

described in the table on narrative discourse (462) as “continuative past.” It is not meant to be an aspectual term. Still, the term “sequential past” would probably express this function more clearly. *Yiqtol* and *weqatal* are the most frequent in predictive discourse. Again, for *weqatal* clauses, “sequential future” would probably be more accurate than “continuative future” (464). In expository discourse, participial and verbless clauses are the most frequent combinations. The primary tense of narrative discourse is past, of predictive discourse it is future, and of expository discourse it is present (478). As for hortatory discourse, volitional verb forms (imperative, cohortative, jussive) are the most frequent, with *weyiqtol* and *weqatal* clauses often functioning as their continuation. 2 Samuel 13.5 and 6 both include hortatory discourse; in both verses, the initial *yiqtol-na’* clause is continued, whether by *weyiqtol* clauses (v. 6) or by *weyiqtol* and *weqatal* clauses (v. 5). Often there is no clear difference between the usage of *weyiqtol* clauses and *weqatal* clauses in continuing a hortatory speech (283).

Despite some smaller quibbles, Heller has combined comprehensive simplicity and explanatory power more successfully than many earlier works on the verb system in Hebrew narrative. The distinction between narrative discourse and narrative outside direct discourse is helpful exegetically as well as syntactically. He has also provided more consistency in deciding where there are paragraph boundaries in the text. For these reasons, translators will benefit greatly from this book.

LÉNART J. DE REGT

Simon Crisp and Manuel Jinbachian (eds.). *Text, Theology and Translation: Essays in honour of Jan de Waard*. United Bible Societies, 2004. viii + 207 pp. ISBN 1-84364-078-3.

This volume has been produced in order to honour Jan de Waard at the occasion of his seventieth birthday. It contains essays written by friends and colleagues from the United Bible Societies and from academic institutions around the world. It is most appropriate that the volume has been edited by members of the UBS since Jan de Waard was active, for many years (1966-1992), as Translation Consultant in Francophone Central Africa and, at a later stage, as Regional Translations Coordinator for Europe and the Middle East.

The first contribution by A. A. Alexeev, entitled “Masoretic Text in Russia” (13-29), provides the reader a detailed picture of the fact that, although one might think otherwise, the MT was used in one way or another as a basis for Bible translation work in medieval and modern times. Particularly interesting are the attempts in the nineteenth century to produce a new Russian version which was not only based on the LXX (as the Slavonic versions were), but also on the MT.

In the next essay, D. J. Clark discusses the issue of how to translate, in a contextually sensitive way, the conversational Hebrew expression *hinneni* in Genesis (31-42). He surveys quite a number of modern translations concerning this matter, which display a wide variety of approaches. He would prefer to translate the expression in a way which fits the context (e.g., in Gen 22.1: “Yes, I’m listening”).

S. Crisp deals with the question whether a literary translation should be literal (43-51) and pleads for a “nuanced approach to the question of fidelity to the source

text which is typical of the debates which have taken place in the New Dutch Bible translation project" (50f.).

In a detailed contribution about the way musical instruments and musical terminology has been rendered in the Septuagint, the Peshitta, and the Armenian Psalms (53-77), M. Jinbachtian shows that the Armenian version of the Psalms, being based on the LXX, does not offer equivalents of the musical instruments except in two cases, the "salpingos" and the ten-stringed psalterion. Also the elements of "dance" and "dancing" seem to have vanished; they have been replaced by the generic notion of "praising."

The essay of I. Karavidopoulos is of a text-critical and exegetical nature. He discusses the passage of Mark 7.18b-19, in particular the two divergent readings, as attested by the manuscripts, in the concluding clause of v. 19b (*katharizoon* [masc., with Jesus as subject], and *katharizon* [neuter]) (79-87). Most modern Greek translations turn out to be based on the latter reading and on the corresponding interpretation, but, as is argued, the former reading is to be regarded as the preferable one.

The contribution by M. Konstantinou offers the reader an interesting and informative picture of the history of the OT canon in the Greek-speaking Orthodox Church (89-107). The underlying issue concerns the problem of the original OT text and canon in the Orthodox Church. It is argued that the early Greek-speaking Church adopted the Septuagint text and Bible for practical reasons, and that in this eastern church a decision about the canon has never been taken. The Septuagint text which is considered precious for the religious consciousness of Orthodox Christians, should however not be taken as the sole authority; the original Hebrew text should also be taken seriously, both literarily and theologically.

