T◆I◆C TALK ['tɪk tɔk]

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

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Several years ago a *TT* article (*TT* 32, 1995) looked at three leading Bible search programs, *Logos*, *Bible Windows*, and *BibleWorks* (*BW*). At the time, *GRAMCORD*'s Hebrew component was not well enough developed for it to be included in the review. In the past year, new versions of *BW* and *GRAMCORD* have moved these two programs into the forefront of commercial programs capable of sophisticated morphological searching, enough to warrant a new look at them. The capabilities of the programs have grown tremendously, making it increasingly difficult to evaluate them in a small space (and to learn them!). In the middle of preparing a review for *TT*, I received no-tice of a detailed review of *BW*, *GRAMCORD*, and *Logos* by Randy Leedy of Bob Jones University. He very kindly agreed to the inclusion in *TT* of the following excerpt on morphological searches (which omits *Logos*, since it lags behind in this area). If you're in the market for a Bible search program it's worth studying Leedy's entire 37-page review. To receive a copy, email Leedy at RLeedy@bju.edu using the appropriate SUBJECT field for the type of file you want:

> For a Word 97 file, type: "review doc" (the quotes don't matter)
> For a Rich Text Format (RTF) file, type: "review rtf"
> For a Portable Document Format (PDF) file, type: "review pdf"

Remember, put these expressions in the SUBJECT field of your message (no other message is necessary). This will trigger an automatic reply. A Word or RTF file will be delivered in a .ZIP archive; PDF needs no compression and will be delivered in its own format. Word and PDF files will display Greek and Hebrew fonts; the RTF file uses all-caps transliteration for Hebrew and Greek.

TT readers who use *Paratext* may wonder why they might need any other program for Bible search and display. Aside from programs such as *Logos* that provide the environment for potentially large libraries of nonbiblical materials, the ability to do analytical work on the Hebrew and Greek biblical texts in *Bible Windows*, *BW* and *GRAMCORD* is what makes such programs important additions to one's computer re-sources. That's why the grammatical searching section was excerpted from Leedy's article, rather than, say, descriptions of the programs' contents. *Bible Windows* has not been included in this update because its changes since 1995 have not been dramatic.

Leedy would like to emphasize that even since his review was completed (August 1999), important updates of the programs reviewed here have been issued. *GRAMCORD*, in particular, has a new platform, slated for release this fall, which may substantially change his evaluation. Indeed, changes in the programs can be so rapid that a review of them is quickly outdated. When I was testing the new *GRAMCORD* and *BW* for their ability to do "ethical dative" searches in Hebrew, I found *BW* was unable to apply certain restrictions to the search statement. I sent a note to the programmers and within days, they had posted an updated .exe file on the *BW* website with a work-able solution to my problem.

Because of its resources and aims, *GRAMCORD* moves more slowly in improving its program. The last major upgrade was a giant leap forward in the handling of Hebrew, and hopefully the full functionality of the Hebrew morphological search template will be implemented soon. We'll try to keep you informed of significant advances in these and other Bible search programs. —*SL*

Morphological Searches in *BibleWorks* 4 and *GRAMCORD*

by Randy A. Leedy[1]

One of the most powerful functions computers have provided Bible stu-dents is the ability to search for grammatical constructions based on parsing data and word position, regardless of lexical source. In most other areas of Bible study, the computer only speeds up what one could have done manually before. But this function, along with a few others (such as professional-quality

print output and complex lexically-based searches) is one which, for an individual, the computer brings into the realm of realistic possibility for the very first time in history.

Three major factors contribute to a program's effectiveness in searching for grammatical constructions. One is the philosophy and implementation of the database being searched. Does the database contain the kinds of data needed for describing grammatical constructions? One's understanding of what makes a "grammatical construction" comes into view here. Is one looking for certain "parts of speech," or for words with a particular function? There are two primary kinds of Greek NT databases in existence today that differ on this important point of philosophy. In the GRAMCORD database, for example, ἐκεῖνος is always tagged as a demonstrative pronoun. But in the sole representative of the other kind of database, produced by Timothy and Barbara Friberg and available in BW, some instances of ἐκεῖνος are tagged as nouns and others as adjectives, depending on whether they function substantivally or attributively. "Pronoun" is a subcategory of "noun" and "adjective" in the Friberg scheme; it is its own separate category in GRAMCORD's database and similar ones.

Another major factor contributing to a morphological database's value is the accuracy with which the words are tagged. Obviously, mistakes in tagging will result in erroneous search results, as will errors in constructing the search. *A careful student will never accept the list of hits generated by any program without carefully checking their validity.* Of course, it is not terribly difficult to spot and eliminate invalid hits from results lists. But how does one find valid hits that somehow failed to be located and included? More will be said on this point later. Great progress in data accu-

racy has been made over the past several years in all the databases, particularly those for the Hebrew OT and Septuagint. But great care is still needed to insure the accuracy of one's results.

A third major factor contributing to a program's ability to locate grammatical constructions is the accuracy with which its search engine operates. A valid search performed on valid data may yield incorrect results because of a bug in the search algorithms. Because work in all these areas is ongoing, users must accept the fact that absolute confidence in search results will never be possible.

