

Canon Update

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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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Since Harold Scanlin's 1992 survey of canon research (*TT 20*), the study of canon has proceeded apace. The act of canonizing and the fact of canons continually raise new questions and persistently resist firm answers to old ones. Far from being a settled topic, canon reaches into many areas, ensuring the vitality and longevity of research and debate—text criticism, orality studies, ideological criticism, apocrypha and LXX studies. The books and articles listed below make up only a fraction of works on canon published since Scanlin's survey, but represent the unflagging pursuit of answers to the enduring questions of canon.

GENERAL WORKS

- McDonald, Lee Martin. 1995. *The formation of the Christian biblical canon*. Hendrickson. In this second edition, M. has expanded considerably his treatment of the OT canon, making this volume one of the most useful introductions to the subject. For a summary of M.'s views, see "The Integrity of the biblical Canon in Light of Its Historical Development," *Bulletin for Biblical Research* 6(1996) 95-132, or his entries on canon in *Encyclopedia of Early Christianity* (Garland, 1997) and *Dictionary of the Later New Testament & Its Developments* (InterVarsity, 1997).
- Barton, J. 1997. *The Spirit and the Letter. Studies in the Biblical Canon*. SPCK. B. also deals with the complex relationship between the OT and the NT canons from a historical perspective. Published in the USA as *Holy Writings, Sacred Text: The Canon in Early Christianity*, Westminster John Knox, 1998.
- Lienhard, Joseph T. 1995. *The Bible, the Church, and Authority: The Canon of the Christian Bible in*

History and Theology. Liturgical Press. L. explores the relations among the canon, the church, and authority from a Catholic perspective.

- Dohmen, C. 1995. "Der Biblische Kanon in der Diskussion." *Theologische Revue* 91/6:451-460. A survey of recent research on the biblical canon in four parts: exegetical studies, the canon and the community, the early church, and biblical theology.
- Schnabel, Eckhard. 1995. "History, theology and the biblical canon: an introduction to basic issues." *Themelios* 20/2:16-24. Highlights some areas of the current debate: definition of canon, history and the OT canon (rejects the idea of an Alexandrian canon, the OT canon was fixed by the 1st c. CE), and history and the NT canon (including the influence of Marcion and Montanism).
- Treballe Barrera, Julio. 1998. *The Jewish Bible and the Christian Bible: An Introduction to the History of the Bible*. Brill; Eerdmans. Translation of *La Biblia judía y la Biblia cristiana. Introducción a la historia de la Biblia*, (Trotta, 1993). Chapter 2, "Collections of Biblical Books. Canonical and Non-Canonical Books," has three parts: The literary history of the canon of biblical books; the social history of the biblical canon; and early Christian collections of canonical and apocryphal books.

CANONIZING PROCESS

One area of increased attention, a legacy of James Sanders' work in the 70s, is the canonizing process. Different understandings of the process have produced sometimes diametrically opposed reconstructions of the socio-historical forces that drove the process.

• *Canonization and Decanonization*. 1998. A. v.d.Kooij, K. v.d.Toorn and J. Snoek, eds. Brill. The essays offer a range of perspectives on the history and nature of canonization. A few titles: "Canonization in oral and literate cultures," J. Goody, "The rabbinic canon and the Old Testament of the early church: a social-historical view," J. Schaper, "The New Testament canon as the embodiment of evolving Christian attitudes towards the Jews," P. Tomson, "The second-third century canonization of the Hebrew Bible and its influence on Christian canonizing," Z. Zevit, "Being convinced: on the foundations of the Christian canon," A. Beek, "Tradition, (de)canonization, and the challenge of plurality," L. Boeve, "The canon: authority and fascination," T. Hetteema, "La totémisation de la société: remarques sur les montages canoniques et la question du sujet," P. Legendre, and "Canonization and decanonization: an annotated bibliography," J. Snoek.

• *Hebrew Bible / Old Testament: The History of Its Interpretation. Volume I. From the Beginnings to the Middle Ages (Until 1300). Part I. Antiquity*. 1996. M. Sæbø, ed. Vandenhoeck & Ruprecht. A section on the canon of the Hebrew and the Greek Bibles includes essays on the canon of the Hebrew Bible (J. Barton), the LXX (J. Wevers), Scripture and canon in Jewish apocrypha and pseudepigrapha (R. Kraft), and Josephus on canon and scripture (S. Mason & Kraft).

• van der Kooij, A. 1995. "De canonvorming van de Hebreeuwse bijbel, het Oude Testament. Een overzicht van recente literatuur." *Nederlands Theologisch Tijdschrift* 49/1:42-65. Surveys recent literature on the canonization of the Hebrew Bible, focusing on nine issues: the Alexandrian canon; Jamnia; date of the canon's closing; the Law as the first canon; the status of the Prophets;

Theodotion's revision/translation; Sadducees, Pharisees, and Essenes; canonical approach and canonical criticism; canonical book and textual tradition.

