

WELKOM / WELCOME

A warm word of welcome is hereby extended to all attendees at the annual conference of the Southern African Society for Near Eastern Studies. Welcome, first of all, to the North-West University and in particular our campus and facilities in the Vaal Triangle. Although most of the conference proceedings will take place at our well equipped Quest Conference Estate you will also have the pleasure of spending an afternoon at our campus on the banks of the Vaal River. There you will encounter on the one hand how this campus of the NWU is expanding with major building projects currently in progress.

Tweedens sal u ook op ons kampus die natuurskoon en wildlewe kan ervaar van die geproklameerde wildreservaat waarbinne ons gelukkig genoeg is om elke dag ons dagtake te verrig. Verder sal u op ons kampus iets aantref van die diversiteit van die Suid-Afrikaanse samelewing. Uit die NWU se slagspreuk "Innovasie deur diversiteit" sal u kan aflei dat ons hierdie diversiteit vier as inspirasie tot daardie eienskap wat aan hoëronderwys sy nis in die onderwysomgewing gee, nl. Innovasie.

Secondly, we welcome you to the Vaal Triangle. This area is home to many internationally well-known industries like ArcelorMittal and Sasol. However, you will also find that our biggest natural asset, the Vaal River, supplies not only a lifeline to these industries, but is also a lesser-known tourist attraction especially for those seeking a weekend away from the hustle and bustle of big cities to the North.

Browsing through the conference program one's attention is immediately drawn to the rich diversity that seemingly also characterises this learned society. It is good to see those ancient religious texts that still means so much to so many in this country are also studied in an academic context for the insights they bear on a shared humanity and the privileges and responsibilities being human brings with it.

Graag wens ek u 'n baie aangename SAVNOS-kongres en verblyf in die Vaaldriehoek toe. Ek hoop dat dit wat u hier gaan ervaar u nog vir lank in die vorm van kosbare herinneringe sal bybly.

Prof. Thanyani J Mariba
Kampus Rektor / Campus Rector

SAVNOS KONGRES – 2010 – SASNES CONFERENCE

NOORDWES-UNIVERSITEIT / NORTHWEST UNIVERSITY

VAALDRIEHOEKKAMPUS / VAAL TRIANGLE CAMPUS

PROGRAM OORSIG / PROGRAM OVERVIEW

Maandag / Monday, 13 September

12:30-14:00 – Registrasie / Registration
 13:00-14:00 – Ligte middagete / Light lunch
 14:00-14:15 – Verwelkoming / Welcoming
 14:15-14:55 – Plenêre sessie / Plenary session 1
 15:00-15:30 – Parallele sessie / Parallel session 1
 15:30-16:00 – Parallele sessie / Parallel session 2
 16:00-16:30 – Tee en Koffie / Tea and Coffee
 16:30-17:10 – Plenêre sessie / Plenary session 2
 17:15-17:45 – Parallele sessie / Parallel session 3
 17:45-18:15 – Parallele sessie / Parallel session 4
 18:30-19:30 – Van Selms gedenklesing / memorial lecture
 19:30-21:00 – Onthaal / Reception

Dinsdag / Tuesday, 14 September

07:30-08:00 – Registrasie / Registration
 08:00-08:30 – Parallele sessie / Parallel session 5
 08:30-09:00 – Parallele sessie / Parallel session 6
 09:00-09:30 – Parallele sessie / Parallel session 7
 09:30-10:00 – Parallele sessie / Parallel session 8
 10:00-10:30 – Tee en Koffie / Tea and Coffee
 10:30-11:10 – Plenêre sessie / Plenary session 3
 11:15-11:45 – Parallele sessie / Parallel session 9
 11:45-12:15 – Parallele sessie / Parallel session 10
 12:15-12:45 – Parallele sessie / Parallel session 11
 12:45-13:00 – Vertrek na NWU kampus / Depart for NWU campus
 13:00-14:00 – Ligte middagete / Light lunch
 14:00-15:00 – Besigheidsvergadering / Business meeting
 15:00-17:00 – Colloquium

VOLLEDIGE PROGRAM / DETAILED PROGRAM

Maandag / Monday, 13 September

12:30-14:00	Registrasie / Registration	Quest Conference Estate Foyer (http://www.questconference.co.za)
13:00-14:00	Ligte middagete / Light lunch	Quest Conference Estate
14:00-14:15	Verwelkoming / Welcoming	Prof. AMC Theron Dekaan, Fakulteit Geesteswetenskappe / Dean, Faculty of Humanities
14:15-14:55	Plenêre sessie / Plenary session 1 (Chair: Jackie Naudé) The nature and function of the three refrains in Psalms 42 and 43 in the light of P.R. Raabe's thesis J.H. Potgieter University of Pretoria	
15:00-15:30	Parallele sessie / Parallel session 1a (Chair: 1a-2a: Paul P Krueger) Messengers on the horizon: an investigation into the Ancient Near Eastern values portrayed by Enochic angels M. Adendorff University of Pretoria	Parallele sessie / Parallel session 1b (Chair: 1b-2b: Gudrun Lier) Gezer calendar revisited: What does <i>yrhw</i> mean? Louis Breytenbach and Hans van Rensburg University of Johannesburg
15:30-16:00	Parallele sessie / Parallel session 2a So did Egypt influence Israelite aniconism? A comparison of Egyptian and Israelite aniconism Charlene Herselman University of Pretoria	Parallele sessie / Parallel session 2b Al-Tawbah 9:24, Lexicography as Practiced by Classical Interpreters of the Qur'an (10 th to 16 th century) Muhammad Ashraf Dockrat University of Johannesburg
16:00-16:30	Tee en Koffie / Tea and Coffee	
16:30-17:10	Plenêre sessie / Plenary session 2 (Chair: Fanie Vermaak) "East meets West". The Wadi Daliyeh Bullae and the Iconography of the Late Persian Period Sakkie Cornelius University of Stellenbosch	

