

can't give them the concentrated individual attention they get from the volunteers. For instance, the volunteers found out that this little fellow in the second row loves bugs. You see, today he came down from his session with this book, *The Insect World*, and for ten minutes between classes he was looking it over. It's his own project, and it makes him realize that books are interesting."

When the New York Reading Growth test was given to thirty-five of the children in the program after six months of work, three children had improved as fast as their classes for the first time in their lives; eleven showed a gain of one year; twelve gained more than a year; seven gained two years; and one child actually gained three and a half years in the six-month period.

Children who show improvement after a year of work with the volunteers are replaced by a new group. "Some of them cry, they're so disappointed to learn they can't continue," said a sixth-grade teacher. "It's their only opportunity to get help on a one-to-one basis." A few children who were extremely shy changed visibly after their reading improved, she went on. "We know something has happened. You see an awakening. And when a youngster does wake up, he opens up like a flower."

This is the compelling force that keeps the volunteers coming regularly twice a week, week after week. One woman drives in from Westchester to work with the children. "There's no committee work here," one volunteer told me; "it's all sheer joy." "This is the most rewarding work I've ever done," added another. For some women it offers the happy discovery that "even an untrained person can be of great help."

According to Miss T. Margaret Jamer, director of the program, "What the volunteers do is similar to the kind of thing being done at the New York Foundling Hospital, where women come to fondle babies and sing to them, to make them thrive again. Obviously schoolchildren are not babies, but they, too, need a little extra push. It's especially important in schools where the parents are not available most of the time because they work. No city is rich enough to pay for this kind of attention."

VIEWS & REVIEWS

The Book

GEORGE STEINER

THE LONG, intricate communion between the English language and the Bible continues. It began a thousand years ago. About 950, the priest Aldred wrote an Anglo-Saxon paraphrase, in Northumbrian dialect, between the lines of the Latin text of the great Lindisfarne Gospels—a sumptuous manuscript written about 700. This is the first fragment of English translation to have come down to us. In the late tenth century, there appeared in Wessex the first independent version of the Gospels in English. One hears, in this rough assay, something of the cadence that was to mold the language: "Nu ic asende mine aengel beforan thinne ansyne." By the year 1000, Aelfric,



Archbishop of Canterbury, had translated a considerable part of the Old Testament.

The Norman Conquest brought further progress to a sharp halt. Not until about 1250 does the story take up again, and then only with the Psalter. But in the first half of the fourteenth century, in a prose Psalter attributed to one Richard Rolle, we take a leap forward: "Have mercy of me, God, for man trad me, al day the fyghtygne troublede me . . . In God I schal prevse my wordes, in God I hopede." The language was now at the threshold of the necessary eloquence.

In 1382-1383, John Wycliffe completed his rendering of the Bible into English. The text used was, by modern standards, corrupt, being a late unscholarly version of the Vulgate. Moreover, there were glaring discrepancies in style between the work of Wycliffe and that of his collaborators. But the revised Wycliffe Bible of 1400 is the first of our great English Scriptures. For all its archaicism, we can turn to it with a sense of recognition. Here is a passage from Isaiah (35:5-6): "Thanne the iyen of blynde men schulen be openyd, and the eeris of deaf men schulen be opyn. Thanne a crokid man schal skippe as an hert, and the tunge of doumbe men schal be openyd; for whi watris ben brokun out in desert, and stremes in wildirnesse." The Authorized Version will make one superb improvement: "and the tongue of the dumb *sing*." But when it replaces a crooked man skipping by a lame man leaping, the advantage seems to me to lie with Wycliffe.

BETWEEN Wycliffe and the Bible of 1611 lie the invention of printing and the genius of one man who, more than any other, put his mark on the development of English. Between 1454 and 1500, some 125 editions of the Latin Vulgate were issued from diverse presses. A century after Wycliffe had set down his text, much of it was available in print in Caxton's *Golden Legend* (1483). And in 1516, Erasmus of Rotterdam called for the right of private individuals to read Scripture in their own common language: "I wish that the plowman might sing parts of them at his plow and the weaver at his shuttle, and that the traveler might beguile with their narration the weariness of his way." For those who spoke English, William Tyndale

was to make this possible. Working under extreme peril and the harassment of Catholic agents, Tyndale translated some books of the Old Testament and the whole of the New. Thus the first printed English New Testament appeared in Worms in 1525. Eleven years later, Tyndale paid with his life; he was burned at the stake after having been betrayed by one of his intimates into the hands of the Spaniards. But his work was done, and it altered enduringly the sensibility of the English mind and the cadence of the language.

