

Ten Years of LXX Studies

A survey with special emphasis on translation technique

by Staffan Olofsson

(Dr. Olofsson teaches at Göteborg University in Sweden. Many thanks to him for this contribution, the second in a series on the LXX that began in TT 46, and will continue later this year with an article on the LXX and the NT. —Ed.)

In the last century, Septuagint (LXX) studies, especially those related to translation technique, have grown from the trickle of works between 1900 and 1969 reflected in the *Classified Bibliography* of Brock, Fritsch and Jellicoe, to the stream seen in the bibliography of Dogniez (works from 1970-1993). If the current flood of articles and books continues we will have the situation described in Ezek 47:5 where the water is too deep to pass through.

The growing interest in the LXX and other Greek versions involves a wide variety of topics. In spite of the topical arrangement of Dogniez's bibliography, it is often hard to decide which studies should be included under the heading translation technique, since discussions of text, theology, revisions, and *Vorlage*, at the least, are ultimately based on studies of translation technique. This article will include topics that are directly related to translation technique in some way.

Different opinions have prevailed concerning the theology of the LXX. This was often discussed in the works in the forties, fifties and sixties. Some scholars emphasized the theological influence evidenced in the translation while others played down theological factors and emphasized the importance of a methodology based on translation technique.

At the same time, most would agree that exclusive preoccupation with translation technique does not

lead to a full understanding of the translation and that the interpretative dimension of the LXX is of great interest for comprehending the work of the translators. However, the way theology is studied has changed. A simplistic understanding of theology as directly reflected in the translator's choice of equivalents has long been severely undermined, not least by Barr's criticism as to the usage in TWNT. This has, among other things, led to a reluctance to posit a theological motivation for the ordinary choice of equivalents in LXX. Theological studies of the LXX have been influenced and sometimes corrected by translation technique studies, and descriptions of different levels of interpretation have become more and more sophisticated. For example, scholars focusing on the theology of the LXX must decide if their interpretation is based on the Greek text *per se*, without reference to the translator, or if it applies to the fact that the translator may reflect, without being aware of it, a religious outlook prevalent in his milieu, or if it is based on the intention of the translator(s). Methodological discussions during this period have been intense, and some of the important topics in LXX theology discussed have been names and epithets of God, messianism, eschatology, and the Law of Moses.

Debate continues over the various ways of analyzing apparent differences between the Hebrew and the Greek, not least between interpre-

in this issue . . .

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tation and translation technique versus a different *Vorlage*. Although some distinguishing criteria exist, it is seldom possible to arrive at definitive answers. The Qumran material has considerably altered our understanding. Scholars are aware of the fact that the Hebrew texts circulated in the last centuries BC were not identical, a fact that tends to emphasize textual solutions to some of the differences, but the translator's interpretation continues to be an important factor. Nevertheless, the results of investigations depend in part on the view of the individual scholar as well as the character of the LXX book under investigation. There is a great difference between, for example, Jeremiah and Proverbs in this regard. While most scholars agree that the large-scale quantitative differences between the MT and the LXX in the book of Jeremiah are primarily based on the *Vorlage*, the opposite is true for the Book of Proverbs. For Genesis and Psalms, among others, the debate is intense and opinions divided.

Interest in revisions of the LXX text is still lively. The discussion has often focused on the so-called *kaige* group. Earlier, especially in the aftermath of Barthélemy's publication of *Devanciers d'Aquila* in 1963, there was a search for new criteria for revision work, in addition to those suggested by Barthélemy and earlier by Thackeray.

The last ten years have seen a renewed interest in the *kaige* group. The focus has been on two issues: possible connections with the *kaige*-group in different books, for example, Job (Gentry 1995), 2 Ezra (Janz), 1 Sam (Taylor), Psalms (Gentry 2001, Olofsson 1997), and a discussion leading to a deeper understanding of the character of the *kaige*-group. Examples are Gentry's valuable

examination of the asterisked materials in Greek Job and his discussion of the relation between *kaige* and the text of LXX Psalms are examples, and Kraft's breakdown of *kaige* characteristics, identified by Barthélemy and others, for Samuel-Kings.

