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Sarah Lind
213 Potter Street
Madison, WI 53715
Tel: 608-258-8747
Fax: 608-258-9955
sarahlind@compuserve.com

or

Roger L. Omanson
6417 Lime Ridge Place
Louisville KY 40222
rlomanson@cs.com

Sociolinguistics and Sign Languages

When the linguistic study of sign languages took off in 1960 with W. Stokoe's *Sign Language Structure*, sociolinguistics was not far behind. Already in the *Dictionary of American Sign Language* (1965), editors included essays by C. Croneberg on the linguistic community and sign language dialects, essays that now sound dated, but nonetheless laid important groundwork for sociolinguistic investigation of sign languages. Research on sociolinguistic issues proceeded, not exactly apace, but steadily, throughout the 70s and 80s, notably in the work of J. Woodward, among others.

In Patrick & Metzger 1996, the authors review 50 studies carried out between 1971 and 1994. They found that a large number of the projects relied on a small pool of subjects and that, in fact, quantitative research decreased in the 80s. The decade of the 90s, in contrast, saw significant developments in sociolinguistic investigations.

The evidence of such progress is imposing:

✓ Eight volumes have so far been published in the series *Sociolinguistics in Deaf Communities* (Gallaudet), begun in 1995.

✓ A large scale seven-year data-gathering project to investigate sociolinguistic variation in American Sign Language was funded by the National Science Foundation in 1994.

✓ Entries on the sociolinguistics of sign languages began to find their way into linguistic dictionaries and encyclopedias of the 90s.

✓ The online bibliography, *International Bibliography of Sign Languages*, lists hundreds of items on the subject of sociolinguistics and sign written during the 90s.

✓ And finally, although not solely sociolinguistic in focus, the first SIL summer program to concentrate on sign languages took place last year at the University of North Dakota.

While the bulk of research has involved American Sign Language (ASL), more and more sign languages of the world are gaining the attention of researchers, as is demonstrated in the *International Bibliography* and publications like *Signed Languages: Discoveries from International Research*.

A good starting point for the study of the sociolinguistics of sign languages (SLs) is the recently published textbook *The Sociolinguistics of Sign Languages*, edited by C. Lucas. Each of the chapters treats a different aspect of sociolinguistics—global survey, bilingualism and language contact, variation, discourse analysis, language planning and policy, and language attitudes—giving an overview of the topic, then a summary of SL research relating to the topic, finishing with a section of recommended reading.

Identifying SLs

The book begins with a discussion of criteria for identifying and classifying SLs. They are essentially the same general criteria that apply to spoken languages (mutual intelligibility, social attitudes, etc.) but require nuancing in their application to SLs, in part because of unique characteristics of the language community. *Ethnologue* currently lists 114 SLs used by Deaf people (as opposed to SLs used by hearing people for various purposes), with the recogni-

tion that many more exist. Gallaudet University's index of SLs of the world (see Internet Resources, below) is derived from the *Ethnologue* database, with an additional 63 languages, categorization, and other information added by Thomas R. Harrington of the university library. The name listing provides some bibliographic starting-points for each language, where such is available. D. & S. Parkhurst of SIL, who have done extensive study of SLs in Spain and Mexico, provide an "Introduction to Sign Language survey" (Parkhurst & Parkhurst), with an appendix "Sign Languages around the World" in *Notes on Sociolinguistics*.

Language Contact

A review of the ASL Bible translation by DeafMissions observes that "The first videos produced (Matthew, Luke, Acts and Philippians) were in a signing style strongly influenced by English (Pidgin Sign English, PSE, or

'contact sign') but soon a team approach, with ASL Translators and Original Language Consultants, produced videos elegantly expressing the books of the Bible in American Sign Language" (Wixtrom).

Because of the characteristics of the language community and language policies in the education of the Deaf, issues of language contact are magnified in the case of sign language. Along with the usual parameters of region, ethnicity, sex, age, and socioeconomic status, a unique set of parameters operate in SLs— whether a person was born deaf or became deaf after acquiring a spoken language, whether a deaf child has deaf or hearing parents, and consequently, the age at which the SL is learned, how it is learned and where (e.g., residential schools or at home), and what language attitudes and educational policies prevailed at the time of language acquisition.

Lucas & Valli (25-48) outline a range of outcomes of language contact: Between two SLs the expected contact phenomena occur—lexical borrowing, foreign "accent," interference, pidgins, creoles, and mixed systems. Between a SL and a spoken language there are unique phenomena that arise from the interface of the two different modalities— fingerspelling, fingerspelling/sign combination, mouthing, CODA-speak (signing of hearing children of Deaf adults), TTY conversation, and contact signing.

One type of contact between SLs is that of national SLs influenced by foreign SLs brought in by students who studied in foreign countries, or by missionaries, whose nationality often determined the SL taught in schools for the Deaf. The Gallaudet list of SLs, for example, shows ASL in use in 29 different countries. An illustrative case study of contact between ASL and Hausa SL is described by Schmaling (*Signed Languages*, 180-193).

