## SHORT NOTES

Readers of Roland Meynet's *Quelle est donc cette Parole?*, reviewed in our January 1980 issue, will be interested to find the same techniques of "rhetorical" analysis used in the first fascicle of a new journal entitled *Annales de Linguistique*, published by the Université Saint-Joseph in Beirut (B.P. 293, Beirut, Lebanon). This first number is entirely devoted to a 17-page analysis, with additional diagrams, of "two parallel parables" in Luke 15.1-32. There are summaries in English and also in Arabic.

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Translators of the deuterocanon, and others whose work leads them into the Septuagint, will be grateful for the 1980 reprint of an invaluable book first published in 1905. It is *A Grammar of Septuagint Greek*, by F. C. Conybeare and St. George Stock, and it is published by Zondervan, Grand Rapids, Michigan, USA at $5.95.

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S. Kubo's *Reader's Greek-English Lexicon of the New Testament* first appeared in 1971, and his *Beginner's Guide for the translation of New Testament Greek* was added in the third edition in 1975. They have now (1980) been reprinted in one volume by Zondervan, Grand Rapids, USA, in collaboration with Andrews University Press, Berrien Springs, Michigan, USA, in the series Andrews University Monographs, volume 4. The price is $10.95.

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In an article entitled "The Welsh versions of the New Testament, 1551-1620" (*New Testament Studies* 26, 1980, 503-7), Isaac Williams concludes that the standard Welsh translation happily combines "the Renaissance scholar's delight in words, and in the endless patterns of elegance and beauty which could be created with them" and the Protestant principle that nothing was to be added to or taken away from the text of scripture. The article is a summary of the author's book *Y Testament Newydd Cymraeg 1551-1620* (Cardiff, 1976).

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John H. Yoder's "The Apostle's apology revisited" (in William Klassen (ed.): *The New Way of Jesus. Essays presented to Howard Charles*. Newton, Kansas: Faith and Life Press 1980, pp. 115-134) examines the translation and interpretation of 2 Cor. 5.11-17, arguing that in this passage Paul is quoting and answering statements by his critics, and that the wording and context of verse 17 support the translation of NEB: "When anyone is united to Christ, there is a new world", not that of the *Living Letters*' "When someone becomes a Christian he becomes a brand new person inside."

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The *Festschrift* for Kurt Aland contains various articles on the text and translation of the Bible, including contributions by H. Riesenfeld on whether conjectures are necessary in a translation of the New Testament; P. Hauptmann on the Sorbian translation, and E. A. Nida on biblical interpretation in developing countries. The Festschrift, edited by M. Brecht, is entitled *Text—Wort—Glaube,* and was published in 1980 by de Gruyter of Berlin and New York, price DM 128.

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*The International Bulletin of Missionary Research* for July 1981 (Vol. 5, No. 3) contains an article by E. A. Nida entitled " 'Why are foreigners so queer?' A socioanthropological approach to cultural pluralism."

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Articles of translational interest in the *Festschrift* for Prof. H. W. Gensichen of Heidelberg include contributions by F. Hahn on Mt. 28.16-20, L. Steiger on Rom. 9-11, and especially B. Tiliander on Tamil Bible translations (268-283).

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In the summer 1981 issue of *Scripture Bulletin* (vol. XII, no. 1, pp. 14-18), Christopher Tuckett offers a careful summary of "Recent work on the Son of Man", including M. Casey's *Son of Man. The Interpretation and Influence of Daniel 7* (London: SPCK 1979) and A. J. B. Higgins' *The Son of Man in the Teaching of Jesus* (Cambridge, U.K.: CUP 1980). The main point for translators to emerge from this discussion is that there is disagreement about Verme's suggestion that Jesus used the phrase as a modest way of referring to himself, and therefore that it would be hazardous to translate it systematically as "I". Tuckett concludes: "What would the term 'Son of man' have meant to Jesus' audience? In isolation it clearly means nothing special . . . But if the term only becomes a quasi-title when a perfectly normal Aramaic phrase is translated into Greek, there is still the problem of the very odd Greek phrase" (17b).

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The Romanian Reformed theological journal *Református Szemle,* 1980/4, pages 296-299, contains an article in Hungarian entitled "A Miatyánk Fordítási Kérdései". It discusses Hungarian translations of the Lord's prayer, arguing against the use of *kisértés* ("trial") for *peirasmos,* and for a capital initial for "Evil", implying "the Evil One".

The Summer Institute of Linguistics' *Notes on Translation,* no. 84 (8-81), pages 2-15, contains an article complementary to that by Heber Peacock referred to earlier in this number. It is by John Beekman, and is entitled "The selection, training and evaluation of translation consultants." Readers of the two articles will realize that some terms, such as "consultant", are used in rather different senses, but the work of the two organizations has nevertheless much in common.

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The UBS *World Translations Progress Report 1981* includes full details of over 800 scripture translation projects with which the UBS and its member societies are currently co-operating. A limited number are available for £3.00 or US $6.00, including surface postage, from the United Bible Societies, 146 Queen Victoria Street, London EC4V 4BX, England.

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Anthony R. Ceresko's *Job 29-31 in the light of Northwest Semitic* (Rome: Biblical Institute Press 1980. xiii, 272p. 18,000 lire/$18.00) uses the language of Ebla to illuminate three chapters of Job. He has a high regard for the consonatal Hebrew text, amending it only in 30.12; 30.14, and 30.17. In 29.18, evidence is used to support the NEB marginal translation "phoenix". The author's translation is of the formal correspondence type. B.F.P.

**Books received**

Houtman, C.: *Nederlands Vertalingen van het Oude Testament* [Dutch Translations of the Old Testament]. The Hague: Uitgeverij Boekencentrum B. V. 1980. 64 pages, HFl. 14.75.

This largely historical essay first appeared as an appendix to a three-volume work entitled *Zes Nederlands Vertalingen van het Oude Testament.* [Six Dutch Translations of the Old Testament]. It covers Protestant and Roman Catholic translations from the States General Version to the present day, with some reference to earlier translations, and to work by Old Catholics and Jews. The author's own point of view, moderately expressed, is text- rather than reader-oriented, but the book contains much useful information, including full references to secondary literature.

P.E.