An example will illustrate the second and third factors. Consider a search for an article agreeing with a participle no more than five words later (inclusive), with a disagreeing noun intervening.[2] This search requires two agreement combinations: a gender/number/case *agreement* between the article and the participle, and a gender/number/case *disagreement* between the noun and either of the others. In GRAMCORD, setting up the disagreement between the article and the noun returns results that, at a glance, at least, appear correct. But setting the disagreement between the article and the participle returns terribly erroneous results; for some reason GRAMCORD is now requiring the article to agree with the noun. In BW the same results come back regardless of which pair of terms is set to disagree; this is as it should be. So here is a search engine problem in GRAMCORD. Comparing GRAMCORD's good hit list with the list from BW shows that GRAMCORD got all of BW's hits (137 verses), plus 17 more. Some of the differences are due to the fact that, when a hit spans a verse break, GRAMCORD reports both verses in its output while BW reports only the first. This accounts for three of the differences. Parsing differences account for four

more discrepancies: words parsed as nouns in GRAMCORD are parsed as adjectives in BW. An apparent bug in GRAMCORD accounts for six more: in these passages all the words agree, even in the displayed parsing data. A further minor glitch in GRAMCORD picks up three passages in which the number of words between article and participle is one more than specified. The one remaining passage is one in which GRAMCORD's parsing data seems clearly in error. In Mark 13:14 ἑστηκότα is parsed as neuter singular accusative while it is clearly masculine (an exegetically significant detail). But an interesting fact arises at this point: the article *does* qualify the participle, even though it disagrees with it, and therefore this *is* a desirable search hit. Here what is technically a problem turns out to be a helpful reminder to the researcher that morphological agreement is not uniform; an adjectival modifier sometimes disagrees with its head noun in gender or number. Not all the problems are on GRAMCORD's side, though. The reviewer did discover a few problems in BW's search engine as well (not with respect to this particular search), but the implementation of quick fixes has rendered any discussion of them moot. Doubtless others await discovery, but BW's search engine is looking quite solid at present.

To descend further into the details of a variety of grammatical searches would greatly lengthen a discussion whose dimensions are already ample. Sufficient for now must be the observation that today's search engines are powerful and accurate enough to locate nearly anything one could desire from the kinds of data that have been cataloged to date, but there remain significant problems and weaknesses. In summary, BW and GRAMCORD can locate most occurrences of nearly any construction that can be defined in terms of

morphology and word position, with a fairly simple level of conditionality. Even some more complex conditions may be accomplished with a little ingenuity. For example, one may wish to specify in searching for circumstantial participles that an agreeing article must not precede the participle unless an agreeing noun intervenes between the two. While such a specification is not directly possible, a workaround is to combine two searches: one for the participle without the article preceding within so many words, and the second for the participle *with* a preceding agreeing article followed by an intervening agreeing noun but *not* another agreeing article. Such a search is possible in either program. What is not possible, or at least not easy, in either program is to broaden out the category "noun" to include all substantives, whether nouns, adjectives, pronouns, or participles.[3] This is a limitation, not of the search engine, but of the databases, since trying to assign a category "substantive," accurately and consistently, is a proposition fraught with difficulties.

BW's new feature, the Advanced Search Engine (ASE), surpasses *GRAMCORD* in functionality in significant ways, while this writer is not aware of any *GRAMCORD* functions that *BW* cannot duplicate, though a few are more cumbersome in the latter. Footnote 3 mentions a very important point of *BW*'s superiority, but there are others. For example, one may search for passages containing two phrases, specified however loosely, in a certain order or with so many words intervening between the end of one and the beginning of the next. A word box may be set to a whole subdomain from Louw & Nida's lexicon (though such a search will return *all* occurrences of those words, not just the occurrences matching that domain's meaning). Perhaps even more valuable than specifying a whole

subdomain is the ability to browse Louw & Nida within the word box, selecting from among synonyms the specific words to be put into the inclusion/exclusion list. Among many other capabilities too complicated to describe clearly here, the ASE also transcends *GRAMCORD*'s limit of ten or eleven elements per construction, and it allows separate constructions to be combined in all the Boolean combinations (AND, NOT, OR, XOR); *GRAMCORD* allows a search for multiple constructions, but they may be joined only in an OR relationship.[4] Other Boolean combinations are possible, but they require the user to do separate searches and then merge them in proper sequence and relationship. A further weakness of the *GRAMCORD* search template is that it does not allow the insertion or deletion of columns. If the first cut at a query yields false hits requiring that another search term be added, unless that term can be added at the end of the search string (an unlikely scenario), a good bit of mouse-clicking is required to make room for it in the template.