Internet Resources

➢ The Sign Language Linguistics List: **http://linguistlist.org/subscribing/sub-slling-l.html**

➢ ASL Linguistic Research Project at Boston U. includes investigation of the syntactic structure of ASL and development of multimedia tools to facilitate analysis of primary data for sign language research. The site includes links to reports, publications, dissertations, talks, data repository, and other links. **http://www.bu.edu/asllrp/**

➢ Gallaudet Research Institute: **http://gri.gallaudet.edu**

➢ Ethnologue's index of 114 sign languages of the world: **http://www.ethnologue.com/ethno_docs/special.asp#sign**

➢ Gallaudet University's index of sign languages of the world: **http://library.gallaudet.edu/dr/faq-world-sl-name.html** (listed by name) and **http://library.gallaudet.edu/dr/faq-world-sl-country.html** (listed by country).

➢ Listing of online sign language dictionaries, mostly ASL, but also worldwide: **http://www.translatum.gr/dictionary/sign-language.htm** Also: WML Sign Languages Dictionaries Bibliography (Rochester Institute of Technology): **http://wally.rit.edu/pubs/guides/signdict.html**

➢ The SignBank is an online Dictionary Database using Valerie Sutton's SignWriting system for writing sign languages and FileMaker. It provides a system that can sort by handshape, etc., as well as by words. **http://www.SignBank.org**; **http://www.SignWriting.org**

➢ Extensive searchable bibliography on sign languages, continually updated. Includes and continues the printed *International Bibliography of Sign Language* **http://www.sign-lang.uni-hamburg.de/bibweb/**

➢ ERIC/CLL Resource Guides Online: American Sign Language **http://www.cal.org/ericcll/faqs/RGOs/asl.html**

➢ ASL ongoing translation of the Bible on video **http://www.deafmissions.com/**

➢ The SignBible Site: an ongoing Bible translation (from KJV) using SignWriting. **http://cyberjer.com/signbibl/**

Links to Other Sign Language/Deaf Resources

➢ National Center on Deafness Links: **http://prc.csun.edu/**

➢ Deaf International: Links listed by nation. **http://members.rogers.com/signnet/DI.html**

➢ International Resources on Sign Languages: **http://www.sign-lang.uni-hamburg.de/Quellen/default.html**

➢ **http://www.signcity.org/links.htm**

➢ Calvary Lutheran Church for the Deaf page "Calvary's Favorite Deaf Links: Deaf Related Network Resources" includes a section of links to Linguistic/Sociolinguistics of ASL: **http://www.ioweb.com/calvary/deaflink.html**

➢ Rochester Institute of Technology, an excellent listing of Deaf and Hard of Hearing Internet Resources: **http://wally.rit.edu/internet/subject/deafness.html**

Essays in *Turn-Taking*, *Pinky Extension*, as well as the work of Kegl, et al., Turner, Woodward & Markowicz, and Lucas & Valli explore the wide range of contact phenomena, and also point to the importance of identifying those phenomena for variation studies.

Variation

As with spoken languages, variation studies of SLs provide information at the linguistic level about the structure of the language, and at the sociolinguistic level about the use of the language by the language community. However, the social factors already mentioned, the complex language contact situation, as well as the state of linguistic research, make such study formidable. "In some cases, because the language has not yet been fully analyzed linguistically, it is unclear which behaviors have linguistic significance" (Neidle, et al., 22) and therefore, at times, what actually constitutes a true variation. And because the research has not always had adequate means to transcribe language samples, it has been "impossible to determine the extent to which differences in reported judgments may be attributable to methodological problems, misanalysis of data, or genuine dialectal or idiolectal variation" (Ibid., 25)

Another factor in variation research is the fact that the heterogeneity of language use characteristic of most SL communities has created a remarkable tolerance and adaptability in signers for many forms of signing. As a result, distinguishing between grammaticality and situational acceptability may not always be a straightforward matter. (Ibid., 11-12)

The study of variation has changed with changes in the linguistic description of SL structure. For example, Stokoe's description was based on an analysis of the sign as having three simultaneously expressed "aspects"—location, handshape, and movement. Later descriptions view the sign as a combination of movement and hold sequences, with handshape, location, palm orientation, and nonmanual signals functioning as articulatory features (*Sociolinguistic Variation*, 19-20). Nonmanual markings (head and upper body) have been discovered to be significant "for expression of morphological information and abstract syntactic features" (Neidle, et al., 29). Recognition of additional features means expanded possibilities for identifying variation, both linguistic and sociolinguistic.

