

# JOURNAL OF NORTHWEST SEMITIC LANGUAGES

VOLUME 28/1

2002

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The *Journal of Northwest Semitic Languages*  
(ISSN 0259-0131) is published half-yearly

JNSL is an accredited South African journal listed in the *International Bibliography of Social Sciences*. It publishes peer reviewed research articles on the Ancient Near East. As part of the *peer review policy* all contributions are refereed before publication by scholars who are recognised as experts in the particular field of study.

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*Cécile Dogniez (CNRS, Paris IV-Sorbonne)*

**THE GREEK RENDERINGS OF HEBREW IDIOMATIC  
EXPRESSIONS AND THEIR TREATMENT IN THE  
SEPTUAGINT LEXICA**

**ABSTRACT**

*Written mostly in vernacular koine Greek, the Septuagint is more and more studied as a Greek text in its own, and not necessarily as a translated text. This contribution concerns the literal Greek renderings of Hebrew idiomatic expressions which clearly manifest the influence of Hebrew. It deals with such lexical unities which reveal at the same time all the flavour of the original and the flexibility or inflexibility of the Greek language. The question is in what measure and in what way the definitions of the meanings of such expressions in the LXX lexica have to take account of their semitic character?*

*Gerrit van Steenberg (University of Stellenbosch)*

**COMPONENTIAL ANALYSIS OF MEANING AND  
COGNITIVE LINGUISTICS: SOME PROSPECTS FOR  
BIBLICAL HEBREW LEXICOLOGY**

**ABSTRACT**

*In this article the author develops a theoretical framework for the application of componential analysis of meaning (CA). After a brief overview of the "classic" version of CA, a broader theoretical approach based on cognitive linguistics is proposed in which CA functions as a heuristic tool for the lexicographic description of specific Hebrew lexical items that belong to the domain of negative moral behaviour. The tool of CA can play a crucial role in cross-cultural communication, describing and analyzing the features that have a bearing on our understanding of reality. It can serve for both linguistic as well as psychological and anthropological input. This makes CA relevant beyond its traditional structuralist linguistic constraints. The paper provides the theoretical background to underpin this last statement and draws mainly on insights from cognitive linguistics in this discussion, particularly in the fields of categorization and the concepts of "schema" and "frame".*

*Jan H Kroeze (University of Pretoria)*

# **THE HOF'AL IN BIBLICAL HEBREW: SIMPLE PASSIVES, SINGLE PASSIVES AND DOUBLE PASSIVES – AND REFLEXIVES?**

## *ABSTRACT*

*Some hof'al verbs may be semantically related as simple passives to non-causative transitive active qal or hif'il verbs of the same root. If the hif'il is the causative of the qal or nif'al, the hof'al is a causative passive. Causative verbs have two semantic units, the causative part and the basic verbal concept. The causative part of a hif'il verb can always have a direct object. Therefore the causative equivalent of an intransitive qal verb is always transitive and can be transformed into a passive. The causative idea becomes passive, but the verbal idea stays intransitive active. This is a single passive. The causative (hif'il) equivalent of transitive qal verbs can be doubly transitive. One direct object is the complement of the causative part and the other is the complement of the verbal part. In the passive transformation the causative part may become passive while the verbal part remains active and transitive. The object of the causative part becomes the subject and the object of the verbal part remains a nominal complement. This is also a single passive. Double passives occur if both the causative and verbal parts of a hif'il verb become passive. The object of the verbal part becomes the subject of the hof'al verb while the object of the causative part is omitted or expressed by a preposition phrase. By checking all occurrences of hof'al verbs the different possibilities of simple, single and double passives are researched, as well as a few occasional reflexive possibilities.*

*Cornelius G den Hertog (Malden)*

## **THE CONTRIBUTION OF THE DAUGHTER TRANSLATIONS TO THE LEXICOGRAPHY OF THE SEPTUAGINT WITH SPECIAL EMPHASIS ON THE SAHIDIC TRANSLATION OF DEUTERONOMY 1-10**

## *ABSTRACT*

*Daughter translations of the Greek translation of the Old Testament (Septuagint) tend to interpret the text they are translating and thereby show us how their authors understood particular Greek words and constructions. The tendency towards clarification is especially obvious as far as clause connectors are concerned. In this paper the Sahidic translation of Deut 1-10 is focused upon. Several examples are discussed: interpretative translations of the conjunction καὶ (3.1); a particular*

