

pilgrims who came to the feast'. There is no reason to suppose that the crowds in the New Testament had a different meaning in their minds, though it is possible that 'he who comes' may have acquired a Messianic ring. Vincent Taylor gives reasons for doubting this.

Yours sincerely,

H. K. MOULTON

THOSE 'QUOTATION MARKS'

Many translators are aware of the differing practice regarding the use of double and single quotation marks in English books printed in the United Kingdom and the United States of America. R. A. Paroz, a translator into Suto, in a letter originally addressed to the Translations Department of the B.F.B.S., mentions some passages where any completely logical system would require quotation marks to the fifth degree. Inconsistency is at times the best policy! Ed.

Dear Mr Moulton,

Suto

You may remember that in our conversation on Friday, I mentioned cases where quotation marks would occur to the fifth degree in Jeremiah. Here is a case in point from the Revised Version:

Jer. 36: 27 ff. 27 Then the word of the LORD came to Jeremiah, after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying, 28 ¹Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned. 29 And concerning Jehoiakim king of Judah thou shalt say, ²Thus saith the LORD: ³Thou hast burned this roll, saying, ⁴Why hast thou written therein, saying: ⁵The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast."³ ⁴ ³ 30 Therefore thus saith the LORD concerning Jehoiakim king of Judah: ³He shall have none to sit upon the throne of David: . . . 31 . . . they hearkened not."³ ² ¹

Of course, it is possible to "cheat" a little bit and simplify, as the R.S.V. does, by ignoring degree 3, and by replacing the direct quotation degree 5 by "that" and indirect quotation. So we do also in order to avoid hopeless confusion of "s and 's: but one has to be very careful to sift out similar cases and apply the same rules all along the Bible. See the R.S.V. where the words "Thus says the LORD," spoken by Jeremiah, and introducing the LORD's words, are not followed by a quotation mark, a capital letter only showing the change of speaker; this is the case in most instances (see 37: 7, 9; Ez. 16: 3, 36, etc.; but cf. Isa. 43: 1; 45: 2, 14, etc.).

Jérusalem simplifies to 2 degrees, ignoring degrees 2, 3 and 5 in this case, most arbitrarily, it seems!

Maredsous simplifies further, ignoring all marks but degree 1. So does the Keil and Delitzsch Commentary.

Pléiade (Dhorme) is so bewildered apparently that it forgets to close the quotation begun with v. 28! Inconsistency between 36: 28 and 37: 7 seems evident.

Another case may be found in Jer. 27: 1–11, with possibly six degrees of quotation: 1 and 2 in v. 2; 3 and 4 in v. 4; 5 at the beginning of v. 5 (with a colon at the end of v. 4); 6 in v. 9. At the end of v. 11, one would have this nice little ornament: "''''". Two degrees are skipped in the R.S.V.; degrees 1 (which may be contested) and 4, corresponding to degree 3 in Jer. 36: 27 ff, see above.

The problem is by no means easy!

This letter is not a query, and requires no answer: it is only a bit of information for your amusement.

Yours very sincerely,

R. A. PAROZ

BOOK REVIEWS

Graphic Guide to Modern Versions of the New Testament, by Herbert Dennett. Samuel Bagster and Sons, Ltd., 1966, pp. 142; 12s. 6d.

One of the secret longings of many people is to produce their own translation of the New Testament. Quite a number manage to fulfil this longing, with the result that translators and general readers find themselves faced with a variety of New Testaments, each perhaps with its own attractions but often widely different from the others not only in style but even in meaning. How can the relative values of these translations be assessed?

Mr Dennett's book will be of real assistance in answering this question. It analyses nearly forty English translations, giving two or three pages to each. It begins with comments on the Authorised and Revised Versions and later on deals with the Revised Standard Version, but most of its sections deal with one-man translations, many of them (such as Moffatt, Knox and Phillips) well known, others almost unheard of. Mr Dennett briefly states the character and intention of each translation, deals with a few points of wording and interpretation, and gives his judgment on the general value of the work. This, whether favourable or unfavourable, is always candid but never intemperately expressed. One would reserve the right to disagree with some of the judgments. Kingsley Williams' *New Testament in Plain English*, for example, deserves more favourable treatment. On the other hand, it is well to have strong warnings with regard to Panin, the Amplified New Testament and the New World Translation of the Jehovah's Witness sect. Many details of the New Testament exegesis are helpful, though some are perhaps a little wide of the mark.

At the end of each section a useful summary of General Information is given, covering such points as publisher, editions, format, Greek text used.