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Response to Book review "Oral Bible translation and Biblical performance in Southern Siberia: A design for a performance-based oral Bible translation in the Southern Altai language (Siberia)"

(Eugene, Oregon: Wipf & Stock. 2025. pp. vii + 308)

The book is intended as a case study based on the Southern Altai community, which then provides a model for other oral Bible translation teams to use. The author worked directly with the translation team in the Altai community, was present during the performances, and had complete access to orality and its expressions in Altai culture. The author herself speaks the Altai language and lives near the Altai community. The survey on internalisation with nine other OBT teams around the world was conducted remotely because the research was conducted during the pandemic and because it would have been impractical to visit all the teams in person.

Internalisation, including emotional empathy, as part of the exegetical task, is no longer a tenuous concept in the world of Bible translation. Other academic writing such as the MA theses

by Kris Toler (2020. *A key ingredient in achieving naturalness in an oral translation*. MA dissertation, Dallas International University, United States) and by Josh Frost (2025. *An emotion exegesis method for Bible translators: Applied to Luke 24:1-12*. MA dissertation. Dallas International University, United States) on the themes of internalisation and emotional exegesis are available to those who are doing research in oral Bible translation, internalisation, and emotional exegesis. The orally translated texts undergo the same quality process as all written translations. In Altai, the oral translation and the use of local genres did not in any way compromise the translation's quality. Those familiar with the oral Bible translation process will also be aware of the Psalms that Sing movement (https://www.psalmsthatsing.org/), which facilitates the poetic translation of the Psalms with local poets and musicians, using a multi-modal approach to internalise, translate, and perform these Psalms. There is a substantial body of academic research on oral Bible translation and performance, as well as of other initiatives around the world that use oral Bible translation and local genres with great success.

In response to the suggestion that the side aim to promote, preserve, and revive the Altai language and culture, and Christianity through culturally adapted biblical performance is unimportant, the author suggests the resource *Language vitality through Bible translation* (edited by Marianne Beerle-Moor and Vitaly Voinov. *Berkley insights in linguistics ad semiotics.* Vol 95. New York: Peter Lang. 2015). This key text explores how Scripture translation affects language preservation and minority group culture. It covers the role of literacy and translation in fostering language vitality, written by experts directly involved in such projects.