

masculines, and not to the succeeding sheep (neuter) and oxen (masc.). It might be possible to refer it loosely to the sheep and oxen, but the normal gender for such a combination would be neuter.

On the other hand, *te . . . kai* normally means 'both . . . and' not '*and . . . and*' though the combination is not in any case very common in the New Testament except in Acts. This is its only use in John. The original hand of Codex Sinaiticus omits *te*, so that the translation there would certainly be explanatory, not additional, but the reading would seem to be definitely established from other Greek manuscripts, and is accepted without question in the Bible Societies' Greek Testament of 1966.

In either case, therefore, the grammar needs stretching a little. On the exegetical side also, it can be argued either that John is following the Synoptics in writing of the driving out of the men, or (as sometimes happens) that he is deliberately making a modification.

Since on all these grounds the case can be presented either way with almost equal force, one is perhaps left with only a personal impression. I would myself feel that it does less violence to the Greek to take *pantas* as purely masculine and personal than to insist that *te . . . kai* means 'both . . . and'. The former rendering therefore seems to me more probable. The majority of translators and commentators cited above also take this view.

ROBERT G. BRATCHER

GOOD NEWS FOR MODERN MAN

In the Editorial Introduction to the article by Dr R. G. Bratcher which appeared in the October 1966 issue of The Bible Translator, Vol. 17, No 4, p. 159, we suggested that it would be interesting to know the extent of assistance received from consultants. The following are some extracts from an article written by Dr Bratcher for the April issue of the U.B.S. Bulletin, which readers of The Bible Translator will be glad to have.

Initial drafts were sent to Translations Consultants of the A.B.S. and to the Translations Department of the B.F.B.S. Let it be acknowledged at once that more valuable help was received from the Rev. Harold Moulton and the Rev. George Reynolds of the B.F.B.S. than from any other single source. Our only regret is that they were unable to read the drafts of all the books of the New Testament. The writer is particularly grateful to Harold Moulton, whose meticulous care and painstaking, judicious scholarship contributed immeasurably to whatever worth the T.E.V. may possess.

The Translations Committee of the A.B.S. in its meeting of September 16, 1963 authorized the publication of the Gospel of Mark, and on October 16, 1964 *The Right Time* was published by the A.B.S.

In the meantime the Translations Committee, at its meeting of April 15,

1964 appointed a committee to advise the translator, consisting of the Rev. Howard Beardslee (formerly a missionary in West Africa); the Rev. Hugo Culpepper (formerly a missionary in Latin America and the Philippines); the Rev. Harold Moulton, Deputy Translations Secretary of the B.F.B.S.; Dr Frederic Rex (of the Literature and Literacy Department of the National Council of Churches in the U.S.A.); and Professor Howard Kee, of Drew Theological Seminary, who is a member of the Translations Committee.

Harold Moulton continued to help, as he had from the beginning; Howard Beardslee and Hugo Culpepper sent in comments and suggestions on several books of the New Testament. Professor Kee, helped by an editorial assistant, who made suggestions on style, read over the whole New Testament and made many valuable suggestions on the exegesis of particular passages.

Miss Dorothy Tyler, of Detroit, is a literary critic of wide experience who for many years has helped in the production of books in the Translations Department of the A.B.S. She read the whole New Testament and made suggestions in terms of correct English usage and natural style. There were occasional comments from other members of the Translations Department staff of the A.B.S., as well as comments on certain selected books by members of the Translations Committee.

At its meeting of September 24, 1965, the Translations Committee approved the publication of the New Testament, and on September 15, 1966, *Good News for Modern Man* was published.

CHARLES A. FERGUSON

ON SOCIOLINGUISTICALLY ORIENTED LANGUAGE SURVEYS

This statement was intended as background material in connection with a proposed language survey in Eastern Africa, and was published originally as of possible interest to government officials, foundation executives, and specialists in language and education who are concerned with language aspects of national development. Among the latter are many church leaders and Bible translators. Although the article is not specifically directed towards their interests, it contains much relevant information and draws attention to a valuable contribution made by William D. Reyburn, now Translations Consultant for the Bible Societies in Nigeria. This article is reproduced from 'The Linguistic Reporter', Vol. 8, No. 4, August 1966, with permission from the Editor. Ed.

Many countries in Asia, Africa, and Latin America, as a matter of national development or even of national existence, must answer a set of language questions. The policy decisions which these answers constitute then require implementation, often on a large scale and over long periods of time.