17:15-17:45	Parallele sessie / Parallel session 3a (Chair: 3a-4a: Hans van Rensburg) The world as it is towards an ideal world: The use of Scripture in the Islamic feminist debate M. Mheta University of Johannesburg	Parallele sessie / Parallel session 3b (Chair: 3b-4b: At Lamprecht) A comparison between two perspectives on space and place, one ancient and one modern: Bringing Nicolas Wyatt and Yu-Fi Tuan as voices on ancient and modern spatiality into discussion. Jo-Marí Schäder University of Pretoria
17:45-18:15	Parallele sessie / Parallel session 4a An analysis of rabbinic influences on resurrection doctrines in Targum Isaiah Lawrence Lincoln University of Stellenbosch	Parallele sessie / Parallel session 4b Forty years of Biblical Hebrew Information Systems Jan H. Kroeze, North-West University Machdel C. Matthee, University of Pretoria Theo J.D. Bothma, University of Pretoria
18:30-19:30	Van Selms gedenklesing / Van Selms memorial lecture (Chair: Johann Cook) Exploring the Limits of Ambiguity in Biblical Poetry: Interpreting Elliptical Structures Cynthia L. Miller-Naudé University of the Free State	
19:30-21:00	Onthaal / Reception	Quest Conference Estate

Dinsdag / Tuesday, 14 September

07:30-08:00	Registrasie / Registration	Quest Conference Estate Foyer (http://www.questconference.co.za)
08:00-08:30	Parallele sessie / Parallel session 5a (Chair: 5a-8a: Paul A Kruger) The interpretation and translation of the Biblical Hebrew quantifier <i>kol</i> Jacobus A. Naudé University of the Free State	Parallele sessie / Parallel session 5b (Chair: 5b-8b: Ig Gous) Excavating minds in the Information age: Empirical research in Biblical Archaeology Jenny Buck University of South Africa
08:30-09:00	Parallele sessie / Parallel session 6a The difference between הַן, הֵנָּה and רְאָה Christo H. J. van der Merwe University of Stellenbosch	Parallele sessie / Parallel session 6b Elements of a folk-philosophy of language in Genesis 1-11 Jaco Gericke North-West University

09:00-09:30	Parallele sessie / Parallel session 7a The need to redefine the literalness of a translation: consistency of equivalences and exegesis in the Peshitta of Ezekiel. Godwin M. Mushayabasa North-West University	Parallele sessie / Parallel session 7b A new interpretation on the playing objects in the Gilgamesh epic P. S. Vermaak University of South Africa
09:30-10:00	Parallele sessie / Parallel session 8a Translation techniques in Targum Jonathan's Malachi Gudrun E. Lier University of Johannesburg	Parallele sessie / Parallel session 8b Was there an exodus: are there any elements in the exodus tradition that might provide an historical core to the chronicle? Marlene Mondriaan University of Pretoria
10:00-10:30	Tee en Koffie / Tea and Coffee	
10:30-11:10	Plenêre sessie / Plenary session 3 (Chair: Sakkie Cornelius) Intimacy as woman's right, in exchange for obedience to man. Classical Qur'anic commentaries on Sura 2:228 Abdullah Mdala University of Johannesburg	
11:15-11:45	Parallele sessie / Parallel session 9a (Chair: 9a-11a: Ashraf Dockrat) A short history of Early Hebrew: Cases, articles, alphabets and some early texts H.F. van Rooy North-West University	Parallele sessie / Parallel session 9b (Chair: 9b-11b: Jo-Mari Schäder)) Interpreting the Bible for children in the light of evolutionary theory. Part I Annette Evans University of the Free State
11:45-12:15	Parallele sessie / Parallel session 10a An Amarna letter (EA 162) and word order variation of the verbal sentences J.P. van der Westhuizen University of South Africa	Parallele sessie / Parallel session 10b Are the Additions in LXX Job 2:9a-e to be deemed as the Old Greek text? Johann Cook University of Stellenbosch
12:15-12:45	Parallele sessie / Parallel session 11a <i>Mundus inversus</i> and the Phenomenon of Cursing: Some Examples From the Ancient Near East and the Hebrew Bible Paul Kruger University of Stellenbosch	Parallele sessie / Parallel session 11b Dead men talking, or how to carry out historical field work and read the minds of dead people. A cognitive scientific study on "Perceived Threats" in the Psalms Ignatius G.P. Gous University of South Africa

