

Writing Systems*

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This newsletter is a quarterly publication of the UBS Translation Information Clearinghouse. The Clearinghouse is a bibliographic research service of the United Bible Societies, offered to UBS translation personnel, other persons involved in Bible translation, and other researchers. To send materials for inclusion in the newsletter or to receive information on use of the Clearinghouse service, contact

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In 1964 the UBS published a collection of *Bible Translator* articles on writing systems and orthographies. In the volume William Smalley lamented the lack of a definitive book on the subject: “A definitive book will have to describe the phonological systems of representative languages, show how their writing systems fit them, show where the problems lie, describe the difficulties which people have in learning to read them, and then show the ways in which changes in the writing system have been made in adapting it to new languages with different phonological systems.” (Smalley 2)

It would be hard to point to a single work that covers in depth all the areas Smalley mentioned. But much more is now available on the subject, both theoretical studies and descriptions of real-world experience and experimental research.

A volume that comes close to the requirements of “definitive” is *The World’s Writing Systems*, edited by Daniels & Bright (1996). This is not just a catalogue and description of the world’s scripts; the individual writers discuss *how* the writing system represents the language(s)—that is, how the system actually works. The book includes sections on the adaptation of scripts, the invention of scripts in modern times, and sociolinguistics, including a short chapter by Allan Gleason on Christian missionary activities.

Types of Writing Systems: One of the volume’s distinctive contributions is Daniels’ typology of writing systems, which fills in points on the

continuum between the broad classifications of logographic and phonographic. He lists six types: 1. logosyllabary—the characters of a script denote words or morphemes as well as some syllables (Chinese); 2. syllabary—the characters denote syllables (Cree); 3. abjad (consonantal)—the characters denote mainly consonants (Arabic); 4. alphabet—the characters denote consonants and vowels (Greek); 5. abugida—the character denotes a consonant with a specific vowel, and other vowels are denoted by a consistent change in the consonant symbols (Indic); and 6. featural—the shapes of the characters correlate with distinctive features of the segments of the language (Korean).

Other typologies have been proposed to avoid the misleading term “logographic”: Jaffré recognizes two basic principles—phonographic and semiographic—which come into play to different degrees in different systems. Thus, “there is not an infinite number of possibilities but...everything oscillates between syllables and phonemes on the one hand and morphemes and lexemes on the other.” (15)

For Unger & DeFrancis, pure logographic and phonographic systems are extremes that do not describe the writing systems for natural languages. Their unitary view finds systems clustering at the middle of the continuum: “The gross visual differences between alphabetic scripts and those that incorporate Chinese characters, though obvious, are ultimately trivial. They do not reveal a fundamental dichotomy but

*Coulmas (37) distinguishes among the terms *writing systems*—representations of linguistic units at different structural levels: word, syllable, phoneme; *script*—the visible marks that put the system into operation: e.g., the Roman script; and *orthography*—the standardization of writing practice in a particular language. Some writers tend to use these terms fairly interchangeably.

rather mask an essential unity that embraces all writing systems.” (55)

McCarthy makes yet a different division, distinguishing alphabetic, which is analytic, from syllabic, which is wholistic.

Whatever the typological scheme, it is widely recognized that most systems are mixed, representing the language on more than one level.

Linguistics and Psychology:

Writing systems can both reflect and change our sense of language. Alphabetic systems have been blamed for the dominance of the phoneme in modern linguistics, which in turn commonly posited that the phonemes of a language were psychological realities for its speakers. But recently, many experiments have shown that for pre- or nonliterate people it is the syllable that is the smallest analyzed segment of language (see especially *The Linguistics of Literacy*, Part II). Daniels notes that writing systems created by the linguistically unsophisticated have been syllabaries, paralleling this perception of language. (**Miller** is a significant dissenting voice here.)

Thus, the decline of the rule of the phoneme has been one of the most significant changes affecting views of “ideal” writing systems since *Orthography Studies* was published. While a good writing system was considered one that reflected a language’s phonological system, the trend now is to see writing related to language as a whole, as a system for making language (not speech) visible.

Psychological experimentation has tended to support the change, although it has produced mixed results in attempting to answer the question whether different types of systems are processed in different ways in the brain. Alphabetic systems have typically been associated with a greater degree of phonological processing, while

morphemic systems involve more visual processing (where words are perceived as wholes).

However, it seems that different systems may activate different levels of processing (**Willows**), and similar ones (**Cossu, Unger & DeFrancis**). **Hu & Catts’** experiments suggest that phonological processing takes place with both alphabetic and morphemic orthographies. Phonological retrieval is related to recognition of familiar words, while phonological memory and awareness are involved in decoding unfamiliar words.

