

translator may follow the Biblical index as he works, although the word listings are in alphabetical order.

An additional column is also given to Thai/Southeast Asia equivalents, because the work was originally done in Thailand as a part of a new translation of the Thai Bible. Users in other parts of the world may ignore this column. There is nothing else about the work which is particularly related to Southeast Asia.

The purpose of the present article, however, is not to call this book to the attention of translators again so much as to point out an additional helpful adaptation which can be made, such as has recently been made in Vietnam. It is that mimeographed supplements can be produced, providing equivalences in important languages all over the world, languages which influence translation in regional or minor languages.

In the Vietnamese case, copies of Dr. Bare's book were given, one to a botanist and one to a zoologist in Saigon. These professors provided Vietnamese equivalents to the identifications provided by Bare, making a list coded to the number in the book.

The mimeographed supplement so provided makes, in effect, a replacement for the Thai/Southeast Asia equivalent column, usable by translators not only in the Vietnamese language, but also in minority languages in Vietnam, where the identification of the Vietnamese form will be of great help to translators and informants.

In Vietnamese the total supplement comes to only 25 pages, double spaced. It takes only a few hours for a qualified naturalist to make the identifications, insofar as they are available, from the Latin names provided by Bare. Translation Consultants could well take the initiative to see that such supplements are prepared, where they can be profitably used, in the major languages of their areas.¹

WILLIAM A. SMALLEY

¹ Copies of the Vietnamese supplement may be obtained from The Bible Society in Vietnam, Box 716, Saigon, Vietnam.

Paulus der Missionar, by Odo Haas. Vier-Türme-Verlag, Münsterschwarzach, 1971. xi, 132 pages; no price stated.

Professor Schnackenburg's somewhat apologetic introduction to this book tells us that it was presented as a thesis for the licentiate at Würzburg in 1959-60, and that the author worked for the next few years as a missionary in South Korea. It is unfortunate that Abbot Odo, as he now is, was not able to bring his bibliography up to date, to make consequential changes in the text, and to relate his conclusions to his overseas experience. It is also unfortunate that, apart from a few standard commentaries, his bibliography takes virtually no account of non-German literature. This produces, for example, the odd result of an extensive discussion of Paul's missionary strategy without any reference to Roland Allen.

These limitations should not, however, deter anyone from reading Abbot Odo's book with great care. His work aims at letting the text of Paul's letters

speak for itself, and he steadfastly avoids one-sided systematisation. For example, he is clearly attracted to the thesis which would make Spain the main goal of Paul's work, but this does not lead him to underestimate the importance of Jerusalem, Rome, and the various provincial capitals in which his mission was concentrated.

Abbot Odo has a keen ear for the Old Testament overtones of Paul's language, and for the way in which an apparently common-language word such as *τρέχω* may acquire something of the value of a technical term. He argues for the translation of *τὰ ἔθνη* as "heathen" rather than "nations", since it is primarily a religious rather than an ethnic or sociological category. (This judgement, of course, does not take account of the negative connotations of "heathen" and its equivalents in certain languages). Pp. 32-34 contain what is almost a componential analysis of cultic terms (*θύσια, λειτουργία, σπένδομαι*) used by Paul in speaking of his own mission.

Judicious use of the index of scripture passages will help translators to get full value from this book. An index of Greek words (among which there are a few minor misprints) would also have been useful.

PAUL ELLINGWORTH

The Epistles of John, Introduction, Exposition and Notes, by F. F. Bruce, M.A., D.D., London, Pickering and Inglis Ltd, 1970. 160 pp. £1.50. This is a clear, reliable and remarkably full short commentary on the Johannine Epistles written by a well-known scholar "for the general Christian reader who is interested in serious Bible study". It is not intended for the professional or specialist student or, for that matter, for translators. The exposition is based on the Revised Version (1881) because this is the most literal standard rendering of the Greek text, but other English translations are regularly used. At the end of each section, notes are added which give more detailed information, especially of a bibliographical nature.

Translators may find this commentary useful as a first introduction. It brings out the meaning and message of the Epistles of John quite clearly. For the actual translation work, however, they will need a commentary which pays more attention to the linguistic, the grammatical and especially the syntactical difficulties presented by these writings. Translating the Johannine Epistles may not seem too difficult; on closer inspection, however, their "simple" language, giving expression to a subtle and profound reinterpretation of the essentials of the Christian faith, requires much exegetical and linguistic skill on the part of the translator.

M. DE JONGE