KEMPTON PROJECT 2-8-18

Present: AJH, SDC, DC, RDO, MKP

For reference: From email from Lawson

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| |  | | --- | | **AGENDA POINTS FOR MEETING 2/8/18** | | | |  |
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| |  |  | | --- | --- | | |  | | --- | | to Andy, Brett, Dandridge, me, Roy, Stephen  https://mail.google.com/mail/u/0/images/cleardot.gif | |   1. Re: corban/qorban:  a) I don't know whether we consistently note Hebrew words in the New Testament. Obviously we do not note this for every instance of "Amen" -- is it just the first occurrence in each of the gospels and in Revelation?  What other Greek words are there?  b) It makes sense to have a note for a word that is not a common English word, or for a word that has a meaning that the average reader would not know, like Amen. But when the word in the text is a common English word, such as offering or offertory, and the English translates the Hebrew well, it seems less useful to note that the Greek has gotten the word from Hebrew.  c) I don't know what our usual practice is for words of the original languages in footnotes. Clearly we should do the same for corban and qorban.  3. Re: Luke 8:14  This all looks good to me. Tafel's Lexicon, for the Greek verb poreuomai, for at least half the passages, has Latin verbs with ex- or dis- or ab- prefixes, starting with the most frequent translation, abeo (58). This suggests that it would not be out of line to include "forth" as part of the meaning of the verb, or at least "away" or "out." That seems to be part of the meaning of the Greek verb even though the Greek does not have a prefix. But I don't feel strongly about this.  It's mildly interesting that the Latin at the end of the verse is *infrugiferum fiat*, which etymologically means becomes un-fruit-bearing, so "fruit" is sort of there in the Latin.  4. Re: Matt. 8:32 et al.  For praecipito, Chadwick has "hurl oneself down, plunge." This suggests "down" might be okay. Also, we have "precipitation" in English, which comes down. On the other hand, if we picture the pigs running off a cliff into thin air and then falling, we would not say that they "rushed down the cliff" but "rushed over" or "rushed off."  The Greek preposition is kata, for which the Latin is most commonly secundum (according to), and then contra (against), and then several less frequent translations, some of which are synonyms for the first two. This vaguely suggests more like rushing down the cliff or steep place.  In classical Latin, *impetus* is the main word for "attack." Traupman's paperback Latin dictionary also has rush, violence, fury, force et al.  Chadwick, citing Rev. 18, has "a violent blow, assault."  I lean toward "rushed down the cliff" or "plunged down the cliff." I would not mind including "violently," but my first thought is to leave it out since there is not a separate word for "violently" here, and it seems like "rushed/plunged" covers hormao and praecipito adequately.  8. Re: adham  It seems like a good idea to put into some early notes in Genesis what the code is to tell the difference between adham and ish, as well as the difference in meaning, since that will be utterly hidden from the average reader. Someone who really studies the text might well work out the difference, but it would take work. It is so frustrating that we seem to be stuck with just one English word for two or more very different words in the original language. I'm beginning to see people using "humans" these days. That still is grating, but some day it might be helpful, especially as it is related to homo and humus.  10. Gen. 30:30  I would vote not for a\_little, since my ear agrees with Stephen's. "Few" would be okay, if we think of animals in Laban's herd. The Latin *parum* seems to favor "little," which has a wider meaning than just the animals, though that was Laban's principal wealth. So "little" would be my first choice. |

**Meeting:**

**1. (No. 5 on the agenda) Summer work week--**

July 6-13 was suggested. Everyone will go home and check the dates to see if that week works.

**2. (No. 1 on the agenda) corban/quorban:**

Matt 27:6 And◦ the chief·​·priests taking the *pieces* of silver, said◦, It is not permitted▵ to cast them into the offertory1, since it is the price of blood.

Notes in K Project on Matthew 27:6:

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| This looks like a translators' footnote, not one for publication | | |
| [**Matt 27:6**](http://thelordsword.org/cgi-bin/user/Study?Ref=Matt%2027%3A6) | By **Kate Pitcairn** | Oct 27 2016 |
| If we leave the footnote in, maybe make it consistent--"corban" is in quotes, qorban is not, "offering" is. Don't know how it actually should be.... | | |
| [**Matt 27:6**](http://thelordsword.org/cgi-bin/user/Study?Ref=Matt%2027%3A6) | By **Lawson Smith** | Jan 28 6:24 PM |
| There was already a note showing that corban is a Hebrew word. Also, there was a misspelling, an A in offertory, and no closing parenthesis. | | |

AJH: There is no other place K Proj translates the Hebrew word rather than leaving the Hebrew in the text.

SDC corban is the offering itself, the gift, not the place it is put (offertory)

AJH Are we putting qorban (or qorbanan)?

Decision: korban (kappa in Greek komes from qoph in Hebrew)

Mark 7:11(seems to be from Hebrew), Matt. 27:6 (seems to be from Aramaic)

Aramaic word for offering; cf. Mark 7:11

11 But◦ you say, *It is sufficient* if a man shall say to father or mother, Korban1, that is, a gift, by whatever thou mightest have profited from◦ me, [New footnote:] 1Hebrew word for the offering given to the priests

**3. (No. 2:c on the agenda)**

lead forth/out

Related side proposal: Gen 17:19 bring forth^ for give birth

(SDC wd like “bear” available too)

19 And God said, Indeed Sarah, thy wife, shall give·​·birth to a son for thee,

SDC Cf. Gen 16:2, hath restrained me from giving birth--sounds like a different case

unresolved for now--go back to lead forth/out--bring out vs. bring forth`

Ex. 3:10-12

10 And now go, and I will send thee to Pharaoh, and bring·​·out My people the sons of Israel out·​·of Egypt.

11 And Moses said to God, Who *am* I that I should go to Pharaoh, and that I should bring out the sons of Israel out of Egypt?

12 And He said, For I will be with thee; and this *shall be* the sign for thee that I▵ have sent thee; when thou hast brought·​·out the people from Egypt, you shall serve God by◦ this mountain.

AJH new proposal: one goes to of (`), the other goes to from

This verb with min/m-: 3 different ways: out of (brought thee out out of), from (brought thee out from), of (brought thee out of)

**4. (No. 3 in the agenda)**

Luke 8:14--fell among? into? thorns

Proposal:

**5. (No. 8 in the agenda)**

definite article with adham? We will try to avoid it when we can.

Roy: Vertical bar for definite article?