The editors of *Scripts & Literacy*, which deals with psychological processes, conclude: “Some of the chapters point out similarities among different scripts and reading processes, while others point out differences...In reading text, however, scriptal differences tend to disappear. Readers, in whatever script, may resort to phonetic coding to store linguistic items in working memory during comprehension.” (14-15)

The relevance of these studies for literacy is explored in a number of the collections in the bibliography (*Scripts and Literacy*, *Linguistics of Literacy*, *Literacy and Language Analysis*).

Social and Cultural Factors:

Linguists may have talked about “good” writing systems as those that reflect phonological systems, but those who have worked with developing them know very well that cultural considerations often override linguistic and psychological considerations. The authors of articles in *Orthography Studies* were more aware than most of the cultural considerations—in the time since then such an awareness has become much more widespread.

The importance of sociolinguistics in creating writing systems is stated emphatically by Fishman. Issues of acceptance, impact, dislocation, manipulation,

exploitation, or redistribution of power, must all be weighed with an awareness of the interdependency of the writing system and social processes. (*Advances*, xv)

Examples of the importance of cultural factors can be found in **Eira** (Hmong), **Fouser** (Korean), **Rice** (North Slavey), and **Trix** (Albanian), among many others.

Optimal Writing System?

“...[I]t was once generally held that all writing systems represent some stage in a progression toward the ideal writing system, the alphabet. The accepted view today is that all writing systems represent relatively optimal solutions to a large and unique set of constraints, including the structure of the language represented, the functions that the system serves, and the balance of advantages to the reader as opposed to the writer.” (Olson)

Rogers pursues the notion that the typology of the language is related to the typology of the optimal writing system (as others have also noted): Alphabetic systems work well for languages with a high degree of fusion; morphemic systems work well for languages with a high degree of homophony (and others would add, monosyllabic words/morphemes); syllabic systems work well for languages with a small number of syllable types, where morpheme and syllable boundaries coincide. He concludes that “An ideal system would allow experienced readers to read morphemically, the most efficient way for them; yet, it would allow them to sound out unfamiliar words, as well as helping learners acquire reading and writing skills efficiently. Unfortunately, these goals are at odds with each other.” (35) An optimal system achieves the best balance between the two.

Practical Studies: A number of articles in the bibliography

describe general issues in creating writing systems or issues that have arisen in specific projects: **Baker** (general strategies), **Priestly** (general problems), **Bird** (representing tone), **Wiesemann** (constructing a syllabary), **Harper** (Inuktitut), **Costello & Sulavan** (Katu), **Halwachs** (Romany), **Weber** (Quechua), and **Rice** (North Slavey).

Bibliography: In addition to the items in the brief bibliography and the longer bibliography online (www.ubs-translations.org), there are many publications on orthography in the SIL bibliography (www.sil.org). In the three-volume *Bibliography on Writing*, the editor notes that the study of writing systems branches out in many disciplinary directions—orthography, literacy, linguistics of writing, psychology of reading and writing, script reform, sociology of writing, to name only a few. The volumes in question contain about 27,500 items, covering some 60 years.

I haven't discussed works that deal with differences between speech and writing, and the consequences of literacy. A good overview is **Jahandarie**, who critically reviews the theories of Parry and Lord, Havelock, Innis, McLuhan, Ong, Goody, and Olson, and adduces other types of evidence—linguistic, psychological, historical, and anthropological—bearing on their theories. — **SL**

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Recent Publications

Inclusion of an item in *TIC Talk* does not necessarily mean we recommend it, or that we have seen it, though in most cases we have. It means that the article or book (sometimes by title alone) looks as if it might be of interest to our readers. Names in **bold** indicate people who are in some way related to UBS. Other bolding is for quick location of the general topic.

Bible Translation

GENERAL

Tell Me the Word Easy to Understand—Textual Criticism and Bible Translation—In Honor of Young-Jin Min. 2000. Wang Tai-il, ed. Christian Literature Society of Korea. This first volume in a two-volume festschrift honoring **Young-Jin Min** (of the Korean Bible Society and UBS Committee on Scholarly Editions) carries a number of the essays in both English and Korean: In the section “The Method and Practices of Textual Criticism” are articles by **B. Aland** on NT textual research, **A. Schenker** on OT textual criticism, and **M. Jinbachian** on differences between MT and LXX; In section 2, “The Theory and Practices of Bible Translation,” are articles by **P. Noss** on Bible translation history and prospects, **A. Mojola** on the place of Bible translation within translation studies, and **P. Bonilla** on the use of scholarly editions in preparing study Bibles. Section 3, “Bible Translation and the Dead Sea Scrolls,” has an article by **H. Scanlin** on the impact of the DSS on Bible translation. The articles in Vol. 2, “Explain the Meaning of What We Read—Exegesis and Bible Translation,” with sections on reading and interpretation, translation and exegesis, and Bible translation and the Korean Bible, are all in Korean.

