

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

as many techniques and different points of view, as is the field of linguistics today.

*How to Learn an Unwritten Language* is a good book as far as it goes, but I do have some uneasiness about how far it goes. I would hope that the field researcher on reading this book would become interested enough to go on reading further from Dr Gudschinsky's bibliography, and broaden his understanding. Fifty-nine pages is not quite enough.

For the reader of *The Bible Translator* the value of *How to Learn an Unwritten Language* likewise lies in the fact that it presents a readable introduction to linguistic field techniques if he is curious about them in a day when 'linguistics' is so much mentioned in Bible translation circles, or if he wants a book he can recommend to a friend who may be getting started in the learning of a language where written study resources are unavailable or of poor quality.

In this connection a comparison with Eugene A. Nida's *Learning a Foreign Language*<sup>1</sup> is useful. Dr Nida's book was also intended to be written primarily for missionaries learning an unwritten language, or a language for which the published learning resources are meagre. Also, like Dr Gudschinsky, he actually succeeded in writing a book which is more on linguistics than on language learning.

But Dr Nida's suggested learning techniques are more extensive than Dr Gudschinsky's, and he covers more of the variety of language phenomena which might be encountered. His book is, therefore, more complete. On the other hand, it is not so easy, not so clear for the beginner. The fact that Dr Gudschinsky's book is less formidable may be an important factor in keeping a reader long enough to make an impression on him. Because of the different scope between the two books, however, *How to Learn an Unwritten Language* definitely does not replace *Learning a Foreign Language*.

But if the reader of *The Bible Translator* who has no particular acquaintance with the field of linguistics should turn to either of these books to learn something of what the field of linguistics has to offer, he will need to be warned that the main contribution of linguistics to Bible translation is not to be found in either of these books. These books make a contribution toward what I have called 'pre-translation activities.'<sup>2</sup> For the linguistic contribution to translation itself, the best work is Eugene A. Nida's *Toward a Science of Translating*.<sup>3</sup> This book, however, is very difficult for the uninitiated to read, and a simpler (as well as up-dated) presentation will appear before long under the title of *Theory and Practice of Translation*.<sup>4</sup>

WILLIAM A. SMALLEY

<sup>1</sup> Note that Dr Gudschinsky gives a bibliographical reference to the first edition (1950). A considerably revised edition appeared in 1957, published by Friendship Press. Note also that the bibliographic reference for William A. Smalley, *Manual of Articulatory Phonetics*, is not up to date. A revised edition appeared in 1963. The publisher is Tarrytown, New York: *Practical Anthropology*.

<sup>2</sup> William A. Smalley. 'The Place of Linguistics in Bible Translation', *The Bible Translator*, Vol. 16, No. 3 (July 1965), pp. 105-12.

<sup>3</sup> Leiden: E. J. Brill, 1964.

<sup>4</sup> To be published by the UBS in its series of Helps for Translators.