Thus, variation studies, which in the past have focused on lexical and phonological variation, have become more sophisticated as linguistic knowledge and awareness of sociolinguistic complexities have grown. Articles in the volume *Signed Languages*, the *Communication Forum* volumes, and the series *Sociolinguistics in Deaf Communities* report on a wide variety of such studies.

Discourse analysis

The importance of an awareness of discourse features for translation cannot be overstated. The chapter on discourse analysis in *Sociolinguistics of Sign* surveys discourse studies that look at such issues as turntaking, conversational repair, discourse markers, cohesion, rhythm and repetition.

The series *Sociolinguistics in Deaf Communities* is also a good source for discourse studies—each volume includes at least one chapter on sign language discourse. Volume 5, *Storytelling and Conversation: Discourse in Deaf Communities* (Winston, 1999) is devoted to the subject of signed discourse, with essays covering of a number of countries, using a variety of approaches.

SL Bible Translation

A page at the Wycliffe Website (**www.wycliffe.org/pray/ HTPsignlang.htm**) summarizes well the challenge of translation into sign languages:

Signed languages often have many closely-related dialects, whose interrelationships are extremely complex. Some Deaf grow up in Deaf families and learn to sign from a very early age. These Deaf usually form the core of the Deaf community in a country, but only about 10% of Deaf people have Deaf parents. Others grow up in hearing families and don't learn any language until they attend residential or day school for the Deaf. Others may go to oral Deaf schools (in which signing is discouraged or forbidden) or even to public schools. These people may not learn to sign until they reach their teens and start having more contact with other Deaf who know the local signed language. Their signing is often influenced by their experiences in learning the national language. Since they are usually taught in school that their sign language is not really a language, they may develop a sort of mixed language that borrows some grammar and vocabulary from the national language. Deaf persons, even in the same community, often develop a complex range of styles and abilities that makes the choice of an appropriate standard language for use in translation a real challenge.

As many as 20 SL Bible translations have been undertaken, including ASL, Auslan, Japanese SL, Swedish SL, and Danish SL. J. Harris reports in *TBT* (53/2:233-238, 2002) on procedures worked out for the Auslan (Australian SL) translation. A description of the procedures for the ASL project can be read at **http://www.deafmissions.com/ DM%20Pages/omegahowto.html**.

—*SL*

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Recent Publications

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

Bible Translation

Bible Translation: Frames of Reference. 2002. **T.L. Wilt**, ed. St. Jerome Press. Authors of individual chapters are Wilt, **Bob Bascom**, **Aloo Mojola**, **Graham Ogden**, **Ron Ross** and **Ernie Wendland**. The book offers a broad-based, contemporary perspective on Bible translation in terms of academic areas foundational to the endeavor: translation studies (Mojola & Wendland), communication theory (Wilt), linguistics (Ross), cultural studies (Bascom), biblical studies (Ogden), and literary and rhetorical studies (Wendland).

T. Erne. 2002. "Die Kinderbibel als Medium religiöser Überlieferung." *Theologische Literaturzeitung* 127/5:471-490. Discusses the function of **children's Bibles** in the context of the family and church.

S.J. Joubert. 2001. "No Culture Shock? Addressing the Achilles Heel of Modern Bible Translations." *Verbum et Ecclesia* 22/2:314-325. Evaluates **pros and cons of modern translations**, discussing their philosophies and lamenting their failure to deal adequately with the cultural meanings encoded in the texts. Advocates "culturally accurate" translations that provide the reader with enough data to experience biblical communication in ways similar to those of the original readers/hearers.

M. Lis and **Carlo Buzzetti**. 2002. "*Transmediatio*: Traduzione della Bibbia nei media audio-visivi. Perché e con quale terminologia?" *Salesianum* 64/1:29-59. Discusses the kind of translation involved in moving **from a written text to audiovisual media**, and the various terms for describing such translation.

ANCIENT

LXX

Cécile Dogniez. 2002. "The Greek Renderings of Hebrew Idiomatic Expressions and Their Treatment in the Septuagint Lexica." *Journal of Northwest Semitic Languages* 28/1:1-17. This contribution concerns the literal **Greek renderings of Hebrew idiomatic expressions** which clearly manifest the influence of Hebrew. It deals with lexical unities that reveal both the flavor of the original and the flexibility or inflexibility of the Greek language. The question is in what measure and in what way do the definitions of the meanings of such expressions in the LXX lexica have to take account of their semitic character? (from pub. abstr.)

R. Timothy McLay. 2002. "Beyond Textual Criticism: The Use of the **Septuagint in NT Research**." *Journal of Northwest Semitic Languages* 28/1:69-85. The citations of the Greek Jewish Scriptures in Heb 12:26, Matt 24:30, and 1 Cor 2:16 illustrate the way in which the theology expressed in the NT was influenced by the Greek Jewish Scriptures. (from pub. abstr.)

