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The Hebrew of the Dead Sea Scrolls: A Selection of Recent Studies

John Elwolde*

A. Introductions and General Surveys

Martin G. Abegg. 1998. "The Hebrew of the Dead Sea Scrolls," in *The Dead Sea Scrolls after Fifty Years: A Comprehensive Assessment*, Vol. 1 (P.W. Flint and J.C. VanderKam, eds., with A.E. Alvarez, Brill) 325-58.

J.A. Emerton. 2000. "The Hebrew Language," in *Text in Context: Essays by Members of the Society for Old Testament Study* (A.D.H. Mayes, ed., Oxford University Press) 171-99.

Joseph A. Fitzmyer. 1990. *The Dead Sea Scrolls: Major Publications and Tools for Study*. Rev. ed. Scholars Press.

E.Y. Kutscher. 1982. *A History of the Hebrew Language* (R. Kutscher, ed., Magnes/Brill) 87-114.

—. 1971. "Hebrew Language, the Dead Sea Scrolls," in *Encyclopaedia Judaica* 16.1590-1607.

Piotr Muchowski. 2001. *Hebrajski qumránski jako język mówiony*. Wydawnictwo Naukowe.

Takamitsu Muraoka. 2000. "Hebrew," in *Encyclopedia of the Dead Sea Scrolls* (L.H. Schiffman & J.C. VanderKam, eds., Oxford University Press) 1.340a-45b.

Elisha Qimron. 1986. *The Hebrew of the Dead Sea Scrolls*. Scholars Press.

Angel Sáenz-Badillos. 1993. *A History of the Hebrew Language* (trans. John Elwolde; Cambridge University Press) 130-46.

The Hebrew language of the Dead Sea Scrolls (DSS) is rather a closed book for most biblical scholars. Thus, for example, Emerton's compendious survey of studies in

Biblical Hebrew from the 1980s and 1990s overtly excludes this area from discussion (p. 185). Even within DSS scholarship, linguistic study is somewhat marginal: Fitzmyer has no section dedicated to it. Nonetheless, the situation is improving slowly. Abegg's article represents a data-rich introductory grammar of the orthography and morphology of the DSS; it also includes some creative insights (e.g., into the "distributive construct" and verbal forms preceded by *waw*), although Abegg's inclusion of 4QMMT (see §B) in his corpus is questionable. The article by Muraoka, probably the greatest living scholar of biblical languages, assumes a higher level of background knowledge and is, correspondingly, less data-intensive, but covers more ground and especially more problem areas; it represents an up-to-date and scholarly synthesis of the Hebrew of the DSS in its many aspects. For a less detailed, more general overview, see Sáenz-Badillos, supplemented by the works of Kutscher. Qimron's work is a highly condensed reference grammar (contrast Abegg) with a strong lexical component. Muchowski (*Qumran Hebrew as a Spoken Language*) "is a critique of the thesis that...QH was a fully living, naturally developing dialect" (from a summary by Andrzej Zaborski; cf. §C.5, below).

B. Non-Literary Texts and the Copper Scroll

James Charlesworth, et al. 2000. *Miscellaneous Texts from the Judaean Desert*. DJD 38. Clarendon Press.

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- David J.A. Clines, ed. 1993-2001. *Dictionary of Classical Hebrew*, Vols. 1-5 (Aleph-Nun). Sheffield Academic Press. (=DCH)
- Judah K. Lefkovits. 2000. *The Copper Scroll (3Q15): A Reevaluation; A New Reading, Translation, and Commentary*. Brill.
- Alan Millard. 2000. *Reading and Writing in the Time of Jesus*. Sheffield Academic Press.
- Stanley E. Porter. 1997. "The Greek Papyri of the Judaean Desert and the World of the Roman East," in *The Scrolls and the Scriptures: Qumran Fifty Years After* (S.E. Porter & C.A. Evans, eds., Sheffield Academic Press) 293-316.
- Elisha Qimron and John Strugnell. 1994. *Miqsat Ma'ase Ha-Torah*. DJD 10. Clarendon Press.
- Beate Ridzewski. 1992. *Neuhebräische Grammatik auf Grund der ältesten Handschriften und Inschriften*. Peter Lang.
- Ada Yardeni. 2000. *Textbook of Aramaic, Hebrew and Nabataean Documentary Texts from the Judaean Desert and Related Material*; Vol. A: *The Documents*; Vol. B: *Translation, Palaeography, Concordance*. Hebrew University.

Lefkovits employs some 600 pages for a near-exhaustive commentary on the language and contents of the 775 words of the Copper Scroll (mid-first century CE) and everything that has ever been written about it. It should become an indispensable work for all engaged in tracing the development of Tannaitic ("Mishnaic") Hebrew, although it suffers a major flaw, namely the lack of an index to the myriad linguistic forms that Lefkovits discusses. Lefkovits, like others, draws attention to the resemblances between the language of the Copper Scroll and that of 4QMMT (the so-called Halakic Letter). For a detailed discussion of the language of 4QMMT (dated to "probably between 159-152 BCE" [DJD 10.122]), see Qimron in DJD 10.65-108, 208-27.

Ridzewski's work is a concise catalogue of forms attested in non-

literary Hebrew texts of the first century BCE to sixth century CE, arranged on linguistic principles; the corpus includes the Copper Scroll and Bar-Kochba letters. Yardeni's study is typical of Israeli erudition in this field, but atypical in its accessibility to non-Hebrew-speakers. Her work excludes the Copper Scroll and does not go beyond the end of the Bar-Kochba Revolt (135 CE), but includes Aramaic texts. Although grammar is not covered, the texts are presented in transcription, transliteration (Vol. A), and translation (Vol. B), with the different sections of documents clearly labelled, and there are extensive essays on paleographic matters (in Hebrew in Vol. A, translated into English in Vol. B, accompanied there by an extensive bibliography). Vol. B includes combined Hebrew-Aramaic concordances, with detailed lemmatization. From these, we can see, for example that whereas the relative *še-* is attested 78 times, *ʿšer* is not attested once. In the concordances of personal names, Yardeni signals names of Greek or Roman, Edomite, and Babylonian provenance, women's names, and fathers' names (in forms like Simon bar-Jonah).