• Steinmann, Andrew E. 1999. *The Oracles of God: The Old Testament Canon*. Concordia Academic Press. The present order and three divisions are probably due to a liturgical development after the destruction of Herod's temple. There existed an authoritative collection of sacred books before 200 BCE that went through stages of organization and division over the next 300 years and achieved the form of a normative list of books after the fall of Jerusalem in 70 CE.

• Davies, Philip R. 1998. *Scribes and Schools: The Canonization of the Hebrew Scriptures*. Westminster John Knox Press. Canonizing involves all the stages from composition, editing, archiving (combining on a scroll) and collecting scrolls into larger units. It is an open-ended process that stops only when definitive canonical lists emerge. While it involves listing, organizing and labeling, a single definitive list is not the purpose of the process. Davies gives his own reconstruction of the lengthy process, interacting in particular with the reconstructions of M. Haran (האסופה המקראית: תהליכי הגבוש עד סוף ימי בית שני ושנויי הצורה עד מוצאי ימי הבניים Mosad Bialik/Magnes Press, 1996) and J. Miller (*The Origins of the Bible: Rethinking Canon History*. Paulist Press, 1994). A form of D.'s chapter 3 on the canonizing process can be found as "Loose canons" online in the *Journal of Hebrew Scriptures* 1 (1997) at <http://www.arts.ualberta.ca/JHS/>.

• Carr, David M. 1996. "Canonization in the Context of Community." In *A Gift of God in Due Season: Essays on Scripture and Community in Honor of James A. Sanders*. D. Carr and R. Weis, eds. Sheffield Academic Press, 22-64. C. outlines

his own reconstruction of what he calls the "Canon Clarification Process"—from the 7th c. to Ezra and from Alexander to the destruction of the Second Temple, a time of diversity of scriptural structures—and describes the situation following the destruction—the formation of the Tanakh in Judaism and the Bible in Christianity.

• Johnson, Luke Timothy. 1999. *The Writings of the New Testament: An Interpretation*. Fortress. J.'s second edition includes an updated epilogue and bibliography on canon, offering some "canonical theses" for a contemporary approach to canon. "Canonicity, in sum, is a statement of relevance."

• Luttikhuisen, Gerard. 1996. "De veelvormigheid van het vroegste christendom: Diversiteit binnen en buiten de canon van het nieuwe testament." *Tijdschrift Voor Theologie* 36/4:331-347. In the 2nd c. CE there existed several collections of authoritative writings from various traditions about Jesus (Petrine, Johannine, Jewish-Christian reference to James, the Judas-Thomas Eastern Syrian traditions, Mary Magdalene). Contacts between groups led either to mutual enrichment or to hostility. The NT canon took gradual shape in the 2nd to 5th centuries, exhibiting the diversity of 1st-century Christians, a diversity reflected in later church use of the canon.

• Mack, Burton L. 1995. *Who Wrote the New Testament? The Making of the Christian Myth*. HarperSan Francisco. In his chapter 11, "creating the Christian Bible" (canons, Mishnah, Eusebius, Jerome), M. challenges traditional descriptions of the creation of the Christian and Jewish canons.

• Patzia, Arthur G. 1995. *The Making of the New Testament: Origin, Collection, Text & Canon*. InterVarsity Press. P. summarizes scholarship on the formation of the NT canon, and includes a chapter on the criteria of canonicity.

Appendixes include one on the canon of the OT, early and later canonical lists of the NT, and early mss containing the NT.

- Pickering, Stuart R. c1999. "The Formation of the New Testament," *New Testament Textual Research Update* (1997) 5:1-127. This issue offers six articles by P. on the formation of the NT, with annotated bibliographies. "The Formation of the New Testament: Some General Issues," "Issues of Newness and Covenant in the Old and New Testaments," "Old Testament and New Testament," "Literature, Scripture and Canon," "Literary Theory and the New Testament Text," "The New Testament as a Stable Collection of Writings."
- Trobisch, David. Forthcoming 2000. *The First Edition of the New Testament*. Oxford University Press. Translation of *Endredaktion des Neuen Testaments* (1996). T. argues that the NT in its present form is not the product of a centuries-long process but of a particular moment (before the late 2nd c. CE); he surveys the evidence for a homogeneous final redaction of the NT—the nomina sacra, the use of the codex form, the order and extent of contents, and titles.

CANON FIXING/LISTS

- Budde, A. 1997. "Der Abschluss des alttestamentlichen Kanons und seine Bedeutung für die kanonische Schriftauslegung." *BN* 87:39-55. B. treats the closure of the canon in Judaism, early Christian canon lists, church council decisions in the West and East, and the current situation, and reflects on the significance of the results for the closure of the canon and for the canonical approach, and the question of a world canon.
- Brakke, David. 1994. "Canon Formation and Social Conflict in Fourth-Century Egypt: Athanasius of Alexandria's Thirty-Ninth Festal Letter." *HTR* 87/4:395-419. Athanasius' disputes with other Egyptian Christians over the canon

were not only about lists, but reflected conflicts between competing modes of authority, spirituality and social organization. B. shows how canon formation contributed to the establishment of Christianity in Egypt.

