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Emanuel Tov (Hebrew University, Jerusalem)

THE READING TRADITION OF THE MT GROUP COMPARED WITH THAT OF THE SEPTUAGINT

ABSTRACT

This study discusses internal differences within the scriptural reading tradition, which were initially oral with regard to the Hebrew Bible, but appeared in written form in the ancient translations made from the biblical text. We focus on the differences in meaning between MT and the reading tradition of the LXX. This study describes the various areas in which these reading differences occur, as part of active traditions and in the translators' conjectural renderings. We present a classification of the various groups of reading differences between the LXX and MT and conclude with the general impression that the number of differences between MT+ and the LXX is relatively small.

Arie van der Kooij (Leiden University)

STUMP OR STALK: ISAIAH 6:13 IN THE LIGHT OF THE ANCIENT VERSIONS

ABSTRACT

This contribution examines two lexical problems in Isa 6:13 (שלכת and מצבת). It is argued that the common understanding of both words ("being felled" and "stump" respectively) is not supported by any of the ancient versions, nor by any evidence in Classical Hebrew. In dealing with the lexical problems involved it will turn out that, unlike modern scholarship, the ancients were on the right track. The article then explores what the proposed interpretation of both words ("shedding [leaves]" and "stalk" respectively) means for the exegesis of the verse as a whole.

*Hermann-Josef Stipp (Ludwig-Maximilians University, Munich /
Stellenbosch University)*

INTERPRETIERENDE ÜBERSETZUNG IN DER JEREMIA-SEPTUAGINTA

ABSTRACT

The Old Greek of the book of Jeremiah (JerG) is a highly literal, isomorphic translation. Nonetheless, it contains a number of readings that can plausibly be credited to exegetical leanings of the translator. The present article discusses a list of examples, arguing that cases in point are rare and do not add up to clear-cut theological ten-*

dencies. The most obvious religious preoccupation of the translator was to provide his target public with an accurate replica of his Hebrew parent text.

*Hans Ausloos and Bénédicte Lemmelijn (UC Louvain and KU Leuven /
University of the Free State)*

FAITHFUL CREATIVITY TORN BETWEEN FREEDOM AND LITERALNESS IN THE SEPTUAGINT'S TRANSLATIONS

ABSTRACT

The present contribution aims to shed light on the way in which the characterisation of the translation processes of the LXX was studied, is studied and can be studied. It makes an attempt to reach beyond traditional, sometimes simplistic, labelling in terms of “literalness” and “freedom”. Therefore, the first part presents the ongoing process of nuancing the characterisation of the Septuagint translation. The second part elaborates further on this indispensable process by introducing and emphasising the idea of “translational creativity” within the approach of the development of “content- and context-related criteria”. To make things more concrete, the first part presents the example of the text of LXX Exodus, while the second part is illustrated with a succinct discussion of the characterisation of LXX Job and Proverbs.

Herbert Niehr (University of Tübingen / Stellenbosch University)

DER SANCTUAIRE AUX RHYTONS IN UGARIT: ÜBERLEGUNGEN ZU SEINER BEDEUTUNG UND FUNKTION IM KULT DER STADT

ABSTRACT

The sanctuaire aux rhytons in Ugarit is one of the city's minor sanctuaries. Recent discussions have rejected its identification as a location for a marziḥu-club, whereas some objects found in this site and its position in the city center have been underestimated. This article tries to find out the relevance of the sanctuaire aux rhytons for the religious life of Ugarit.

Cynthia L Miller-Naudé (University of the Free State)

MISMATCHES OF DEFINITENESS WITHIN APPOSITIONAL EXPRESSIONS USED AS VOCATIVES IN BIBLICAL HEBREW

ABSTRACT

In Biblical Hebrew, a noun is described as grammatically definite if any of the following circumstances obtain: it is prefixed with the definite article, it is suffixed with a possessive pronoun, it is in construct with a definite nomen rectum, or it consists of a proper noun. Appositional phrases are generally described as juxtaposed noun phrases which refer to the same entity, have the same syntactic function within the larger phrase or clause, and agree in definiteness. The main grammars, acknowledge, however, that not infrequently appositional expressions do not agree in definiteness (Joüion & Muraoka 2006:513-516; Waltke & O'Connor 1990:227). This article re-examines an important sub-set of those exceptional cases, namely, appositional expressions occurring within vocative expressions. Since vocative expressions are inherently deictic, they provide a unique and insightful semantic and pragmatic context within which the patterns and limits of this lack of agreement can be explored.

Gert J Steyn (University of Pretoria)

MOSES AS ΘΕΡΑΠΙΩΝ IN HEB 3:5-6: PORTRAIT OF A CULTIC PROPHET-PRIEST IN EGYPT?

ABSTRACT

The unknown author of Hebrews uses the hapax legomenon θεράπων in his reference to Moses as a “servant” when he contrasts Moses with Jesus in Heb 3:1-6. He states that Moses was faithful as a servant (θεράπων) in God’s house, whereas Christ is faithful as a son over God’s house. Why did the author of Hebrews choose this particular term? Through a study of the use of θεράπων in the literature from antiquity – specifically the cultic and prophetic elements associated with the term – it might be concluded that the author of Hebrews deliberately employs this term for Moses in order to depict him as a religious or temple servant, as a priest in the service of Christ, the “Son”.

Christo H J van der Merwe (Stellenbosch University)

THE CHALLENGE OF BETTER UNDERSTANDING DISCOURSE PARTICLES: THE CASE OF לָכֵן

ABSTRACT

This study establishes that knowing the meaning of a discourse particle (=DP) entails much more than determining its possible translation values. Insights into the complexity of language and how linguistic meaning works provide some foundational parameters for the investigation of לָכֵן. For example, DPs may have a semantic core, which in the case of לָכֵן is “that being so”. Since lexical items are part of language as a complex and dynamic system, their meaning may shift in time, but the semantic core of a DP may also remain part of its semantic potential. On the basis of the contextual frames within which לָכֵן is used, three main categories of use are identified: (1) לָכֵן in argumentative prophetic announcements (prototypical); (2) לָכֵן in argumentative dialogues (seldom); and (3) לָכֵן in “fact reporting” statements (seldom). No “emphasising” or “adversative” sense for the DP could be distinguished.

Gideon R Kotzé (Stellenbosch University)

DAUGHTERS AND DRAGONS IN LXX LAMENTATIONS 4:3

ABSTRACT

The wording of the Masoretic text (MT) version of Lam 4:3, as represented by Codex Leningradensis, exhibits a number of features that are interesting from the points of view of orthography, morphology and philology. These features have elicited different interpretations from scholars. It is also noteworthy that a non-biblical composition from Qumran, 4Q179, includes a phrase that has been borrowed from Lam 4:3. The interesting nature of MT Lam 4:3 and the use of a phrase from this verse in a Dead Sea scroll raise the question how other textual witnesses represent the wording and content of the verse. This study singles out the Greek translation of Lamentations (LXX Lam) for analysis and focuses on the renderings of תַּנִּינִים, “jackals”, with δράκοντες, “dragons”, and בַּת עַמִּי, “the daughter of my people”, with θυγατέρες λαοῦ μου, “daughters of my people”. The analysis shows that the changes to the wording of Lam 4:3 introduced by the Greek translator had a marked effect on the content of the verse. LXX Lam 4:3 is therefore a unique representative of this verse’s wording and content.