A few items not included by Yardeni are to be found in DJD 38, which "presents texts from several sites in the Judaean Desert beyond Qumran" (xv), including 8 biblical texts (3 from Numbers, albeit one with just four words), 2 literary texts in Hebrew, and, from Jericho (Jer), possibly five deeds or letters (Jer9-11, 14-15). Jer9 r11 records the name Domitianus Caesar; Jer11 abounds with characteristically post-biblical usages: possessive *šel*, or *šell^e-* (19 times in Yardeni; *habbayit šellī*); demonstrative *hallāz* (10 times in Yardeni; *habbayit hallāz*); in the same text, we find Jehoseph, whose name recurs in the many more Aramaic texts from Jericho;

note the characteristic spelling with *-eh-* found in the Bible only at Ps. 81:6, but widespread in early post-biblical sources (see DCH 4.155a-b; Yardeni: *yhwsp* 53 times; *ywsp* 7 times; *ywhsp* once); Jer11 also contains the verb *lʿhaḥʿzīr* "to restore," which, like the participial noun *šuttāp* at Jer15 3a3, is attested for the first time in Ben Sira. A curiosity that arises from Jer1, a fourth-century BCE Aramaic list of loans, is that the only person referred to not as "son of" but by his profession is Shelemiah "the carpenter" (*naggārā*). The other Jericho material all appears to date from the first and early second centuries CE (Jer7ar and Jer16gr both include a date) up to the Bar-Kochba revolt (132-35 CE). At least seven texts (excluding Jer1) are in Aramaic and 18 are in Greek, an interesting snapshot of the linguistic map of Judea at the time (see Porter). There are six more Greek and two more Aramaic texts in the volume.

XHev/Se 6 (M. Morgenstern, DJD 38), presented as an "Eschatological Hymn," includes an unelided use of the article (*lʿhārīšōnīm* "to the first ones"), the form *z^obal* (?) for MT *z^būl* "majesty of," the Aramaism *tiqqūn* "foundation" (rather than "correction"), and the collocation *ḥereb ga^awātēnū* "the sword of our pride" (cf. Deut. 33:29).

A phylactery (XHev/Se5; M. Morgenstern and M. Segal, DJD 38) is particularly interesting in that it embodies 29 unique readings vis-a-vis the biblical source texts, ten of which the editors regard as representing "Variants in Orthography and Morphology," for example, the very rare spelling (in Hebrew texts) *m^ʿ* for *mh* (*mā* "what?") (Exod. 13:14); the otherwise unattested *ʿzkarōn* with prosthetic *alef* is found for MT *zikkārōn* "memorial" (Exod. 13:9); finally, the form *y^ešī^ʿīm* (?) for MT *yōš^eʿīm* (Exod. 13:4) may

reflect forward assimilation of the shewa to the vowel of the plural morpheme, or the reading may be instead *y^ešō[̄]īm*, using the *paol* participle (see DJD 38.184).

Although Alan Millard pays relatively little attention to the DSS, among other elements of this impressive survey is a discussion of the relationship of the formulations of MMT and those of the NT (213-23) and a detailed survey of first-century CE epigraphic and other sources (including the NT) for the four languages used in the holy land at the time of Jesus (84-153; cf. Sáenz-Badillos, 166-73).

DCH is mentioned in this section because of its great utility as a tool in the study of pre-Mishnaic post-biblical texts (Ben Sira, Scrolls, non-literary texts) and extra-biblical texts (inscriptions). Through its exhaustive analysis of all this material as well as of the Bible, the *DCH* clearly displays the distribution of words and meanings across the different Hebrew corpora.

C. Collected Language Studies

- T. Muraoka and J.F. Elwolde, eds.
1997. *The Hebrew of the Dead Sea Scrolls and Ben Sira: Proceedings of a Symposium held at Leiden University, 11-14 December 1995*. Brill. (= *HDB*)
- 1999. *Sirach, Scrolls, and Sages: Proceedings of a Second International Symposium on the Hebrew of the Dead Sea Scrolls, Ben Sira, and the Mishnah, held at Leiden University, 15-17 December 1997*. Brill. (= *SSS*)
- 2000. *Diggers at the Well: Proceedings of a Third International Symposium on the Hebrew of the Dead Sea Scrolls and Ben Sira*. Brill. (= *DW*)

Articles with primary reference to the language of the Scrolls may be grouped as follows (the number in each case refers to the first page of the article).

1. *Syntax*: M.F.J. Baasten, *HDB*, 1 (verbless clauses containing pronouns; Baasten distin-

guishes between logical subject and predicate and psychological theme and rheme); *SSS*, 25 (verbless clauses with prepositional predicate); *DW*, 1 (*yēš*/*ʿēn* clauses); T. Muraoka, *HDB*, 92 (catalogue of verb-plus-preposition structures); *SSS*, 188 (“be” plus participle); M.S. Smith, *SSS*, 278 (participle used as main verb); *DW*, 256 (infinitive absolute used as finite verb) (see also Smith’s *The Origins and Development of the Waw-Consecutive: Northwest Semitic Evidence from Ugarit to Qumran* [Scholars Press, 1991]); E. Qimron, *HDB*, 175 (“cohortative” and “jussive” forms); S.E. Fasberg, *DW*, 94 (syntactic features in DSS biblical mss.); W.T. van Peursen, *DW*, 215 (conditional sentences).

2. *Morphology*: E. Qimron, *SSS*, 244 (the noun-pattern *tiqtōlet/taqtūlā*); M. Bar-Asher, *DW*, 12 (development of biblical *qal* and *nifal* forms into *piel*, *pual*, and *hitpael*; noun-pattern *qatlān*).