Both programs provide a variety of ways to limit the allowable context within which a construction must occur. *BW*'s basic boundaries are verse limits, but other options are available. One may specify a range of several verses, or one may use selected punctuation marks as limits. One may also specify that the only limits are a certain number of words, regardless of punctuation or verse boundaries. In *GRAMCORD*, the basic limit is the sentence, as delimited by major stops (colon, period, and question mark). But options similar to those in *BW* are available, along with an extra one: search by paragraph. *BW* allows more options in specifying proximity: one may require that two terms be separated by *exactly* so many words, *at least* so many words, *no more than* so many

words, or by a number of words in a range—at least so many but not more than so many. It also allows proximity specifications between any two terms. *GRAMCORD*'s proximity limits are of only one type: no more than so many words, and they can be specified only between adjacent terms, along with an overall context field limit. However, *GRAMCORD* does have a word-order option that *BW* lacks: absolute position relative to a punctuation mark.[5]

My Hebrew is not so strong, and so my comments on Hebrew grammar searches will be much less extensive and therefore less helpful. The search used for comparison was for a construction involving an infinitive absolute immediately followed by a finite verb (perfect, imperfect, or imperative) from the same stem (or theme) of the same lemma. *BW* came out best. *GRAMCORD* missed many valid hits; it excluded passages including a pronominal suffix on the verb. Attempting to add the pronominal suffix to the search caused major problems: another bug. *GRAMCORD* also failed to find instances where the verb was characterized by apocopation or a paragogic *nun* or *he*. But *GRAMCORD*'s Hebrew module is still in its developmental stages, so improvement is doubtless on the way.[6]

The Value of Using Multiple Programs

At one point I had the natural desire to find the one best Bible software package. I have since come to realize that there is no such thing and that it is not likely that there ever will be. And even if there were a program that in every point of functionality stood head and shoulders above the rest, complex searches when important issues are at stake ought to be checked against some other source for a second opinion. Differences in search algorithms and database details[7] will always generate

differences in results that the user will profit from analyzing. And the more complex one's search requirements, the more important it is to get a second opinion, because the more likely it is that any one program has erred at some point. *BW* has a certain amount of "second opinion" built into its New Testament package in the form of its two completely different databases (Friberg and *BW*'s own tagging that makes it possible to use the LXX and GNT together). Serious scholars should learn to use both of these databases profitably. Further, *BW* actually has two search engines: the Command Line and the ASE. These two search engines, though they share some programming code, do not always return identical results.[8] But an even more radically different search engine is needed for adequate cross-checking, and only *GRAMCORD* provides a sufficiently powerful alternative. Furthermore, besides the problems within each program that may be uncovered by using the other, the user often errs in his thinking about how to formulate a search, and being forced to reformulate it for another search engine or another database can bring these faults to the surface. It is also easy, when building a search query, to overlook small but crucial details like punctuation settings; most likely the search in the other program will have different settings in these areas, or the user will not forget them, and comparing the results will reveal the user's initial mistake. The prospect of paying for and learning to use multiple programs is not attractive; however, the prospect of significant flaws in one's research because of the limitations imposed by the use of only one is less attractive yet.

Footnotes

[1] Copyright 1999 by Randy A. Leedy. *[Editing of the excerpt for space reasons has been done with the author's permission.]*

[2] This search is not intended as an exegetically significant one. It is simply a good test case. It is moderately complex yet easy to check; it yields enough hits to give a good sample without overwhelming one with the work of checking the results thoroughly.

[3] *BW* can come close to doing this because a single search term may be defined as a whole set of required or prohibited terms, involving different parts of speech if desired. In *GRAMCORD*, a single search term must be defined as exactly one part of speech, although multiple selections in other parsing categories such as mood or case are permissible. This is an important capability in *BW*.

[4] It may be argued with some force that much of *BW*'s additional power is not particularly useful for real-world studies. How often, for example, will one wish to search for a construction involving more than ten terms? Still, the difficulty of coming up with good applications for these capabilities does not invalidate their legitimacy. I have already used some of these extra features and assume that occasions, unforeseeable at the moment, will arise when I will be thankful for more of them as well.

[5] Position is expressed as a number; e.g., a word in position "5" must be the fifth word after the punctuation. Actually, *BW* can do such a search, but it is not nearly as straightforward as in *GRAMCORD*. The value of searches such as these may not be immediately apparent, but there is value nevertheless, especially for more technical grammatical studies. For example, one may search by this means for postpositive Greek conjunctions in positions other than the second word of the clause.

[6] Further, not all its functionality has yet been implemented: at present pronominal suffixes must be searched as separate words instead of as morphological properties of their head words. At least upgrades are not very expensive as improvements are made; in fact, they may be obtained free via download or on physical media for only $10 plus shipping.

[7] Here is a case in point. I generated a simple list of all subjunctives in both *BW* and *GRAMCORD*. *BW* cited four verses that *GRAMCORD* did not, and

GRAMCORD cited seven verses that *BW* did not. In two of those 11 instances, one program had an alternate subjunctive parsing that the other did not (one each). In three instances, *GRAMCORD* appeared to me to err in tagging as indicative rather than subjunctive. In the remaining six, *BW* appeared wrong to me.

[8] For example, while playing with subjunctives as described in the previous footnote, I tried a search for all subjunctives *except* those in the first person plural, using an inclusion/exclusion list (include all subjunctives; exclude 1st plural subjunctives). The ASE returned four hits that the command line version of the same search missed. Each of these hits involved a case where the subjunctive parsing was the alternate rather than the main parsing. As is usual with *BW*, a fix was quickly devised and uploaded, but there is every reason to assume that other little bugs await discovery.

