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This newsletter is a quarterly publication of the UBS Translation Information Clearinghouse. The Clearinghouse is a bibliographic research service of the United Bible Societies, offered to UBS translation personnel, other persons involved in Bible translation, and other researchers. To send materials for inclusion in the newsletter or to receive information on use of the Clearinghouse service, contact

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The Apostle Paul in His World and Ours

Nancy Heisey

In his 1993 presidential address to the Society of Biblical Literature, Victor Paul Furnish sought to “put Paul in his place.” Describing many centuries of Pauline scholarship as “churchly,” Furnish contrasted this work with the nineteenth and twentieth-century efforts to recapture Paul in terms of his historical particularity and individuality. Furnish then called on the scholarly world to renew its interest in Paul’s theological claims. This call has recently been taken up, among others, in the magisterial *The Theology of Paul the Apostle* of J.G.D. Dunn.

Yet the search for Pauline particularity(ies) has also continued with fervor in the past decade, witnessed to in part by a series of new biographies/chronologies of Paul, to which this article will not direct its attention. Rather, it will point out a cluster of works which offer sociopolitical and ethical perspectives from which Paul can be viewed. The scholarly efforts profiled here are chosen for their multi-layered approaches, for as they delve into facets of Paul’s first-century context, they also demonstrate a lively interest in the intersection between Paul’s life and thought and twenty-first century issues.

N.T. Wright’s article “Monotheism, Christology and Ethics” suggests four important changes in perspective that have shaped recent efforts to locate Paul. The first, the move to a “post-Kantian” world, is

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actually a nod to Furnish, whose earlier work on the theology and ethics of Paul also insisted that Paul could not separate “is” and “ought,” the indicative and the imperative. The second shift, from a “Lutheran” world that set law and grace in opposition, acknowledges the paradigm-shattering work of Krister Stendahl in the 1960s and 1970s and E. P. Sanders in the 1970s and 1980s. This shift has led to the so-called “new perspective” on Paul which understands the Judaism of which he was a part *not* as a rigid legalism but rather a lively response to God’s gracious acts. Wright’s third shift takes aim at those who disavow foundational aspects of Paul’s writings because of their occasional character. In the fourth shift, he challenges those who continue to use Enlightenment categories to view Paul when we know of categories such as idolatry and holiness that were important to first-century Jews. These categories provide other ways of naming the points of tension and intersection between Jewish and other first-century communities.

The simultaneously rigid and porous boundary between the Judaism(s) of Paul’s time and the rest of the Roman Mediterranean remains important territory for scholarly work on Paul. Some scholars have pushed out further the “new” perspective’s description of the character of Paul’s Jewish faith throughout his career. Freed offers a sustained case for the Jewish Paul’s use of *pistis* as “faithfulness,” inseparable from “powerful moral/ethical convictions.” Yinger sees no

dichotomy in Paul's thought between justification by faith and judgment according to deeds, a perspective he finds entirely consonant with the ideas of most participants in Second Temple Judaism. Segal describes Paul's vision of the resurrected Christ as a true conversion, albeit based in traditional Jewish mystical concepts of heavenly journeys. Romans 7 portrays Paul's actual experience of giving up Judaism, which he loves but finds an impediment to the Gentile mission.

Boyarin sees Paul as moving into the Jesus-believing community because of a long-standing dissatisfaction with the exclusivity of Judaism. He identifies Paul's thought as Philonic in character, and interprets Romans 7 as Paul's struggle between the command of the law to be fruitful and multiply and his philosophically-influenced understanding of the passions as the source of evil in the world. Witherington describes Paul as both Jew and Christian, both radical and realistic, "a remarkably flexible person in a very inflexible world." Neyrey reads Paul's concern over the Jewish-Gentile boundary with the tools of Mary Douglas' purity model, interpreting this concern as representative of a "first-century Eastern Mediterranean non-elite." Gager single-mindedly argues that Paul the Jew directed his writings exclusively to Gentiles, and upheld two clear paths to righteousness—law observance for Jews and Jesus Christ for Gentiles.

Other scholars have probed the socio-ethical dimensions of Paul's intersection with Greco-Roman philosophy. For Merritt, Paul's moral vision is expressed in the traditional Greek philosophical expression "in word and deed." Downing suggests that Paul would have been heard by Hellenistic Gentiles as some kind of Cynic.

Engberg-Pedersen, in a detailed new study, places Paul's counsel in the context of Stoic thought, as laid out in a model for attaining the good life through movement from individual to community by means of reason. Paul's call to growth for Christians follows the same model, but replaces reason with Christ. Engberg-Pedersen's introductory essay on interpretation emphasizes his desire that reading Paul should present a "real option" for believers today.

