Strictly speaking, only about fifty pages are devoted to the kind of treatment one expects to find in a traditional "introduction" to the LXX. Inevitably, therefore, the discussion is very brief (indeed, superficial) and selective. It appears that the author has chosen to provide a bare orientation to the subject and to depend on the bibliography if the student wishes to dig deeper. The real purpose of the work, which assumes some knowledge of NT Greek but none of Hebrew, is to familiarize students with the language of the LXX and to help them dive right into the text. Undoubtedly, the extensive readings provided, accompanied as they are by the author's interesting and useful comments, will assure success in reaching this goal.

One could wish, however, that the author had been more explicit in pointing out to his readers that many fundamental issues, particularly with regard to the textual transmission of the LXX and its relation to the Hebrew text, are not at all treated here. Someone reading this book would have no idea of the enormous complexities involved in the study of the LXX. Vast areas of research—many of them highly controversial—are barely touched on in the notes or not mentioned at all. Especially surprising in this regard is the absence of any discussion of (or even bibliography on!) 1-4 Kingdoms, the most puzzling and interesting section of the Greek Bible. Students of the Bible have a tendency to use, or rather misuse, the LXX in the interests of advancing preconceived notions regarding both the OT and the NT. Greater sensitivity to the difficulties involved in a proper understanding of the Greek Bible could help them use it in a more responsible way. So long as users of this book are conscious of the limitations that the author has imposed on it, they will profit greatly from its unique approach. The writing is clear and will stimulate interest in the topic. I would only urge readers to move as quickly as possible to standard reference works on the LXX so as to avoid common pitfalls in its interpretation.

MOISÉS SILVA

Lederer, Marianne: **La traduction aujourd'hui: Le modèle interprétatif**. Paris: Hachette 1994. 224 pp, no price stated.

The words "interpretation" and "exegesis" are often used interchangeably, and with regard to Bible translation, negatively. A Bible translation that is accused of being "interpretive" or "exegetical" is one that draws conclusions about the text, that reads into the text what is not explicitly there. Lederer wants to give interpretation —as applied to translation—a good name. For a reader who espouses functional equivalence in translation, hers is a satisfying approach: the charge of being "interpretive" is turned into high praise. The interpretive process is at the heart of translation. In Lederer's use of the word, interpretation is not to be confused with exegesis. Interpretation only involves description, but not just linguistic description: interpretation means taking account of the implicit information in a text, as well. Interpretation is required in translation because the *words* of a text are no more than a synecdoche for the whole text.

This book, then, is an argument against linguistic theories of translation. While some linguistic theories, particularly those that overstep the traditional boundaries of linguistics, such as discourse grammar, textlinguistics, and functional grammar, can aid in the comprehension of texts, they do not contribute to a description of the process of translation. Lederer would dispute Catford's simple statement that

"translation is something done with languages" (Catford, 4738). For her, it is something done with *texts*, and texts are not (just) language. Correspondence is established between linguistic elements, but equivalence, which is the goal of translation, is established between texts.

In Lederer's model, the interpretive process for the creation of equivalence consists of three steps: deverbalization, re-expression (in the target language), and verification, which is essentially a second interpretation. By interpreting Lederer means bringing to bear all our relevant linguistic, real-world, and contextual knowledge (i.e., the knowledge gained from the text itself) in order to make sense of a text. Language competence is only a small part of translation. This is Lederer's main point, a point made in earlier works, particularly *Interpréter pour traduire*, a collection of articles by the author and colleague Danica Seleskovitch.

On center stage in this theory of translation is the translator's "deverbalization" of what is expressed in the source language. While deverbalization is the notion that distinguishes this model, it is also the most slippery. It seems to correspond to the "unobservable 'black-box' operations that are assumed to mediate between input and output," where the translator forms mental concepts of the "interlingual tertium comparationis (the interlingual 'thing-meant') which can be viewed as the fulcrum in any translation process" (Wilss, 4750). The "deverbalized" mental representation is not necessarily nonverbal. Lederer's point is that it is separated from the precise linguistic form in which it was originally presented, and that while we may not know much about the mental processes themselves, it is this stage that is central to translation. She describes the phenomenon as "a deverbalized memory, a state of consciousness of the idea or thing that has been evoked" (22) similar to what happens in summarizing a text. Deverbalization is what happens after the exact linguistic formulations are gone. A deverbalized meaning is transmitted from one speaker to another, it is delivered via words, but should not be confused with them.

