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Alexander Andrason & Kristopher Lyle (Stellenbosch University)

FUNCTIONAL SCHIZOPHRENIA OF BIBLICAL HEBREW בְּלִי AND ITS COGNITIVE MODELLING: PART 2

ABSTRACT

This article is geared towards completing a conversation that began in part 1 of this series. While the former attested to the "functional schizophrenia" of the target lexeme, the current examination is concerned with providing a cognitive model – both conceptually and diachronically – that is representative of the vast array of functions and senses previously recognized and now associated with בְּלִי. This is accomplished through identifying various typological grammaticalization chains (i.e., the N-A-M path) that are then appropriated to account for the negative component present in the functional and semantic load of בְּלִי (via the Negative Path). The derived mapping was then confirmed through additional comparative (Semitic) data and diachronic supporting facts. We thus secure a rigorous – qualitative and quantitative – assessment of the heterosemic and polysemic capacity of בְּלִי, which is sensitive to not only the grammatical and semantic constituents of this potential but to the motivated network, as well.

Oliver Glanz, Reinoud Oosting, Janet Dyk

VALENCE PATTERNS IN BIBLICAL HEBREW: CLASSICAL PHILOLOGY AND LINGUISTIC PATTERNS

ABSTRACT

In a previous article we introduced the concept of valence and the methodology chosen in our research. The present contribution shows how this method can be useful for analysing patterns of verbs with two objects in the Qal stem. In discussing double-object constructions, classical approaches usually take the occurrences of particular verbs as their starting point. More recent approaches make use of general linguistic categories. In our research we focus on textual data. Using the flow chart introduced in the previous article, we apply the same syntactic rules to various double-object verbs. Insight into the factors affecting the pattern occurring with a verb help bridge the gap between classical philology and linguistic rules.

Godwin Mhuriyashe Mushayabasa (North-West University)

שמם OR שבר: REVISITING THE TEXT-CRITICAL NOTE IN EZEK 6:4A IN THE LIGHT OF CURRENT VIEWS ON THE TEXT OF EZEKIEL

ABSTRACT

Ezek 6:4a contains a clause with two verbs in the MT but only one verb in the LXX. Textual commentators are not in complete agreement as to the manner in which the LXX treated the Hebrew sentence in translation. Elliger was of the opinion that the LXX translated the first verb in the verse (שמם) and omitted the second one (שבר). A more probable explanation would be to understand שבר rather than שמם as the Hebrew verb translated in the LXX, while שמם was absent from the base text used by the Greek translator. Opting for either of these explanations may, to some extent, depend on one's view on the nature and literary development of the text of Ezekiel.

Scott B Noegel (University of Washington)

THE SHAME OF BAʿAL: THE MNEMONICS OF ODIUM

ABSTRACT

In this study, I examine a hitherto unrecognized literary phenomenon in which merely sounding the consonants found in Baʿal's name (i.e., ב–ע–ל) sometimes compelled Israelite authors to employ in equal measure the consonants found in the word "shame" (ב–ו–ש) and/or its synonymic word pairs (e.g., חפר "reproach" and כלם "humiliation"). I contend that the device has its origins in socially constructed memories concerning the events at Baʿal-Peor, where the Israelites first worshiped Baʿal, and that, as such, the dysphemistic device conjures images of apostasy, sexual infidelity, and infertility.

Susandra J van Wyk (North-West University)

PROSTITUTE, NUN OR "MAN-WOMAN": REVISITING THE POSITION OF THE OLD BABYLONIAN *NADIĀTU* PRIESTESSES

ABSTRACT

Present-day scholars debate the status and role of the Old Babylonian nadiātu, *describing them as priestesses who served as sacred prostitutes (Astour 1966), and/or living as virgin-celibate devotees of god(s), comparable with present-day nuns (Launderville 2010; Stol 1999; 1995), and/or acting as secluded priestesses outside the normal boundaries of patriarchal control (Diakonoff 1986). However, scholars such as Harris and Stone rather focus on their economic and social roles in the family and in the institutions of the city-states: see Harris (1975, etc.) on the* nadiātu *from Sippar, and Stone (1982) on the* nadiātu *from Nippur. The origins of these two scholars' textual sources differ, although their studies still show that the* nadiātu *institutions were not a homogeneous group. In this study, I contend that three* nadiātu *groups possess a variety of attributes, depending on the type of group and social-economic circumstances in Old Babylonian Nippur and Sippar institutions, as well as on the intentions of the paterfamilias and male family members. In addition, the* nadītu*'s religious role did not include living a virgin-celibate life such as that of a present-day nun, and these priestesses have erroneously been classified as sacred prostitutes (Roth 1999). Rather, the* nadītu *institution's* raison d'être *was to serve as an advantage to her family and society. When allowed to do so, the* nadītu *could by her wit and labour accumulate property securing to an extent some financial independence. Still, her financial independence from the patriarchal household was limited and in some instances prohibited in the interplay among the different OB institutions.*