

or years—spent in analysis. The translators become so aware of the constructions in the receptor language and of the kinds of changes which must be made from the Greek constructions that a wrong construction is seldom found. The translator usually discovers it before the translation is checked.

One translator discovered, while answering the additional questions, that two verbs of 'saying' never occur together and changed expressions such as 'answering, he said' in his translation to 'he said'. In another translation the grammar spot-check showed that location occurs after the subject more frequently than in text; the translation was modified accordingly. In still another translation, a frequency count showed more short sentences and sentences of only one clause than occur in text. Consequently, longer sentences with more complex structures (through more frequent use of subordinate clauses and verb phrases) were suggested.

After a grammar spot-check is completed with satisfactory results, the grammar consultant recommends that no further detailed grammar checks of translation be made by a consultant, but lists items which need to be watched if the check has pointed out problems which consistently occur. The translation is then ready for exegetical check by a translation checker, who does not need to concern himself with the grammar except as a particular construction affects the exegesis or to watch certain problem constructions which the grammar consultant pointed out in his report. The translator will, of course, continually check his translation against the grammar analysis of the receptor language.

BOOK REVIEW

New World Translation of the Christian Greek Scriptures, Rendered from the Original Language by the New World Bible Translation Committee. Watchtower Bible and Tract Society Inc., Brooklyn, N.Y., 1950, pp. 792, six maps; \$1.00. (Frequently reprinted with occasional minor alterations.)

This rendering of the New Testament was released on August 2, 1950, during the eight-day international Theocracy's Increase Assembly of Jehovah's Witnesses, held at Yankee Stadium, New York City. According to a key statement in the Foreword, 'It befits the significant time of transition from the old world to the righteous new world that translations of the Scriptures today should as far as possible eliminate the misleading influence of religious traditions which have their roots in paganism' (p. 7).

The Greek text chosen as the basis of the New World Translation is that prepared by Westcott and Hort (1881). Besides this text, those prepared by Nestle, Bover, and Merk, as well as Legg's two volumes of Matthew and Mark, have also been utilized. At various passages footnotes provide information from individual Greek manuscripts as well as ancient and modern translations. The principles of translation have been, in the words

of the translators: 'To each major word we have assigned one meaning and have held to that meaning as far as the context permits. . . . At the same time . . . we have avoided the rendering of two or more Greek words by the same English word, for this hides the distinction in shade of meaning between the several words thus rendered' (pp. 9 f.).

Archaic language has been abandoned altogether, even in prayers and addresses to God. In order to distinguish the second person plural pronoun from the singular, it is printed in capitals. As in the Revised Standard Version (1946), the verses are not printed as separate oracles, but grouped into paragraphs. Furthermore, 'mindful of the Hebrew background of the Christian Greek Scriptures, we have followed mainly the Hebrew spelling of the names of persons and places, rather than that of the Greek text . . .' (p. 10). In this connection, one of the most notable features of the translation is the introduction of the name Jehovah 237 times into the main body of the text, as well as 72 times in the footnotes in the lower margin.

Finally, mention should be made of an appendix dealing at length with the translation of sixteen key verses (pp. 757-86), and a table of subjects which are treated in a chain system of references printed in the inner margin of the translation.

Having described certain external features of this translation, one turns to evaluate the competence and success of the translators in achieving their intentions, as well as the validity of their guiding presuppositions and principles.

On the whole, one gains a tolerably good impression of the scholarly equipment of the translators (their names are not divulged). They refer not only to modern translations, including various English, German, French, Spanish, Italian, and Portuguese translations, but to ancient versions as well, including the Old Latin, Old Syriac, Vulgate, Armenian and Ethiopic versions. Frequently an intelligent use of critical information is apparent. Thus, the variant reading of the nominative *theos* in P⁴⁶ B A in Romans 8: 28 is followed, producing, 'Now we know that God makes all his works co-operate together for the good of those who love God, those who are the ones called according to his purpose'. Again, the reason for placing the words 'taking his stand on' in quotation marks in Col. 2: 18 ('. . . takes delight in a mock humility and a form of worship of the angels, "taking his stand on" the things he has seen . . .') is explained by a footnote, 'Quoted from the initiation rites of pagan mysteries'.