- Hill, C.E. 1995. "The Debate Over the Muratorian Fragment and the Development of the Canon." *WTJ* 57/2:437-452. Hahneman (*The Muratorian Fragment and the Development of the Canon*) supports Sundberg's 4th c. CE dating and Eastern origin for the Muratorian Fragment. H. considers the case unconvincing and the traditional dating (late 2nd to early 3rd c.) to suit the evidence better. With or without the fragment, evidence that the church was operating with the conception of a closed canon by the latter half of the 2nd c. is plentiful.
- Kaestli, J-D. 1994. "La place du Fragment de Muratori dans l'histoire du canon. A propos de la thèse de Sundberg et Hahneman." *Christianesimo Nella Storia* 15/3:609-634. K.'s textual analysis also supports the 2nd-3rd c. date for the Muratorian fragment (against Sundberg, Hahneman, McDonald): in the fragment, the choices of the different books still need to be justified; books receive different degrees of acceptance; the fragment lacks terminology codified in 4th c. lists. The earlier date also explains the fragment's defense of the authenticity of John's Gospel and a reference to 2nd century heresies.
- Hoover, R.W. 1993. "How the Books of the New Testament Were Chosen." *BR* 9/2:44-47. H. discusses the canonical lists of Marcion, Irenaeus, Muratorian Canon, Eusebius, and Athanasius, and notes that however stable the 4th c. NT canon, it has never been universal.
- Allert, Craig D. 1999. "The State of the New Testament Canon in the Second Century: Putting Tatian's *Diatessaron* in Perspective." *BBR*

9:1-18. The existence of the Harmony testifies against a fourfold Gospel canon in the mid-second century.

ORALITY AND CANON

Alongside the traditional criteria for canonicity of early Christian writings (apostolicity, orthodoxy, antiquity), recent attention has focused on the role of oral tradition and public reading in the process of canonization.

- Baum, A.D. 1998. "Papias, der Vorzug der Viva Vox und die Evangelienchriften." *NTS* 44/1:144-151. Papias' (beg. 2nd c.) preference for oral tradition has implications for the development of the canon. B. comments on the superiority of the "living voice" for Greco-Roman authors, the living voice and primary sources (with reference to Eusebius), and the living voice and the Gospels.
- Cox, Claude E. 1998. "The Reading of the Personal Letter as the Background for the Reading of the Scriptures in the Early Church." In *The Early Church in its Context: Essays in Honor of Everett Ferguson*. A. Malherbe, ed. Brill, 74-91. C. discusses the interaction of 1st-2nd c. literacy, epistolography, and canonicity in a study of the practice of reading in the early church.
- Gamble, Harry Y. 1995. *Books and Readers in the Early Church: A History of Early Christian Texts*. Yale University Press. G. also takes up the matter of literacy and reading in the Early Church, concluding that "What counted most [for a document to be considered canonical] was whether the church, in whole or large part, was accustomed to hearing the document read in the service of worship" although "not every document that was liturgically read became canonical."
- Löhr, W.A. 1994. "Kanonsgeschichtliche Beobachtungen zum Verhältnis von mündlicher und schriftlicher

Tradition im zweiten Jahrhundert." *ZNTW* 85/3-4:234-258. L. considers the relation between oral and written traditions for Papias, Marcion, the Valentinian gnostics, Irenaeus, and Clement of Alexandria. There is no sharp separation of the written tradition and its authoritative oral counterpart until Irenaeus, when the difference between the interpreted text and the interpreting tradition is clear, with a weakening of the influence of the oral tradition.

- Stillman, M. K. 1997. "The Gospel of Peter: A Case for Oral-Only Dependency?" *ETL* 73/1:114-120; "Footprints of Oral Transmission in the Canonical Passion Narratives." *ETL* 73/4:393-400. In both articles, S. cites evidence of words in parallel texts that are both synonymous and sound virtually alike yet derive from different roots, to argue that oral transmission had an impact on canonical texts and their dependents.

CANON AND QUMRAN

A number of studies deal with the significant impact of Qumran evidence on our knowledge of canon formation, especially in light of the many "rewritten Bible" texts.

- Tov, Emanuel. 1998. "Rewritten Bible compositions and Biblical Manuscripts, with Special Attention to the Samaritan Pentateuch," *Dead Sea Discoveries* 5:334-354.
- Ulrich, Eugene. 1994. "The Bible in the Making: the Scriptures at Qumran." In *The Community of the Renewed Covenant: The Notre Dame Symposium on the Dead Sea Scrolls*, E. Ulrich and J. VanderKam, eds. U of Notre Dame, 77-93. U. resists the notion of canon formation in the 1st c. CE and elaborates on the pluriform evidence of the period. This and other relevant essays are brought together in Ulrich, *The Dead Sea Scrolls and the Origins of the Bible* (Eerdmans; Brill, 1999).

