

Table of Contents

• Paper •

[Kor.] אֲבָנִים in Exodus 1:16 Reconsidered -----	Sok-Chung Chang / 7
[Kor.] A New Analysis of Ruth 1:8b: Based on the Understanding of רִחֵף in Ruth 3:10 -----	Il-rye Lee / 24
[Kor.] Androgyne (Pro LXX 18:8; 19:15): Understanding of Human Beings in Hebraism and Hellenism -----	Sun-Jong Kim / 47
[Kor.] The Septuagint and Its Modern Language Translations: La Bible d'Alexandrie -----	Sang-Hyuk Woo / 66
[Kor.] A Suggestion for Translation of πάντα ὅσα ἔχεις πώλησον in Luke 18:22 -----	Doo-Hee Lee / 88
[Kor.] Problem in Translating πολίτευμα as <i>Hapax Legomenon</i> in Philippians 3:20 -----	Cheol-Won Yoon / 112
[Kor.] A Study on the Translation of Εὐαγγέλιον Αἰώνιον in Revelation 14:6 -----	Dal Lee / 134
[Eng.] Linguistic Slips: A Window to Ancient Methods of Bookmaking -----	Koot van Wyk / 158

• Translated Paper •

[Kor.] Embarrassed by the Bible: What's a Translator to Do? -----	C. Gross (Hee-Suk Kim, trans.) / 176
--	--------------------------------------

• Book Review •

[Kor.] <i>A Grammar of Biblical Hebrew</i> (Paul Joüon and T. Muraoka, Jung Woo Kim, Trans., Seoul: Gihon, 2012) -----	Yoo, Yoon Jong / 186
[Kor.] <i>Codex Sinaiticus: The Story of the World's Oldest Bible</i> (D. C. Parker, London: The British Library, 2010) -----	Shin, Hyeon Woo / 205

• Report •

[Kor.] Korean Bible Society Bible Study App (Korean Bible Society, 2012) -----	Jin-Hee Park / 215
---	--------------------

<Abstract>

אֲבָנִים in Exodus 1:16 Reconsidered

Prof. Sok-Chung Chang
(Kwandong University)

This study is to reconsider the translation of אֲבָנִים in Exodus 1:16 from the perspective of textual criticism. In most Korean Bibles, this word is not even translated into Korean. The problem is not in incorrect translation but non-translation, which translators should avoid at all times. The Korean Bibles translate the Pharaoh's command to the Hebrew midwives like "you should look at them closely, if it is a boy, kill him..." As a result, those translations do not deliver the hidden sign of 'secrecy' originally embedded in Pharaoh's command of killing Hebrew male infants. According to them, all the midwives had to do was to look at a child closely and find out that infant's sex. In this context, the answer of the midwives when they were asked by the king is hardly understandable to the readers. It is because the late arrival of the midwives does not justify the inability of killing male infants no matter how well the interpreters defend the translated texts.

In contrast to Korean Bibles, most English Bibles translate the word אֲבָנִים as BHS writes it in v.16. Therefore, their translations go as follows: "when you see them on the birthstool, if it is a boy, kill him..." We know that the word אֲבָנִים could be translated in several ways because the scholars are not sure about its exact meaning. Literally, it means 'two stones' whatever it actually means in the context of Exo 1:16. I compared several leading scholars' interpretations of this word and analyzed their arguments in this study. LXX does not translate this word and simply says "they are at the point of giving birth" as if the word is not there. It is possible that Korean Bibles follow the LXX translation as they had done before.

When the English translations reveal the existence of the word אֲבָנִים they show the secrecy hidden in the Pharaoh's command of killing the infants. The first measure the king took in order to reduce Israel's population was to make them work more. The command itself did not have any secrecy but it did not

work at all. This second measure focused on the secrecy because the king feared whether Israel became furious about this command of killing their babies. The fact of the matter was that the midwives had to kill the infants secretly. Therefore, this crucial secrecy was delivered to the midwives in the command by using the word אֶסְפֹּרֶת. As BHS has it in the text, the Korean Bibles should translate the word in order to let the readers know the secrecy of the king's command and understand the shrewdness of the midwives' answer.

<Abstract>

**A New Analysis of Ruth 1:8b:
Based on the Understanding of חֲסֵד in Ruth 3:10**

Dr. Il-rye Lee
(Seoul Theological University)

In the Hebrew Bible, the word חֲסֵד appears three times, contrary to the Korean Bible where it appears four times because Ruth 1:8b in the Korean Bible is interpreted as “as you have shown”. These problems will be solved through the understanding of Ruth 3:10.

The studies of חֲסֵד in Ruth 3:10 have repeated the discussions that have existed since Talgum’s interpretation. The atmosphere of the book of Ruth, as one of the five books read on special feasts of Israel and which includes the background of the Feast of Seven Weeks, is rural and peaceful. At the same time, the challenging life circumstances of the two women, Ruth and Naomi, who had to live in the established order of Israel, is strongly expressed. The חֲסֵד in Ruth, as the main theme, is located in these two contrasting backgrounds. Therefore, the purpose of this article is to illustrate, through a thorough study of חֲסֵד in Ruth 3:10, how Ruth along with Naomi dialogues with the established orders of Israel, that is, Levirate and Kinsman-redeeming, and pioneers through their social reality.

Boaz determines Ruth’s חֲסֵד in Ruth 3:10 as the “former” חֲסֵד and the “latter” חֲסֵד. Therefore, we can observe two kinds of חֲסֵד in Ruth. The “former” חֲסֵד starts with Ruth’s good deed which appears in Ruth 1:8. Her good deed was for the family of Elimelech, who went to Moab from Bethlehem because of severe famine, and was also expressed by her solidarity to Naomi who became a poor widow. This חֲסֵד, however, is not identified with the latter חֲסֵד in Ruth 3:10. It is related to being with Naomi for returning to Judah, her decision to find shalom in God’s guidance (1:16; 2:11), and supporting Naomi in Bethlehem. This former חֲסֵד in Ruth 1:8 lasts until the latter חֲסֵד in Ruth 3:10. In this sense, it, therefore, has a diachronic characteristic.

While the former חֲסֵד can be understood as the continuous good deed of Ruth

with a diachronic feature, Ruth's latter רָחֵם has a synchronic feature, starting with her Halacha, dialoguing, and accepting the social system of Israel. Ruth, a poor Moabite widow, had to support Naomi in a similar situation. For this end, it was necessary for Ruth to dialogue, accept, and reinterpret Israel's established order. Moreover, the process of admitting Ruth, a Moabite into the community of Israel is reflected in the latter רָחֵם in Ruth 3:10. Therefore the writer of the book of Ruth demonstrates who can be admitted into the community of Israel as the true people of Yahweh through the understanding of the latter רָחֵם.

We should therefore think whether translating רָחֵם in Ruth 1:8b into “for your kindness (רָחֵם) to your husbands and to me” as in the Korean Bible is appropriate. As we have seen so far, Ruth 1:8b should not be interpreted as רָחֵם from both semantic and syntactic perspectives, but rather as “as you have shown”.

<Abstract>

**Androgyne (Pro LXX 18:8; 19:15):
Understanding of Human Beings in Hebraism and Hellenism**

Prof. Sun-Jong Kim
(Honam Theological University and Seminary)

The Greek word ‘androgynē’ that appears in Plato’s Symposium defines the primordial human being as a hermaphrodite. After Zeus’ wrath, this human being is divided as a male and a female. This Greek mythical definition of the human being is not harmonious with the Hebraic one given in the creation narrative of Genesis 1-2. Hence, the biblical reader can be astonished to get to know that this scandalous word is used in the Greek version of the Old Testament, the Septuagint.

This textual bizarreness drives the Septuagint specialists to translate ‘androgynē’ as an effeminate man rather than as a hermaphrodite in Proverbs LXX 18:8 and 19:15. It is possible that the word ‘androgynē’ in 19:15 forms wordplay with a *gunè andrī* in the previous verse. However, this is a makeshift measure devised in order to evade an interpretative difficulty. In this case, one cannot reflect a great semantic meaning of an androgynē. In light of the Ancient Near Eastern civilization, a deep sleep in Genesis 2:21 and the image of God in Genesis 1:26 can be reconsidered in a mythical background of human creation.

This article considers not only a textual problem related to ‘androgynē’ but the cultural strategy of the Septuagint translators who had to preserve and express their faith as diasporan Jews under the influence of Hellenism.

<Abstract>

**The Septuagint and Its Modern Language Translations:
La Bible d'Alexandrie**

Dr. Sang-Hyuk Woo
(Anyang University)

In the 3rd century B.C., the Hebrew Old Testament was translated by seventy two scholars in Alexandria of Egypt which was the center of Hellenism. Later, the Greek Old Testament was also translated into several languages of the Near East where people did not learn Greek. These translations, called daughters of the Septuagint, were used for liturgical and educational purposes of the church. In the mediaeval age, the Septuagint was unnoticed and the reformers also did not pay much attention to it. In the late 20th century, the Septuagint underwent a revival of translation like that of its former days. There were two approaches to translating the Septuagint into modern languages. One is called the upstream perspective and the other the downstream perspective. The upstream perspective takes notice of the source text in Hebrew, but the downstream perspective focuses the attention of the Septuagint translators. In this article, we finally try to investigate ways to translate the Septuagint into Korean.

