ship between propositions in larger semantic units. And Section V takes up the translation problems found in the discourse structure of text units.

The final section, VI, gives further information regarding a translation project—organization, translation procedures, and some helpful suggestions on testing a translation.

For translation personnel with considerable training, the most useful aspect of this book is the thorough treatment of problems occurring at higher semantic levels. Many books available on translation do not deal adequately with the relationships between clauses, discourse genres, or matters of discourse structure (such as cohesion, new and old information, prominence, span, foregrounding, setting). A deeper knowledge of these matters could help translators improve their work considerably, and consultant personnel would become more competent in translation checking.

This book is a welcome addition to a translator's library.

HAROLD W. FEHDERAU

Lapide, Pinchas E.: **Hebrew in the Church. The Foundations of Jewish-Christian Dialogue.** Translated by Erroll F. Rhodes. Grand Rapids, Michigan: Eerdmans 1984. UK distribution by Paternoster Press, Exeter. x + 266 pp., $24.95 or £27.95. ISBN 0-8028-3615-1.

The oldest extant Hebrew translation of Christian scriptures was what we should call a selection: a mid-ninth century translation of the Lord's Prayer, literally translated from the Vulgate by a scribe with limited knowledge of Hebrew.

From this beginning, Pinchas Lapide traces the history of Hebrew Christian literature through the middle ages to the present day. His book was originally published in German in 1976; the English edition has an extra chapter dated October 1982.

The book is equally remarkable for the wealth of detailed information it offers (both scholarly documentation and discussion of particular texts), and for its careful consideration of translation principles. Delitzsch's Hebrew New Testament is descried as a "monument" (91). The 1976 translation by Joseph Asmon was expected, on the basis of preliminary samples, to be "of the highest scholarly order" (174); but Lapide's reaction to the complete work is more critical: "In vocabularly, style, and diction this edition represents an uneasy compromise between the Qumran style . . . and the colloquial usage of Israel today" (193). He is particularly critical of the handling of quotations from the Old Testament in the New.

Of particular interest is the author's list of "seven sins" of which "nearly all" translators of the New Testament and liturgy "have been guilty on occasion":

"(1) Attempting to reconstruct the 'original Hebrew text' underlying the Greek New Testament.

(2) Adapting the text to the modern colloquial usage of the readers, for better or for worse.

(3) Theologizing or detheologizing passages that are either ambiguous or capable of interpretation on different levels, depending on the context and the present meaning of certain words.

(4) Increasing the harmony within a Gospel, a letter, or a worship service by translating certain key terms uniformly where there is diversity in the Greek text.

(5) Overfidelity to the literal text [?]

(6) Changing the sense of the text by an inept paraphrase.

(7) Promoting the 'rejudaizing' of Jesus and/or his environment by vocabulary choices, at the expense of textual fidelity" [?]

As our queries indicate, there is room for discussion of some of these "sins", and the translator confronted by them may feel he is being asked to pick his way through a minefield. Yet some at least of the problems are not of Lapide's making: they are inherent in the Israeli linguistic and cultural situation. Lapide mentions, without resolving, the greatest problem of all: the lack of a translation into modern Hebrew of what Christians call the Old Testament.

Kittel, Gerhard and Gerhard Friedrich (ed.): **Theological Dictionary of the New Testament.** Abridged in one volume by Geoffrey W. Bromiley. Grand Rapids, Michigan: Eerdmans, and Exeter, U.K., The Paternoster Press 1985. xxxvi + 1356 pp., $44.95 or £39.95. ISBN 0-85364-322-9 (Paternoster), 0-8028-2404-8 (Eerdmans).

This one-volume edition, prepared by the translator of the original Kittel, is more than a condensation: it contains various features designed to make it more accessible than the ten-volume edition to those with limited Greek. All Greek words are transliterated, tonic stress being marked. The order is that of the Greek alphabet; but lest anyone shall be puzzled, for example, at not finding *philosophia* under "p", there are complete indexes of Greek and English key words. Each article concludes with the *surname* and *initials* of the author, and volume and page reference to the original Kittel. Some readers will find articles in the one-volume edition easier to digest; others will find them an appetiser for the ten-course meal.

Neirynck, Frans, and Frans van Segbroeck: **New Testament Vocabulary. A companion volume to the concordance.** Leuven: University Press and Uitgeverij Peeters 1984. (Bibliotheca Ephemeridum Theologicarum Lovaniensium LXV). xvi + 494 pp., 2000 Belgian francs. ISBN 90 6186 160 8.

This is primarily a tool for comparative study of the synoptic gospels, but the first 200 pages contain a statistical analysis of the entire NT vocabulary, with special reference to compounds and derivatives. There follows a listing of the synoptic vocabulary showing parellels and synonyms (or substitutes), which could be of some use to translators checking their drafts of the first three gospels. In a third part, there are comparative presentations of the three UBS editions of the Greek text of the synoptics, the last two editions of Nestle-Aland, and the text of Greeven's *Synopsis*.