The LXX books that, for various reasons, have dominated scholarly interest are the Pentateuch, Proverbs, Psalms, Jeremiah, Isaiah, Ezekiel, Job, Esther, 1-2 Sam, 1-2 Kings and Daniel. During the last years Psalms, in particular, has gained prominence, with two conferences on the LXX Psalter (*Septuaginta-Psalter* 2000 and *Septuaginta-Psalter* 2001), and a festschrift to A. Pietersma (*Old Greek Psalter*) with articles directly related to the Book of Psalms. However, among the other books mentioned, Genesis and Proverbs also receive special attention during this period.

Now we turn to more specific studies of translation technique, that is, methodological, lexical or grammatical investigations with reference to the Hebrew *Vorlage*. Lexical and grammatical studies *per se* have a prominent position in Dogniez's bibliography, and they continue to be important. Some investigations are related to translation technique generally, discussing translation-Greek and lexicography (Lust 1993), methodology in translation technique and the translator's intention (Aejmelaeus 1991, 1992, 2001a,b), translation technique of the Greek minor versions (Grabbe), the translation of the LXX in light of earlier tradition (Hanhart, Olofsson 1996), translation as the completion of interpretation (Rösel 1995), translation and the literary form (Fraenkel), translators as storytellers (Beck).

Some studies focus on a certain translation technique: similes (Joosten), consistency

(Olofsson 1992, Wade), dualism in Prov 2:17 (Giese 1993b), contrasting (Cook 1997), contextual exegetical interpretations (Cook 1999a); others refer more generally to translation technique in a LXX book or books: Genesis (Wevers 1990-1998, Hiebert), Leviticus (Wevers 1990-1998), Numbers (Wevers 1990-1998, Voitila 1997), Deuteronomy (Wevers 1990-1998), Joshua (Mazor, den Hertog), Psalms (Austermann 2001a, 2001b), Proverbs (de Waard 1999, 2002), Esther (de Troyer 1995, 2000), Zechariah (Cimosa).

Apart from general investigations, more specialized lexical and grammatical studies examine such topics as the Greek verb (Voitila 1996), verbs and participles (Sailhamer), the finite verb (Nieuwoudt), or special forms of the verb, the perfect indicative (Scher), Hebrew imperfect (Voitila 1991), perfect indicative (Voitila 1993). A number of studies treat pronouns—the relative pronoun (Sollamo 1995a, Cignelli & Bottini 1991), and the possessive pronoun (Sollamo 1995b, 2001)—articles (Cignelli & Bottini 1992), and conjunctions (Sippilä 1999). Some of these grammatical categories are good indicators of a literal translation technique. At least one study of word order was also published (Olofsson 1996b).

Lexical studies have focused, as a rule, on separate Hebrew or Greek words, either word choice in a certain passage—*kapporet* (Koch), *edra* in Samuel (Lust 1992), *katastrophe* in Hos 8:7 (Meadowcroft)—or the translation of a certain Hebrew or Greek word in a longer section or generally—*doulos* and *pais* as translations of 'BD (Wright), and *wyhy* and *whyh* (Sippilä 1995), the God of the armies (Dogniez 1997), *yehudah* (McLean).

Some studies refer to a certain word field, for example, epithets of God (Rösel 1991, Dell'Acoua), seeing God (Hanson), compassion for the lowly (Giese 1993a), sacred instruments (Petroff), the Law of Moses (Cook 1999b, Austermann 2001b, Olofsson 2001), tetragram (Wevers 2001), cities (van der Kooij) or on pairs of synonyms (Muraoka). Sometimes a certain type of vocabulary is in focus, for example, cultic vocabulary (Chamberlain), hapax legomena (Wagner).

BIBLIOGRAPHY OF LXX STUDIES, 1991-2002

(Note: Dr. Olofsson has provided about 150 new items for our online LXX bibliography at www.ubs-translations.org/ for a total of almost 600 items for this time period.)