3. *Lexicology and phraseology*: M. Bar-Asher, *DW*, 12 (influence of early *targumim* on DSS Hebrew); J.F. Elwolde, *SSS*, 77 (*Hodayot* miscellanea), J. Joosten, *SSS*, 146; *DW*, 126 (influence of later forms of Hebrew on citations of biblical texts in DSS and on LXX translations); M. Kister, *DW*, 137 (*kāʿar*/*kāʿar* “be ugly,” “despise”; *hišlīm* “hand over”; pervasive influence of Aramaic in 4QMMT; *māzōr* “catapult”; *gʿbūrā* “wisdom” [:: “strength”; cf. Isa. 11:2; Job 12:13; Prov. 8:14]; *ḥaddūdē ḥeresʿ* “rays of the sun” [:: “jagged edges of clay” at Job 41:22]; *miqrē/moqrē* “one who has a nocturnal emission”; *rešep* “bird,” “demon”; *gibbūl* “kneading, creation”; *nišba^c* = *šibbaḥ* “praise”; *ekklēsia* (Matt. 16:18) = *sōd* “community,” “foundation”; Kister emphasizes that new usages frequently emerge not in a natural linguistic way but via processes of interpretation, often midrashic, of the biblical source texts); J. Kugel,

DW, 166 (*t^eūdā* “testimony/admonition”; *ʿamar širā* “utter praise”); S. Morag, *DW*, 178 (*yahad* “community,” *gōrāl* “decision, decree,” “group,” “battle,” *hārabbīm* “the learned ones” [with reference to the addressing of Jesus as “rabbi”]; *serek* “set of rules,” “military unit,” “list,” “text”); G.W. Nebe, *HDB*, 150 (in German: Aramaic-influenced Hebrew of three Naḥal Hever documents; also grammar); M. Pérez Fernández, *SSS*, 205 (“because for the priests it is appropriate to,” “you know that” in 4QMMT).

4. *Bible-related*: C. Cohen, *DW*, 40 (superior DSS variants in Isa. 1-5); J.F. Elwolde, *DW*, 65 (DSS *ruqmā* and Ps. 139:15 *ruqqamū* / LXX *hē hupostasis mou*).

5. Status of DSS Hebrew: J. Blau, *DW*, 20 (comparing “Middle Arabic” practices, DSS morphological peculiarities may reflect literary preferences not a different spoken vernacular); J.F. Elwolde, *HDB*, 17 (lexical similarities of the different ancient Hebrew corpora); A. Hurvitz, *DW*, 110 (DSS do not clearly represent the vernacular Hebrew of their authors); E. Qimron, *DW*, 232 (DSS Hebrew represents Jerusalem area vernacular; Copper Scroll features are inconsistent with those of Mishnaic Hebrew, which is an essentially northern dialect; there are no obvious Mishnaisms in later books of the Bible; DSS Hebrew retains many morpho-syntactic features earlier than those found in the Tiberian tradition of BH); W.M. Schniedewind, *DW*, 244 (for ideological reasons, DSS writers deliberately employ archaizing forms).

D. Non-Biblical Literary Texts

- Devorah Dimant. 2001. *Qumran Cave 4; XXI: Parabiblical Texts, Part 4: Pseudo-Prophetic Texts*. DJD 30. Clarendon Press.
- Stephen J. Pfann, Philip Alexander, et al. 2000. *Qumran Cave 4; XXVI:*

Cryptic Texts and Miscellanea,
Part 1. DJD 36. Clarendon Press.

DJD 30, an edition of 4QPseudo-Ezekiel and 4QApocryphon of Jeremiah (4Q383, 385-390), includes seven pages of linguistic presentation; for the two works, the editor notes fifteen forms or meanings previously only known from tannaitic literature or Aramaic; of particular interest is the form *hmn*, interpreted by the editor as *hēmēn* “from,” previously only known in suffixed forms: *hēmennī*, etc. (However, others have interpreted *hmn* as the proper noun Haman!)

DJD 36 includes an edition, by S.J. Pfann, of the Rule of the Congregation (in which “the priest” takes precedence over the “messiah of Israel”) that combines nine fragmentary Cave 4 witnesses with the well-known 1QSa (1Q28). Two additional fragments of 4Q269 are provided by J. Baumgarten, who suggests that the original name of the Damascus Document might have been “The Final Midrash of the Torah.” On a much smaller scale, the two fragments of 4Q313 (Pfann) supplement our witnesses to 4QMMT. The volume also contains editions of two texts that have provoked much debate: 4Q285 (P. Alexander and G. Vermes), where at 7:4 the editors defend the interpretation of *whmytw* as *weh^emītō*, “and the Prince of the Congregation ... shall put him to death” (not *w^ehēmītū*, “and they will put to death the Prince of the Congregation”); and a Qumran ostracoon (F.M. Cross and E. Eshel) from “the mid-first century CE”, with a vigorous defense of the reading of line 8 as *ūk^emallōtō layyahad* “when he fulfills (his oath) to the community.” A third ostracoon represents a scribal exercise in the Hebrew alphabet. Three other alleged writing exercises are found in the volume. 4Q331-3 (J.A. Fitzmyer) and 4Q468e (M. Broshi) are four (of very few) DSS that name contem-

porary figures: Salome Alexandra (widow first of Aristobulus I and then of Alexander Jannaeus); her elder son (by Jannaeus), Hyrcanus II; Marcus Aemilius Scaurus, Pompey’s general; and Ptolemy (Ptolemy), a friend of Archelaus (Jewish Antiquities 17 ix 3). 4Q428 (Broshi and E. Eshel) is claimed by the editors to represent an account of Antiochus Epiphanes’ activities between 170 and 68; they draw parallels with Daniel 11.

