

not a single stroke, shall be removed from the Law till everything has come to pass"; the *Original* reads: ". . . removed from the Law until it has completely been put into effect." Another change, presumably not intended, is to be found in Mt 19.18, which now reads: '. . . you must commit adultery.' Will this edition be known as 'The Wicked Original'?

By and large the translation is well done; the language is usually contemporary, but at times is quite high level. The construction of the text is at times complex and unnatural, following somewhat slavishly the form of the original. Heb 2.2-4 is translated as one single sentence:

For if the Message spoken by angels held good, and every failure or neglect brought just retribution, how are we to escape punishment if we should prove negligent of so great a salvation, which, originating with the Master's own declaration, was confirmed to us by those who heard him, and corroborated by God by signs and wonders, and by a variety of phenomena and distributions of holy Spirit at his discretion?

I defy any reader to sustain the interrogative until the end of the sentence.

The most helpful feature of this translation is the footnotes, where a wealth of information is displayed, generally having to do with Jewish beliefs and customs, which help the reader understand the text. The ordering of the books follows a (roughly) chronological order, not the canonical one. There are four letters to the Corinthians: (1) 1 Cor 9.1-10.22 and 2 Cor 6.14-7.1; (2) 1 Cor (less 9.1-10.22); (3) 2 Cor 10-13; (4) 2 Cor 1-9 (less 6.14-7.1). All readers will profit from a close reading of the Introduction.

In conclusion, however, I do not find that this translation lives up to the high claims made for it by the publisher. I bought the *Authentic* in paperback long ago, when it cost 50 cents; I do not think the *Original* is worth \$19.45 more.

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Gnilka, Joachim and Hans Peter Rieger (ed.): **Die Übersetzung der Bibel—Aufgabe der Theologie. Stuttgarter Symposium 1984.** (Texte und Arbeiten zur Bibel 2). Bielefeld: Luther-Verlag 1985. 315 pp., DM 54.

Over sixty linguists and theologians from German-speaking countries and the the Netherlands met near Stuttgart in April 1984 for a symposium on Bible translation initiated by the German Bible Society in cooperation with its Roman Catholic counterpart, Katholisches Bibelwerk. The papers read, together with extracts from and summaries of the discussion, are published as the second volume in a scholarly series published for the German Bible Society.

Despite the title, the concerns of the symposium were not exclusively theological. The body of the book is divided into three parts, the first of which, concerned with "basic questions of translation from linguistic and theological viewpoints", will probably prove to be of the most general interest. In it, Wolfram Wilss outlines recent developments in the science of translation, with special reference to the relation between theory and practice. Katharina Reiss returns to an area she has explored in *The Bible Translator* (32.124-134; 34.301-8), in a paper entitled simply "What is translation?" (The answer is not so

simple). Hans Peter Rieger and Adrian Schenker both address the question "What do we translate?" Rieger shows that, at least for the Old Testament and the deuterocanonicals, textual criticism is inseparable from questions of the canon; Schenker explores in detail the textual basis of Jer. 34.18-19. Ottmar Fuchs considers the question "For whom do we translate?", with reference among other things to common language, transculturation, and the Bible in the church.

Part II is devoted to three German translations: Bernhard Lohse writes on hermeneutical principles of the Luther Bible and its revisions, Josef Scharbert on those of the (largely Roman Catholic) "Einheitsübersetzung", and Jan de Waard on those of the German common language Bible. The first two of these contributions also include historical material. Part III comprises seven contributions related to the translation of particular texts: Job 16 and Isaiah 1 in one group, and Matthew 13.24-52 and Romans 8 in another, are examined from the point of view exegesis, homiletics, and religious education; the first group also has a study by Mario Wandruszka from the point of view of a comparative linguist. These texts are printed in three translations in an appendix.

The book is rounded off by concluding statements from various participants, an "after-word" by the editors, some "Theses on translation" by four of the participants, and an attempt by Katharina Reiss to clarify for German speakers the difference between paraphrase and translation.

The German Bible Society is to be congratulated on initiating a meeting, some of the results of which should eventually benefit translators outside the German-speaking area. P.E.

Nida, Eugene A. **Signs, Sense, Translation.** Roggebaai, Cape Town: Bible Society of South Africa, 1984, 1985. vi+143 pp., no price stated. ISBN 0 7982 0618 7.

This is one of a series of books published by the Institute for Interlingual Communication of the South African Bible Society. It is based on lectures by the veteran theorist of Bible translation, given in 1981 at the University of Pretoria. This review will loosely follow Nida's own procedure for understanding a text (37).

1st level: "The immediate impression which one receives in the perception of a sign" (a text is a complex sign).

An understandably written book, even for non-specialists, lightened by many graphic illustrations (mostly from Bible texts). Despite its relative brevity, it offers a rounded presentation of the foundations, conditions and possibilities of translation.

2nd level: "A careful analysis of what the sign actually consists of."

Each text is conceived as a complex sign, the main function of which is to transmit meaning(s). In translating texts, it is to be noted that signs of any kind may have differing meaning(s) and function(s) in different cultures. In translating biblical texts, it is specially to be noted that they are documents of faith, to