

response also contains a clear exposition of the recent debate between the “Two Schools” of translation in the Netherlands (171). This, of course, has implications for translators around the world.

The final article, by Berlin, is both disappointing and engaging—disappointing because it does not serve as a conclusion to the volume, as the reader might expect from its placement at the end of the book. It does, however, deal with postmodernism and the future of biblical interpretation, and thus it fits well with the reference in the book’s title to the twenty-first century. And it is an extremely well-written and interesting exposition of the fuzzy line between translation and commentary. The following quotation sums up an important but often neglected point: “We often forget that a translation is a form of commentary, especially when it is literal; but when a translation becomes freer, or departs too radically from the literal rendering of the text, it becomes unmasked for what it is—someone’s interpretation” (180-81).

In spite of the fact that this little volume is so firmly rooted in the present-day Dutch Bible translation scene, it will be good reading for Bible translators and translation consultants everywhere. It is unfortunate that probably few will be able to afford it.

JOHN ELLINGTON

Daniell, David. *The Bible in English. Its History and Influence*. New Haven and London: Yale University Press, 2003. xx + 900 pp. £29.99, US\$40.00. ISBN 0-300-09930-4.

This exhilarating book defies brief review. Its author is an Emeritus Professor of English who has edited several of Shakespeare’s plays. But his great love is William Tyndale, whose life he has written, whose works he has edited, and to whose memory this book is dedicated. It contains more references to Tyndale than to any other item in the index. Daniell even finds it necessary to state: “It is extremely unlikely that Handel had any notion whatsoever of William Tyndale ... ” (576).

This preoccupation with Tyndale does not mean that the book is at all narrow in its scope; on the contrary, in some ways it could be said to be too broad. Daniell is at his best in lighting up obscure corners of his vast subject (e.g., the immensely complicated manuscript tradition of the Wycliffite Bibles), and in pointing out where more research still needs to be done. He realizes, e.g., that even this big book cannot include the whole story of the American Civil War (721). But 25 pages on Handel and Pope may seem a little excessive, especially in a survey which disposes of Charles Wesley, with his panoramic vision and total recall of Scripture, in a single page.

Daniell’s enthusiasm for his subject is more than enough to cover a multitude of sins; and indeed the sins are mostly venial. Where he feels the need to set the record straight, he is a campaigner, almost an evangelist. He believes that the (English) Geneva Bible has been underestimated from the time of its publication to the present day, and that the King James Version was largely devised as a national product to compete with that import from abroad. He is critical of KJV’s errors, particularly those set in stone in editions from 1769 on; in any case, as previous research has shown, 83% of KJV NT is Tyndale. The omission in KJV of

the various recensions of the Geneva Bible's notes was a great loss; few if any of them are, in other than the most attenuated sense, Calvinist, as has been traditionally claimed.

Most of all, Daniell resents the pervasive tendency, in current secular historiography, to understate the incalculable distribution of English Scriptures, first in Britain and later in America; the liberation which their availability brought to ordinary people; and the Bible's permanent effect on the culture and history of English-speaking peoples.

Daniell acknowledges a life-long interest in the Greek NT, and generally uses that knowledge to good effect. He would not claim, however, to be either a biblical scholar or, in the technical sense, a linguist; so his book will not supersede, e.g., F. F. Bruce's *The English Bible: A History of Translations* (3rd edition 1979). To criticize the GNT's translation of Rom 5.1 as: "Now that we have been put right with God through faith" because "'put right' is what happens to a faulty machine" (759) is to override the immediate context: "put right *with*." In Rom 14.4, "to his own master he standeth or falleth" is not an "awkward inversion" (447); it precisely reproduces the emphasis of the Greek. To attack the use of inclusive language in Bible translations appears to ignore the fact that, in hundreds of places, the original text is more inclusive than traditional English versions.

Nevertheless, most of Daniell's assessments are balanced and perceptive. Among twentieth-century translations, the RSV is praised for its "dignity" (740); NEB is moderately criticized; the Jerusalem Bible is generally praised (especially in its 1985 revision by Dom Henry Wansbrough, "a great admirer of Tyndale as Bible translator") (735); the Translator's New Testament is rightly commended for its notes and glossary; NIV contains "little ... to frighten the horses," and has won "devoted sectarian use across the world" (757); the GNT is unjustly criticized, among other things, for not having a "New Testament theologian" (761) (= "career academic"?) among its translators; while *The Message* is appropriately excoriated for its "vacuous uplift" (618), and, typically, for being "an even longer way [than GNB] from Tyndale" (735).

