehmé, L (ed.) 1999. *Guerre et conquête dans le Proche-Orient ancien*. Actes de la table ronde du 14 novembre 1998 organisée par l'URA 1062 "Études Sémitiques". (Antiquités Sémitiques IV). Paris: J Maisonneuve. pp. 176. ISBN 2-7200-1123-1. Price: FF 240.

This publication is of the same format as Antiquités Sémitiques III on the concept of time in the ancient Near East (ANE) reviewed in *JNSL* 26/1(2000); 196-200. It consists of a list of abbreviations, an introduction by L Nehmé, a preamble by J Teixidor, followed by 11 contributions in French on war and conquest in the ANE, and at the end 7 plates.

In the Introduction Nehmé holds that war, its reasons, operations and consequences is a topic of such vast scope that it is impossible to encompass all the aspects in a single study. The conflict between Assyria, the belligerent empire on the plain, and Urartu, the empire in the mountains (13th–8th century BC) ended indecisively. Other belligerent nations were the Hittites in and around the Anatolian peninsula (c. 16th–13th century BC) and the Romans around the Mediterranean by the turn of the Common Era. In the 7th century AD Arab tribes, the founders of Islam, conquered a vast area stretching from Spain in the West, over North Africa to the frontiers of India. At the other extreme, the literature of Ugarit, a city-state in Northern Syria, gives no evidence of an ideology of expansion. Ugarit pragmatically preferred a policy of alliance rather than utilising military force to protect her vital commerce and ended as a Hittite vassal.

Besides wars of conquest, Nehmé distinguishes five other types of war and points out that this study deals with the following aspects of war and conquest in the ANE: the reasons, preparation, army and arms, strategy, immediate consequences and finally the political, economic and social consequences. A recurrent theme in the contributions is the role of the deities who accompanied and protected the belligerents.

J. Teixidor, in the Preamble, asserts that throughout the history of the ANE the two words "war" and "conquest" formed a sort of inseparable syntagma. To these two notions a third may be added, namely "treaty", with the gods as guarantors, which gave the former two their true meaning, but often ushered in a new cycle of wars and conquests.

D. Valbelle begins the volume with "Conception and expression of war in Egyptian literature" under seven subtitles of which the first three are: (1) Civil war, war of liberation and war of conquest; (2) the most ancient allusions known to conflicts: from the representation of conflict to the commemoration of victory; (3) literary texts and historical texts: private biographies, royal chronicles and commemorations of victories (three categories). Note that the distinction between historical texts (royal and private) and literary fiction on the same themes is often

slight; see e.g. the Story of Sinuhe (Middle Kingdom) and the "Capture of Joppa", a fiction inspired by the campaigns of Tuthmoses III.

P Bordreuil answers the question: "The army of Ugarit in the 13th century: to do what?" The focus is on the 13th century BC because texts from that period are better preserved than those of the 12th century (end of the kingdom), and a new geopolitical equilibrium resulted from the undecided battle at Qadesh (c. 1275 BC) between Egypt and Hatti which placed Ugarit in the southern sphere of influence of Hatti. Many texts, however, are undatable and the alphabetical writing is confusing for the historian. Bordreuil cites the excellent study on the army of Ugarit by JP Vita, *El ejército de Ugarit* (1995) soon to be reviewed in *JNSL*. Bordreuil's study ratifies the existing evidence on Ugarit's military force, which was indispensable to protect her commerce. Blessed by the gods, her wealth was coveted both inside and outside the kingdom. However, the army of Ugarit strangely did not figure in the oldest international treaty preserved (RS 19. 68), namely that between Niqmaddu II of Ugarit and Aziru of Amurru (c. 1360 BC), although the Hittite king Shuppiluliuma was aware of the military strength of Ugarit (R 17. 132).