On the other hand, one is surprised, in view of the statement in the Foreword regarding the Hebrew spelling of the names of persons, to find how infrequently this has been carried out. One finds, for example, the customary Greek spelling of James (instead of Jacob), Jude (instead of Judah), and Jesus (instead of Joshua).

The decision to render, so far as practicable, the same Greek word by the same English word has a specious show of faithfulness to the original, but the application of the principle with any degree of consistency tends to produce a certain woodenness, resulting in the distortion of the effect of the original. Here the guiding maxim of that wise veteran translator, St Jerome, is eminently sound; he resolved, he says, to translate not words but the sense.

Some of the translations which are simply indefensible include the following. The introduction of the word 'Jehovah' into the New Testament text, in spite of much ingenuity in an argument filled with a considerable amount of irrelevant material (pp. 10-25), is a plain piece of special pleading. It is entirely without critical significance to be told that modern translations of the New Testament into Hebrew render the word 'Lord' by the tetragrammaton, nor does the fact that it is possible to name thirty-eight translations into languages other than Hebrew and Greek which use a vernacular form of 'Jehovah' bear upon the question in the slightest.

The translation of John 1: 1, *kai theos en ho logos*, by '. . . and the Word was a god', while entirely in accord with the Arian theology of the sect, is not justified despite a lengthy note which attempts to support it (pp. 773-7). The translators apparently are unaware of E. C. Colwell's study establishing 'A Definite Rule for the Use of the Article in the Greek New Testament', *Journal of Biblical Literature*, Vol. LII (1933), pp. 12-21. Here Colwell shows that definite predicate nouns which precede the verb are regularly anarthrous. Hence, the usual translation, 'and the Word was God', is correct.

In the interest of providing support for their Unitarianism, the translators have not hesitated to insert four times the word 'other' (totally without warrant from the Greek) before the word 'things' in Col. 1: 16 f., thus making Paul say that Jesus Christ is one among 'other' created things.

One or two curious details may be mentioned. The title *Euaggelion*, which stands on the page preceding the text of the four Gospels in Westcott and Hort's edition, has been strangely overlooked by the New World translators, and therefore none of the titles of the Four Gospels includes the word 'Gospel' (they read simply 'According to Matthew', etc.). The titles of the Epistles which involve a numeral are handled in an unidiomatic fashion; thus, 'The First to the Corinthians', 'The Second to Timothy', 'The First to Peter', etc.

In conclusion, a sample passage from Jude is quoted *in extenso* in order to exhibit certain features mentioned above, as well as the insertion of the word 'Jehovah' in a singularly inappropriate context—for, on the one hand, in antediluvian days the name 'Jehovah' was unknown, and, on the other, the Greek text of the Book of Enoch, with which the quotation by Jude agrees almost verbatim, certainly does not have the tetragrammaton.

Jude, vv. 11-15: "Too bad for them, because they have gone in the path of Cain, and have rushed into the erroneous course of Balaam for reward, and have perished in the rebellious talk of Korah! These are the rocks hidden below water in *YOUR* love feasts while they feast with *YOU*, shepherds that feed themselves without concern for others (1961 *ed.*: *themselves without fear*); waterless clouds carried this way and that by winds; trees in autumn time, but fruitless, having died twice, having been uprooted; wild waves of the sea that foam up their own disgraces (1961 *ed.*: *their own causes for shame*); stars with no set course, for which the blackness of darkness stands reserved forever.

"Yes, the seventh man in line (1961 *ed.* [*in line*]) from Adam, Enoch, prophesied regarding them, when he said: "Look! Jehovah came with his holy myriads, to execute judgment against all . . ."

BRUCE M. METZGER