<Abstract>

A Suggestion for Translation of πάντα ὅσα ἔχεις πώλησον in Luke 18:22

Dr. Doo-Hee Lee
(Presbyterian College and Theological Seminary)

This article attempts to suggest a revised translation of Luke 18:22. In case of Luke 18:22, Korean versions seem to choose the principle of ‘sense for sense’ in translation. Korean versions are simply translating the phrase πάντα ὅσα ἔχεις πώλησον as “sell everything you have (or own)”, thus leaving πάντα untranslated. There seems to be no big problem in communicating the basic meaning of the phrase in question. According to major Greek-English Lexicons edited by Liddell-Scott and Danker-Bauer, the relative pronoun ὅσα can mean ‘everything’ without the aid of πάντα. Examples from Luke-Acts cited by *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* show that the author of Luke-Acts clearly knew the usages of ὅσα.

In this case, questions arise why Luke added πάντα which might be just redundant. Is it just Luke’s literary style? But redactional comparison of the Gospel of Luke to its source material, the Gospel of Mark, leads us to assume that Luke 18:22 intentionally inserted πάντα to the Markan parallel text 10:21. A close reading of the Gospel of Luke in comparison to the Gospel of Mark and the Gospel of Matthew reveals that Luke tends to emphasize and intensify the importance of the right use of possessions. To do this, Luke sometimes radicalizes the extent of giving up one’s possessions as an expression of his/her resolution to follow Jesus. (cf. Luke 5:11; 6:30). In addition, Luke’s special materials, which Luke alone reports independently of other synoptic Gospels, also supports our assumption that Luke thinks very highly of right attitude/right handling toward/of possessions. However, modern translations do not reflect this subtle difference of Luke’s theology, failing to recognize Luke’s intention to insert πάντα/ πάντι in Luke 5:11 and 6:30.

Thus, if πάντα in Luke 18:22 is an indication of Luke’s special theological interests, the omission of πάντα in translation would be problematic. It would

result in eclipsing Luke's true intention, by making the same translation from the two distinctively different texts, Mark 10:21 and Luke 18:22. For this reason, I suggest to translate the phrase πάντα ὅσα ἔχεις πώλησον in Luke 18:22 as "sell all your possessions, whatsoever you have." In this light, I also suggest that we should follow 'word for word' principle in translating Synoptic Gospels to avoid inadvertently eclipsing distinctive theological emphases of each Gospel writer.

<Abstract>

Problem in Translating πολίτευμα as *Hapax Legomenon* in Philippians 3:20

Prof. Cheol-Won Yoon
(Seoul Theological University)

In Philippians 3:20, Paul mentions πολίτευμα as *hapax legomenon* which is normally translated as citizenship. However, since *hapax legomenon* is used once in the New Testament, the use and function of this term do not receive full attention. In fact, there are multiple types of πολίτευμα, and is used to refer to various groups meeting together in association. The one-time use of the noun πολίτευμα in Philippians 3:20 together with the earlier use of the verb πολιτεύομαι ('to live as a citizen') in 1:27 arouses curiosity about its use and meaning. In order to achieve an accurate interpretation of the Biblical text, semantic analysis of history, literature and theology becomes crucial. Though the prime objective of Bible reading is to identify theological constituents of the text, the perception of historical dynamics such as politics, society, economy, and culture should be considered as well. This work therefore aims to focus on the authentic meaning of πολίτευμα in Philippians.

Not only does the term πολίτευμα connote political action, civil rights, country and government, its technical term is defined as groups of people in multiple forms and types. One must carefully observe the intended use of the word because it is not easy to determine the role and function of πολίτευμα in the context of an ancient society. The term may imply a gathering of a certain group like the gentiles residing in foreign cities, or even an internal political organization in certain Greek cities.

This study focuses on finding the definition of πολίτευμα by looking into the various usage of the term throughout legal orders of emperors, religious regulations or clubs of soldiers and women within ancient inscriptions. In Philippians, the function of πολίτευμα is not restricted to the rights of citizenship but represents a space or sphere-oriented governmental body.

Today, scholars like D. Georgi, H. Koester, R. A. Horsley, and N. T. Wright have been reading Pauline letters from the political perspective. As a whole, they understood Paul's political stance as anti-Roman. Even though we cannot neglect political aspects when considering the Philippians, it reflects Paul's theological orientation to the main target, which is the Christian community in Philippi. It means that Paul's concern is to lead them to imitate a Christ-like life. The goal of Philippians is to uphold the Christian community in the last days and to give them a solid foundation of faith in times of tribulation. Paul emphasizes that Christians should live in hope of being affiliated with Christ in heaven.

In conclusion, attempt to interpret Philippians as a political document is inappropriate. Paul's aim was not to resist against the unjust authorities of the Roman empire. The term should therefore not be associated with politics, but be considered from a spatial perspective. In fact, Paul makes no remark about being anti-Roman at all in Philippians 3:20, but emphasizes that Christians in Philippi belong to another ruler and community: Christ and heaven. Eventually, Christians are forced to construct their own viewpoint and standards within the walls of the Church; but, ultimately having a home to return to.

<Abstract>

A Study on the Translation of Εὐαγγέλιον Αἰώνιον in Revelation 14:6

Prof. Dal Lee
(Hannam University)

The purpose of this study is to find an appropriate translation of εὐαγγέλιον αἰώνιον which is found in Rev.14:6. Since εὐαγγέλιον αἰώνιον has been understood to be related mostly to the saving gospel available through the death and resurrection of Jesus Christ, translating those particular words seems to be no problem at all. But as a matter of fact, it is not so. The word εὐαγγέλιον appears only in Rev. 14:6, and without an article. Throughout the entire New Testament, the combination of εὐαγγέλιον with αἰώνιον occurs only once, and its cognate verb εὐαγγελίζω as an active voice verb form is found only in Revelation 10:7 and 14:6. The latter is important because the general sense of “proclaiming the gospel” is related with εὐαγγελίζομαι, the middle voice verb form used in other places of the NT.

To justify the translation of εὐαγγέλιον αἰώνιον in Rev. 14:6 in the sense of judgment rather than salvation, two principles are applied: the issue of consistency and context, and the issue of culture and meaning. According to Nida’s translation theory, functional equivalence is preferred to formal correspondence. Meaning should be more appreciated than form. Form must be changed in order to preserve the content of the message.

Firstly, translation of εὐαγγέλιον αἰώνιον are compared among English Bible versions and Korean Bible versions. And then interpretation of εὐαγγέλιον αἰώνιον is compared among some prominent commentaries. As a result, juridical side of εὐαγγέλιον is disclosed in commentaries. Secondly, using the two principles mentioned above, the context of Rev. 14:6 is investigated, and the linguistic culture of the word εὐαγγέλιον is developed along with the inter-textuality of the word. Finally, a desirable Korean translation of εὐαγγέλιον αἰώνιον is suggested as a conclusion.

Linguistic Slips: A Window to Ancient Methods of Bookmaking

Koot van Wyk*

1. Introduction

All humans, regardless of race, color, culture, country are making linguistic errors. Scholars have classified the errors to be on no less than five different areas: *slips of the eye*,¹⁾ *slips of the hand*,²⁾ *slips of the tongue*,³⁾ *slips of the ear*⁴⁾ and *slips of the*

* Visiting Professor at Kyungpook National University Sangju Campus and Conjoint lecturer for Avondale College, Australia. He holds a D. Litt et Phil. from the University of South Africa (2004) and a Th. D. from Rikkyo University in Tokyo, Japan (2008). The writer was teaching English for the Utsunomiya University Acoustic Linguistics Lab or *Kasuya Lab* under supervision of prof. dr. Hideki Kasuya and dr. Hiroki Mori et al. Utsunomiya University has a *Spoken Dialogue Database for Paralinguistic Information Studies*. The Database is intended for understanding the usage, structure and effect of paralinguistic information in expressive Japanese conversational speech. Paralinguistic information refers to meaningful information, such as emotion, structure and effect of paralinguistic messages. Emotional states are annotated with six abstract dimensions: pleasant-unpleasant, aroused-sleepy, Dominant-submissive, credible-doubtful, interested-indifferent, positive-negative (see Hiroki Mori, Tomoyuki Satake, Makoto Nakamura, Hideki Kasuya, "Constructing a Spoken Dialogue Corpus for Studying Paralinguistic Information in Expressive Conversation and Analyzing Its Statistical/Acoustic characteristics", *Speech Communication*, 53:1 [2011], 36-50). As long as humans are involved in the production of language, the dictation of it, writing of it, copying of it, paralinguistic information of emotional states will be an ingredient in *Speech Pathology* and the study of *slips*. Currently, this writer is working under direct supervision of dr. Joon-hong Kim, who's area of doctoral dissertation (2012) is in cognitive linguistics, focusing on "Fictive" and "Factive" Motion verbs at Kyungpook National University, see bibliography. It is a very enriching and humbling experience to work with these people. Any opinions, findings, and conclusions or recommendations expressed in this material, however, are those of the author.