12:45-13:00	Vertrek na NWU kampus / Depart for NWU campus	
13:00-14:00	Ligte middagete / Light lunch	NWU – Groot Lapa / Big lapa
14:00-15:00	Besigheidsvergadering / Business meeting	
15:00-17:00	Colloquium: Delila / Delilah (Chair: At Lamprecht)	
15:00-15:20	The feminine mask of affliction: Delilah and the literary formation in Job 1 At Lamprecht North-West University	
15:20-15:40	Delilah and the philosophy of sexuality Jaco Gericke North-West University	
15:40-16:00	Darkness and Delilah: the feminine Psyche and evil P.J. Jordaan North-West University	
16:00-16:20	Delilah, Deborah and Jael (Strong women in Judges) P. P. (Paul) Krueger North-West University	
16:20-16:40	Delilah in later cultural contexts S.G. (Trudie) Stark & H.J.M. (Hans) van Deventer North-West University	
16:40-17:00	Algemene bespreking en vrae / General discussion and questions	
17:00	Afsluiting / Closure	

ABSTRACT: VAN SELMS GEDENKLESING / MEMORIAL LECTURE**Exploring the Limits of Ambiguity in Biblical Poetry: Interpreting Elliptical Structures**

Cynthia L. Miller-Naudé
University of the Free State

The terse and compact language of biblical poetry often lends itself to structural ambiguity, instances in which more than one underlying structure can be assigned to a string of words. In this paper, I explore ambiguous structures in biblical poetry that involve ellipsis. By ellipsis I refer to cases in which words or phrases are missing from the surface structure but are understood in the deep structure. For example, in Job 30:20 the surface structure of the Hebrew can be translated as the NRSV does: "I cry to you and you do not answer me; I stand, and you merely look at me." However, some exegetes understand that the negative particle has been elided before the last verb and translate as the NJPS does: "I cry out to You, but You do not answer me; I wait, but You do not consider me." There are three possible ways to understand the Hebrew of this verse: (1) the negative cannot be elided and the last clause is unambiguously positive; (2) the negative particle must be understood as elided and the last clause is unambiguously negative; or (3) the structure is genuinely ambiguous and may be understood as either positive or negative.

In this paper I will provide an overview of what is known about ellipsis in Biblical Hebrew, drawing upon previous research (especially Miller 2003, 2005, 2007a, 2007b, 2007c, 2008). I will seek first to provide the general principles of ellipsis so that it is possible to identify those cases of ellipsis that are truly ambiguous as opposed those cases of ellipsis which must be interpreted as having only one structural interpretation. Then I will apply the principles to a number of exegetically problematic verses. Special attention will be paid to ellipsis involving the negative marker 'al with comparison to ellipsis involving the negative marker lo'.

ABSTRACTS: PLENÈRE SESSIES / PLENARY SESSIONS**"East meets West". The Wadi Daliyeh Bullae and the Iconography of the Late Persian Period**

Sakkie Cornelius
University of Stellenbosch

The Wadi Daliyeh seal impressions (or preferably *bullae*) published by Stern and Leith, which come from Samaria and are dated between 375 and 335 BCE, is the largest corpus of *bullae* from the Persian period. What makes these sources so interesting, is the mixture of motifs which include Persian royal imagery (e.g. heroic battle and heroic control), but also Greek gods (e.g. Hermes) and heroes (e.g. Heracles). The paper will discuss the history of discovery, publication and the imagery. What can be learned from these sources concerning the symbol systems in this period? How do the motifs compare with the glyptic (seal) imagery from elsewhere in Palestine and the larger Persian empire and how does it compare with the imagery on the "new medium" namely coins from this period?

The nature and function of the three refrains in Psalms 42 and 43 in the light of P.R. Raabe's thesis

J.H. Potgieter
University of Pretoria

Psalms 42 and 43 are analysed poetically to determine what the functions of their refrains are. Comparisons between the Psalms, and specifically their refrains, will also be indicated. This is done to

enter into a critical discussion with P.R. Raabe's thesis, regarding the unity of these two Psalms and the basis therefore.

Intimacy as woman's right, in exchange for obedience to man. Classical Qur'anic commentaries on Sura 2:228

Abdullah Mdala
University of Johannesburg

The Qur'anic verse Al-Baqara 2:228 (regulating divorce proceedings) stipulates equality of rights for women and men. However, towards the end of the verse, the statement is found: "...but for men [is] a degree (*daraja*) over them (women)".

Classical Qur'anic commentaries in particular explain the said statement in various ways, referring to aspects such as man's greater responsibilities, like paying dowry and expenses for a woman.

Another reasoning behind the verse (still trying to maintain the idea of fairness in the allocating of rights) suggests that it is woman's privilege to expect intimacy in exchange for obedience to man. Parallels to this line of thought is found in biblical literature e.g. Gen 3:16.

ABSTRACTS: PARALLELE SESSIES / PARALLEL SESSIONS

Messengers on the horizon: an investigation into the Ancient Near Eastern values portrayed by Enochic angels

M. Adendorff
University of Pretoria

The social values honour and shame, serve as the foundation from which the behaviour of Ancient Near Eastern societies can be interpreted in terms of their behaviour, beliefs and literature. Elements of honour and shame can be identified through a critical reading of The Book of the Watchers in 1 Enoch, through which the Ancient Near Eastern social values are used as the model for the analysis of the behaviour of two Enochic angels. This analysis shows that the values of the Ancient Near Eastern people were represented in literature and embodied by the deities which they believed in, in order to demonstrate the modern conceptions duality and the consequences of shameful actions.