Aloo Osotsi Mojola. 1999. *God Speaks in Our Own Languages.*

Bible Translation in East Africa: 1844 to 1998. A General Survey. Bible Societies of Kenya, Tanzania and Uganda. M. surveys **Bible translation in Kenya, Tanzania, and Uganda**, discussing all languages in which at least a portion of the Bible has been translated, setting the discussion in the context of the church’s mission and growth, and describing the linguistic situations in each country.

John J. Pilch. 2000. “Improving Bible Translations: The Example of **Sickness and Healing.**” *Biblical Theology Bulletin* 30:129-34. Some basic definitions developed by medical anthropology for such terms as *sickness, illness, disease, heal* and *healer* are valuable for Bible translators, and show how inappropriate and anachronistic some translations of texts involving sickness and healing are. P. emphasizes the importance of understanding ancient concepts of sickness and health before translating such texts.

Irene Nowell. 2000. “Translations: What Are They? Why Do We Make Them?” *The Bible Today* 38:50-52. The first of a series **introducing Bible translation.** N. discusses the difficulties of moving from one language system to another, from one cultural context to another, and the particular challenges of translating scripture. In the second article of the series (“The Hebrew Bible: Where Do We Begin?” pp. 104-107) Deirdre Dempsey provides a basic history of the Hebrew text.

ANCIENT

Der Septuaginta-Psalter und seine Tochterübersetzungen. Symposium in Göttingen. 2000. A. Aejmelaeus and U. Quast, eds. Vandenhoeck & Ruprecht. **Daughter translations of the LXX** that are discussed in separate essays are the Latin, Sahidic, Coptic, Ethiopic, Syrohexapla, Armenian, and Georgian. There are also a number of articles on the relationship between the **Dead Sea Psalms scrolls and the LXX** (E. Ulrich, P. Flint), as well as a study of the relationship between original and translation (A. van der Kooij).

Karen H. Jobses and Moises Silva. 2000. *Invitation to the Septuagint.* Baker; Paternoster. Some of the topics covered in this introduction: History of the origin and transmission of the **LXX**, the nature of the translation and its language, the use of the LXX in textual criticism, the LXX and the NT, and the current state of LXX studies. Appendixes provide a list of major LXX organizations & research projects, reference works, a glossary, and a list of differences in versification between the LXX and English versions.

Johan Lust. “A Lexicon of Symmachus’ Special Vocabulary in His Translation of the Psalms.” *TC: A Journal of Biblical Textual Criticism.* **Symmachus’ version of the Old Testament**, one of the three Greek translations Origen used in his Hexapla alongside the Hebrew Bible and the LXX, is preserved only in manuscript fragments, most of which are from the Psalms. L. offers a comprehen-

sive lexicon of Symmachus in the Psalms. Each entry displays the word under review in context in Symmachus' translation of the Psalms, along with the reading of the Septuagint for comparison. Other occurrences of the word in Symmachus, Aquila, or Theodotion are listed in the footnotes.

Seppo Sipilä. 1999. *Between Literalness and Freedom: Translation technique in the Septuagint of Joshua and Judges regarding the clause connections introduced by ו and וְ*. Finnish Exegetical Society in Helsinki; Vandenhoeck & Ruprecht. In this dissertation, S. studies the LXX renderings of all clause-initial occurrences of *waw* and *kí* in Joshua and Judges to draw conclusions about the nature of the translations.

Albert Pietersma. 2000. *A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title. The Psalms*. Oxford University Press. This is the first book of the NETS to appear. A prefatory note to the reader explains the rationale of the project and its approach to translation, with another note from the translator of Psalms. The translation is based on the NRSV to allow the English reader a sense of the differences between the Hebrew and Greek by comparing the two English versions.

Alain Georges Martin. 1999. "La traduction de Κύριος en Syriac." *Filologia Neotestamentaria* 12:25-54. M. attempts to discern the reasons for the Syriac choice of several different words to translate Κύριος, whether theological, cultural, or linguistic.

MODERN

Vern Poythress and Wayne Grudem. 2000. *The Gender-Neutral Bible Controversy:*

Muting the Masculinity of God's Words. Broadman & Holman. P. & G. argue strongly **against inclusive language** that goes beyond a few "permissible changes in translating gender-related terms."

Iren L. Snavely, Jr. 2000. "Zwingli, Froschauer, and the Word of God in Print." *Journal of Religious and Theological Information* 3/2:65-87. S. describes how Zwingli and printer Froschauer, concerned with disseminating the Bible, formed a partnership that culminated in the publication of the **Zurich Bible**.

Roland H. Worth, Jr. 2000. *Church, Monarch and Bible in Sixteenth Century England: The Political Context of Biblical Translation*. McFarland & Company. Examines **16th C English translations** (extending to KJV) within the context of the politics of the time, and demonstrates how translation efforts, religious innovations, and government influenced one another.

A Dictionary of the English Bible and Its Origins. 2000.