E Masson analyses "The conquering spirit of the Hittites" and commences by citing a salute to the Hittite king, queen and troops found in an archaic Hittite ritual text, dating back to the foundation of the kingdom. An ideology with three functions, characteristic of the Indo-European peoples, is presented here, namely warriors in spirit, conquerers in aspiration and pragmatists in life. Yet this warlike spirit can already be detected in the Nesites, their direct ancestors who, in the time of the Assyrian colonies in Anatolia (20th – 18th century BC), created mighty city-states (Kanes, Nesh). Early Hittite documents shed much light on the spirit of the founder king Hattusili I. The Hittites' close association in peace and war with their gods, especially the Storm god, contributed to their warlike and conquering spirit.

M Salvini focuses on "Assyria-Urartu: wars without conquests" (see the map, p. 60 and plates III-VII, pp 171-175). The armed conflict between Assyria on the plain and Urartu in the mountains was a constant historical event since the time of Middle Assyria (13th century) to the 8th campaign of Sargon in 714 BC. The fundamental aim of the Assyrian campaigns, launched by Salmanassar I and Tukulti-Ninurta I, was raid and plunder.

Despite the claims of the Assyrian kings one cannot really speak of conquests, which imply annexation, as the Urartian mountainous territories were never included in the Assyrian system of provinces.

A certain category of texts of Tiglathpileser, related to the victory of the Assyrians, is defined by H Tadmor as *Summary texts* (i.e. "recapitulatory texts"), certainly propagandistic exaggerations, but also a fusion of different expeditionary accounts. Thus, rather than being *accounts* of campaigns, they represent a literary *topos*.

F Israel, in "The conquest of Canaan: observations of a philologist", points out that in recent studies of the history of the people of Israel specialists rarely allude to the contribution of Northwest Semitic philology. She sets out to find a solution for the crucial problem of the linguistic history of the region and asks whether Hebrew in Palestine was an indigenous language or imported. The first linguistic manifestations of a Canaanite type (eight characteristics are discerned) confirm the definition in Is 19:18 that the language of Canaan and Hebrew were the same. The conclusion is drawn that Hebrew was an indigenous language of Palestine, which had not been conquered by a group from outside.

A Lemaire in "The *ḥērem* in the Northwest Semitic world" holds that in a study of war and conquest in the ANE the problem of *ḥērem* is unavoidable. *HAL*: 340 renders חָרַם with *Ban, Gebanntes, Bangut*. Although *ḥērem* is often presented as the archetype of the practice of war in the ANE with all its intolerance and cruelty, it is only attested in the Bible and the Moabite Mesha Inscription. We have to add, however, the pre-Islamic inscription, discussed by F Bron, pp. 144-145. Lemaire determines the semantic field of the root *ḥrm* and concludes that it may be applied in very different contexts. Then follows an investigation of the actual practice of martial *ḥērem* (massacre of inhabitants of a city which was dedicated to the god Kamosh) in the Mesha Inscription, a concrete example of the Northwest Semitic practice of *ḥērem*. A survey of the biblical evidence reveals that martial *ḥērem* could be applied totally, but was more often more limited (according to Deuteronomy). In conclusion Lemaire brings six aspects of martial *ḥērem* to the fore.

M Sznycer examines "Terminology of war and conquest in West Semitic epigraphy". Normally only the more durable writings on metal and stone have been preserved, not those on "soft" material. Such documents, originating from different West Semitic city-states dating from the first millennium BC (Phoenician, Punic, Aramaic, Moabite, etc.), written in linear alphabetic script and confirmed by the Ugaritic alphabetic cuneiform texts on baked clay tablets, offer a rich variety of military and diplomatic information: wars and battles, chariots, weaponry, infantry and navy. Some terms are Akkadian, while others are good West Semitic. Sznycer then discusses three inscriptions, namely the propagandistic stela of the Moabite king Mesha (c. 840 BC), another stela with an Aramaic inscription of King Zakkur, found near Aleppo in Syria and which celebrated a military victory, and a Phoenician royal inscription from Kition in Cyprus which deals with a military combat (c. 392 BC).