4Q458 (E. Larson) contains the intriguing phrase *wayyak ʿet-ʿeš hārešā^c* “and he struck the tree of evil.” 4Q455 (E. Chazon) probably employs the rare synonym of *b^erīt*, *ʾamānā*. 4Q424 (S. Tanzer) seems to employ *ʾāšēl* in the sense of “stupid” rather than “lazy.” In 4Q419 (Tanzer) and 4Q285, note the elision of the prefix in the *hifil* forms *laggīš* (for *l^ehaggīš* “to present”) and *lārī^ac* (for *l^ehārī^ac* “to sound”). 4Q410 (A. Steudel) includes *ʾārārā* “curse,” not attested outside the DSS.

E. Dead Sea Biblical Scrolls (see also §C.4)

Martin Abegg, Peter Flint, and Eugene Ulrich. 1999. *The Dead Sea Scrolls Bible: the Oldest Known Bible, Translated and with Commentary*. T.&T. Clark. (= *DSSB*)

Peter W. Flint. 1997. *The Dead Sea Psalms Scroll and the Book of Psalms*. Brill.

— and Andrea A. Alvarez. 1997. “The Oldest of All the Psalms Scrolls: The Text and Translation of 4QPs^a,” in *The Scrolls and the Scriptures*, 142-69 (see Porter, Sect. B).

Paulson Pulikottil. 2001. *Transmission of Biblical Texts in Qumran: The Case of the Large Isaiah Scroll (1QIsa^a)*. Sheffield Academic Press. (See *TIC Talk* 49, 7c.)

Mark S. Smith, “How to Write a Poem: the Case of Psalm 151A (11QPs^a 28:3-12),” in *HDB*, 182-208.

Eugene Ulrich, et al. 2000. *Qumran Cave 4; XI: Psalms to Chronicles* DJD 16. Clarendon Press.

Between a fifth and a quarter of the DSS are biblical manuscripts. For most users, DJD 16 is of value for following up the variants registered in *DSSB* for the *Ketuvim*. Although over half the work is taken up by 24 Psalms manuscripts, a more immediately useful work for Psalms study is that of Flint, which gives a psalm-by-psalm listing of variants from all the DSS (not just those from Cave 4), notably the Great Psalms Scroll from Cave 11. However, Flint’s work has no discussion of textual variants and omits orthographic variants altogether; with regard to both aspects, DJD 16 is extremely useful; it also includes 4QPs^w (4Q98f), not found in Flint. Flint and Alvarez present much of the linguistic and textual detail of DJD in a format that is assimilable by Hebrew non-specialists. For a detailed study of Ps. 151A, see Smith. An example of an exegetically significant Psalms variant is the possible reading at Ps. 22:17 “they have bound my hands and feet,” rather than MT’s “like a lion(s) are my hands and feet” (cf. *BHS*; *DCH* 4.349; *DSSB*, 519; M. Kister, *DW*, 140-41). Further examples of semantically significant variants, all from Proverbs are: 1:32, perhaps *mūšeket* “tranquility of the naive” (ho. ptc. fem.), providing a better parallel with *šalwā* in the next hemistich than MT *m^ešūbat* “apostasy of” (contrast *DSSB*, 595; cf. *NJPS*); 14:34, apparently, with LXX, “the diminution [*heser*] of nations is sin,” for the rare MT use of *hesed* “shamefulness”; 15:28, “(the heart of) the righteous is for humbling [*I^eannōt*]” for MT “meditates for answering [*yehgē la^anōt*]” (contrast *DSSB*, 596). For an extensive listing of the Pentateuch, based on the eminently useful *DSSB*, see www.geocities.com/Heartland/Pines/7224/Rick/Septuagint/spappendix.htm (compiler R. Grant Jones).

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

Carlo Buzzetti. 2001. *Traduzione e Tradizione: La Via Dell'uso-Confronto (Oltre Il Biblico «traduttore Traditore»)*. Edizioni Messaggero Padova. This book is a guide for an independent-study **course on Bible translation**, aimed at students of theology, exegesis, pastoral studies, and communication.

Julian Sundersingh. 2001. *Audio-Based Translation: Communicating Biblical Scripture to Non-Literate People*. UBS and SAIACS Press. In a comprehensive discussion of his subject, S. includes treatment of "Linguistic Factors," "Cultural Factors," and "Textual Factors in Translation for Audio." (TOs, see discussion by Phil Noss in *Relevant Ramblings* LLL.)

Attie van Niekerk and C.J. Pauw. 2000. "Understanding and/or Participation? The Goal of Making the Bible Available in **Oral Contexts**." *Scriptura* 3/74:249-257.

Uwe F.W. Bauer. 2000. "Das Sogenannte 'Idiolekte' Prinzip der Bibelübersetzung — Wesentliche Charakteristika und Einige Praktische Beispiele." In *Unter dem Fußboden ein Tropfen Wahrheit' (Festschrift J.M. Schmidt)*, H.-J. Barkenings and U.F. Bauer, eds. Evangelische Kirche im Rheinland. B. argues in favor of **translation from the "idiom"** of the original language to that of the receptor language, an approach that tends to be concordant and retains the literary forms of the source. At the same

time, the translation is divided into cola that represent both sense and breathing units.

ANCIENT

Joseph Yacoub. 2001. "Les **Versions Araméennes** de la Bible." *Istina* 46:116-126. In the same issue: Bernard Dupuy, "L'éditior de **Leyde de la Peshitta** de l'Ancien Testament," 127-138.

"Septuaginta-Übersetzungsprojekts" at <http://www.septuaginta-deutsch.de>.

This site of the **LXX German translation project** has a number of downloadable descriptions and discussions of the project: "Übersetzung der Septuaginta" (from *ZAW* 111, 1999 and *ZNW* 90, 1999); "Die griechische Bibel (AT) deutsch: Zur Begründung eines Übersetzungsprojektes," by Prof. Dr. Wolfgang Kraus; and "Septuaginta-Arbeitsstelle in Koblenz."