1) *Slips of the eye* will originate when a person on a particular day do not want to read but has to read. *Slips of the eye* means the reader's eye "leaps", skip over or miss words when they read. They guess a word on the basis of the first letter or the shape of the word in general. Marjorie Perlman Lorch and Renata Whurr, "A Cross-linguistic Study of Vocal Pathology: Perceptual features of spasmodic Dysphonia in French-speaking Subjects", *Journal of Multilingual Communication Disorders* 1:1 (2003), 35-52, indicated that "phonetic properties of a specific language may affect the manifestation of pathology in neurogenic voice disorders." Each language will have their own peculiarities. We mention this, since

memory.⁵⁾ Some linguistic errors are acoustic, others articulatory, still others are

dictation was a method of copying books in ancient times, and the process may have been influenced by this very aspect mentioned here. In a symposium on reading disabilities, a number of problems were listed that are relevant for the ancients as well: a) Speaking a non-standard dialect they will have problems of mapping their own phonological system onto the phoneme-grapheme correspondences being taught. b) Delayed or disordered language development. The reader's personal phonological, lexical and grammatical knowledge and when it is shaky, still developing, and poorly consolidated it will be difficult to engage in metalinguistic tasks such as performing phoneme segmentation, learning sound-symbol correspondences or writing. c) Hearing impairments by a culture or dialect that is in essence a gesture-based system as opposed to English that is in essence an aural-oral mode of expression. d) Developmental delays or disorders physically with mental retardation, emotional problems, attention deficits (Catherine E. Snow and John Strucker, "Lessons from Preventing Reading Difficulties in Young Children for Adult Learning and Literacy", NCSALL *The Annual Review of Adult Learning and Literacy*, vol. 1 (San Francisco: Jossey-Bass, 2000): pages 15-16 of the online NCSALL report.

- 2) V. Fromkin, *Errors in Linguistic Performance: Slips of the Tongue, Ear, Pen, and Hand* (San Francisco: Academic Press, 1980). Although she died in 2000, her website was still online and research on these aspects were still alive until 2007. Some noted that she collected over 12,000 *slips of the tongue*. She is criticized for her bag of subjectivity that she brings to the linguistic experiments, a situation, although improved, can never be eliminated. The orthographical shape of the letter, especially if it was scribbled in high speed during a dictation process and later deciphered, can lead to *slips of the hand* but also *slips of the eye*. Much of what is mentioned here, is more complex than just one category, since it involves also cognitive linguistic aspects of understanding and memory. The ability to segment and blend letters and words will affect the kinds of *slips of the eye* and *slips of the tongue*, if dictating. *Slips of the memory* will also be involved if the scribe must remember what was dictated. Also Jean Aitchison, "Slips of the Tongue and Slips of the Pen" (with P. Todd) in *Language and Cognitive Styles: Patterns of Neurolinguistic and Psycholinguistic Development* ed. by R. N. St. Clair and W. von Raffler-Engel (Lisse: Swets and Zweitlinger, 1982) 180-194.
- 3) Jean Aitchison, "Slips of Tongue and Slips of the Pen", 180-194.
- 4) Zinni S. Bond, *Slips of the Ear: Errors in the Perception of Casual Conversation* (Athens: Ohio University, 1999).
- 5) Our study deals with the effects of language perception and comprehension as well, since the Ancient scribe had to listen to someone dictating and these linguistic aspects were involved in this process and is one of the undercurrents of any linguistic slips that we look at here. Bresnan and Ford has illustrated that all people predict in linguistic perception and comprehension. "For example, while listening to sentences unfold, people make anticipatory eye-movements to predicted semantic referents (Altmann & Kamide 1999, Kamide et al. 2003a, Kamide et al. 2003b). Event-related brain potential (ERP) changes show graded preactivation of the word forms *a* or *an* as a function of their probability of occurrence in the context of reading a sentence (DeLong et al. 2005). Words that are less discourse-predictable evoke a greater positive deflection in the ERP waveform, and this effect diminishes when the predictive discourse context is eliminated; convergently, prediction-inconsistent adjectives slow readers down in a self-paced reading task (van Berkum et al. 2005). People use language production predictively at all levels during comprehension (see Pickering & Garrod 2005 for a review). Language production is so intimately involved with language perception that listeners' auditory perception of words can be changed by robotic manipulation of their jaws and facial skin during pronunciation (Ito et al. 2009, Nasir & Ostry 2009). Predictive models can also explain many frequency effects in language acquisition, use, and historical change (see Diessel 2007 for a review). The logic common to many of

physical (in the sense of body parts used for language communication) and also cognitive ones. Optical error is also a factor that should not be ruled out.

Various networks are collecting errors on one of these slips for their data bank, so that they can streamline their descriptions of the linguistic phenomena. The *Slips of the Tongue* research Group at SUNY Buffalo is steadily accumulating corpora of slips in other languages.⁶⁾

At the moment, large collections of errors exist in: Dutch, English, French, German, Italian, Japanese, Mandarin, Spanish. There are smaller collections in Arabic, Finnish, Hindi, Hungarian, Korean, Portuguese, Thai, and Turkish.

2. Background

One of the first modern-period famous linguistic studies on errors, was done in German in 1895 by Meringer and Meyer.⁷⁾

these studies is that if people use language production to make predictions during comprehension, then probabilistic differences in production should be detectable in experiments on perception and comprehension, even with higher-level grammatical structures (syntax)" (Joan Bresnan, Marilyn Ford, "Predicting Syntax: Processing Dative constructions in American and Australian Varieties of English", *Language*, 86:1 [2010], 168-213).

- 6) <http://www.bgsu.edu/departments/english/linguistics/slips/slipfaq#faq20> There is also the publication of Jaeger which concludes about slips of the tongue with kids: "The study of speech errors, or "slips of the tongue," is a time-honored research window into language production and probably the most reliable source of data for building theories of production phenomena" (Jeri J. Jaeger, *Kid's Slips: Using Children's Slips of the Tongue to Understand Language Development* [Lawrence Erlbaum Associates Inc, 2004]). Our article title wish to see it as a window of book production in Ancient Times. There is also the study of Qi Zheng, "Slips of the Tongue in Second Language Production". *Sino-US English Teaching* 3:7 (Serial No.31) (July 2006), 71. She mentioned the metaphor of Jean Aitchison (2000) who said that "speech was like an ordinary household electrical system, which was composed of several relatively independent circuits. We could hardly discover about these circuits when all the lamps and sockets were working perfectly. But if a mouse gnawed through a cable in the kitchen, and fused one circuit, then we could immediately discover which lamps and sockets were linked together under normal working conditions. In the same way, it might be possible for us to find how people produce speech by studying speech errors." There is also the article by Zenzi M. Griffen, "The Eyes are Right When the Mouth Is Wrong", *Psychological Science*, 15:12 (2004), 814-821. Then there is the study of Motley, M. T., Camden, C. T., & Baars, B. J., "Covert Formulation and Editing of Anomalies in Speech Production: Evidence from Experimentally Elicited Slips of the Tongue", *Journal of Verbal Learning and Verbal Behavior* 21 (1982), 578-594.
- 7) The interest in errors or slips in linguistics is as old as human speech and human writing. Writing started after the Noahic Flood, dated to 2523 BCE with clear evidence of slips that early from the cuneiform sciences of Sumerology and Akkadian Linguistics. Economic texts for example had to be duplicated and

The modern study of errors can be traced to Victoria Fromkin, who in the 1960s and 1970s published numerous articles on the topic.⁸⁾

Our focus here is to investigate the linguistic phenomena of slips in Ancient Times in the art of “bookmaking”.⁹⁾

2.1. Considering ‘Slip’

A *slip* means in essence an error or deviation from a conventional or chosen norm. The norm for Ancient Times, is the standard text widely recognized, canonized, also characterized as stable. Stability of the text-form is very important, since one cannot effectively analyze linguistic phenomena when the text is very fluid when compared to

then an envelope was made over one and the text was recopied on the outside. The customer receives this with the goods purchased and could then count the goats on the outside of the envelope and compare it with the inside receipt. It should match. Comparing the duplicates sometimes provide evidence of slips of all kinds. In the *Book of Judges* 12:5-6 there are Shibolet and sibolet dialectal differences and although not errors, nevertheless is a record of linguistic differences (see the article of Núria Sebastián-Gallés “Cross-Language Speech Perception”, David B. Pisoni and Robert E. Remez, eds., *The Handbook of Speech Perception* (2005): 546-566, which makes reference of this issue. Dialects are not errors. It is different than the standard but not deviant. A long list can follow of cases of interests in variants of speech whether writing or oral differences. B. de Rossi took interest in listing the differences in spelling of Hebrew Manuscripts of the Middle Ages. S. Frensdorff wrote the book *Ochla we Ochla* in 1864 in which he listed all the different phenomena of differences in the Old Testament Hebrew corpus. If one selects doublets in the Old Testament, many variants can be seen. But, they are not errors. They are cases for dialectology and geomorphology in linguistics. Frensdorff’s book is not relevant for errors and slips but the book of De Rossi is. One of the best books for Continental error research in the Victorian period is the work of Conradi which is his thesis online (E. Conradi, *Psychology and Pathology of Speech in Pedagogical Seminary*, vol. XI [September 1904], 327-380). It was his doctoral dissertation but contains very valuable data and also good bibliographies. Conradi listed between 1865-1902 no less than 63 items (books or articles) on aspects of *speech pathology* or defective speech or what we listed here are slips of the tongue, including problems like stuttering or stammering (Conradi 1904: 52-54; also Rudolf. Meringer and Carl Mayer, *Versprechen und Verlesen* (Stuttgart, 1894). They also collected slips of the tongue.