Other scholars have analyzed the rhetorical strategies and their social impact revealed in Paul's writing. Particular attention has focused on the ways in which rhetorical devices in his correspondence reveal or seek to silence other voices with whom Paul was contesting. Schüssler Fiorenza provides the theoretical groundwork, calling for a "second-order reflection" on the value-laden dimensions of biblical interpretation. Wire offers a reconstruction of Paul's conversation partners in Corinth—women prophets. Mitchell shows that Paul's rhetoric in 1 Corinthians draws on Hellenistic ideas of harmony and criticism of factionalism, and thus as a defense of order. She has been criticized by Castelli, however, for failing to take into account Wire's reconstruction of other voices in the Corinthian community. Castelli herself works with the ways in which Paul's "notion of mimesis functions . . . as a strategy of power." Polaski uses postmodern theory to show Paul's power moves as a validation of sameness and a condemnation of difference, while Kittredge discusses the rhetoric of obedience and submission in Paul.

Two collections explore broad dimensions of Paul's ethical program. Rosner has re-issued previously published essays from throughout the twentieth century

on the origin, context, social dimension, shape, logic, foundations, and relevance of Pauline ethics. Readers are allowed to taste the diversity over time of Pauline studies, from a 1928 essay by Harnack arguing that the Old Testament played little role in shaping Paul's ethics to a 1981 essay by T. Holtz, arguing that the Jewish Torah was central to his thought. The second, edited by Lovering and Sumney in honor of Furnish, includes a bibliographic essay on studies in Pauline ethics from 1964 to 1994. Of particular interest in this collection is W. Meek's essay on the history of interpretation on the Pauline passages on slavery and the questions that history raises for current interpretational dilemmas in the church. Two other briefer surveys downplay the importance of Paul's ethical teachings. Sampley finds "no evidence that Paul ever saw the larger social implications inherent in his gospel." Dodd concludes that "Paul was a practical missionary, who subordinated social ethics to his driving purpose to make the resurrected Christ known."

A host of other works look into Paul's relevance to specific social and ethical matters. Jewett brings Paul's ideas into conversation with American culture as he perceives it—individualistic, prejudiced, and marked by economic subordination and consumerism. Strom writes passionately about Paul's critique of what he views as the rigidity and self-righteousness of current evangelical Christianity. Georgi, in an English translation of his 1965 second dissertation on the Pauline collection, adds an afterword on the relevance of Paul's program in light of current global economic realities

In recent decades gender-related matters have been at the

foreground of both scholarly and churchly conversations about Paul's social and ethical agenda. Baumert and Watson find positive constructs in Paul for responsible sexuality. France makes the case that it is consistent to find openness to women in ministry but prohibition of homosexual practice in Paul. Ariarajah and Dornisch posit imaginary characters in dialogue with Paul to give voice to women's perspectives and answer those troubled by women's claims for new roles in the church.

Perhaps of greatest interest to this (Mennonite) writer is the growth of interest in Paul's perspectives on the political order. Elliott criticizes the "new" perspective on Paul for both dejudaising and depoliticizing him. Based on Fredriksen's case that Paul before his call had persecuted Jesus believers because "open dissemination of a messianic message" put the entire Jewish community at risk from their Roman overlords, Elliott argues that Paul saw the crucifixion of Jesus as putting an end to worldly power, and the resurrection as exposing the "logic of founding violence." Paul's encounter with the crucified and risen Christ moved him from sacred violence to the side of the victim.

The most meaty consideration of Paul's views on the political order can be found in Horsley's two edited collections of articles. The first volume, *Paul and Empire*, brings together perspectives from scholars of Greco-Roman history, New Testament theology, biblical exegesis, and liberation theology. The second, *Paul and Politics*, resumes the recent work of the SBL group of the same name. Noting how "new" a political reading of Paul can seem, essay contributor Wright points out that the index to Dunn's recent *Theology* does not include

the following words: Caesar, empire, imperial cult, politics, power(s) or state. Underlining the significance of this exploration for those who take the Bible seriously beyond traditional western frameworks, Wan explores Paul's collection as an anticolonial act. *Paul and Politics* is dedicated to Krister Stendahl. While prognostications are not the task of a bibliographic essay, one wonders whether Horsley's collections may have a similar impact on future Pauline scholarship to that of Stendahl's essays on all of the writers listed here, as well as many, many others.

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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. Names in bold indicate people who are in some way related to UBS. Other bolding is for quick location of the general topic.