Vrej Nersessian. 2001. *The Bible in the Armenian Tradition*. The British Library; The J. Paul Getty Museum. Illustrated by color plates of illuminations from **Armenian Bible** manuscripts, this book presents in brief various aspects of the Bible in Armenian, from the basis of the first translation, to the canon, to different recensions and editions, to modern translation efforts. Also considered are the influence of the translation on the Armenian language and culture, commentaries in Armenian, the illuminations and the nature of image veneration in Armenia, and the Bible in Armenian piety and worship.

MODERN

J.L. Blok-van den Boogert. 2001. "Chronicle: A Bible Translation to Be Read Aloud." In *Unless Some One Guide Me... (Festschrift K.A. Deurloo)*, J. Dyk, et al., eds. Shaker. Chronicles the progress of the **ecumenical Dutch translation project (Nieuwe Bijbelvertaling)** of the Nederlands Bijbelgenootschap and the Katholieke Bijbelstichting, discussing in particular the way the debate about what translation approach to follow heightened public awareness of translation issues.

Su Fang Ng. 2001. "Translation, Interpretation, and Heresy: The **Wycliffite Bible, Tyndale's Bible**, and the Contested Origin." *Studies in Philology* 98/3:315-338. Ng studies the writings of Wyclif, the Lollards, and Tyndale on Bible translation to suggest that the most significant continuity between Lollardy and the Protestant Reformation (from the late medieval to the early modern period) was the subversiveness of translation, when possession of the vernacular scripture could condemn one as a heretic and vernacular writings other than scripture were perceived as dangerous, and always potentially heretical.

La Bible. 2001. Bayard. *La Bible* is a **new French translation** in which poetry (and some prose) is rendered in free verse style and format. For each biblical book, an exegete was paired with a literary writer to produce the translation. The 3200-page volume was prepared in a Catholic context and has been endorsed by the Commis-

sion on Doctrine of the Bishops of France for its cultural and literary value though not for liturgical reading. Gen 1:1 is translated as follows:

Premiers
Dieu crée ciel et terre
terre vide solitude
noir au-dessus des fonds
souffle de dieu
mouvements au-dessus des eaux

Fritz Goerling. 2000. "Die Übersetzung Des Begriffes "Segen" Ins Jula der Elfenbeinküste." *Evangelikale Missiologie* 16/4:134-139.

Innocent Himbaza. 2001. *Transmettre la Bible. Une critique exégétique de la traduction de l'AT: Le cas du Rwanda*. Urbaniana University Press. In the first section, H. traces the history of **Bible translation in Rwanda** from the beginning of the 20th century; the greater part of the book is devoted to a detailed analysis and comparison of the OT translations in the *Bibliya Yera* (BFBS, 1957) and the Catholic *Bibiliya Ntagatifu* (1990). The study was a Fribourg doctoral dissertation directed by Adrian Schenker.

PUBLICATIONS FROM THE AMERICAS REGION

Plutarco Bonilla. 2000. *Jesús, jese Exagerado!* CLAI. A welcome and thought-provoking selection of Plutarco's articles, addresses and sermons from the last few years, most in print for the first time. Also by Plutarco recently: "Las Parábolas del Evangelio," *Signos de Vida* 19(2001): 13-15. *Signos de Vida* is the magazine of the Latin American Council of Churches (CLAI). It appears four times each year. Plutarco is a member of the editorial board.

Edesio Sánchez has two articles in recent issues of the same journal: "Como si fuera para niños - 1," 18

(2000): 32-35; "Como si fuera para niños - 2," 19(2001): 27-30. Both articles explain the philosophy behind and nature of the new Spanish *Biblia en Lenguaje Sencillo*.

Other professional activity among the Americas Region TOs: **Phil Towner** gave a paper "Christology in the Letters to Timothy and Titus" at a conference on Christology held in McMaster University, Hamilton, Canada in June, 2001.

Also, **Steve Voth**, "Bases bíblicas para la misión integral en contextos de pobreza" in *Misión integral y pobreza: Consulta*, (C. Padilla and T. Yamamori, eds. Buenos Aires: Kairós ediciones, 2001)73-122; "El ministerio en contextos multiculturales," *Kairós* (Guatemala, Seminario Teológico Centroamericano)27(2000):7-24; and "La singularidad de Jesús: su significado en nuestros diferentes contextos culturales" *Kairós* 28 (2001):7-25.

Bible

GENERAL

Two very welcome products from Stuttgart: **BHS in paperback** (ISBN 3-438-05222-9) and therefore at a lower price; and more significantly, **QUEST 2: The Stuttgart Electronic Study Bible** (on CD-ROM for PCs), expected next spring, which offers the first public electronic version of the **BHS and N-A²⁷ critical apparatus**, as well as the QUEST database, which allows morphological and syntactic searches of the Hebrew Bible. Also included are the LXX and Vulgate and numerous modern translations and dictionaries, and a taste of the BHQ apparatus (for Megilloth) and of the *Editio Critica Maior* of the NT (sample from James).

BibleWorks 5 (for Windows). This new version introduces some significant improvements and additions in interface, search functions, and databases, including a BHS transliteration, and BHS with accents. The Version Database Compiler allows users to build their own Bible translations for display and searching in BibleWorks. The user provides a given text in ASCII format with chapter/verse markup and BibleWorks compiles the database and installs it in the program, at which point it can be used just as any of the versions provided. More information at <http://www.bibleworks.com>.

