

the fact that the same phrase is used for ordinary Christian fellowship. It is therefore also extremely suitable for raising associations with God's desire for fellowship with His people. None the less, objection to this rendering has been made, on the ground that the formal association with *kennen* 'to know' has been lost; those of this opinion would have preferred the translators to retain the word *bekennen* in its archaic usage. This, of course, is the kind of difficulty with which every revision meets; it should not be brushed aside without consideration, but such abnormal archaic usages should not be employed in modern speech revisions without great justification. In this case the translators of the New Dutch Version have, in the authors' opinion, made the right choice.

READERS' CORNER

From J. Harold Greenlee

I have just been reading the fine article "Hymn Translating", by Elaine T. Lewis, in the April 1960 issue of *The Bible Translator*. I am only an interested layman on such matters, and I make bold to comment on one point only: I believe that a misplaced semicolon has kept Mrs. Lewis from seeing that the verse of "Silent Night" which she quoted is a perfectly good literary and grammatical, as well as beautiful, rendering, although I would grant that its meaning might not be grasped at first reading by everyone, even without the offending semicolon (following "light").

May I give an "expanded translation" to show what I have for many years assumed is the meaning of this verse? The explanatory words are in parentheses or brackets:

"(This is a) silent night, (it is a) holy night. (Oh) Son of God, love's pure light (which is) radiant (now) beams from thy holy face. (It thus beams together) with the dawn of redeeming grace, (oh) Jesus, Lord, (and all this takes place) at thy birth."

As an alternative to "(which is) radiant", the word "radiant" can be taken for "radiantly", well within the limits of poetic licence.
