

**Newsletter of the  
United Bible Societies  
Translation Information  
Clearinghouse**

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in this issue . . .

- *Semantic Dictionary of Biblical Hebrew*
- *Recent Publications*
- *News & Notes*



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## Semantic Dictionary of Biblical Hebrew: Work in Progress

Most *TT* readers will by now be aware of the UBS undertaking to produce the *Semantic Dictionary of Biblical Hebrew* (SDBH), a dictionary that aims to be the Hebrew counterpart of the *Greek-English Lexicon of the New Testament Based on Semantic Domains*—that is, a description, using semantic domains, of the lexicon of Biblical Hebrew with the goal of helping translators make better-informed choices in their work. The intention here is to provide a brief update on this work-in-progress. Articles that provide background discussion of the theory and structuring of the dictionary, as well as some recent critiques, are listed at the end of this article.

The project was launched in the year 2000, and still has some way to go until completion. However, you can monitor the progress of the project, view interim results, and provide feedback at the SDBH website (<http://www.sdbh.org/>). As entries go through a (somewhat) final edit by the project's editor Reinier de Blois, they are posted at the website—"somewhat final" because the dictionary's electronic format allows continual updating and improvement of the entries.

On the opening page of the website, the navigation bar on the left gives you access to a description of the project and the sample dictionary entries. Under "Project," there's a summary of the theoretical framework, and you can download two papers by de Blois that provide a more extended discussion, one on the dictionary in general, and one on the handling of metaphors in the dictionary.

Back at the homepage, if you select "Sample entries" under "Dictionary," you are taken directly

to the first entry in the dictionary. On the left is a utility bar that allows a limited search of consonant combinations—for example, all entries that begin with a given letter, or a tri-literal root. You can also search by lexical domain and/or contextual domain. You can view the entire list of each type of domain by clicking on "Lexical Domain" or "Contextual Domain." Beneath the search bars, you see the number of entries posted (currently 1463), and beneath that, some basic questions are linked to information about domains and other aspects of the entries. The final feature of this frame is still under construction—interfaces in French, Spanish, and Portuguese.

In the largest, middle section is the dictionary entry itself. There are three navigational features here:

1. "Next" in the top right-hand corner takes you to the next available entry (and once you're past the first entry, there will also be "Previous").
2. Within the entry itself, many subentries will have "[more]." When you click on "[more]," the entire subentry is displayed.
3. At the bottom of this frame, you can display the Hebrew verse in which each instance of the lemma in focus occurs. To get to the correct verse, you first click on the references in the entry or subentry. The list of references in that field will appear at the bottom right of the window. Click on a given reference there, and the Hebrew text appears. In this way, you can immediately compare the word in the context of the verse with the subentry to which it has been assigned. This area of the page is also where brief descriptions of domains can be displayed when you click on a domain name within the entry.



The definition at this level is structured according to a *conceptual frame*, depending on the semantic class and domain of a given subentry. Each conceptual frame consists of a number of slots representing relevant aspects of meaning shared by most entries belonging to that domain. The slots for the semantic classes of Objects and Events are marked in the definitions with the following symbols:

<i>Symbol</i>	<i>Objects</i>	<i>Events</i>
=	<i>Description</i>	<i>Description</i>
◀	<i>Source (e.g., what is the object made of?)</i>	<i>Cause</i>
▶	<i>Function (e.g., what is the object used for?)</i>	<i>Result</i>
≈	<i>Connotation (what are the cultural associations?)</i>	<i>Connotation</i>
+	—	<i>Instrument</i>
•	—	<i>Participant(s)</i>

Four such symbols, for example, are found in the first definition of חַנְיָנָה: a) **Weapons** = thrusting or hurling weapon, consisting of long shaft with sharp iron point; ▶ made out of wood and iron; ▶ used for hunting, or in warfare; ≈ symbol of violence, affliction, and punishment.

The *contextual meaning*, or meaning that locates a concept in a particular context, is listed in indented subentries of the lexical meaning. It's helpful to think of the distinction between lexical and contextual meanings in terms of paradigmatic and syntagmatic relations, respectively. How does a term relate to other terms that might fill the same slot (i.e., paradigmatically)? The answer to this question provides the lexical meaning. Then, how does a term relate to the particular text that comes before and after (i.e., syntagmatically)? The answer to this question supplies the contextual meaning.

The first field at the contextual level contains the *contextual semantic domain(s)* to which a particular subentry belongs. Idiomatic expressions are handled at this level, as in our sample with the phrase נָתַן חַנְיָנָה. Instead of further definition, a gloss is provided.

