Resources for LXX Study

Later this month, UBS translation colleagues will have the opportunity to hear presentations by Adrian Schenker on the Septuagint (LXX) and its use in the text criticism of the Hebrew Bible, especially as it relates to the preparation of the *Biblia Hebraica Quinta* (BHQ). (Schenker is most recently author of *Septante et texte massorétique dans l'histore la plus ancienne du texte de 1 Rois 2-14*, Gabalda, 2000.) In anticipation of that event, it seems appropriate to take note of what the past decade has contributed to the rich and rapidly expanding resources for LXX studies.

A good place to start might be the arena that has claimed such prominence in the same decade—the World Wide Web.

The premiere LXX site is the home of CATSS (Computer-Assisted Tools for Septuagint Studies). This University of Pennsylvania site makes available texts and files of textual variants (gopher://ccat.sas.upenn.edu:70/11/Archive/Religion/Suppl/lxxvar), and Robert Kraft's important article "The 'Textual Mechanics' of Early Jewish LXX/OG Papyri and Fragments," is also here (http://ccat.sas.upenn.edu/rs/rak/catss.html). At the same home are the pages of the **International Organization for Septuagint and Cognate Studies** (IOSCS):
http://ccat.sas.upenn.edu/ioscs/

From the IOSCS home page you can access:
- The morphologically analyzed LXX
- A list of articles in the *Bulletins of the IOSCS*, which supply bibliography and reports of work in progress
- Information relating to the **New English Translation of the Septuagint** (NETS), an IOSCS sponsored academic translation
- A prospectus for *A Commentary on the Septuagint*, an IOSCS sponsored project that will aim to publish full-fledged commentaries for each of the books of the LXX.

Another useful page is "The Septuagint: Theological and Academic Resources for the Study of the Septuagint and Old Greek Versions," maintained by Joel Kalvesmaki, at **http://arts-sciences.cua.edu/ecs/jdk/LXX/index.htm**. This page lists **links** to online texts, articles, book reviews, bibliographies, and projects.

Kalvesmaki, along with James Miller, also moderates a **LXX list** dedicated to discussion among theologians, Biblical scholars, philologists, and students of Septuagintal studies. For information on subscribing, see the group's homepage at **http://arts-sciences.cua.edu/ecs/jdk/LXX/LXXlist.htm**.

Another LXX translation project is the **Orthodox translation** of the LXX into English, which has a site at **http://www.lxx.org/index2.html**. The goal of the project is to "produce a complete Orthodox Study Bible: Septuagint and New Testament, with truly Orthodox notes for 21st century North Americans." There's an online newsletter reporting on events related to the translation and its progress.

Finally, the **Leuven Centre for Septuagint Studies** and Textual Criticism (Johan Lust) has a site at **http://www.theo.kuleuven.ac.be/en/centr_sept.htm**. The current projects of the Centre are described, and an excellent basic list of Tools for LXX study is provided.

In the area of publications, a number of important tools have appeared:

Editions, Translations, Critical Notes: Volumes of the Göttingen critical edition of the LXX continue to appear bit by bit (Susanna, Daniel, Bel et Draco, 2nd ed., 1999; 2 Esdras, 1993). The Pentateuch of *La Bible d'Alexandrie*, a French translation with critical notes and commentary (Cerf), was completed in 1994, and Joshua, Judges, 1 Kingdoms, and some of the Minor Prophets (Vol 22.4-9), have appeared since then. Useful information on the project can be found at **http://altern.org/septante/**. With the publication of *Notes on the Greek Text of Numbers*, John Wevers completed his detailed textual commentary on the entire Pentateuch (Scholars Press, 1990-1998). And fresh off the press is *Psalter-Synopse: Hebräisch-Griechisch-Deutsch*, an alignment of the Psalms of the BHS, LXX, and two German translations (Deutsche Bibelgesellschaft, 2000).

Lexicons: After almost two centuries of no new lexicons, the 90s produced two: *A Greek-English lexicon of the Septuagint*, in two volumes, J. Lust, E. Eynikel, K. Hauspie, and G. Chamberlain (Deutsche Bibelgesellschaft, 1992-1996); and T. Muraoka's *A Greek-English lexicon of the Septuagint: Twelve Prophets* (Peeters, 1993). In addition, Muraoka published *A Hebrew/Aramaic Index to the Septuagint: Keyed to the Hatch and Redpath Concordance*, with a reissue of the Hatch-Redpath Concordance that includes an introductory essay by Robert Kraft and Emanuel Tov (Baker, 1998); and Bernard Taylor produced *The Analytical Lexicon to the Septuagint: A Complete Parsing Guide* (Zondervan, 1994).