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.*

Bible Translation

David G. Burke. 1998. "Why Translate the Bible?" *Lutheran Forum* 32/2:16-21. The Bible needs to be freshly translated for its readership. Because audiences differ, no single translation will work for all—translators need to take their audience into account. Consulting a variety of translations is beneficial for Bible study. The aim of any translation should be the clear and understandable transfer of meaning across the gaps of language and culture.

Carlo Buzzetti. 1999. "Verso una teologia del tradurre la Bibbia." In *Dilexit Ecclesiam: Studi in onore del prof. Donato Valentini*. G. Coffele, ed. LAS, 113-124. And in the same volume, by **Mario Cimosa**, "Da quale testo tradurre oggi l'Antico Testamento (Testo base: il TM o i LXX?): Qualche esempio dal Libro dei Proverbi," 833-848.

Mario Cimosa. 1997. "Da quale testo tradurre nelle lingue moderne l'Antico Testamento (TM o LXX?): Alcuni esempi dal profeta Amos." *Salesianum* 59:443-462.

Ancient

Willem F. Smelik. 1998. "Concordance and Consistency: Translation Studies and **Targum Jonathan**." *Journal of Jewish Studies* 49/2:286-305. The pluses and changes of meaning in Targum Jonathan defy a mechanical method of equation of Hebrew with Aramaic lexemes in a bilingual concordance that attempts to list the Aramaic word alongside the Hebrew it translates. S. discusses a model for recognizing various semantic relationships between the source and target texts for the purpose of such a concordance.

R.P. Gordon. 1999. "**'Converse Translation' in the Targums** and Beyond." *Journal for the Study of the Pseudepigrapha* 19:3-21. Converse translation, a term coined by Michael Klein, is when a Targumist considers that it would be more appropriate to say the opposite of what the Hebrew text appears to be saying. The practice can also be detected in the Peshitta and LXX. "The tendency to correct and improve...may not have developed exclusively from a view of what falls within a translator's competence or duty at the level of interpretation, but also from the awareness that biblical manuscripts sometimes fail, and that even such a device as rendering by converse translation may sometimes be a legitimate tool for the interpretation of the biblical text." (21)

Bruno Rochette. 1998. "Le prologue du livre de **Ben Sirach** le Sage et la traduction des écrits sacrés." *Babel* 44/2:139-149. A brief article on what the prologue to Ben Sira offers by way of evidence of an ancient awareness of the impossible yet necessary character of a ἑρμηνεία concerning the **translation of sacred writings**.

Modern

Philip A. Noss. 1998. "Scripture Translation in Africa: The State of the Art." *JNSL* 24/2:63-76. Bibles have been translated into Africa's major languages, portions of the Bible have been translated into a third of the continent's languages, and translation work goes on today at a rate unprecedented in history. However, the history of Bible translation in Africa has been recorded only haphazardly. The story of translators' choices of words and expressions in their rendering of the biblical message has yet to be recounted, and the record of Scripture translation remains to be interpreted in the light of the life and theology of the church in Africa.

L.M. Muntingh. 1998. "'n Ondersoek na die plek en inhoud van ekwivalensie binne die moderne vertaalwetenskap met besondere verwysing na die Nuwe Afrikaanse Bybelvertaling." *Old Testament Essays* 11/3:499-521. Translation theorists have grappled with the problem of equivalence, and a wide range of definitions of translation equivalence has emerged. Greater clarity has come with regard to the basic concepts of equivalence and adequacy in translating, and Bible translators can profit from what has been achieved in the field of Translation Studies, as a brief survey of recent literature reveals. After some general comments on the **Afrikaans Bible translation** of 1983, Psalm 3 in this translation is evaluated as a translation from Hebrew, according to the translation theory and norms of the Israeli scholar G. Toury, and others.

Aida Besancon Spencer. 1998. "**Exclusive Language**—Is It Accurate?" *Review and Expositor* 95/3:383-395. Considers the issues facing Bible translators regarding "man," "person," "human." Is the Bible androcentric with its pervasive references to "man" which in the past was thought to refer to

humans in general? Should the Greek and Hebrew terms which are generic in sense be translated with the more specific "man" or "human?" What about original specific terms which are generic in meaning? We should be accurate without advancing personal political agendas. We should also understand the common variables in meanings of the terms. Accusations of distortions and inaccuracies obscure the real issues in translation.

Paul Mankowski. 1998. "The Necessary Failure of **Inclusive-Language Translations**: A Linguistic Elucidation." *The Thomist* 62/3:445-468. The dispute concerning the existence and extent of gender-exclusivity in natural languages, the relation of such exclusivity to sexism, and the use of inclusive language as a remedy for such exclusion has been heightened in recent years by controversy surrounding the use of inclusive language in the translation of the Bible. In the long term such language changes the language in which God has revealed himself. Where the Bible speaks to us in the elemental, universal terms of existence, they cannot be replaced with legal, philosophical, or political contrivances without changing the nature of the documents themselves.

Mark Strauss. 1998. "Linguistic and Hermeneutical Fallacies in the Guidelines Established at the 'Conference on **Gender-Related Language** in Scripture.'" *Journal of the Evangelical Theological Society* 41/2:239-262. The guidelines as a whole suffer from a misrepresentation of lexical semantics, from confusion of form and meaning, and from a failure to encourage case-by-case exegesis. To argue that a Greek word like υἱοί means "sons" and so should be translated with the English term "sons" is both simplistic and (in some cases) inaccurate.

