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Bénédicte Lemmelijn (Leuven)

FREE AND YET FAITHFUL. ON THE TRANSLATION TECHNIQUE OF LXX EXOD 7:14-11:10

ABSTRACT

The general characterisation of the translation technique of the Septuagint version of Exodus as a faithful translation of its Hebrew text, which has tried, however, in feeling free towards its Vorlage, to respect the Greek idiom (§1), seems to confirm the hypothesis that, text-critically speaking, major variants and harmonisations are rather to be ascribed to the Hebrew Vorlage of the Septuagint of Exodus than to the translator (§2) and is consolidated on the basis of a relevant profile of the translation technique of the so-called “Plague Narrative” in LXX Exod 7:14-11:10 (§3). In this particular pericope, the Septuagint translator can be qualified as being free in relation to the original text, but nevertheless simultaneously still meticulous in the faithful rendering of the Vorlage.

Anne Garber Kompaoré (United Bible Societies)

THE QATAL VERB FORM AND THE CONJUNCTION וְ IN BIBLICAL HEBREW

ABSTRACT

When the disjunctive conjunction וְ “or” connects two verbal clauses, the form of the verb in the second clause seems to vary according to its proximity to the conjunction. This article examines all instances of clauses coordinated by וְ in the Hebrew Scriptures and discusses the observation that, when a verb immediately follows the conjunction, it is almost invariably a qatal form regardless of the form of the verb in the preceding coordinating clause. I argue that when a qatal verb immediately follows the וְ conjunction, it functions as a type of a default verb and that the tense and aspect of the וְ + qatal verb is derived from the tense-aspect of the previous coordinate clause to which it is conjoined. This conclusion naturally leads one to reflect on how וְ + qatal forms should be translated.

Jan H Kroeze (University of Pretoria)

A COMPUTER-ASSISTED EXPLORATION OF THE SEMANTIC ROLE FRAMEWORKS IN GENESIS 1:1-2:3

ABSTRACT

This article focuses on the extraction and exploration of semantic role frameworks via a Visual Basic 6 program from an XML data cube containing linguistic data of the Hebrew text of Genesis 1:1-2:3. The semantic roles in the clauses were analysed and marked up according to S.C. Dik's Theory of Functional Grammar (Dik 1997a, 1997b; Kroeze 1996, 2003). The program extracts the semantic role frameworks by slicing the relevant information from a three-dimensional data cube. Unique semantic role frameworks are then identified and their frequencies calculated. The various patterns are shown and discussed. Some interesting combinations are highlighted and suggestions are made for the revision of the definitions of some of the semantic functions. The results of the study indicate the value of computer-assisted exploration for Hebrew studies and other linguistic research.

Danie F O'Kennedy (University of Stellenbosch)

THE USE OF THE EPITHET יהוה צבאות IN HAGGAI, ZECHARIAH AND MALACHI

ABSTRACT

The divine name יהוה צבאות, including its various combinations, is the most frequently occurring epithet of God in the Old Testament. All variant forms of the epithet occur 284 times in the Old Testament, with 250 occurrences just in the prophetic books. The origin and meaning of יהוה צבאות are debated and Bible translations translate it differently. We focus on the use of יהוה צבאות in the post-exilic prophetic books of Haggai, Zechariah and Malachi because of its frequent use (91 times). The article offers possible responses to the following questions: (1) What is the meaning of יהוה צבאות, especially in these books? (2) Was this an earlier title reintroduced by Haggai, Zechariah and Malachi? (3) Why the frequent use of the epithet in the prophets?

The article concludes that Haggai to Malachi probably reintroduced an earlier title as the dominant name for God at the time of rebuilding the temple in Jerusalem. One can say that the epithet portrays God in different ways: God as divine warrior; God as king of the nations; God as judge; Almighty and omnipresent God; etc. The all-inclusive understanding of the epithet in Haggai, Zechariah and Malachi supports the author's translation of יהוה צבאות as "YHWH of all powers" or "Lord of all powers."

Ernst R Wendland (University of Stellenbosch)

ASPECTS OF THE PRINCIPLE OF 'PARALLELISM' IN HEBREW POETRY

ABSTRACT

This selective overview was stimulated by the discussion of "parallelism" in the recent study of "word-order variation in Biblical Hebrew poetry" by Nicholas Lunn (2006). The description of this distinctive compositional feature of poetry in the Old Testament is not a major aspect of Lunn's ground-breaking exposition of the pragmatic dimension of lexical positioning in poetic lines, but several issues were raised by his discussion of the phenomenon that I would like to explore further from a literary-rhetorical perspective. My treatment begins with an examination of some classic scholarly definitions of parallelism. This lays the groundwork for my specific interaction with Lunn, which then leads to a brief discussion of my notion of "extended parallelism," as illustrated with reference to Psalm 103. My cursory analysis may serve to stimulate others to take up a more detailed exploration of this important subject which, though it is a well-known and well-worn topic in past studies, is not without its lingering ambiguities and points of controversy, which at times significantly affect Bible interpretation and translation as well.

