

# Efforts in Japanese Bible Translation Since 1965

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IN KEEPING WITH the ecumenical scope of this journal, this article is divided into two main sections: Bible translations made apart from interconfessional cooperation, and those made with such cooperation. I chose 1965 as my point of departure because of the precedent set by the recently published *Christianity in Japan 1971-1990*,<sup>1</sup> successor to *The Japan Christian Yearbook*, the last issue of which was published in 1970. The Spring 1965 edition of the *Japan Christian Quarterly* (predecessor to this journal) was the last issue to offer articles specifically related to Bible translation under its overall theme, "The Bible in Japan."<sup>2</sup>

It would seem pertinent to begin with translations of the entire Bible or entire Testaments, whether already completed or still in progress, and then to tabulate the translations made of only one or a number of books of the Bible. In both cases chronological order will be followed, beginning with the first book or volume published by a given author or group, including those published

before 1965. Newly revised editions will be noted, but editions that are simply reprints, even if these contain minor corrections, will not be included.

## NON-INTERCONFESSIONAL TRANSLATIONS OF THE ENTIRE BIBLE OR OF A TESTAMENT

*Federico Barbaro (with Luigi del Col)*

Beginning with the publication of a colloquial translation of the four gospels in September 1950, Federico Barbaro, SDB, published his first complete colloquial translation of the New Testament in March 1953. A completely revised edition appeared in December 1957, which was then published with the Old Testament in October 1964 as the first complete colloquial Bible, including the Old Testament deuterocanonical books.<sup>3</sup> This edition's translation of the historical books from Genesis to Nehemiah, with the exception of Ruth, was made by Luigi Del Col, SDB, and was preceded by the fascicular publication of most of the other books of the Old Testament translated by Barbaro. In May 1975 a completely new third edition of the New Testament was published by Kōdansha. In November 1980 the entire Bible was published, also by Kōdansha, this time with Barbaro as translator of all the books of the Old and New Testaments. This edition is accompanied by introductions, notes, and a glossary of terms and proper names, as well as many charts, diagrams, and color maps. The text also contains many illustrations taken from "La

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Bibbia a cura di la Civiltà Cattolica Editrice Ancora.”

Two new hitherto unused designations in Japanese for the Old Testament books of Deuteronomy and Judges in the 1964 edition were *Dai-ni hō no sho* (The book of the second law), instead of the usual *Shinmeiki* (The account of heaven-sent commands), and *Hansha no sho* (The book of judges [those who render judgment]) instead of *Shishiki* (The account of the warrior leaders). In the 1980 edition, two more new designations were added for the books of Exodus and Numbers: *Dasshutsu no sho* (The book of the escape) for *Shutsu Ejiputo-ki* (The account of the exit from Egypt), and *Areno no sho* (The book of the desert) for *Minsū-ki* (The account of the numbers of the people).

The first New Testament translation was made from the Latin Vulgate, but each additional revision looked more and more to the original Greek.<sup>4</sup> The Old Testament is a translation made from modern-language critical versions with reference to the original languages.

#### *Tsukamoto Toraji (1885–1973)*

A *Mukyōkai dendōsha* (Non-church evangelist), Tsukamoto Toraji first published a complete book of the Bible, the Gospel of Mark, in December 1953.<sup>5</sup> As early as 1935, however, he had published parts of New Testament books as magazine articles.<sup>6</sup> In September 1963 Iwanami Shoten published the four gospels in their pocketbook series (Iwanami bunko), with Mark preceding Matthew. In December 1966 Seisho no Chishiki Sha published Acts and Romans as separate fascicules, which were preceded by the publication of separate fascicules of Luke and John. Although Tsukamoto had completed his translation of the New Testament made from the Greek text of Nestle by October 1969, it was not published during his lifetime because he had wanted to revise it fur-

ther. Separate fascicules 5 and 6 containing the remaining books of the New Testament were published posthumously by Seisho Chishiki Sha in January 1975 and March 1976, respectively. They were reprinted from “amplified translations” (*fuenyaku*) that had appeared in various issues of the periodical *Seisho no Chishiki*, nos. 370–395 and 61–180, respectively. In December 1977 Iwanami Shoten posthumously published Tsukamoto’s translation of Acts.<sup>7</sup>

The fascicule editions published by Seisho Chishiki Sha, though not the Iwanami Shoten editions, carry the caption, *Kyōkai muki hitobito no tame no kōgo Shin-yaku Seisho* (A colloquial New Testament for churchless people), which Tsukamoto explains elsewhere as “a Bible for those who would like to go to a church but cannot, for those who can go but do not, that is, for those who with a one-volume Bible want to learn faith and live it.”<sup>8</sup>