Gezer calendar revisited: What does *yrhw* mean?

Louis Breytenbach and Hans van Rensburg
University of Johannesburg

The Gezer calendar, dated in the 10th century BCE, is one of the oldest known Canaanite inscriptions. Since its discovery in 1908 numerous articles have been published. Many questions regarding this renowned agricultural calendar, however, are not yet satisfactorily answered. These include aspects like its genre and original function, as well as the rendering of certain terms. Amongst the latter are the words *yrh* (month...) and *yrhw*. Either of them introduces the indication of each new agricultural period. The present article will particularly focus on the interpretation of *yrhw*. Several possible translations will be considered, and linguistically weighed.

Excavating minds in the Information age: Empirical research in Biblical Archaeology

Jenny Buck

University of South Africa

What motivates students to register for post graduate studies in religion? People might think that these students would like to deepen their faith. Empirical research into student motivation for studying Biblical Archaeology, however, paints another picture – suggesting a pilgrimage of discovery. This is one of the interesting results that can be obtained through a simple empirical survey questionnaire. By posing nine questions, over 100 pieces of information can be obtained.

Historically, research methodologies employed in Biblical Studies have been based on the phenomenological paradigm. By employing a positivist approach, the results of research conducted into student motivation for studying Biblical Archaeology at UNISA, provide far deeper insights into student profiles, motivations and expectations.

A ‘New Student’ typology is emerging and teaching staff, not only in Biblical Studies, need to be equipped to understand them – information which can easily be obtained through empirical investigation.

Are the Additions in LXX Job 2:9a-e to be deemed as the Old Greek text?

Johann Cook

University of Stellenbosch

The Septuagint version of Job has been described as an abbreviated, shortened text. Scholars have different views on the reasons for this shorter text. Some argue that it is the result of a different Hebrew *Vorlage* (Orlinski), others think the creative translator in fact curtailed the text for various reasons (Cox). It is also possible that adaptations were brought about by a later revisor. However, the Septuagint of Job also contains two prominent additions in Job 2:9a-e and 42:17b-e. As to the origin of these additions opinion also differ. Correct text-critical methodology can be of assistance in these cases. As far as Job 2:9a-e is concerned, there is no *external* textual evidence of possible extant texts or fragments (there are only a few, unrelated, fragments in the Dead Sea Scrolls material). Hence *internal considerations* must prevail. On account of such arguments this paper argues that Job 2:9a-e is not the result of a later hand, nor of a differing Hebrew parent text. Based on a contextual analysis combined with an analysis of lexical items found in the additions, it reaches the conclusion that these additions in Job 2 in fact are the work of the original translator, thus it should be deemed as the Old Greek text.

Al-Tawbah 9:24, Lexicography as Practiced by Classical Interpreters of the Qur’an (10th to 16th century)

Muhammad Ashraf Dockrat

University of Johannesburg

An elucidation is given of selected lexical comments with regard to the Qur’anic verse *al-Tawbah* 9:24 (religious versus other obligations) in the exegetical contribution of al-Ṭabarī, al-Tha’labī, al-Wāḥidī, al-Baghawī, al-Zamakhsharī, Fakhr al-Dīn al-Rāzī, al-Qurṭubī, al-Baiḍāwī, Ibn Kathīr and Abū al-Su’ūd. Attention is paid to the kind of information supplied, and possible motivations underlying the lexical explanations. General tendencies are pointed out.

Interpreting the Bible for children in the light of evolutionary theory. Part I

Annette Evans

University of the Free State

Evolution as the process whereby the creation of all the myriad forms of life takes place has apparently not been accepted as a normative cultural concept by certain sectors of the South African community. Children need both science and religion, but the propositions of religion and science, if they are true in general, should “fit together” – they must cohere. Because the scientifically established mechanisms of evolutionary change appear to be dependent on random mutation and natural selection, the implications are that the traditional understanding of God’s activity in the world must be reconsidered. Christians are now forced to either reinterpret some of their basic source material, or to reject scientific advances. Fundamentalists choose to follow the latter course, but the premise of this article is that the relation between science and religion should be one that establishes the compatibility (but not the reducibility) of one to the other. In the light of scientific advances we urgently need to find new ways to convey our biblical values to our children. In approaching the interdisciplinary challenge, epistemological differences between science and religion are considered. To elucidate why the views of fundamentalist adherents of ‘creationism’ and variants such as ‘creation science’ and ‘scientific creationism’, and the less extremist advocates of ‘intelligent design’, are not viable, the principles and significant implications of evolution as a theory are briefly explained. The work of interdisciplinary scholars who look beyond design to find a true reconciliation between science and Christianity is reviewed and discussed in Part 2.