Introductions: Besides Mario Cimosa's *Guida allo studio della Bibbia greca (LXX)* (BFBS, 1995), it's worth listing the good pre-90s introductions that are available: S. Jellicoe's 1968 *Septuagint and Modern Study,* reprinted in 1993 (Eisenbrauns); a second edition of N. Fernández Marcos' *Introducción a las versiones griegas de la Biblia*; and *La Bible grecque des Septante du judaïsme hellénistique au christianisme ancien* by the editors of the *Bible d'Alexandrie*, Dorival, Harl and Munnich (Cerf, 1988–out of print but available online at http://www.tradere.org/biblio/lxx/harl.htm). Other good encyclopedia entry introductions are listed by Lust in the bibliography mentioned above (Leuven Centre).

The issues involving the LXX that are most acute for Bible translation are its use in the textual criticism of the Hebrew Bible (how literary, translational, lexicographical, and textual questions get sorted out); the use and influence of the LXX in the NT; and the LXX as the scripture of the early church. These are all areas of intense interest in the research literature of the 1990s. The classified list below is only a small sampling of such studies.

Additional bibliography can be found in C. Dogniez's ***Bibliography of the Septuagint*** = *Bibliographie de la Septante: (1970-1993)* (Brill, 1995), a 329-page bibliography, arranged under 31 topics, including editions and translations, language, translation techniques, textual transmission, LXX and textual criticism of the Hebrew Bible, and LXX and NT. The Bulletins of the IOSCS have bibliography updates, and an extensive **online bibliography** is posted at Kalvesmaki's site (noted above). Also available for the asking is my compilation of some 450 works from the 1990s only.

Other signs of the vitality of LXX research can be seen in the many translation projects in progress (English, Italian, German, Modern Hebrew and Greek—see the notice about the German Bible Society symposium on the back page), and in the establishment of a new working group, Groupe de Recherches sur la Septante, the first published papers of which were mentioned in the last issue of *TIC Talk* (see the first item in the bibliography below).   **—*SL***

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Recent Publications

*Inclusion of an item in **TIC Talk** does not necessarily mean we recommend it, or that we have seen it, though in most cases we have. It means that the article or book (sometimes by title alone) looks as if it might be of interest to our readers. Book prices, if listed, are publisher list prices.*

Bible Translation

*I Must Speak to You Plainly: Essays in Honor of **Robert G. Bratcher***. 2000. R.L. Omanson, ed. Paternoster. Following tributes to Bratcher and a list of publications, the essays, many by UBS colleagues, are arranged in three sections: Part 1: Translation and Exegesis includes •"Rendering God's Name in Bible Translation," Bernardin Schneider; •"'...According to the Traditional Hebrew Text' as a Translation Principle in Tanakh," Harold Scanlin; •"The Prophetic Perfect: Problems of Interpretation and Translation," Roger Omanson; •"'The Jews' in Recent Translations of the Gospels and Acts," Paul Ellingworth; •"Parable Openings," David Clark; •"Acts 20:7-12 as Early Christian Apologetic," Charles Talbert; Part 2: Translation and Culture includes •"From Scotland to Philadelphia, 1719-1912: The Lineage of the 'Baptist Bible'," Roger Bullard; •"Peculiarities of the Brazilian Portuguese Common Language Translation of the Bible," Werner Kaschel; •"The First Translation of the New Testament into Pennsylvania Dutch (1994)," Bruce Metzger; •"Redeeming the Past and Facing the Future: The Andean 'Writing Prophets'," William Mitchell; •"Creativity in Translating," Eugene Nida; •"Translating the Phrase 'the Son of Man' in West African Languages," Lynell Zogbo; Part 3: Translation and Theology includes •"Getting at the Message: The Influence of the Good News Bible on Some Translations," Daniel Arichea; •"Extra-Textual Interference in Bible Translation," Heber Peacock; and •"Theology as Language," William Smalley.

Philip C. Stine. 1999. "Towards Developing More Effective Translation Consultants—Lessons Learned." *Notes on Translation* 13/1:1-8. Stine, a translation colleague formerly of UBS, reflects on some of the things he has learned in his career in translation, singling out four areas of primary importance for the development of good translation consultants: literary criticism, biblical theology, translator training, and listening.

The Learning Bible in the Contemporary English Version. 2000. Some of the features of this generously illustrated **study Bible based on the CEV** include: 15 fully illustrated feature articles (2 to 8 pages each); 16 four-color maps of the Holy Land; 18 spot maps; 35 charts; Section introductions; Bible book introductions and outlines; 106 dictionary-style illustrations; 57 technical illustrations; 116 color photographs of artifacts and Bible-related places; 227 color reproductions of fine art images from around the world.

