

should be able to sing it once the appropriate musical notes are placed in the translation.

How many stanzas should the hymn contain? As the analyses have shown, the number of stanzas in this hymn can be six (with each line forming a stanza), or three (with each couplet forming a stanza), or two (three lines for each stanza). It is very important for translators to make up their minds regarding the structure of this hymn in order to come up with the appropriate forms in the receptor language.

Not every translator is qualified and trained to compose hymns. If there is no one in the translation team who can produce hymnic material, then the most that the team can do is produce a translation that is as accurate and clear as possible. This material is then given to a qualified person who is given the task of restructuring the translation in order to produce a suitable hymn. It is very important that the work of this qualified person be reviewed by the translation team to make sure that the meaning of the passage has not been changed in any way.

Concluding words

There are many hymns and choruses that are being used in church worship today, and while they are in general singable, many of them are full of sentimentalisms devoid of any doctrinal or biblical content. In contrast, New Testament hymns are full of theological content, as for instance, Phil 2.6-11, and of course the passage discussed in this paper. The challenge, then, is for the poets and musicians among us to take these NT hymns and put them in forms that can be used in the worship life of the church. Since these hymns contain solid biblical and theological teaching, the theological and biblical knowledge of those singing them would also be enhanced. This is one concrete way where the appropriation of translation principles in translating a specific literary genre can contribute directly to the nurturing of the worshipping community.

As an added bonus, such an endeavor can also contribute to the growth of indigenous hymnody, an endeavor which needs to be encouraged not only for today but for generations to come.

DAVID J. CLARK

TRANSLATING PSALM 119: Some Practical Suggestions

The author served for 30 years as a UBS translation consultant, and continued for a further five years as a voluntary part-time translation consultant with the Institute for Bible Translation. He lives near Woking, England.

Special features of Psalm 119

Psalm 119, the longest psalm of all, is a hymn of praise for God's revelation of his purposes for his people in the scriptures. The main problem in this psalm is the constant repetition of more or less synonymous terms to refer to the written word of God. Almost every verse in the psalm contains at least one such term, and a few verses contain more than one. There are a total of eight different

terms in the Hebrew text, and although in principle they each have a slightly different nuance, it seems unlikely that the psalmist intended to maintain clear distinctions between them at every occurrence. The only verses that do not include any of the eight terms are 3, 37, 90, and 122, and the verses with more than one term are 16, 48, 160, 168, and 172.

The psalm is of course poetry, and that fact alone gives the writer a greater flexibility than a prose writer would have. Furthermore, the psalm is structured as an acrostic poem. This means that it is divided into 22 groups of eight verses each, matching the 22 letters of the Hebrew alphabet, and following the normal alphabetical order. Within each of the 22 groups of eight verses every verse begins with the same letter of the Hebrew alphabet. Quite a few English versions such as NIV, NJB, and ESV (but unfortunately not RSV or GNT) indicate this in their translation. Inevitably this structure puts some further limitations on the choice of term in specific contexts. It also means that there is seldom any consecutive flow of thought over several verses. Most verses more or less stand alone as an independent sentence.

A practical approach

Part of the problem for translators is that many languages simply do not have eight similar terms to refer to law, so that significant and even major adjustments are unavoidable in many places. It is bound to be a temptation to translators to wade through the psalm in a piecemeal manner, and to make haphazard decisions about the choice of term in any given verse. In a recent checking session with Ms Sargylana Leontyeva, a translator in the Yakut language of Eastern Siberia, Russia, we tried to deal with this psalm in a more systematic manner, and the procedures we devised may be helpful to other translators. That is not to say that they form a model of how to translate this psalm, but they may offer a useful example of how the translation could be done.

We went through the psalm and made a chart showing where each Hebrew term occurred in every group of eight verses. We put the eight terms in the order they are listed in the footnote on page 996 of the Translator's Handbook on Psalms. This chart may well be useful to other translators, so it is included as chart 1 below. The top line of the chart shows the Hebrew terms as printed in *Biblia Hebraica Stuttgartensia*. Modern versions such as the GNT in English may differ slightly if they have used variant readings of the Hebrew text, such as "as you have promised" instead of "in your ways" (as in RSV) in v. 37. The second line of the chart gives the normal English renderings of the Hebrew terms as found in the New Jewish Publication Society Version (NJPSV), which translates each term almost completely consistently. (It deviates from its own norms only in vv. 67, 84, 103, 121, 140, and 158.) Then the 22 following rows in the chart indicate which Hebrew terms occur in each group of eight verses.