These are the basic elements of the entries. Additional information may appear in the form of translational or textual notes, as needed. Take some time to browse the dictionary and experiment with searching the online version. The editor would be glad to hear from you (email address is at the website). Keep in mind that the presentation is a prototype, so there may be aspects of the search and display that are not fully functional.

In addition to his semantic research and the creation of the website, de Blois developed the software Vocabula to assist in the creation of the dictio-

nary. Vocabula has recently been integrated by de Blois into the Source Language Tools component of Paratext 6. The tool provides a database structure for recording information in the lexical entries and will also serve as the environment for using the dictionary.

For a discussion of the theory underlying the dictionary, as well as detailed description of the entries, see the studies by de Blois listed below. A few additional works by others on the subject of Biblical Hebrew lexicography follow.

## Resources

➤ de Blois, Reinier. 2000. *Towards a New Dictionary of Biblical Hebrew Based on Semantic Domains*. Vrije Universiteit. Preliminary research for the project was carried out by de Blois for his doctoral work, and is presented in this dissertation. To demonstrate his model, he created entries for most of the BH lemmas that begin with the letter פ, included in an appendix. These form a large part of the entries available at the website.

➤ ———. 2002a. "Lexicography and Cognitive Linguistics: Hebrew Metaphors from a Cognitive Perspective." Paper given at the SBL Annual Meeting, Toronto. Available at [www.sdbh.org](http://www.sdbh.org). (See also paper read at UBS TTW 2003 and article in *DavarLogos* 2004 3:97-116.)

➤ ———. 2002b. "Semantic Domains for Biblical Hebrew." In *Bible and Computer: The Stellenbosch AIBI-6 Conference*. J. Cook, ed. Leiden: Brill, 209-229.

➤ ———. 2002c. "A Semantic Dictionary of Biblical Hebrew." In *Current Trends in Scripture Translation*. P.A. Noss, ed. New York: United Bible Societies, 275-295.

*Articles discussing the approaches of existing Hebrew lexicons and works-in-progress, including SDBH:*

➤ Lübke, John. 1996. "An Old Testament Dictionary of Semantic Domains." *Zeitschrift für Althebraistik* 9:52-57.

This description of Lübke's project gives its history, purpose, methodology, sources, and progress.

➤ van der Merwe, Christo. 2004. "Towards a Principled Working Model for Biblical Hebrew Lexicology." *Journal of Northwest Semitic Languages* 30/1:119-37. Examines the semantic models of BDB, KB, and more recent projects, including SDBH.

➤ O'Connor, M. 2002. "European Dictionaries of Biblical Hebrew in the Twentieth Century." *Israel Oriental Studies* 20:173-212.

➤ de Regt, Lénart J. 1997. "Multiple Meaning and Semantic Domains in Some Biblical Hebrew Lexicographical Projects: The Description of Zera'." *Zeitschrift für Althebraistik* 10/1:63-75.

➤ van Steenberg, Gerrit. 2003. "Hebrew Lexicography and Worldview: A Survey of Some Lexicons." *Journal for Semitics* 12/2:268-313. An evaluation of BDB, KB, Jenni & Westermann, VanGemeren, and SDBH from the perspective of cross-cultural communication and bridging gaps of language, history, culture, and worldview.

# 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

*One Bible Many Versions: Proceedings of the Golden Jubilee Seminar.* 2005. Indonesian Bible Society. This volume was published in two editions, one with all the contributions in English, and the other with all the contributions in Indonesian. The volume contains contributions by **Lourens de Vries, Daud Soesilo, Julian Sundersingh, and Phil Noss** together with a number of Indonesian scholars.

Roger Steer. 2004. *Good News for the World: The Story of the Bible Society.* Monarch Books. S., a Bible Society trustee, in this popular **history of the Bible Society** from Mary Jones to the present day, recounts the Bible Society's rapid early expansion across Europe, Russia, and Asia, its growth through years of war in Europe, and up to the present.

Two books in the **UBS Handbook Series** have recently appeared or are about to: *A Handbook on The Wisdom of Solomon* (Roger A. Bullard and Howard A. Hatton, 2004) and *A Handbook on Ezra and Nehemiah* (Philip A. Noss and Kenneth J. Thomas, 2005).

