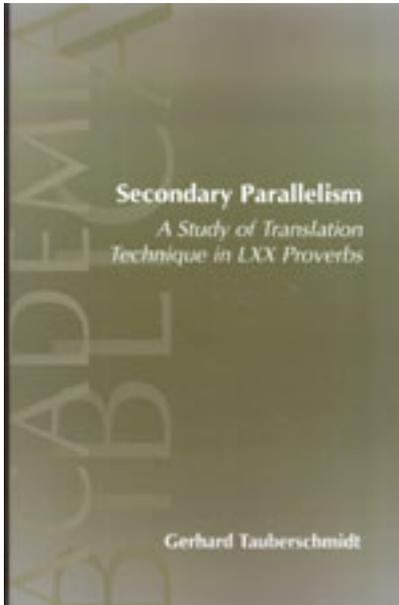


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**Tauberschmidt, Gerhard**

***Secondary Parallelism: A Study of Translation  
Technique in LXX Proverbs***

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Gerard Tauberschmidt's *Secondary Parallelism: A Study of Translation Technique in LXX Proverbs* is a slightly revised version of his dissertation presented for a Ph.D. degree at the Department of Divinity with Religious Studies of the University of Aberdeen (supervised by Prof. Francis Watson) in 2001. The content of the study is explicitly described by the title of the book. The author's aim, as is set out in the preface, is "to show how the translator of the LXX Proverbs frequently rendered Hebrew parallelism in a form that is more closely parallel than the MT." In other words he tries to explain the important role that translation technique played in the rendering of parallelisms by the LXX translator(s).

This endeavor was inspired by Tauberschmidt's earlier work during which he realized that the translator(s) of Proverbs probably adapted dynamic Hebrew couplets translationally in order to make the lines correspond more closely. A prerequisite for his argument is the hypothesis that in the cases under discussion the source text used by the LXX translator(s) of Proverbs is similar to the MT. Although he recognizes the fact that there are cases where the differences between the MT and the LXX cannot be explained through applied translation techniques, he states that this is an issue beyond the scope of his current study.

The introduction presents issues that are essential for the comprehension of the main corpus of the book. Tauberschmidt deals with the historical course of the Septuagint translation and considers it from three different points of view: as a sacred text, as a source text, and as a translation. All three are true and often determine the way scholars deal with the Septuagint and interpret the various deviations from the MT. Since the author does not deal with the whole of LXX Proverbs but only with parallelisms, it is natural that he starts with a brief investigation of the study of Hebrew parallelism. Later on, in the main part of the book, he tries to show through examples how translation technique affected the rendering of parallelisms. Tauberschmidt does this by dividing his study in three parts.

The first part is entitled: "Hebrew Parallelism Rendered in a More Exactly Parallel Fashion." This part starts with a brief survey of modern study on the book of Proverbs, after which the author moves on to examples from the text. In this first part of the main corpus of Tauberschmidt's study he deals with cases where the translator(s) of LXX Proverbs has (have) often rendered dynamic parallelisms in a less dynamic way with closer corresponding lines both semantically and grammatically. These renderings are considered by him as the usual translation technique of the LXX translation of Proverbs.

In the second part of his study Tauberschmidt deals with the exact opposite of cases that he studied in the first part. That is, he deals with cases where the Septuagint translation of Proverbs produces less parallel colons than the MT. More specifically, the author tries to highlight the possible reasons for these less parallel renderings on the Septuagint. As a main reason for this phenomenon, he considers the translator's concern to maintain cohesiveness beyond the parallelism.

In the third and last part of the main body of the book the author uses his findings from the previous two parts in order to distinguish the LXX deviations in Proverbs due to translational, linguistic, or similar reasons from those due to a different source text. Thus in this last part he deals with the use of the LXX translation of the book of Proverbs for textual criticism.

The book ends with the study's conclusions. The author of this study shows that he deals with the Septuagint of Proverbs primarily as a translation. He considers that the reason for the deviations from the MT in parallelisms is due to translation technique and the intention of the translator to produce closer parallelisms. He uses as a base for his argument the hypothesis that the source text for the LXX translation of the book is similar to that of the MT. Finally, he concludes that, before using the LXX as a source text for textual criticism, we should first take seriously into account the fact that it is a translation.

Since there are not many studies in the Septuagint of Proverbs, it is always a great pleasure for people doing research on this topic, such as the reviewer, to read a study pertinent to this field. Tauberschmidt clearly sets out the content of his study in three sections, using extensive examples from the text. Although the book provides help for people who focus their research on the Septuagint of Proverbs, it is presented in a way that is easily readable also by people whose broad interest is Septuagint studies.

It is furthermore important that Tauberschmidt deals with LXX Proverbs primarily as a translation but also takes under consideration that it is also considered as a sacred text or as a source text. The fact that the base of his study is a hypothesis, that is, that the source text of the LXX is similar to the MT, could be considered by some a drawback, but is that not what scholarship is—hypotheses based on arguments?