English "sons" and Greek υἱοί are different lexemes in different languages with different semantic ranges. Good translations will always translate first and foremost according to sense rather than form. Gender-inclusive translations should be viewed as acceptable only when they accurately reproduce the author's meaning. A response by Wayne Grudem appears in the same issue, 263-286.

Bible

GENERAL

M. Wojciechowski. 1998. "Bible and **Biblical Studies in Poland**." *Folia Orientalia* 34:17-22. Historical background and present status of biblical studies.

Dictionary of Biblical Imagery: *An Encyclopedic Exploration of the Images, Symbols, Motifs, Metaphors, Figures of Speech and Literary Patterns of the Bible*. 1998. L. Ryken, J.C. Wilhoit and T. Longman, eds. Inter-Varsity. In addition to the obvious topical entries, each Bible book has its own entry; some entries have concise bibliographies.

John A. Coleman. 1999. "The **Bible and Sociology**." *Sociology of Religion* 60/2:125-148. The application of sociological methods to biblical texts has much to offer general sociology studies in terms of its attention to the social worlds constructed by texts, and not just the world that produces the text. A marriage of social-scientific critical studies of the Bible with literary and rhetorical criticism makes for not only better biblical scholarship, but better sociology.

LANGUAGES

Hebrew

Roland Gradwohl. 1999. "*Niṣṣal und hiṣṣîl* als Rechtsbegriffe im Sklavenrecht." *ZAW* 111:187-195. Translations such as "despoil,

plunder" for *niṣṣal* **in Exo 3.22** miss the reference to slaves' rights as spelled out in Deut 15:12ff. and exemplified in Jacob's contretemps with Laban (Gen 31). In granting a slave his freedom, the slaveholder was not to send him away "empty-handed." In this way a slave's rights are observed, and it is in this sense that the verb *niṣṣal* is used in Exodus—something along the lines of "thus shall you receive your slave's rights from the Egyptians."

R.L. Heller. 1998. "Narrative Structure and Discourse Constellations: An Analysis of **Clause Function in Biblical Hebrew Prose**." Ph.D. dissertation, Yale. Utilizes discourse linguistics to analyze the Joseph narrative and the court narrative of David. Direct discourse is grouped according to its purpose (e.g., narrative, predictive, expository, interrogative, hortatory).

David Toshio Tsumura. 1999. "Scribal Errors or Phonetic Spellings? **Samuel as an Aural Text**." *Vetus Testamentum* 49/3:390-411. Certain recognized "scribal errors" in Samuel may instead be cases of phonetic spellings, reproducing the pronunciation of a word rather than its normal spelling. In a number of cases the *ketib* represents the phonetic spelling, while the *qere* is the normal spelling. Processes of metathesis, assimilation, and sandhi can be detected in a comparison of 2 Sam 22 with its duplicate, Psa 18, and elsewhere in Samuel.

Gary Long. 1999. "The Written Story: Toward Understanding Text as Representation and Function." *Vetus Testamentum* 49/2:165-185. In a remarkably casual style for *VT*, L. explains how some of the relationships between **syntax and discourse** function in English and Biblical Hebrew.

Greek

Basil S. Davis. 1999. "The Meaning of προεγράφη in the Context of Galatians 3.1." *New Testament Studies* 45/2:194-212. The verses that precede 3.1 suggest the interpretation of the visual aspect of προγράφω as Paul's display of the crucified Christ. This highlights Paul's claim about the suffering he underwent because of his insistence on a Law-free gospel for the Gentiles, and the gravity of the Galatians' situation comes into sharper focus through this interpretation of προγράφω.

Tae Hun Kim. 1998. "The Anarthrous υἱὸς θεοῦ in Mark 15,39 and the Roman Imperial Cult." *Biblica* 79:222-241. This article examines evidence by which the language of the Roman imperial cult might clarify what a reader of Mark's Gospel is to understand when the centurion (Mark 15.39) refers to Jesus as υἱὸς θεοῦ. Knowing how an audience familiar with this cult language would react, Mark speaks of Jesus as υἱὸς θεοῦ at 1.1, as well as 15.39.

Thomas J. Kraus. 1999. "'Uneducated,' 'Ignorant,' or Even 'Illiterate?' Aspects and Background for an Understanding of ἀγράμματοι (and ἰδιῶται) in Acts 4.13." *New Testament Studies* 45/3:434-449. On the basis of lexical, contextual, and sociohistorical evidence K. argues against an evaluation of this double qualification through the eyes of modern people with their usual disregard for illiterates (and nonspecialists). The documentary papyri especially present a different, unbiased picture without any social or negative impact of illiteracy and non-specialism. They help to clarify Acts 4.13 and make the terms "illiterate people" and "laymen" acceptable.

OT

Frank Moore Cross. 1998. *From Epic to Canon: History and Literature in Ancient Israel*. Johns Hopkins University Press. C. challenges the persistent attempt to read Protestant theological polemic against law into ancient Israel, and points to the continuities between the **institutions of kinship and of covenant**, which he describes as "extended kinship," showing how the concept of covenant—as opposed to codified law—was a vital part of Israel's earliest institutions, which he reconstructs from surviving elements of traditional narrative, especially sacral traditions, drawing on new insights in the study of oral transmission of epic and sacred lore, and archeological data and inscriptional remains.