Bible Translation

GENERAL

- J.A. Naudé. 2000. "**Translation Studies and Bible Translation.**" *Acta Theologica* 20/1:1-27. N. surveys recent approaches in translation studies and considers their implications for Bible translation, especially the idea of descriptive rather than normative analysis of Bible translations, the use of translation strategies, and the view of Bible translation as a transfer of culture.
- Irene Nowell. 2001. "The Making of Translations: A Dilemma." *Worship* 75/1:58-68. N. offers five **principles** that should guide Bible translation.
- R.D. Witherup. 2000. "ICEL and Liturgical Translations: Seven Basic Principles for Biblical and Liturgical Translation." *America* 183/10:17-21. W. deals with linguistic problems in translating biblical texts, focusing on the Psalms, and identifies **seven principles of biblical and liturgical translations**.
- George Aichele. 2001. *The Control of Biblical Meaning: Canon as Semiotic Mechanism*. Trinity Press International. Under the section "The Control of Denotation," A. discusses **ideologies of translation** and "the imperial Bible."
- From the Mind of God to the Mind of Man*. 1999. J.B. Williams, ed. Ambassador-Emerald. Most of the authors and editors of this collection of **articles on text and**

translation are related to Bob Jones University and/or the Fundamental Baptist Fellowship. Eight of the nine chapters were written by the members of a group called "The Committee on the Bible's Text and Translation" who offer a **Fundamentalist critique of the KJV-only position**.

Lynell Zogbo and Ernest Wendland. 2000. *La Poesía del Antiguo Testamento: Pautas para su traducción*. Sociedades Bíblicas Unidas. **Alfredo Tepox** has translated and adapted the UBS guide to **translating poetry in the OT** for Spanish speakers.

ANCIENT

- Manuel M. Jinbachian**. 1998. *Les techniques de traduction dans la Genèse en arménien classique*. Fundação Calouste Gulbenkian. J. examines aspects of the **Armenian translation of Genesis**—semantic and syntactic relationships to the Greek, implicit and explicit information, translation of rhetorical figures and idioms, and of proper names. Also recently published by Jinbachian: *Church-State Relations in Armenia during the Arab Domination, from the First Invasion to the Time of the Early 'Abbasids* (Fundação Calouste Gulbenkian, 2000).
- P. Burton. 2000. *The Old Latin Gospels: A Study of Their Texts and Language*. Oxford University Press. B. traces the history of the text, provides a catalogue of mss, and discusses aspects of the translation and the linguistic nature of the Latin. Included is an

appendix on Jerome's translation technique.

The Old Greek Psalter: Studies in Honour of Albert Pietersma. 2001. R.J. Hiebert, C.E. Cox, and P.J. Gentry, eds. Sheffield Academic Press. The focus of the volume is on the significance of the Old Greek Psalter for biblical research and related disciplines, a statement of research questions and issues in LXX textual studies.

Robert J.V. Hiebert. 2000. "Translation Technique in the Septuagint of Genesis and Its Implications for the NETS Version." *Bulletin of the International Organization for Septuagint and Cognate Studies* 33:76-93. H. discusses the strengths and weaknesses of the **New English Translation of the Septuagint's "interlinear" approach** to translating a translation. Other articles in this issue: "A Note on the **Syntactic Analysis of Greek Translations and Compositions**," T.P. Hutchinson and D. Cairns; "How to Analyse and Translate the Idiomatic Phrase ׀ַ׀ ׀ַ׀," T. Muraoka; and "Evaluating **Lexical Consistency** in the Old Greek Bible," M.L. Wade.

Jerome A. Lund. 2001. "Converse Translation in Peshitta Ezekiel." *TC* 6. Largely on the basis of what he perceived to be cases of converse translation, C.H. Cornhill profiled the translator of **Peshitta Ezekiel** as very free in his **translation technique**. As a result of reexamining Cornhill's four examples, L. considers that judgment mistaken. In his view, the foundation laid by Barnes and later by Mulder should replace that of Cornhill in the presentation of the text of Peshitta Ezekiel. To read the article, go to <http://purl.org/TC> and click on TC 6 (2001) in the left frame.

MODERN

A. Borrell. 2000. "Esegesi catalana recente del Nuovo Testamento." *Annali di storia dell'esegesi* 17/1:223-238.

B. surveys **Catalan Bible translations** from the 13th C to the present and discusses the contributions of Catalan biblical scholars.

Gerard S. Sloyan. 2001. "Some Thoughts on Bible Translations." *Worship* 75/3:228-249. S., who participated in the translation of the Confraternity *New American Bible*, traces lines of development in Catholic and Protestant English Bible translation from the sixteenth century to the present, with some comments on the *Nova Vulgata* thrown in.

Paul D. Wegner. 1999. *The Journey from Texts to Translations: The Origin and Development of the Bible*. Baker. This overview of the history of the transmission of the biblical text, with a focus in the modern period on **English versions**, is aimed at undergraduates and laypeople. This revised printing corrects many errors of the first printing.

Benson Bobrick. 2001. *Wide as the Waters: The Story of the English Bible and Revolution It Inspired*. B. assesses the **impact of the English Bible on religion, speech, and politics** as he tells the history of the early translators and reformers such as Wycliffe, Tyndale, and Coverdale, and examines in detail the process of Bible translation.