A. Gilmore, ed. Sheffield Academic Press. A general reference providing information on texts, versions, manuscripts, persons, places and terminology, on the origins of the Hebrew Bible, NT and English Bible.

Clive R. Sneddon. 1999. "Translation Technique and the **Old French Bible**." *Forum for Modern Language Studies* 35/4:339-49. Tackles the problem of how one evaluates the quality of medieval translation. Using Hervey & Higgins's categories of culture, form, meaning, language variety and genre (*Thinking Translation*), S. assesses the merits of the *Old French Bible* translation.

W.J. Chamberlin. 2000. "New Bible Translations on the

Internet." *Bible Editions & Versions* 1/4:21-23. C. supplies a list of **translations that are found only on the Web**, along with their locations. Other articles in the same issue of this new journal (formerly *Bible Collectors' World*): "The Gospels in **Scouse**," G. Studer; "Why So Many Bible Translations," D. Robbins.

David Koudougouret. 2000. *Poétique et traduction biblique. Les récits de la Genèse dans le système littéraire sango*. Research School of Asian African and American Studies. Describes and analyzes the **rhetorical structures of Genesis and Sango stories**, and discusses the problem of reproducing formal features in translation, stressing the need to find forms that fulfil equivalent functions, and to create a translation that is in harmony with the literary conventions of the receptor language. See Paul Ellingworth's review, *TBT* 52/1 (2001), 148-149.

Bible

GENERAL

The Bible as Book: The Reformation. 2000. O. O'Sullivan, ed. British Library; Oak Knoll Press in assoc. with the Scriptorium. Twelve papers from a 1997 Scriptorium conference at Hampton Court treat different aspects of Bible use during the Reformation, among them: how religious leaders helped shape the readings of lay people, how they suppressed heresy in the increasing number of annotated editions, the role of illustrations in Bibles in the spread of Protestantism. Earlier volumes in the Scriptorium "Bible as Book" conference series are *The Manuscript Tradition* (1998) and *The First Printed Editions* (1999).

Dominique **Barthélemy**. 2000. *Découvrir l'Écriture*. Les Éditions

du Cerf. A wide-ranging **collection of articles by B. published between 1984 and 1994**: unity and diversity of early Judaism, text of the Jewish Bible, French Bible to the end of the 16th c., origin and influence of the Vatable Bible, criticism and prophecy in Spinoza, Simon and Bossuet, literary and textual criticism, critique of Pinget's *Apocryphe*, the intersection of textual and literary history in the relationship of LXX and MT, Christian biblical criticism and Jewish commentators, canon criticism, canonicity of the Song of Songs, the long dormancy of the DSS, and early traditions of the text divisions of the Torah.

The Essential IVP Reference Collection: The Complete Electronic Bible Reference Library on CD-ROM. 2000. Intervarsity Press. This CD-ROM includes the following references, some of them published only last year: *Dictionary of Jesus & the Gospels*; *Dictionary of Paul & His Letters*; *Dictionary of the Later New Testament & Its Development*; *Dictionary of New Testament Background*; *Dictionary of Biblical Imagery*; *New Bible Dictionary*; *New Dictionary of Theology*; *New Dictionary of Biblical Theology*; *The IVP Bible Background Commentary: Old Testament*; *The IVP Bible Background Commentary: New Testament*; *New Bible Commentary*; *New Bible Atlas*; *Hard Sayings of the Bible*. The list price is \$169.99; available for as low as \$118.99 (Eisenbrauns). Uses the Logos Library System. A free upgrade will be available from Logos when their new Libronix Integrated Digital Library System is released (Summer 2001).

Evolution of the Synagogue: Problems and Progress. 1999. H.C. Kee and L.H. Cohick, eds. Trinity Press. Nine papers investi-

gate the literary and archaeological evidence for the evolution of the synagogue. The contributions are presented in two parts: (1) those concerned with the development of the synagogue in Ancient Israel and (2) analyses of the diverse evidence from synagogues in the dispersion, especially Syria and Asia Minor. Also included is an examination of the literary and traditional evidence from historical, rabbinic, and early Christian sources.

A Multiform Heritage: Studies on Early Judaism and Christianity in Honor of Robert A. Kraft. 1999. B. Wright, ed. Scholars Press. Some of the titles in this Festschrift: "Opisthographs from the Judean Desert," E. Tov; "The Challenges of Translating a Translation: Rendering the Proper Nouns of the Jewish-Greek Scriptures," F.W. Knobloch; "Re-inventing St. Paul: Was the Apostle to the Gentiles the Father of Christian Anti-Judaism?" J. Gager; "'Unknown and Yet Well-known': The Multiform Formation of Early Christianity," H. Remus; "The Study of the Armenian Apocrypha," M. Stone.