Delimitation Criticism: A New Tool in Biblical Scholarship. 2000. M.C. Korpel and J.M. Oesch, eds. Van Gorcum. The first volume in the series Pericope: Scripture as Written and Read in Antiquity. The series is concerned with the **delimitation of textual units** in biblical and related writings, and aims to provide Bible translators and exegetes with data concerning such delimitation in the mss of the Hebrew Bible, LXX, Peshitta and the Vulgate. This volume presents papers from a workshop of the Pericope Group, including "The Background of the Sense Divisions in the Biblical Texts," by E. Tov. The second book in the series is *The Structure of the Book of Ruth*, by M. Korpel. (TOs, see *Relevant Ramblings* LLL for a discussion of the first volume by David Clark.)

Families and Family Relations, as Represented in Early Judaism and Early Christianities: Texts and Fictions. 2000. J.W. van Henten and A. Brenner, eds. Van Gorcum. Topics discussed in these papers include the metaphor of marriage in early Judaism, the brother-sister relationship in Ancient Israel, Hebrew family names, domesticity in Judaism,

kinship in the Pauline churches, and women in John's Gospel.

David W. Chapman and Andreas J. Köstenberger. 2000. "Jewish Intertestamental and Early Rabbinic Literature : An Annotated **Bibliographic Resource**." *Journal of the Evangelical Theological Society* 43/4:577-618. Bibliographical annotations on texts, translations, and resources: reference tools, versions, Apocrypha and Pseudepigrapha, DSS, rabbinic literature and other works from the period.

The Oxford Encyclopedia of Ancient Egypt. 2000. D.B. Redford, ed. Oxford University Press. 3 volumes. This reference source offers about 600 articles on social, political, religious, cultural, and artistic aspects of ancient Egypt. Also from Oxford last year, *The Oxford History of Ancient Egypt* (I. Shaw, ed., Oxford University Press), which traces the emergence and development of Egypt from prehistoric roots to conquest by the Roman Empire.

Cyril J. Barber and Robert M. Krauss, Jr. 2000. *Theological Research: A Guide for College and Seminary Students*. University Press of America. This second edition, revised and expanded, provides information on **reference tools for Bible research**: atlases, concordances, lexicons, dictionaries, etc. and evaluates their usefulness. It includes listings of electronic databases.

David M. Carr. 2000. "Untamable Text of an Untamable God : Genesis and Rethinking the Character of Scripture." *Interpretation* 54/4:347-362. The instability of the **multi-voiced, multi-valent texts** of the Bible is a virtue that makes the Bible flexible enough to function as scripture for very different communities and individuals partly because its texts can not be reduced to any one of their

traditions. Not only is the text untamable, but interpreters can be counted on to expand that untamability by reading it in varied ways. One approach to interpretation compatible with the image of "untamability" is to emphasize the persuasive, rather than coercive, character of interpretation.

BIBLICAL LANGUAGES

Bentley Layton. 2001. *A Coptic Grammar: With Chrestomathy and Glossary—Sahidic Dialect*. Harrasowitz. Full of examples from biblical, ecclesiastical, and monastic literature in classical Sahidic.

Alvaro López Pego. 2000. "Evolución del Significado de Thelema, 'Voluntad,' del Antiguo al Nuevo Testamento." *Estudios Bíblicos* 58/3:309-346. On the development of the **idea of the will** from the OT to the NT, looking at the Hebrew roots *hš* and *ršh* and the Greek *thelema*.

Mary H. Schertz and Perry B. Yoder. 2001. *Seeing the Text: Exegesis for Students of Greek and Hebrew*. Abingdon. Integrates **language study** with theories and **methods of interpretation**, with the aim of relating knowledge of biblical languages to the practice of exegesis.

Ze'ev Ben-Hayyim. 2000. *A Grammar of Samaritan Hebrew Based on the Recitation of the Law in Comparison with the Tiberian and Other Jewish Traditions*. Eisenbrauns. English translation of Ben-Hayyim's 1977 grammar in Hebrew.

Vincent de Caën. 2001. "**Hebrew Linguistics and Biblical Criticism**: A Minimalist Programme." *Journal of Hebrew Scriptures* 3. Outlines a proposal for analyzing "natural diachronic processes" to explain the grammatical variation in Biblical Hebrew independent of

the literary paradigm. The results should suggest a new alignment of texts and sources and a better understanding of the chronological layers of BH. As a first approximation a fivefold stratification is proposed, considerably refining the traditional term "early Biblical Hebrew." The most interesting conclusion is the priority of Deuteronomy within the five books of Moses. Another result is the sorting of composite books like Psalms by linguistic criteria. dC. hopes to produce a three-volume study (morphology, syntax, and lexicon). (from pub. abstract) <http://www.purl.org/jhs>

Alexander Militarev and Leonid Kogan. 2000. *Semitic Etymological Dictionary, Vol. I: Anatomy of Man and Animals*. Ugarit. This is the first volume of eight: Fauna, basic lexicon, flora, intellectual culture & society, material culture, ecology & landscape, verbal & nominal roots not in earlier volumes.

Koehler & Baumgartner's *Hebrew and Aramaic Lexicon of the Old Testament* (Brill: 2001, translated by M. Richardson). The English translation of K-B, now complete in five volumes, is also newly available in a **two-volume unabridged study edition**, at a list price of \$160, compared to \$460 and up for the five-volume edition.

OT

The Bible at Qumran: Text, Shape, and Interpretation. 2001. P. Flint, ed. Eerdmans. Explores the nature and interpretation of **scripture in the Qumran community**. Part 1 explores what the DSS contribute to our knowledge of canon, in essays by J. Sanders, B. Waltke, E. Ulrich, and C. Evans. Part 2 looks at early Biblical interpretation in the DSS: J. VanderKam on 1 Enoch, C. Evans on Abraham, J. Bowley on Moses, J. Scott on

Korah, M. Abegg on Paul, and R. Wall on Rahab (James 2:25).

