corrective lenses of hermeneutics—race, sex, wealth, and culture—is instructive. Isabel Mukonyora, writing from a feminist perspective, argues that re-writing the Bible is not the solution, as it underestimates the role played by history and culture in shaping attitudes, values, and the way in which even the new Bible would be reinterpreted by individuals, groups and communities, depending on their historical situation and context. Mukonyora draws some interesting lessons from the role and place of women in the Maranke and Masowe Vapostore movements of Central Africa.

This is certainly a very stimulating and well-written book. The questions it poses and explores are no doubt perennial. They touch on issues which are not only sensitive but central to our profession: the problem of salvation and soteriology and the question of divine election, the problem concerning the nature of revelation and truth, the problem of Holy and inspired Scriptures and their authority, the problem for the Christian of non-biblical or non-Christian religions. The reader need not agree with the perspectives or view-points represented by the authors of this book; he or she will nevertheless benefit in being made aware of these issues and in being exposed to certain ways of approaching these questions. Grappling with these issues is bound to make one wiser and more sensitive to other horizons and worlds, apart from forcing one to rethink one's confession and faith foundation.

A few typos are apparent, for example, the one where Lamin Sanneh is introduced by Verstraelen as "a native from Gambia." It should perhaps be "a native of Gambia." The former might be interpreted with a negative outcome given the history of colonial discourse! On the whole, this is a worthy effort from the University of Zimbabwe.

ALOO O. MOJOLA

Cimosa, Mario: **Guida allo studio della Bibbia Greca (LXX). Storia A lingua A testi**. Rome: Società Biblica Britannica & Forestiera 1995. 272 pp, ISBN 88 237 8007 1.

Dr. Cimosa is the author of, among other works, an important book that analyzes the terms for prayer that occur in the Greek Pentateuch, Il vocabulario di preghiera nel Pentateuco greco dei LXX (Rome 1985). The present volume forms part of a series of "Guides" to the biblical languages intended for Italian readers, especially those involved in Bible translation.

The author has organized his material in three parts. The first one (13-65) is entitled "Introduzione generale e particolare" and includes chapters on the historical origins of the LXX, the use of the Greek Bible, present issues in the study of the LXX, and short treatments of selected books: the Pentateuch (except for Numbers), 1-2 Esdras, Judith, Tobit, 1-4 Maccabees, Psalms, Odes, Song of Songs, Wisdom, Sirach, Isaiah, Jeremiah, Zechariah, and Daniel. The second part (72-136), devoted to linguistic issues, includes (1) an outline of grammatical features in the LXX, (2) syntactical observations, and (3) lexical discussions of twenty different words. The last part (139-204) consists of selected LXX readings, which include the Greek text, an Italian translation, and a commentary. Three brief appendices plus an extensive classified bibliography, as well as various indexes, conclude the work.

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