Martha L. Wade. 2002. *Consistency of Translation Techniques in the Tabernacle Accounts of Exodus in the Old Greek*. SBL. W. compares the translations of Exod 25-31 and Exod 35-40—the instructions for building and the account of the building of the tabernacle, concluding that the instructions were translated first and used by a second translator as the basis of the translation of the construction account. She pays attention to Hebrew textual variants both within their immediate contexts and within a system of similar changes throughout the text, showing how seemingly irrelevant textual variants are important for understanding the text.

MODERN

H.F. Stander. 2001. "Afrikaanse Bybelvertalings: 'n Toekomsvisie." *Verbum et Ecclesia* 22/2:379-391. Evaluates **Afrikaans translations** on the basis of modern trends in translation, concluding that there is a need for a new "official" version.

Tyndale's Testament. 2002. P. Arblaster, G. Juhász, and G. Latré, eds. Brépols. Papers put **the achievement of Tyndale** into its broad cultural and intellectual context, in which Erasmus and Luther were the key figures, and into its specific commercial and technological location in sixteenth century Antwerp. It also sketches the transmission of Tyndale's translations through the Coverdale Bible (1535) to his present-day recognition as the father of modern English Bible translation. $39 US. Also published as *Het Testament van Tyndale*. 31 Euros.

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R.S. Sugirtharajah. 2002. "Marketing the Testaments: Canongate and Their Pocket-Sized Bibles." *Biblical Interpretation* 10/3:221-244. The publisher Canongate has been bringing out books of the KJV in separate volumes, each introduced by a different interpreter from outside biblical scholarship. Writers include novelists, pop artists, and scientists—for example, A.S. Byatt on Song of Songs, the Dalai Lama on James, P.D. James on Acts, Doris Lessing on Ecclesiastes, Bono on Psalms. S. looks at the potential of this "pocket canon," the role of the writer's personal voice, the

marketing of the Bible, re-iconization of the Bible through the KJV, colonial parallels in the investment, promotion and dissemination of the Bible, and the challenge of personal-voice criticism to biblical studies. (from the pub. abstr.)

Craig L. Blomberg, "**Today's New International Version**: The Untold Story of a Good Translation" This is a useful guide to the NIV Inclusive Language Edition and its sequels. **http://www.tniv.info/pdf/Blomberg.pdf**

K. Regu. 2000. "Bible Translation in the Indian Context." *Indian Journal of Theology* 42/2:125-137. R. assesses the impact of **Bible translation in India** on the study of Indian languages and on language usage. The article is wide-ranging and often inaccurate.

Esteban Voth. 2001. "'Justicia' y/o 'rectitud': Un análisis contextual de *sedeq* en la RVR (Español) y la KJV (Inglés)." *Kairós* 29:7-40. RVR generally translates *sedeq* as "justicia," which brings out the communal dimension of the Hebrew term, while KJV generally chooses "righteousness," a choice that can be seen as having contributed to the development of an individualistic Christianity.

Bible

GENERAL

The Bible in a World Context: An Experiment in **Contextual Hermeneutics**. 2002. W. Dietrich and U. Luz, eds. Eerdmans. In these papers from a 2000 symposium, three authors contribute a chapter each to the two sections of the volume, programmatic studies in contextual hermeneutics, and contextual Bible studies on Luke 2, including **Elsa Tamez**'s "Reading the Bible under a Sky without Stars," and "A Star

Illuminates the Darkness." The occasion of the symposium was the awarding of the Hans-Sigrist prize (Bern, Switzerland) to Tamez and honorary doctorates to the other two contributors, Justin Ukpong and Seiichi Yagi. The volume was published at the same time in German by the Theologischer Verlag Zürich. Paperback $12

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The Biblical World. 2002. J. Barton, ed. Routledge. In two vols. A guide to the contents, historical setting, and social context of the Bible. Vol 1: 26 essays in four categories: general, genres, documents, and history. Vol 2: 23 essays on institutions, biblical figures, religious ideas, and the Bible today, including an article on **Christian Bible translation** by H. Wansbrough.

An Uncommon Lectionary: A Companion to Common Lectionaries. 2002. J.B. Butcher, ed. Polebridge. Provides **readings from gospels outside the NT**—Thomas, Peter, Mary Magdalene, the Sayings Gospel Q—**and other early church documents** such as the Didache, the Secret Book of James, and the Odes of Solomon. The collection is intended as a supplement to traditional lectionaries to introduce modern listeners to the various understandings of Jesus's message expressed by some of his earliest followers.

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Ziony Zevit. 2002. "**Three Debates about Bible and Archaeology**." *Biblica* 83/1:1-27. The three debates, "Biblical Archaeology," minimalist-maximalist, and the tenth-century debate, have occupied scholars for the last 25 years. Z. aims to clarify the issues by considering each debate in its intellectual context.