Philip Resnik, Mari Broman Olsen and Mona Diab. 1999. "The Bible as a Parallel Corpus: Annotating the 'Book of 2000 Tongues.'" *Computers and the Humanities* 33:129-153. The authors report on a project to annotate biblical texts in order to create an **aligned multilingual Bible corpus** for linguistic research, particularly computational linguistics, including automatically creating and evaluating translation lexicons and semantically tagged texts. The output will enable researchers to take advantage of parallel translations across a wide number of languages, providing, with relatively little effort, a corpus that contains careful translations and reliable alignment at the near-sentence level. They discuss the nature of the text, the annotation process, and preliminary and planned uses for the corpus.

Bible

GENERAL

Currents in Research: Biblical Studies 1998, 6. The **surveys of research** in this issue are •"Currents in the Study of Israelite Religion," K. van der Toorn, •"Biblical Hebrew Poetry in Recent Research, Part I," J. K. Kuntz, •"Amos in Recent Research," R. Melugin, •"Ancient Synagogues: The Continuing Dialectic Between Two Major Views," H. McKay, •"Issues in the Study of Personal Names in the Hebrew Bible," R. Hess, •"Johannine Studies: A Survey of Recent Research with Special Regard to German Contributions," K. Scholtissek, and •"Echoes of Scripture? A Critical Survey of Recent Works on Paul's Use of the Old Testament," K. Litwak.

The Encyclopedia of Apocalypticism. 1999. B. McGinn and J.J. Collins, Stein, eds. Continuum. In 3 vols.: The Origins of Apocalypticism in Judaism and Christianity (Collins); Apocalypticism in Western History and Culture

(McGinn); and Apocalypticism in the Modern Period and the Contemporary Age (Stein)

*The **Bible in African Christianity**: Essays in Biblical Theology.* 1997. H. Kinoti and J. Waliggo, eds. Acton Publishers. This collection includes an article by **Gosnell Yorke**, "The Bible and the Black Diaspora," in which he shows how the Bible has played a pivotal role in the identity preservation of displaced and dispossessed Africans, on the one hand read literally and as a quasi-magical text and on the other, read as a liberationist, sociopolitical text.

*To Each Its Own Meaning: An Introduction to **Biblical Criticisms** and Their Application.* 1999. S.L. McKenzie and S.R. Haynes, eds. Westminster John Knox. An introduction to the dominant methods of criticism with illustrations of their application to texts.

Martin J. Buss. 1999. *Biblical **Form Criticism** in its Context.* Sheffield Academic Press. B. presents a history and appreciation of form criticism, moving from graeco-roman theories of form through early and medieval analyses, to postmedieval and 19th century approaches, and ending with the classic form criticism of Protestant scholarship of the 20th century.

*Escaping Eden: New **Feminist** Perspectives on the Bible.* 1999. H.C. Washington, S.L. Graham and P. Thimmes, eds. New York University Press. In addition to readings of specific texts, methodological essays include •"What Makes a Feminist Reading Feminist? A Qualified Answer," P. Bird, •"Reading the Bible with Authority: Feminist Interrogation of the Canon," M. Tolbert, •"Translation Happens: A Feminist Perspective on Translation Theories," T. Pippin, and •"Why *The New Testament and Psalms:*

An Inclusive Versions?" B. Throckmorton, Jr.

"**Canon and the Authority** of Scripture." Thematic issue: *MidStream* 1999, 38/1-2. Part of this issue is devoted to the question of canon, with two articles, "The Formation of the Canon and the Recognition of Scriptural Authority as an Ecclesiological Process," by K. McDonnell, and "Canon and Authority of Scripture: A Disciples Perspective," by M. E. Boring, and two reflections by J. P. Meier on scriptural passages with respect to canon and inspiration.

William J. Abraham. 1998. *Canon and Criterion in Christian Theology from the Fathers to Feminism.* Clarendon Press. A. calls into question the reduction of the **canon of Scripture** to a criterion of justification, arguing that it is implausible and destructive of Scripture's use and purpose to look upon it as a solution to epistemological questions.

André LaCocque and Paul Ricoeur. 1998. *Thinking Biblically: **Exegetical and Hermeneutical Studies**.* University of Chicago Press. Exegete LaCocque and philosopher Ricoeur read and comment on texts from the Hebrew Bible, responding to each other and revising in light of the other's response. The texts represent a variety of genres: Genesis 2-3; Exod 20:13; Ezek 37:1-14; Psalm 22; Song of Songs; Exod 3:14; Genesis 44; and Zech 12:10.