"Wycliffe in Overdrive: Freddy Boswell describes the most audacious Bible translation project ever." *Christianity Today* February 28, 2005, p. 74. An interview with Boswell about **Wycliffe's Vision 2025**, online at <http://www.christianitytoday.com/ct/2005/002/28.74.html>

**Carlo Buzzetti.** 2004. "Traduzione della Bibbia: servizio e comunicazione. Da Lutero ad oggi." *Salesianum* 66:273-290.

K. Haacker. 2004. "Bibelübersetzung zwischen Wissenschaft und Kunst." *Theologische Beiträge* 35/4:202-212. H. discusses the breadth of **competence required for Bible translation**, both technical (linguistic, text critical) and artistic, and makes note of the need for structures to improve communication between scholars and Bible translators. Also in this issue: G. Tauberschmidt, "Wie revolutionär sind moderne Übersetzungsprinzipien wirklich?" 213-226; and S. Felber, "Die Bibelübersetzung 'Hoffnung für Alle' im kritischen Textvergleich," 181-201 (comparison with the Revidierte Elberfelder, Einheitsübersetzung, and Gute Nachricht).

**Ernst Wendland.** 2004. *Translating the Literature of Scripture: A Literary Rhetorical Approach to Bible Translation.* SIL International; Eisenbrauns. W. proposes the implementation of a **literary functional-equivalence method of translation** that seeks to represent or recreate in a given language the variety of expressive and affective dynamics of the diverse texts of Scripture. Many examples illustrate the methodology and show how translators can apply it in their work.

Paul Soukup and his former student Kirsten Burkhardt of Santa Clara University have assembled **materials from the 2002 Translation Media Workshop of Chiang Mai and from TTW 2003 on a**

CD-ROM called "Bible Media: engaging the audience through art and contemporary media." There are seven interactive chapter lessons: New Literacies and New Cultures; Audience Cultures; Media Types and Media Power; Translation and Media; Art, Exegesis and Media; Bible, Media and Church; Further Reflections.

David Norton. 2004. *A Textual History of the King James Bible and The New Cambridge Paragraph Bible.* Cambridge University Press. The first volume describes the historical background to Norton's new edition of the KJV, explaining editorial principles and providing selective collations and lists of errors and variant readings. Modern KJVs have been based on the 1769 version, which contains many layers of changes made, both knowingly and unintentionally, by successive printers and editors. Based on collations of the work of the original translators, N. has stripped away accretions and errors, and, in the second volume, produced a **scholarly edition of the KJV** that restores the 1611 work as closely as possible.

*Voices of the English Reformation: A Sourcebook.* 2004. J.N. King, ed. University of Pennsylvania Press. A section on Bible translation supplies four **Reformation translations** of passages from Revelation (Tyndale, John Bale, Geneva Bible, and Rheims NT), followed by excerpts on the nature of translation by Tyndale, Thomas More, and Robert Parsons.

David S. Katz. 2004. *God's Last Words: Reading the English Bible from the Reformation to Fundamentalism*. Yale University Press. Examines the **ways the English Bible has been read** according to the "horizons of expectations" of different eras.

Three comparative **reviews of the ESV, NET and The Message** translations, one on OT, one on NT, and one on literary style, can be found in *JETS* 46/3 (2003). These and other articles from recent volumes of the *Journal of the Evangelical Theological Society* are posted online at <http://www.etsjets.org/jets/journal/jets.html>.

The full text of Leland Ryken's recent book *The Word of God in English* (TT 55) is available for free downloading online at: <http://www.esv.org/translation/woge>

*Interacting with Scriptures in Africa*. 2005. J.-C. Loba-Mkole and E. Wendland, eds. Third in the Acton series Biblical Studies in African Scholarship, this volume includes contributions by **Aloo Mojola, Jean-Claude Loba-Mkole, Ernie Wendland, David Ekem, Aroga Bessong, and Lynell Zogbo.**

**Ernst R. Wendland**. 2004. "Contextualised Readings and Translations of the New Testament in Africa." *Africa Journal of Evangelical Theology* 23/1:91-111.

Jacobus A. Naudé. 2004. "Afrikaanse Bybelvertalings 'Vir Afrika.' Die Vertalers en Hulle Kulturele Agenda." *Acta Theologica* 24/1:127-146.

## Bible

### GENERAL

**Harold P. Scanlin**. 2004. "The Myth of the Paperless Church: Codex, Cognition and Christianity."

*Evangelical Journal* 22/1:1-8. S. traces the **development of the codex, and its impact** with respect to issues of Scripture translation, authority, and canon.