Important resources for articles on the LXX are, of course, the volumes of the IOSCS congresses, most recently:

- VII, Leuven 1989, C. Cox, ed. Scholars Press, 1991;
 - VIII, Paris 1992, L.J. Greenspoon and O. Munnich, eds. Scholars Press, 1995;
 - IX, Cambridge 1995, B.A. Taylor, ed. Scholars Press, 1997.
 - X, Oslo 1998, B.A. Taylor, ed. Society of Biblical Literature, 2001.
 - SBL/IOSCS congress, Helsinki, 1999, R. Sollamo and S. Sipilä, eds. Vandenhoeck & Ruprecht, 2002.
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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

Graham Ogden and colleagues wrote two entries, "**Bible Society**" and "**Bible Translation**," for *A Dictionary of Asian Christianity* (S.W. Sunquist, et al., eds. Eerdmans, 2001).

D. Launderville. 2002. "The Art of Translating." *The Bible Today* 40/1:38-43. L. discusses a variety of **issues related to Bible translation**, including accuracy, effective communication as a goal of translation, the text of the Bible, idiomatic translation and paraphrase, communicating the style of the original, consistency, and attention to context.

Sara Catherine Rountree. 2001. "Testing Scripture Translation for Comprehension." Ph.D. dissertation, Fuller Theological Seminary. R.'s goal is to offer a basic reliable **method for testing Bible translations**, as well as alternatives, modifications, and additions to the basic method. Part of the research involved sending a questionnaire to translation personnel around the world, investigating customs of information acquisition in the societies in which they worked as well as information on their experiences in testing translation. The testing method is designed to explore the conceptual representation of the text in the minds of people as they receive a translation. The questions used and techniques for asking the questions in testing sessions are based on principles from cognition, commu-

nication, cultural factors, and interviewing techniques. The broad context in which the testing takes place and the method used are based on cultural factors and the experiences of translators.

Ben Witherington, III. 2002. "What Gets Lost in Translation." *Bible Review* 18/2:12. A one-page **commentary** on internal and external factors that make every translation an interpretation was accompanied by a chart classifying a few English translations (oddly putting KJV, RSV and TEV in the same category of "Idiomatic") in the Keep Reading section of BR's web site (www.biblereview.org).

Martin Hengel. 2002. *The Septuagint as Christian Scripture: Its Prehistory and the Problem of Its Canon*. Translated by M.E. Biddle. T&T Clark. (Written with the assistance of Roland Deines and Introduction by Robert Hanhart.) In this introduction to issues surrounding the **translation and development of the LXX**, H. explores the controversial discussion between Jews and Christians regarding its reliability, examining particularly the views of the church fathers relating to its authority, inspiration, and canon. (The book appears to be a translation of "Die Septuaginta als 'christliche Schriftensammlung,' ihre Vorgeschichte und das Problem ihres Kanons," a chapter in the collection *Die Septuaginta zwischen Judentum und Christentum*, M. Hengel and A.M. Schwemer, eds. J.C.B. Mohr, 1994.)

Bruce Nelson Grieser Cromwell. 2001. "Saint Jerome's Defense of His Vulgate Translation from the Hebrew." Ph.D. dissertation, Saint Louis University. C. examines **Jerome's defense of his translation** work in his prefaces, letters, commentaries, and treatises, identifying influences from Latin, Greek and Hebrew sources.

Innocent Himbaza. 2002. "Le poème acrostiche sur Exode XX 1-5 dans le targum fragmentaire (ms G)." *Vetus Testamentum* 52/1:42-50. The fragmentary **targum G**, containing the beginning of Exodus 20, was the subject of a recent publication by P. Grelot in *Revue des études juives* 159 (2000). G.'s treatment raises problems concerning the structure of the poem and the role of prose texts within the poem. H. offers a different treatment of the same text based on a comparison with other targumic texts.

Marcello Garzaniti. 2001. *Die Altslavische Version der Evangelien : Forschungsgeschichte und Zeitgenössische Forschung*. Böhlau Verlag. G. traces the history of research on the **Old Slavic version of the Gospels** from the end of the 18th century to the present. The volume includes many facsimiles of manuscript pages.