BOOK REVIEWS

Knibb, MA (ed.). *The Septuagint and Messianism* (Bibliotheca Ephemeridum Theologicarum Lovaniensium CXCIV). Leuven-Paris-Dudley, MA: University Press/Uitgeverij Peeters. pp. XXXI + 560. ISBN 90-429-1733-4.

The theme of the Septuagint and Messianism is a natural topic in the series of Leuven colloquia. The Septuagint has been dealt with in many of these conferences, albeit not individually, and Messianism has also received attention, especially from Joseph Coppens. Johan Lust, former student of Coppens, has addressed the question of Messianism in the LXX fairly exhaustively. As a matter of fact, during the current congress a collection of Lust's articles on this topic (*Messianism and the Septuagint. Collected essays*, K Hauspie (ed.), Leuven-Peeters, 2004) was made available.

The proceedings of the BETL conference are divided into six parts: 1. Methodological issues; 2. The Pentateuch and historical issues; 3. The Psalms; 4. Wisdom literature; 5. The Prophets; and 6. The Septuagint in Christian Tradition.

The first part forms the basis for the rest of the discussions. Knibb provides a cursory orientation to the theme by discussing relevant problems and issues. It is clear that in this case, as with the question as to whether one can in fact speak of a theology of the LXX, there are broadly speaking two positions, the *minimalist* and the *maximalist*. Schaper and Horbury seem to belong to the latter group, whereas Pietersma and Lust could be placed with the former. Knibb makes three important points in this regard: 1) that clear definitions as to what in fact constitutes Messianism must be formulated; 2) that messianic belief was less prevalent amongst Jews in the pre-Christian era, and 3) that this applies especially to Alexandria, where large parts of the LXX were translated. Anneli Aejmeleus maintains that it is imperative to determine theological/ideological issues by the translator in close conjunction with the Semitic parent text that was rendered. Pietersma uses the work by Toury (*Descriptive Translation Studies*) and distinguishes between *production* and *reception* of the LXX. Following the so-called interlinear model, he prefers to concentrate on the text production stages. He remains sceptical of previous endeavours to find messianic perspectives in the LXX Psalms.

On the Pentateuch Horbury takes seriously the monarchical background to the Pentateuch. He analyses the LXX of Ex 19:6; 23:22; Deut 17:14-20, as well as the classical texts of Gen 49:8-12 and Num 24:7 and 17. He finds messianic hope in the LXX texts and dates these perspectives after Chronicles but before Qumran. John

Collins also deals with Pentateuchal texts and argues that only one text, Num 24, actually refers to an eschatological man.

On the Psalms, Auwers analyses Ps 18(19):5c and argues that it is probably the result of an inadvertent error, reflecting the Alexandrian cultural context. However, he also accepts that it could be relayed to a different *Vorlage*. Hans Ausloos concentrated on Ps 45 and concludes that the Greek version is not a messianic translation, but rather one upon which later messianic interpretations were based.

As far as Messianism and wisdom literature are concerned Fabry notes that messianic terminology is absent in this corpus. However, in connection with Proverbs 8:22, he thinks that this reference to the pre-existence of wisdom in fact facilitated messianic application. Ben Wright deals with Ben Sira and demonstrates that, although this Jewish author was interested in eschatology, he did not connect this with messianic ideas.

As far as the prophets go, Oliver Munnich has a rather comprehensive approach, since he involves the LXX, the Targumim as well as some rabbinic literature in his analyses. He argues that in some passages, notably Is 4:2; 10:27 and Dan 9:24-26, the Greek translators in fact removed the inherent messianic motifs of the Hebrew parent texts. However, he thinks that there is indeed evidence of messianic ideas in some LXX texts (e.g. Is 45:1 and 9:5-6, as well as Amos 4:13). In this regard one needs consistently to take the complicated transmission history of the LXX into account, since it is possible that later scribes/editors could have introduced messianic ideas into the text. Johan Lust has already mentioned this perspective in previous publications. In his contribution to this collection he concentrates on Ezekiel. He, for example, argues that chapter 17:22-23 in the Old Greek does not enhance messianic characteristics, but rather refers to a collective entity. In connection with 21:26-27 he contextualises the ruler in reference with Jonathan the Maccabean ruler, but he does not deem him as a royal messiah.

Finally the Christian reception of messianic passages in the Septuagint is discussed by Menken, Witetschek and Hauspie.

