As far as I am aware, no one has discovered a simple explanation of the problem of *peirasmos* in the New Testament. It brings us right up against the profoundest mysteries of our faith.

In my view, it would be safer to use your word *ku-gerageza* and leave it to your preachers and exegetes to deal with its implications. The idea of testing can be made in certain contexts to include, if necessary, the idea of being 'enticed into evil', but the latter certainly would not do justice to the significance of the word *peirasmos* in all its contexts. I therefore come down in favour of your third alternative, *Ntutujyane mu bitugerageza.*

W. J. B.

Readers' Corner

Ref. 'The Bible Translator', Vol. 2, No. 4, October 1951.

The Bishop of Nyasaland, in his first paragraph speaks of translators who "have all unwittingly deprived their converts of at least part of the meaning of the Scriptures". Then, speaking of his own revision in Chinyanja, he says in his third point regarding 2 Cor. 4 : 4 that he "boldly put Satan" in translating "the god of this world".

This can hardly pass without comment. In thus handling the Word of Life and actually changing one appellation for another, the Bishop has surely been as unwitting as those other translators of whom he spoke!

In the paragraph vv. 1-7 there appear two contrasts: two types of people and two "gods". The Bishop has surely removed one of these contrasts. Does this not rather "obscure" than "clarify"? The wonder of his African priest when shown that "the god of this world" is Satan will surely not be more than that of one who will have to be taught that Satan is, in fact, the god of this world!

T. W. G. Collins

Book Review

The Shrine of a People's Soul, by Edwin W. Smith. New York: Friendship Press. 1947. viii, 216 pp. A re-issue with some changes and additions.

No one in the world can appreciate this book better than The Harmless Drudges, Past, Present, and Future, to whom it is dedicated and for whom *The Bible Translator* is published. They are those dedicated folk who are always listening, analyzing, weighing, questioning, mumbling to themselves around markets, villages or isolated huts, and burning midnight electricity or oil (where there is any), fighting off insects or numbing cold and weariness, while they study their Bibles and commentaries—those people seeking to translate the Word of God into another man's native language, the shrine of his soul.

Edwin W. Smith can speak competently on this subject for in addition to experience as a missionary and translator (IIa) in South Africa he had served the British and Foreign Bible Society as secretary in Rome and in western Europe and then successively as Literary and Editorial Superintendent in London. His standing as an anthropologist is indicated by his presidency for three years of the Royal Anthropological Institute.

The book seeks to explain why missionaries feel it essential for believers to have the Scriptures in their mother tongue, the language in which are expressed their earliest and deepest moral concepts. He tells fascinating stories of learning unwritten languages, the rewards and the pitfalls. These and the discussions of the varieties and relationships of languages and dialects reflect an amazingly wide interest and experience. Such chapter titles as "What Babel Means", "Unbabelling Babel", "The Spread of the Bible in the World", "The Miracle of Books" take the reader back to the earliest translators into Syriac and Latin, to the missionary pioneer translators such as Eliot, Morrison and others not so well known. The problems of translation in general and of Biblical terms in particular are ably handled.

Professor J. H. Moulton is quoted as saying of the New Testament: "The Holy Ghost spoke absolutely in the language of the people, as we might surely have expected he would", and Dr. Smith adds, "To translate the New Testament, therefore, into English or other languages is not so difficult as to translate some of the Greek philosophers and poets". Some languages are more translatable for the Bible than others and translation is seldom easy, but as Dr. B. Jowett says, the object of translation:

> "should not simply be to render the words of one language into the words of another, or to preserve the construction and order of the original; this is the ambition of a schoolboy, who wishes to show that he has made a good use of his dictionary and grammar; but is quite unworthy of the translator, who seeks to produce on his reader an impression similar or nearly similar to that produced by the original".

The missionary who has had an introduction to the delights and tortures of this sort of work will find his heart warming in response. He will be able to match some stories, he will be guided by others and the whole book will help him better explain to his friends back home what he is doing and why. One might almost call it a scholarly forecast of all the volumes of *The Bible Translator* yet published, written before this periodical was ever thought of. In those days the American Bible Society used to urge every translator to read this book. The advice is still good for although it is less technical than our quarterly, it is beautifully and effectively written and it emphasises what *The Bible Translator* takes for granted—the vital importance of a good translation of the Scriptures in the winning of souls.

First published in 1929 by Edinburgh House Press, an American edition was issued in 1947 with revised statistics and some minor modifications. Copies are obtainable from the A.B.S., New York. Price: Paper bound, $ 1.00; cloth bound, $ 1.50.

M. T. H.