Irina Liusen. 2001. *Kniga Esfir': k istorii pervogo slavianskogo perevoda*. Acta University. L. analyzes the arguments in favor of a Hebrew and a Greek **original for the first Slavonic translation**, and presents new evidence

suggesting that the translation was made directly from the Hebrew. The study focuses on translation technique and the textual traditions.

The Bible in the Renaissance: Essays on Biblical Commentary and Translation in the Fifteenth and the Sixteenth Centuries. 2001. R. Griffiths, ed. Ashgate. Some titles from this 1998 London conference on Bible interpretation and translation in the context of Renaissance humanist learning and Reformation: J. Flood, "Martin Luther's Bible Translation in its German and European Context"; H. Wansbrough, "Tyndale"; C. Davies, "The Welsh Bible and Renaissance Learning."

K.D. Payle. 2000. "Ideology, Politics, and the Afrikaans Bible Translations." *Theologia Viatorum* 26:74-91. P. compares a number of OT passages in the 1933 and 1983 Afrikaans Bibles, showing how elements of the earlier translation supported Afrikaans nationalist ideology, especially with regard to racial separation.

Lynne Long. 2001. *Translating the Bible: From the 7th to the 17th Century.* Ashgate Publishing. A literary study of the processes involved in Bible translation, this book looks at translation practice from Bede and Caedmon to Alfred and Aelfric, to Wyclif and the impact of printing, to Tyndale, concluding with the King James translation. L.'s focus is on using **translation theory as a tool for the literary analysis** of texts.

Madipoane Masenya. 2001. "What Differences Do African Contexts Make for English Translations?" *Old Testament Essays* 14/2:281-296. M. was among those asked to review the NRSV to identify evidence of American/Eurocentric biases and colonialism in English

translations as well as **ways in which race/ethnicity, class and gender influence English translations.** M. compares the NRSV, RSV, the Northern Sotho translation, and the Hebrew Bible, to see which biases are notable in the Northern Sotho.

History of Tamil Bible Translation. 2002. S.M. Irudayam and Y.R. Levi, eds. Theological Education through Living Literature. This history is organized according to the individuals involved: "The Pioneers," Paris missionaries, the Jesuits, translators of other versions, the New Catholic version, and Thirubibiliam.

Eric Hermanson. 2001. "Hearing the Wonders of God in Our Own Languages: Functional Equivalent Bible Translation in Southern Africa with Special Reference to Xhosa." *South African Journal of African Languages* 21/2:109-117. As a result of a conference in 1967, mother-tongue speakers have made new functional equivalent translations in a number of Southern Africa languages. H. explains some of the features of such translations, illustrated mainly from the 1996 Xhosa translation.

Bible

GENERAL

Los Animales de la Biblia. 2002. Sociedades Bíblicas Unidas. Ted Hope's long-awaited **fauna** book can now be viewed in living color—in Spanish. Although the original English version has not yet been published, the UBS Americas Translation Program has produced a very attractive CD-ROM that presents a Spanish version of the text with color photographs. A 2nd edition will be prepared that will include informa-

tion from translators on how they have translated the names of the various biblical creatures.

The Impact of the Word on the World: The Bible from Print to Computer. 2001. **A.F. Jesson** and M. Cignoni, eds. BFBS. The catalog of the UBS contribution to the Vatican's Jubilee exhibits *The Bible from 1450 to 2000* contains several articles by UBS officials and translation officers and many illustrations. Alan Jesson was the project director for the UBS exhibit (reported in *World Report* September 2000, 353).

The Oxford Guide to People & Places of the Bible. 2001. B.M. Metzger and M.D. Coogan, eds. Oxford University Press. This handy guide contains people and place entries selected from the 1993 *Oxford Companion to the Bible.*

Eric Anum. 2002. "Towards Intercultural Contextual Bible Study: A Review of the Adoption of **Contextual Bible Study** (from South Africa) in the West of Scotland." *International Review of Mission* 91/361:224-236. Anum explores what happened when the Contextual Bible Study hermeneutical methodology of the Institute for the Study of the Bible (South Africa) was initiated in the west of Scotland, and then reviews its progress and the possibilities that it provides for intercultural reading of the Bible.