#### *Sekine Masao*

A scholarly translation of the Old Testament from the original Hebrew with explanatory notes, now nearing completion, was begun by another *Mukyōkai* scholar, Sekine Masao, with the publication of Genesis in May 1956.<sup>9</sup> By 1973 Genesis had been followed by ten similar booklets published by Iwanami Shoten in the same pocketbook series used for Tsukamoto’s works. These booklets were Exodus, First and Second Samuel, Job, the Psalms, Isaiah (two volumes), Jeremiah, Ezekiel, and the Twelve Minor Prophets (two volumes). Some of these translations were accompanied by commentaries. Others, first published elsewhere, have now been republished in Sekine’s collected works, including the Book of Deuteronomy and the Letter to the Romans.<sup>10</sup> In June 1974 his translation of Proverbs and the Wisdom of Solomon were published as part of *Seisho no sekai, bekkān 1* (The world of the Bible, supplement 1).<sup>11</sup>

Since January 1989 the translation of remaining books of the Old Testament has been appearing serially in *Shin Yogen to Fukuin* (The new prophecy and gospel), published by Shin Yogen to Fukuin Sha. Thus far in this series, the Books of Ruth, Qoheleth, Numbers, and Judges have appeared. The most recent issue at the time of this writing (January 1992, no. 19) continues the translation of First and Second Chronicles up to chapter 13 of the latter.

Sekine was president of the *Nihon Kyūyaku Gakkai* (The Old Testament Learned Society of Japan) from 1971 to 1980. He is certainly one of the foremost Old Testament scholars in Japan, and influenced the use of the transcription *Yahawe* for the Tetragrammaton by the use of this form in his Old Testament translations.<sup>12</sup>

#### *Studium Biblicum Franciscanum*

A translation now on its way to completion, with the New Testament already published, is that of the Studium Biblicum Franciscanum (The Franciscan Bible Institute), which published its first volume, the book of Genesis, in December 1958. Translated from the original languages, it is accompanied by copious introductions and explanatory notes, maps, tables, and illustrations. The fascicule editions also provide an appendix of textual critical notes giving the emended, as well as the pertinent unemended, readings of the original language editions being translated.

The individual volumes, some containing two or more books of the Bible, have been appearing on an average of one a year and now number thirty-one volumes, including completely revised and reset editions of the Gospels of Mark and John. The New Testament, completed in fascicule form in June 1978, was published as one volume in November 1979 with shortened introductions and explanatory notes. It has been very well

received.<sup>13</sup> At present, only nine books of the Old Testament including the deuterocanonicals remain to be published in six volumes.<sup>14</sup> Since 1979 Chūō Shuppansha has been the publisher. The Studium had previously been both translator and publisher.

Two recently deceased members of the staff were Hotta Yūkō, OFM (d. July 1988), and vice-director and founding member Serafino Finateri, OFM (d. July 1990). I have been the director since the Studium's inauguration in 1956. Other staff members whose names appear as principal translators of the various volumes published so far are Honda Tetsurō, OFM, Urano Yōji, OFM, and Nishizu Mikio.<sup>15</sup>

For the Tetragrammaton of the Old Testament, the Studium adopted the transcription *Yahwe*. This was favored by another outstanding senior Japanese scripture scholar, Sakon Yoshishige (d. February 1990), as more congenial to ordinary usage in the transcription of proper names. The actual original pronunciation of the four Hebrew letters YHWH is still very much disputed by scholars (see note 25).

#### *Oyama Reiji*

In 1953 Oyama Reiji of the evangelical tradition founded the Biblical Church (*Seisho Kirisuto Kyōkai*), which has a current membership of about 1,000.<sup>16</sup> In August 1960 he published a translation of the Letter to Philemon. In November 1978 he published the New Testament, and in April 1988, the entire Bible.<sup>17</sup> The scriptural text is followed by a thirty-two page appendix entitled "An introduction to the Bible for those who from now begin to read the Bible [i.e., for first-time readers]," which includes the treatment of such concepts as "sin" and "death." The appendix, in turn, is followed by nine pages of color maps.