- Flint, Peter W. 1997. *The Dead Sea Psalms Scrolls and the Book of*

Psalms. Brill. A thorough introduction to the manuscript evidence and a discussion of issues of canon, anticipating the forthcoming (2000) publication of *Psalms to Chronicles, Cave 4.XI*, E. Ulrich, et al., eds. (DJD 16) Oxford U. Press.

APOCRYPHA/ DEUTEROCANON

- *The Parallel Apocrypha*. 1997. J. Kohlenberger, III, ed. Oxford University Press. In addition to the texts, the volume has essays on different confessional views of the Apocrypha: Jewish (S. Tanzer), Orthodox (D. Constantelos), Catholic (J. Collins), Anglican (M. Callaway), Protestant (W. Harrelson), and Evangelical (D. Carson).
- Burke, David G. 1997. "The Bible Societies and the Deuterocanon as Scripture." *UBS Bulletin* 182/183:223-240. In this paper originally presented at Mérida, May 1997, B. surveys the fortunes of the deuterocanon in history and in the Bible Societies.
- Gisel, P. 1996. "Apocryphes et canon: leurs rapports et leur statut respectif. Un questionnaire théologique." *Apocrypha* 7:225-234. G. reflects on the difference and the lack of difference between texts that came to be designated canonical and those that didn't. Understanding the relation of the texts contributes to an understanding of the history and nature of Christianity.
- Otzen, B. 1996. "Das Problem der Apokryphen." *SJOT* 10/2:258-270. Our concept of canon is only found in later rabbinic and patristic writings. The status of the Apocrypha in the Protestant churches resists change, and the idea of translating the LXX as the Bible for the world's churches is not a realistic solution to the "problem" of the Apocrypha.
- Basset, J.-C. 1997. "Faut-il réviser le canon des Écritures? Les apocryphes et la foi." *BCPE* 49/2-

3:35-43. After reviewing the value of NT apocryphal literature for reconstructing the history of early Christianity, B. offers five statements each on the significance and use of the NT apocryphal writings, and the relation between canonical and apocryphal writings.

- Trevijano, R. 1993. "Littérature apocryphe et Nouveau Testament." *Revue de l'Institut Catholique de Paris* 45:7-19. Recent research (Bauer, Koester, et al.) has reclaimed NT apocryphal books from charges of being late and derivative, heretical and popular. Instead, they testify to the variety of coexistent traditions about Jesus.

TEXT CRITICISM AND CANONICAL CRITICISM

Concepts of canon have sometimes determined the goals of text criticism, but now text criticism is changing concepts of canon, and also presents a challenge to the canonical method. The first five articles below all make the same point, from various perspectives and bodies of evidence, that pluriformity of textual traditions, as well as varieties of canons, require a nuancing of the canonical approach.

- Adair, J.R. 1998. "Light from Below: Canonical and Theological Implications of Textual Criticism." *OTE* 11/1:9-23.
- Epp, E. J. 1997. "Textual Criticism in the Exegesis of the New Testament, with an Excursus on Canon." In *Handbook to Exegesis of the New Testament*. S. Porter, ed. Brill, 45-97.
- Venter, P.M. 1998. "Wat beteken kanon vandag?" *Hervormde Teologiese Stud* 54/3:505-528.
- Norton, Gerard J. 1993. "Changing Paradigms in the Study of the History of the Biblical Text." *Hermathena* 154:19-37.
- Kruger, H.A. 1994. "The Canon Critical Approach as a Means of Understanding the Old Testament." *OTE* 7/4:181-197.

- Elliott, J.K. 1996. "Manuscripts, the Codex and the Canon." *JSNT* 63:105-123. E. lays out differences in the contents and order of books found in different mss, versions, and editions of the OT and NT. He reflects on the importance of the codex in fixing the NT canon, the fluidity of the contents of the OT, and the differences between canons and between Hebrew, Syriac, Latin and Greek mss of the OT.

EASTERN CANONS

- de Michelis, C.G. 1993. "Canone biblico e apocrifi in Russia alla fine del XV secolo." *Annali di storia dell'esegesi* 10/1:9-22. In spite of apparent links to the LXX, the Russian canon was actually formed toward the end of the 15th c. when the Gennadian Bible was championed to oppose heretics seen as "Judaizers." The Prayer of Manasses and Epistle to the Laodiceans had special significance in the struggle.

- Mikre-Sellassie, G. A. 1993. "The Bible and Its Canon in the Ethiopian Orthodox Church." *TBT* 44/1:111-123. Even now, it is difficult to determine the exact canon of the Ethiopian Church. M. notes that the Ethiopian canon has two main forms, the Broader and Narrower Canons, each with 81 books but differing in content.

- Piovanelli, P. 1993. "Les aventures des apocryphes en Éthiopie." *Apocrypha* 4:197-224. P. considers the shape of the canon around the 15th c. and the search for traces of apocryphal texts in Ethiopia.

- Scanlin, Harold P. 1996. "The Old Testament Canon in the Orthodox Churches." In *New Perspectives on Historical Theology: Essays in Memory of John Meyendorff*. B. Nassif, ed. Eerdmans, 300-312.