C. Calderhead. 2001. "Computer Meets Quill: The Making of a **Contemporary Manuscript Bible.**" *Anglican Theological Review* 83/4:861-868. The *Saint John's Bible* is a manuscript project in which the NRSV will be written by calligraphers on vellum, using traditional and modern techniques, including illumination in a variety of styles. It will be bound in seven volumes and housed at Saint John's Abbey in

Collegeville, MN. Another description of the project can be found in *Smithsonian* December 2000 and the project web site is www.saintjohnsbible.org/.

OT

Philip J. King and Lawrence E. Stager. 2001. *Life in Biblical Israel*. Westminster John Knox. A useful tool providing the **cultural backgrounds** against which the various parts of the Hebrew Bible were written, each according to its time and place. Chapters include the Israelite house and household; means of existence (agriculture, water, arts and crafts, transportation); cities, water systems, and warfare; culture (dress, music, literacy); and religious institutions (altars, feasts, death and burial, afterlife). There are 228 pictures of archaeological finds and artist's depictions of daily life, almost all in color.

David H. Aaron. 2001. *Biblical Ambiguities: Metaphor, Semantics and Divine Imagery*. Brill. This study endeavors to develop a **language-based interpretive strategy** for understanding God-related metaphor in the Hebrew Bible. It considers how semantic theory might become a factor in describing biblical God language, especially in the interpretation of metaphor. A. constructs a model for "gradient judgments"—a method for judging statements and placing them on a continuum of meaning. He considers the question of how words convey meaning, problems of authorial intent, and principles of relevance theory.

Stefan Schorch. 2000. *Euphemismen in der Hebräischen Bibel*. Harrassowitz. The centerpiece of this published dissertation is a lexicon of words used as **euphemisms in the OT**. The other major section of the study provides a synchronic perspective on the

OT use of euphemisms, discussing the various semantic fields of OT euphemisms, linguistic strategies employed in the formation of euphemisms, and a brief discussion of the use of euphemism in communication.

Jerome Walsh. 2001. *Style and Structure in Biblical Hebrew Narrative*. The Liturgical Press. The book is in three parts, dealing with various forms of symmetry and asymmetry and alternating repetition (structures of organization), narrative components, repetition and narrative sequence (structures of disjunction) and patterns crossing narrative boundaries (structures of conjunction) in Hebrew narrative.

Eduardo Zurro. 2000. "El 'hysteron-proteron' en la poesía bíblica hebrea." *Estudios Bíblicos* 58/3:399-415. Z. identifies and comments on the **use of the device "hysteron-proteron,"** where the logical or chronological order of events is reversed, in a number of OT poetic passages: Deu 28.39; Job 3.3; Psa 2.7; Oba 11.

Joachim Braun. 2001. *Music in Ancient Israel/Palestine: Archaeological, Written, and Comparative Sources*. Eerdmans. B., a musicologist, investigates the **musical culture of ancient Israel**, looking primarily at archeological evidence, but also texts and anthropological and linguistic sources, tracing the form and development of music in the Near East from the 12th C BCE to the 4th C CE.

Gerald A. Klingbeil. 2000. "The 'Finger of God' in the Old Testament." *Zeitschrift für die alttestamentliche Wissenschaft* 112/3:409-415. K. examines the use of the phrase, particularly in the plague narrative in Exo 8. He sees the phrase as a literary device that emphasizes God's presence and involvement in human

activity, and not just a synecdoche for the "hand of God."

Adrian Schenker. 2000. "Jeroboam and the Division of the Kingdom in the Ancient Septuagint: LXX 3 Kingdoms 12.24 a-z, MT 1 Kings 11-12; 14 and the Deuteronomistic History." In *Israel Constructs Its History: Deuteronomistic Historiography in Recent Research*, 214-257. A. de Pury, T. Römer, and J.-D. Macchi, eds. Sheffield Academic Press. This collection of essays is translated from the original French *Israël construit son histoire. L'historiographie deutéronomiste à la lumière des recherches récentes* (Labor et Fides, 1996). In this same section on **textual criticism and literary criticism** is an article by Stephen Pisano, "2 Samuel 5-8 and the Deuteronomist: Textual Criticism or Literary Criticism?"