Interpreting the Old Testament in Africa: Papers from the International Symposium on Africa and the Old Testament in Nairobi, October 1999. 2000. M. Getui, K. Holter, and V. Zinkuratre, eds. Lang. Several UBS colleagues have papers in this volume: **Aloo Mojola**, "The Social Sciences and the Study of the Old Testament in Africa: Some Methodological Considerations" (89-99); **Peter Renju**, "U.B.S.s' Strategies for Old Testament Translation in Africa" (195-203); and **Leonidas Kalugila** (Swahili Study Bible Project), "Central Issues of Old Testament Translation in Africa" (205-215).

M.E.J. Richardson. 2000. *Hammurabi's Laws: Text, Translation and Glossary.* Sheffield Academic Press. A new translation, with transcription, transliteration, and analysis of every word.

Carey Ellen Walsh. 2000. *The Fruit of the Vine: Viticulture in Ancient Israel.* Harvard Museum. W. studies **practices of vine cultivation** in the Iron Age, and its place in the social world of ancient Israel, showing how these shed light on the vine/wine imagery in the Hebrew Bible.

J. David Schloen. 2001. *The House of the Father as Fact and Symbol: Patrimonialism in Ugarit and the Ancient Near East.* Harvard Semitic Museum. The first of two volumes opens with a lengthy introduction on the interpretation of social action and **households in the ancient world**, followed by a societal and domestic study of the Late Bronze Age kingdom of Ugarit in its wider Near Eastern context.

Jerome T. Walsh. 2001. *Style and Structure in Biblical Hebrew Narrative.* Liturgical Press.

Addresses the question of **boundaries between literary units** and analyzes the devices that **BH narrative** uses to connect consecutive units.

G.J. Wenham. 2001. *Story as Torah.* T & T Clark. Explores how the OT aims to teach **ethical behavior through stories**, focusing on Genesis and Judges, specifically on the way the authors portray their protagonists.

James Adair. 2000. *An Inductive Method for Reconstructing the Biblical Text: Illustrated by an Analysis of 1 Samuel 3.* Department of Ancient Studies, University of Stellenbosch. Analysis of the translation technique, grammatical/ stylistic-literary/ theological characteristics of the ancient versions must be performed before they can be used for the reconstruction of biblical texts through retroversion. The proposed method is demonstrated on 1 Samuel 3.

Adrian Schenker. 2001. "Comment l'histoire littéraire, canonique et textuelle concourent toutes les trois dans la première phase de l'histoire du texte de la Bible." *Ricerche Storico Bibliche* 13/1:87-94. This volume publishes papers from the 9th Convegno di Studi Veterotestamentari (1999) on the subject of the **tension between text and canon**. S. describes the situation of multiple forms of the Hebrew text and their reflection both in the MT in the form of parallel texts, and in the ancient versions. He emphasizes the need, in such a situation, for **literary analysis** to be part of the work of **textual criticism**.

NT

Interpreting the New Testament: Essays on Methods and Issues. 2001. D.A. Black and D.S. Dockery, eds. Broadman & Holman. Essays on current **issues and methods in NT interpretation**. Update of the earlier *New*

Testament Criticism and Interpretation (1991).

Mimesis and Intertextuality in Antiquity and Christianity. 2001. D.R. MacDonald, ed. Trinity Press International. Essays examine the ways in which **early Christian writers** consciously imitated **literary models from the Greco-Roman world**. Texts studied range from the Synoptics to Tobit.

Harm W. Hollander. "The Words of Jesus: From Oral Traditions to Written Record in Paul and Q." *Novum Testamentum* 42/4:340-357. Examining the words of Jesus quoted in Paul's letters and Q, H. attempts to establish the conditions that led to the **transition from the oral transmission of Jesus' words to the textual traditions**.

Normand Bonneau. 2000. "The Illusion of Immediacy: A Narrative-Critical Exploration of the Bible's Predilection for Direct Discourse." *Theoforum* 31/2:131-151. Explores from the standpoint of narrative theory the **use and impact of direct discourse** in the Gospels, Acts, and Revelation.

Bruce W. Longenecker. 2001. "'Linked Like a Chain': Rev 22.6-9 in Light of an Ancient Transition Technique." *New Testament Studies* 47/1:105-117. Rev 22.6-9 exhibits an elaborate structure. Fundamental to its structural complexity is the rhetorical **technique of 'chain-link' construction**, discussed by both Lucian of Samosata and Quintilian. Appearing in at least three other passages in the Johannine apocalypse, this transition device involves a back-and-forth (AbaB) arrangement of ideas that has not been adequately appreciated in modern scholarship. (pub. abstr.)

Three **collections of New Testament manuscript images** that are available on the Web are:

<http://NTGateway.com/resource/image.htm> (Mark Goodacre)
http://faculty.bbc.edu/RDecker/links.htm#MSS_Photos (Rodney Decker)
<http://www-user.uni-bremen.de/~wie/bibel.html#pap> (Wieland Willker)
 Willker also has a site on **Codex Vaticanus and the umlauts**, with a detailed description of the “double dots” in the margin of the text, which have been interpreted as text-critical symbols. It can be viewed at: <http://www.uni-bremen.de/~wie/Vaticanus/index.html>.

David C. Parker. 2000. “Manuscripts of the Gospels in the Electronic Age.” *Restoration Quarterly* 42/4:221-231.
 P. examines some of the practical **implications of NT textual criticism**, suggesting that variety in the manuscripts argues for seeing the text(s) as servant to the oral tradition rather than as a single isolated authority.

Translation, Linguistics, Culture

Linguistic Fieldwork. 2001. P. Newman and M. Ratliff, eds. Cambridge University Press. In twelve essays, experienced field workers share their scientific and personal perspectives on the challenges of describing language as it is used by speakers in natural settings. Among the issues in focus: the role of native speakers in fieldwork, the advisability of learning to speak the language, the tension between the need for a plan and the need for flexibility in the field situation, a consideration of the ethical responsibilities of fieldwork.

Foreign Vocabulary in Sign Languages: A Cross-Linguistic

Investigation of Word Formation. 2001. D. Brentari, ed. Lawrence Erlbaum. Five essays deal with **word formation and borrowing in sign languages** (German, British, American, Dutch, and Quebecois).