TYNDALE'S BIBLE is the first of our scholarly texts: the old Testament is founded on the Hebrew, and the New Testament is a translation from the Greek, as edited by Erasmus in 1516 and 1522. But it is more. Even beyond Shakespeare, Tyndale molded the governing forms of English style. The modern English Bible is, to a great extent, a mere modification of his work. Sixty per cent of the text of the Authorized Version had reached its final shape in Tyndale. Of the 287 words in the Sermon on the Mount in the King James (or Authorized) Version, 242 are from Tyndale. And how lasting has been their splendor:

"No man can serve two masters. For either he shall hate the one and love the other: or else he shall lean to the one and despise the other: ye cannot serve God and mammon. Therefore, I say unto you, be not careful for your life, what ye shall eat, or what ye shall drink, nor yet for your body, what ye shall put on. Is not the life more worth than meat, and the body more of value than raiment? Behold the fowls of the air: for they sow not, neither reap, nor yet carry into the barns: and yet your heavenly father feedeth them."

Tyndale's style is more spare and sinewy than was that of his contemporaries. Where the King James alters Tyndale, it usually adds: "Come unto me all ye that labour and are laden," writes Tyndale, "and I will ease you." The AV reads: "Come unto me all ye that are heavy laden, and I will give you rest." The rhythm is more stately, but the sequence is less exact: "easing" follows more justly on "laden."

Tyndale set down the basic usages of English biblical translation. He varies the English where Hebrew or Greek uses a single, repeated formula. Luke, for example, always says something that Tyndale closely rendered as "it came to pass." But Tyndale also translated this narrative formula by "it happened," "it fortunated," "it chanced," "it followed." In Matthew 18:33, the Greek uses a single word (the verb *ele-eo*). Tyndale uses two: "Thou shouldest have had *compassion* on thy fellow, even as I had *pity* on thee." Tyndale's liking for awkward inversion—"brought they," "went Jesus"—probably reflects the influence of Luther's German. But elsewhere he draws richly on words of Latin and French origin, a famous example being the use of *to minister*, where *to serve* would do as well. In fact, it may have been from Tyndale that Shakespeare derived his tac-



tic of sharp juxtapositions between Anglo-Saxon monosyllabic words and Latinate leviathans ("the multitudinous seas incarnadine, making the green one red").

It is with Tyndale that the English Bible attains the rather paradoxical glory of being more eloquent than much of the Hebrew and most of the Greek original. Where translation diminishes a text, it traduces; where it surmounts the original while yet being loyal to it, it transfigures.

In 1535-1536, Miles Coverdale issued an English Bible based mainly on Tyndale, with additional readings

from the Vulgate and the German. As Tyndale had not completed the Old Testament, Coverdale's is, strictly regarded, the first complete English Bible in print. Though it leans heavily on Tyndale's genius, Coverdale's version is less radical in its theology. Scholars agree, moreover, that Coverdale's ease and fluency of manner gave to the King James many of its ample rhythms. Coverdale acts as a bridge between the austere beat of Tyndale and the plenitude of the Authorized Version. In Hebrews 1:8 (an example which I owe, like much of this summary, to Sir Frederic Kenyon's *Our Bible and the Ancient Manuscripts*), Tyndale renders: "But unto the sonne he sayth: God thy seate shall be for ever and ever. The cepter of thy kyngdom is a right cepter." Coverdale reads "*endureth* for ever and ever" and keeps the whole one sentence. At once, the shape seems to broaden and grow more ceremonious.

Between Coverdale and the King James occurred several short but notable steps: the Great Bible of 1539-1541 (essentially Coverdale using a better Vulgate text); the famous Geneva Bible, issued by English Calvinists in 1560 and 1576, extracts from which served Cromwell's soldiers as a pocket Bible; the Bishops' Bible, an official revision of the Great Bible, published in 1568; and the Douai Bible, which English Catholics issued in France in 1582 and 1609 (and on which President Kennedy recently took his oath of office). Of these, the Geneva and the Douai contributed most to the AV. In the passage from Hebrews, for instance, it is the Geneva Bible that replaces *seat* by *throne* and makes of the *right cepter* a *sceptre of righteousness*. From the exaggerated Latinity of the Douai Bible, the King James derived some of its sonorous technical and ecclesiastic terms. But the Bible of 1611 is essentially Tyndale and Coverdale revised. By 1535, the major work had been done.