*Bible and Qur'an*. 2003. J.C. Reeves, ed. SBL. Essays explore textual and behavioral **connections among Judaism, Christianity, and Islam**. A few titles: R. Firestone, "The Qur'an and the Bible: Some Modern Studies of Their Relationship"; V.K. Robbins and G. Newby, "A Prolegomenon to the Relation of the Qur'an and the Bible"; J. Reeves, "Some Explorations of the Intertwining of Bible and Qur'an"; B. Wheeler, "Israel and the Torah of Muhammad"; S. Griffith, "The Gospel, the Qur'an, and the Presentation of Jesus in al-Ya'qubi's Ta'rikh"; K. Kueny, "Abraham's Test: Islamic Male Circumcision as Anti/Antecovenantal Practice"; F. Astren, "De-Paganizing Death: Aspects of Mourning in Rabbinic Judaism and Early Islam."

Two articles by **Carlo Buzzetti** from *Salesianum* 66, 2004: "'Ispirazione biblica': Un corso di esegesi o di teologia?" 519-523; and "Saper leggere la Bibbia significa saper fare esegesi? Circa l'Apostolato Biblico," 707-721.

David W. Kling. 2004. *The Bible in History: How the Texts Have Shaped the Times*. Oxford University Press. K. explores the **impact of the Bible on the history of Christianity** by examining how interpretations of specific biblical passages have inspired various movements of historical importance—monasticism, the Papacy, mysticism, the Reformation, Anabaptism, Black liberation theology, pentecostalism, and women in ministry.

Gerald O. West. 2004. "Early Encounters with the Bible Among the Batlhaping: Historical and

Hermeneutical Signs." *Bible Interpretation* 12/3:251-281. The focus of the article is the visits of the explorer William Burchell and the missionary John Campbell to the Tlhaping people of southern Africa in the early 1800s. Through a detailed analysis of their journals, diaries and letters, read "against the grain," signs of an emerging indigenous hermeneutic can be detected. W. argues that the Bible took on fresh significations among the Tlhaping that were foundational for their later history. (publ. abstr.; pdf of article at [http://www.willamette.edu/chora-strangers/articles/pdf/gow\\_BaTlhaping.pdf](http://www.willamette.edu/chora-strangers/articles/pdf/gow_BaTlhaping.pdf))

### BIBLICAL LANGUAGES Hebrew

*Studies in Chronology and Typology*. 2003. I. Young, ed. T&T Clark. Hebrew scholars outline various views on **variation in BH** and its significance for biblical studies—whether "late BH" is a distinct chronological phase, chronological and non-chronological interpretations of the differences between "early" and "late."

Jacobus Naudé. 2004. "A Perspective on the Chronological Framework of Biblical Hebrew." *Journal of Northwest Semitic Languages* 30/1:87-102. N. assesses recent challenges to the traditional division of Hebrew into chronological periods corresponding to the different linguistic corpora (Early BH, Late BH, Qumran Hebrew, Mishnaic Hebrew, etc).

Joel M. Hoffman. 2004. *In the Beginning: A Short History of the Hebrew Language*. New York University Press. A **popular history of the Hebrew language**, the development of its alphabet and literature, the pronunciation of ancient Hebrew, early dialects, and rabbinic and modern Hebrew.

Jan H. Kroeze. 2003. "The Semantic Functions of Embedded Constructions in Biblical Hebrew." *Journal of Northwest Semitic Languages* 29/1:107-120. Using Dik's Functional Grammar theory as a starting point, K. attempts to identify theoretical possibilities concerning the **semantic functions of embedded constructions** (e.g., circumstantial, conditional, concessive clauses), making a distinction between the syntactic and semantic aspects usually described in the syntax sections of traditional grammars, and explaining semantic functions of embedded constructions not usually dealt with in the grammars.

Ida Zatelli. 2004. "The Study of Ancient Hebrew Lexicon: Application of the Concepts of Lexical Field and Functional Language." *KUSATU* 5:129-159. Applies the **concepts of lexical field and functional language**, with a sample analysis of the semantic field "purity." In the same issue: Holger Gzella, "Hebräische Verbformen mit modaler Bedeutung im Spiegel der alten Bibelübersetzungen," 67-101.

### Greek

C.C. Caragounis. 2004. *The Development of Greek and the New Testament. Morphology, Syntax, Phonology, and Textual Transmission*. Mohr Siebeck. According to C., the introduction of the Erasmian pronunciation of Greek in 1528 obscured both text-critical problems and literary aspects of the NT text. Based on morphological and syntactical analysis, he argues for the **relevance of later Greek for the interpretation of the NT**, which often shows signs of morphological and syntactical changes that characterize later Greek. Thus, the evidence of later Greek is useful for a fuller understanding of the New Testament. The historical Greek pronunciation helps to detect

rhetorical figures, wordplays, etc. that the Erasmian pronunciation conceals, and its application to variant readings solves many text-critical cruxes.

