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Gerald A Klingbeil (Andrews University)
Martin G Klingbeil (Southern Adventist University)

"MIRRORS OF THE DANCE:" FINDING THE INTERPLAY BETWEEN THE STATIC AND THE DYNAMIC IN BIBLICAL RITUALAND ANCIENT NEAR EASTERN ICONOGRAPHY

ABSTRACT

Action is an important element in ritual and refers to the interplay of ritual objects/participants in space and time which results in the performance of the ritual itself (cf. Klingbeil2007:18). While both biblical ritual texts and ANE iconography depicting religious/ritual activities describe a dynamic, action-oriented reality, both are in fact static snapshots of an ancient reality or concept. Within the thematic framework of this particular session of the Ritual in the Biblical World consultation, this paper tries to look for an interface between ritual and iconographic studies by focusing upon the interaction between the dynamic and the static. The two key questions under discussion are: (1) How does a ritual text vis-à-vis an iconographic image reflect the interaction between the static and the dynamic? (2) Is there a hermeneutical overlap between the two fields that could mutually enhance the interpretive process(es)? The raw data used to interact with these questions is taken from the corpus of ritual texts in the Hebrew Bible and from ANE iconographic objects where preference is given to the spatial and geographic context in which the Hebrew Bible originated.

Joachim J Krause (University of Tübingen)

DAS BUCH JOSUA AUF GRIECHISCH: JOS 5,2-9 ALS AUSNAHME, DIE DIE REGEL BESTÄTIGT

ABSTRACT

The story of the circumcision at Gilgal is much disputed, not only for its obscure meaning, but also due to the discrepancy between the Hebrew and Greek texts, which present two self-contained and, at points, contradictory versions of the story. The latter problem has gained considerable prominence in textual research since it has been utilized as a classic example both by those who hold that the Greek Joshua preserves an earlier edition of the book and by those who have recently challenged this view. The present study explores ways beyond this impasse by combining the question of the character of the Greek translation with a linguistic-pragmatic analysis of both versions in their respective historical settings. It is argued that the version of Josh 5:2-9 attested in LXX* is not more pristine than the MT version, but rather an actualizing reworking thereof, intended to contribute to a discourse among the Jews in Alexandria. At the same time, the pericope does not commend itself as an

exemplary basis for global theories regarding the genetic relationship of the Hebrew and Greek texts of the book Joshua.

Florian Lippke (University of Bern)

KONKRETE (S)TIERGESTALT IN PALÄSTINA/ISRAEL UND SEINER UMWELT: EINE BESPRECHUNG ZWEIER NEUER ARBEITEN AUF DEM GEBIET DES DIVINEN ZOOMORPHISMUS

ABSTRACT

The present Review Essay discusses two current publications dealing with bovine veneration in (Prehellenistic) antiquity (László 2010, 2011). Both are evaluated considering content and major results (2.-3.); an excursus argues for an Egyptian archetype of the Levantine "Snake-houses/Shrines". Furthermore the studies' impact on the History of Religion and the Levantine symbol systems is addressed (4.). In order to broaden the scope a survey of the most important examples of bull iconography is presented (5.). Finally an appendix comments briefly on the general relation between deity and attributed animal (as representation, symbol or pedestal).

Ernst R Wendland (University of Stellenbosch)

EXPLORING TRANSLATION THEORIES – A REVIEW FROM THE PERSPECTIVE OF BIBLE TRANSLATION

ABSTRACT

This review article is written with reference to the recent book by Anthony Pym entitled "Exploring Translation Theories" (2010). In my descriptive evaluation, I progressively work through the text, pointing out areas of special interest and importance along the way, including occasional critical observations. I have carried out this analysis from the particular perspective of the theory and practice of Scripture translation, which not surprisingly does not receive a great deal of attention in Pym's overview of the field of contemporary translation studies. This is a significant work and one that undoubtedly will be referenced a great deal in the months to come. Hence, a more detailed reflection and application from the specific viewpoint of "Bible translation studies" is necessary.

BOOK REVIEWS

The theme of emotions has lately become a popular topic of research across all the fields of the social sciences. In this respect the Hebrew Bible and related fields have not lagged behind. The study of emotions in the Hebrew Bible, however, is of a fairly recent date. The first explicit analysis of this topic is Wolff's *Anthropologie des Alten Testaments* (1973). This book, as well as its predecessor (A R Johnson, *The Vitality of the Individual in the Thought of Ancient Israel*, 1949) and its successor on this theme (R Lauha, *Psychophysischer Sprachgebrauch im Alten Testament*, 1983), broadly belong within what one may call the "body-soul" paradigm. Basic to this approach is the idea that there is an intimate connection between body and soul, and that all body parts reveal inner psychic conditions. Although these studies occasionally hint at the conceptual content of certain emotions words/terms, the "conceptual turn" in emotion study had to wait until the beginning of the 1980s with the publication of the book of G Lakoff and M Johnson *Metaphors We Live By* (1980). These researchers start putting forward the principle that our ordinary conceptual system is basically metaphorical in nature. The book by King being reviewed here falls within this paradigm.