In a postscript, Oyama gives his translation of Mark 10:47 as an example of the

dynamic equivalence approach he employs, as opposed to one of formal correspondence. Instead of the usual *Dabide no ko Iesu yo* (Jesus, son/child of David), he brings out the implied meanings as well by translating: *Dabide no shison to shite o-umari ni natta Sukuinushi Iesu-sama* (Honorable Jesus, born the scion of David, Savior). Since all the "additions" are merely expressions of what was understood by the original audience, he explains that such a translation is not to be classified as a paraphrase. Oyama's translation replaces the Tetragrammaton in the Old Testament with *Shu*, following the Septuagint and Vulgate traditions.

*Shōyaku seisho shinyaku (The Amplified New Testament)*

As its title indicates, the *Shōyaku Seisho Shinyaku* is a translation of *The Amplified New Testament*.<sup>18</sup> The Japanese version of the Gospel of John was published in April 1961 by Inochi no Kotoba Sha, and the entire New Testament was published by the same press in November 1962. Both were sponsored by the Lockman Foundation. By way of comparison with the example above, the *Shōyaku Seisho* translation of the pertinent and following phrases in Mark 10:47 read: *Dabide no ko de aru Iesu-sama, watakushi wo <ima> awarende <megumi wo tarete> kudasai* (Jesus, son of David, have pity and mercy on me (now) [English original]). A note on the word *ima* (now) reads: "In the aorist imperative. (Wuest.)"

*Shinkaiyaku seisho (New Japanese Bible)*

Organized and sponsored by the Lockman Foundation in 1961 by a number of evangelical groups who thought the 1954–55 Japan Bible Society colloquial version too free in some respects, the Shinkaiyaku Seisho Kankōkai undertook an entirely new translation of the Bible. After a pilot edition issued in July 1963, the Gospel of John was

published by the Inochi no Kotoba Sha in December of that year. In November 1965, the New Testament was published by the newly-formed Nihon Seisho Kankōkai (Japan Bible Publishing Society), with Inochi no Kotoba Sha as the agency. After a separate publication of the Psalms in September 1968, the Old Testament and slightly revised New Testament was published in one volume in September 1970. It soon became widely used, even among Roman Catholics.<sup>19</sup>

The translators numbered twenty-five, with six commissioners, including one representative of the Lockman Foundation who was residing in Japan. Additionally, there were twenty-eight collaborators and seven editors. The head translator of the New Testament was Matsuo Takeshi (d. 1967), and of the Old Testament, Kōsaku Nao. As director of the Studium Biblicum Franciscanum, I had an afternoon of informal discussion and exchange of ideas with Nao regarding the translation of Old Testament ritual terminology, which was a common concern of ours at the time.

Some of the special features of the translation are: beginning each verse with a new line; indenting one space for a new paragraph; providing notes in columnar form, including cross references, at the bottom of the page; and giving alternate translations and critical notes, for example, where the Greek Septuagint version of the Old Testament has been followed rather than the Hebrew Masoretic text. The modern language translation used as a model is the New American Standard Version.<sup>20</sup> An example of "greater fidelity" in the New Testament is the unflinching translation in the Gospel of Matthew of the Greek word *idou* by *miyo* (see!), often omitted as unidiomatic in the Japan Bible Society colloquial version and others. A special feature of the Old Testament is the printing of the word *Shu* (Lord) in boldface

wherever it stands for the Tetragrammaton.<sup>21</sup>

#### Maeda Gorō (1915–1980)

Maeda Gorō was born in Aichi Prefecture but raised in Tokyo. He was a graduate and later professor of western ancient literature, especially biblical Greek, at Tokyo University. Maeda had also studied in Europe and was a lecturer at the universities of Bonn and Geneva, having earned a doctorate at Marburg. He was also a research lecturer at Yale. From 1964 until his death he published a private magazine entitled *Seisho aidoku* (Regular, with interest, reading of the Bible). Maeda's translations of the four gospels, Romans, and Philemon were published as the New Testament second half of volume 12 of the series *Sekai no meicho: Seisho* (Great books of the world: the Bible), by Chūō Kōronsha in October 1968, with Maeda as the responsible editor of the volume. The first half of the volume, following fifty pages of introduction by Maeda, was entitled "The concepts and history of the Bible," and included translations of four Old Testament books by Nakazawa Kōki.<sup>22</sup> The volume concludes with synoptic tables of the gospels, a biblical chronology, an index of names and terms, and includes occasional maps and illustrations. Although Maeda completed his translation of the New Testament, it was published only after his death by Chūō Kōronsha in December 1983.