John A. L. Lee. 2003. *A History of New Testament Lexicography*. Lang. Besides giving a history of the tradition of **NT lexicography** dating back to the 16th century, L. demonstrates its less satisfactory features—its dependence on predecessors, the influence of translations, and its methodological shortcomings. He suggests new goals that the field needs to set for itself in the twenty-first century.

### OT

**Edesio Sánchez**. 2003. "Family in the Non-narrative Sections of the Pentateuch." In *Family in the Bible: Exploring Customs, Culture, and Context*. R. Hess and M. Carroll R., eds. Baker. Other essays deal with the family in the Pentateuch (G. Wenham), Historical Books (D. Tsumura), Wisdom Literature (T. Longman), Prophetic Literature (M. Carroll R.), Gospels and Acts (C. Westfall), and the Epistles (S. Porter).

Oded Borowski. 2003. *Daily Life in Biblical Times*. SBL. "Biblical times" covers Israel from ca. 1200 to 586 BCE. B. describes the natural setting and people, as well as rural and urban economic activities, especially as they related to the family and social-political structure. Also addresses cultural, social, and religious activities, art, music, and the place of writing. Draws on textual and archeological evidence and is written in nontechnical language.

William M. Schniedewind. 2004. *How the Bible Became a Book: The Textualization of Ancient Israel*. Cambridge University Press. With the help of archeological evidence and linguistic anthropol-

ogy, S. argues that many of Israel's accounts and traditions were written down much earlier (8th-6th century BCE) than generally believed. He explores why, in view of cultural and historical circumstances, the texts came to have authority as Scripture and how ancient Israel made the **transition from an oral to a literate culture**.

Francisco Javier del Barco del Barco. 2003. "Syntactic Structures of Parallelism: A Case Study in Biblical Prophecy." *Journal of Northwest Semitic Languages* 29/1:37-53. Analyzes the **parallel structures in the pre-exilic Minor Prophets** (Hosea, Amos, Micah, Nahum, Habakkuk and Zephaniah, all with common characteristics with regard to literary genre, linguistic register and historical period), focusing on the syntactic aspect of parallelism as part of the grammatical aspect, studying clause structure, the most frequent types of parallel sequences, and the relationship of verb forms used in the expression of parallelism.

Sarah J. Dille. 2004. *Mixing Metaphors: God as Mother and Father in Deutero-Isaiah*. T & T Clark International. Presents a **model for understanding metaphors** in Deutero-Isaiah based on their interaction with one another. Using the images of father and mother in Deutero-Isaiah as a starting point, D. explores how these images interact with others, e.g., the divine warrior, the redeeming kinsman, the artisan of clay, or the husband. The juxtaposition of diverse metaphors highlights the areas of overlap, or "metaphoric coherence," in Lakoff and Johnson's terms. D. argues that any metaphor for God can only be understood if it is read or heard in interaction with others within a particular cultural context.

Richard Elliott Friedman. 2003. *The Bible with Sources Revealed: A New View into the Five Books of Moses*. HarperSanFrancisco. In this concise and graphic **presentation of the Documentary Hypothesis**, F. clearly lays out the evidence for the hypothesis, then gives his own English translation of the Pentateuch, with extensive notes, using different fonts, typefaces, and colors to indicate the different sources. "I first translated J, then E. Then I pursued the editing of J and E together by the redactor known as RJE. Then I translated P, then D (in its stages). Then I translated the remaining small texts (such as Genesis 14). And then I pursued the editing of all these together by the redactor known as R." (note, p. 3) "I thus experienced, in a way, the formation of the Torah from its sources into what became the first five books of the Bible." (3)

Louis Jonker. 2004. "Another Look at the **Psalm Headings**: Observations on the Musical Terminology." *Journal of Northwest Semitic Languages* 30/1:65-85. Focuses on the **use and distribution of musical terms** in the Psalm superscriptions. From the patterns of distribution, the possible origin and function of the headings can be identified.

Saul M. Olyan. 2004. *Biblical Mourning: Ritual and Social Dimensions*. Oxford University Press. In this analysis of the **ritual dimensions of biblical mourning**, O. investigates mourning's social dimensions through engagement with anthropological discussions of mourning. He identifies four types of biblical mourning, and argues that mourning the dead is paradigmatic. He investigates why mourning can occur among petitioners in a sanctuary setting, given mourning's death associations; why certain texts proscribe some mourning rites but not others; and why the mixing of the

rites of mourning and rejoicing occurs in the same ritual in several biblical texts.

