

that is, alternative names, and an author index. The longest and most valuable sections, on Burmese, Chinese, Siamese and Tibetan, are further divided by subject matter. Vietnamese, whose classification has provided sport for generations of linguists, has been excluded, except for a few references under 'Foreign Transcriptions of Chinese', and a section headed 'Wider Relationships'.

The work contains numerous useful references for the Tibeto-Burman languages of the Himalayas and North-East India and Burma, and the hill languages of Thailand, Indo-China and the Yunnan; but the choice of titles for these languages, and the lack of explanation of how the classification has been made, make these sections a little difficult to use. For example, in the case of the Naga languages of the Indo-Burma frontier, Shafer has followed very largely the headings used in the *Linguistic Survey of India*, which were admittedly tentative, and in many cases have been superseded. 'Zeme Naga' finds no place as such either in the body of the work, or under 'Language Variants', yet the material is there under 'Empeo', a term no longer generally known or used, being in fact no more than a corruption of a village name, 'Impoi', where British officers made contacts with the Zemes in the nineteenth century. Similarly 'Tangkhul Naga' has to be sought under 'Luhupa' and 'Ukhrul'.

This work would have been better if it had included a systematic index, showing the basis on which the languages had been classified. As it is, the author's own individualistic conclusions have been applied without elucidation. Nevertheless, this bibliography will be of great utility to all concerned with Sino-Tibetan studies.

G. E. MARRISON

The Amplified Old Testament, Part Two. Grand Rapids, Zondervan, pp. 1213; \$4.95.

*A review of The Amplified New Testament was published in The Bible Translator of July 1959 (pp. 132-5), and as the Old Testament part of this version is based on the same principles, we do not here print an extensive review. This present review is reprinted by kind permission of Eternity magazine.*¹—Ed.

The reason for this volume is indicated in the introduction: 'Our divine assignment began where that of others left off. It intended to reveal, together with the single-word English equivalent to each key Hebrew word, any other clarifying shades of meaning that may have been concealed by the traditional word-for-word method of translation.' Despite the observation that this is the first time it has been done, the fact remains that there have been good and poor paraphrases of Scripture dotting our history for the past several centuries.

Psalms 51, for instance, somewhat more than 300 words in the Authorized Version, has been supplemented by the following: 36 words added without

¹ *Eternity* magazine, copyright 1963, The Evangelical Foundation, 1716 Spruce Street, Philadelphia 3, Pa., U.S.A.

comment, 9 words in italics, 10 words in brackets, and 3 in parentheses. These additions amount to more than one-sixth of the stately and lucid A.V. rendering.

The words of the superscription which read 'after he had gone in to Bathsheba' are transformed into 'after he had sinned with Bathsheba'. Here, licence is taken with a perfectly intelligible text. The addition of the word 'ceremonially' in brackets in verse 5 destroys the meaning of the verse completely, while the many expletives elsewhere are often redundant, banal and misleading. The English reader is confused because he does not know the actual word that stands in the Hebrew; two or more words used to translate the Hebrew term are often quite disparate ideas.

That this work should have found such a large reading public in conservative circles is strange. However, while I may deplore this obscuring of the Word of God, I rejoice that there is a thirst for the Bible. But let us not mistake the paraphrase for the Bible.

EDWARD DALGLISH

The Yiddish New Testament (2nd edition, illustrated), translated by Dr Henry Einspruch. Baltimore, Maryland: Lewis and Harriet Lederer Foundation, 1959.

We are grateful to be able to reprint this review of the new Yiddish version of the New Testament translated from the original Greek by Dr Henry Einspruch, which first appeared in The Friend of Zion. The transliterated verses at the end are taken from another review in Israel My Glory. As many readers will know, Yiddish is a language based on a form of German mixed with Hebrew, mostly written in Hebrew script, which first developed among the Jews of Central Europe, but is now spoken by large communities of Jews in other lands.—Ed.

In recent years there have been only two new Yiddish translations of the New Testament. Both of these are very good. The one by Dr Einspruch, however, is by far the better of the two for many reasons. The other, translated by Krolenbaum, was made in England and printed in Sweden. Einspruch's translation was made and printed in America, and the entire printing and production was supervised by the translator himself.

This beautiful book is a far cry from the older Yiddish translations of the New Testament made over sixty years ago by the British and Foreign Bible Society, the London Jews' Society, and Marcus Bergman, which were not really translations but rather transliterations from the German.

Einspruch has spent over forty years in preparatory work in connection with various literary ventures in the Yiddish language; but chiefly in connection with his production of this New Testament. We always expect something different from Einspruch than from others, and are fully acquainted with his meticulous care, painstaking devotion and plodding perseverance in all his productions.

The question may arise as to whether a Yiddish New Testament is still a necessity, since the revival of spoken Hebrew and the emergence of the State of Israel. We can briefly answer this query by saying that even in Israel