King investigates the most significant image schemas (VERTICALITY, CONSTRAINT, FORCE) and the primary metaphors (DARKNESS and BAD TASTE) in first-person statements of distress found in certain Hebrew Bible lament psalms, Job, Lamentations and the Hodayot from Qumran. He maintains that the most frequent domain conceptualising distress in this corpus is the FORCE schema, followed by the CONSTRAINT schema, then VERTICALITY, DARKNESS and BAD TASTE. A representative collection of text examples is gathered to illustrate his viewpoints. The study starts off by noting the intricate relationship between culture, language and thought. This is succeeded by a chapter on the reasons for selecting the given corpus and a chapter on methodology. After that the different image schemas are treated consecutively: Distress and the VERTICALITY Schema (Chapter 5), Distress and the CONSTRAINT Schema (Chapter 6), Distress and the FORCE Schema (Chapter 7), Distress and DARKNESS (Chapter 8) and Distress and the BAD TASTE Primary Metaphor (Chapter 9).

It is impossible to go into much detail regarding this study of over 400 pages. I will, however, make some comments on a few central issues, especially as far as the methodology and the conclusions reached are concerned. Firstly, what constitutes the feeling/sentiment/emotion of distress is nowhere clearly defined. The author admits,

however, that there is an overlap with other emotions such as fear, sadness and anger. It appears, however, that every negative circumstance facing the suppliant or subject could finally be deemed as "distress". As I read on, I wondered why the author did not opt for a more general term such as "crisis" – "image schemas and primary metaphors conceptualising crisis" – to describe the presented evidence? That would have been a more appropriate umbrella term to cover most of the nuances in sentiments illustrated in the text examples. Secondly, I am in agreement that the image schema CONSTRAINT is a principal conceptualisation for the distress scenarios, especially given the fact that most English translations render the most prominent Hebrew descriptive term for these type of scenarios, צרר, as "distress"/"trouble". I am, however, not convinced by his claim that the FORCE schema is the most frequent one conceptualising distress in this corpus. It all depends on how one defines the principle of FORCE in terms of an ancient Near Eastern worldview, in particular when bearing in mind that the ancients attributed all eventualities in life to personal agents and not to natural forces.

Thirdly, one of the central points of departure in the study is the culture-specificity of emotional expressions. The author speaks of the need for "encyclopedic knowledge" (such as culture and social milieu), which is most important in discussing semantics (p. 68). If this is taken as a central interpretive principle, it is strange that some of King's claims are based on very slight cultural evidence. For example, when drawing conclusions relating to the FORCE schema of distress in Akkadian (this is done on the basis of only a few text examples) and Classical Hebrew, the author maintains that for the former the prototype for distress is "physical", whilst for the latter it is "physical or social" (p. 282). Such claims can only be made if a more representative sample of textual and cultural evidence is offered.

A fourth remark concerns the manner in which the data are presented. The author opts for a listing of a sample of texts illustrative of a given image schema and primary metaphors. If it is borne in mind that the overwhelming majority of these distress scenarios/episodes stretch over several verses in which fact and image are tightly intertwined, I doubt whether such a "decontextualised" presentation of evidence is the most suitable procedure to follow. Especially in cases where there are exegetical and text-critical issues at stake, one would have expected more detailed explanatory notes. An exemplary study in this respect, where whole poetic entities (psalms) containing emotional language come under close scrutiny, is Janowski's *Konfliktgespräche mit Gott* (2003).

A last remark pertains to the significance and danger of using root meaning. Two examples suffice to illustrate this point. In his analysis on the VERTICALTY image schema, the root דלל is referred to (p. 128). Proceeding from the etymological meaning "to be lowly/small", the assertion is made that in the individual laments Ps 116:6, Ps 142:6/7 and the communal lament Ps 79:8 דלל could be associated with the notion: "lower physical posture entailing greater distress" (p. 129). This is not the

most preferable explanation of the root; in these contexts דלל should rather be connected with the notion of "impoverishment"/"humiliation" (see also the renderings in the LXX). Another example of such a "forced" etymology is the root עטף (p. 159-160).

Notwithstanding these points of criticism, this study is a welcome addition to the growing corpus of studies on Hebrew Bible emotions in terms of a cognitive linguistic framework. The author is to be congratulated on the innovative way in which the principles of this approach are applied to difficult textual evidence.

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