Translator's Workplace 3.0

TW 3.0, just released in February, includes a significant amount of new material and has some new features, such as the ability to open multiple infobases at the same time, and to have Bibles, exegetical resources and other canonically ordered texts scrolling in parallel with each other.

New resources in TW 3.0

More Bibles - Nine new or revised English language Bibles including New Living Translation, JB Phillips and the New English Bible, plus Bibles in Dutch, German, Hausa, Norwegian, Portuguese, Russian and Swahili.

More exegetical resources including Exegetical Summaries of Malachi, Ephesians, Colossians, Hebrews and 1 Peter; UBS Translator's Handbooks on Esther, James, Jude; Flora of the Bible.

More commentaries: John, Philippians and James.

More books, including *Man and Message* by Kathleen Callow and *Teacher's Manual to accompany Bible Translation* by Katy Barnwell.

More Journals: Full set of *Notes on Translation* up to volume 13 (1) with topical index, *JOTT*, *OPTAT*, and *START*; selected issues of *The Bible Translator* from 1980-98.

New and revised scripture checklists, Kritikos 2.0 scripture checking program for Windows.

Revised Analytical Greek NT with Tyndale interlinear English gloss and links to lexicons.

BART: Also on TW 3.0 is the latest version of the Biblical Analysis and Research Tool. BART provides the BHS and Greek texts in an easily accessible form designed to facilitate exegetical research and discourse studies on the original Hebrew and Greek texts. Recent developments include greatly enhanced facilities for searching. (*BART requires Windows 95 or newer Windows operating systems. For performance reasons it is recommended that TW 3.0 run on a Pentium Processor with a minimum of 16 MB RAM running Windows 95, 98 or NT, and SVGA video.*)

TW 3.0 is comprised of two CDs and costs \$50.00. Because of the increase in price, TW 3.0 will not be sent out automatically to the standing order list. To receive it you will need to place a new order through JAARS (computer_sales_jaars@sil.org). Please remember that because of copyright restrictions, TW can only be distributed to those involved in Bible translation. This includes those who are training Bible translation personnel, consulting, preparing translation helps and other kinds of work that contribute directly to Bible translation, as well as those who are involved in a specific Bible translation project. When you order, please confirm that you will be using TW in ways that contribute directly to Bible translation, indicating the ways in which you will be using it.

Work has begun on planning future developments for TW. Please send your suggestions to the SIL International Translation Department.

Technical queries about TW or BART should be sent to Translator's_Workplace@sil.org.

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.

Bible Translation

GENERAL

An *International Symposium on Africa and the OT* was held in Nairobi in October under the sponsorship of Kenyatta University, Catholic University of East Africa and the School of Mission and Theology, Stavanger, Norway. Representing the UBS, **Peter Renju** gave a paper entitled "Strategies of the UBS for OT Translation in Africa" and **Leonidas Kalugila** of the Swahili Study Bible Project gave a paper on "Central Issues of OT Translation in Africa."

"30 Years **Catholic Biblical Federation**—Inheritance and Mission." *Dei Verbum Bulletin* 1999, 52/3. This issue celebrates the 30th year of the CBF, with reports on its significance for the various regions of the world, and an article, "Easy Access to Sacred Scripture for All," by D. Kosch, which briefly describes the nature and work of the CBF.

Eric Hermanson. 1999. "Bible Translation as Mission: A South African Perspective." *The South African Baptist Journal of Theology*, 1-16. H. gives an overview of Bible translation as part of Christian missions, including the role of the Bible societies, especially in South African translations.

William Reyburn. 1999. "My Pilgrimage in Mission." *International Bulletin of Missionary Research* July:117-119.

R. recounts important influences and events in his 45 years in missions, many of which were spent as a translation consultant with UBS.

ANCIENT

"Aspects de la bible grecque." Thematic issue: *Revue des Sciences Religieuses* 1999, 73/2. J. Joosten, ed. This issue features eight papers on the **LXX** from the inaugural colloquium of the Groupe de Recherches sur la Septante, held in Strasbourg in 1997. Topics include lexicography, deuterocanon, patristic commentaries, and three articles on Hosea.

D.G. Cleaver-Bartholomew. 1998. "An Analysis of the Old Greek Version of Habakkuk." Ph.D. thesis, Claremont. This textual analysis compares the worldview of the Hebrew Bible with the **Old Greek** text of Habakkuk. The rationale for the dissertation derives from recent scholarship in the areas of text criticism, early Judaism, and translation theory.

Arie van der Kooij. 1999. "The Origin and Purpose of Bible Translations in Ancient Judaism: Some Comments." *Archiv für Religionsgeschichte* 1/2:204-214. vdK. identifies Talmudic passages that support the idea of a scholarly milieu as the primary setting where the early Jewish **Greek and Aramaic Bible translations** were made. They may have been originally intended as an interpretative aid to the reading and study of the Hebrew text, as is the case for Arabic versions in later times.

Sebastian Brock. 1998. "The Peshitta Old Testament between Judaism and Christianity." *Cristianesimo nella Storia* 19:483-502. B. focuses on five different areas where traces of the **Peshitta**'s Jewish background can be identified: exegetical traditions, "targumic" phraseology, topographical identifications, terminology, and text division.