Simon Crisp. 2000. "Orthodox Biblical Scholarship between Patristics and Postmodernity: A View from the West." In *Auslegung der Bibel in orthodoxer und westlicher Perspektive*. J. Dunn, et al., eds. Mohr Siebeck. Because of its insistence on integrating biblical study with the life of the church, **Orthodox scholarship** offers a valuable perspective even as it accepts certain approaches of Western scholarship.

BIBLICAL LANGUAGES

Hebrew

The Theological Dictionary of the Old Testament, Volume 11. 2000. J. Botterweck, et al., eds. Tr. by

D.E. Green. Eerdmans. From *ʿzz-panim* (83 entries).

Reinier de Blois. 2000. *Towards a New Dictionary of Biblical Hebrew Based on Semantic Domains*. Vrije Universiteit. De Blois's dissertation outlines the project of creating a semantic domains lexicon for BH. An appendix gives an extended sample of such a lexicon, demonstrating the methods described in the dissertation. This description lays the groundwork for the UBS semantic dictionary of BH project, directed by de Blois.

Antonella Benigni. 1999. "The Biblical Hebrew Particle ׀ from a Discourse Analysis Perspective." *Zeitschrift für Althebraistik* 12/2:126-45. From her study of the **function of kî** in prose (1 Samuel, Esther) and poetic texts (Job and Song of Deborah), B. concludes that *kî* appears to be a macro-syntactic sign whose role is to mark textual level shifts and breaks in the text, whether it has an explanatory function or introduces objective clauses.

Cynthia Miller. 1999. "The Pragmatics of *waw* as a Discourse Marker in Biblical Hebrew Dialogue." *Zeitschrift für Althebraistik* 12/2:165-91. Speech-initial *waw* functions on a macro-structural level as a pragmatic indicator of the contextual coordinates of discourse. There are three contexts in which it occurs, each with a distinct discourse-pragmatic function: 1) it introduces a dispreferred response to a previous quotation; 2) it links two nonadjacent speeches by the same speaker; 3) it functions within a narrative trope. (from pub. abstr.)

Richard C. Steiner. 2000. "Does the **Biblical Hebrew Conjunction -ו** Have Many Meanings, One Meaning, or No Meaning at All?" *Journal of Biblical Literature* 119/

2:249-67. The answer is “no, sometimes, and sometimes.” S. argues that when *waw* has a meaning it is the logical “&” and there is no need to multiply meanings. The factors that produce multiple translations of *waw* are other elements of the sentence, such as word order.

A.J.C. Verheij. 2000. *Bits, Bytes, and Binyanim: A quantitative study of verbal lexeme formations in the Hebrew Bible*. Peeters. Using various quantitative methods, V. analyzes the verbal vocabulary of the Hebrew Bible in the electronic text developed at the Werkgroep Informatica (Department of Biblical Studies, Vrije Universiteit, Amsterdam), focusing on morphological characteristics as well as on some basic semantic and syntactic features. He argues that the *qal* should be regarded as the default *binyan* of the Hebrew Bible, and that the *piel* acts to some extent as a rival to the *qal*. Transitivity emerges as the most important feature in describing the *binyanim*.

Greek

Diglossia and Other Topics in New Testament Linguistics. 2000. S.E. Porter, ed. Sheffield Academic Press. Deals with **diglossia in Septuagintal and NT Greek**, as well as with critical discourse analysis and the nature of the LXX translation.

A Greek-English Lexicon of the New Testament and Other Early Christian Literature, third edition, Frederick W. Danker, ed., based on Bauer's *Griechisch-Deutsches Wörterbuch zu den Schriften des Neuen Testaments und der frühchristlichen Literatur, sixth edition*, K. Aland and B. Aland, eds., with V. Reichmann, and on previous English editions by Arndt, Gingrich, and Danker. University of Chicago Press, 2000.

Danker's broad knowledge of Greco-Roman literature, papyri and epigraphs expands the view of the world of the NT in this edition. Perhaps the most important lexical innovation is the addition of extended definitions for Greek terms.

Esteban Calderón Dorda. 1999. “Estudio sobre el léxico musical neotestamentario.” *Filología Neotestamentaria* 12:17-24. A study of **NT Greek terms related to singing**, with a section devoted to musical instruments.

OT

Eerdmans Commentaries on the Dead Sea Scrolls. 2001. M. Abegg and P. Flint, eds. Eerdmans. The projected sixteen volumes of this series will present translations, critical notes, and line-by-line commentary for every translatable manuscript found at Qumran. The first to be published is **Liturgical Works**, by James Davila. Beginning with a general introduction to the Qumran library and Jewish liturgical traditions, D. situates the liturgical texts found at Qumran in their historical context, shows how they draw on and develop traditions from the Hebrew Bible, and explores their significance as background to Jewish liturgy and mysticism, and Christian origins.

