

different solutions, even if he strictly adhered to contemporary language. He might even delight in teaching his readers some uncommon words or ideas previously unknown to them.

For my own part I should like to live long enough to see how long this translation will last and how it will affect current usage in the field of religious language. In this country it has been emphasized that the new translation is strictly unofficial and meant for private use only. In any case, it became an immediate best-seller and seems to enjoy increasing popularity, e.g. with those who give sermons or broadcast religious programs. There is some question of making a new translation of the "Church Bible", but that will of course take some decades. It seems that this translation fits very well into the general linguistic situation of today: most people are too hurried and impatient to enjoy a specialized or over-refined linguistic expression. They prefer a direct, precise and matter-of-fact style that gives them the desired information in a well-digested form. Furthermore, the time seems to be gone when people were interested in an abstract course on the "plan of salvation", covering redemption, justification, sanctification etc. and their interdependence. At least a Bible with concrete expressions offers less material for developing these concepts. The new translation accepts the fact of a new style of thinking and a new, slightly computerized linguistic usage. It accepts a break with the past that will perhaps never again be bridged over.

JUSSI ARO

The New English Bible: Companion to the New Testament, by A. E. Harvey.
Oxford, Cambridge, 1970. 850 pp. £3.00 (U.K.)

This is an exegetical commentary on the New Testament in the NEB Second Edition, designed for those who approach it "without any previous introduction". As such it performs its task admirably; it is lucid without being superficial and learned without being academic. Little space is devoted to introductions and background articles, and none to expository and homiletical matter. Its great concern is with the actual meaning of the text, and in the commentary itself sufficient information is introduced to elucidate this.

The theological standpoint of the commentary is a moderate critical one. Dogmatism is avoided, but preference is given to the view that 1 Peter is pseudonymous; at the same time Pauline authorship of the Pastorals is viewed as a possibility. Mark is placed between A.D. 65 and 70. Little is said about the historicity of the records; but "the hand of the story-teller" is suspected in relation to the Ananias and Sapphira episode. There is little emphasis on "form criticism", but the relevance of the gospel material to the life of the Church is sometimes mentioned.

The English style is similar to that of NEB itself. The vocabulary is rather above "common language" level, but technical terms like "apocalyptic" are explained.

Because the book is mainly concerned with exegesis, it contains a great deal of material useful to translators. Terms like *magoi*, *Hōsanna*, *paraklētos*, *skandalizomai*, *enebrimēsato* are lucidly explained. At the same time a surprising number of important exegetical problems relevant to the translator are passed over. Thus there is nothing about "if it were not so, I should have

told you" (John 14:2), "coals of fire" (Rom. 12:20), "if it is for this life only . . ." (1 Cor. 15:19), "the blood of his own" (Acts 20:28) and a number of other difficult passages (e.g. John 1:3, Acts 7:26, 28, 51, 1 Cor. 7:14, Eph. 1:23, Gal. 6:4, Col. 2:15). In some other places the discussion is far too brief to be of much use to the translator (e.g. John 7:37; Col. 1:15; Heb. 10:20; Jas. 3:4; 1 Pet. 3:21). Some passages where NEB gives alternative readings or renderings are carefully treated, but a number are passed over; thus there is no reference to the reading of the UBS NT at John 17:11.

The author's attitude to translation is rather traditional and does not reflect any linguistic insights. He sometimes describes the NEB renderings as "rather free" (Matt. 3:16) or a "bold paraphrase" (Matt. 5:3), and does not seem happy with a moderate re-structuring, as at Rom. 1:1-7 (the translators "obscure its original shape"). Any important changes between the first and second editions of NEB are noted. Only occasionally does the author venture to dissent, and that rather tentatively, from the NEB rendering, e.g. on 1 Cor. 14:1 (there are *other* gifts . . .), and Acts 13:43 (Gentile worshippers, for *prosēlutai*), while some very questionable NEB renderings are accepted or, at most, a possible alternative is mentioned (e.g. Acts 20:9-10—wrong diagnosis or miracle?). The English of the translation is occasionally criticized, e.g. "fell foul of him" (Mark 6:4), "causes of stumbling" (Luke 17:2). Deliberately ambiguous renderings are praised (e.g. John 1:5 "mastered", Rom. 10:4 "Christ ends the law"). The book would have gained a great deal had the author been conversant with modern translation theory applied to Biblical texts. However the book achieves its own goal admirably and thereby contains much valuable help for the translator, but it has also some important deficiencies from his point of view which prevent it coming anyway near being a translator's handbook for the New Testament.

R. W. F. WOOTTON

BOOKS RECEIVED

BRUCE M. METZGER: *A Textual Commentary on the Greek New Testament*.

A Companion Volume to the United Bible Societies' Greek New Testament (third edition). United Bible Societies, London and New York, c. 1971, 775 pp., \$3.50, £1.45. A review article will appear in the July 1973 issue of *Technical Papers for the Bible Translator*.

DONALD N. LARSON and WILLIAM A. SMALLEY: *Becoming Bilingual*. A Guide to Language Learning. Practical Anthropology, Box 1041, New Canaan, Connecticut 06840, U.S.A., c. 1972, 426 pp., no price stated. A review will appear in *Practical Papers for the Bible Translator*.

Inför en Ny Bibelöversättning. Riktlinjer och förslag. Utbildningsdepartementet, Stockholm, 1972. 108 pp., no price stated.