*The Book of Ezekiel*. 2004. M.H. Goshen-Gottstein, S. Talmon, and G. Marquis, eds. Hebrew University Magnes Press. The third volume (after Isaiah and Jeremiah) in the **Hebrew University Bible Project**—the critical edition of the Aleppo codex. For a good description and review of the project and this volume, see James Sanders's review at [www.bookreviews.org/pdf/4662\\_4767.pdf](http://www.bookreviews.org/pdf/4662_4767.pdf)

Harry van Rooy. 2004. "A New Critical Edition of the Hebrew Bible." *Journal of Northwest Semitic Languages* 30/1:139-150. The aim of the **Oxford Hebrew Bible** project is to provide an eclectic text containing the readings preferred by the individual editors. Van R. deals with issues related to work on Ezekiel, with special attention to the questions raised by the Septuagint and Peshitta, and discusses recent developments in the project's editorial policy.

Kristin De Troyer. 2003. *Rewriting the Sacred Text: What the Old Greek Texts Tell Us about the Literary Growth of the Bible*. SBL; Brill. Four different **patterns in the development of the Hebrew Bible** are examined: a rewritten Hebrew text; a pre-masoretic biblical text; a rewritten Greek biblical text; a lost Hebrew Vorlage.

### **NT**

*The Cambridge History of Early Christian Literature*. 2004. F. Young, L. Ayres, and A. Louth, eds. Cambridge University Press. The time span covered is about 100-400 CE. The essays treat works of individual writers or genres, and general essays survey the social, cultural and doctrinal contexts within which the literature arose.

David E. Aune. 2003. *The Westminster Dictionary of New Testament and Early Christian Literature and Rhetoric*. Westminster John Knox Press. Reference work on the various **literary and rhetorical forms found in the NT** and literature of the early church, and how they functioned in the early Christian world.

A. Aguilar. 2004. "Uso e interpretación de la poesía en el Nuevo Testamento." *DavarLogos* 3/1:13-22. A. classifies the **poetic passages in the NT**, and considers the interpretive principles of parallelism, poetic license, cultural context, and poetry as processes that help in understanding these passages.

Craig Evans. 2003. *Jesus and the Ossuaries: What Jewish Burial Practices Reveal about the Beginning of Christianity*. Baylor University Press. E. examines the relevance of Jewish ossuaries for understanding first-century Christianity, discussing burial practices as well as an extensive list of Jewish, Christian and pagan burial inscriptions.

Charles W. Hedrick. 2004. *Many Things in Parables: Jesus and His Modern Critics*. Westminster John Knox Press. H. explores the **nature of the parable** and history of its use, reviewing a range of sources from Aesop's fables to modern NT scholarship, and surveying the ways the NT parables have been approached in literary criticism throughout history.

Wayne C. Kannaday. 2004. *Apologetic Discourse and the Scribal Tradition: Evidence of the Influence of Apologetic Interests on the Text of the Canonical Gospels*. SBL. K. examines textual traditions of the Gospels that suggest the influence of scribal apologetic activity on the texts.

Petri Merenlahti. 2004. "Reading as a Little Child: On the Model Reader of the Gospels." *Literature and Theology* 18/2:139-152. Although the "model reader" is a set of strategies and instructions in the text, each model reader hooks onto a particular moment in time and space; reading is a social act that requires adaptation to the language and culture of a particular community. Thus, literary and historical approaches are equally indispensable for **reading the Early Christian gospels as their model readers would.** (from publ. abstr.)

Kenneth Stevenson. 2004. *The Lord's Prayer: A Text in Tradition*. SCM Press. S. provides a historical survey of **how the Lord's Prayer has been interpreted** throughout the history of Christianity. He reviews the contributions of theologians and scholars from the early fathers to the contemporary era—from Eastern and Western traditions, and from Catholic and Reformed, Enlightenment and Modernist writers.

Whitney Shiner. 2003. *Proclaiming the Gospel: First-Century Performance of Mark*. Trinity Press International. S. reconstructs the **oral performance of the Gospel of Mark**, attempting to understand the manner in which it is told, the nature of the performance, the voice and the mimicry, the stimulus and the response of the audience. He considers aspects of oral performance in the ancient world, types of oral performance, emotion, delivery, memorization, gesture and movement, audience, applause lines, and audience inclusion in performance.