Young-Jin Min's essay (109-123) concerns the two editions of Jeremiah (MT and LXX) which, in his view, are to be regarded as two canonical books. He suggests that both books should be edited, independently and sequentially, in the same volume of the Old Testament.

P. A. Noss and P. Renju deal with Bible translation in Swahili poetic form by Mwalimu Nyerere (125-138). This translation is discussed from two angles, first from the point of view of characteristics of traditional Swahili poetry, and secondly, from a Bible translation perspective.

G. S. Ogden discusses the relationship between two passages that contain a so-called "Entrance Liturgy," Isa 33.14b-16 and Ps 15.1-5 (139-146). The conclusion is drawn that both texts, representing a basic liturgic form, are closely related.

A. Pietersma offers a detailed commentary of the Old Greek version of Psalm 4 (147-161).

L. J. de Regt deals with the two editions of Jeremiah, arguing that the longer edition (MT), if considered a later one in comparison to the Hebrew text underlying the LXX, displays an "increased dramatisation," particularly concerning the role of the prophet (163-175).

In his essay on "Canon, Authority and Bible Societies" (177-191), H. P. Scanlin offers an informative contribution about the great ambivalence regarding the "apocrypha" (the deuterocanonical books, as they are called nowadays) as

reflected in Bible translations in modern times, as from the King James Version. He also discusses aspects of the related question of canon.

A. Schenker deals with an exegetical problem concerning 1 Kgs 20.34 (193-198). Every translator is confronted with the question of who is speaking in this verse, and in order to be able to make explicit what is implicit, he or she has to answer this question. Despite the majority of translators and interpreters the most plausible interpretation of the verse, according to Schenker, is to contribute the whole verse to one speaker—King Achab.

Finally, E. Tov presents to the reader an interesting essay on the *ktiv-qere* variations in medieval manuscripts in the light of biblical manuscripts from the Judean Desert (199-207). It is observed that, although the so-called proto-masoretic texts found in the Judean Desert represent a text which is identical with that of the medieval manuscripts, it is important to note that the former do not include the *ktiv-qere* variations. Rather, as is suggested, they reflect an oral tradition.

The volume contains interesting and stimulating essays. It is a most fitting tribute to Jan de Waard as the contributions cover a wide variety of topics, fully in line with his interests in biblical scholarship and Bible translation.

ARIE VAN DER KOOL

New English Translation/Novum Testamentum Graece. Dallas/Stuttgart: NET Bible Press/Deutsche Bibelgesellschaft, 2004. 887 pp. \$59.95 (Tan Bonded Leather). ISBN 0-7375-0060-3; \$99.95 (Genuine Black Leather). ISBN 0-7375-0061-1; in Germany: ISBN 3-438-05420-5.

This diglot Greek/English version of the New Testament contains the full text of the Nestle-Aland 27, that is, the complete Greek text, full critical apparatus, and all of the introductory material and the appendices. Since this Greek text is well known to Bible translators, nothing further will be said here. The NET Bible, however, may not be as well known, so the remainder of this review will give a brief history of this translation, followed by a specific review of this diglot text.

The *New English Translation* is appropriately called the NET Bible because it is the first translation to be published in electronic form on the Internet before it was published in book form. The translation began in 1995, when a group of scholars met at the annual Society of Biblical Literature meeting to discuss the possibility of an English translation for electronic distribution over the Internet. As the translation and notes were being prepared, scholars and students of the Bible were encouraged to interact via the Internet with their suggestions and comments. Much more could be said here about the history of the translation, but readers can find this information in Daniel Wallace's article "Innovations in Text/Translation of the NET Bible NT," *BT* 53 (July 2001): 335-49. Additional information may be found at <http://www.netbible.com>.

In addition to its availability on the Internet, the NET Bible (both Old and New Testaments) can be purchased in book form. I have the first beta edition, published in 2001 with 57,875 notes; the second beta edition has 60,237! The standard full edition contains three kinds of notes: (1) study notes, addressing background issues such as cultural and historical matters; (2) translator's notes, dealing with issues of translation and exegesis; and (3) text crucial notes,