This collection satisfies a long standing desideratum in Septuagint studies. It brings together the views of prominent role players in the ongoing discussion of the extent to which one can indeed find “theological” (messianic) ideas in the Septuagint.

Johann Cook

Janowski, B & Wilhelm, G (Hrsg.) 2004. *Texte zum Rechts- und Wirtschaftsleben* (Texte aus der Umwelt des Alten Testaments. Neue Folge Band 1). Gütersloh: Gütersloher Verlagshaus. pp. xv + 372. ISBN 3-579-05289-6. Price: € 148 (D)/ € 152,10 (A)/ SFr 202,00.

Janowski, B & Wilhelm, G (Hrsg.) 2005. *Staatsverträge, Herrscherinschriften und andere Dokumente zur politischen Geschichte* (Texte aus der Umwelt des Alten Testaments. Neue Folge Band 2). Gütersloh: Gütersloher Verlagshaus. pp. xviii + 406. ISBN 3-579-05288-8. Price: € 148 (D)/ € 152,10 (A)/ SFr 234.

Chavalas, M W 2006. *The Ancient Near East. Historical Texts in Translation*. Malden: Blackwell Publishing. pp. xx + 445. ISBN 0-631-23581-7. Price: £ 19.99 (PB).

Sparks, K L 2005. *Ancient Texts for the Study of the Hebrew Bible: A Guide to the Background Literature*. Peabody, Massachusetts: Hendrickson Publishers. pp. xxxvii + 514. ISBN: 1-56563-407-1.

It is now generally accepted that the Hebrew Bible should be studied in comparison with the rich literatures of the Ancient Near Eastern cultures (hereafter abbreviated as ANE). Here the well-known *ANET* (Pritchard, J B (ed.) 1969. *Ancient Near Eastern Texts. Relating to the Old Testament*. Princeton: University Press) has been the basic source in English, now replaced by the three volumes of *COS* (Hallo, W W (ed.) 1997-2000. *Context of Scripture*. Leiden: Brill) and the individual volumes of the SBL's *WAW* (*Writings from the Ancient World* ed. Ted Lewis) series.

For German readers there is the massive *TUAT* (Kaiser, O (Hrsg.) 1982-2001. *Texte aus der Umwelt des Alten Testaments*. Gütersloh: Gütersloher Verlagshaus) with its three very thick volumes and one "Ergänzungslieferung," which totals 3196 pages. *TUAT* has become a common word in the vocabulary of the German Universities studying and researching the Hebrew Bible and the Ancient Near East, and indeed around the world. Newer texts (i.e. texts not included in the old *TUAT*) are now published in a new edition, *Texte aus der Umwelt des Alten Testaments. Neue Folge* (*TUAT.NF*), edited by Bernd Janowski (Tübingen) and Gernot Wilhelm (Würzburg). This is part of a project sponsored by the *DFG* (*Deutsche-Forschungsgemeinschaft*). A compendium of seven volumes is planned (cf. www.uni-tuebingen.de/ev-theologie/lehrbereiche/tuat.html). The last volume will be a "Bildband," devoted to iconography. The first two volumes respectively deal with legal and economic texts, and texts related to political history, including treaties and royal inscriptions.

The rationale behind this series is to provide a translation of texts of paramount importance from the cultures of the Ancient Near East, which includes Egypt, but now also texts from ancient Iran. Each entry also contains a short introduction, explanatory notes and a bibliography. There are detailed maps on the front and back inside covers, some other illustrations (as with the Turin Strike Papyrus), an index of biblical passages, and a timetable. The team involved includes leading scholars in the German-speaking world. This series, like its predecessor *TUAT*, will become a standard collection.

As with the old *ANET*, the link with the Hebrew Bible or Christian Old Testament is perhaps again too strong in the title and the term “Umwelt” somewhat outdated. The “Vorwort” to Volume 1 explains this as a mere “perspective.” But when one keeps in mind that the texts included can stand on their own and be read without any biblical “perspective,” a title such as “Ancient Near Eastern Texts” would have been more appropriate. The same applies to the volumes of *COS* (“The Context of Scripture”) – I always have to explain to non-theological students that it has nothing to do specifically with the Bible or Scripture, but contains good translations of ancient texts.

In short, as stated on the back cover, *TUAT.NF* contains sources “der die Lebenswirklichkeit der Menschen längst vergangener Epochen auferstehen lässt.”