*feature in the field of historical geography (3.2); ungrammatical use of the Greek word πολμιστής (3.3); differentiation between similar words / expressions in Greek (οἶκος / οἰκία [3.4] and ἀκούειν + gen. / acc. [3.5]); different meanings of one Greek word (ἀργύριον [3.6]). In some, though not all, cases the Sahidic translation may be of help for the lexicographer of the Septuagint.*

*R Timothy McLay (St. Stephen's University, Canada)*

## **BEYOND TEXTUAL CRITICISM: THE USE OF THE SEPTUAGINT IN NT RESEARCH**

### **ABSTRACT**

*Nowadays the DSS (Dead Sea Scrolls) seem to have cast a spell on our attention when it comes to understanding the background of the NT while the study of the Jewish Scriptures that were available in Greek, which we now refer collectively to as the LXX, remain largely abandoned and ignored. How much more can be discovered about the imprint of the Greek Jewish Scriptures on the NT? After examining the external evidence for the existence of a Hebrew canon in the first century and the use of the Jewish Scriptures by the NT writers, the author argues that the Greek Jewish Scriptures were read and interpreted as Scripture in the early church at the time when the books that would later become the NT canon were written. The citations of the Greek Jewish Scriptures in Heb 12:26; Matt 24:30 and 1 Cor 2:16 are examined in order to illustrate the way in which the theology expressed in the NT was influenced by the Greek Jewish Scriptures.*

*Christo H J van der Merwe (University of Stellenbosch)*

# **THE BIBLE AND HYPERTEXT TECHNOLOGY: CHALLENGES FOR MAXIMIZING THE USE OF A NEW TYPE OF TECHNOLOGY IN BIBLICAL STUDIES**

## *ABSTRACT*

*Recent advances in the study of language, language use and comprehension have given us much insight into the complexities of human communication. If Biblical exegesis is regarded as the recording of the processes of reading of the Biblical text from various points of view (a specific type of communication), it can be informed by empirical research into the comprehension of texts. It is therefore reasonable to argue that a model for structuring a hypertext Bible or Bible commentary that has been developed in the light of these insights certainly has a better chance of maximizing the implementation of hypertext technology to serve the needs of Biblical scholars than one that did not take these considerations into account. If Biblical scholars want to maximize the use of hypertext technology in order to take charge of their communicative environment, they have to inform themselves about (1) recent developments in communication theory and linguistics, (2) Biblical exegesis and psycholinguistic studies on the comprehension of texts, as well as (3) the basic tenets of hypertext.*

*Johann Cook (University of Stellenbosch)*

## **LES PROVERBS – LA BIBLE D'ALEXANDRIE REVIEW ARTICLE**

## *ABSTRACT*

*The Septuagint of Proverbs is currently undergoing extensive analyses after being neglected for many decades. In addition to the projects of the IOSCS, which include the NETS translation and an exegetical commentary, there is a commentary series by Brill. The book under review, by D'Hamonville, is the 17th in the important series *La Bible D'Alexandrie*. There are correspondences as well as differences between the various projects. A prominent difference is the fact that the last mentioned project concentrates not on the Old Greek, but also takes account of the reception of the Septuagint in patristic circles. In this review article the author engages in a dialogue with D'Hamonville on a number of issues. Unfortunately his own research on LXX Proverbs has not been taken account of in detail. Most of his results were published before the book under review appeared. Many of the findings of D'Hamonville underscore his own position. Most notable is the eminence given to the remarkable*

*freedom of the translator. These issues, as well as others, are discussed by the reviewer.*



## BOOK REVIEWS

Knoppers, G N & McConville, J G (eds) 2000. *Reconsidering Israel and Judah: recent studies on the Deuteronomistic History* (Sources for biblical and theological study 8). Winona Lake: Eisenbrauns. pp. ix + 650. ISBN 1-57506-037-X.