8) <http://www.bgsu.edu/departments/english/linguistics/slips/slipfaqs#faq20>. Victoria Fromkin, “Grammatical aspects of speech errors”) in *Linguistics: Cambridge Survey*, vol. 2 edited by F. Newmeyer (Cambridge: Cambridge University Press 1988): 117-138.

9) We use the word *book*, since an example of a “book” was found at Nimrud with the name of Sargon II on it (721-705 BCE) (Seton Lloyd, *The Archaeology of Mesopotamia* (London: Thames and Hudson, 1984, reprint 1987), 214 where there is a sketch and description of this almost oriental ivory boards connected with golden hinges on which they wrote with wax. It folds like the Korean artistic boards from the Chosan and earlier periods and still made today. There are 15 or more ivory boards 33.8 cm x 15.6 cm and the text was written on wax and folded and opened to read to the king. This one was kept in the king’s palace. This is revolutionary information since our concept of this period is usually that they wrote on clay-tablets only.

the same content in other texts earlier or later.¹⁰⁾ This means that inter-manuscript comparison will be the method to see where there are variants and since there is a norm or standard text, it is then possible to see the deviation as a *slip* of one of the abovementioned.

2.2. Ancient Bookmaking

There were no xerox facilities in Ancient Times, so reproduction of a book was done by copying the manuscripts by hand or hands.¹¹⁾ The process could range between

10) In the science of *Textual Criticism* of the Hebrew Text of the Old Testament of the Bible, it is the Hebrew text of Codex Aleppo 1008 CE that is the standard text. All other translations in other languages, Aramaic, Syriac, Armenian, Greek, Latin, Coptic, Ethiopian, Arabic are all secondary attempts to be as close as possible to the original Hebrew. For that matter this Codex (1008 CE) is the standard. It is stable since one fragment from Cave 4 on Daniel, 4QDan^a, proves that over a millennium, the error-margin was less than 1% for that fragment. Other biblical book manuscripts do exist with wider differences of more than 25% at times, but the existence of one fragment with such accuracy, proves stability. Although this writer has met E. Tov on a number of occasions and his book cited here is a gift signed by him personally, the view about the form of the text as not stable, differs. Tov's theory of a *Multiplicity of Texts* for the Second Temple Period (Tov 1992, 174 at note 1) is in need of a major overall. His criticism of using the *Masoretic Text as Standard Text* (Tov 1992: 11) is also not shared. Deviances between Masoretic Text editions are far less than deviances between Greek Manuscripts of a particular Old Testament book. Tov is unaware that the text of the Old Testament in Greek, experienced the same tragedies, as the Greek Classics at the Library of Alexandria. With Homer texts there were great instability in the days of Antiochus of Ascalon (87/6-69 BCE) in which *eclecticism* could be seen (Frazer 1972: Endnote 143). Good copies were also unavailable for the *Iliad* of Homer "The inaccessibility of the earlier editions to Didymus may be inferred from the fact that he refers to copies of Zenodotus etc., and also uses phrases indicating uncertainty and indirect access when referring to these earlier editions" (Frazer I 1972: 472 and 476; see especially Frazer II 1972: 684-685 note 238). When we use the word *stability* of the text we are not saying that there are no dialectical differences between parts of duplicates, or that geomorphological differences are not embedded into the earlier original text. They are and have become canonized in a fixed form and this form then transmitted through the ages by hands that served as ancient xerox, created the variants (a different form later than the earlier form) that we can investigate under the umbrella of *slips*.

11) G. Frost in 1998 indicated that "reading required two separate scans: an oral sounding out of continuous string of syllables that revealed words which, in turn enabled an oral recitation of the text. In writing formal works an author's oral dictation was 'transcribed by trained stenographers; their shorthand transcripts were then converted into full-text exemplars by copyists who could decipher stenographic notes; and from these exemplars female scribes produced fair copies' " (G. Frost, "Adoption of the Codex Book: Parable of a New Reading Mode", *The Book and Paper Group Annual*, vol. 17 [1998], at footnote 21). Five stages can be identified: 1. Dictation or reading from the reader's cryptic notebook; 2. Oral sounding of the continuous string of syllables; 3. Transcription on a wax tablet by a stenographer of what he heard; 4. Transference of a papyrus in a full text form; 5. Female scribes then produced carefully written copies.

various levels of complexity. *Direct consultation* was a method of copying where one person was reading the text in front of him.¹²⁾ *Indirect copying*, would be a method of copying where the person was relying on dictation.¹³⁾ Someone else was reading to the scribe the standard text and the person was copying. Acoustic misperceptions played a key role here and it can be picked up in the end-product.

A third kind of error resulted when someone had access to, say a Roman public library, but could not take out the manuscript but was permitted to read it. The scribe walked out after *memorizing* long paragraphs and then duplicating the book by this process. Errors are on a cognitive level here. Memory loss, physical exhaustion, age, IQ are all disturbances that can interfere and create a major barrier here. The normal way the brain will try to renovate this mishap is to rephrase sensibly in harmony with an assumed thought resulting in an assimilated paraphrase of text but not an absolute exact copy.

Another kind of error resulted due to the *bad handwriting* of the scribe and this we classify under *slips of the hand*. It is possible that a scribe wrote letters in such a bad shape that ambiguity causes the reader who is dictating, to misread (*slip of the eye*) and the listener scribe writes correctly what he heard. This is a case where the error is not *acoustic* or *articulatory* but two consonants are interchanged although they do not phonologically belong together or are not related in any way, except by form.

2.3. ‘Notebook Manuscript’

A notebook manuscript will be a manuscript that was the personal copy of a famous teacher or writer and was not meant to be reproduced as is. Thus, the notebook may contain corrections supralinear or explanatory phrases or sentences on the sides. The handwriting could be in a very bad shape. If someone centuries later wants to copy the notebook accurately, many errors can originate when the later scribe does not understand the notebook in the same way the owner or teacher did. The teacher for

12) For the Ancient times some scholars suggest only a “direct consultation” theory (e.g. K. Ohly, “So ist damit der positive Beweis erbracht, dass im griechisch römischen Altertum die Herstellung der Bücher ausschliesslich auf dem Wege der Abschrift erfolgt ist” [op. cit. Skeat 1956: 188]).

13) Skeat listed the earliest theorists of dictation as method of copying: J. F. Eckhardt (1777); F. A. Ebert (1820); A. Schmidt (1847) (op. cit. Skeat 1956: 179). Dictation and collation as separate actions were suggested by Karl Dziatzko (1892) (Skeat 1956: 181). Other dictation theorists were: G. H. Putnam (1894); T. Birt (1907); A. Volten (1937); J. Černý (1952) for errors in Egyptian texts that can only be explained as arising from dictation (Skeat 1956: 183).

example knows what is a mistake and what is a correction and unless the copyist knows that too, the copyist may enter two supralinear words into the text thinking they were left out by mistake by the teacher when he copied it when in fact the teacher just wanted to explain the meaning of the word. There are ways to identify these kind of errors as well. This kind of error is outside the scope of our writing.

2.4. Slips of the Eye and Letter Shapes

There is a strong connection between *slips of the eye* and letter shapes because many letters had a shape that was almost identical to one another.¹⁴⁾ Various languages have letters that could be misread in this way. The key aspect here is the form of the letter that is confused with another letter of similar form.¹⁵⁾ Many errors are linguistically ideosyncratic. They do not occur in other languages. In Ancient Semitic texts that were translated into another Semitic language (from Hebrew into Syriac) or from Hebrew into Greek and then into Latin followed by English translations of nearly all periods, will not produce the slips at the same zones. Even if one reads an English translation and sees a word form, it is possible to go through the chain of language carriers (Latin, Greek, Aramaic, Hebrew) to identify the language in which the *slip of the eye* occurred most likely.