J.A. Naudé. 1999. "A Descriptive Translation Analysis of the Schocken Bible." *Old Testament Essays* 12:73-93. To analyze **Everett Fox's** strategies in his **Torah translation** for dealing with problems associated with the cultural transfer, N. uses the Lambert/Gorp model of **Descrip-**

tive Translation Studies as the framework for a comparative analysis of proper names, repetition, terminology and idioms.

The *Einheitsübersetzung* can now be accessed on the Internet at the Deutschen Bischofskonferenz site: <http://dbk.de/bibel/>

Peter Riddell. 2001. "From Sacred Source Text to Target Language: Literal Translation and **Kitab Malay**." *The Linguist* 40/1:16-19.

J. Konings. 2000. "Bíblia da CNBB ou Tradução da Bíblia da CNBB." *Revista Eclesiástica Brasileira* 60/238:369-376.

K. describes the principles and organization of the project of a **Catholic liturgical translation** commissioned by the bishops in Brazil.

Bible

GENERAL

E. Lubetski. 2000. "**Online Resources for Biblical Studies: A Sampling**." *Currents in Research: Biblical Studies* 8:134-145.

L. describes a selection of Internet sites in a range of categories (texts, reference tools, catalogs, journals, discussion lists, etc.), and discusses Bible programs available on CD-ROM.

I. Swart. 2000. "Promoting Development in the 'Network Society': Perspectives for Socially Minded, Computer Skilled Scholars and Readers of the Bible." *Scriptura* 74:299-313.

S. lays out some challenges for the world of scholarship to confront socioeconomic inequities and the imbalance of power created or reinforced by the realities of the new information age.

Roland Boer. 2001. *Last Stop Before Antarctica: The Bible and Postcolonialism in Australia*.

Sheffield Academic Press. The book covers literature on postcolonialism, the Bible, explorer journals, hybrid fiction and indigenous language, all with a focus on postcolonial Australia. The final word is a reflection on the Bible's distinct role in the production of postcolonialism.

BIBLICAL LANGUAGES

Benjamin G. Wright, III. 1998 (pub 2001). "Ebed/Doulos: Terms and Social Status in the Meeting of Hebrew Biblical and Hellenistic Roman Culture." In *Slavery in Text and Interpretation (Semeia 83/84)*. A.D. Callahan, R.A. Horsley, and A. Smith, eds. Society of Biblical Literature. W. examines the **use of 'ebed** to connote any form of subservient relationship, the different rights of the Hebrew 'ebed and the gentile 'ebed, and the limited use of slaves in Israelite society. He makes a case for Jews' familiarity with slavery in the Hellenistic-Roman period, which was essentially a system of chattel slavery. His argument is based on an examination of the uses of **Greek terms for slaves** in the LXX, Josephus, Philo, Apocrypha, and Pseudepigrapha. (from pub abstr).

Greek

R.J. Decker. 2001. *Temporal Deixis of the Greek Verb in the Gospel of Mark with Reference to Verbal Aspect*. Lang. D. argues that **temporal reference** is not grammaticalized in **Koine Greek**, but that temporal relationships are indicated contextually. Discusses deictic indicators, temporal elements, and temporal expression in Mark.

OT

In the *Bulletin for Old Testament Studies in Africa* 8 (2000), a number of articles describe the activities of national and regional

organizations for **biblical scholars in Africa**: the Nigerian Association for Biblical Studies, Panafrican Association of Catholic Exegetes, Old Testament Society of South Africa, Association for Biblical Scholarship in Eastern Africa. Editor Knut Holter addresses the question, "Is there a need for a Pan-African and non-denominational organization for biblical scholarship?" (10-13). In a more recent issue of *BOTSA* (9, 2000), Holter lists 79 doctoral dissertations by African scholars ("Old Testament Researchers North of the Limpopo: A Bibliography of Doctoral Dissertations," 6-21). A collection of **essays by Holter** on African biblical scholarship is available in *Yahweh in Africa: Essays on Africa and the Old Testament* (Peter Lang, 2000). This collection of H.'s articles, some only very recently published, is in two parts: The Old Testament in Africa, with articles on the history and current situation of OT scholarship in Africa; and Africa in the Old Testament.

Text in Context: Essays by Members of the Society for Old Testament Study. 2000. A. Mayes, ed. Oxford University Press. The 16 essays represent a **range of OT studies**, reflecting the shifts in focus and diversity of approaches of the last two decades, especially in literary and historical investigation. The articles in section II, The Text of the Old Testament, are "Textual Criticism: The Ancient Versions," S. Talmon; "The Hebrew Language," J.A. Emerton; "Canons of the Old Testament," J. Barton; "Hebrew Narrative," D.M. Gunn; and "Hebrew Poetry," W.G.E. Watson.