A Sérandour in "Remarks on the connections between war and religion in the Biblical texts of the Persian and Hellenistic times" adds a new dimension to the present discussion. The argument can be presented as follows: Land of YHWH ? war of YHWH ? day of YHWH ? cult of YHWH.

Military accounts in the books of Ezra and Nehemiah help us to understand what was really at stake when the latest stratum of the Hebrew Bible were edited as well as the mentality and religious doctrine peculiar to the new-born Jerusalem. The religious

conception that war is sacred reflects Iranian influence as initiated by the Achaemenid kings and had a particular effect on a religion such as Judaism. The exposition of the interpretation of the editor of the Hebrew version of the famous edict of Cyprus (Ezra 1:2-4) is of particular interest as well as the reinterpretation of the "Day of YHWH".

D Briquel in "Rome, a conquering republic" highlights the following aspects of war and conquest: (1) There were several reasons for the continuous wars (defensive, ambition, greed, support for allies); (2) the superiority of Roman manpower; (3) recruitment of soldiers, service, pride in fighting for Rome, material profit as a result of victories, influence of the class struggle; (4) the Roman mentality, characterised by ritualism and formalism as expressed in the declaration of war and warfare; (5) the role of the gods in warfare; (6) the conquest of the East and long campaigns changed the concept of *civis*, "citizen", and *miles*, "soldier", which meant impoverishment for the common citizen; (7) formation of a professional army, no longer soldiers of Rome but of their general; (8) *pax Romana* and *imperium Romanum*.

F Bron in "War and conquest in pre-Islamic Yemen" often finds relevant evidence in South Arabian inscriptions. (1) The first text, a long commemorative inscription (RÉS 3945) in which Karib'il Watar enumerated the high points of his reign, probably dates from the time of the Assyrian king Sennacherib (between 689 and 681 BC). Two parallels with the Mesha Inscription are discussed, namely the manner in which the Sabean state was designated and the practice of *ḥērem*. (2) Seven centuries later a group of dedicatory inscriptions from the temple of the god Almaqah in Marib offers abundant information. (3) An inscription from wadi 'Abadan, discovered in 1976 and published in 1994 dates from 360 AD and glorifies a certain family. After describing widespread warfare in the Arabian peninsula, the text enumerates work of construction.

J Chabbi with "From tribal war to the *Jihad*" concludes the volume with a discussion of a very important concept, not only for Muslims but also for the whole civilised world. I refer to the present tension around the violent practice of *jihad* from which peaceful Muslims dissociate themselves.

Both the representations of *jihad* as "holy war" and "Muslim wars" to promote Islam pose problems. According to Chabbi the hypothesis of a "Muslim revolution" which brutally swept away its past and its milieu since its origin – as God led man from "darkness to light", according to a Koranic image which later very often became hackneyed – should deliberately be challenged. *Jihad* understood as "holy war" in the usual tradition (so also by H Wehr, *Arabisches Wörterbuch für die Schriftsprache der Gegenwart* 1958:129 sv *ḡihād Kampf; heiliger Krieg [gegen die Ungläubigen als relig. Pflicht]*) implies brutal expansion outside the traditional frontiers of the Arab tribes, which is totally improbable and completely unrealistic. But who was responsible for the vast expansion of Islam and what was the motivation? Acceptance by a tribe was essential in conversion in early Islam.

What then is the real meaning of *jihad*? The notion is certainly Koranic, but it does not have the meaning of "physical and material engagement" as is evident from the Mekkan Koranic sense of the root DJHD: no specific engagement for the cause of Mohammed. The sense was still very general: "to try one's best, to achieve one's object, whether good or bad (cf. Wehr, p. 128 sv *ǧahada*). It was only in the Abbasid society nearly two centuries after the beginning of Islam, when the religion became normative and supplied symbolical references, that the ideology of *jihad* was formed.

With all its valuable information and stimulating insights this volume can be recommended strongly to those interested in this field.

L M Muntingh
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