LANGUAGES

John Sawyer. 1999. *Sacred Languages and Sacred Texts.* Routledge. S.'s book is described as the "first comprehensive study of the **role of languages and texts in the Greco-roman religions**, including Judaism and Christianity. It explores bilingualism, language learning, literacy, book production and translation, as well as some of the more explicitly

religious factors, including beliefs about language, missionary zeal, ritual, conservatism, and the power of priestly establishment. By looking for parallel developments and common factors operating throughout the Roman Empire, it sheds new light on the role of the power of words, spoken and written, in religion."

Hebrew

Peter J. Gentry. 1998. "The **System of the Finite Verb** in Classical Biblical Hebrew." *Hebrew Studies* 39:7-39. Provides a description of the verbal system, explaining how tense, aspect, and modality are signaled and correlating form and function to account for the range of usage. Communicative constraints, such as discourse grammar, pragmatics, and contextual meanings versus implicature are considered. Argues that "volitives" are not a unified system and the -ah suffix has nothing to do with modality (i.e., does not mark cohortative).

Steve Weitzman. 1999. "Why Did the Qumran Community Write in Hebrew?" *JAOS* 119/1:35-45. W. examines a number of Qumran writings that express a view of **Hebrew as a holy language**, and suggests that the community used Hebrew "to transcend the multilingualism of the wayward world around it."

Greek

Frederick William Danker. 1999. *Lexical Evolution & Linguistic Hazard.* University of Chicago Press. D. delivered this paper (printed in pamphlet form) during a session celebrating the publication of the **third edition of *A Greek-English Lexicon of the New Testament* (BDAG)**. He traces the history of the lexicon to the present edition, pointing to developments in lexicography and working procedures and pitfalls of the exacting labor. The lexicon,

published by the University of Chicago Press, is due out this year.

John A.L. Lee and G.H.R. Horsley. 1998. "A **Lexicon of the New Testament** with Documentary Parallels: Some Interim Entries, 2." *Filología Neotestamentaria* 11:57-84. Part 1 appeared in FN 1997 10:55-84. The authors present a second installment of interim entries for the planned lexicon to replace Moulton and Milligan's *Vocabulary of the Greek Testament*. Entries for 40 words are given, words from the first third of the alphabet, A-E, for which no documentary parallel has previously been noted in Moulton and Milligan or Bauer/BAGD.

Konstantine Nikolakopoulos. 1997. "The Language of the New Testament as an Example for the Historical Unity of the Greek Language." *The Greek Orthodox Theological Review* 42/3-4:259-271. N. locates **koine** on the continuum of the Greek language, comments on the Greek style of various NT books, and compares koine with modern Greek.

Marlon Winedt. 1999. "De Relevantie van partikels in Lucas." *Met Andere Woorden*. "The Relevance of Particles in Luke" in the quarterly publication of the Dutch Bible Society.

OT

David A. Dorsey. 1999. *The Literary Structure of the Old Testament: A Commentary on Genesis-Malachi*. Baker. Dorsey uses the SIL SSA (Semantic Structure Analysis) approach, presenting an overall literary structure of each of the books of the Hebrew Bible. He discusses chiastic structures, poetic parallelism, etc.

Narrative Syntax and the Hebrew Bible: Papers of the Tilburg Conference 1996. 1997. E. van Wolde, ed. Brill. Essays include •"An Overview of Hebrew Narrative Syntax," C. van der Merwe; •"The Indicative System of the Biblical Hebrew Verb and its Literary Exploitation," J. Joosten; •"A Hierarchy of Clauses in Biblical Hebrew Narrative," E. Talstra; •"A Critical Analysis of Narrative Syntactic Approaches, with Special Attention to Their Relationship to Discourse Analysis," C. van der Merwe; and •"Basic Facts and Theory of the Biblical Hebrew Verb System in Prose," A. Niccacci.

Jean-Marc Heimerdinger. 1999. *Topic, Focus and Foreground in Ancient Hebrew Narratives*. Shieffield Academic Press. H. describes how various linguistic and pragmatic mechanisms affect the form of the narrative clause. He classifies the forms a narrative clause can take in terms of their 'topic-comment' and 'focus-presupposition,' and argues that the way in which these are articulated dictates the word order in the clause. The traditional distinction between foreground and background based purely on verb forms is inadequate. H. offers a model showing how foregrounding is achieved by exploiting cognitive structures or by using specific evaluative devices.