K.A. Deurloo. 1999. "Key Words in the Hebrew Bible." In *The Rediscovery of the Hebrew Bible*. J. Dyk, et al., eds. Shaker. D. illustrates the **significance of**

key words in the Hebrew Bible with a discussion of a number of them: heaven and earth, days, *debarim*, names, righteousness and justice, solidarity and faithfulness.

Puns and Pundits: Word Play in the Hebrew Bible and Ancient Near Eastern Literature. 2000. S.B. Noegel, ed. CDL Press. Besides dealing with the forms and functions of word play in Akkadian, Sumerian, Egyptian, and Ugaritic, several articles treat the subject in the Hebrew Bible, including G. Rendsburg's "Word Play in Biblical Hebrew: An Eclectic Collection" (137-162), an overview of studies of word play in the OT and presentation of R.'s own observations on its use by biblical writers.

Robert North. 2000. "Medicine and Healing in the Old Testament Background." In *Medicine in the Biblical Background*, by North (Biblical Institute), 9-68. In the only previously unpublished essay in this volume of N.'s writings, he considers both **lexical and exegetical aspects of health-related fields in the OT**—sickness, pain, remedies, doctors, Yahweh as doctor.

William M. Schniedewind. 2000. "Orality and Literacy in Ancient Israel." *Religious studies review* 26/4:327-332. S. discusses six books from the last decade on the subject of **orality and literacy**: *Scribes and Schools in Monarchic Judah*, D. Jamieson-Drake (1991); *Oral World and Written Word*, S. Niditch (1996); *Stories in Scripture and Inscriptions*, S. Parker (1997); *Scribes and Schools*, P. Davies (1998); *School Tradition of the Old Testament*, E. Heaton (1994); *Education in Ancient Israel*, J. Crenshaw (1998).

Ephraim Stern. 2001. *Archaeology of the Land of the Bible, Volume 2: The Assyrian*,

Babylonian, and Persian Periods (732-332 B.C.E.). Doubleday. In this sequel to Amihai Mazar's *Archaeology of the Land of the Bible, Volume 1*, S. shows how archaeological research contributes to our understanding of the connections between history and the stories recounted in the Bible, writing about various artifacts unearthed in recent years and relating them to the Assyrian, Babylonian, and Persian periods in the Bible.

Dictionary of the Ancient Near East. 2000. P. Bienkowski and A. Millard, eds. University of Pennsylvania Press. This one-volume reference has about 500 entries on institutions, places, peoples, and persons of the ANE, illustrated with photos, maps, and site plans.

Texts and Textual Criticism

Biblia Hebraica Leningradensia. *Prepared according to the Vocalization, Accents, and Masora of Aaron ben Moses ben Asher in the Leningrad Codex.* 2001. A. Dotan, ed. Hendrickson. In his foreword describing his decisions regarding the editing of the Leningrad manuscript, Dotan explains that "It is our special aim...to produce an accurate Bible suitable for Jewish ritual use..." (x). The edition is without Masoretic notes or critical apparatus. Appendices include a list of readings found in L but not adopted by the editor (concerning which Dotan observes, "The thin dividing line between errors that the editor must correct and the variant readings that he must reproduce exactly as they stand constitutes the burden whose weight can be fully appreciated only by those who have themselves experienced it," Foreword, xi); an article by Dotan on "Deviation in Gemination in the Tiberian

Vocalization"; and a list of Scripture Readings for the Jewish liturgical year.

Jerusalem Crown: The Bible of the Hebrew University Jerusalem 2000. N. Ben-Zvi Printing. A beautifully printed **edition of the Aleppo codex**, relying on M. Breuer's work on his edition of Aleppo (A). A new typeface modeled after the alphabet in the MS itself was used. The text is generally printed in three columns (as in the MS), the Song of Moses follows the strophing of A but the Psalms are done in two columns, not following the strophing of A. The edition includes Breuer's list of textual variants: L vs. presumed A for Gen - Deut 32 (and the other lacunae in A); Readings in the MS Breuer calls Lamed\mem — written by the same scribe as L, but presumably prior to L; notable variants in A.

Emanuel Tov. 2001. **Textual Criticism of the Hebrew Bible** (2d rev. ed.). Fortress Press and Royal Van Gorcum. This **second edition** has small revisions in some 100 pages, and major revisions in some 25 pages.