2.5. Slips of the Hand

14) A *Slip of the eye* is in an Ashurbanipal cuneiform text (650 BCE) see Samuel Smith page 94. <http://www.etana.org/sites/default/files/coretexts/20400.pdf>. A slip of the eye can be seen in the Codex Sinaiticus as is indicated in a volume published by Skeat and Herbert Milne, *Scribes and Correctors of the Codex Sinaiticus*, in the chapter dealing with “Orthography and dictation theory,” where there is the wrong reading in early Byzantine times of $\alpha\pi\alpha\tau\alpha\iota$ instead of $\alpha\gamma\lambda\alpha\sigma\alpha\iota$. In those days capital letters were used and the similarity caused a slip of the eye: ΑΠΙΑΤΑΙ was copied as ΑΓΙΑΣΑΙ (Skeat 1956: 192). Another example is $\epsilon\pi\pi\omicron\nu = \text{EΠΠΙΟΝ}$ mis-divided by *slip of the eye* as $\epsilon\pi\iota\ \iota\pi\omicron\nu = \text{ΕΠΙ ΙΠΠΙΟΝ}$ (Skeat 1956: 193).

15) In 1988 Akio Tsukimoto of Rikkyo University, published 7 texts from Emar (Akio Tsukimoto, “Sieben spätbronzezeitliche Urkunden aus Syrien”, *Acta Sumerologica* 10 [July 1988], 153-189). **Direct copying: Slip of the eye:** In Tsukimoto’s Emar Text A line 6 the scribe was copying ut-te-er but since the signs for še and te looked the same except for one vertical nail at the end for te, the scribe wrote še instead of te. A scribal error as Tsukimoto (1988, 155 at line 6) indicated with comparison of the correct form ut-te-er in RPAE 30,25.27 and 77,16’. This is in the 13th-12th century BCE. An example listed in B. de Rossi’s *Variae Lectiones* which is a list of variants in the Middle Age Hebrew Manuscripts of the *Book of Judges* indicates *slips of the eye* in Judges 1:35 and 2:9 where some manuscripts read the *samek* = \square for a *mem* = \square .

Slips of the hand occur when the copyist hand is not stable due to high age, or due to alcohol consumption or tiredness or due to copying with difficult visibility. Such a difficult reading then leads to educated guesses which are the beginning of a variant. At times one is not sure whether it is a *slip of the eye* or a *slip of the hand*. Unless one has a very old manuscript with actual illegibility at the particular letter, such a *slip of the hand* would not be easy to identify.

2.6. Slips of the Ear

In Ancient Bookmaking practices this is one of the most common errors.¹⁶⁾ The

16) **Acoustic misperception: Slip of the ear:** In Tsukimoto's Emar Text C line 8' the scribe copied the expression "year of famine" as MU KALA.GA (= šatti dannati) but in another Emar Text RPAE 139,42 it was copied as MU.KALLA.GI. The reader to the copyist probably read correctly but the scribe thought he heard a double /l/ and thus separated the signs. It is a case of an *acoustic misperception*. It also means that the copyist of this text did not see the original. The more common expression in the Emar texts is MU KALA.GA as one finds in Emar Texts 138,24; 158,14; 149,38; 162,10; 111,36; RPAE 86,7 and HCCT-E 28,2-3. A clear example of an acoustic misperception in the *Middle Ages Hebrew Manuscripts of the Book of Judges* is in Judges 3:17 where *aleph* = א is read instead of the standard *ayin* = ע, thus a guttural confusion (see B. de Rossi). In E. A. Wallis Budge, *Cuneiform Texts from Cappadocian Tablets in the British Museum Part I* (London: Oxford University Press, 1921), 6, he commented on scribal errors in these texts: "No. 113482, 24 reads Man-ištar = Man-A-šir, No. 113554, 3. The last two are remarkable differences and difficult to explain. Is it possible that the tablets were written from dictation and that these differences are due to mishearing?" It is a case of a **slip of the ear** or **acoustic misperception** in the process of dictation as method of book making in ancient times. A similar example of an acoustic misperception is in the *Pesher Habakkuk Scroll* from Cave 1 at Qumran, 1QpHab column 2 line 11 where אכשראים is read instead of the standard הכשראים. Although it is a functional text, a commentary, it still cites the formal extracts of the standard to comment on. In the commentary section, one does not expect absolute adherence to the form, for functional reasons, but in the extract there should be strict reproduction of the standard text. It is easier to identify the *slip* in the extract. An example of *slip of the ear* in the Old Latin translation of the Book of Judges by Lucifer of Cagliari can be seen in the copy mechanics of Codex Lugdunensis in Judges 6:4 where the copyist did not assimilate the N before the R in **conrumpebant** instead of **corrumpebant**. There are some surprising spellings: **Dalila** is spelled as **Danila** in Judges 16:4 and 6. **Bethleem** in Judges 12:8 is spelled **Bechlem** in Judges 17:7 and **Bechelem** in Judges 17:8 and **Bethlem** in Judges 19:1 and **Bethle** in Judges 19:2. It is possible that the person who was copying here by a process of dictation was not religious and could not foresee or in retrospect notice the simple errors in spelling. It supports Zinni Bond's statement: "On occasion, however, listener's strategies for dealing with speech lead them into an erroneous perception of the intended message – a misperception, or a slip of the ear" (Bond 1999: 1). She also noted "In everyday conversation, speakers employ various reductions and simplifications of their utterances, so that what they say departs in significant ways from the clarity norms found in formal speech or laboratory recordings" in Z. S. Bond, "Slips of the Ear" in *The Handbook of Speech Perception*. Edited by: David B. Pisoni and Robert E. Remez (2005), 290-310.

reason is that they had to rely on *dictation* as a form of duplicating to speed up the process. That is what Emperor Constantine ordered the copyists to do when he ordered 50 copies of the Scriptures to be copied in high speed in 331 CE.¹⁷⁾ It is very likely that codices Vaticanus, Sinaiticus, Alexandrinus are all remnants of this copying process. Variant analysis of the Codex Sinaiticus was made by Skeat and many of the errors point to acoustic misperception.¹⁸⁾ Acoustic misperception can occur due to many reasons: distraction, emotional condition, physical handicaps, alcohol intake, age, unstable focus.¹⁹⁾

Z. Bond indicated that in many cases, listeners knew “they needed a word in a particular part of the utterance and simply reported a word that occurred to them. These examples, above all, demonstrate listeners compliance. Because there was often some

17) See the Letter of Constantine to Eusebius of Caesarea, as recorded in *De Vita Constantine* iv. 36-37 which reads: “I have thought it expedient to instruct your Intelligence that you should command to be written fifty volumes on prepared vellum, easy to read and conveniently portable, by professional scribes with an exact understanding of their craft-volumes, that is to say, of the Holy Scriptures—and it will be your care to ensure that they are prepared **as quickly as possible**” (our emphasis). There are blunders in the Codex Sinaiticus where there is a *spelling error* of $\upsilon\omega\rho$ for $\upsilon\delta\omega\rho$ and a *metathesis* of $\pi\lambda\omicron\lambda\omega$ for $\pi\omicron\lambda\lambda\omega$. There is also the *slip of the ear* in Codex Alexandrinus in the Book of Judges 6:8 where the scribe heard in a case of a *slip of the ear* $\epsilon\kappa\ \gamma\eta\varsigma$ as $\epsilon\zeta$.

18) Evidence from the Greek Codex Sinaiticus of **acoustic misperception** will be: In the case of $\Upsilon\Delta\Omega\Pi$ given as $\Upsilon\Omega\Pi$ the omission of /d/ probably happened because by acoustic misperception the presence of vowels with the final glide or rolled dental may have created this *slip of the ear*. The listener did not pick up the medial /d/ (Skeat 1956: 192). A similar case is cited in modern times by Z. Bond of a loss of a medial /d/ where **Trudy** was read as **tree** (Bond 1999: 41). The obstruent /d/ is lost in medial position due to an *acoustic misperception*.