Richard Weis. 2002. "Biblia Hebraica Quinta and the Making of Critical Editions of the Hebrew Bible." *TC: A Journal of Biblical Textual Criticism* 7. W. presents the **Biblia Hebraica Quinta** and compares it with earlier editions in the BH series and with the Hebrew University Bible and the Oxford Hebrew Bible. After developing a typology for describing editions of the Hebrew Bible, he concludes that BHQ is a prescriptive critical edition of the collative type. <http://purl.org/TC>

Russell Fuller. 2000. "Notes on the **Textual Criticism of the Hebrew Bible** and a Critical Edition of the Hebrew Text." In *The Dead Sea Scrolls: Fifty Years After Their Discovery: Proceedings of the Jerusalem Congress, July 20-25, 1997*, 8-11. L.H. Schiffman, E. Tov, and J.C. VanderKam, eds. Israel Exploration Society. F. also considers criteria guiding these three editions of the Hebrew Bible

(BHQ, the Hebrew University Bible Project, and the Oxford Hebrew Bible). In the same volume, R. Hendel, in “The Text of the Torah after Qumran,” reflects on methodological issues in textual criticism in the post-Qumran era, and calls for a truly critical text of the Hebrew Bible; S. Talmon writes on “The Transmission History of the Text of the Hebrew Bible in the Light of Biblical Manuscripts from Qumran and Other Sites in the Judean Desert,” and E. Ulrich on “The Qumran Scrolls and the Biblical Text.”

Kristin de Troyer. 2002. “**Qumran Research and Textual Studies: A Different Approach.**” *Religious Studies Review* 28/2:115-122.

T. looks at four recent collections of DSS studies in view of classic works on Hellenistic Judaism and several collections of LXX studies, asking the question, Could careful study of non-Qumran research have taught us things about early Judaism and the biblical text that we think we have “discovered” from the Qumran materials? Though the answer is not an unqualified yes, T. emphasizes the benefits of interdisciplinary research.

NT

Handbook of Early Christianity: Social Science Approaches. 2002. A.J. Blast, J. Duhaime, and P.-A. Turcotte, eds. AltaMira Press. 27 chapters give an overview of **social scientific study of early Christianity.** Among the distinguished contributors is **Ernst Wendland**, with an article on “Aspects of Rhetorical Analysis Applied to New Testament Texts.”

The New Testament as Reception. 2002. M. Müller and H. Tronier, eds. Sheffield Academic Press. The authors explore the concept of the **NT as a “reception” of**

various antecedents. The first three chapters cover its reception of the OT, of Second Temple Judaism, and of Graeco-Roman culture. Three chapters explore the reception of Jesus, using as examples the Synoptic parables, Matthew’s Messianic Teacher, and the Christology of the Book of Revelation. Paul is considered in a chapter on his reception in Acts, and three final chapters survey broader themes: feminist reception, reception history within the NT, and translation.

P.L. Danove. 2001. *Linguistics and Exegesis in the Gospel of Mark: Applications of a Case Frame Analysis.* Sheffield Academic Press. D. develops a method for analyzing the **syntactic, semantic, and lexical attributes of Greek verbs and prepositions** and formulates the results of these analyses as entries for a Lexicon and Parsing Guide for Mark. The exegetical studies in the second part of the book address a range of questions: text critical questions, disputed points of punctuation, translation of groups of verbs with particular syntactic and semantic properties, and how the method can assist in studying the characterization of God.

P.R. Choi. 2000. “The Problem of Translating **ἐν τῷ αὐτοῦ αἵματι** in Romans 3:25a.” *Andrews University Seminary Studies* 38:199-201. C. argues for: “whom God set forth as the mercy seat through his faithfulness, *with his blood upon it.*”

Michael H. Burer and Daniel B. Wallace. 2001. “Was Junia Really an Apostle? A Reexamination of Rom 16.7.” *New Testament Studies* 47:76-91. This article addresses not the gender of the name Junia/s, but the apostolic status of the person, concluding that **ἐπίσημος** (with **ἐν**) plus the personal dative means

“well known to” rather than “outstanding among.”

