

the sum of all the circumstances of daily life'. No commentary should be regarded as infallible, but nearly everywhere this one will prove a very good guide.

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Greek Words and Hebrew Meanings: Studies in the Semantics of Soteriological Terms, by David Hill; Society for New Testament Studies Monograph series, General Editor Matthew Black: Cambridge University Press, pp. 333, 1967; 60s. in UK, \$10.50 in USA.

Dr Hill here joins in the dialogue which has been going on for the last few years between rival linguistic schools of thought. He has illustrated his own viewpoint by means of a series of studies on words which are important for an understanding of the Biblical teaching on salvation.

In his opening chapter he contrasts the approach to the study of the language of the Bible, and of the New Testament in particular, found in Kittel's *Wörterbuch zum Neuen Testament* and in the writings of Professor James Barr. A good deal of recent writing on the subject of Biblical theology has been based on what Barr would consider an improper use of the material in Kittel, encouraged by the very principles upon which that massive work has been built up. Barr stresses the importance of the word, not as a unit in itself, but as part of a larger totality, the sentence, or the speech in which the sentence occurs. It is the new settings of words, rather than new words themselves, which in his view form the vital contribution to New Testament thought. Underlying much of the Biblical theology criticized by both Barr and Hill, there is the assumption that a fundamentally different world-view is to be found in the Old Testament and the New Testament, a fundamental difference reflected in the very structure of the two languages of Hebrew and Greek.

Dr Hill starts by setting out briefly the ground upon which Barr takes his stand, and then undertakes the study of certain important New Testament terms in the light of their Old Testament background. These terms are *hilastērion*, *lutron*, *dikaïosunē*, *zoē aiōnios* and *pneuma*, since they are representative of the vocabulary of New Testament soteriology, and are mutually linked together in the thought of the New Testament writers.

For each word we are given a careful analysis of the way in which it is used by various New Testament writers, and this is where the book will be of considerable value to translators, since important texts receive thorough exegesis in the light both of Old Testament usage of the word being studied and of the other occurrences in the New Testament. There is very thorough treatment of *dikaïosunē* in the letters of Paul, particularly the letter to the Romans, in which translators are cautioned against an over-simplification of some of the issues involved. Before the New Testament usage is considered, however, Dr Hill examines the meaning which the Greek word itself had in the classical period, and then the extent of its occurrence in the Septuagint. This involves an examination of the Hebrew term or terms corresponding to the Greek word found in the LXX. Dr Hill clearly recognizes the strong influence of the LXX on the language of the New Testament: 'The language of the New Testament . . . reveals in its syntax and . . . in its vocabulary, a

strong Semitic cast, due in large measure to its indebtedness to the Jewish biblical Greek of the Septuagint.' (p. 81) The writer concludes by acknowledging his indebtedness both to Kittel and to Barr, though his views on language lean in the direction of the former rather than the latter. Bible translators will be grateful to Dr Hill for a stimulating contribution to a discussion which will no doubt continue for some time to come.

There is a misprint in the Hebrew of the last paragraph on p. 87 and one in the English of p. 255. There is also what appears to be a wrong reference in the second paragraph on p. 212.

BRYNMOR F. PRICE

How to Learn an Unwritten Language, by Sarah C. Gudschinsky. New York: Holt, Rinehart and Winston, 1967, pp. xii, 64. \$1.95 paper.

How to Learn an Unwritten Language appears as part of a series of small paper-covered books entitled 'Studies in Anthropological Method'. According to George and Louise Spindler, the general editors of this series, each book in the series 'demonstrates significant aspects of the process of gathering, ordering, and interpreting data'. They also state the specific objectives of the book under review as 'a concise introductory course in linguistics, specifically directed at the learning of a language on the field and intended for the linguistically naïve student'.

Dr Gudschinsky, the author of *How to Learn an Unwritten Language*, is Literary Coordinator of the Summer Institute of Linguistics and the Wycliffe Bible Translators. As someone who had been teaching the principles of linguistics and language learning to embryo linguists and missionary translators for several years, she found (as she states in her preface, page ix), that there were 'severe and unexpected problems' in writing such a book designed 'for an audience of linguistically naïve anthropology students as preparation for anthropological field work'. And so, she says, 'I find myself obliged to provide what is essentially a vastly simplified introduction to linguistics' (ix).

How to Learn an Unwritten Language is only indirectly a book on learning a language. It is primarily a very brief (59 pages of actual text), lucid, helpful introduction to show the non-linguist how to gather and organize some basic language data to be memorized and practised. A book on *learning* a language would have to be heavily oriented toward techniques of mimicry, practice, drill, and other activities which are part of the learning process. In *How to Learn an Unwritten Language* the reader is told to do these things, but the book is not about how to do them, although many very useful techniques along the lines are well known. The collection of data is, to a large degree, presupposed by learning techniques, but it is not the same. Thus the title of the book is a little inexact, although the statements of objectives quoted above are not.

Dr Gudschinsky's book should certainly be found readable and usable by the linguistically untrained anthropology student or field researcher for whom it is intended. Any specialist would find minor points—or even major ones—on which he would make a different emphasis or would disagree, but this is inevitable when an author tries to distill information so varied, with