Although of Mukyōkai persuasion, having been a disciple of Tsukamoto Toraji, Maeda had an enthusiastic ecumenical spirit. He was one of the Japanese delegates to the first General Assembly of the World Council of Churches held in Geneva in 1948. In 1969 he was one of the members of the joint committee appointed to study the possibility of making an interconfessional translation in Japan. His intervention at the fourth and final meeting, "It is not only possible, it is

necessary!" set the tone for the positive report and recommendation. Until his death in 1980 he was a charter member of the executive committee of the interconfessional translation project appointed as a consequence of the report.

#### Iwakuma Naoshi

Iwakuma Naoshi, a Mukyōkai independent evangelist originally from Fukuoka Prefecture, began his translation of the New Testament from the Greek with the publication of the Gospel of Mark in June 1973.<sup>23</sup> In August 1990 he published the final thirteenth volume comprising a total of nineteen separate books. The books are a facing bilingual presentation with the Greek text of R. V. G. Tasker<sup>24</sup> on the left-hand page and Iwakuma's translation on the right-hand page. Covering approximately the bottom half of both pages are running explanatory notes in Japanese concerning the Greek words and phrases and variant readings.

For the transcription of proper names, all long vowels of the Greek are lengthened in the Japanese, unlike the common practice in this respect. Moreover, the nominative form of inflected names is used, thus retaining the final "s," which in most Japanese scripture name transcriptions is generally neglected. For example, the names Jesus, John, and Moses are written *Iēsusu*, *Iōannēsu*, and *Mōusēsu*, respectively (all are transcriptions from the Greek). Occasionally, parentheses are used to enclose the meaning of transcribed Greek words, e.g., *geenna (jīkoku)* [hell], or when the translator's amplification is added to bring out the meaning.

#### *Seisho: Shinsekaiyaku (New World Translation of the Holy Scriptures)*

The New Testament of the *Shinsekaiyaku* (New World Translation) made from the English version of the Jehovah Witness Bible

(with reference, however, to the original language) was published in 1973, and the whole Bible in 1982, both by the Watchtower Bible and Trust Society of New York, Inc. The translation and printing was done in Japan. The latter is based on the 1981 revision of the English version, whereas the first edition of the New Testament was made from the English edition of 1971.

A particular feature of this translation, as pointed out in the preface, is the use of *Ehoba* (Jehovah for the name of God) not only in the 6,964 occurrences of the Tetragrammaton in the Hebrew Old Testament, but also 237 times in the New Testament for the word Lord. For example, *Ehoba* occurs four times in the two verses of II Corinthians 3:17–18. A select number of the occurrences are listed with context in the 144-page appendix, which contains a glossary of terminology and names followed by a list of key concepts in which a complete tabulation of the New Testament occurrences of *Ehoba* is given. *Ehoba* is explained as a conventionalized form of *Yehohwah* or *Yehohwi*, and further details are given in reference to Genesis 15:2 and 18:3 where *'ādōnāy* (Lord) occurs for the first time with the Tetragrammaton, and by itself, respectively.<sup>25</sup> A chronological table, illustrations, and maps complete the appendix. The whole text is printed in horizontal lines instead of the more usual vertical line composition.

*Ribingubaiburu (The Living Bible, paraphrased)*

The Japanese version of the Living Bible New Testament was published by Inochi no Kotoba Sha in October 1975 and the whole Bible in April 1978. The original English version, “paraphrased,” which designation is also reproduced untranslated as a subtitle on the title page of the Japanese version, was made by the Presbyterian scholar, Kenneth Taylor, and published by Tyndale House Publications in 1971. An innovation in the

Japanese version not found in the original are the new titles given to a number of the books of the Bible. Thus, in the Old Testament the Book of Leviticus is called *Reihai kitei* (Worship regulations), and in the New Testament the Acts of the Apostles, become *Deshitachi no dendō kiroku* (The record of mission work of the disciples). The titles of the four gospels are: the record of Matthew the tax collector, of Mark the young man, of Luke the physician, and of John the fisherman.