A. Negrov. 2001. "Biblical Interpretation in the Russian Orthodox Church: An Historical and Hermeneutical Perspective." *Verbum et Ecclesia* 22/2:352-365. Outlines trends in the history of **Russian Orthodox biblical interpretation** from the 10th to 20th century and identifies the main features of its hermeneutics.

Christo van der Merwe. 2002. "The Bible and Hypertext Technology: Challenges for Maximizing the Use of a New Type of Technology in Biblical Studies." *Journal of Northwest Semitic Languages* 28/1:69-85. Advances in the study of language use and comprehension have provided insight into the complexities of human communica-

tion. If biblical exegesis is regarded as the recording of the processes of reading of the biblical text from various points of view (a specific type of communication), it can be informed by empirical research into the comprehension of texts. A **model for structuring a hypertext Bible or Bible commentary** that has been developed in the light of these insights is more likely to serve the needs of biblical scholars than one that has not. If biblical scholars want to maximize the use of hypertext technology, they need to inform themselves about recent developments in communication theory and linguistics, biblical exegesis and psycholinguistic studies on the comprehension of texts, and the basic tenets of hypertext. (from pub. abstr.)

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Hebrew

Beyond Babel: A Handbook for Biblical Hebrew and Related Languages. 2002. J. Kaltner and S.L. McKenzie, eds. SBL. Provides an introduction to languages important for the study of the Hebrew Bible and ancient Israel—Akkadian, Ammonite, Edomite, and Moabite, Arabic, Aramaic, Egyptian, Biblical and epigraphic Hebrew, postbiblical Hebrew, Hittite, Phoenician, and Ugaritic. Each chapter includes an overview of the language, a discussion of its significance for the Hebrew Bible, and a list of ancient sources and modern resources for further study.

Gerrit van Steenbergen. 2002. "Componential Analysis of Meaning and Cognitive Linguistics: Some Prospects for **Biblical Hebrew Lexicology**." *Journal of Northwest Semitic Languages* 28/1:19-38. This article develops a theoretical framework for the application of a **componential analysis** of meaning (CA). After a brief overview of the "classic"

version of CA, a broader theoretical approach based on cognitive linguistics is proposed in which CA functions as a heuristic tool for the lexicographic description of specific Hebrew lexical items that belong to the domain of negative moral behavior. The tool of CA can play a crucial role in cross-cultural communication, describing and analyzing the features that have a bearing on our understanding of reality. It can serve for both linguistic as well as psychological and anthropological input. This makes CA relevant beyond its traditional structuralist linguistic constraints. The paper provides the theoretical background to underpin this last statement and draws mainly on insights from cognitive linguistics in this discussion, particularly in the fields of categorization and the concepts of "schema" and "frame." (pub. abstr.)

P. Le Bon. 2002. "Sleep, Death and Resurrection in Hebrew, Greek and Latin." *Expository Times* 113/7:223-225. Examines the equivalent terms in the three languages as a path to understanding the **notions of sleep, death and resurrection in the Bible**.

Greek

A Greek-English Lexicon of the Septuagint (Chiefly of the Pentateuch and Twelve Prophets). 2002. T. Muraoka, ed. Peeters. In this substantially expanded version of a lexicon published in 1993 dealing with the 12, M. incorporates data relating to the Pentateuch. Offers information such as synonyms, antonyms, idiomatic expressions, distinction between literal and figurative usage, combinations with prepositions, noun cases, and syntagmatic information. Lists the Hebrew or Aramaic words that the Greek translates, with frequencies.

Stephanie L. Black. 2002. *Sentence Conjunctions in the Gospel of Matthew: kai, de, tote, gar, oun and Asyndeton in Narrative Discourse*. Sheffield Academic Press. Applies research on **discourse markers to sentence conjunctions in Matthew**, with a verse by verse commentary on the structure of chaps 8-9, modeling the interplay between features such as sentence conjunction, word order, and verb tense in the portrayal of continuity and discontinuity in Greek narrative.

I.H. Marshall. 2002. "Who Is a Hypocrite?" *Bibliotheca Sacra* 159/634:131-150. Examines the **Greek word group for hypocrisy**. After looking at the various ways scholars have defined terms for hypocrisy, M. concludes that *hypokrisis* describes a disjunction between someone's claiming to desire to please God and behavior inconsistent with that desire, or between concealed evil intentions and an appearance of piety.

R.L. Mowery. 2002. "Son of God in Roman Imperial Titles and Matthew." *Biblica* 83/1:100-110. The **formula *theou huios***, which occurs three times in Matthew, is reminiscent of the Roman imperial "son of God" found in the titles of a number of Caesars. Matthew's use of the formula may have brought to mind the Roman usage for some of his audience.

OT

Sacred Time, Sacred Place: Archaeology and the Religion of Israel. 2002. B.M. Gittlen, ed. Eisenbrauns. Papers from the meetings of the ASOR program unit "Archaeology and the Religion of Israel." General papers in Part I on the **relationship between text and artifact** include J.Z. Smith, "Religion Up and Down, Out and In"; W.G. Dever, "Theology, Philology,

and Archaeology: In the Pursuit of Ancient Israelite Religion"; and Z. Zevit, "Philology and Archaeology: Imagining New Questions, Begetting New Ideas."