It is unusual for such a massive and sometimes technical study to be also sustainable as a good read; yet that is certainly the case for *The Bible in English*. Daniell makes even the Bishops' Bible interesting, and gives a fair hearing even to Edward Harwood's 1773 "Liberal [= 'genteel'] Translation of the New Testament." Of particular value is Daniell's detailed presentation of historic documents, such as William Barlow's account of the 1604 Hampton Court Conference. The KJV translators' long preface "to the reader" is usefully reproduced in full in an appendix.

Almost inevitably, perhaps, around the edges of such a huge area there are very occasional inaccuracies. To state that "[t]he only other German translator [apart from Luther, between 1522 and 1600] was Hieronymus Emser" (11) ignores the Zürich Bible of 1527-29, which was not all Luther. There is no evidence for complete Bibles in Spanish or Portuguese before 1500 (249, 293).

Daniell does not discuss in detail the principles underlying the translations he discusses, probably because the translators themselves rarely do so in any systematic way. Luther's historically important *Sendbrieff zum Dolmetschen* is mainly an attack on Emser; and the 1611 "Translators to the Reader" preface, though illuminating, is appropriately devotional in tone. But it is a pity that room

could not have been found for more than two passing mentions of George Campbell's 1400-page *The Four Gospels* (1789), one of the "Preliminary Dissertations" in which is probably the first thorough discussion of translation theory, at least in English, and has the advantage of being linked to the practice of Bible translation.

Our minor criticisms of *The Bible in English* are immeasurably outweighed by our appreciation for a book which will long remain a rich source of information and delight.

PAUL ELLINGWORTH

Van Staaldoune-Sulman, Eveline. *The Targum of Samuel* (Studies in the Aramaic Interpretation of Scripture, 1). Leiden: Brill, 2002. xiv + 767 pp. US\$162.00. ISBN 90-04-12164-1.

The Aramaic Targums ("translations") of the Hebrew Bible rival the Septuagint/Old Greek translations in significance, but their value for biblical study has lagged behind the other ancient versions. Textual critics are faced with the challenge of assessing the relationship of the Aramaic text to its Hebrew Vorlage. Midrashic elements, especially in the later Targumim muddy the textual waters even further. But recent decades have seen a major revival in Targum studies. *The Targum of Samuel*, which now launches a new publisher's series, provides a benchmark for comprehensiveness in Targum studies. In nearly 800 pages the author deals with many aspects of Targum. Nearly fifty pages recount the history of Targum Samuel research. The next major section sets forth its exegetical and translation features. One would expect this kind of discussion in any treatment of ancient versions, but it is especially important for Targum. The heart of the book is the presentation of the text, first the Aramaic, with text-critical notes, an English translation, and a detailed commentary.

Bible translators and other readers of *The Bible Translator* may find this treatment of Targum Samuel overwhelming in detail, but it is well worth consulting both for consideration of ancient translation technique and evidence for ancient exegesis of Samuel.

HAROLD P. SCANLIN

Lohfink, Norbert. *Qoheleth*. Translated by Sean McEvenue. Continental Commentary. Minneapolis: Fortress, 2003. xviii + 158 pp. US\$23.00. ISBN 0-8006-9604-2.

This English edition of Lohfink's original German commentary (*Kohelet*, Die neue Echter Bibel; Würzburg: Echter Verlag, 1980) is based on a revision of that earlier work completed "in 1990 or thereabouts." The author pays tribute to those, especially in the North American scene, who introduced him to "New Criticism," an approach to the biblical text that freed him to appreciate the literary form of the book. It also freed him from restricting the notion that Qoheleth's discussion was being carried on only within the confines of Israel's own wisdom tradition and enabled him to appreciate the international context, especially Hellenistic wisdom, with which it was in dialog. These two statements from the Preface are important for an appreciation of the focus for the commentary. It is essentially a