The Bible at Qumran: Text, Shape and Interpretation. 2001. P.W. Flint, ed., with the assistance of Tae Hun Kim. Eerdmans. Essays explore two principle themes: the **text and shape of the Bible at Qumran and the interpretation of these scriptures by the Qumran community** and other ancient Jews. Some titles: "Canon as Dialogue," J. Sanders; "How We Got the Hebrew Bible: The Text and Canon of the Old Testament," B. Waltke; "The Bible in the Making: The Scriptures Found at Qumran," E. Ulrich; "The Dead Sea Scrolls and the Canon of Scripture in the Time of Jesus," C. Evans; "Noncanonical Writings in the

Dead Sea Scrolls: Apocrypha, Other Previously Known Writings, Pseudepigrapha," P. Flint; "4QMMT, Paul, and 'Works of the Law,'" M. Abegg; "The Intertextuality of Scripture: The Example of Rahab (James 2:25)," R. Wall.

Paulson Pulikottl. 2001. *Transmission of Biblical Texts in Qumran: The Case of the Large Isaiah Scroll (1QIsa^a).* Sheffield Academic Press. P. explores the **nature of scribal changes in the large Isaiah scroll** from Qumran (1QIsa^a), examining harmonizations, explications and modernizations of the text by the Qumran scribe, changes that reflect his conceptual milieu. He argues that the scribes copying the biblical scrolls and those quoting from the biblical scrolls were not committed to a standard text.

La double transmission du texte biblique: Études d'histoire du texte offertes en hommage à Adrian Schenker. 2001.

Y. Goldman and C. Uehlinger, eds. University Press. Proceedings of a 1999 colloquium at the Biblical Institute of the University of Fribourg, Switzerland, on the occasion of Adrian Schenker's 60th birthday. Papers include: Z. Talshir and P.-M. Bogaert on the relationship between short and long text-forms in the books of Kings and Jeremiah, M. Rösel on the LXX translation of Numbers, M. Harl on issues concerning the "Bible d'Alexandrie" and other comparable recent LXX translation projects. A bibliography of Schenker's scholarly writings is provided.

Lectures et relectures: Festschrift P.-M. Bogaert. 1999.

J.-M. Auwers and A. Wénin, eds. Leuven University Press; Peeters. A number of **essays in this volume deal with text critical issues:** G. Dorival on Origen's

work, A. Schenker on διαθήκη in LXX, M. Vervenne on Ex 14.20 in LXX and MT, J. Wevers on the Balaam Narratives in LXX, R. Hanhart on the Old Latin of Ezra-Nehemiah, J. Haelewyck on the Latin of Esther in the first Alcalá Bible, M. Harl on Zeph 3.7b-13 in LXX, A. Wénin on the "Book of Baruch," and M. Gilbert on the Greek and Latin additions to Sirach 24. Also included is an article on the papyrus texts at Qumran by E. Tov.

Adrian Schenker. 2000. *Septante et texte massorétique dans l'histoire la plus ancienne du texte de 1 Rois 2-14*. Gabalda.

S. analyzes in detail the **literary differences between the MT and LXX** of 1 Kings (3rd Kingdoms) 2-14, and attempts to clarify the reasons for and direction of the changes, concluding that the MT edition corrects the earlier edition that served as the base for the LXX translation.

José Trebolle. 2000. "A 'Canon within a Canon': Two Series of Old Testament Books Differently Transmitted, Interpreted and Authorized." *Revue de Qumran* 19/75:383-399. T. shows how **two groups of books** (Torah, Isaiah, minor prophets, Psalms, Job, Proverbs, on the one hand and the former prophets, Jeremiah, Ezekiel, Daniel on the other) were **treated differently** in transmission, use, and interpreting, with the first collection having the greater authority.

NT

Anthony J. Saldarini. 2001. *Pharisees, Scribes, and Sadducees in Palestinian Society*. Eerdmans. Applying a sociological approach to the available biblical and literary sources, S. describes the **Pharisees, Scribes, and Sadducees in Jewish society** and their relationship to other Jewish

social movements from 200 BCE to 100 CE.

The Gospel of Matthew in Current Study: Studies in Memory of William G. Thompson, S.J. 2001.

D.E. Aune, ed. Eerdmans. The chapters highlight points of disagreement in the study of Matthew, and provide an introduction to **contemporary Matthean studies**. Topics include: Matthew's readership, A.-J. Levine; early reception of the Gospel, G. Stanton; the healing of women, E. Wainwright; community formation, R. Ascough; Greco-Roman apotheosis traditions and the resurrection appearances in Matthew, W. Cotter; the birth narrative, J. Kingsbury; Matthew and anti-semitism, A. Saldarini.

Anna Wierzbicka. 2001. *What Did Jesus Mean? Explaining the Sermon on the Mount and the Parables in Simple and Universal Human Concepts*. Oxford University Press. Better known for her writing on semantic universals, W. applies her methodology using **semantic primes and universal human concepts to the analysis of the Sermon on the Mount and Gospel parables**.

