

linguistic framework, rather than presented as part of a general reaction against such post-war developments in British society as entry into the European economic community, pornography and what the author calls "The Vulgarization of 'The Times' ". What, for example, is the sympathetic reader to make of such a cyclic concept of the relationship between language and life as is reflected in the following statements, which form the beginning and end of one section of the chapter on "Religious Language": "Religious English is the style of our common language that makes religion possible (or not, as the case may be)"; ". . . The state of a language depends on everybody who uses it and is indistinguishable from *their* state" (pp. 55, 62)? Another comment, in a quite different context, seems nearer the mark: "Procreation may be casual, accidental or the result of rape: there has to be a certain language-dependent grace for its importance to be seen" (p. 151).

P. E.

Benoit, Pierre: **Jesus and the Gospel**, vol. 2. London: Darton, Longman and Todd, 1974. 185 pp. £4.00.

This collection of essays, three on the theology of Paul and five on primitive Christianity, contains much careful exegesis. Of special interest to translators are a discussion of Romans 8.23 which argues for the omission of *υιοθεσίαν* (included with C rating in UBS Greek New Testament³), and a paper on "Body, Head and *Pleroma* in the Epistles of the Captivity". It is a great pity there is no index of biblical references.

The Jerusalem Bible: Popular Edition. London: Darton, Longman & Todd, 1974. xi + 1340 + 339 pp., £1.60.

The text of this reasonably priced edition is identical with that of the Reader's Edition published in 1968. The abridged Notes appear to contain no material falling outside the categories of reader's helps listed in section I.B.2 of the *Guiding Principles for Interconfessional Cooperation in Translating the Bible*. It is perhaps unfortunate that the publishers did not seize the opportunity of a new edition to print the deuterocanonicals in a separate section, as suggested in section I.A.2 of the same document.

Users of Max Zerwick's *Analysis philologica Novi Testamenti graeci* will be glad to know that the Pontifical Biblical Institute in Rome has published the first volume of an English adaptation of the third edition, by the author and Mary Grosvenor. This volume, *A Grammatical Analysis of the Greek New Testament*, covers the gospels and Acts in 456 pages, plus prefaces and appendices including a glossary of grammatical terms, a list of the most frequently occurring Greek words, and verb paradigms. A practical help for translators working from the Greek, but who may not always trust themselves to recognise a weak aorist passive at sight. It is based on the forthcoming third edition of the UBS Greek text.

Thorough knowledge of the biblical languages is the basis of all translation, yet their place in university curricula is being widely questioned. A recent article entitled "Some Problems of Teaching New Testament Greek", by Miss Molly Whittaker of the University of Nottingham, U.K., discusses problems of method in a refreshingly practical way. She concludes: "What I think most important, thinking always in terms of the weakest students, is to stress the great flexibility of the Koine as a tongue which in its day was living and constantly developing and the enormous interest and satisfaction to be derived from translating it intelligently into current English." For "English", one can of course read German, Gikuyu or Gujarati. Miss Whittaker's article was published in 1973 by Akademie-Verlag, Berlin in *Studia Evangelica* VI, edited by E. A. Livingstone.

* * *

The discussion of intelligibility between languages and dialects (see our July 1973 and July 1974 issues) continues. The June 1974 issue of *Language* contains an article by Joseph E. Grimes of Cornell University and the Summer Institute of Linguistics, entitled "Dialects as Optimal Communication Networks". Readers of Dr. Grimes' report *The Thread of Discourse* (National Science Foundation, Washington, D.C., 1972) will appreciate his ability to communicate essentially technical material as simply as possible. In the present article, he notes three characteristics of intelligibility tests between dialects. First, they are typically asymmetric: "If Town A understands Town B well, that is no guarantee that Town B understands Town A, especially if Town B is a cultural or economic center visited by people from A . . . Secondly, "intelligibility is calibrated with reference to different threshold levels for different purposes of communication. E.g., materials for beginning readers need to be close enough to their local form of speech so that dialect differences do not impede their progress . . . Experience has shown that the number of different primers written for an area is usually greater than, say, the number of translations of portions of the Bible, because of the difference in the threshold of acceptability." Those preparing new reader selections will need to take this principle increasingly into account. Thirdly, intelligibility tests are always incomplete: it is not practical to test intelligibility at every village in an area with reference to every other village. Dr. Grimes applies a simplified form of the Hitchcock-Koopmans model of transport with fixed costs to data on twelve Mexican dialects, producing computerised maps in which "contour lines encircle speech communities that form an optimal network at the threshold level represented by the lines".

Language is published quarterly by the Linguistic Society of America, 1611 North Kent Street, Arlington, Virginia 22209, U.S.A. at \$25.00 per year to members of the Society only.

P. E.