English, and how difficult and contentious it would be to introduce anything approaching a rational system! My guess is that in most major language situations, the system in use is a muddled compromise which cannot be defended theoretically, but which is more or less accepted and more or less stable. Experience in Thailand indicates that the dissatisfaction caused by change can easily outweigh any theoretical gain. Perhaps in some smaller languages which have not yet developed rigid traditions, something better might be achieved. At least this article may help translators to be more clearly aware of the issues involved, even if it does not dare to propose ideal solutions.

REVIEWS

Buzzetti, Carlo: **La Bibbia e la sua traduzione. Studi tra esegesi pastorale e catechesi.** Leumann (Torino): Editrice Elle Di Ci 1993. 360 pp. ISBN 88-01-10243-7.

This book is intended to be a practical guide for Bible study groups as well as for translators. Carlo Buzzetti has a rich variety of experience with Bible translation and this book is obviously the result of his many courses and workshops. It is divided into four main sections: 1. "Quadri sommari", made up of reflections on the history of ancient translations of the biblical text, on the notion of language and the differences between formal equivalence and functional equivalence in translation, and on hermeneutical and pastoral ramifications of translation; 2. "Quadri particolari", divided into eight chapters on various specific considerations (the notion of interpreting, the necessity of fidelity to the text, linguistic competence necessary for translating, possible errors and pitfalls) or purposes of translations (youth groups, liturgy, interlinear translation, catechesis for beginners); 3. "Esempi di testi analizzati", which discusses examples of translating particular words or texts; 4. "Schemi o strumenti", which gives a series of practical considerations for specific ends (how to classify translations according to various uses: literal, literary, liturgical and catechetical; how to evaluate translations; how to organize a translation group and how to use two parallel translations).

Buzzetti treats somewhat briefly questions of the theory of Bible translation, especially in Chapter II, on language and formal and functional equivalence (cf. E.A. Nida, *Toward a Science of Translating* [Leiden: E.J. Brill 1964], especially 165-176). He has dealt with this topic more extensively in his *La Parola tradotta* (Brescia: Morcelliana 1973) and *La Bibbia e la sua comunicazione* (Leumann [Torino]: Elle Di Ci 1987), however, and the present book is geared more toward the practical application of these theories and toward how to go about translating the biblical text. Especially important in his presentation is the fact that he never loses sight of the main purpose of translating, communication of the divine Word in pastoral, liturgical and catechetical settings. The book is filled with concrete examples of solutions to translating difficulties, of helpful suggestions on translating for different contexts, and of pitfalls to be aware of when translating. Two cases of solutions which the interconfessional translation into everyday Italian has adopted are presented (Chapter XII: *kecharitōmenē* in Lk 1.28; and Chapter XIII: the expression "You are Peter..." in Mt 16.18) in order to show how it is

possible to arrive at a common translation even for texts which receive a different interpretation in different Christian traditions. In the fourth section the author has provided a framework for evaluating translations according to different linguistic levels and according to the effect which they have on the understanding of the text. While the abbreviations of the translations and grids for classifying the material seem a bit complicated at first sight, the exercises proposed here seem to be quite helpful for reading each translation carefully and for evaluating its suitability.

Much of the material has been taken from various courses and workshops which the author has given on Bible translation or in articles on the same question, and it is helpful to have such a wealth of material, and of various topics concerned with translating, together in one place. This produces an inevitable repetition occasionally, however, and the book would have gained in readability from an editing and reorganization of some of the material. In spite of this, though, *La Bibbia e la sua traduzione* is a good, practical workbook for Bible translators from someone whose experience in the field enables him to set forth both the principles and the practice of translation in a clear and useful way.

STEPHEN PISANO SJ

Guthrie, George H.: **The Structure of Hebrews. A Text-Linguistic Analysis.** Leiden, New York and Cologne: E.J. Brill 1994. (Supplements to Novum Testamentum LXXIII). xix + 161 pp. 100.00 Netherlands guilders, $57.25. ISBN 90-04-09866-6.

Study of the structure of Hebrews is a well-trodden path, among the best-known travellers along which, until now, have been Albert Vanhoye (*La structure littéraire de l'Épître aux Hébreux*, 2nd ed. 1976) and L. Dussaut (*Synopse structurelle de l'Épître aux Hébreux*, 1981); also Linda Lloyd Neeley ("A Discourse Analysis of Hebrews", in *Occasional Papers in Translation and Textlinguistics* 3-4, 1987, 1-146). Prof. Guthrie pays due tribute to these and other predecessors, his own work ploughing more deeply the furrow cut by Neeley; discourse analysis and text-linguistic analysis are synonymous expressions.

Guthrie's approach is to examine features in Hebrews which mark either (a) shifts between one discourse unit and another, or (b) cohesion within a unit. Under (a), perhaps the most original part of the book, he notes "shifts...in the cohesion fields of genre, topic, spatial indicator, temporal indicator, actor, subject, verb tense, mood, person, and number, reference, and lexical items" (59). Under (b), he notes consistency in these respects, and especially inclusion, that is, the use of the same or related expressions at the beginning and end of a discourse unit. In the latter area, Guthrie generally follows in Vanhoye's footsteps, while disagreeing with him at a number of points. Guthrie's method enables him to assess, by counting the number of shifts, the places where major transitions may be deemed to occur, and conversely to note features contributing to cohesion within a unit.

Guthrie then applies these conclusions to the problem of the relation between the alternating blocks of teaching and exhortation in Hebrews. He rightly holds that "the purpose of...Hebrews is to exhort the hearers to endure in their pursuit of the promised reward, in obedience to the word of God, and especially on the basis of their new covenant relationship with the Son... In the expositional units the discourse deals with information about the Son. In the hortatory units the author