Hebrew term	<i>torah</i>	<i>'edut</i>	<i>mishpat</i>	<i>mitswot</i>	<i>huqqot</i>	<i>piqqudim</i>	<i>dabar</i>	<i>'imrah</i>
NJPSV English	teaching	decree(s)	rule(s) /rulings	commandment(s)	laws	precepts	word(s)	promise
Verse group								
1-8	1	2	7	6	5, 8	4		
9-16		14	13	10	12, 16	15	9, 16	11
17-24	18	22, 24	20	19, 21	23		17	
25-32	29	31	30	32	26	27	25, 28	
33-40	34	36	39	35	33	40		38
41-48	44	46	43	47, 48	48	45	42	41
49-56	51, 53, 55		52		54	56	49	50
57-64	61	59	62	60	64	63	57	58
65-72	70, 72			66	68, 71	69	65	67
73-80	77	79	75	73	80	78	74	76
81-88	85	88	84	86	83	87	81	82
89-96	92	95	91	96		93, 94	89	
97-104	97	99	102	98		100, 104	101	103
105-112	109	111	106, 108		112	110	105, 107	
113-120	113	119	120	115	117, 118		114	116
121-128	126	125	121	127	124	128		123
129-136	136	129	132	131	135	134	130	133
137-144	142	138, 144	137	143		141	139	140
145-152	150	146, 152	149	151	145		147	148
153-160	153	157	156, 160		155	159	160	154, 158
161-168	163, 165	167, 168	164	166		168	161	162
169-176	174		175	172, 176	171	173	169	170, 172

Chart 1

There is little obvious patterning in the distribution of the key terms. Only five of the 22 verse groups contains all eight terms (vv. 41-48, 57-64, 73-80, 81-88, and 129-136), and every term is missing from at least one group. (The statement in the Translator's Handbook that only three groups contain all eight words is wrong.) It is rare for the same term to be used in consecutive verses, though there are five examples of this (*mitswot* in vv. 47 and 48, *piqqudim* in vv. 93 and 94, *huqqot* in vv. 117 and 118, *mishpat* in vv. 120 and 121, and *dabar* in vv. 160 and 161). *Dabar* is followed by *'imrah* in the next verse on seven occasions (vv. 49 and 50, 57 and 58, 81 and 82, 139 and 140, 147 and 148, 161 and 162, 169 and 170) and once this pattern is reversed (vv. 41 and 42). There are 22 instances of one term being used twice in one group of verses, and every one of the eight terms is so used. However there is only one instance of a term being used three times in one group (*torah* in vv. 51, 53, and 55).

Translating the key terms

In the Yakut project we examined the eight nearly synonymous Hebrew words, and the translator decided on the most probable equivalent word or phrase for each one in Yakut. In some cases there was more than one possibility, and in

two cases there were variant forms of a word or phrase. So rather to our own surprise we ended up with a total of eleven possible options. The Hebrew terms and the Yakut options are shown below in chart 2. (The Yakut language is normally written in a modified form of Cyrillic script, but the Yakut words are given here in an approximate transcription into Roman script.)

Hebrew terms	<i>torah</i>	' <i>edut</i>	<i>mishpat</i>	<i>mitswot</i>	<i>huqqot</i>	<i>piqqudim</i>	<i>dabar</i>	' <i>imrah</i>
Yakut terms	<i>sokuon</i>	<i>tuohulaahin</i> or <i>iyii</i>	<i>uuraakhor</i> <i>dyüül</i> or <i>iyii</i>	<i>keres</i>	<i>iyaaakh</i>	<i>iyii</i> or <i>sokuonnar</i>	<i>til</i>	<i>mekhtie til</i> or <i>erennerii</i>

Chart 2

Rough English equivalents for these Yakut terms are as follows:

<i>sokuon, sokuonnar</i>	- law, laws;
<i>tuohulaahin</i>	- testimony;
<i>iyii</i>	- instruction, precepts;
<i>uuraakh</i>	- ordinance;
<i>dyüül</i>	- judgement;
<i>keres</i>	- commandment;
<i>iyaaakh</i>	- statute, decree;
<i>til</i>	- word;
<i>mekhtie til</i>	- word, promise;
<i>erennerii</i>	- promise.