Das anzuzeigende Buch ist der neueste Band einer nützlichen Reihe, die zentrale Gebiete der alttestamentlichen Exegese durch Sammlungen repräsentativer Aufsätze erschließt. Dabei ist das Verhältnis von Titel und tatsächlich gebotenem Inhalt erläuterungsbedürftig. Der Name der Reihe lässt zwar eine thematische Streuung über die gesamte Theologie erwarten, doch wie das "Series Preface" des Gesamtherausgebers David W. Baker erklärt, sind allein atl. Themen vorgesehen. Im vorliegenden Fall ist ferner die Überschrift "recent studies" recht weit zu fassen, denn das Buch beginnt mit dem Kapitel "Die theologischen Leitgedanken" aus Martin Noths Klassiker "Überlieferungsgeschichtliche Studien" von 1943; weitere Artikel, deren Alter an ein halbes Jahrhundert heranreicht, sind die von Hans-Joachim Kraus ("Gilgal: Ein Beitrag zur Kulturgeschichte Israels", 1951), Siegfried Herrmann ("Die Königsnovelle in Ägypten und in Israel", 1953/54) und Otto Plöger ("Reden und Gebete im deuteronomistischen und chronistischen Geschichtswerk", 1957).

Auswahl und Präsentation der Beiträge orientieren sich an der Bestimmung der Reihe, die sich vorwiegend an Studierende und erst in zweiter Linie an Fachleute wendet. Deshalb wird der Band durch eine Einführung eröffnet, wo Gary N. Knoppers die folgenden Aufsätze knapp vorstellt und forschungsgeschichtlich einordnet; dazu treten nochmals ausführliche Einleitungen am Beginn der einzelnen Artikel. Sämtliche Beiträge sind, sofern nicht in Englisch erschienen, in diese Sprache übersetzt; dasselbe gilt für fremdsprachliche (auch hebräische, griechische usw.) Zitate. Mitunter sind in doppelten Klammern Erläuterungen von Fachtermini o. ä. beigelegt.

Es war nicht die Absicht der Herausgeber, einen Überblick über die neueste Forschung zum DtrG zu verschaffen, sondern Exempel für Forschungsansätze und Fragestellungen an die Hand zu geben. Die repräsentative Natur der Kollektion bedingt, dass auch ältere Arbeiten berücksichtigt wurden; neben den obigen Beispielen etwa die Untersuchungen von Frank Moore Cross ("The themes of the Book of Kings and the structure of the Deuteronomistic History", erstmals 1968) und Rudolf Smend ("Das Gesetz und die Völker: Ein Beitrag zur deuteronomistischen Redaktionsgeschichte", 1971), die die beiden Hauptrichtungen der neueren Debatte um das Wachstum des DtrG grundgelegt haben. Daneben finden sich Analysen mit ziemlich technischem Charakter wie jene von Julio Trebolle Barrera ("Redaction, recension, and midrash in the Books of Kings") und Norbert Lohfink ("Welches Orakel gab den Davididen Dauer? Ein Textproblem in 2 Kön 8,19 und das Funktionieren der dynastischen Orakel im deuteronomistischen Geschichtswerk"), deren textkritische Argumentation besonders breite Vorkenntnisse seitens der Leserschaft verlangt. Im Streben nach Ausgewogenheit schließen die Herausgeber mit Recht auch Außenseiterpositionen ein, von denen kaum zu erwarten ist, dass sie eine größere

Anhängerschaft gewinnen werden, die aber immerhin den Finger auf wenig beachtete Probleme legen. Beispiele sind etwa die Arbeiten von André Lemaire ("Vers l'histoire de la rédaction des Livres des Rois"), der ein allmähliches Anschwellen des DtrG von einer Erstausgabe aus der Zeit Joschafats (ca. 850 v. Chr.!) postuliert, die auch noch hauptsächlich als Schulbuch zur Ausbildung des Beamten Nachwuchses gedient haben soll, oder von Alexander Rofé, ("Ephraimite versus Deuteronomistic History"), der die antimonarchischen Traditionen in Jos 24 – 1 Sam 12\* auf ein älteres Geschichtswerk aus dem Nordreich zurückführt. Neben entstehungsgeschichtlichen Fragen kommen auch theologische und literarische Probleme zur Geltung.