William David Shiell. 2004. *Reading Acts: The Lector and the Early Christian Audience*. Brill. S. proposes that the book of Acts was delivered orally by a lector in the early church, interpreting and

performing the text according to Greco-Roman rhetorical conventions for recitation (rather than synagogue chanting traditions) and was not read by the largely unlettered general population. He attempts to answer questions about how this form of delivery would have affected the audience's understanding of the text, and how a **reading of the text with performance conventions** in mind (gestures, explicit and implied, vocal inflection for speeches and dramatic scenes) can fill some interpretive gaps. Included is a sample text with stage direction.

E. Randolph Richards. 2004. *Paul and First-Century Letter Writing: Secretaries, Composition and Collection*. InterVarsity. Reconstructs the time-consuming **process of writing letters** in the first-century, as well as their delivery and collection, interacting with recent discussions of formal aspects of ancient letter writing and circulation.

*Cities of Paul: Images and Interpretations from the Harvard New Testament Archaeology Project*. 2004. H. Koester, ed. Fortress Press. K. has assemble a CD-ROM that includes 900 photographs from sites in Greece and Turkey illuminating the religious and civic lives of peoples encountered by Paul and other leaders in the early church. Also maps, bibliographies, and detailed historical information about the sites and artifacts.

## Translation Studies

*Translation Translation*. 2003. S. Petrilli, ed. Rodopi. In this collection aimed at offering an interdisciplinary approach to the subject of translation, essays are grouped under nine headings:

Translation theories and practices, Peircean semiotics from the viewpoint of translation, Translation from the viewpoint of Peircean semiotics (including "Semiotranslation: Peircean Approaches to Translation," by G. Goethals, **R. Hodgson**, G. Proni, D. Robinson, and U. Steconi), Intersemiotic and intersemiosic translation, Biotranslation, Translation between organic and inorganic, Translation and cultural transfer (including "Language and culture: Two similar symbolic systems," by **E. Nida**, and "Alternatives to borders in translation theory," by A. Pym), Translation, literary writing and multimedial communication, and Translation, otherness, foreignization.

Ernst-August Gutt. 2005. "On the Significance of the Cognitive Core of Translation." *The Translator* 11/1. G. presents **developments of the Relevance Theory treatment of translation**. Translation is viewed as a higher-order act of communication—an act of communication that is about another act of communication. Any act of communication necessarily involves two focal elements: the stimulus, which is perceptible, and the interpretation, the body of thoughts the communicator intends to share. Higher-order acts of communication can focus on either of these two elements: reproducing the stimulus or giving access to the intended interpretation. G. investigates the properties and implications of these two modes and their applicability to translation, and elucidates the ways in which they affect the communicative impact of translated texts. Assuming that successful communication is high on the agenda of most translation work it would seem essential not only for translators, but also for users of translations, to under-



stand what translation can and cannot achieve, purely on the basis of the way the human mind works. (from publ abstr.)

*Claims, Changes and Challenges in Translation Studies, Selected contributions from the EST Congress, Copenhagen 2001.*

2004. G. Hansen, K. Malmkjær and D. Gile, eds. Benjamins. Topics in this collection include **translation universals, linguistic approaches to translation, translation strategies, quality and assessment issues, translation and ideology.**

Some titles: "Hypotheses about translation universals,"

A. Chesterman; "Probabilistic explanations in Translation Studies: Universals - or a challenge to the very concept?" G. Toury;

"A thousand and one translations: Revisiting retranslation,"

O. Paloposki and K. Koskinen; "Creating 'presence' in translation," R. Stolze; "Translating non-segmental features of textual communication: The case of metaphor within a binary-branch analysis," P. Zabalbeascoa.

*On the Relationships between Translation Theory and Translation Practice.* 2005. J. Peeters, ed. Peter Lang. 21 papers discuss the

**relationship between translation theory and practice.** Some titles:

"On the Impossibility of Practising Translation without Theory,"

E.-A. Gutt; "What Practitioners Can Bring to Theory - The Good and the Bad," B. Mossop; "Methodology: the Missing Link between the Theoretical/Descriptive and Applied Branches of Translation Studies," M. Krein-Kühle;

"Theory and Practice in Translation: Cooperation or Mere Co-existence?" M. Thelen; "Le traducteur à la recherche du sens communicatif de l'original," G. Wotjak; "Le sens et la traduction," M. Sládková;

"Teorías sociolingüísticas y traducción de la oralidad," M. Villacampa Bueno; "Audience Design in Translation: Theory and Practice," A. Serban; "Consideraciones teóricas y prácticas sobre la recepción en la traducción," M. Enríquez Aranda.