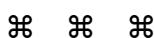
Eldon Jay Epp. 2002. “Text-Critical, Exegetical, and Socio-Cultural Factors Affecting the Junia/Junias Variation in Romans 16,7.” In *New Testament Textual Criticism and Exegesis: Festschrift J. Delobel*, 227-291. A. Denaux, ed. Leuven University Press; Peeters. In this lengthy treatment, E. discusses the implications for exegesis of a textual criticism that no longer seeks to retrieve a definitive original text. The bulk of the article is devoted to a detailed study of the **Junia/Junias variation in Rom 16.7**, including a rebuttal of Burer and Wallace (see above). E. concludes emphatically that “*there was an apostle Junia.*” A fascinating feature of the article is the tables that chart the wavering among Greek editions and English translations over the centuries. Other titles from the volume: B. Aland, “Kriterien zur Beurteilung kleinerer Papyrusfragmente des Neuen Testaments”; J. Lust, “Textual Criticism of the Old and New Testaments: Stepbrothers?”; J.K. Elliott, “The Parable of the Two Sons: Text and Exegesis.”

Maurice A. Robinson. 2002. “Crossing Boundaries in New Testament Textual Criticism: Historical Revisionism and the Case of Frederick Henry Ambrose Scrivener.” *TC: A Journal of Biblical Textual Criticism* 7. In a 1995 article, Daniel Wallace correctly pointed out that **Scrivener’s text-critical views** were not identical to those of Dean Burgon; also, that it is misleading for certain “majority text” supporters simply to lump Burgon and Scrivener together as though they supported the traditional text in precisely the same manner. In making the point

regarding revisionist misuse of Scrivener, Wallace has himself caricatured Scrivener in a revisionist manner. (from pub. abstr.) <http://purl.org/TC>

Translation, Linguistics, Culture

Eugene A. Nida. 2002. *Contexts in Translating*. John Benjamins. N.'s book is designed to help translators understand the varieties of contexts and their importance for understanding a text and reproducing its meaning in another language. Contexts include the historical setting of the text, the cultural components that make a text unique, the types of audiences for which the translation is intended, and the most efficient and effective ways of producing a satisfactory representation of the source-language text. The structural levels of language and principal features of text organization are discussed. A chapter on basic theories of translation is followed by a selected bibliography.



Gender Across Languages: The Linguistic Representation of Women and Men. 2001-2002. M. Hellinger and H. Bußmann, eds. John Benjamins. Three volumes of essays offer systematic descriptions of various **categories of gender in languages** of diverse genetic, typological and socio-cultural backgrounds, providing a basis for cross-linguistic analyses of gender.

Key Terms in Language and Culture. 2001. A. Duranti, ed. Blackwell Publishers. This reference volume consists of about 90 entries by nearly as many

authors on **key terms in used linguistic anthropology**. A sampling of topics: acquisition, color, gesture, humor, ideophone, inference, names, orality, proverb, repetition, signing, translation, writing. The collection first appeared as a special issue of the *Journal of Linguistic Anthropology* (9/1-2, 1999) published by the American Anthropological Association for the Society of Linguistic Anthropology.

Dolores Bost. 2001. "Using Gullah in Public Life: The Life and Work of a Pastor in the Sea Islands (South Carolina)." Ph.D. dissertation, Columbia University Teachers College. B. studies the sermon presentation of a Baptist minister on St. Helena Island, analyzing the **linguistic features of Gullah**, and rhetorical features associated with African American preaching. She shows how the preacher, with limited literacy skills, delivers a highly skilled performance based on a written text (i.e., the Bible), and how he and members of the congregation use call and response in order to create the oral performance jointly.

Philip A. Noss. 2000. "Language of the Streets' and Editorial Commentary in Cameroon." In *Proceedings of the 2nd World Congress of African Linguistics Leipzig 1997*, 131-144. H.E. Wolff and O.D. Gensler, eds. Rüdiger Köppe Verlag. N. discusses the way a national newspaper editorial column uses "language of the streets" for social/political commentary during the early 1990's.