Elements of a folk-philosophy of language in Genesis 1-11

Jaco Gericke

North-West University

In Genesis 1 the deity is characterised as a formidable language user who speaks as a disembodied voice from nowhere. He talks to himself, to others and to nothing and nobody in particular, all with a perfect command of classical Hebrew long before humans spoke the dialect. Reality is formed and categorised with specific Hebrew words, all of which naturally latch onto their intended referents. In Genesis 2 Adam is depicted as an adult with a sufficient mastery of North-West Semitic linguistic conventions despite having no memories, no experience of interpersonal communication and no extant community of speakers to contextualise indexicals. He names all animals by pure creative invention as if possessing a potentially inexhaustible ready-made vocabulary (and no Latin!). In the rest of Genesis 3-11 equally strange scenarios prevail: *nomina* correspond to fates, non-human entities (animals and divine beings) use language, Yhwh's own mental content is structured according to Hebrew syntax, and in Genesis 10 and 11 we encounter two incommensurable explanations to account for the origins of the world's multiplicity of "tongues". So what is going on here? In this paper we seek to identify and reconstruct a few interesting folk-philosophical assumptions about the nature of language implicit in Genesis 1-11 from the perspective of loci on the agenda in the *philosophy of language*. These include, *inter alia*, the language-reality relation, theories of meaning, theories of reference, language and thought, the origin and acquisition of language, the role of language in social interaction, etc.

Delilah and the philosophy of sexuality

Jaco Gericke

North-West University

Among the many topics explored by the philosophy of sexuality are adultery, casual sex, flirting, prostitution, seduction, etc. All of these elements are found in the narrative representation of the character of Delilah in Judges 16. This paper explores these topics both conceptually and normatively. First, a conceptual analysis is offered to clarify the fundamental notions of sexual desire and sexual activity implicit in the discourse. Thereafter we attempt to reconstruct the normative folk-philosophy of sexuality underlying the plot in order to discern taken for granted ideas about the value of sexual activity and sexual pleasure. In doing so we discover the narrator's view of the contribution Delilah's sexuality was thought to make to the good life.

Dead men talking, or how to carry out historical field work and read the minds of dead people. A cognitive scientific study on "Perceived Threats" in the Psalms

Ignatius G.P. Gous

University of Soth Africa

Researchers from the Institute of Cognition and Culture at Queen's University in Belfast, Northern Ireland, are currently carrying out very interesting cross-cultural research in Northern Ireland, South Africa and further afield concerning "Perceived Threats" – what people perceive as threatening. Cognitive scientists attempt to group perceived threats into basic categories, which seem universal to all peoples – that is, those people who they can get hold of in order to interrogate. What about the ideas of those who perished as a result of the threats that they not only perceived, but that became a deadly reality, or even those who simply died while just perceiving these threats?

For a long time, I have been intrigued, and even slightly irritated, by the Psalmists' alarmist view of life. It would seem that everyone is out to get them, kill them, maim them, steal from them, or simply is against them in general. Why is this so? Does religion and belief exist by the grace of threats? This study will attempt to get to the bottom of the grave realities that faced these deceased Psalmists, and by doing so, try to establish a scientifically accepted approach to undertake historical 'market research' – in other words to get *dead men talking*.

So did Egypt influence Israelite aniconism? A comparison of Egyptian and Israelite aniconism

Charlene Herselman

University of Pretoria

Aniconism refers to cults where there is no iconic representation of the cult's deity. As such, aniconism has always been a very distinctive feature of ancient Israelite religion, yet there has been near-constant debate as to the origins of Israel's aniconism. Did this religious feature originate with Israel itself, or can another culture's influence be detected? As arguably the most influential country during its time, this paper will examine whether ancient Egypt might have had a hand in influencing Israelite aniconism. First a suitable definition of aniconism will be sought to determine whether Egyptian aniconism fits the bill. A distinction will also be made between different types of aniconism. Mainly Amun and Aten will be

investigated as aniconic Egyptian deities. This paper will then take a comparative approach by looking at the Egyptian god Amun and the Israelite god Yahweh as a possible means of shedding light on the origins of Israelite aniconism.

Darkness and Delilah: the feminine Psyche and evil

PJ Jordaan

North-West University

Forty years of Biblical Hebrew Information Systems

Jan H. Kroeze, North-West University

Machdel C. Matthee, University of Pretoria

Theo J.D. Bothma, University of Pretoria

The paper highlights the major trends and research topics that received attention in the past forty years of establishing Biblical Hebrew information systems. Deficiencies in existing products are indicated because they reveal the opportunities for future research that could build on the amazing body of work that has already been done. The paper explores various levels of analysis and the underutilisation of existing tools, and suggests integration as a solution to enhance the exploitation of these computerised research instruments. It is suggested that new developments that make use of more flexible functionalities and user-friendly visualizations may facilitate the creation and use of advanced Biblical Hebrew information systems in the next decade. The paper will be published in the *Encyclopedia of Hebrew Language and Linguistics* (EHL) under the title "Information Systems, Biblical Hebrew".

Delilah, Deborah and Jael (Strong women in Judges)

P P (Paul) Krueger

North-West University

No woman in the book of Judges stirred the imagination of Bible interpreters and artists more than Delilah, although there other notable female characters are found in this book. Many of these women give evidence of a patriarchal society where women could easily be abused. However, three of these women may be seen as strong women, who determined the course of events, rather than being mere victims: Delilah, Deborah and Jael. The paper explores the role which these women plays in the book of Judges and asks the question whether the narrative really depicts Delilah as a strong woman. Is she the epitome of the *femme fatale* or a mere puppet in a bigger drama?