Ferdinand Deist. 2000. *The Material Culture of the Bible*. Sheffield Academic Press. Looks at recent anthropological studies of ancient Israelite society, supplies examples of a cultural interpretation of Hebrew narrative, and discusses the impact of the notions of cultural relativity and intercultural communication for biblical interpretation.

J.S. Penkower. 2000. “Verse Divisions in the Hebrew Bible.” *Vetus Testamentum* 50/3:379-93. Discusses **OT verse divisions in printed Hebrew Bibles** from the

15th to 18th centuries, and in modern editions.

Richard L. Schultz. 1999. *The Search for Quotation: Verbal Parallels in the Prophets*. Sheffield Academic Press. S. proposes a model for interpreting verbal parallels that uses several **criteria for identifying quotation** and combines diachronic and synchronic analysis. He applies the model to five representative verbal parallels involving the book of Isaiah. The book illustrates how an awareness of the versatility of quotation leads to a more accurate interpretation of verbal parallels.

Robert Alter. 2000. “The Double Canonicity of the Hebrew Bible.” In his *Canon and Creativity: Modern Writing and the Authority of Scripture*. Yale University Press. The writings of the Hebrew Bible are **canonical in two senses**—religious and literary. In the rest of this collection of lectures, A. explores the dynamics of canonicity with respect to the Hebrew Bible in its use by poets and fiction writers.

D. Andrew Kille. 2000. *Psychological Biblical Criticism*. Fortress. In the Guides to Biblical Scholarship—OT series, this is an introduction to **psychological interpretations of the OT**, using Genesis 3 as a case study approached from Freudian, Jungian, and developmental psychologies.

NT

Jesus Two Thousand Years Later. 2000. J. Charlesworth and W. Weaver, eds. Trinity Press International. Examines the history and impact of **historical Jesus research**. Articles by J.D. Crossan, E.P. Sanders, A.J. Levine, and Charlesworth.

Bruce Chilton. 2000. *Rabbi Jesus: An Intimate Biography*.

Doubleday. C. draws on recent archaeological finds to describe the social customs, political forces, and religious beliefs and practices of the period. Examining new translations and interpretations of ancient texts against this background, he offers a look at the philosophical foundations of the ideas Jesus promulgated. He describes **Jesus' role as a rabbi** or "master" of Jewish oral traditions, teacher of the Kabbalah, and practitioner of a Galilean form of Judaism that emphasized direct communication with God.

Paula Fredriksen. 1999. *Jesus of Nazareth, King of the Jews: A Jewish Life and the Emergence of Christianity*. Knopf. F. investigates the Jewish and pagan religious worlds of Mediterranean antiquity, Galilean and Judean politics, and the ancient narratives of Paul's letters, the gospels, the Dead Sea Scrolls, and Josephus' histories.

Critical Edition of Q. 2000. J. Robinson, et al., eds. Fortress. Published as a Hermeneia supplement, this edition includes an introduction, the text of Q, translations of Q in English, German, and French, the Greek text with the parallels from Matthew, Luke, Mark, and Thomas. The volume is the work of the International Q Project.

The Old Testament in the New Testament: Essays in Honour of J.L. North. 2000. S. Moyise, ed. Sheffield Academic Press. For 17 years North chaired "The Use of the Old Testament in the New Testament" seminar, of which he gives a brief history at the end of the volume. Two essays introduce the book: In "Intertextuality and the Study of the Old Testament in the New Testament," Moyise uses case studies to illustrate the distinction he urges among "intertextual echo," "dialogic

intertextuality," and "postmodern intertextuality"; and in "Christology and the Legitimizing Use of the Old Testament in the New Testament," M. Casey traces the point at which Christological interpretation of the OT first became seriously anti-Jewish. The remaining 11 essays treat specific texts.

Kim Haines-Eitzen. 2000. *Guardians of Letters: Literacy, Power, and the Transmitters of Early Christian Literature*. Oxford University Press. H.-E. examines early papyri to learn about the identity of **early Christian scribes** and their role in the transmission of texts. She concludes that in contrast to Graeco-Roman scribes, these were practising Christians with a vested interest in selecting, correcting and transmitting particular texts.

Alan Millard. 2000. *Reading and Writing in the Time of Jesus*. Sheffield Academic Press. Based on his survey of texts in first-century CE Palestine, M. argues that **reading and writing** were neither rare nor entirely elitist, that some people in all levels of society might have read and written, with the result that some of Jesus's hearers could have written down the words they heard him speak.

D. Moody Smith. 2000. "When Did the Gospels Become Scripture?" *Journal of Biblical Literature* 119/1:3-20. In this 1999 SBL presidential address, S. questions the assumption that the NT writers did not think of themselves as writing scripture, and argues on the basis of their form and content that at least the **gospels** of Matthew and Luke were **written to function as scripture** for the growing Christian communities.