Zecharia Kallai. 1999. "**Biblical Historiography** and Literary History: A Programmatic Survey." *Vetus Testamentum* 49/3:338-350. In the Hebrew Bible, historiographical and geographical features that reflect the early monarchy figure in a specific manner up to the exile; then with Ezekiel, Ezra-Nehemiah, and Chronicles, a change in the application of motifs takes place. The exilic period is a decisive stylistic boundary.

Aloo Osotsi Mojola. 1999. "The Chagga Scapegoat Purification Ritual and another re-reading of the Goat of Azazel in Leviticus 16." *Melita Theologica* 50/1:57-83.

Daniel E. Fleming. 1999. "The **Israelite Festival Calendar** and Emar's Ritual Archive." *Revue Biblique* 106/1,2:8-34,161-174. The second article is entitled "A Break in the Line: Reconsidering the Bible's Diverse Festival Calendars." These articles reevaluate the origins of Israelite festivals in light of new evidence from Emar in northern Syria. Independent versions of the festival calendar

derive ultimately from the earlier period when several major Yahweh sanctuaries thrived side by side.

Yair Hoffman. 1999. "The **Deuteronomistic Concept of the Herem**." *ZAW* 111:196-210. The ḥerem laws belong to a secondary stratum of Deuteronomy, corresponding chronologically to the composition of the Deuteronomistic conquest story in Joshua (postexilic). Against this background the combination of the ḥerem laws and the conquest concept bears the message that these laws have no efficacy. The purpose of such a nullification of the laws in Jerusalem was to oppose xenophobic tendencies.

Nathan Klaus. 1999. *Pivot Patterns in the Former Prophets*. Sheffield Academic Press. The **"pivot pattern"** is a type of chiasmus characterized by an inversion of the internal order of a phrase or passage. The main idea is found primarily at its pivot, while its elements, normally of an uneven number, are distributed on both sides of the pivot in a mirrored symmetry. K. attempts to compile a "grammar" of the pattern, and to characterize its various forms.

Issues 5 and 6 of the *Newsletter on African Old Testament Scholarship* (1999) include a number of items on **African and Biblical proverbs**: In "Old Testament Proverbs Studies in the 1990s," Knut Holter surveys major monographs on OT Proverbs from the 1990s, including introductions, commentaries, and studies of the relationship between African and OT proverbs. Also included is the article "Biblical and African Wisdom in Proverbs," by Friedemann W. Golka. Finally, there is a review of the CD-ROM *African Proverbs: Collections, studies, bibliographies* (S. Nussbaum, ed., CD #3 in the 20:21 Library, Global Mapping International, 1996). The

CD includes 28,000 African proverbs from numerous published and unpublished African primary sources, over 1,200 languages from Africa south of the Sahara. (Ordering: e-mail: info@gmi.org Price: $99.95; in Africa with a special discount $55.00 from Rev. John Shane, Nairobi, Kenya, e-mail: john@umsg.org)
The URL for the newsletter: **http://www.misjonshs.no/publikasjoner/ot_afr/**
The newsletter also lists upcoming and recent conferences in biblical studies in Africa.

R.W. Corney. 1998. "What Does 'Literal Meaning' Mean? Some **Commentaries on the Song of Songs**." *Anglican Theological Review* 80/4:494-516. C. surveys interpretations of the Song of Songs from ancient to modern times.

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J.D.H. Amador. 1999. *Academic Constraints in **Rhetorical Criticism** of the New Testament: An Introduction to a Rhetoric of Power*. Sheffield Academic Press. The hope that rhetorical criticism would bring New Testament studies into a new era that approached the Bible as a document of persuasive discourse has not yet been realized. The reasons can be found by exploring the rhetoric of these rhetorical critics. Systems of disciplinary constraints and discursive habits keep rhetoric firmly within traditional units of academic biblical interpretation. The promise of rhetoric can only be fulfilled by shattering all notions of a rhetorical "program" of biblical interpretation.

James M. Robinson. 1999. "A Written Greek **Sayings Cluster Older than Q**: A Vestige." *Harvard Theological Review* 92/1:61-77. R. revives scholars' earlier observations on papyrus Oxy 655 and traces of erasure in Codex Sinaiticus to find evidence of a saying (about the lilies—Mat 6.25-33; Luk 12.22-31; Q 12.22-31) whose form is older than Q's and points to a scribal error in Q (that was repeated in Matthew and Luke). For R., this confirms Q as a written Greek text, behind which stood an even older written Greek text, and puts to rest theories of Q as an Aramaic text, or a layer of oral tradition.

Maurice Casey. 1999. ***Aramaic Sources of Mark's Gospel***. Cambridge University Press. C. goes behind the Greek text of the Gospel of Mark to reconstruct some of its sources in the original Aramaic. This has been made possible by the publication of all the Aramaic Dead Sea Scrolls, which provide a basis of Jewish Aramaic for the right period. By reconstructing Aramaic sources and interpreting them in their original context, C. lends support to the idea that Jesus said and did some of the things attributed to him in our earliest sources. On the same subject, Hendrickson has published the third edition of Matthew Black's foundational *An Aramaic Approach to the Gospels and Acts* with a new introduction by Craig Evans (1999).

