

Bee, Darlene L. (ed. Alan Healey and Doreen Marks): *Neo-Tagmemics: An Integrated Approach to Linguistic Analysis and Description*. Ukarumpa, Papua New Guinea: Summer Institute of Linguistics 1973. x + 278 pp.

Darlene Bee, of the Summer Institute of Linguistics (Wycliffe Bible Translators) was killed in an airplane crash in Papua New Guinea on 7 April 1972. *Neo-Tagmemics* has been posthumously edited from her notes and from tape transcripts of her lectures, by colleagues who felt that her contribution to linguistic theory and practice should not be lost. As such, the book is tentative and unfinished, but I sensed a lively mind at work when I read it, as well as a gifted lecturer.

One of the great strengths of tagmemic theories of language originally developed by Kenneth L. Pike and his colleagues in the Summer Institute of Linguistics is their insistence that *all* of language should be accounted for in linguistic theory, and that language should be integrated with other forms of human culture into a coherent whole. Tagmemics has been joined more recently by sociolinguistics and by British linguists under the leadership of M. A. K. Halliday in recognition of the need for such theoretical integration.

Darlene Bee called her work neo-tagmemics because of its diversion from the mainstream of tagmemic thinking toward an even more tightly integrated theory of the interrelationships between the phonological, syntactic, and semantic aspects of language structure. She equated them with the manifestation, distribution and feature modes, respectively, on the hierarchical level of Language itself.

This is not the place, nor am I the person qualified to evaluate Bee's ideas in relation to orthodox tagmemics or competing theories of language. It is enough to say that I found some of her chapters intriguing and stimulating to areas of interrelationship in which I am interested myself.

Although *Neo-Tagmemics* is an edited transcript of lectures made to beginners in linguistics, it is not a book for beginners who want to pick up something to read about linguistics. It presupposes hours of practice and instruction in laboratory sessions, and drill materials from other texts. The style of the book is chatty and straightforward, but I would judge that there are too many implicit linguistic, and especially tagmemic, assumptions for a beginner to make much out of it.

WILLIAM A. SMALLEY

Robinson, Ian: *The Survival of English*. Essays in criticism of language. Cambridge: Cambridge University Press 1973. viii + 247 pp., £3.50.

The author, an avowedly non-Christian Chaucer specialist, tells us that this highly readable book arose out of his reaction to the publication of the NEB NT in 1961. His second chapter, entitled "Religious English", is the one which will most interest readers of *The Bible Translator*. It contains many interesting, mainly negative comments on the style of NEB, and to a much lesser degree of the English Jerusalem Bible. The value of these comments would have been greater if they had been set in some firmer theoretical

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.