James R. Taylor, Carole Groleau, Lorna Heaton, and Elizabeth van Every. 2001. *The Computerization of Work: A Communication Perspective*. Sage Publications. Working from the perspective of

"Structuration Theory," the authors explore reasons for the gap between the expectations and the sometimes disappointing results of the implementation of **new information and communication technologies in the workplace**.

Practicing Religion in the Age of the Media: Explorations in Media, Religion, and Culture. 2002. S.M. Hoover and L.S. Clark, eds. Columbia University Press. Essays look at **religious experiences and practices** that have evolved with reference to the **modern media culture**, addressing questions relating to the lines of demarcation between private and public, popular and elite, mainstream and marginal, explicit and implicit, direct and mediated, and North and South.

Pamela O. Long. 2001. *Openness, Secrecy, Authorship: Technical Arts and the Culture of Knowledge from Antiquity to the Renaissance*. Johns Hopkins University Press. Investigates attitudes and practices involving the **possession and transmission of knowledge from ancient Greece and Rome to the early 17th century**.

Fernando Poyatos. 2002. *Nonverbal Communication across Disciplines*. John Benjamins. P., editor of *Nonverbal Communication and Translation*, looks at the way **nonverbal communication** is bound up with other components of communication. The work is in three volumes: Vol. 1. Culture, sensory interaction, speech, conversation; Vol. 2. Paralanguage, kinesics, silence, personal and environmental interaction; Vol. 3. Narrative literature, theater, cinema, translation.



NEWS & VIEWS

BIBLE TRANSLATOR ONLINE

The Bible Translator can now be accessed online at:

<http://rosetta.reltech.org/TBT/CD1/TBT.html> (vols. 1 - 17)

<http://rosetta.reltech.org/TBT/CD2/TBT.html> (vols. 18 - 34)

<http://rosetta.reltech.org/TBT/CD3/TBT.html> (vols. 35 - 51)

There will soon be a link from www.ubs-translations.org/ to these URLs.

In addition to being "online at no charge," these CD-ROMs will eventually be available for distribution, although the mechanics of this have not yet been worked out. For now, you can email Harold Scanlin for more information: scanlin@compuserve.com

Workshop Papers...

In April, **Daud Soesilo** presented a paper on the history of Malay and Indonesian Bible translations at an international workshop on the History of Translation in Indonesia and Malaysia held at the Centre International d'Études Pédagogiques in Paris. Others who presented papers on Bible translation were **Lourens de Vries** and **Rene van den Berg** (SIL). The workshop papers will be published in English and Indonesian.

Bible Translation in Africa Panel

A panel on Bible translation in Africa, "Translation and Sacred Text," was part of the 28th Annual Conference of the African Literature Association, held at the University of California - San Diego in April. Papers read for the panel were: "Ngugi wa Thiong'o and the Language Question in African Literature," **Aloo Mojola**; "Lyricizing the Lord's Prayer: On the Poetic Rendition of Bible Texts in a Bantu Language," **Ernst Wendland**; "Mwalimu Julius Nyerere's Scripture Translation in Kiswahili tenzi verse," **Philip Noss**; and "Reading Wolof Bible Translations with Muslims," George Joseph (Hobart and William Smith College).

Conference...

An International Conference on Translating with Computer-Assisted Technology: Changes in Research, Teaching, and Practice will take place April 14-16, 2004, in Rome, hosted by the University of Rome "La Sapienza" with the support of **American Bible Society (ABS) Interactive**, the **ABS Nida Institute for Biblical Scholarship**, The European Society of Translation Studies, and The Louvain Research Center for Translation, Communication, and Culture. Presentations will consider from a variety of angles the theoretical and practical implications of computer technologies for translation—tools, theories, methods, culture and politics, pedagogy, marketing, evaluation, ethics. A selection of papers from the conference will be published online and in print. **Kees de Blois** will be a plenary speaker, along with Yves Gambier and Steven deRose. There is still time to submit proposals for papers (no later than Nov. 30, 2002) to Bob Hodgson at: rhodgson@americanbible.org
Full conference information can be accessed at <http://w3.uniroma1.it/diplingue/index.htm>