J. William Whedbee. 2002. *The Bible and the Comic Vision*. Fortress. W. explores the variety of **ways comedy is used in the OT.** Texts include Genesis 1-11 (comedy of creation) and 12-50 (domestic comedy), Exodus and Esther as comedies of deliverance, Jonah, Job, and Song of Songs.

Magen Broshi. 2001 *Bread, Wine, Walls and Scrolls*. Sheffield Academic Press. Essays covering aspects of material and spiritual life of ancient Palestine in the biblical and post-biblical periods, including **wine and food consumption** and studies of populations.

Rafael Frankel. 1999. *Wine and Oil Production in Antiquity in Israel and Other Mediterranean Countries*. Sheffield Academic Press. Comprehensive study and catalogue of the development of **wine and oil production techniques**.

Jan P. Fokkelman. 2002 *The Psalms in Form: The Hebrew Psalter in Its Poetic Shape*. Deo Publishing. F. presents the Hebrew text of the **Psalms in a format that aims to show their original shape and structure**. Accompanied by introduction and notes in English.

Andrew G. Shead. 2002. *The Open Book and the Sealed Book: Jeremiah 32 in Its Hebrew and Greek Recensions*. Sheffield Academic Press. This **textual commentary on Jer 32** uses a **textlinguistic-oriented methodology** and identifies far more haplography in the LXX Vorlage than is commonly recognized.

Xuan Huong Thi Pham. 1999. *Mourning in the Ancient Near East and the Hebrew Bible*.

Sheffield Academic Press. P. is a translation consultant at ABS's Nida Institute. Reading Lamentations 1-2 and Isaiah 51 in light of their mourning ceremony setting brings to light the contributions of different voices to the process of communal mourning.

Richard Whitekettle. 2001. "Where the Wild Things Are: Primary Level Taxa in Israelite Zoological Thought." *JSOT* 93:17-37. In an article along the lines of his *Biblica* article (see *TT*53), W. explores how the Israelites gave **conceptual order to their inventory of animals**. He demonstrates that there are several primary legal divisions, including a twofold (terrestrial/aquatic), a threefold (land/aerial/aquatic), several fourfold (e.g., land/two-legged aerial/four-legged aerial/aquatic), and several fivefold schemas (e.g., domesticated land/high carriage wild land/low carriage wild land/ aerial/aquatic).

John Pilch. 2001. "A Window into the Biblical World: Snakes in the Hebrew Bible" and "A Window into the Biblical World: Dragons in the Hebrew Bible." *The Bible Today* 39:239-243; 300-305. In these two articles P. examines the **classification of snakes and dragons** and their symbolic and literal roles in the OT.

A Classified Index of the Minuses of the Septuagint. 2002. F. Polak and G. Marquis, eds. Eisenbrauns. Part I: Introduction, Part II: The Pentateuch (Vols 4-5 in the CATSS Basic Tools collection). The index enumerates and classifies those **elements of the MT not represented in the LXX**. The volume contains the Hebrew and Greek texts of the passages in which the minuses occur. The overview provided helps elucidate aspects of translation technique and issues concerning the growth

and transmission of the Hebrew Bible (history of redaction, treatment of stylistic elements such as repetition, parallelism, and stereotyped formulations, and questions of Vorlage).

Leah Himmelfarb. 2002. "Structural Characteristics of Verses Without *Etnach* in the 21 Prose Books of the Bible." In *Studies in Bible and Exegesis, Vol VI*, 47-70. R. Kasher and M. Zipor, eds. Bar-Ilan University Press.

Joshua R. Jacobson. 2002. *Chanting the Hebrew Bible: The Complete Guide to the Art of Cantillation*. Jewish Publication Society. Accompanied by a CD,

this is a **comprehensive presentation of the cantillation system.** While aimed at performance in a religious context, it gives due attention to the academic side of the *teamim*. Jacobson does not interact with the Haik-Vantoura hypothesis which has been ably critiqued by Daniel Meir Weil in *The masoretic chant of the Bible* (Jerusalem: Maas, 1995).

NT

John D. Harvey. 2002. "Orality and Its Implications for Biblical Studies: Recapturing an Ancient Paradigm." *Journal of the Evangelical Theological Society* 45/1:99-109. By the author of *Listening to the*

Text: Oral Patterning in Paul's Letters, this article considers the **place of orality in 1st century** culture and the NT. H. argues that recapturing the ancient paradigm of orality can provide a way forward for biblical studies.

Paul Ellingworth. 2000 (pub. 2002). "Text, Translation, and Theology. The New Testament in the Original Greek?" *Filologia Neotestamentario* 13:61-73. An extended analytical **review of Parker**'s book *The living text of the Gospels*.

