C. Brekelmans has an inspiring article on "Hebrew and Dutch Idiom", in which he shows that the only use a so-called idiolectic (concordant) rendering can have is in a publication for study purposes. He treats some Hebrew units which should be rendered in a non-literal way: *hinneh* (sometimes "suddenly"), *hinneni* ("at your service"), *maca chen be'ene*. He doubts also the possibility of translating into common language, because of the various literary genres in the Old Testament. "There is only one good way of translating", he writes, "that which tries to render as well as possible into present-day Dutch the style of the text concerned and its meaning. A translation in common language is necessarily in conflict with the style of the biblical texts. And a translation in the idiolectic way is in conflict with the requirements of the Dutch language as such" (17).

Some of the authors discuss translation problems in a wider sense. M. E. Duyverman treats some possibilities and limits of transculturation, in an article entitled "Word and Image". Among other contributions, there is an article on "Bible Stories translated in Sermons".

J. van Laarhoves gives a well-written bi(bli)ography of Professor Grossouw, and Professor Grossouw himself contributes to this valuable volume his farewell address "Paul among the Jews".

ARIE DE KUIPER

Darton, Michael (ed.): **Modern concordance to the New Testament.** London: Darton, Longman & Todd, and New York: Doubleday, 1976. 788 pp., £25.00/$27.50.

This ambitious work is a revised translation of the French *Concordance de la Bible* edited by Sr Jeanne d'Arc, O.P., and published by Editions du Cerf and Desclée de Brouwer in 1970. Its value becomes more apparent the more it is used; it cannot be judged on the basis of a few tests. Its aim is to group under one heading words of similar meaning, whether or not they are etymologically related, or of the same grammatical class. For example, the article "Crucify—Hang" includes not only *stauroō*, *kremazō* and cognates, but also *xylon*, *hēlos*, *prospēgnymi* and *apanchomai*. There are, however, separate articles for "glory" and "honour". The Jerusalem Bible is taken as a basic text from which quotations are made, but other (unfortunately unspecified) English versions are used as a source of key-words, and in the English index. There is also a full Greek index, a separate index of proper names, and a perfunctory two-page "List of Greek Roots" which by its lack of pagination appears to be an afterthought. The book is generally well produced, though the running heads, rather than page numbers, could have been more conveniently placed at the outside corners of the pages.

The reviewer of a different but comparable work, in the July 1975 issue of *TBT*, commented: "The result is convincing enough to mark—hopefully—the end of the purely verbal concordance". The appearance of the *Modern Concordance* to the New Testament confirms this judgement. There may well be a long road ahead, as the results of semantic analysis are progressively applied to the vocabulary of the New Testament; but there can be no going back. P.E.