WE MUST BEAR this in mind when approaching the AV. Its language is not really that of the Jacobean scholars and churchmen who compiled it. It is slightly archaic, as if the editors had wished to give to Scripture a certain lofty strange-



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THE REPORTER

660 Madison Avenue
New York 21, New York

THE REPORTER Puzzle

Acrostickler No.28

by HENRY ALLEN

DIRECTIONS

- 1) Each crossword definition contains two clues. One is a conventional synonym; the other a pun, anagram, or play on words.
- 2) Letters from the acrostic should be transferred to the corresponding squares in the crossword, and vice versa.
- 3) The initial letters of the correct words in the acrostic will, when read down, spell out the name of a prominent person: the acrostician.

- A 154 62 136 221 120 42 200 68 156 164 5 82
 "He _____, that never felt a wound."
 Shakespeare, "Romeo and Juliet." (5,2,5)
- B 102 216 178 22 186 152 106 114
 Famous palace 31 miles NW of Madrid.
- C 150 12 24 222 44 124 66 36 100 28 94 204
 Lincoln held this to be a contradiction in terms; his aim in the Civil War was to prevent it. (7,5)
- D 174 90 54 72 88 208 138 46
 King of the Vandals, conqueror in northern Africa and Italy. (c390-477).
- E 32 132 220 162
 "The devotion to something _____/From the sphere of our sorrow." Shelley, "To _____"
 One word is too often Profaned."
- F 10 202 35 160 56 121 A kind of boot.
- G 48 191 146 110
 Name of former U.S. Navy hospital ship now on mercy mission to the Orient.
- H 112 78 180 194 92 4 34
 A contrivance on a boat's gunwale used as a fulcrum for rowing.
- I 116 105 170 14 182 144
 Apparatus for representing the motions and phases of the planets.
- J 214 166 6 192 Contends for superiority.
- K 126 198 8 74 224 $C_{20}H_{80}Br_4$
- L 98 70 64 212 40 142 80 148 76 134 60 184
52 2 168 58 84 190 26 172 218 158
128 18
 Motto of Chaucer's "Pardoner's Tale."
 (5,7,3,9) (Latin).

	2	L3		4	H5	A6	J7		8	K9		10	F11		12	C13		14	I					
			18	L				22	B			24	C		26	L		28	C					
31		32	E33		34	H35	F36	C37			39		40	L41		42	A43		44	C45				
46	D			48	G				52	L			54	D		56	F		58	L	60	L		
61		62	A63		64	L65		66	C			68	A69		70	L71		72	D73		74	K75		
76	L			78	H			80	L			82	A			84	L			88	D	90	D	
91		92	H93		94	C95			97		98	L99		100	C101		102	B103				105	I	
106	B						110	G			112	H			114	B			116	I			120	A
121	F			123		124	C125		126	K127		128	L129			131		132	E133		134	L135		
136	A			138	D				142	L			144	I		146	G		148	L			150	C
151		152	B153		154	A155		156	A157		158	L			160	F161		162	E163		164	A165		
166	J			168	L			170	I		172	L			174	D				178	B		180	H
181		182	I183		184	L185		186	B187			189		190	L191	G192		J193		194	H195			
				198	K			200	A		202	F			204	C				208	D			
		212	L213		214	J215		216	B217		218	L219		220	E221	A222		C223		224	K			

Across

2. A crevice rests in the direction of an organization not headed by the Acrostician, through many people think so. (6,7)
31. A sailor tucks away an old trombone.
39. Put former with after thought and...? And it grows, of course.
61. Paid attention? Yes, he did, I hear.
68. A leading lady's vessel or a space opera vehicle? (Not yet in dictionaries).
91. Tools consumed by Odysseus' men, according to Tennyson.
97. Scanter absorptions.
123. With 160 Across and 212 Across, the organization headed by the Acrostician. (With "of" before 212.) (7,6,13)
131. Together, so why fear what's heard? (Obs.)
151. A chic jet lies here. (3,5)
160. See 123 Across.
181. An old card game is the first.
189. One of twelve may find ale about the post.
212. See 123 Across.

Down

3. Teaches to return property.
7. Carry in to tend the fire. (Colloq.)
9. A valley tune, why not now?
11. A big shot? Er, a snake.
13. Grips a measure in these girths.
31. Student on board wins award!
45. This setting aside was sure perused.
65. Comforted the editor about Peer's mother.
82. Departed in a rage. (7,3)
101. South American rodent you copy after.
123. Fit in a small company. It's not as strange as truth.
133. A current type, a role, etc.
155. A tree from a mountain ridge.
174. What's here after hail twice over, but a pasture in Scotland.

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