***Mundus inversus* and the Phenomenon of Cursing: Some Examples From the Ancient Near East and the Hebrew Bible**

Paul Kruger

University of Stellenbosch

The overwhelming majority of investigations devoted to the phenomenon of ancient Near Eastern and Hebrew Bible curses concentrate on the thematic resemblances between the different catalogues of curses. Almost no attention has been devoted to the life world implicit in these curses. This contribution

addresses a universal characteristic of curses in this respect, viz. the fact that the threats announced in the different literary corpora paint in every respect the direct inverse (*mundus inversus*) of the normal world. A selection of examples is offered from the world of the ancient Near East and the Hebrew Bible, where this invertedness is the most striking: (1) curses relating to inversions in normal social status; (2) curses with respect to inversions in normal physical conditions; and (3) curses referring to inversions in normal natural conditions.

The feminine mask of affliction: Delilah and the literary formation in Job 1

A. Lamprecht

North-West University

Traditionally, translations of Biblical Hebrew texts sacrificed meaning due to a “canonised literal meaning” premise and a genre-independent hermeneutical methodology. The interpretation and translation of Job 1:15-19 is but one example: while methodologies continue and still fail to analyse the account of Job’s afflictions within its own language and even more importantly, its genre formation as a contested concept, the outcome was consequently anticipated as the “only truth”. This paper proposes a cognitive linguistic and literary perspective on deriving meaning from ancient religious documents and argues that the shared genre formation in the narratives of Delilah and Job 1 may be firstly the sediment of more or less equal associations and recollections evoked by certain text elements in the minds of the first readers: every stage in the formation is defined by a set of more or less fixed concept elements, that is, basic elements pre-stored in the mind, to wit: FEMININE vs. MASCULINE, COSMIC, FIGURE, STATUS, AFFLICTION and NUMBERS. The literary-concrete ‘feminine mask of affliction’ seems to be present in both accounts providing new structure, new inferences and new evaluations within the target domain. Furthermore, the paper argues that the shared internally complex structure furnishes an important clue to genre formation as an essentially contested concept in the Hebrew Bible. This offers a vantage point from which to investigate firstly, the difficult and so often obscure Job-text and secondly, the network of genre formation in the Hebrew Bible.

Translation techniques in Targum Jonathan’s Malachi

Gudrun E. Lier

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To date two comprehensive studies by Churgin (1907) as well as Cathcart and Gordon (1989) have appeared on Targum Jonathan to the prophets. Churgin was the first to investigate TJ in terms of historical background, textual variations, exegesis, general peculiarities, interpolated Targum and additions. Some time later, Cathcart and Gordon (1989) introduced their English translation of TJ with special attention given in the footnotes to variant readings from the Masoretic Text (MT) as well as some remarks on interpretive approaches in TJ. The most recent study on TJ by Houtman and Sysling (2009) focuses on the use of variant readings for the study in origin and history of TJ with particular attention given to the book of Samuel. Overall it is therefore clear that research on TJ has been foundational: a good basis has been produced for studies to now focus on finer detail in TJ. For instance, researchers can begin to explore more systematically how specific exegetical rules were applied in the various prophetic books of TJ, concurrently taking into account its progressive composition (cf. Churgin 1907:30). A point in case is to investigate how and why TJ, on the one hand, deviates from the MT with regard to specific passages / verses while, on the other hand, rendering other passages / verses literal. This investigation may be applied to the book of Malachi wherein modern scholars have identified a

number of enigmatic passages / verses in the Hebrew Text of Malachi (e.g. Mal 2:10-16; Mal 2:12; Mal 3:6; Mal 3:11 and Mal 3:13). Among examples of such difficulties is the understanding of Malachi 3:1 where the reference to "my messenger" is not clear. In other instances there are gaps in the Hebrew text (e.g. Mal 1:4) which require some linking word to fill the gap. There are therefore several research foci in TJ Malachi that need to be addressed: for one, where the focus falls on the *rules of interpretation* that TJ Malachi uses to resolve inherent incongruities in the MT and second, to establish whether *patterns for exegetical approaches* in TJ Malachi can be found in relation to its stages of composition.

Although Cathcart and Gordon (1989) have, in their translation of TJ, already provided feasible arguments to explain the manner in which TJ renders MT Malachi, they have not gone so far as to identify and categorize, systematically, TJ Malachi's use of rules of interpretation. In contrast Churgin (1907:78-110) points out various underlying principles of exegesis in TJ. He also takes into account TJ's historical context (Churgin 1907:111) and its relation to Aggadah and Apocryphal literature (Churgin 1907:111-125). However, there are only three references to TJ Malachi specific in his study. This means that rules of interpretation in TJ Malachi have not yet been fully identified and classified in past research. The focus of this paper is therefore on the use of interpretive rules and on determining patterns for exegetical approaches in TJ Malachi. The aim is to shed more light on which specific expository procedures are present in TJ.

An analysis of rabbinic influences on resurrection doctrines in Targum Isaiah

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This paper will analyse a selection of passages from Targum Isaiah in order to illustrate how the doctrine of resurrection had been reinterpreted by the Targum author/s to conform to the prevailing influence of rabbinic theology into a coherent Jewish doctrine on the resurrection of the dead.

As the concept of a doctrine of resurrection developed over many centuries as a result of the changing conditions of the Jewish people, it moved from a collective and national belief system to an individual eschatology based on a resurrection and post-mortem judgement for the righteous and the wicked culminating in the notions of a heaven and a hell with the ascent of rabbinic dominance as final arbiters and protectors of the faith.