Image, Language, Brain: Papers from the First Mind Articulation Project Symposium. 2000. A. Marantz, Y. Miyashita, and W. O’Neil, eds. The MIT Press. Papers from a 1998 symposium of linguists and cognitive neuroscientists explore attempts to **unify linguistic theory and brain science**, beginning with an overview by N. Chomsky, “Language and the Brain.” Linguistic topics include speech processing and the perception of the sounds of a language, language acquisition, word production and access, and complex sentence processing.

David J. Townsend and Thomas G. Bever. 2001. *Sentence Comprehension: The Integration of Habits and Rules*. MIT Press. Using sentence comprehension as a case study for all of cognitive science, the authors offer an **integration of symbolic-computational and associative-connectionist approaches**. The first emphasizes the formal manipulation of symbols underlying language behavior, and the second concerns the intuition that most behaviors consist of accumulated habits.

Jared Diamond. 2001. “Deaths of Languages.” *Natural History* 110/3:30-38. Reviews the situation of **language loss** in the world, using the extinct Ostrogothic language as an example of what has already been lost, and the minority Frisian language as an example of what can still be saved. He compares the high visibility and respect experienced by speakers of Frisian with fading identity, now and historically, of many American Indian language groups.

The Rosetta Project at www.rosetta-project.org:8080/live/ is a global collaboration of language specialists and native speakers working to develop a contemporary version of the historic Rosetta Stone. In this updated iteration, the goal is to create a meaningful survey and near permanent archive of 1,000 languages to be a platform for comparative linguistic research and education as well as a functional linguistic tool that might help in the recovery of lost languages in the future. The “thousand language archive” is an ongoing, interactive site for non-commercial use. It appears to have a Genesis excerpt in each of 1195 languages.

<http://www.yourdictionary.com> is a valuable **resource for general language work**, including links to hundreds of interlingual dictionaries. It lists over 260 languages with links to online dictionaries. New languages and dictionaries are constantly being added, along with grammars, and other language resources on the Web.

Concise Encyclopedia of Language and Religion. 2001. J.F. Sawyer and J. Simpson, eds. Pergamon. This one-volume encyclopedia of 300+ articles covers religious scripts, texts, use of language, beliefs about the origins of language, the interaction of religion and linguistics, biographies of over 100 scholars in language and linguistics, including **Gene Nida** and **Kenneth Pike** (both entries by R. Longacre), and a glossary of linguistic and religious terms. **Phil Stine** has an article on modern Bible translations, and **John Elwolde** contributed the entries “Hebrew, Biblical and Jewish” and “Computers and Religious Studies.” An entry on **SIL** was written by J. Bendor-Samuel.

NEWS & VIEWS

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TIC TALK - UBS Translation Information Clearinghouse Newsletter

No. 50 2001

SBL, Denver, November 2001

The Bible Translation Section of the Society for Biblical Literature had two lively sessions at this year's U.S. meeting in Denver, Colorado in November, with a large contribution from UBS and friends. **Lénart de Regt** gave a critique of Robert Alter's translation of Genesis, considering how Alter dealt with Hebrew syntactical inversions, politeness strategies, and other nuances. **John Ellington** challenged Schleiermacher's dichotomizing of translations as either domesticating or foreignizing. **Phil Noss** and **Peter Renju** gave a joint paper evaluating the Kiswahili scripture translation by Mwalimu Nyerere in poetic form. **Phil Stine** offered a historical and contemporary assessment of Eugene Nida's contribution to translation theory, and **Freddy Boswell** looked at some unusual attempts to translate literary form. In the Masoretic Studies session, **Harold Scanlin** reviewed evidence in the case of the 19th C Shapira controversy over the authenticity of a Hebrew manuscript.

In the Bible in Ancient and Modern Media Section, a panel discussion on experiments in new media translation followed a screening of the ABS video "The Neighbor." Among the panelists and respondents were **Gregor Goethals**, **Fern Lee Hagedorn**, and **Tom Boomershine**.

The SBL and the American Bible Society have jointly initiated the **Bible Technology Group**, an effort to develop a common XML format for electronic texts of the Bible for the benefit of scholars, Bible societies, translators, publishers, software vendors, lay persons, etc. OSIS, Open Scriptural Information Standard, is the formal name for the first project of the Bible Technology Group, which met in Denver for two days prior to the SBL meeting. Details can be found at: <http://www.bibletechnologies.org>



The usual suspects at the ever-popular UBS SBL gathering

An important milestone was also celebrated at the SBL meeting: The official **publication of all the Dead Sea Scrolls is now complete**. Emanuel Tov spoke about the last ten years of the Dead Sea Scrolls Publication Project, during which time he was editor-in-chief and the great majority of the *Discoveries in the Judaean Desert* volumes were published.

Thanks to Daud Soesilo for the photos



Conference — Call for Papers

Holy Untranslatable? Translating Sacred Texts

This one-day conference at the University of Warwick May 11, 2002, aims to draw together people working in the fields of literature, theology, medieval and early modern history, translation, linguistics, cultural and media studies, and any other relevant areas to discuss the implications of translating sacred texts in terms of exegesis, teaching, and reception. It is hoped that delegates will offer papers from historical and contemporary perspectives. Proposals for papers of 20 minutes are invited on the following areas: untranslatability, poetic transfer, text to screen, religious language, exegesis vs. translation, cultural problems, motives for translating, the oral tradition, translating metaphor, gender issues, linguistic problems, domestication vs. making strange, manipulation through translation, Humanism, multiple source texts. It is hoped that a publication will result from the proceedings. Abstracts of about 300 words for 20 minute papers should be sent by 30th January 2002 to Dr. Lynne Long, Centre for Translation and Comparative Cultural Studies, University of Warwick, Coventry CV4 7AL.