David Trobisch. 2000. *The First Edition of the New Testament*. Oxford University Press. T. argues that the NT is not the product of a

centuries-long process of development, but was published as early as the second century C.E. and intended by its editors to be read as a whole. T. claims that this bible achieved wide circulation and formed the basis of all surviving manuscripts of the NT. (Translation of *Die Endredaktion des Neuen Testaments: Eine Untersuchung zur Entstehung der christlichen Bibel*, 1996)

Lee M. McDonald and Stanley E. Porter. 2000. *Early Christianity & Its Sacred Literature*. Hendrickson. This examination of the **sacred literature of early Christianity** introduces the literature and world of early Christians. Besides exploring issues such as the relationship between history and faith, the place of critical methodology, the transmission of the NT writings, the book also looks at writings, personalities, and issues outside the NT.

Robert A. Briggs. 1999. *Jewish Temple Imagery in the Book of Revelation*. Peter Lang. B. examines **temple motifs in the book of Revelation**. Working from a backgrounds perspective, he traces various temple themes through the OT, demonstrates how they were utilized in Revelation, and explores the concept of temple in a number of noncanonical Jewish writings, assessing the degree to which sources other than the OT influenced temple symbolism in Revelation.

TEXT CRITICISM

J. Alan Groves. 2000. "The **Biblia Hebraica Quinta**: Preparing an Electronic Critical Apparatus to the MT." In *Ad Fontes! Quellen erfassen - lesen - deuten. Was ist Computerphilologie? Ansatzpunkte und Methodologie - Instrumente und Praxis*. C. Hardmeier, et al., eds. VU Press. G., designer of the data-

entry program for BHQ, briefly describes the project and the contents and format planned for the printed version.

Emanuel Tov. 2000. "The Textual Basis of Modern Translations of the Hebrew Bible: The Argument against Eclecticism." *Textus* 20:193-211. Tov's paper from the 1997 TTW reviews the difficulties in choosing a **textual basis for modern Bible translations**, and argues for a return to the use of a single text for translations intended for the Church, whether it be MT, or LXX, or the Vulgate.

Journal of Biblical Text Research 7 (2000). This issue of the journal of the Korean Bible Society's Institute for Biblical Text Research features a number of articles in English or German (also translated into Korean): "Die Editio critica maior des Neuen Testaments: Ihre Anlage, ihre Aufgabe, die neu entwickelten Methoden der Textkritik," by **B. Aland**; "The Inheritance Contract in Greco-Egyptian Law and διαθήκη in the Septuagint," by **A. Schenker**; and "The Two Different Books of Jeremiah Should Be Edited Independently and Sequentially," by **Young-Jin Min**.

Translation, Linguistics, Culture

Translation Journal. 2000. The October issue of this online journal has the following articles on Translation Theory: "Translation Theory Equivalence in Translation: Between Myth and Reality," by V. Leonardi; "The Sociosemiotic Approach and Translation of Fiction," by Yongfang Hu; "Translation and Meaning," by M. M. Zaky. <http://accurapid.com/journal/>

Estudios funcionales sobre léxico, sintaxis y traducción. Un homenaje a Leocadio Martín Mingorance. 1999. J. Feu Guijarro and S. Molina Plaza, eds. Ediciones de la Universidad de Castilla-La Mancha. Many of the articles deal with applications of the **functional-lexematic model**. Those related to translation include: "The Functional analysis of meaning in literary translation: *Houses*, a case study," S. Molina Plaza, and "Cómo y por qué es importante el MLF [modelo lexemático-funcional] para el estudio de la traducción," J. Sánchez García.

Translationswissenschaft: Festschrift für Mary Snell-Hornby zum 60. Geburtstag. 2000. M. Kadric, K. Kaindl, and F. Pöchhacker, eds. Stauffenburg Verlag. The 25 contributions are grouped into 5 parts: Translation theory/Cultural theory, including: "A Semiotic analysis of the **translation-original relationship**," by U. Steccconi; **Literary and multimedia translation; Translation and religion**, including "Verstandene Fremdheit: Ein neuer Skopos für alte Texte," by K. Berger and C. Nord, and "Frauengerechte Sprache und Übersetzen oder: Wie man die Tassen im Schrank läßt," by K. Reiss; Interpreting; Teaching and practice.

Philip A. Noss. 1999. "The Ideophone: A Dilemma for Translation and Translation Theory." In *New Dimensions in African Linguistics and Languages*. P.F. Kotey, ed. Africa World Press, Inc. N. describes the difficulties of **translating ideophones** in a way that conveys their function into the target language. For a report on the 1999 International Symposium on Ideophones where N. also gave a paper on the subject, see

<http://www.sil.org/fileserv/lingbits/LB990212.RPT>. Papers from the symposium are due to be published this year (Benjamins).