Whereas the *TUAT* volumes deal with different genres and text types, Chavalas’s volume is restricted to *historical texts* only, including texts from 2700 to 331 BCE and covering the whole of the ANE: from Egypt (Amarna), to Hittite texts, to Syro-Palestinian texts, to Mesopotamian texts, to the Cyrus cylinder. It forms part of the “Blackwell Sourcebooks in Ancient History” series, which presents new translations of raw material of ancient history and aims to “provide direct access to the ancient world, from wars and power politics to daily life and entertainment, allowing readers to discover the extraordinary diversity of ancient societies” (description left of the title page). A complete list of all the texts translated cannot be given here, but this specific volume has translations of Sumerian Early Dynastic (pre-Akkadian) royal inscriptions, such as that of Eanatum of Lagash; Old Akkadian texts such as the inscription of Manishtushu and the Sargon birth legend; late 3rd millennium Sumerian texts such as the royal hymns of Ur III and the Sumerian King List; Old Babylonian inscriptions and other documents such as the inscription of Dadusha and some Mari letters; Late Bronze Age inscriptions from Babylon, Assyria and Syro-Palestine such as the Tukulti-Ninurta epic and the inscription of Idrimi of Alalakh; some Amarna letters; Hittite texts from the Anitta text to the apology of Hattusili III; Neo-Assyrian and Syro-Palestinian texts, including the Black Obelisk of Shalmaneser III and the

Assyrian King List, the Tel Dan stele and the Ekron inscription; Neo-Babylonian period texts from Babylonia and Syria-Palestine, including texts of Nabopolassar and the Samaria and Lachish ostraca, and Achaemenid period texts dealing with Mesopotamia, which includes the Neo-Babylonian chronicles and the Cyrus cylinder. Each section contains an introductory overview, translations, comments to the text, a bibliography and some (end)notes.

This volume provides the specialist and the student with primary historical sources. The introductions, comments and bibliography to each text add further value. In addition there is a map of the ANE, an illustration of the stele of Dadusha and a combined index giving modern authors, places, persons, deities and concepts/words.

Whereas the volumes of *TUAT* and the one edited by Chavalas contain translations of original ANE texts, Sparks' book is not a compendium of translations, but a guide to translations of ancient texts which can be utilised in the study of the Hebrew Bible. These texts are classified according to the following main groups: (1) wisdom; (2) hymns, prayers and laments; (3) love poetry; (4) rituals and incantations; (5) intermediary texts: omens and prophecies; (6) apocalyptic; (7) tales and novellas; (8) epics and legends; (9) myths; (10) genealogies and king lists; (11) historiography and royal inscriptions; (12) law codes; (13) treaty and covenant; and (14) epigraphic sources from Syria-Palestine and its environs. The book starts with an introduction to the concepts of comparison and genre, and the first chapter on language and writing also provides a useful concise description of the most important corpora of texts from sites in the ANE. Each group is discussed first by way of an introduction, followed by a discussion of the texts at hand, with a bibliography of texts, translations and other bibliographical details.

It is impossible to give a review of each section, but a few general remarks can be made. There are some references in Chavalas that do not appear in Sparks, e.g. with regard to the Ekron inscription p. 471 – Chavalas pp. 378-379. (One could add to both publications Schäfer-Lichtenberger, C 2001. The Goddess of Ekron and the Religious-Cultural Background of the Phillistines. *Israel Exploration Journal* 50/1-2: 82-91.) To the Khirbet Bet Lei inscription (p. 461) one could add Mittmann, S 1989. A Confessional Inscription from the Year 701 BC Praising the Reign of Yahweh. *Acta Academica. Journal for Human Sciences Research* (Bloemfontein) 21/3, 15-38. A new edition of cuneiform sources from Palestine (pp. 464) is by Horowitz, W *et al.* 2006. *Cuneiform in Canaan*. Jerusalem: Israel Exploration Society.

There is a historical chart, maps and indices of modern authors (important because the book deals with modern translations and studies on ANE texts), the Hebrew Bible and

Early Jewish literature, ANE sources covered in the book, and museum numbers, textual realia and standard publications. Very useful is the index to the translations of *ANET* discussed in the book as well as the one for the translations in *COS*. (For an index to *COS/ANET* cf. <http://www.bombaxo.com/cosanet.html>.) This book is really a very useful source and the author is to be commended for providing such a resource that can be used by both specialist and beginners. In my view, the book covers all of the important genres. In this regard the book is a good replacement for John Walton's 1989 book *The Hebrew Bible in its Context. A Survey of Parallels between Biblical and Ancient Near Eastern Texts*. Grand Rapids: Zondervan.

Although this volume can also be used by specialists, both Sparks' book and the volume edited by Chavalas are, according to them (Chavalas p. 2 and Sparks p. xv), intended for teaching: the book by Sparks with its 15 chapters for a semester course in the genres of the Hebrew Bible, and the volume by Chavalas with its 13 chapters for a semester course in the history of the Ancient Near East.

Izak Cornelius