Selbstverständlich trägt eine solche Auswahl immer den Stempel persönlicher Vorlieben und muss daher strittig bleiben. Die Herausgeber wollten wohl auch vermeiden, denselben Autor mehr als einmal zu Wort kommen zu lassen. Für ein Kompendium zur neueren Forschung zum DtrG hätte ich mir beispielsweise folgende Arbeiten gewünscht: Helga Weippert, Die "deuteronomistischen" Beurteilungen der Könige von Israel und Juda und das Problem der Redaktion der Königsbücher", *Bib* 53 (1972) 301-339 (vorausgesetzt in dem oben erwähnten Artikel Lemaire's); Gottfried Vanoni, "Beobachtungen zur deuteronomistischen Terminologie in 2 Kön. 23,25-25,30", in: N. Lohfink (ed.), *Das Deuteronomium: Entstehung, Gestalt und Botschaft* (BETL 68), Leuven: Peeters 1985, 357-362 (vorausgesetzt in dem Artikel Lohfink's); sowie Baruch Halpern & D. S. Vanderhooft, "The editions of Kings in the 7<sup>th</sup>-6<sup>th</sup> centuries B. C. E.", *HUCA* 62 (1991) 179-244. Aber dies wäre eine ebenso persönliche Selektion, obendrein mit redaktionsgeschichtlicher Schlagseite für das so genannte "Blockmodell". Man kann daher die getroffene Auswahl nur geglückt nennen und die angelsächsischen Exegeten beneiden, dass bei ihnen der Markt für theologische Literatur groß genug ist, solche Sammelbände zu konzipieren und in wirtschaftlich tragfähigen Auflagen zu verbreiten.

Hermann-Josef Stipp  
Johannes Gutenberg-Universität Mainz,  
Fachbereich Katholische Theologie

Goldman, Y & Uehlinger, C (eds) 2001. *La double transmission du texte biblique. Etudes d'histoire du texte offertes en hommage à Adrian Schenker* (Orbis Biblicus et Orientalis 179). Fribourg/Göttingen: Universitätsverlag Freiburg/Vandenhoeck & Ruprecht. pp. XXVI + 114. ISBN 3-525-53993-2.

This 179th volume of OBO is edited by two colleagues from the Biblical Institute of the University of Fribourg, Switzerland. It is offered as a tribute to Adrian Schenker for the excellent textual research that he has executed over the past three decades, on the occasion of his 60th birthday. It is not your traditional *Festschrift* – but then Schenker is not your traditional academic. He has been involved in what could be defined as a double academic mission. On the one hand, the textual criticism and the textual history of the Old Testament respectively, and, on the other hand, biblical

theology. The title chosen by the editors therefore is suitable. The publication is also rather unique in that it contains five contributions by specialists from various confessional and academic backgrounds. The relationship between these articles is that they all deal with the Septuagint in one way or another. Schenker himself also contributes with an insightful article on God as originator of world religions. As a postscript the impressive bibliography of Schenker is added.

After the *avant-propos* of the editors, the doyen of Septuagint studies, Madame Harl from the Sorbonne deals with the series *La Bible d'Alexandrie* – the series initiated by her in the early eighties of the previous century and that has progressed tremendously – in the light of the contemporary debate concerning the Septuagint (*La Bible d'Alexandrie dans les débats actuels sur la Septante*).

She gives a clear perspective of her view of this series by engaging into a debate with some of the other major international Septuagint projects. She commences with the NETS (the New English translation of the Septuagint)-project. She interprets the position of Albert Pietersma, one of the prominent figures in the NETS project, as though he would not be in favour of studying the Septuagint 'pour elle-même' (p. 11), for *its own sake*. I am not sure whether this is a correct interpretation. It is true that Pietersma is a propounder of the interlinear model in which the Hebrew is certainly taken serious. However, the Greek still takes pride of place. The methodology proposed by him (cf. his paradigmatic contribution to the Proceedings of AIBI-6, 2002 edited by Cook) is developed in order to assist translators not to be too subjective in their translation. In any case in the wider context of Septuagint studies I think one could see the Toronto school as one of the centra where the LXX is studied *an sich*. I have also expressed criticism against the inclusion of the New Revised Standard Version as one of the equations that needs to be taken into account by NETS translators (proceedings of AIBI-5, 1998). As a matter of fact the interlinear model does not work as well for LXX Proverbs, for which I am responsible. It is nevertheless a useful frame from which to depart in translational activity.

She also discusses other approaches to the Septuagint, inter alia, the so-called *translator-scribe model* followed by Arie van der Kooij. According to van der Kooij the Greek translations were made by experts, by competent scribes. I am not sure whether this model will work for the whole of the Septuagint, however, for the more interpretative books, such as Isaiah and Proverbs it certainly is helpful. In the review article that is included in this volume I agree with D'Hamonville that the person responsible for Proverbs was a competent Jewish thinker (Cook 2002:95) and not just a literalistic renderer.