19) Evidence of **Slips of the ear** in Books 11-16 of the *Iliad* can be seen in the *Pierpont Morgan Library Iliad Codex*. It was published in 1912 and the publishers Wilamowitz and Plaumann claimed it was written from dictation (Skeat 1956: 197). A *slip of the ear* example presented by Z. Bond is when **Krackle** is acoustically misperceived as **cracker** (Bond 1999: 34). Examples in the *Pierpont Morgan Iliad Codex* are similarly $\epsilon\rho\nu$ for $\epsilon\lambda\eta$ and $\pi\omicron\lambda$ for $\pi\epsilon\rho$ (Skeat 1956: 198). Z. Bond also indicated that substitution of errors for plosives as fricatives, affricates and nasals are *slips of the ear* (Bond 1999: 31). In the *Iliad Codex* there is the lack of distinction between σ and ζ produced: $\rho\iota\sigma\alpha\nu$ for $\rho\iota\zeta\alpha\nu$ (Skeat 1956: 198). If one looks at the Coptic texts from the British Library Add. 17183 or K^b and British Library OR. 3579 A or K^h on Judges 12:7-15 one notices a number of problems: K^b has **ϩNBΘΛEEM** at folio 183a lines 45-46 but together with K^h at folio XI col. 1 lines 26-27, K^b also read **ϩNBHΘΛEEM** (see folio 92b lines 12-13). This is a case of a slip of the ear by K^b . Other inconsistencies are also noticed: an orthographical slip of the eye by the scribe of K^b in reading **NBIAEΛΛΩN** (folio 92b line 28) but in both K^b and K^h it was read as **NBIAEΛΩN** (K^b at line 41 and K^h at folio XI col. 2 line 12). A case of a slip of the ear is also to be seen in K^h who has **NBIEΛΩM** at folio XI col. 1 lines 4-5, but correctly **NBIAΛΩM** elsewhere at lines 30-31. Some errors of K^b are listed by the editor of that manuscript H. Thompson in 1911 e.g. part of a verse is omitted in Esther 2:4; **COOYC** is written for **CXOOYC** in Joshua 3:3; **WPE** is written for **WHPe** in Judges 2:8.

phonological similarity between the target and the substitute, it is difficult to say which examples are products of pure guesswork and which make the best use of limited phonological information.”²⁰⁾

2.7. Slips of the Tongue

The person dictating to the copyist may have articulatory problems to pronounce words clearly due to a whole list of factors: physical handicaps, emotional aptitude, the speed of reading, alcohol intake, tiredness, disinterest, and distraction.²¹⁾ J. Poullisse (1999: 103-114) listed a number slips one can find: conceptual slips; lexical slips; *malapropism* (viz. the substitution of a word by a phonological related one); phonological slips; morphological slips; syntactical slips; substitution; exchange; shift; blend; deletion; addition; and haplology. Four extra phenomena are mentioned by her, namely, accommodation; reparation; ambiguous cases and double slips.

20) Z. Bond (1992), 145. A case in Middle Ages Hebrew Manuscripts of the *Book of Judges* by B. de Rossi in *Variae Lectiones* is in Judges 1:22 where בני “house” is written as בית “sons”. The orthography is too remote to account for a misreading by *direct consultation*. It cannot be a *slip of the eye*. This may be the role of cognitive functions of the mental lexicon in which the person substitute a word that appears elsewhere to be used interchangeably, namely, “sons of” functioning in the “place of house of”.

21) **Slips of the tongue** can be seen in *Variae Lectiones* of B. de Rossi on the book of Judges where he listed scribal errors in the transmission of many Hebrew manuscripts over centuries in the Middle Ages: the interchange עליו instead of אלו for the book of Judges at 3:7. This is an example of a guttural interchange and also occurred at Judges 6:39; 6:40; 20:36 where the preposition על was read as אל. The phonological formation of these two gutturals in Semitic Languages is a source of confusion that can be found in Aramaic, Syriac, and Akkadian of all periods and connected languages or dialects. Martin 1958, 662 1QpHab column 2 line 11 listed אכשראים instead of הכשראים which is the reading of the standard text of the Masoretic Tradition or Codex Aleppo of 1008 CE. Penna 1957, 381ff. listed for Isaiah 5:5 in Cave One from Qumran, 1QIsa^a the *aleph* and *he* interchanged in הטר instead of אטר. The Latin Vulgate, the Aramaic Targum and the Syriac Peshitta all followed this error here in their translations, showing their dependency upon an errorful Vorlage that was identical or very similar to the degenerative copy at Qumran Cave 1 of Isaiah. We must keep in mind that a slip of the tongue of the dictating scribe results in a slip of the ear of the copying scribe. Since both *aleph* and *he* is in the final position here, and acoustic misperception is experienced that leads to a reduction of the consonants (cf. Sabatino Moscati, *An Introduction to the Comparative Grammar of the Semitic Languages: Phonology and Morphology* [Wiesbaden: Otto Harrassowitz, 1969 2nd edition], 42 at 8.56). A handicap of an articulatory nature, like stuttering can be seen by examples provided by H. Thompson in his edition of the Coptic Manuscript K^b in 1911. There is a possibility that the one who was dictating the letters one by one to the scribe of K^b was stuttering, since he duplicates letters sometimes: doubles the plural definite article e.g. **ⲭⲁⲣⲭⲟⲩ** for **ⲭⲁⲣⲭⲟⲩ** in Joshua 14:1; Judges 1:35; 2:21; 3:18; 6:3. Some letters are duplicated at the beginning of the word like **ⲙⲏⲏⲭⲁ** in Judges 18:22; **ⲙⲏⲏⲮⲟⲥ** in Judges 9:51. In one case the articulatory handicap of the one dictating caused K^b to write **ⲙⲟⲟⲟⲩ** in Judges 6:37 (Thompson 1911: viii-ix).

2.8. Slips of the Memory

When we come to this category, we have to place the origin of the error squarely in the cognition zone. Short term memory and long term memory may be involved here. Humans are suffering from barriers or interceptors to memory and a very long list of factors can be cited for their origin: age, alcohol intake, physical condition, mental condition, emotional condition, intellectual capacity, motivation, interest, level of exhaustion, extent of space and time through which the content has to move by transmission relying on memory as the carrier before it is copied in written form.

What does it mean? The Romans had libraries in Ancient Times in which they kept the originals or copies of the originals stolen or copied from other nations and someone who wished to copy them had to read in the Roman Library, walk out with memory and then somewhere nearby copying what he read in the public library.²²⁾ The result of memory lapses is that the end form is paraphrastic if compared to the original. The memory uses some tools to renovate the crisis like harmonization, substitution, shortening of words, addition of words to help the syntax and meaning to be more fluid, cancelling ambiguity and relying on interpretation, or relying on meaning rather than form as the basic rule of copying.²³⁾ Some examples can be given.²⁴⁾

22) Various scholars are very helpful on this theme of libraries in the Ancient Times: Forbes (1936); Parsons (1952); Fraser (1972); Johnson and Harris (1976); Clement (1995); Frost (1998); Macleod (2000); Hannam (2001 and 2002). Inaccessibility of originals, censorship, degeneration of the quality of copies, *additions* and *omissions* to texts, library destructions, robberies of libraries, library building, changing trends in the lifestyle of people are all factors that contribute to the origin of errors in the texts or the preservation of the five categories of slips mentioned in this article. Bookburning is mentioned by Tacitus *Annals* 35 as cited by Cramer 1945, 196. Censorship and hiding of books are thus applicable in this context. In the reign of Eumenes II of Pergamon, the Ancient world was ransacked for manuscripts, and copies were made for libraries (Parsons 1952, 24-25).

23) Ashurbanipal (668-627 BCE) took pride in having collected his texts from all parts of the world. On his official seal he mentioned: "I have collected these tablets, I have had them copied, I have marked them with my name, and I have deposited them in my palace." One of his scribes reported "I shall place in it [text] whatever is agreeable to the king; what is not agreeable to the king, I shall remove from it" (Johnson and Harris 1976: 21). We should not miss the license to be paraphrastic here, to add or to remove. The biblical manuscripts were not copied paraphrastically when they functioned as standard but so when they were not standard text but school copies or texts books or hymnals etc. These texts, and there are many at Qumran, became *para-biblical* texts (by function) and not *biblical* texts (by form) any longer.

24) The Syriac translation of Judges seems to have been made from a Hebrew manuscript that shows resemblances to Qumran Cave 4 for Judges. It seems as if the text was memorized first and then dictated to a copyist. This would explain the inversion of words, interchange of letters and omissions of words or phrases that appear for the scribe to be similar. There is a transposition of letters in Judges 6:3 in the

3. Conclusion

An understanding of the art of bookmaking is a prerequisite for a proper understanding of the condition of texts in the Ancient Near East. The Bible is one of these books and the same human imperfection that one can see with the copyists of these texts, explains also to us in the process of textual analysis (not textual criticism), the origin of the variants as slips from a standard original. Understanding the slips in these texts also assists one in understanding better the slips in the doublets of the exilic period book of Chronicles as compared to the Solomonic period book of Samuel. Articles on the slips in the *doublets* of Samuel and Chronicles are currently prepared by this writer.

<주요어>(Keywords)

slips of the tongue, slips of the ear, slips of the hand, slips of the memory, slips of the eye.