Although recognition must be given to the Apocryphal period as fundamental to the evolution of a Jewish afterlife theology in that the apocryphal and pseudo epigraphic textual evidence texts reflected a diverse range of ideas on the afterlife and the journey of the human soul, some of which influenced Pharisaic-rabbinic thinking, these will not form part of the topic of this study due to the brief nature of this paper.

Rabbinic conceptions on the afterlife became the basis on which all later Jewish post-mortem beliefs were based even though this was never organized into a comprehensive and structured system thereby allowing for divergent and ambiguous ideas about collective and individual post-mortem traditions. Even the concept of *Olam Ha-Ba*, as a rabbinic term, is diverse and open to interpretation. This ambiguity can also be found in the Pentateuchal Targumim and the Targum to the Prophets. Resurrection of the dead had therefore evolved into a fundamental doctrine of rabbinic teachings.

The central exegetical issues this study will focus on are:

1. Who will be resurrected, how and why: Beliefs ranged from a universal approach - Jews, gentiles, the righteous and the wicked, to an exclusivist one that would be limited to all of Israel, past and present and, to only the righteous on the other extreme.
2. Immortality of the soul: The prevalent belief was that the soul went through several stages as it moved through set periods and places within Gehenna until it reached the Garden of Eden and the final destination from whence everlasting immortality would be attained.
3. The role of God as the divine element in a doctrine of post-mortem experience.
4. A further topic will be how and why the Targum authors inserted additional material and interpolations into the Targum texts to align it with the prevailing resurrection beliefs and how these conform with the current doctrine of the last days as found in rabbinic writings congruent with the time of the compilation of the Targum Jonathan to the Prophets.

This study will use only a limited selection of passages from Isaiah. These passages are: 22:14, 26:19, 33:14, 33:17, 38:16, 42:11, 45:8, 53:9, 57:9-16, 58:11, 65:5 and 66:24. This will allow for sufficient analysis and comment while at the same time remaining within the limits for a short paper of this nature

The world as it is towards an ideal world: The use of Scripture in the Islamic feminist debate

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Muslim feminist scholars observe the present world negatively, observing that women are discriminated upon. Conservative Muslim scholars are also critical of the world as it is, experiencing the downfall of traditional values. An ideal world for the Muslim feminists is therefore, a world without discrimination against women. In the same vein, an ideal world for the conservatives is a world where traditional values reign. Both feminists and conservatives agree to the status of the Qur'an, and therefore use it as strategy to accomplish their aims. Scripture is, however, read differently by the two groups. This paper will analyse the divergent strategies in their respective use of Scripture.

Was there an exodus: are there any elements in the exodus tradition that might provide an historical core to the chronicle?

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The biblical chronicle of the Israelites that recounts dramatically how they established themselves as a nation in Canaan, commences with the exodus from Egypt. The question arises as to the historical trustworthiness of the narratives recounted in the Pentateuch. Is there any evidence from either textual or archaeological data that can substantiate the historicity of the Sinai epic? Archaeological research in Egypt and Palestine has not revealed anything that can be directly linked to the sojourn of the Israelites in Egypt or a large-scale migration by them from Egypt. Although numerous periods in the Egyptian history could have provided a background for the Pentateuchal narratives, some scholars, however, regard the traditions concerning Israel's sojourn in Egypt and the exodus of these people as "legendary" and "epic" in nature. Scholars also emphasise that, although there might be Egyptian material analogous to the biblical account in Exodus, none of the Egyptian sources substantiates the story of the exodus. Attempts have been made to explain the different miracles during the exodus as natural phenomena.

The need to redefine the literalness of a translation: consistency of equivalences and exegesis in the Peshitta of Ezekiel

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In this study, the traditional approach of evaluating a translation based on consistency of equivalences is challenged. It is observed that in the Peshitta of Ezekiel, a fairly high degree of exegesis at the word level by the translator does not amount to a so called 'free translation' in the absolute sense of the word. Rather, the Peshitta of Ezekiel, even though showing a high degree of exegesis at word level, still shows an appreciably high degree of consistency of equivalences when the sense behind the translated words is considered. For practical purposes, this means that the Peshitta of Ezekiel is a useful text for textual criticism of the Hebrew text. Further, this result entails that a more sensitive definition or way of understanding consistency of equivalences needs to be constructed. Such a definition should ideally be tailored especially for ancient translations within the Semitic group of languages.

The interpretation and translation of the Biblical Hebrew quantifier *kol*

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Traditional accounts of the quantifier *kol* in Biblical Hebrew do not describe or explain its status, syntactic distribution or scope adequately. Current research within both formal and functional approaches to universal quantifiers is of interest for Biblical Hebrew grammar. Both approaches use formal representations to describe quantifiers. These representations exhibit some of the properties commonly associated with the representations of standard logical systems, namely, the fact that an operator is associated with (or operates across) a scope/domain/range. In this paper it is argued that *kol* similarly exhibits the the properties of an operator. Definiteness and number mark the scope of *kol*. Depending on the scope of *kol*, it can be interpreted or translated as an *All* or *Each* type quantifier in English. The aim of the paper is to describe where a certain interpretation of *kol* should be expected and how the various uses of *kol* should be translated into English and Afrikaans.