Dale Patrick. 1999. *The Rhetoric of Revelation in the Hebrew Bible*. Fortress. P. explores the idea of revelation as performative transaction (following Austin) in the call of Moses, the Ten Commandments as a whole, the first commandment, prophetic judgment speeches, and laments over the exile, arguing for the value of this kind of rhetorical analysis for understanding ancient Israel's perception of how God communicates, and for understanding the persuasive power of the text for the "second audience," the reader.

David Penchansky. 1999. *What Rough Beast? Images of God in the Hebrew Bible*. Westminster John Knox. Examines six OT narratives that depict God negatively and considers the social, political, and theological ramifications of such portraits.

Loren Bliese. 1999. "The Poetics of Habakkuk." *JOTT* 12:47-75. B. analyzes the structure and other literary features of the book, identifying poems with homogeneous meter (peak at the end) and those with chiastic meter (peak at the center). He describes the discourse structure of each poem, and notes features that give emphasis in peak lines.

André LaCocque. 1999. "The Different **Versions of Esther**." *Biblical Interpretation* 7/3:301-322. L. takes issue with D. Clines' preference for the A-Text of Esther as superior in artistry and philosophical content to supposed later reworkings of the tale as they are found in the MT and LXX. Clines' reconstruction of the core story misses the nature of the document.

David Marcus. 1999. "**Aramaic Mnemonics in Codex Leningradensis**." *TC: A Journal of Biblical Textual Criticism* 4. **(http://purl.org/TC)** This article outlines the nature and extent of the Aramaic mnemonics that occur in some Masorah magna notes in Codex Leningradensis. The various problems involved in the interpretation of these mnemonics are discussed, and a practical suggestion is offered concerning how they may be useful for modern scholars. A complete list of the Aramaic mnemonics—along with translations, references to the biblical text, and notes—is given in the Appendix.

NT

Thomas R. Hatina. 1999. "**Intertextuality and Historical Criticism** in New Testament Studies: Is There a Relationship?"

Biblical Interpretation 7/1:28-43. H. argues that the term "intertextuality" should not be used as a synonym for allusion without regard for its poststructuralist origin. Historical critics often fail to consider the ideological context from which the term arose, the inherently related concept of text, and the distinction between influence and intertextuality. In the poststructuralist context, intertextuality is inimical to historical critical inquiry.

Alan Kirk. 1998. *The Composition of the Sayings Source: Genre, Synchrony, and Wisdom Redaction*. Brill. K. studies Q and its redaction using text linguistics, folklore studies, rhetorical and literary criticism, arguing that **Q's instructional speeches** belong to an instructional speech genre with identifiable conventions, and that, in general, wisdom literary conventions predominate over prophetic ones.

David Laird Dungan. 1999. *A **History of the Synoptic Problem**: The Canon, the Text, the Composition, and the Interpretation of the Gospels*. Doubleday. D. traces the complex history of the Synoptic problem from its inception in the first century to the present, showing how questions of canon, text, and interpretation of the Bible as a whole and of the Synoptics in particular all figure into the problem, and how the religious and political presuppositions of each age had an impact on the answers to those questions.

Bart D. Ehrman. 1999. *Jesus: Apocalyptic Prophet of the New Millennium*. Oxford University Press. E. portrays **Jesus as an apocalyptic visionary** who taught his followers to prepare for the imminent end of the world. Jesus's belief in a coming apocalypse and his expectation of an utter reversal in the world's social organization underscores the radicalism of his teachings, and sheds light on both the appeal of his message to social outcasts and the threat he posed to the established leadership in Jerusalem.

Sean M. McDonough. 1999. *YHWH at Patmos: Rev. 1:4 in its Hellenistic and Early Jewish Setting*. Mohr Siebeck. With the aim of understanding the **name YHWH in early Judaism**, McD. locates parallels of the phrase ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος in Greco-Roman literature, analyzes the use of the name YHWH in the LXX and subsequent Jewish and Christian literature (with a discursus on the pronunciation of the name), explores the meaning of the name, and examines the formula in Revelation.

"Évangile de Marc: Recherches sur les versions du texte." Thematic issue: *Mélanges de Science Religieuse* 1999, 56/3. The six articles in this issue discuss **printed editions of Mark** that have long histories—Greek, Latin, Coptic, Georgian, Aramaic, and Arabic.