(투고 일자: 2012년 7월 16일, 심사 일자: 2012년 8월 17일, 게재 확정 일자: 2012년 10월 17일)

Syriac, namely, instead of reading רקם the Syriac scribe ended with קדם in Syriac which means the /q/ and the letter /d/ is transposed but also the similarity of the shape of /d/ with /r/ caused the writer to use /r/ instead of /d/. In Judges 6:4 there is a partial agreement of 4QJudg^a from Qumran Cave 4 with the Syriac in the omission of a *copulative waw* in the first word is this list contrary to the Standard embodied in the consonantal text of the Hebrew Masoretic Text which reads a *copulative waw* in all three nouns. However, only partial agreement, since the word order of the first two in the list is inverted in the Syriac which has the reading: שרר ושה וזמור. This is another example of a *slip of the memory*. The Leiden edition of the Peshitta is the standard text for the Syriac here. The text of 4QJudg^a was published by Trebolle-Barrera.

<참고문헌>(References)

- Aitchison, Jean, "Slips of the Tongue and Slips of the Pen", (with P. Todd), R. N. St. Clair and W. von Raffler-Engel, eds., *Language and Cognitive Styles: Patterns of Neurolinguistic and Psycholinguistic Development*, Lisse: Swets and Zweitlinger, 1982, 180-194.
- Barrera, J. T., "Textual Variants in 4QJudg^a and the Textual and Editorial History of the Book of Judges (1)", *Revue de Qumran* 14:54 (1989), 229-245.
- Barrera, J. T., "Light from 4QJudg^a and 4QKgs on the Text of Judges and Kings", D. Dimant and U. Rappaport, eds., *The Dead Sea Scrolls: Forty Years of Research*, Jerusalem: The Magnus Press, 1992, 315-324.
- Bond, Zinni S., *Slips of the Ear: Errors in the Perception of Casual Conversation*, Athens: Ohio University, 1999.
- Bond, Zinni S., "Slips of the Ear", David B. Pisoni and Robert E. Remez, eds., *The Handbook of Speech Perception*, Malden: Blackwell Publishing, 2005, 290-310.
- Bresnan, Joan, and Marilyn Ford, "Predicting Syntax: Processing Dative Constructions in American and Australian Varieties of English", *Language* 86:1 (2010), 168-213.
- Brownlee, William H., *The Midrash Peshar of Habakkuk*, Society of Biblical Literature Monograph Series 24, Missoula: Scholars Press, 1979.
- Budge, E. A. Wallis, *Cuneiform Texts from Cappadocian Tablets in the British Museum, Part I*, London: Oxford University Press, 1921.
- Černý, Jaroslav, *Paper and Books in Ancient Egypt: An Inaugural Lecture Delivered at University College London, 29 May 1947*, London: H. K. Lewis, 1952, Reprinted Chicago: Ares Publishers Inc., 1977.
- Clement, R. W., "A Survey of Antique Medieval, and Renaissance Book Production", Carol Garrett Fisher and Kathleen Scott, eds., *Art Into Life: Collected Papers from the Kresge Art Museum Medieval Symposia*, East Lansing: Michigan State University Press, 1995, 9-28.
<http://www.ku.edu/~bookhist/bibl2.html>.
- Conradi, E., "Psychology and Pathology of Speech", *Pedagogical Seminary* XI, September 1904, 327-380.
- Costa, Albert, Michele Miozzo, and Alfonso Caramazza, "Lexical Selection in Bilinguals: Do Words in the Bilingual's Two Lexicons Compete for Selection?", *Journal of Memory and Language* 41 (1999), 365-397.
- Cramer, F. H., "Bookburning and Censorship in Ancient Rome: A Chapter from the History of Freedom of Speech", *Journal of the History of Ideas* 6:2(1945), 157-196. See also <http://www.jstor.org>.

- De Rossi, G., *Variae lectionis Veteris Testamenti Librorum, Ex Immensa Manuscriptorum Editorumque Codicum Congerie Haustae et ad Samaritanum Textum, ad Vetustissimas Versiones, ad Accuratiores Sacrae Criticae Fontes ac Leges Examinatae*, Amsterdam: Philo Press, 1969.
- Dirksen, P. B., *The Transmission of the Text in the Peshitta Manuscripts of the Book of Judges*, Monographs of the Peshitta Institute 1, Leiden: Brill, 1972.
- Eusebius, *De Vita Constantine IV*, 36-37.
- Forbes, Clarence A., "Books for the Burning", *Transactions of the American Philological Society* 67 (1936), 114-125.
- Fraser, P. M., *Ptolemaic Alexandria*, vol. I: Text; vol. II: Notes, Oxford: At the Clarendon Press, 1972.
- Frensdorff, S., *Das Buch Ochlal W'ochlah (Massora)*, New York: Ktav Publishing House, 1972.
- Fromkin, V., *Speech Errors as Linguistic Evidence*, The Hague: Mouton, 1973.
- Fromkin, V., *Errors in linguistic Performance: Slips of the Tongue, Ear, Pen, and Hand*, San Francisco: Academic Press, 1980.
- Fromkin, V., "Grammatical Aspects of Speech Errors", F. Newmeyer, ed., *Linguistics: Cambridge Survey*, vol. 2, Cambridge: Cambridge University Press, 1988, 117-138.
- Frost, G., "Adoption of the Codex Book: Parable of a New Reading Mode", *The Book and Paper Group Annual* 17, 1998. Paper delivered at the Library Collections Conservation Discussion Group Session, AIC 26th Annual Meeting, June 1-7, Arlington, Virginia. Available online:
<http://cool.conservation-us.org/coolaic/sg/bpg/annual/titles.html>
- Griffen, Zeni M., "The Eyes are Right When the Mouth Is Wrong", *Psychological Science* 15:12 (2004), 814-821.
- Hannam, James, "Christianity and Pagan Literature", 2001.
<http://www.bede.org.uk/library.htm>: 1-6.
- Hannam, James, "The Great Libraries of Alexandria—the Foundation and Loss of the Royal and Serapeum Libraries" (Unpublished, Available on Request from bede@bede.org.uk), 2000, 1-15.
- Hannam, James, "The Mysterious Fate of the Great Library of Alexandria", 2002.
<http://www.bede.org.uk/library.htm>, 1-6.
<http://www.bgsu.edu/departments/english/linguistics/slips/slipfaqs#faq20>.
- Jaeger, Jeri J., *Kid's Slips: Using Children's Slips of the Tongue to Understand Language Development*, Mahwah: Lawrence Erlbaum Associates Inc, 2005.

- Johnson, E. D., and Harris, M. H., *History of the Libraries in the Western World*, 3rd edition, New Jersey: The Scarecrow Press, Inc, Methuchen, 1976.
- Kim, Joon-hong, “Cognitive Structure of Fictive Motion: With Reference to English and Korean”, Its Korean title is “허구적 이동의 인지적 구조: 영어와 한국어에 관하여”, Ph.D. dissertation, Kyungpook National University, 2012.
- Lloyd, Seton., *The Archaeology of Mesopotamia*, London: Thames and Hudson, 1984, reprint copy, 1987.
- Macleod, R. M., *The Library of Alexandria: Centre of Learning in the Ancient World*, London: I. B. Tauris, 2000.
- Martin, Malachi, *The Scribal Character of the Dead Sea Scrolls*, Vols. I-II. In *Bibliothèque du Muséon*, vol. 45, Louvain: Publications Universitaires, 1958.
- McKeown, M., I. G. Sinatra Beck, and J. Loxterman, “The Contribution of Prior Knowledge and Cohert Text to Comprehension”, *Reading Research Quarterly* 27(1992), 79-93.
- Meringer, Rudolf and Meyer-Lübke, Wilhelm, *Versprechen und Verlesen. Ein Psychologisch-Linguistische Studie*, Stuttgart, Göshen, 1894. Also Amsterdam: Benjamins, 1978.
- Mori, Hiroki, Tomoyuki Satake, Makoto Nakamura, and Hideki Kasuya, “Constructing a Spoken Dialogue Corpus for Studying Paralinguistic Information in Expressive Conversation and Analyzing Its Statistical/ Acoustic Characteristics”, *Speech Communication* 53:1 (2011), 36-50.
- Moscatti, Sabatino, *An Introduction to the Comparative Grammar of the Semitic Languages: Phonology and Morphology*, Wiesbaden: Otto Harrassowitz, 1969, 2nd edition.
- Motley, M. T., C. T. Camden, and B. J. Baars, “Covert Formulation and Editing of Anomalies in Speech Production: Evidence from Experimentally Elicited Slips of the Tongue”, *Journal of Verbal Learning and Verbal Behavior* 21 (1982), 578-594.
- Parsons, E., *The Alexandrian Library, Glory of the Hellenistic Word: Its Rise, Antiquities and Destructions*, New York: Elsevier, 1952.
- Penna, A., “La Volgata e il Manoscritto 1QIsa”, *Biblica* 38 (1957), 381-395.
- Perlman, Marjorie, Lorch and Renata Whurr, “A Cross-Linguistic Study of Vocal Pathology: Perceptual Features of Spasmodic Dysphonia in French-speaking Subjects”, *Journal of Multilingual Communication Disorders* 1:1(2003), 35-52.
- Poullisse, N., *Slips of the Tongue: Speech Errors in First and Second Language Production*, Amsterdam: John Benjamins, 1999.