David Brakke. 1999. "**Parables and Plain Speech** in the Fourth Gospel and the *Apocryphon of James*." *Journal of Early Christian Studies* 7/2:187-218. Early Christians used a rhetorical distinction between Jesus' "plain speech" and his speech in parables in order to mark social boundaries. John's Gospel and the *Apocryphon of James* record a saying in which Jesus promises that his speaking in parables will give way to plain speech. In John, this distinction marks the separation of the Johannine sect, for whom all of Jesus' speech is plain, from the wider Jewish community, for whom his speech is in parables, at a time when the nascent Christians are turning Jesus' oral speech into a written text. The differences between the context of the saying in John and its context in the *Apocryphon* indicate a shift in Christian culture, particularly in its scriptural practices.

Casey Wayne Davis. 1999. *Oral Biblical Criticism: The Influence of the **Principles of Orality** on the Literary Structure of Paul's **Epistle to the Philippians***. Sheffield Academic Press. Since Paul expected most recipients of his letters to hear, not read, them, he structured them for the ear rather than the eye. Recognizable structures and patterns were essential for listeners to organize what they heard, to follow, to predict and to remember the flow of communication. D. examines Paul's Epistle to the Philippians in light of recent study of oral principles of composition and interpretation.

Wiard Popkes. 1999. "**James** and Scripture: An Exercise in Intertextuality." *New Testament Studies* 45:213-229. James collected excerpt material from a wide background, not just from oral tradition. His three **OT quotations** seem to come from secondary sources, i.e., from Pauline and Petrine traditions.

G.K. Beale. 1999. ***John's Use of the Old Testament** in Revelation*. Sheffield Academic Press. B. explores the ways John uses the OT in the Apocalypse, beginning with a survey of recent studies, which have been divided over the issue of whether or not John uses the OT with sensitivity to its original literary context. B. argues that there is a reciprocal interpretative relationship between the Old Testament and the Apocalypse. His essays concern the bearing of the OT on Revelation's eschatology, on the issue of the millennium, and on the problem of the grammatical solecisms.

Language, Communication, Culture

Chunshen Zhu. 1999. "Integration of Form and Content for Communication through Translation: With Reference to Pronouns in Chinese Discourse." *Multilingua* 18/1:69-88. In a **functional approach, form and content** are not conceived of as two vying elements, but as two components integrated to enable communication; form, as the structured linguistic means to secure actual communication, is thus held accountable for translation. The complexity of translation boils down to matching what has been left out or taken in in the source text and what ought to be left out or taken in, for cultural, textual or linguistic reasons, in the target text.

Ana Rojo López and Javier Valenzuela. 1999. "Frame Semantics and Lexical Translation: The Risk Frame and Its Translation." *Babel* 44/2:128-138. Deals with the use of **Frame Semantics for lexical translation**, particularly for bilingual dictionaries. Studying the entry "risk" in three Spanish-English dictionaries, R&V show how building the frame that underlies a word's meaning can increase the functional capacity of dictionaries and the translator's ability to account for uses that do not appear in a dictionary.

Helen Chau Hu. 1999. "Cohesion and Coherence in Translation Theory and Pedagogy." *Word* 50/1:33-46. Examines the **role of cohesion and coherence in translation**. Sample translations from English to Chinese illustrate how shifts in cohesion and coherence necessarily occur. Discusses how linguistic forms and cultural concepts interact to influence the strategies used to handle cohesion and coherence.

A section of *Esprit* 253 (1999), entitled "La traduction, un choix culturel," is devoted to **cultural implications of translation** and the connections between the act of **translating and the practice of anthropology**. The eight articles fall under three headings: L'acte de traduire, which includes "Le paradigme de la traduction," by Paul Ricœur; L'Échange anthropologique; and Quelle politique culturelle à l'étranger? Ricœur refers to the classic works of Antoine Berman and George Steiner to observe that the translator always wavers between the modest goal of conveying a message in one language into another as well as possible, and the more ambitious view of translation as comprehension of the Other.

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Bert Peeters. 1998. "Cognitive Musings." *Word* 49/2:225-237. Review article discussing *Conceptualizations and Mental Processing in Language*, R.A. Geiger and B. Rudzka-Ostyn, eds. (Berlin; New York: Mouton de Gruyter, 1993). P. concludes that most of the research done under the umbrella of **Cognitive Linguistics** is not cognitive linguistics at all, that is, does not concern itself with issues of cognitive processes and mechanisms as they relate to language.

Leah Ceccarelli. 1998. "**Polysemy**: Multiple Meanings in **Rhetorical Criticism**." *Quarterly Journal of Speech* 84/4:395-415. In speaking of the polysemy of the text, rhetoricians have conflicting assumptions about who initiates polysemy, the social action it supports, and the power dynamics it endorses. C. argues that we should recognize resistive reading, strategic ambiguity, and hermeneutic depth as three types of polysemy that support different purposes. She also finds that critical judgment of polysemous texts has been simplistic and suggests that some types of polysemy are best identified through the adoption of a new critical approach.