Bart Ehrman delivered the Kenneth W. Clark Lectures at Duke University in 1997, and the transcripts of his two lectures are available in *TC: A Journal of Biblical Textual Criticism* 5 (**http://purl.org/TC/)**. The title of his lecture series was "Text and Tradition: The Role of **New Testament Manuscripts in Early Christian Studies**."
• "Text and Interpretation: The Exegetical Significance of the 'Original' Text." The resolution of text-critical problems is important not only for textual critics but for interpreters of the biblical text as well. E. examines three textual problems (Mk 1:41; Lk 22:43-44; Heb 2:9) and asks how the variant readings affect the portrait of Jesus painted by the respective authors. Establishing what the authors actually wrote, he concludes, can have a profound impact on the meaning of entire books and their portrayal of Jesus.
• "Text and Transmission: The Historical Significance of the 'Altered' Text." The obsession that New Testament textual critics have had with reconstructing the original text has blinded many to the importance of readings that were introduced at some point in the transmission history. An investigation of many variants yields evidence that scribes modified the text before them in order to promote their own (or their communities') views on theological points. Other modifications reveal apologetic or polemic concerns, and still others point to arguments over church order (e.g., the role of women).

*Text und Textwert der **griechischen Handschriften des Neuen Testaments***. 1999. K. Aland, B. Aland and K. Wachtel, eds. IV: Die Synoptischen Evangelien, vols 2-3, **Matthew and Luke**, and for each one, *Handschriftenliste und vergleichende Beschreibung*, and *Resultate der Kollation und Hauptliste sowie Ergänzungen*. Previous volumes include the Catholic letters, Pauline corpus, Acts and Mark.

Eldon Jay Epp. 1999. "The Multivalence of **the Term 'Original Text' in New Testament Textual Criticism**." *Harvard Theological Review* 92/3:245-281. Textual criticism must "face unsettling facts, chief among them that the term 'original' has exploded into a complex and highly unmanageable multivalent entity...Any who embrace it as a vocation will find its intellectual challenges to have been increased a hundredfold by its enlarged boundaries and broadened horizons, which extend into codicology and papyrology and also into related early Christian, classical, literary, and sociological fields, all of which favor accom-

modation of the richness of the manuscript tradition, with its multiplicity of texts and its multivalent originals..."

Language, Communication, Culture

*Routledge **Dictionary of Language and Linguistics***. 1999. H. Bussman, G. Trauth and K. Kazzazi, eds. Routledge. This translation of the 2nd edition of the *Lexikon der Sprachwissenschaft* by Hadumod Bussmann has been adapted to English. In over 2,500 A-Z entries, this work provides a survey of the key terminology and languages of more than 30 subdisciplines of linguistics. Entries include: basic terminology, discourse analysis, graphemics, language change, morphology, neurolinguistics, pragmatics, psycholinguistics, rhetoric, semantics, semiotics, sociolinguistics, stylistics, syntax, text linguistics, typology, and universals.

*The **Handbook of Morphology***. 1998. A. Spencer and A.M. Zwicky, eds. Blackwell. The 32 contributions to this handbook discuss morphological phenomena, morphology and grammar (syntax, lexicon, argument structure, pragmatics), theoretical issues, morphology in a wider setting (e.g., language acquisition, word recognition, etc.), and morphological sketches of individual languages.

Earl R. Anderson. 1998. *A Grammar of Iconism*. Associated University Presses. A. undertakes a systematic **description of linguistic iconism** or mimesis, which can be identified in syntactic, morphological and phonological structures. He describes the linguistic characteristics of iconism in terms of kinesthetic,

acoustic, and structural foundations, and ends by exploring poetic uses of various forms of iconism.

Metaphor in Cognitive Linguistics. Selected papers from the 5th International Cognitive Linguistics Conference, Amsterdam, 1997. 1999. R.W. Gibbs and G.J. Steen, eds. Benjamins. The book opens with a chapter on historical precedents for the Cognitive Linguistic theory of metaphor. Two chapters demonstrate the method of lexical analysis of linguistic metaphors, three chapters deal with theoretical aspects of conceptual metaphor, and five chapters present theoretical issues and empirical findings about the relation between conceptual metaphor and culture.

Language Diversity and Cognitive Representations. 1999. C. Fuchs and S. Robert, eds. Benjamins. The various contributions (linguistic, anthropological, psychological and neurophysical) on the nature and status of variation and invariants in language provide evidence for complex interactions between language-specific processes and general cognitive faculties.

Cognitive Semantics: Meaning and Cognition. 1999. J. Allwood and P. Gärdenfors, eds. Benjamins. Subjects included are meaning in terms of context-sensitive cognitive operations and in relationship to standard formal extensional and intensional semantics. Also discussed are the relationship between functionalism and cognitive semantics, an extension of the cognitive semantic approach to new empirical domains like vision and physical contact; a cognitive analysis of deaf sign language and the implementation of a cognitive semantic approach through computer programs.