In other words, translation is not a two-stage process of decoding and reencoding, a model whose time is long past. Beyond rejecting the problematic word "coding," Lederer includes this other, all important stage of deverbalization, which is the process of conceptualization. That process is fed by the translator's real-world and contextual knowledge as much as linguistic knowledge. As a stage in a model, the process itself remains murky indeed, and for being the focal point of the model, Lederer's concept of deverbalization could use some clarification.

A key concept for Lederer is that what is explicit in the written or spoken word is a synecdoche for the entire text. It is precisely that aspect of texts that calls for interpretation. If too much of what is implicit in a text is unknown to the reader/translator, the text is in danger of becoming a "macro-sign," and losing its status as a text. The reader who knows only the language of a "text," not knowing its author, time of writing, audience, the reasons it was written, i.e., the situation in which it arose, is reading a macro-sign, not a text. Texts have a tendency to degrade to macro-signs because of the passage of time and loss of situation. The factors at work in transforming texts into macro-signs also push translation toward transcoding. Some translations of the Bible treat it as a macro-sign, and indeed, in the absence of background knowledge, that is what it is. When implicit information is not, or cannot be, conveyed, the reader is faced with linguistic signs—words and structures that have significations, but not meaning. The meaning of a text for

Lederer is the overall effect on the reader, a combination of the text's linguistic significations, its cognitive and affective complements, the reader's real-world knowledge and knowledge accumulated in the reading of the text. The more that is conveyed of the implicit, of the relevant world knowledge and contextual knowledge, the closer the Bible comes to being a real text, having meaning and not just significations.

In the case of the Bible, there are still many gaps, no matter how much one knows. Hatim and Mason's question "How do translators resolve their initial uncertainties and arrive at a reading on the basis of which they can recreate intended meaning?" (Hatim and Mason, 226) is answered too simply here. One gets the idea in reading this book that competent translators don't have "initial uncertainties." But the idea that all unintentional ambiguity found in texts is resolved for someone who has a combination of adequate linguistic, real-world, and contextual knowledge seems to overstate the case. "Adequate" begins to sound a lot like "ideal." That is because this is not a descriptive model. It is rather the author's idea about what must happen in order to produce a good translation, not what *does* happen when people translate. In Lederer's terms, it is what happens in the translation of a text, as opposed to translation of a *language*. But there are underdefined contexts; there are times when the translator is left concocting too many hypotheses.

Lederer is director of the *École Supérieure d'Interprètes et de Traducteurs*, an institute for training translators. Her pedagogical aims are evident throughout the book. The second half treats a variety of issues in translation practice: teaching translation vs. teaching language, translating into a non-native language, and machine translation. A glossary of terms and a five-page bibliography are supplied. The work does not break new ground, but presents the approach to translation long advocated by Lederer and Seleskovitch, in a form amenable to lay readers and beginning translators. It is a lucid, if somewhat repetitive, account of translation that is, for the most part, mercifully free of jargon. If nothing else, the book is worthwhile for its insistence that the translator's extralinguistic knowledge plays a prominent role in the creation of equivalence in the process of translation.

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Dr Knut Holter of the School of Mission and Theology, Misjonsvegen 34, N-4024 Stavanger, Norway, has published the first issue of a *Newsletter on African Old Testament Scholarship*. It is planned to publish the *Newsletter* each year in May and November. It is sent free of charge to African Old Testament scholars and African theological libraries. The cost to non-African subscribers is US$4.00.

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THE BIBLE TRANSLATOR appears in two series, *Technical Papers* in January and July, and *Practical Papers* in April and October.

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