*Translation Universals: Do They Exist?* 2004. A. Mauranen and P. Kujamäki, eds. Benjamins. Essays discuss the issue of **translation universals**, including theoretical discussion, testing hypotheses on universals in the light of work in different languages, and suggesting new ones emerging from empirical work over the last two to three years. Some titles: "Probabilistic explanations in translation studies: Welcome as they are, would they qualify as universals?"

G. Toury; "Beyond the particular," A. Chesterman; "When is a universal not a universal? Some limits of current corpus-based methodologies for the investigation of translation universals,"

S. Bernardini and F. Zanettin; "Corpora, universals and interference," A. Mauranen; "Explicitation: A universal of translated text?"

V. Pápai; "Unique items—over- or under-represented in translated language?" S. Tirkkonen-Condit.

*Translation: An Advanced Resource.* 2004. B. Hatim and J. Munday, eds. Routledge. This **resource book presents the theory and practice of translation** from a variety of linguistic and cultural angles. Includes readings by Catford, Fawcett, Gutt, Holmes, Nida, Koller, Levy, Reiss, Steiner, Vinay and Darbelnet.

Umberto Eco. 2003. *Mouse or Rat? Translation as Negotiation.* Weidenfeld & Nicolson. E. treats various problems in translation, especially those caused by cultural differences, with his usual wit, often using examples from his own work.

Malcolm Williams. 2004. *Translation Quality Assessment: An Argumentation-Centred Approach.* University of Ottawa Press.

W. argues that a judgment of translation quality should be based primarily on the success with which the translator has rendered the reasoning, or argument structure, rather than on error analysis. Six aspects for assessment are proposed: argument macrostructure, propositional functions, conjunctives, types of arguments, figures of speech, and narrative strategy. W. illustrates the approach with the examples of statistical reports and argumentative articles for publication.

**Journal of Translation launched by SIL**

The *Journal of Translation* is an online, peer-reviewed journal of translation theory and practice to be published three times per year by SIL International. The first issue is posted at [www.sil.org/siljot](http://www.sil.org/siljot). Articles can be freely downloaded (pdf). The journal aims to publish articles reflecting recent trends in translation theory and practice, including but not limited to exegesis, communication, text-linguistics, and cognitive linguistics. Editors are Freddy Boswell and Catherine Rountree.

# NEWS & NOTES

Page 10

TIC TALK - UBS Translation Information Clearinghouse Newsletter No. 60 2005

## UPCOMING CONFERENCES

“Translating the New Testament: Text, Translation, Theology” May 26-28, 2005, McMaster Divinity College, Hamilton, Ontario (co-sponsored with Canadian Bible Society) Invited Speakers: Barbara Aland, Maurice Robinson, Philip Comfort, Stanley Porter, Alain Gignac, Luke Timothy Johnson, Matthew O’Donnell, Frances Watson, Edith Humphrey, K.K. Yeo, Elsa Tamez, and Richard Longenecker. <http://www.macdiv.ca/coned/bingham2005.php>

“Bible Translation in Africa” (as part of the OTSSA Congress). September 19-23, 2005, Pietermaritzburg, South Africa. The theme for the sessions is: *Biblical Interpretation and Translation in Africa: An Interdisciplinary Dialogue*. The purpose of the sessions is to stimulate dialogue and interaction between current and potential partners in Bible translation. Papers will be grouped into sessions with three different themes. Each theme will be introduced by an invited plenary speaker: Dr. Ronnie Sim (SIL), Dr. Aloo Mojola (UBS), and Prof. Tinyiko Maluleke (UNISA). <http://academic.sun.ac.za/as/cbta/news.htm>

“Bible Translation 2005.” October 16-18, 2005, Dallas. The theme is “Quality in Translation.”

“Translating and Understanding. Plurality of languages and cultures.” XII National Congress of the Italian Society for the Philosophy of Language. September 19-October 1, 2005, Piano di Sorrento (Napoli), Villa Fondi. The themes are: Determinacy, indeterminacy and impossibility of translation; the object of translation: languages, texts, cultures; the instruments of translating: cognitive competences, grammars and dictionaries; ways of translating: interpretations, formalizations, intersemiotics adaptations; the act of translating: ethics, rhetorics, pragmatics. Registration: <http://ww2.unime.it/scef/filling/napoli/index.html>

*TIC Talk*

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**AIR MAIL**