

The Workbook Supplement provides several written exercises to be used along with the Manual.

Since the Manual is a graded textbook, the first volume deals chiefly with the more "normal" sound-types, i.e. more normal for English-speaking students. For although the book gives a course on phonetics which is *general* rather than related to any particular language, it is clear that the peculiarities of English pronunciation are taken as the point of departure. The pupil is taught to become conscious of his own pronunciation, then trained to depart at will from his own speech-habits, and so learns to pronounce other sounds which do not occur in English. This didactic method is obvious and useful, but speakers of other languages will often have other requirements. For example, a Dutch student will have difficulty with palatal affricates, but not with unaspirated stops (which are drilled very thoroughly in the Manual). Yet it seems that the book will be useful also for non-English students, who will obviously need to know English anyway.

An attractive peculiarity of the Manual is that tape recordings are available of all the exercises which it contains (a complete set costs \$ 82.50). These enable the student to hear an almost natural rendering of all the new sounds of which he reads, and he can play these over until he has learned to mimic them himself. Moreover several of these recordings give materials from actual languages pronounced by native speakers from different parts of the world, which is certainly the most direct and natural way of presenting foreign sound-types. Although the author in his foreword mentions some disadvantages and inadequacies of the tape-recordings, these may nevertheless be considered indispensable for following the course without a live-tutor, and they greatly enhance the value and practical usefulness of the book. For no written description or phonetic symbol is as clear as the spoken sound itself.

J. Noorduyn

The New English Octapla, Eight English Versions of the New Testament. In the Tyndale-King James Tradition, edited by Luther A. Weigle. xxxvi, 1489 pp. New York, Edinburgh, Toronto: Thomas Nelson and Sons. \$ 20.00.

For the student of the English Bible and of "Bible English" who wishes to follow the development of the traditional English versions from Tyndale to the RSV, this book should provide a fascinating study. Here, in four sections on each of two facing pages, one can compare eight English versions from 1535 to 1960. In 1841 S. Bagster and Sons in London published the English Hexapla, containing the

Greek text with six English versions from Wyclif through the King James. This has long been out of print and of course lacks the more modern revisions.

Dr. Weigle has chosen the edition of each text that was significant because of its influence on the following revision. Instead of printing Tyndale's first NT of 1525 (or the 1534 edition that appeared in the English Hexapla and the Cambridge 1936 reprint) he has selected the last edition edited by Tyndale—that printed in Antwerp in 1535 (known as the "GH" edition from the publisher's initials)—which became the basis for later revisions and which so strongly influenced the idiom of the English Bible. Beside it is the Great Bible as edited for the second time by Coverdale himself in 1540, this being the text in which this version appeared for several generations. Following across on the facing page one finds the Geneva Version as it appeared in 1562 and later (until the introduction of the revision of Laurence Tomson which appeared in many Geneva Bibles after 1576). Beside that is the Bishops' Bible of 1602 which contained the 1572 revision and which was the text the revisers appointed by King James were ordered to revise. In the second row, below Tyndale, comes the Rheims NT as printed in 1582, and beside it, the King James text as edited by F. H. A. Scrivener for the Cambridge Paragraph Bible of 1873, the basic text of ERV. Facing these are the ASV of 1901, representing the Americanized form of the ERV, and the RSV as corrected in 1960 printings. In justice to the Rheims text it is regrettable that the Challoner revision was not included as representing the surviving form of the Rheims text although the first edition appears here because that is the one used by the King James revisers. The distinctions between ERV and ASV are of course lost sight of when the 1881 text is omitted. But the addition of other texts would have defeated the purpose of presenting a succession of texts for simultaneous comparison. As it did not seem practical to include the Wyclif text (since it actually had little influence on the 16th century translations), Luke 15:11-32 is given in an article on the early English translations.

An interesting feature of this work is that for the three most recent revisions the marginal textual notes are reproduced. Many readers are unaware that the AV originally contained, interspersed with the references, textual notes giving variations in the Greek text. These were later lost among the increasing number of marginal references and have been omitted from all but reference editions of the AV.

While the letter forms, typographical contractions, etc., of the early versions have not been reproduced, the spellings have generally been retained. Verse numbers and paragraphing have been added. Though the type is rather small, there is good space between the lines and fairly good margins for the chronic annotator. Inevitably the printing of eight New Testaments in one volume produces a large book and while the typography is not perhaps at first glance im-

pressive, this is definitely a workable format, for the texts stand out one from another and yet comparison is not difficult even from the top row to the bottom.

Margaret T. Hills

Luther and the Bible, by Willem Jan Kooiman, translated from the Dutch by John Schmidt. Philadelphia, Muhlenberg Press, 1961; \$ 4.00.

Translators will be challenged by Luther's seemingly impossible accomplishment: translating the entire New Testament from Latin and Greek into German in just eleven weeks! One of his central concerns was to prepare an accurate and idiomatic translation which would "make Moses so German that no one would guess that he was a Jew".

At times he was an exceedingly rapid translator as he worked on the Old Testament. Other times he probed the meaning of a specific word for weeks, or was scarcely able to complete three lines in four days. This prompts him to comment:

"Dear people, now that it has been translated into clear German, everyone can read it easily. He can let his eyes race over three or four pages without ever meeting with difficulties. He is not aware now what holes and bumps were once there. Where he now rides smoothly, as on good pavement, we had to sweat and toil to remove obstacles and fill holes that later travelers can go with ease."

Here are some of the basic presuppositions which may be gleaned from his writings and correspondence. Most translators will agree with many of these principles:

The Bible is not just a book for personal reading, but for public hearing.

The Hebrew language is the best of all and richest in vocabulary. (The translator will do well to consider this particular thesis in the light of James Barr's *The Semantics of Biblical Language*, Oxford University Press, reviewed in *TBT* October 1962, pp. 227-231.)

A translation is never final but must be continually revised; this can best be done through teamwork. (Recall that a revision committee assisted him in the painstaking revision of his earlier work.)

A translator must never work by himself, since the best words do not always occur to one when he is alone.

The Holy Scripture speaks of divine actions and subjects and therefore must be handled with reverence.

Where more than one explanation of an Old Testament passage is possible, it should be interpreted in accord with the New Testament.

Laws, history, prayers, doctrinal and poetic passages each have their own style which must be strictly observed in translations.

These principles of translation are worked into a thoroughly competent study of Luther's spiritual development and his first acquaintance with the Bible. This leads to Luther, the teacher of Biblical theology and lifelong translator. The course of his translation (New Testament, then Old Testament law, prophets, poetry) is set