Johann E. Erbes. 1999. *The Peshitta and the Versions: A Study of the Peshitta Variants in Joshua 1-5 in Relation to Their Equivalents in the Ancient Versions*. Uppsala University. E. studies the relationship between **Peshitta** readings and their equivalent readings in the ancient versions, looking at both text critical issues and translation technique. Among other things, he concludes that, for the purposes of the modern Bible translator, the Peshitta has little to offer apart from where it is unique, and there, other explanations for versional contacts can be given.

M.P. Weitzman. 1999. *The Syriac Version of the Old Testament*. Cambridge University Press.

W. argues the **Peshitta** was put together around 200 CE by a small Jewish community estranged from the Rabbinic majority, and that the community eventually embraced Christianity, bringing the Peshitta with them. In his extensive analysis of the text, he explores the relationship between the translation and the Hebrew, and examines the Peshitta's historical links with Judaism and early Christianity.

MODERN

Martin Abegg, Jr., Peter Flint and Eugene Ulrich. 1999. *The Dead Sea Scrolls Bible: The Oldest Known Bible Translated for the First Time into English*. Harper San Francisco. The title says it all.

William W. Combs. 1999. "Errors in the **King James Version**." *Detroit Baptist Seminary Journal* 4/Fall:151-164. C. begins: "For those of us who believe in the inspiration and inerrancy of Scripture, the subject of errors in the Bible is not something that is normally confronted head on," and concludes: The KJV is not the final authority. Faithful translations are all the Word of God even though they disagree at points. In between he gives examples of three types of errors in the KJV: text-based, translational, and transmissional.

Simon B. Parker. 1998. "Pushing the Limits: Issues in **Jewish Bible Translation**." In *Hesed ve-Emet: Studies in Honor of Ernest S. Frerichs*. J. Magness and S. Gitin, eds. Scholars Press, 73-79. P. takes issue with Ed Greenstein's views on the translation of the Hebrew Bible, specifically, the notion that a literal translation gives the reader a sense of the source language, and points out the difficulties of consistently maintaining the principles of literal translation in practice.

Everett Fox. 1999. *Give Us a King! Samuel, Saul, and David: A New Translation of Samuel I and II with an Introduction and Notes*. Schocken.

Robert Alter. 1999. *The David Story: A Translation with Commentary of 1 and 2 Samuel*. W.W. Norton & Company.

These two new English **translations of Samuel** were reviewed together as "truly superior works" in the *New York Times Book Review*, Nov 14, 1999, 11-12. The reviewer praises Alter's commentary and his "ability to reproduce

the charged music of biblical Hebrew in his English without tumbling the modern language into either an arcane unreadable awkwardness or a user-friendly stylized contemporaneity."

Michael Prokurat. 1999. "NRSV: Preliminary Report." *St. Vladimir's Theological Quarterly* 43/3-2:359-374. Overview of the reception of the **NRSV in the Orthodox churches** in the US. Other articles of interest in this issue are "Scripture, the Gospel, and Orthodoxy," J. Behr, "Chiasmus as a Key to Biblical Interpretation," J. Breck, "Inclusion, Chiasm, and the Division of the Fourth Gospel," P. Ellis.

Peter J. Thuesen. 1999. *In Discordance with the Scriptures: American Protestant Battles over Translating the Bible*. Oxford University Press. T. explores modern **Bible translation controversies** that first arose during the late nineteenth century, when rapid advances in textual criticism and translation seemed to threaten the inherited historical picture of Jesus. Unable to separate the quest for accurate translation from the quest for the real Jesus, Protestants repeatedly clashed over the rendering of a few key passages. The struggle for an authority that could also confirm the orthodoxy of a translation has helped produced the profusion of ideologically competing English Bibles.

Albert Waldinger. 1998. "A Prophecy for the Jews: Isaiah in Yiddish and German." *Babel* 44/4:316-335. W. deals with two **Jewish translations of Isaiah** (Yiddish, by the Yiddish poet Yehoash; and German, by Buber & Rosenzweig), considering the relation of both to the Hebrew and the effect of the act of translation.

Ray Pritz. 1998. "Bible Translation and Publication." *Mishkan* 29:43-51. P. reviews the history of the translation of the **NT into**

Hebrew, and the complications of production encountered by the Bible Society in Israel. He notes other scripture publications and projects in Israel.

Matthew J. Streett. 1999. "The Necessity of Hebrew in the Translation of an Orthodox Old Testament Canon." *St. Vladimir's Theological Quarterly* 43/3-4:339-358. Appealing to linguistic and text critical principles, and common sense, S. argues for the use of both the MT and the LXX as a **basis of translation of the Orthodox canon**, with the Hebrew as primary reference where books exist in both languages. Included is a discussion of the use of critical editions and issues in translation.