A few comments are necessary. The four Hebrew terms *torah*, *mitswot*, *huqqot*, and *dabar* are each rendered throughout the psalm by a single Yakut word. One Yakut word (*sokuon*, the normal equivalent for *torah*) is phonologically adapted from the Russian word for law, *zakon*, which was borrowed into Yakut in the nineteenth century and is now thoroughly assimilated: its plural form *sokuonnar* is occasionally used to render *piqqudim*. The Yakut term *iyii* is the normal term used to render *piqqudim*, but it is also used occasionally for '*edut* and *mishpat*. For the Hebrew *mishpat* three terms are used in Yakut, two of which are not used for any of the other Hebrew terms. The Yakut word *til* is consistently used for the Hebrew *dabar*, but *mekhtie til*, a phrase based on this word, is one of two terms used for '*imrah*.

The above chart shows what we may call the default options for rendering the Hebrew terms into Yakut. They do not constitute "rules" and the translator retained the freedom to vary the terminology as she felt the context demanded. There were in fact only seven places in the psalm where she made use of this freedom. In vv. 11, 67, and 158, '*imrah* was rendered by *til*, the term normally used for *dabar*. In v. 14, '*edut* was rendered by *keres*, the word usually used for *mitswot*. *Keres* was also used for *dabar* in v. 161. In v. 22, '*edut* was rendered by *iyaaakh*, the normal word for *huqqot*. Finally in v. 23, *huqqot* was rendered by *uuraakh*, a word otherwise used only for *mishpat*. It must be stressed that listing these exceptions for the normal equivalences in Yakut is simply noting what was done in one specific language, and is not in any way a guide to what ought to be done in any other language.

We hope that this description of a systematic approach to this psalm in one language will encourage translators in other languages to be systematic in their own work. They will also need to compare the decisions they make in Psalm 119 with the decisions they make in other passages where similar vocabulary occurs, such as Ps 19.7-9 and Deuteronomy.

PHILIP NOSS

WHOM DO TRANSLATORS ADDRESS? Implicit or Explicit Instruction in Parallel References

The author is a former UBS Translation Services Coordinator and is currently editing several major publications on Bible translation.

Bible translators trained in the schools of equivalence and meaning-based translation are conscious of the intended receptors of their work. These are often categorized as audience, whether a broad audience as an entire ethnic group, or a narrow one, such as for a niche market. However, the identification of the receptor and how the receptor is addressed may be deserving of more attention than this topic has received in the past.

Parallel references may be taken as a case in point. New Testaments and Bibles today usually include parallel and cross-references. Parallel references usually indicate another part of the Bible which is similar to an extended passage, while cross-references usually indicate a relationship with one or two verses. Parallel references are often placed in parentheses under subheadings. Cross-references, and more rarely parallel references, may be located in a vertical column between the two columns of text on a page; they may be found in the outer margin; or they may be placed at the bottom of the page, sometimes in footnotes. Usually, no explanation is given in the published volume to distinguish between parallel references and cross-references.

For whom are these references intended and how are they indicated to the potential user? For example, are the parallel references enclosed in parentheses and placed under a subheading without comment, or is there an instruction given to the presumed reader? If nothing more is included within the parenthesis than the reference itself, the audience is expected to know that they should look up the reference cited, on the assumption that there will be a relevant connection between the immediate text and the reference cited.

Several questions may be asked. In the receptor culture, would it be considered acceptable to offer information without explicit instruction? For example, could the parallel reference be cited as information only, without any implied response or action on the part of the user for whose benefit the reference is provided? Or would the viewer assume that some action was expected, and if so, what action? An audience with an ancient literary tradition might anticipate that there was an important relationship between the text at hand and the text cited by the reference. Someone from a biblical tradition might be familiar with similar and even identical passages in the Bible, such as