A second important issue Madame Harl addresses concerns the nature of the language that has been used to render the Hebrew. She has a balanced view in this regard. She demonstrates that the meaning of the words used in the LXX are not exclusively to be found in the Hebrew, neither solely in the koine Greek, and also not just in the later New Testament. With applicable examples she indicates how one should go about working contextually.

A third important point she discusses is the issue of linguistics and theology in the Septuagint and the New Testament. She expresses criticism against the view of Hengel as found in the collection *Die Septuaginta zwischen Judentum und Christentum* (Tübingen, 1994). According to her the term "entre" is ambiguous. Again I have some reservations. After reviewing the volume by D'Hamonville I had the suspicion that this project has a rather ambivalent approach towards the Septuagint which could perhaps be derived from Harl's position. On the one hand, it accepts the Jewish nature of the individual books, but, on the other hand, at least as far as the notes are concerned, more attention is paid to the later reception of the Septuagint. I therefore demonstrated in my review article that D'Hamonville is seemingly forced by the focus of the project to practically discard earlier rabbinic traditions which I think is restrictive. By this I am of course not stating that the NT is not important for the understanding of the Septuagint and *vice versa*. I think both aspects should receive equal attention, that is if one is indeed interested in the reception of the Septuagint. On the issue of the relation between original and translation I found the suggestion by Hanhart (in the collection by Hengel mentioned above) of *Urbild* and *Abbild* useful.

Martin Rösel is one of a new generation of Septuagint scholars who does not concentrate on the smaller picture, but who endeavours to determine the "theological" value of the LXX. In this regard he has developed a sound methodology. He takes seriously the translation technique followed by a specific translator: "Eine Charakterisierung der Übersetzungstechnik einer Version muss also vor aller textkritischen Auswertung stehen" (p. 28). The book Numbers in the LXX is not one of the most freely rendered and consequently one would not expect too many interpretations. Rösel does nevertheless succeed in interpreting the characteristic approach of this translator "theologically". Like Dorival he also finds deliberate harmonizations across the borders of individual books. He, for example, demonstrates that a phrase in Chapter 8:3 has been taken over from Ex 25:37. He also refers to intertextual relations between different books. He draws some conclusions in this regard. Firstly, the harmonizations is an indication that the translator deliberately avoided inconsistencies – see his arguments regarding the anti-anthropomorphisms and God (p. 37-38). Personally I would be more cautious on this specific issue. For one the monograph by Fritsch has been criticised for overstating his case. However, clearly each example should be evaluated on merit. Secondly, these intertextual relations have the implication that there was an order of Septuagint books. In the *Festschrift* for Pietersma I demonstrated that the translator of Proverbs must have had prior knowledge of Ps 110 (111).

The author's treatment of lexemes is also interesting. By making a detailed study of the way specific Hebrew words are rendered he finds some evidence for actualisation in the LXX. Accordingly the elders of Israel are consistently called *πρεσβύτεροι*, whereas the Midianites are defined as *γερουσίαι*. He found the same tendency with regard to what he calls *Fremde Kulte*. According to Rösel the Hebrew noun *מִזְבֵּחַ* as "legitimate" altar is rendered by means of *θυσιαστήριον*. However, for the illegitimate altars the equivalent is *βωμός*. See also Bogaert on page 65.

In the final analysis Rösel has demonstrated convincingly that the translator of Numbers, contrary to what a previous generation of scholars have said, did not intent a mechanical reproduction of his parent text. "Er hat sich darum bemüht, einen eigenständigen Text als Ergebnis seiner Arbeit zu produzieren, der aus sich heraus verständlich war" (p. 39). There can be no doubt that the Septuagint translators were interpreters. I would, nevertheless, plea for caution in this regard. I am of the opinion that Rösel has found too much evidence of Platonic ideas in his work on the LXX of Genesis.

Zipora Talshir, a well-know Israeli scholar, contributed to the much debated story of 3 Kingdoms 12:24a-z: "Literary design - a criterion for originality? A case study: 3 Kgds 12:24a-z; 1 K 11-14". This contribution attests to the essence of the academic task namely to try and search for the truth. Talshir and Schenker differ dramatically in their views of the story, yet she has been invited to do a paper at the symposium to honour Schenker!