Mark Goodacre. 2002. *The Case against Q: Studies in Markan Priority and the Synoptic Problem*. Trinity Press International.

SBL in Toronto, November 2002

Roger Omanson chaired two panels on Bible Translation that included papers by **Loren Bliese**, "Analyzing and Translating Prominence in Hebrew Bible Texts"; **Bob Hodgson**, "Audience Acceptability and Media Translation"; and **Bill Mitchell**, "*Liturgiam Authenticam*: Form, faithfulness and vernacular translations." Other papers in the two sessions:

Pamela Owens, "The Political Controversy Surrounding Cherokee Translations of the New Testament," Janet Everhart, "Hidden Eunuchs of the Hebrew Bible," Jeremy Punt, "Translating the Bible in Southern Africa: Contested Ownership? Owning, Owing, and Owning up," and Ilona Rashkow, "Art as Text—Text as Art: Apparatus as a Translation Tool." These last three are available in the SBL Seminar Papers of the 2002 meeting. Abstracts of many of the papers are posted through the online program book at www.sbl-site.org. Beginning this year, **Lénart de Regt** will take over from Roger, who has chaired the SBL Translation Section for the past three years.

Other papers: **Seppo Sipila**, "The Language of 1 Maccabees" in a session of the International Organization for Septuagint and Cognate Studies; **Reinier de Blois**, "Lexicography and Cognitive Linguistics: Hebrew Metaphors from a Cognitive Perspective" in the Biblical Lexicography Section; **Randy Buth**, "Where is the Aramaic Bible at Qumran? Scripture Use in the First Century" in the Aramaic Studies Section. **Peggy Burke** of the Nida Institute gave a presentation in a panel session co-sponsored

by the Institute and SBL entitled "Engaging the Text: Strategic Teaching to Enhance Learning." An entire session of the Biblical Greek Language and Linguistics Section was dedicated to "Celebrating a Linguistic Pioneer: The **Work of Eugene Nida** with Specific Reference to his Contributions to Biblical Scholarship."

The **Canadian Bible Society** hosted a special breakfast in honor of their guests from SBL and the global Bible translation community. A very handy and attractive pamphlet published by the CBS (2002) "How Our Bible Came to Us" was distributed.

Most of you will have read about the recent appearance of the **1st century CE ossuary** that bears the inscription "James son of Joseph brother of Jesus." The ossuary was on display in Toronto during the SBL meetings and a session was devoted to it. A description of the ossuary, its discovery, and authentication are in *Biblical Archaeology Review* 28/4 2002. Debate continues over the authenticity/dating of the inscription.

A special session was also devoted to papers relating to the **Ancient Synagogue research** project begun in 1997 at Lund University in Sweden. Papers from a 2001 conference are published in *The Ancient Synagogue from Its Origins until 200 CE* (Almqvist & Wiksell, 2002), and other forthcoming publications by project participants are *The Ancient Synagogue. A Sourcebook* (A. Runesson and B. Olsson, eds) and *The Ancient Synagogue. A Bibliography* (D. Mitternacht and B. Olsson, eds).

A **critique of the Q hypothesis** offering new arguments affirming Markan priority as the key to Synoptic scholarship.

C.W. Hedrick. 2002. "The ~~Four~~ 34 Gospels." *Bible Review* 18/3:20-31; 46-47. There are 19 **1st-2nd C Gospels** in some form—whether complete, in fragments, or in quotations. H. reflects on what makes a Gospel, and what the wealth of Gospels indicates about the nature of early Christianity. Information on the "34" Gospels of the title is provided.

Gerald Hovenden. 2002. *Speaking in Tongues: The New Testament Evidence in Context*. Sheffield Academic Press. Reviews recent scholarly studies of **"inspired speech" in the ancient world** where parallels have been drawn with the early Christian experience in an attempt to establish the religious/historical context of the phenomenon, and considers Lucan and Pauline references in detail to describe its significance for the church.

Pauline Writings: An Annotated Bibliography. 2002. M.A. Seifrid and Tan R.K.J., eds. Baker. This resource offers detailed notes on hundreds of significant monographs, reference volumes, language resources, historical studies, journal articles, and collected essays pertaining to all of the Pauline writings.

M.K. Birge. 2002. *The Language of Belonging: A Rhetorical Analysis of **Kinship Language in First Corinthians***. Peeters. Explores how Paul uses the same kinship images and language in chaps 3-6 and 14 to address the situation of disharmony and division among the Corinthians, investigating possible sources of Paul's ideas about kinship by looking at likely influences from his social and historical matrix—Jewish literature and Hellenistic rhetoric.

Karl Olav Sandnes. 2002. *Belly and Body in the Pauline Epistles*. Cambridge University Press. Studies the **significance of the human belly** in the culture of the audience Paul was addressing.

