

Response to Maria Kela's Response to the Review of Idström, Anna & Sosa, Sachiko (eds.) (2009) *Kielissä kulttuurien ääni* [The voice of cultures is in the languages], reviewed by Kalle Korhonen in *SKY Journal of Linguistics*, vol. 23 (2010), pp. 351–355. Kela's Response published in *SKY Journal of Linguistics*, vol. 24 (2011), pp. 199–200.

Response written by Kalle Korhonen

Reviewers of collective volumes usually face two options: they must either focus on a small number of articles that they find the most interesting, or they can try to say something on each article. In my review of the important collective volume *Kielissä kulttuurien ääni*, published in vol. 23 of this Journal, I chose the second option because I did not want to omit any contribution. This is a way of showing appreciation of every single contribution and ensuring that the interested readers will be guided to the original articles. My review was highly favourable.

However, a passage of my review has prompted Maria Kela to make two critical points in vol. 24, p. 199. I quote my original passage in full:

The Bible belongs to the most widely translated works in the world, and Maria Kela's article discusses how biblical metaphors that originated in Hebrew have been translated into different languages. Bible translations have in the course of time created several strange expressions or misunderstandings (e.g., the “horns of Moses”). Kela focuses on the metaphors “God's son”, “Son of Man” and “the right hand” and explains in a lucid manner why the phrase “Ihmisen Poika” (“the son of a human being”, Finnish for “Son of Man”) has disappeared from the most recent Finnish Bible translation. The element “son” was in the original Hebrew undergoing grammaticalization and the phrase was a dead metaphor with the meaning “a human being”. (*SKY Journal*, vol. 23 (2010), 352)

Kela correctly points out that I used an imprecise expression when writing that “the phrase “Ihmisen Poika” (“the son of a human being”, Finnish for “Son of Man”) has disappeared from the most recent Finnish Bible translation”. Kela is right: the expression is still used several times in the newest translation. However, it has disappeared from the translation of the passage Kela focuses on on p. 91 of her article, namely Daniel 7:13. I should have written “from certain passages”, not “from the ... translation”.

According to Kela, I claim that she “took the metaphor ‘horns of Moses’ as an example of a difficult biblical metaphor.” However, I did not

make such a claim. The point was to illustrate a well known mistranslation from the context of the Bible, which I thought could be familiar to readers.

Contact information:

Kalle Korhonen  
Department of World Cultures  
University of Helsinki  
Finland  
e-mail: Kalle(dot)Korhonen(at)helsinki(dot)fi