Katharina Reiss. 2000. *Translation Criticism—The Potentials & Limitations: Categories and Criteria for Translation Quality Assessment*. St. Jerome Publishing; American Bible Society. A translation by **Erroll Rhodes of Reiss's classic contribution to Translation Studies**, *Möglichkeiten und Grenzen der Übersetzungskritik: Kategorien und Kriterien für eine sachgerechte Beurteilung von Übersetzungen* (1971).



Ethnologue: Languages of the World, 14th ed. 2000. B. Grimes, ed. SIL International. The 14th edition of *Ethnologue* is available on CD-ROM as a hyperlinked, searchable data archive. It includes hyperlinks among the *Ethnologue*, Language Name Index (41,000+ alternate names and dialect names) and Language Family Index (109 language family trees), as well as the language maps. More information can be found at the SIL web site <http://www.sil.org>.

The Linguashere Register of the World's Languages and Speech Communities. 1999. D. Dalby, ed. Linguasphere Press for the Observatoire Linguistique. In two volumes. Vol. I: Index to some 80,000 names and variant names of languages and speech communities. Vol. II: classification of over 30,000 languages and dialects spoken during the 20th century. Language communities are ranked according to the estimated number of speakers.

Language and Gesture. 2000. D. McNeill, ed. Cambridge University Press. 18 essays from a conference "Gestures compared

cross-linguistically” examine the role of **gestures in relation to speech and thought**. Some titles: “Pointing, gesture spaces, and mental maps,” J. Haviland; “Language and gesture: Unity or duality?” A. Kendon; “The influence of addressee location on spatial language and representational gestures of direction,” A. Özyürek; “Lexical gestures and lexical access: A process model,” R. Krauss, et al.; and three articles on the relationship between gesture and sign in sign languages.

Ulrike Zeshan. 2000. *Sign Language in Indo-Pakistan: A description of a signed language*. Benjamins. Topics discussed in this linguistic description of Indo-Pakistani Sign Language include properties of individual signs, principles of discourse organization, aspects of morphological structure and syntax, and sign-language-specific grammatical mechanisms.

Adrian Pilkington. 2000. *Poetic Effects: A relevance theory perspective*. Benjamins. A pragmatic account of the effects achieved by the **poetic use of rhetorical tropes and schemes**, developing work on stylistic effects in relevance theory.

Sophia S.A. Marmaridou. 2000. *Pragmatic Meaning and Cognition*. John Benjamins. M. seeks to close the gap between **cognitive and sociolinguistic theories of the construction of meaning**, arguing that linguistically expressed sociocultural meaning is internalized and becomes part of the cognitive resources drawn upon for understanding language. Using an experiential approach, she analyzes deixis, presupposition, speech acts, and implicature as manifestations of pragmatic meaning, within the framework of experiential realism.

WEB NOTES

Web Resources for Braille...

...forwarded from the Canadian Bible Society

- Blindness Resource Centre: <http://www.nyise.org/braille.htm>. Provides excellent explanations of many aspects of braille including: Grade 1 Braille (no contractions—not so common, mainly for learners); Grade 2 Braille (with contractions—most commonly used form). **Braille Bibles** were pioneers in the invention and implementation of contractions in order to speed up the reading process, and cut down on number of pages needed. This has tremendous implications for reducing the cost of each copy of the Bible in braille, which can almost fill an entire room if done at the Grade 1 level.
- Homepage for “WinBraille” (Contains orientation material): <http://www.indexbraille.com/index.htm>. This website also has information on embossers (which create braille pages).
 - Downloading WinBraille: <http://www.indexbraille.com/wbreg2.htm>
 - Using WinBraille for the first time: http://www.indexbraille.com/1st_time.htm
- Some Braille Fonts for use in MS Word and other word processors. Many embossers (braille printers) emboss (print braille) directly from MS Word using these fonts.
 - <http://www.rnib.org.uk/wesupply/archive/welcome.htm>
 - <http://192.188.148.10/Education/fonts.html>
 - <http://perso.wanadoo.fr/dephitro/brailf1.htm>
- A website that explains the process of translating college level text into braille. This gives useful perspectives on what it would take to translate Bible and Helps into braille. http://www.dinf.org/csun_98/csun98_168.htm

UBS Translation Site

A number of interesting new items have been posted to the UBS translation intranet site. They include: *Relevant Ramblings* (first electronic issue!); TAZI-handbook (revised edition); news items on AMRETCON and ASPRETCON; Draft Chapters of the New Handbook on TAPOT. Don't forget to check regularly what's new on the UBS-translations Intranet by clicking on:

<http://intranet.biblesocieties.org> and proceeding to 'Translation and CAP services'. Also, in the public section of ubs-translations.org you will find new bibliographies posted—background bibliographies for recent *TIC Talk* subjects: Canon, LXX, and Language Death, and now, Writing Systems. The Bible translation bibliography has been updated to include all but the most recent *Bible Translator* abstracts.