*Rethinking **New Testament Textual Criticism***. 2002. D.A. Black, ed. Baker. "Based on a symposium where E. J. Epp, M. W. Holmes, J. K. Elliott, and M. A. Robinson made presentations of foundational issues that arise from current approaches to New Testament textual transmission. Especially noteworthy is the closing response, in which Moisés Silva offers a lively and forthright defense of the traditional task that confronts all textual critics. Readers of this book will be challenged and instructed in the art and science of textual criticism." —Bruce Metzger. Paperback $16.99

Maurice Robinson. 2000. "Preliminary Observations regarding the **Pericope Adulterae** Based upon **Fresh Collations** of Nearly All Continuous-Text Manuscripts and over One Hundred Lectionaries." *Filologia Neotestamentario* 13:35-59.

Wieland Willker. 2003. "An Online **Textual Commentary on the Greek Gospels**." http://www-user.uni-bremen.de/~wie/TCG/index.html

NEWS & NOTES

New access to the articles in **The Bible Translator**

Check out **www.ubs-translations.org** for a convenient way to search for the articles you want in *TBT*. Each citation is linked to its full article online. Vols. 1-51 (1950-2000) are available.

New in the UBS Handbook and Monograph series...

Krijn van der Jagt. 2003. *Anthropological Approaches to the Interpretation of the Bible*. UBS Monograph Series, No. 8.

Barclay M. Newman and **Philip C. Stine**. 2003. *A Handbook on Jeremiah*.

David Clark and **Howard Hatton**. 2002. *A Handbook on Haggai, Zechariah and Malachi*.

German Bible Society decides on Libronix for SESB

At the AAR/SBL meeting in November, the German Bible Society announced that Libronix (www.libronix.com) will provide the technology platform for the Stuttgart Electronic Study Bible CD-ROM, scheduled for release sometime this year (mentioned somewhat prematurely in TT 50). The most significant aspect of the CD for most of us will be the inclusion of the BHS and GNT critical apparatus, commercially available in digital form for the first time. The Libronix edition will provide popup expansions for apparatus abbreviations and the apparatus will scroll synchronously with the text. A screenshot can be seen at: **http://www.libronix.com/page.asp?id=pr2002112401**

Biblical Hebrew Summer Ulpan (June 22-August 1, 2003)

Randy Buth directs an immersion course in Biblical Hebrew at Yad HaShmonah, 10 miles west of Jerusalem. Students learn the language through physical activities and drills, treading winepresses and threshing on threshing floors while acting out biblical stories in Hebrew. For more information: **www.biblicalulpan.org**.

Sociolinguistics. Sociolinguistics came to be called by Hymes â€œsocially realistic linguistics,â€ since it dealt with language as it was found in the structures of social life. From: Philosophy of Linguistics, 2012. Related terms Linguistics studies all human languages in terms of language only, without invoking any other criterion, or yardstick to evaluate or explain the findings.Â Sociolinguistics: The study of language in relation to social factors, including differences of regional, class, and occupational dialect, gender differences, and bilingualism. The meaning of this discipline is quite simple and more clear-cut than it looks. This discipline of linguistics examines language as used by the society. Language is a social-cultural-geographical phenomenon. There is a deep relationship between language and society. It is in society that man acquires and uses language. When we study a language which is an abstraction of abstractions, a system of systems, we have to study its further abstractions such as dialects, sociolects, idiolects, etc. That is whyâ€¦Â The kinds of problems which are faced by the sociolinguist are: the problems of communities which develop a standard language, and the reactions of minority groups to this (as in Belgium, India, Pakistan or Wales); the problems of people who have to be educated to linguistic level where they can cope with the demands of a variety of social situations; the. As found in all human languages (both signed and spoken) observed by linguists, language naturally changes over time and geography. It also varies from person to person, across regions, and situations. Sociolinguistics is the study of the relationship between language and society. In sociolinguistics, linguists study interaction between linguistic and social variables and how language is used in various settings and situations. One of the areas in sociolinguistics that linguists study is variation in language. Variation is commonly defined as "a different way of saying the same thing" (e.g. "pop", "soft drink", and "soda" for the same thing or meaning). There are different types of variation: phonological, regional, gender-related, and few other types. Sociolinguistics focus on the social spaces that languages occupy â€“ a topic that the field of linguistics typically kept in the background. It is the effort to understand the way that social dynamics are affected by individual and/or group language use, variations in language and varying attitudes towards language. A few examples would beÂ Sociolinguistics is all about context. What goes on beyond the language when it is used. Being unaware of social courtesies (which are aspects of sociolinguistics) can lead to embarrassing situations as a language learner. For example, did you know that pointing (even at an object and not at a person) is considered extremely rude in Italy?Â Sign Up to Our Newsletter. Get notified about exclusive offers every week! SIGN UP.