

Dictionary of Biblical Theology. Edited under the direction of Xavier Léon-Dufour; translated under the direction of P. Joseph Cahill S.J. Published by Geoffrey Chapman. London, Dublin, Melbourne, 1967. pp. 618 63s.

In many different parts of the world Roman Catholics and Protestants are meeting together round a table to prepare a translation of the Scriptures; 'Guiding Principles' have been prepared to help them fulfil their common task. Yet, many practical difficulties remain. In any session devoted to committee translation a large strongly built table is needed to carry the weight of the reference books required, the dictionaries and commentaries which are almost continuously consulted.

Today in seminaries of all the Churches students gain some familiarity with the work of Biblical scholars 'on the other side of the fence'. Translators who have left their seminaries some years ago may be at a disadvantage because of the large number of new works available each year; but here we have a book that is likely to be quoted. It was originally written in French and published by Les Éditions du Cerf, Paris in 1962. It is available in four other languages. There is undoubtedly an American edition; the translators are American scholars and the copyright of the English translation is the property of Desclée and Co. Inc., New York.

It is beyond the competence of the present reviewer to do more than sample a few of the scores of scholarly articles. However, a random sampling of the articles on Covenant, Expiation, Justification and Sacrifice, among others, has convinced him that here we have, from a Roman Catholic source, a potentially valuable reference tool for joint translation committees.

WESLEY J. CULSHAW

The Jerusalem Bible, New Testament, Reader's Edition, Darton Longman and Todd, pp. 382; 10s. 6d, school edition 8s. 0d., 1967.

The Jerusalem Bible (complete), published in 1966, was reviewed in *The Bible Translator*, Vol. 17, No. 2, pp. 95-97. The Reader's Edition of the New Testament presents the same translation in the same format but on a slightly reduced scale. This is almost equally pleasing and easy to read, if not quite so clear cut. Space has been saved by abridging the introductions and notes of the complete edition, keeping only what is felt to be helpful for the general reader to understand historical and cultural references. There is a chronological table but no maps. Its attraction lies largely in its compact size, $7\frac{7}{8}'' \times 5\frac{1}{4}''$, its modern format and the inclusion of sufficient factual information to make the reader feel drawn into the text.

An Aramaic Approach to the Gospels and Acts (3rd edition), by Matthew Black. Oxford University Press, 1967, 60s.

Dr Black's book has been indispensable for its subject ever since its original publication in 1946. A second edition with 34 pages of supplementary notes was published in 1954. A considerably enlarged and improved third edition now appears. The supplementary notes have been incorporated in the text, except for a very few which have not been retained. This makes

reading much simpler. A considerable amount of new material has been added, so that the book is now 359 pages instead of 304. There is a new chapter on Recent Discoveries and Developments in Palestinian Aramaic, and an additional Appendix on the use of Barnash (Son of Man) in Jewish Aramaic, by G. Vermes. Sentences and paragraphs have been added in many places, and modifications made elsewhere. The result is that an already valuable book is now in what must surely be its standard form, though doubtless the lily can still be gilded.

This is a book for the translator with a good knowledge of Greek and some acquaintance with the Semitic languages, but the importance of the subject can hardly be over-estimated. The words of Jesus in the Gospels are, after all, translation even in Greek, and who better than a Bible translator of today knows how misunderstandings can arise in translation? To get behind the Greek to the original Aramaic can help greatly in our understanding of the Gospels. In the Lord's Prayer, for example, the very difficult Greek word *epiousios* may well be due to ignorance of an Aramaic idiom. The original saying was probably simply 'Give us our bread day by day' (pp. 204-7). Similarly in Mark 4: 12 the exceedingly awkward *hina* in 'To them that are without all things are done in parables *that* seeing they may see and not perceive' may be due to a misinterpretation of an Aramaic construction, and Jesus' original saying may have been 'All things come to those without in parables, who seeing see . . . but do not understand, lest they should repent and obtain forgiveness' (pp. 211-16).

The difficulty for the translator lies in the fact that he translates the Greek. He does not speculate on the underlying Aramaic, however right the speculation may be. Dr Black emphasizes that, on Mark 4: 12, Mark's intention is what the Greek says, though the Lord's intention was probably different. There are places where knowledge of the Aramaic may justify a modification in our translation. There are others where even with regret, we must stick to the Greek. The commentary will of course help our readers if they have one. Perhaps some day footnotes covering this area may be possible, but they will be fraught with problems.

Meanwhile we remain deeply grateful to Dr Black for not resting on his laurels.

HAROLD K. MOULTON

The Century Bible—New Edition. Joshua, Judges and Ruth. By John Gray. Published by Nelson, 50s.

The Torch Bible Commentaries. Exodus. G. Henton Davies. Published by S.C.M. Press, 22s. 6d.

It is sixty years since Deuteronomy and Joshua appeared in one volume in the original Century Bible. That volume of just under four hundred pages cost 2s.6d.; this volume of rather more than four hundred pages costs 50s.0d. One hopes that the cost of Bibles has not increased proportionately in the last sixty years.

Measured by the current cost of books, however, one must admit that Dr Gray's commentary is good value. The author takes full account of the