The subject matter that is addressed by Talshir and Schenker respectively, is extremely complicated. It is consequently rather difficult within the restrictive borders of this review to contribute towards the discussion. I would, nevertheless, like to refer to some issues of method. I found Talshir's inductive way of arguing rather convincing. It is always safer to let the material speak for itself than superimposing hypotheses on the data. I was also impressed by her paragraph III. "Literary harmony as criterion of originality", especially by the examples she put forward. As a general point of departure it would therefore seem to me that harmonization is no proof of originality. Bringing Josephus into the equation certainly gives much food for thought. In the final analysis it is difficult to make a final choice, so the debate must continue!

One of the most productive and original Septuagintalists, Pierre-Maurice Bogaert had as theme: "Jérémie 17,1-4 TM, oracle contre ou sur Juda propre au texte long, annoncé en 11,7-8.13 TM et en 15,12-14 TM". The research on the textual history of the book(s) of Jeremiah is focussed on the relationship between the Septuagint and Hebrew versions. As is well-known, the shorter Greek version has some corroborating Hebrew evidence at Qumran. This has led to a number of scholars to argue that the Septuagint generally represents a different Hebrew *Vorlage* and that the differences are not the result of, as Rudolph thought, the whims of the translator. Basic to this detailed research is the fact that the translation technique of LXX Jeremiah is on the literal side. One could state, generalising, that Bogaert follows the view that LXX Jeremiah represents a different, shorter, parent text. However, he has also demonstrated, inter alia, in this article, that the process is infinitely more complicated.

The problem with the passage under discussion is that the oracle against idolatry in Judah appears in MT but not in the Old Greek. The views as to what is the cause of this glaring difference are numerous and concern the priority of the longer text (MT) over against the shorter Greek text. A number of scholars hold the opinion that the longer text is the original (Stipp, McKane, Holladay and Carroll). Bogaert, on the contrary, argues that the shorter description without the oracle should receive

chronological priority ("Si j'avais à défendre la thèse de l'antériorité du texte court devant auditoire hostile ou peu préparé, ... p. 59).

As usual, Bogaert brings extraordinary competence to the discussion. He not only uses Greek and Hebrew textual data, but refers to the *Vetus Latina*, the *Peshitta*, the *Tgg*, the Coptic and the later Greek recensions too. His arguments are detailed and his conclusions clear. He does not accept the commonly held view that the omission in the LXX *vis-à-vis* MT is the result of haplography, thus a copying error. He mentions two other possible reasons; either a deliberate omission in the shorter text, or an addition to the longer text. He himself then opts for the first position. He makes a detailed analysis of the Greek texts other than the OG that actually have the addition, compared to OG. He demonstrates that the first translator of Jeremiah employed βωμός for מזבח whereas the later revisor corresponds it with θυσιαστήριον.

Bogaert also endeavours to deal with historical issues. In this regard he discusses the correspondences between 11:7-8 & 13 and 17:1 & 2. According to the short text Jeremiah only confronts his contemporaries, the inhabitants of Judah and Jerusalem. Accordingly the long text has a reference to their forbears coming from Egypt. His final conclusion is that the longer text is a much later adaptation, "la relecture du chapitre 11, avec l'addition des vv. 7-8 et des autels à la Honte au v. 13". He finally places the adaptation in the aftermath of the oppressive rule of Antiochus Epiphanes IV which is also the date he proposes for the longer text of Ezekiel.

This suggestion of redactional activity in this period is interesting. I actually hold the view that the book of Proverbs was translated at approximately this time and that it was instigated by some sort of "polémique culturelle" (p. 73). This issue clearly needs to be researched more exhaustively.

The final article in the book is by Philippe Lefebvre who ingeniously demonstrates nuanced relations in the various texts between Absalom, Isaac and Jesus.

Adrian Schenker is an able and multi-talented person. He, inter alia, became the logical successor of Dominique Barthélemy who passed away earlier this year. Schenker turned 60 in 1999, however, this has not prevented him from continuing his brilliant and ground-breaking research. At the latest conference of the IOSCS held in Basel 2001 he was the chairman of a special session concerning the texts of the Old Testament. As usual, he brought novel perspectives to the congress.

Johann Cook  
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