Gustavo Martin-Asensio. 2000. *Transitivity-Based Foregrounding in the Acts of the Apostles: A Functional-Grammatical Approach to the Lukan Perspective*. Sheffield Academic Press. Martin-Asensio argues that transitivity ('who does what to whom') is a key factor in the foregrounding scheme of Acts, and this analysis offers a linguistically based perspective on Luke's overall concern to underline the supremacy of the divine will on the stage of human affairs.

David Edgar. 2001. *Has God Not Chosen the Poor? The Social Setting of the Epistle of James*. Sheffield Academic Press. E. examines how the author and

his addressees are depicted within the social world of emerging Christianity. He finds points of contact with early Christian itinerant proclaimers, who were crucial in preserving and transmitting Jesus' sayings. The Epistle challenges the shaky commitment of its readers, using the model of patronage to lay out the choice between loyalty to God and identification with the earthly values of the rich.

...and more on Paul

Paul and the Mosaic Law. 2001. J.D. Dunn, ed. Eerdmans. Essays explore the debate over **Paul's understanding of and attitude toward the Mosaic Law**. Sixteen scholars examine key passages in the letters of Paul that deal with the Jewish Law, clarifying the issues involved, and showing the range of interpretive approaches now being used in this area of study. These papers from the Third Durham Tübingen Research Symposium on Earliest Christianity and Judaism (1994) were originally published by Mohr (1996). In the Eerdmans edition the German contributions have been translated into English.

Paul in the Greco-Roman World: A Handbook. 2001. J.P. Sampley, ed. Trinity Press International. Chapters explore particular social conventions, literary and rhetorical topoi, social practices, and cultural morés of the **Greco-Roman world of Paul's time**. Topics include: honor/shame; patron/client; pater familias; self-mastery; athletics/battle; friendship/enmity; commendation; adoption; virtues/vices; exemplification; comparison; boasting; frank speech; slavery; household/family; education; marriage/divorce.

Sylvia C. Keesmaat. 1999. *Paul and His Story: (Re)Interpreting*

the Exodus Tradition. Sheffield Academic Press. K.'s studies of Romans 8:14-39 and Galatians and the function of the exodus tradition in those texts suggest the **importance of the texts of Israel for Paul**, and show how he appropriated the biblical tradition for a new situation.

Kari Kuula. 1999. *The Law, the Covenant and God's Plan. Vol. I: Paul's Polemical Treatment of the Law in Galatians*. Finnish Exegetical Society; Vandenhoeck & Ruprecht. K. focuses on the "Jewishness" of Paul and the question of continuity, Paul's thought concerning Mosaic Law and the coherence of Paul's thinking concerning the Law. Volume 1 considers these issues with respect to Galatians; Volume 2 will look at Romans.

Jerry L. Sumney. 1999. "Servants of Satan," "False Brothers" and Other **Opponents of Paul**. Sheffield Academic Press. S. challenges the presupposition that there was an anti-Pauline movement that sought to undermine Paul's authority and supplant his teachings. He also questions identifications based on set theological categories, such as Christology or soteriology, or on heresy/orthodoxy or heteropraxy/orthopraxy oppositions.

Translation, Linguistics, Culture

Ian Mason. 2000. "Audience Design in Translating." *Translator* 6/1. M. seeks to refine the notion of **skopos** in the light of insights from **interactional sociolinguistics**, principally audience design (Bell 1984), the variables of power and distance, and aspects of linguistic

politeness (Brown and Levinson 1987). By applying these notions to the analysis of various instances of translating, he suggests that significant translational shifts may be traceable to systematic differences between the audience design and text design of producers of source texts and target texts. M. reflects on appropriate methods for researching audience design in translation and the status of textual evidence. (from pub abstr)

Douglas Robinson. 2001. *Who Translates? Translator Subjectivities beyond Reason*. State University of New York Press. R. ranges from Plato (Ion) to Philo and Augustine (on the LXX) to Paul (on inspired interpreters) to Marx and Heidegger on translation in his pursuit of the view of translating as letting the original author speak through the translator. He finds models for the notion in the arenas of religion (spirit-channeling), ideology (norm-channeling), and economics (in the business of translation, channeling through agencies). He argues for a "**post-rationalist**" **concept of translation** based not on the translator's rational control of words and meanings but rather on a flowing through the translator of voices and textualities. Part of R.'s project is "to do battle against the normative theories that would blind us to the true complexities of current practical realities." (195)

Language Crossings: Negotiating the Self in a Multicultural World. 2000. K. Ogulnick, ed. Teachers College Press. 25 "self-portrait" essays explore the **connections between language use, language learning, and cultural identity**.



Ideophones. 2001. F.E.V. Voeltz and C. Killian-Hatz, eds.

Benjamins. Papers from the 1999 International Symposium on Ideophones develop the following hypotheses: Ideophones are universal and constitute a grammatical category in all languages; they have a special dramatic function that differs from all other word classes, simulating an event, emotion or perception; their morphology tends toward iconicity and sound-symbolism; they are part of spoken, not written, language.