Musa W. Dube. 1999. "Consuming a Colonial Cultural Bomb: Translating *Badimo* into 'Demons' in the Setswana Bible (Matthew 8.28-34; 10.8; 15.22)." *JSNT* 73:33-59. Using an example from Setswana, D. investigates how **native languages were used as a colonizing tool**. D. examines the **Setswana Bible** and colonial dictionaries to show how they were shaped by their time. He also examines how subsequent Bibles and dictionaries reflect the spirit of decolonization, and how native readers developed strategies of resistance.

J.M. Sánchez Caro. 1999. "Para una historia de la Biblia en España, *varia notitia*." *Estudios Bíblicos* 57/1-4:643-664. S. highlights major events in the history of **Bible translation in Spain**.

Michael Knüppel. 1999. "A(da)lbert Bobowski und seine osmanisch-türkische Bibelübersetzung." *Zeitschrift für Kirchengeschichte* 110/2:251-259. After a brief look at the few prior **Turkish Bible translations**, K. describes the circumstances of Bobowski's 17th c. translation and its importance for later Bible translation work.

Internet Resources

Text criticism

Three book reviews have recently been posted on *TC: A Journal of Biblical Textual Criticism* 5. D. Parker reviews *Text und Textwert der Griechischen Handschriften des Neuen Testaments*, vol. 4: Die Synoptischen Evangelien, no. 2: Das Matthäusevangelium, and no. 3: Das Lukasevangelium. K. Aland, B. Aland, and K. Wachtel, eds., in collaboration with K. Witte. J. Lust reviews **Jan de Waard's** *A Handbook on Isaiah*. C. Cox reviews *The Bible as Book: The Manuscript Tradition*, edited by John L. Sharpe and Kimberly Van Kampen.

URL: <http://purl.org/TC>

Jimmy Adair has a list of links to other Web sites dealing with textual criticism on the **TC Links** page, accessible from the TC home page. The direct address is <http://purl.org/TC/TC-links.html>

Mark Goodacre has a page devoted to **NT Text Criticism** on his NT Gateway:

<http://www.bham.ac.uk/theology/goodacre/textcrit.htm>

The **University of Michigan papyri collection** offers the largest number of fully cataloged papyri (of a wide variety of Greek texts) with translation, including for texts that were originally published untranslated. To date 2,382 fully cataloged texts are available for open-text, simple or boolean searches through the website. Of these texts, about 1,750 come with digital images. For some 1,200 of the documentary texts there is a link to the Greek text of the Duke Data Bank of Documentary Papyri (DDBDP) at the Perseus server (<http://www.perseus.tufts.edu/Texts/papyri.html>). This link, when available, appears immediately after the translation. URL: <http://www.lib.umich.edu/pap/>

Online journals

The online journal *Women in Judaism* (<http://www.utoronto.ca/wjudaism/journal/index.html>) sometimes has articles on Hebrew Bible texts.

Journal for the Study of Rhetorical Criticism of the New Testament:

<http://newton.uor.edu/FacultyFolder/Hester/Journal/JSRCNTIntro.html>

Also, the **Wabash Center for Teaching in Theology and Religion** has a guide to internet resources that includes a list of online journals selected by the guide's editor, as well as an index to indexes of online journals and resources. Look under 2. *Material types*. You may want to explore the many other useful links here, as well. URL: <http://www.wabashcenter.wabash.edu/Internet/front.htm>

Projects

Color Coded Luke is part of James Tabor's "Jewish Roman World of Jesus" web pages (<http://www.uncc.edu/jdtabor/index.html>). The English text is colored either blue for Q material, or red for Mark material, or orange for Luke's special material. Tabor teaches at the University of North Carolina Charlotte. URL: <http://www.uncc.edu/jdtabor/luke.html>.

Postmodern Bible – Amos is an online hypertexted commentary with multimedia elements, including photographs of pertinent realia and sites, maps, lexical information, glossaries, commentary, and audio files where the Hebrew or English text is read (the author notes that the English translation—the Temporary English Version!—"is highly 'literal,' giving the 'flavour' of the Hebrew, it should be read alongside a good recent translation like CEV which gives the sense in contemporary language." Created by Tim Bulkeley, Carey Baptist College, NZ. URL: <http://www.bible.gen.nz/frame.htm>

The Biblical and Theological Studies Index (BTSI) is a growing database of resources related to biblical and theological studies; the database is updated every week. BTSI invites contributions from the academic community. For information on how to get your publications included in BTSI follow the appropriate link on the page. URL: <http://www.btsi.org>

Internet Resources, Projects, cont.

IKTINOS: Institute for Korean Theological Information Network Service. This site provides access to a very detailed online Bible bibliography, with extensive listings of articles for every Biblical book.

URL: <http://iktnos.swim.org/eda-ba.html>

The Context Group: A Project on the Bible in its Socio-Cultural Environment is a working group of international scholars committed to the use of the **social sciences in biblical interpretation**. The group emerged in the late 1980's from earlier associations in the SBL and CBA. Members meet annually, usually in Portland, Oregon, to work together on collaborative projects and to offer peer review of individual ones. Newcomers are welcome to the annual Portland meetings. More information at:

<http://www.serv.net/~oakmande/index.html>. Context Group publications can be found at <http://www.stolaf.edu/people/kchanson/context.html>.

