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*Michael B Dick (Loudonville)*

## **THE POETICS OF THE BOOK OF OBADIAH**

### **ABSTRACT**

*Several recent studies in Hebrew poetry can further our understanding of the poetics of the Book of Obadiah. Chief among such works are the works of J P Fokkelman on Hebrew prosody and literary structure. These books especially help divide Obadiah into increasingly larger units of colon, verse, strophe and stanza. Obadiah's poetics exhibit a sophistication that belies its size. The book also demonstrates R Alter's observation of how prophetic poetry breaks the bonds of its own distinct time period to become almost mythic in scope. This ability is not unrelated to its role in the Jewish and Christian canons.*

*J S du Toit & J A Naudé (University of the Free State)*

## **LOST IN TRANSLATION: DESIGNATION, IDENTIFICATION AND CLASSIFICATION OF FLORA IN TRANSLATED BIBLICAL HEBREW TEXTS**

### **ABSTRACT**

*This article is embedded in the notions of postcolonial translation studies and adheres to the view that translations were created in colonial times to benefit the culture of the coloniser at the expense of the culture of the colonised. The objective of this contribution is to indicate by means of a translation critical analysis of Biblical Hebrew tree terminology in their source texts, to what extent translation equivalents are dominated by the Western target/recipient culture of nineteenth and early twentieth century thought. Seven translation strategies were identified from sets of translations to determine the strategies of cultural transmission: how cultural knowledge is controlled, shaped and construed within translations.*

*Heinz-Dieter Neef (Tübingen)*

## **MENSCHLICHE HYBRIS UND GÖTTLICHE MACHT. DAN 4 LXX UND DAN 4 TH IM VERGLEICH**

### **ABSTRACT**

*Die Studie vergleicht die Septuaginta-Fassung von Dan 4 mit derjenigen von Theodotion und benennt Unterschiede und Gemeinsamkeiten. Dabei zeigt sich ein ähnlicher Grundaufbau in beiden Fassungen. Von daher wird die These aufgestellt, dass beide auf einer gemeinsamen Erzählung fußen, die sie sehr frei mit eigenen Akzenten erweitert haben. Es ist allerdings nicht möglich, diese zugrunde liegende Erzählung zu rekonstruieren, da LXX und Th sie sehr eigenständig neu herausgegeben haben. Es ist nicht auszuschließen, dass diese Erzählung in mehreren Versionen mündlich oder schriftlich überliefert wurde. Deshalb sollte die Theodotion-Fassung nicht als Revision von LXX angesehen werden. Der wesentliche Unterschied zwischen LXX und Th besteht in der Festlegung der Schuld des Königs. Nach LXX liegt seine Schuld in der Verwüstung des Hauses des lebendigen Gottes (V.19), nach Th ist es seine Hybris, die ihn scheitern lässt (V.26f). LXX und Th weichen inhaltlich nicht wesentlich voneinander ab.*

*H J M van Deventer (North-West University: Vanderbijl Park Campus)*

## **TESTING-TESTING, DO WE HAVE A TRANSLATED TEXT IN DANIEL 1 AND DANIEL 7?**

### **ABSTRACT**

*One of the persistent problems related to the study of the book of Daniel in the Hebrew Bible is explaining the fact that the book is written in two languages, viz. Hebrew (1:1-2:4a; 8:1-12:13) and Aramaic (2:4b-7:28). This problem is intensified by another peculiarity: over and above the two languages, two literary types can also be distinguished in the book. The first six chapters of the book of Daniel (1:1-6:29) contain narratives (court tales) and the last six chapters (7:1-12:13) contain what have been labelled as visions. Thus, the language division is dissimilar to the division based on literary type. This gave rise to the hypothesis that Daniel 1 and/or Daniel 7 might be translated texts. However, no conclusive grounds for proving such a hypothesis have been presented. On the basis of developments in modern translation studies and especially the identification of certain “universals of translation” this*

*paper again looks at the issue of whether Daniel 1 and/or Daniel 7 could be viewed as translated texts. In this case a specific “universal of translation” is tested in relation to Daniel 1 and Daniel 7 in order to determine to what extent these texts exhibit the features pertaining to translated texts. This endeavour is aided by the fact that other translations of these texts (e.g. the Old Greek) can serve as control mechanisms for deductions in this regard.*