- Robert, U., *Heptateuchi Parts Posterioris Versio Latina Antiquissima e Codice Lugdunensi: Version Latine du Deutéronomie, de Josué et des Judges*, Lyon: Librairie de A. Rey et Cie, 1900.
- Sabbathier, Pierre, *Bibliorum Sacrorum Latinae a Versiones Antiquae Seu Vetus Italica et Caeterae Quaecumque in Codicibus Mss. et Antiquorum Libris Reperiri Potuerunt: Quae Cum Vulgata Latinae Versiones Antiquae Seu Vetus Italica et Caeterae, Quaecumque, Observationes Ac Notae Indexque Novus Ad Vulgatam e Regione Editam Indemque Locupletissimus, Opera et Studio D. Petri Sabbathier, Ordinis Sancti Benedicti, e Congregatione Sancti Mauri*, Bd. I-III. Rheims 1743-1749, 1743.
- Sebastián-Gallés, Núria, “Cross-Language Speech Perception”, David B. Pisoni and Robert E. Remez, eds., *The Handbook of Speech Perception*, Malden: Blackwell Publishing, 2005, 546-566.
- Skeat, T. C., “The Use of Dictation in Ancient Book Production”, *Proceedings of the British Academy* 42 (1956), 179-208.
- Skeat, T. C., and Herbert Milne, “Orthography and Dictation Theory”, *Scribes and Correctors of the Codex Sinaiticus*, London: Trustees of the British Museum, 1938.
- Stanovich, K., “Discrepancy Definitions of Reading Disability: Has Intelligence Led Us Astray?”, *Reading Research Quarterly* 26 (1991), 360-497.
- Thompson, H., *A Coptic Palimpsest containing Joshua, Judges, Ruth, Judith and Esther in the Sahidic Dialect*, London: Oxford University Press, 1911.
- Tov, Emanuel, *Textual Criticism of the Hebrew Bible*, Minneapolis: Fortress Press, 1992.
- Tsukimoto, Akio, “Sieben spätbronzezeitliche Urkunden aus Syrien”, *Acta Sumerologica* 10 (July 1988), 153-189.
- Zheng, Qi, “Slips of the Tongue in Second Language Production”, *Sino-US English Teaching*, 3:7 (July 2006), 71.

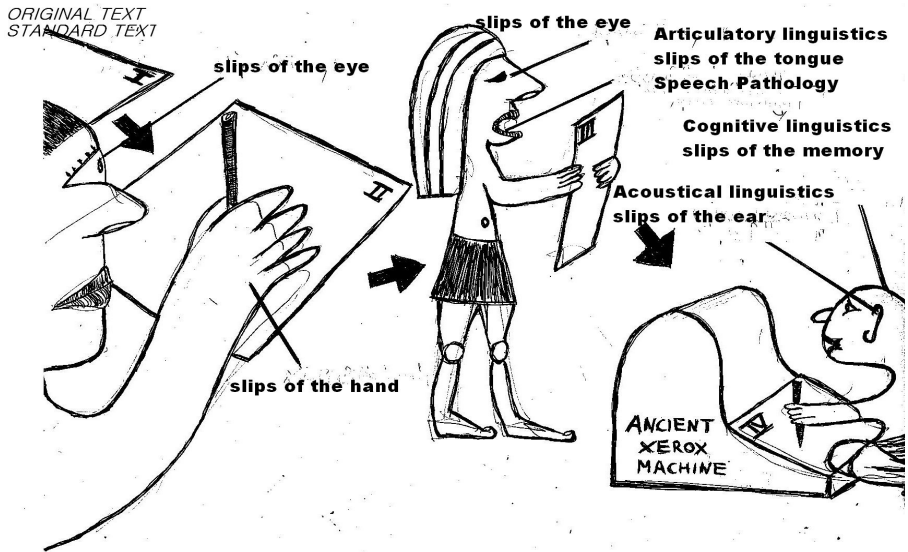


Diagram to illustrate the complicated path of transfer of linguistic elements in the art of Ancient Book-making. From the Standard Text (sometimes no longer available), to the transmitted copy, errors crept in as slips of the eye, hand, tongue, ear and memory.

<Abstract>

Book Review-*A Grammar of Biblical Hebrew*

(Paul Joüon and T. Muraoka, Jung Woo Kim, Trans., Seoul: Gihon, 2012)

Prof. Yoo, Yoon Jong
(Pyeongtaek University)

This review essay purposes to provide major contents and comments on the recent Korean translation of the book by Jouon-Muraoka, *A Grammar of Biblical Hebrew*. Its translator, Jung Woo Kim explained how difficult it has been to translate this book for the last ten years by comparing his translation work to the toil of Sisyphus in the Greek myth. It should be celebrated by Korean readers interested in the usages of Hebrew language in the Bible and be expected to revive Hebrew study in Korea.

This essay contains three major parts in addition to the introduction and the conclusion. The first part (chapter 2) provides the summary and outline of the book, the second part (chapter 3) reviews Joüon and Muraoka's English version, and the third part (chapter 4) deals with Jung Woo Kim's Korean version.

The distinguished features of Joüon and Muraoka's English version are as follows: 1) It is the most comprehensive and voluminous book on the grammar of the Biblical Hebrew, 2) It focuses mostly on the synchronic dimension of Biblical Hebrew grammar, restricting itself to reconstructing the grammar of Tiberian Hebrew scholars, thus neglecting the diachronic dimension and variations of the synchronic approach such as the northern dialect of Biblical Hebrew. The explanations by the comparison with other semitic language are not reflected sufficiently to satisfy comparative semitic scholars, 3) It provides the detailed information on the syntax of Biblical Hebrew grammar by adopting the linguistic methodology of Indo-European language.

Jung Woo Kim's Korean version would be welcomed by Korean readers and become a monumental achievement in the history of Korean Hebrew studies. First of all, it would encourage Korean scholars to standardize Korean terms on Biblical Hebrew. Second, it would stimulate students of Hebrew language to provoke greater interest in the deeper level of the Bible as well as reviving Hebrew studies in Korea.

<Abstract>

Book Review-*Codex Sinaiticus: The Story of the World's Oldest Bible*

(D. C. Parker, London: The British Library, 2010)

Prof. Shin, Hyeon Woo
(Lecturer, Soongsil University)

This book transmits the newly researched information on Codex Sinaiticus to the people in general who are not familiar with textual criticism. For this purpose, the special content wears a popular form. As a result, Codex Sinaiticus that has been in the monastic ivory tower of text-critics has been delivered to the people of the world. In this way, it has in common with the spirit of the Codex Sinaiticus Project that made Codex Sinaiticus available to everyone via the internet (www.sinaiticus.org). In this book, D. C. Parker achieves the goal of reaching out to the people to popularize textual criticism of the Bible and especially the study of Codex Sinaiticus.

Many interesting aspects of Codex Sinaiticus are reported in this book. The codex is dated to “360 or a little later” on the basis of its script and decorative elements. The cost of its making is calculated to be 19.7 solidi, the value of which is about 5 US tons of wheat. Four copyists may have been involved in making the codex. Copyist A copied 995 pages, copyist B1 206 pages, copyist B2 118 pages, copyist D 167 pages. The place of its origin may have been Caesarea or Egypt. The parchment used for the codex is on average 116.2 micrometer thin (as thin as paper). The Arabic glosses in the margin of the codex indicate that it has already been kept in St. Catherine monastery between 12th century and 18th century.

In this book, D. C. Parker doubts the theory of manuscript mass-production by dictation, since there was no need for mass-production in late antiquity, and since dictation was probably not efficient for manuscript production. This doubt may potentially have an implication for textual criticism.

Although this book targets non-specialized groups of people as its readers, its content is quite special. This book contains tons of fresh information. According to this book, C. von Tischendorf was not the person who

discovered Codex Sinaiticus but the first modern westerner who studied the codex. Before his visit to St. Catherine monastery, other westerners, such as V. Donati, C. K. Macdonald, seem to have seen the codex in the monastery. Further, not Tischendorf but the long and close relationship between St. Catherine monastery and Russia had a major role in the process of donating the codex to the Russian emperor. In this book, Parker critically reads the well-known story of Tischendorf's saving manuscripts from being burned up in his 1844 visit of the St. Catherine monastery. Parker points out that parchment does not burn easily but merely produces smell. Tischendorf may have had problem in communicating with Arabic-speaking monks, and have further confused library baskets with fuel baskets. By this critical interpretation, Parker liberates Codex Sinaiticus from the shadow of the western hero Tischendorf into the hands of everyone in the world.

This book is easy and interesting enough for non-specialist readers yet deep and fresh enough for specialists. Such a characteristic coheres with the characteristic of the Bible which is the content of Codex Sinaiticus. It is easy for everyone to read but profound enough for Biblical scholars to study. The attempt of this book to hand on the insight of textual studies to the people resembles the journey of Codex Sinaiticus that transmits the spirituality of the monastery to the world.