Metonymy in Language and Thought. 1999. K.-U. Panther and G. Radden, eds. Benjamins. The

contributions have different disciplinary and theoretical backgrounds in linguistics, psycholinguistics, psychology and literary studies, but share the assumption that metonymy is a cognitive phenomenon, a "figure of thought," underlying much of our ordinary conceptualization. The use of metonymy in language is a reflection of this conceptual status. The framework within which metonymy is understood in this volume is that of scenes, frames, scenarios, domains or idealized cognitive models. The chapters are revised papers given at the Metonymy Workshop held in Hamburg, 1996.

James Paul Gee. 1999. *An Introduction to **Discourse Analysis**: Theory & Method*. Routledge. Assuming no prior knowledge of linguistics, G. presents a theory of language-in-use, as well as a method of research made up of a set of 'tools of enquiry' and strategies for using them. Perspectives from a variety of approaches and disciplines, including applied linguistics, education, psychology, anthropology, and communication, are incorporated to help students and scholars engage in discourse analysis.

"Language." Thematic issue: *Media Development* 1999, 4. Articles in this thematic issue include: "What fate awaits the world's languages?" by Tove Skutnabb-Kangas, 3-7; "Language and the right to communicate" by Cees J. Hamelink, 14-17; "Rehabilitating language" by Philip Lee, 18-21 (Explores the use of hate language in Argentina 1976-83 and Rwanda 1990-94 to oppress and murder, and the slowness of language to recover from such degradation); "Tok Pisin and Tok Ples as languages of identification in Papua New Guinea" by Philip Cass, 28-33.

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*The **Translation Studies Reader***. 2000. L. Venuti and M. Baker, eds. Routledge. This chronologically arranged reader for translation studies includes essays by: Kwame Anthony Appiah, Walter Benjamin, Antoine Berman, Shoshana Blum-Kulka, Jorge Luis Borges, Annie Brisset, J.C. Catford, Lori Chamberlain, Jean Darbelnet and Jean-Paul Vinay, Itamar Even-Zohar, William Frawley, Ernst-August Gutt, Keith Harvey, Basil Hatim and Ian Mason, James S. Holmes, Roman Jakobson, Andre Lefevere, Jiri Levy, Philip E. Lewis, Vladimir Nabakov, Eugene Nida, Jose Ortega y Gasset, Ezra Pound, Willard V.O. Quine, Katharina Reiss, Gayatri Spivak, George Steiner, Gideon Toury, Hans J. Vermeer.

Adnan K. Abdulla. 1999. "Aspects of **Ideology in Translating Literature**." *Babel* 45/1:1-16. A. examines how ideology (in the sense of propositions or assumptions held about the world) exerts pressures and constraints on literary translation. Citing three translated texts, he shows how the text undergoes a series of transformations or distortions depending on the ideology of the translator.

Edoardo Crisafulli. 1999. "The **Translator as Textual Critic** and the Potential of Transparent Discourse." *The Translator* 5/1:83-107. C. deals with H. F. Cary's rewriting (1888) of Dante's 'Comedy' and focuses on the problem of the translator being confronted with different editions of a source text. Cary took on the function of textual critic, choosing from a number of versions by different editors. He foregrounded his acts of textual criticism, presenting the reader with various alternatives in his explanatory footnotes, thereby casting doubt on the belief that he, or any other translator, can be absolutely 'faithful'. Cary's choices as a textual critic emphasize the elusive nature of textual meaning, but also introduce a dissociative element in his translation project: by achieving readability in the text proper Cary complies with the expectation of the reader that he will recover the original meaning; on the other hand, he flouts such expectation in the footnotes, suggesting that the task of 'faithfully' representing the source text is a chimera, given its fragmented state. The implications of the analysis in relation to current debates in translation studies are considered in detail. The importance of textual criticism, a neglected issue in translation studies, is also highlighted.

Xosé Rosales Sequeiros. 1998. "Degrees of **Acceptability in Literary Translation**." *Babel* 44/1:1-14. R. argues that acceptability depends on judgments of relevance regarding the degree of *(non)interpretive resemblance* between the interpretations intended in the original and target texts. Interpretive resemblance is defined as the relationship between two propositions in terms of the logical and contextual assumptions shared by them. Faithfulness cannot be viewed in isolation from considerations of relevance.

Lawrence Venuti. 1998. *The Scandals of Translation: Towards an **Ethics of Difference***. Routledge. From Bible translation in the early Christian Church to translations of modern novels, V. probes the **social effects of translated text** and works towards the formulation of an ethics that enables translations to be written, read and evaluated with greater respect for linguistic and cultural differences.