Discussion List

Kata Markon (The **Gospel of Mark Discussion List**) is a moderated academic e-list dedicated to the scholarly discussion and evaluation of critical questions surrounding the Gospel according to Mark. The purpose of the list is to provide a forum outside of the usual arenas of printed journals and monographs where these questions may be raised, entertained, and debated. Additionally, *Kata Markon* is intended to be a venue in which those working professionally in the field of Markan studies may post and receive critical responses to papers or ideas that are in the process of development. For a further description of the list, its aim and scope, its protocols, names of moderators, and instructions for subscribing, go to

<http://metalab.unc.edu/GMark>

Language

The West Semitic Research Project provides resources on early Semitic inscriptions.

URL: <http://www.usc.edu/dept/LAS/wsrp/>. Follow the "What's new" link for a list of online articles reporting on the recent find of an early Semitic script.

"Hebrew resources." This web page has a lot of resources for working with Hebrew. Don't be frightened off by the mostly Hebrew opening screen. URL: http://www.snunit.k12.il/heb_new.html

St. Jerome Publisher has made available abstracts of articles in its journal *The Translator*. The latest issue listed (Volume 5/2 1999), a special issue on dialogue interpreting, is guest-edited by **Ian Mason**. You can find a list of the articles and abstracts attached to them at

http://www.mcc.ac.uk/stjerome/periodicals_f.htm

In a recent Americas region newsletter, a list of Web sites pertaining to **Language and Language rights** is provided:

- **Terralingua:** <http://cougar.ucdavis.edu/nas/terralin/home.html>
- **SIL Linguistic links:** http://www.sil.org/linguistics/other_indexes.html;
linguistic links arranged topically: <http://www.sil.org/linguistics/topical.html>
- **Ethnologue:** <http://www.sil.org/ethnologue/>
- **Universal declaration of linguistic rights:** <http://www.troc.es/mercator/dudl-gb.htm>
- **Ethnic world survey:** <http://www.partal.com/ciemen/ethnic.html>
- **European minority languages:** http://www.smo.uhi.ac.uk/saoghal/mion-chanain/Failte_en.html
- **Linguistic Society of America** statement on language rights: <http://www.lsadc.org/langrite.html>
- **Clearing House for Endangered Languages:** <http://www.tooyoo.l.u-tokyo.ac.jp/ichel.html>
- **UNESCO site on linguistic rights:** <http://www.unesco.org/most/ln2bib.htm>

NEWS & VIEWS

News of UBS and Other Colleagues

Peter Renju and **Joachim Somé** are contributors to the newly published *The African Bible* (Nairobi: Paulines Publications Africa, 1999). Peter contributed the notes on Ezekiel and Joachim wrote the notes for Leviticus.

Harold Scanlin will be a participating lecturer at the symposium "The Bible as Book: The Text of the Bible in Light of the Discoveries in the Judean Desert," sponsored by the Van Kampen Foundation and the Scriptorium: Center for Christian Antiquities, taking place June 18-21 at the Scriptorium's English address, Hampton Court, Herefordshire.

Joy Sisley presented "Translating Bible Temporality: Time & Narrative in Multimedia Translation" in early March at a UMIST Translation Studies Seminar. For more information on the UMIST Centre for Translation Studies and its seminars go to:
<http://www.ccl.umist.ac.uk>.

Two Bible Translation Discussion Lists

There are now two email discussion lists on the subject of Bible translation. The list run by Wayne Leman has been around for awhile and is a (quite active) public discussion list for anyone with a serious interest in Bible translation. You can join by sending an email message to BibleTranslation-subscribe@listbot.com (no message is necessary) or go to the list's website <http://bibletranslation.listbot.com> and follow the directions for subscribing.

A new discussion list with limited membership has just been started. It is open to those who are professionally part of the Bible translation task worldwide, including mother tongue translators, project linguists, translation consultants, exegetes, Scripture-in-Use facilitators, and Branch translation and project coordinators. Discussions will focus on translation theory and practice, especially as it relates to Bible translation. Members are encouraged to post questions about passages of Scripture they are having difficulty translating. This list is not open to the public. You can subscribe by sending a message to: bibletranslation-subscribe@onelist.com or go to the list website and click on "Subscribe":
<http://www.onelist.com/group/bibletranslation>. Subscriptions must be approved by list moderators, but anyone who is a member of any Bible translation organization can expect to be approved.

TIC Talk Delivery

If you prefer, you can receive TIC Talk via email, as an attached file. Send me a message stating what form you'd like the file to arrive in—HTML, Word 6/7 document, or PDF file. All files will be zipped, to reduce download time. When Hebrew or Greek fonts are used, they are SPTiberian and SPIonic, respectively, available free (and becoming widely used in electronic document exchanges) at:

<http://purl.org/TC/fonts>. *If you don't have web access, I can send you the fonts, as well. Email: sarahlind@compuserve.com*