*A Lamprecht (North-West University: Potchefstroom Campus)*

## **THE SETTING OF THE MAKKEPH IN AN IDEA-CLUSTER: ON HOMONYMY AND METONYMY**

### **ABSTRACT**

*Traditionally, the status constructus conjunction in Biblical Hebrew (BH) functions morphologically as a marker of “genitive case”. Yet in the description of BH language structure, idea-associations, as perspectives, were formulated and classed among the so-called status constructus as an idea-cluster. This paper argues that the setting of the makkeph in an idea-cluster presumes alternative cognitive linguistic expressions. The story of Solomon and (the) “Queen (of) Sheba” in I Kings 10:1-13 and II Chronicles 9: 1-12, for example, structurally supports this argument: it must be read as homonymy, but interpreted metonymically. Both the Septuagint and the Vulgate allow in their respective translations for this approach to the proposed alternative cognitive linguistic expressions.*

## BOOK REVIEWS

Keel, O & Schroer, S 2004. *Eva – Mutter alles Lebendigen: Frauen- und Göttinnenidole aus dem Alten Orient*. Fribourg Schweiz: Academic Press. pp. 288. ISBN 3-7278-1460-8. Price: SF 55.

In line with the interest in the feminine nature of the divine (cf. Cornelius, I 2004. *The Many Faces of the Goddess*. Fribourg: Academic Press & Göttingen: Vandenhoeck & Ruprecht, 1), this book is devoted to female and goddess “idols” from the Ancient Near East. The title (in English “Eve – the mother of all living”) is a quote from Gen. 3:20; the name Eve is in some way related to “live”/“alive” (*TDOT* IV: 257-259). But in reality the book also deals with various Ancient Near Eastern goddesses like Anat, Hathor, Isis and Cybele. One of the central problems of Ancient Near Eastern and especially Levantine (Syro-Palestinian) iconography is still whether a female figure is indeed a goddess or just a female worshipper or a priestess.

The book consists of three parts: a prologue, catalogue and epilogue, authored by Sylvia Schroer (Professor in Old Testament and the World of the Bible at the University of Bern) and Othmar Keel (Professor Emeritus at the Biblical Institute of the University of Fribourg in Switzerland), who are both well-known for their work on iconography, religious symbolism and feministic exegesis.

In the first part (pp. 8-43) Schroer looks firstly at the variety of goddess images and secondly at the typology of female “idols.” Major issues addressed in this part include: what an idol is, the mother goddess, nakedness (“Pornobilder oder Powerfrauen”!) and gender; and images pertaining to the visual syntax of the body, face, decoration, and the woman and her world.

The catalogue by Keel (pp. 44-265) forms the major part of the book and describes 240 items, 153 from the *Bibel+Orient Museum*, with 46 from other collections. The catalogue has very clear photographs of each item, together with a detailed technical description and bibliography. The material is presented in chronological order and the periods from the Stone Age to the Byzantine period are covered, ca. the 10<sup>th</sup> century BCE to the 6<sup>th</sup> century CE. Iconographic media which are dealt with are sculptures, bronzes, terracottas, seal-amulets and coins.

In the epilogue (pp. 266-273) Keel deals briefly with the development of the image of Mother Mary from 4<sup>th</sup> century CE Egypt to Pablo Picasso’s Aphrodite-Venus.

This book provides, on the one hand, a collection of source material on females to be used in iconographical, religio-historical and socio-historical research, but the prologue also deals with matters of definition, methodology and interpretation in the study of females in the Ancient Near East.

Technically this is also a very fine book. In the tradition of Fribourg it is lavishly illustrated and, as with the “Bibel+Orient” catalogues (*“Im Schatten deiner Flügel,” Werbung für die Götter* and *In ägyptischer Gesellschaft*), there are many photographs in full colour. I was, however, very disappointed when the pages of this paperback edition started to fall apart after a few readings. There is a detailed map of the find-spots and at the back is a handy fold-out chart of the 50 most important female idol types of the Ancient Near East: with thumbnail-sketch illustrations and references to the numbers of the catalogue. There is a list of bibliographical sources (note: I noted the publication of Dale R Guthrie 1984 cited on p. 10 is missing) and images.

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