Approaches to the Evolution of Language: Social and Cognitive Bases. 1998. J.R. Hurford, M. Studdert-Kennedy and C. Knight, eds. Cambridge University Press. A systematic attempt to bring language within the neo-Darwinian framework of modern evolutionary theory. Twenty-four essays explore the **origins of the structure of human language**, emphasizing its social bases, and showing the mechanisms by which the structure emerges, is maintained, and develops. Part I. Grounding Language Function in Social Cognition; Part II. The Emergence of Phonology; Part III. The Emergence of Syntax.

William Downes. 1998. *Language and Society*. Cambridge University Press. This revised and updated edition of Downes' textbook introduces the **social aspects of language** and their various explanations. Topics covered include domains of language use, language change, code-switching, speech as social action, and the nature of meaning and understanding. The new edition includes an up-to-date analysis of language standardization, language conflict and planning.

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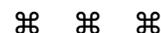
"Computer Culture and Religion," thematic issue of *Listening. Journal of Religion and Culture* (1999) 34/2, Phil Mullins, guest ed. Includes an introduction by the editor, as well as contributions from **Robert Hodgson** ("Not by Words Alone"), Phil Mullins ("Making Religious Meaning in Electronic Culture") and Ronald Roschke ("Beyond the Page: Thinking about Texts in an Electronic World").

NEWS & VIEWS

Conference Report—*from Roger Omanson*

This year for the first time ever, the annual Studiorum Novi Testamenti Societas conference, the 54th general meeting, was held in Africa, in Pretoria, South Africa. Following the meeting in Pretoria, a post-conference on "African Hermeneutics and Theology" was held in Hammanskraal, South Africa, 7-10 August 1999. This post-conference was attended by some SNTS members as well as a number of African theologians and biblical scholars.

Of special interest for the readers of *TIC Talk* was that one evening session of the post-conference consisted of a presentation by a panel of translation officers from the United Bible Societies, thanks to the initiative and planning of Ernie Wendland and Gosnell Yorke, who served as the moderator. Phil Noss gave an overview of UBS work in Africa. This was followed by separate presentations of ten minutes by David Ekem (representing anglophone Africa), Jean-Claude Loba-Mkole (francophone), Peter Renju (lusophone), Roger Omanson (hispanophone), Eric Hermanson (South Africa), B. Combrink (a respondent to Hermanson), and Ernie Wendland, who tied things together with a brief presentation on "Contexualized Translations and Readings of the New Testament in Africa."

The participants of the post-conference left with a new awareness of the important role of UBS and Bible translation in African languages. A decision was made to continue with future meetings of African theologians and biblical scholars. The exact composition of this ongoing group and the frequency of meetings has yet to be determined, but it was decided that UBS should be represented. The papers presented at this conference will be published.

Danny Arichea, now HTA for the Philippine Bible Society, appears on the PBS web page under "Bible Doctor," a column he writes for the PBS publication *The Open Word*. URL: **http://www.worldyellowpages.com/bible/PBS/**

Gerrit van Steenbergen, UBS TO working in Malawi and Kenya, has begun doctoral research at the University of Stellenbosch, South Africa. His project is: "Incongruent world views in Bible translation: The translation of Biblical lexical items referring to negative moral behaviour in the book of Isaiah into Pökoot" (Supervisor: Dr Christo van der Merwe). The study seeks to develop a theoretical frame of reference in the light of recent developments in semantics (especially within cognitive and anthropological linguistic circles) for the analysis of terms referring to negative moral behaviour in the book of Isaiah. This is supplemented by a similar analysis of terms used in the traditional religion of the Pökoot aiming to develop criteria for an informed choice in the translation of the Bible into Pökoot. (from *Newsletter on African OT Scholarship*)

WEBSITES

The Foreign Language Font Archive for Windows has links to 425 typefaces in 85 different languages. All fonts are shareware or freeware. **URL: http://www.dtcc.edu/~berlin/fonts.html**

Information on **e-journals** and **print journals** in the fields of religion, theology, classics, Near Eastern and Mediterranean archaeology, and ancient history can be found at ATLA's Center for Electronic Resources in Theology and Religion: **URLs: http://purl.org/CERTR/e-journals.html** and **http://purl.org/CERTR/p-journals.html**. The Print Journals Gallery contains links both to online information about print journals and to sites that publish (parts of) print journals online. (Maintained by James Adair)

Biblical Studies on the Web is an e-journal dedicated to the study of Jewish and Christian biblical theology. It is also a research center, providing access to an array of tools and materials available on the web. There is a large listing of libraries, university departments, journals, and other tools for biblical research. BSW also publishes works by scholars interested in making their work available to other scholars through the web. **URL: http://www.bsw.org/**
The site has an index of e-journals in Bible and related subjects at: http://www.bsw.org/journals.htm

Religion On-line: At this site, scholars of religion have contributed more than 700 articles and chapters that you can read, download, and print. Topics include Old and New Testament, Theology, Ethics, History of Religion, Comparative Religions, Sociology of Religion, Religion and Communication, Pastoral Care and Counselling, Homiletics, Liturgy and Worship, Missions and Religious Education. **URL: http://www.religion-online.org/**