Joseph Rudman. 1998. "The State of **Authorship Attribution Studies**: Some Problems and Solutions." *Computers and the Humanities* 31:351-365. Discusses flaws in computer-based authorship studies, including some biblical: lack of competent research, flawed statistical techniques, corrupted primary data, lack of expertise in allied fields, inadequate treatment of errors; and proposes corresponding remedies.

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Umberto Eco and **Carlo Maria Martini**. 2000. *Belief or Nonbelief? A Confrontation*. Arcade Publishing. Of this correspondence between semiotician Eco and Cardinal Martini in the newspaper *La Correra de la Serra*, Harvey Cox remarks in his introduction, "The Eco-Martini correspondence lifts the possibility of intelligent **conversation on religion** to a new level." The eight letters were translated from the Italian by Minna Proctor.

Ronald Roberson. 1999. *The **Eastern Christian Churches**: A Brief Survey*. Edizioni "Orientalia Christiana." 6th ed. A useful guide to the Oriental Orthodox Churches, the Orthodox Church, and the Catholic Eastern Churches. Besides updated statistics, this edition includes web site URLs of various churches, as well as two previously-published articles by Roberson: "Catholic-Orthodox Relations in Post-Communist Europe: Ghosts from the Past and Challenges for the Future," and "The Contemporary Relationship between the Roman Catholic and Oriental Orthodox churches." R. mentions that a useful list of official Orthodox web site and email addresses can be found at the site of the Orthodox Church of America: **http://www.oca.org/Orthodox-Churches/#autocephalous**.

NEWS & VIEWS

German Bible Society Symposium

The German Bible Society is hosting a symposium in August on the subject of "Problems of Septuagint Translation Today." The intent is for the relevant Bible Society officers to meet with people involved in LXX translation projects, academic or church-sponsored, to discuss issues related to LXX translation. Some of the known projects involve English, Italian, French, German, Modern Hebrew, and Modern Greek. UBS would like to learn of other such projects. If you know of any, please contact Manuel Jinbachian (mjinbachian@compuserve.com).

SIMILARITY AND TRANSLATION

A **conference** on "Similarity and Translation" is being planned by the American Bible Society's **Research Center for Scripture and Media**, in collaboration with the Scuola Superiori per Interpreti e Traduttori «San Pellegrino» Misano Adriatico, Rimini, Italy. The conference will take place in New York City May 31-June 1, 2001.

The RCSM has issued the following call for papers: The two-day conference will feature 3 plenary sessions (2 lectures and 1 panel). The plenary speakers are Eugene A. Nida, "Metaphor and Translation," and Mona Baker, "Translated versus Original English: A Corpus-Based Approach to Similarity and Difference." Also planned are panel discussions, lectures, papers, and poster presentations. Papers of 30 minutes each are invited on any aspect of the Conference theme "Similarity and Translation." In particular, the organizers wish to encourage papers that explore similarity and metaphor, similarity and identity, and similarity and visual representation, in their application to problems of translation production, criticism, training, and research.

Abstracts of 800 words should be sent by October 1, 2000 in electronic format to Robert Hodgson, Research Center for Scripture and Media, 921 E. St. Louis Street, Springfield, MO 65806 USA; or to Rhodgson@americanbible.org. Phone: 417 863 6329; fax: 417 865 1372.

To receive the second circular concerning the conference, send your name and mailing address to Robert Hodgson at the above address. Selected papers from the conference will appear in a volume of proceedings.

The Word 2000

Check out the new UBS interactive presentation data from the *Scriptures of the World*, and the SIL *Ethnologue*, with a little *Book of 1000 Tongues* mixed in:
http://www.Worldscriptures.org
The target audience is (mainly young) non-Bible readers, to be used as a tool for teachers and other, as well as during exhibition for quick browsing. The site was created by UBS, with the participation of the ABS Library, for the Bible Experience Exhibition in Jerusalem.

The presentation is not intended as a tool for scholars, and is still a beta version with some dubious statistics as to number of speakers and languages spoken in various countries. More work is needed to create consistency and there are a few dozen 'problem' languages which have not yet been dealt with. UBS invites people to spot the mistakes and let them know. Send email with your reactions to RichErwin@ubs-europe.org.

CORRECTION/ADDITION

Several people wrote to straighten me out on the subject of Musa Dube (article listed in TT 45), who is a "she" and not "he." Also important to note is Eric Hermanson's critique of Dube's work in a paper presented at the 1999 SNTS post-conference (reported in TT 44). Contact Eric if you would like a copy of his paper, "'Badimo a ba robale ka kagiso' Let the ancestors rest in peace: Colonization or Contextualization in the translation of the Bible in Setswana (Matthew 8:28-34; 15:22; 10:8)."