Routledge Critical Dictionary of Semiotics and Linguistics. 2000. P. Copley, ed. Routledge. Ten introductory essays in this one-volume dictionary provide background to the 200+ A-Z entries that follow. Among the latter are entries on key individuals, such as Bakhtin, Chomsky, Lacan, Saussure, William of Ockham; concepts, such as abduction, chain of discourse, grapheme, metalanguage, philology and syntax; and theories and schools including American structuralism, pragmatism and Russian formalism.

Ruth Kempson, Wilfried Meyer-Viol, and Dov Gabbay. 2001. *Dynamic Syntax: The Flow of Language Understanding*. Blackwell. The "dynamic" of the title refers to the emphasis of the model presented in the book on the **process of establishing structures in order to interpret language**, on how structures grow from skeletal form to a form that allows full interpretation. The pragmatic insights of Sperber and Wilson are reflected in the authors' approach to syntactic description in terms of the step-by-step process of understanding a linear sequence of words in context. The authors incorporate Blackburn and Meyer-Viol's modal tree logics in their effort to create a formal model.

Sarah F. Taub. 2001. *Language from the Body: Iconicity and Metaphor in American Sign Language*. Cambridge University Press. T. relates **iconicity and metaphor in a cognitivist framework**, shows how iconic and metaphorical items are central to normal language use, and demonstrates that these can only be understood properly through a cognitivist or related approach in which it is recognized that meaning can influence form.

Phyllis Perrin Wilcox. 2000. *Metaphor in American Sign Language*. Gallaudet University Press. W. presents methods for distinguishing between icon and metaphor, and analyzes **metaphorical mapping in ASL**.

Josef Stern. 2000. *Metaphor in Context*. MIT Press. Drawing on an analogy between demonstratives, indexicals, and metaphors, S. develops a **theory of metaphorical meaning** that underlies a speaker's ability to interpret a metaphor. Issues addressed include the interpretive structure of complex extended metaphors, the cognitive significance of metaphors and their literal paraphrasability, the pictorial character of metaphors, the role of similarity and exemplification in metaphorical interpretation, metaphor-networks, dead metaphors, the relation of metaphors to other figures, and the dependence of metaphors on literal meanings. S. subsumes these problems under the same rubric as other semantic facts that hold for nonmetaphorical language.

R.R.K. Hartmann. 2001. *Teaching and Researching Lexicography*. Longman. One of the "Teaching and Researching..." books in the series Applied Linguistics in Action, this volume is an **introduction to lexicographical theory**

and practice. Includes an extensive list of information resources on lexicography and dictionary research, including web sites.

Andrew Carstairs-McCarthy. 1999. *The Origins of Complex Language: An Inquiry into the Evolutionary Beginnings of Sentences, Syllables, and Truth*. Oxford University Press. C.-M. draws on evidence from archaeology, linguistics, cognitive science and evolutionary biology to **challenge the assumption that language is a consequence of intelligence**. He surveys sources of evidence for language evolution and reviews recent debates on the origins of language, and considers what language itself reveals about its own and human origins and evolution.

Earl Shorris. 2000. "The Last Word: Can the World's Small Languages Be Saved?" *Harper's* August, 35-43. In this reflective essay on the **disappearance and saving of languages**, S. describes his visits with speakers of Yup'ik in Alaska and of Maya in the Yucatán.



Robyn Penman. 2000. *Reconstructing Communicating: Looking to a Future*. Erlbaum. P. examines how we make sense of the practice of communicating and how we make judgments about the quality of the practices at the same time that we are in the process of communicating. The book is concerned with what constitutes

good communicating and good communication research. Its aim is a **practical theory of communicating**, and discussion of what it means to apply the theory in research or practical inquiry.

Roger D. Sell. 2000. *Literature as Communication: The Foundations of Mediating Criticism*. Benjamins. S. offers a basis for a literary criticism that mediates between **writers and readers belonging to different historical periods or cultures**. Describing literature as communicational and thus dynamic and interactive shows how readers are able to empathize with sociohistorical formations that are alien to them.

The Encyclopedia of Christianity. 2001. E. Fahlbusch, et al., eds. Eerdmans; Brill. Based on the third revised edition of the *Evangelisches Kirchenlexikon*, entries describe the Christian faith and community as it exists today in its many forms and in its relation to the apostolic tradition through 2,000 years of Christian history. Two volumes have been published so far, A-D and E-I.

A Dictionary of Asian Christianity. 2001. S. Sunquist, ed. Eerdmans. This one-volume dictionary describes history, people, events, and movements in Asian Christianity. It includes entries on undertakings that influenced Christian growth, including Bible translation and literacy work.

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