A comparison between two perspectives on space and place, one ancient and one modern: Bringing Nicolas Wyatt and Yu-Fi Tuan as voices on ancient and modern spatiality into discussion.

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A comparative reading of Nicolas Wyatt's "*Space and Place in the Religious Life of the Near East*" will be done with Yi-Fu Tuan's "*Space and place: the perspective of experience*" to determine if ancient and modern man orientate themselves spatially in a similar manner. How spatial orientation influences our understanding of locating the self in ancient and (post)modern times will also be pointed out. It will be indicated how universal humanity's experience of spaces and places are as it is not limited to specific localities, cultures, nor times.

Delilah in later cultural contexts

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This paper briefly outlines the Samson and Delilah episode as described in the biblical text and then explores a number of ways in which the story was received and adapted in later cultural contexts. Attention is drawn to the depiction of the character of Delilah in 17th century paintings of the deception scene (Judges 16:19), noting how artists dealt with the ambiguity in the Masoretic Text; as well as briefly referring to the text afterlife in more contemporary cultural products such as film and music.

The difference between הֵן, הִנֵּה and רָאָה

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At first glance הֵן, which occurs 100 times in the Hebrew Bible, appears to be a short form of הִנֵּה. However, although הֵן has, like הִנֵּה, primarily a deictic character and is in some contexts a near-synonym of הִנֵּה, it differs in many ways from הִנֵּה. הֵן, for example, has typically the character of an affirming modal word. It expresses the attitude of speakers as far as the epistemic modality of the content of an utterance is concerned. In contrast, הִנֵּה functions more often as a discourse marker and is typically used by speakers to point to entities (things, locations or events) which they regard their addressees would find newsworthy to observe. Narrators also often use הִנֵּה to point to a state of affairs or event which characters were unprepared for and which they found surprising to observe. Although not all 1060 instances of הִנֵּה has this mirative sense, instances where it functions as a presentative, or where it is not used as a marker of mirativity, could be explained as secondary shifts of meaning. The question that remains is: Where does the 84 instances of רָאָה fit in? By means of a profile of the use of רָאָה, it is illustrated that רָאָה differs significantly from הֵן. It also has a more restricted meaning potential than הִנֵּה. רָאָה is indeed sometimes a near-synonym of הִנֵּה. However, this applies predominantly to a specific subset of uses of הִנֵּה – a subset where הִנֵּה and הֵן do not overlap.

An Amarna letter (EA 162) and word order variation of the verbal sentences

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The reason for the correspondence between the vassals of Syria-Palestine and their sovereign, the pharaoh of Egypt, is instigated by the external and internal turmoil in Syria-Palestine during the late Bronze Age. The letters were written by the scribes of the vassals and the scribes of the pharaoh, in the WPA (Western Peripheral Akkadian) dialect, with some West Semitic (WS) trends.

One such trend is the word order and the variation thereof in the verbal sentences. This variation in the word order was to effect some special emphasis or some nuance of the appropriate element in the specific sentence. The variation in word order was brought about by certain (emphasizing) words such as *anuma*, *šanita*, *inuma* and *amurmi* and/or constructions such as subject fronting or object fronting, parallel sentence arrangement and chiasmic sentence arrangement.

However, even this word order and the variation thereof shows no consistency. The investigation of the word order and its variation functioning in the verbal sentences of the Amarna-Akkadian as in EA 162,

from the pharaoh, shows that these letters – even those with similar content in the other letters from the pharaoh – must have been written by different scribes of the pharaoh. This leads to the conclusion that each scribe had his own version of an “interlanguage” that he used in his correspondence.

A short history of Early Hebrew: Cases, articles, alphabets and some early texts

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The following issues will be raised by this paper:

- What is known about the state and history of the family of North-West Semitic languages in the 300 years before the time of the United Kingdom?
- What is the situation with regard to alphabetic writing during this time?
- What can be deduced about the early form of Biblical Hebrew at this time?

To illustrate this matter, a number of texts will be used as illustration. The discussion shows the development that took place in the North-West Semitic languages from the last part of the Second Millennium BCE and the early First Millennium. From this it is quite clear that this early development is not found in the largest part of the Hebrew of the Pentateuch, with perhaps the exception of some very early poems. The language of the last part of the Second Millennium and the language of the Pentateuch clearly come from different eras.

A new interpretation on the playing objects in the Gilgamesh epic

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The article deals with the nature of the so-called “Oppression of Uruk” in the Gilgamesh epic. The interpretation of the words ^{gi5}ellag and ^{gi5}e-ke₄/kè-ma in the Sumerian versions and the *pukku* and *mekkû* in the Akkadian versions forms the focus of this discussion. Although scholars currently agree that the general meaning has to be found in some type of sporting or games context, it has never been considered as part of the board game scenario which seems most probable. This discussion connects the ^{gi5}ellag/*pukku* with a “game board” and ^{gi5}e-ke₄-ma/*mekkû* with “gaming/games pieces”. Although the iconographic evidence has been discussed previously by the author in relation to the mother goddess/fertility goddess, the textual evidence will form the core of this article, given the scenario that Inanna and Ištar have been generally connected with playing objects previously.