*Yagyū Naoyuki*

A graduate of *Tokyo Bunrika Daigaku* (Tokyo University of Literature and Science) and a student at Columbia University, New York, Yagyū Naoyuki published his own translation of the New Testament in February 1985.<sup>26</sup> In a postscript, Yagyū explains that the criticism of twenty years earlier in which Japanese men of literature castigated then-current colloquial versions of the Bible as being translationese rather than good Japanese—a criticism left unanswered by scripture scholars—challenged him to make a more idiomatic version of the New Testament for first readers as well as for seasoned Christians. Three principles he enumerates are that the translation be (1) readable, (2) easy to understand, and (3) Japanese in style, rhythm, and texture. He explains that his translation is neither a paraphrase as is the *Living Bible*, nor an *Amplified Bible*, but rather one of “dynamic equivalence,” although he confessed that he did not expressly study the rules of that translation method. His model was the translation work of Jerome, who was praised by Eugene A. Nida (head of the translation department of the American Bible Society for many years, and, incidentally, the principal proponent of “dynamic equivalence”) as one who translated the Bible “meaning for meaning” rather than “word for word.” Yagyū gives his version of Matthew 17:1–4 as an example of

such a translation. A better example might be his version of Matthew 5:3a, “Blessed are the poor in spirit”: *Kami ni yorokobareru hontō ni kōfuku na hito wa, dare da to omou ka. Hontō ni kōfuku na hito, sore wa jiga wo suteta hitotachi de aru.* (Who do you think is the truly happy person pleasing to God? Truly happy persons are those who have thrown away self [-centeredness]). His translation is made from the original Greek.

*Sinotō Yosito (1895–1989)*

Like so many of his translator colleagues, Sinotō Yosito<sup>27</sup> was of the Mukyōkai persuasion, and a disciple of Tsukamoto Toraji. He published his translation of the New Testament, on which he had worked for forty years, in May 1989,<sup>28</sup> just five months before his death at the age of ninety-four. Although he worked from the original Greek, he was not a scripture scholar, as he himself states in his postscript, but rather a renowned specialist in Mendelian studies of heredity. He graduated from the faculty of science and botany at Tokyo University, where he also served as professor from 1953-66. He later served as professor at the International Christian University.

His intent in translating the New Testament was simply “that many Japanese might become familiar with the Bible.” For that reason every effort is made to give it a modern look and flavor. The conversational “*masu*” style is used throughout instead of the more formal “*de aru*” written style generally used for books of the New Testament, other than the Letters. The lines are printed horizontally rather than vertically. Each verse and each direct quotation begins with a new line. No punctuation is used; rather, one space replaces the comma, and two spaces replace the period. Old Testament references and occasional brief explanations are given in footnotes. For instance, at the unusual title given to the Letter to the He-

brews, namely, “The Letter of Peter to the Hebrews,” Sinotō notes that “the contents and theology are similar to Paul’s, but that it is not one of Paul’s is recognized (according to bibliography no. 4).” The bibliographical citation refers to “*Studium Biblicum Franciscanum, New Testament*, (Tokyo: Chūō Shuppansha, 1984),” which reference agrees with Sinotō’s note as such, but nowhere mentions that the author of this letter is Peter. There are no other innovations in the titles or order of the New Testament books. However, in an appendix Sinotō proposes the possibility of dividing the twenty-seven books into six groups with a somewhat different order than usual, both for the groups as a whole as well as within the three groups to which the letters are assigned.

*Heburaigo seisho taiyaku shirīzu (The Interlinear Hebrew and Japanese Bible)*

The *Mirutosu Heburai Bunka Kenkyūjo* (Myrtos Institute of Hebrew Culture) inaugurated its project of publishing interlinear translations of the Hebrew text of the Old Testament with the publication in August 1990 of *Sōseiki I: 1–25 shō* (Genesis I: chapters 1–25). Published by Kabushikigaisha Mirutosu, this is the first of a projected forty-five volumes, of which five have been published as of January 1992.<sup>29</sup>

The interlinear text consists of the Hebrew text of *Biblia Hebraica Stuttgartensia* (BHS), published by the German Bible Society in Stuttgart, 1967–77, with three lines below each line of Hebrew, all three to be read as the Hebrew from right to left, which is an old way of writing Japanese still seen sometimes on signboards, in store names, and on the right-hand side walls of long trucks. The first line gives the pronunciation of the Hebrew using the Japanese syllabary; the second line offers a literal translation of each word together with its prefixes and suffixes; and the third line gives a lexical

analysis of each word with further lexicographical information, such as the root form of verbs, in footnotes at the bottom of the page. Printed vertically on the left margin of each page is the text of the *Shinkyōdōyaku* (the New Interconfessional Japanese Translation) published in 1987 by the Japan Bible Society. Each volume contains the same nine pages of introductory explanations of the presentation, and each volume ends with two to eight pages of a special introduction to the volume in hand. The work is proceeding apace and gives evidence of being very well done.

*Girishiago shinyaku seisho, Nihongo taiyaku, Dōshi Henka tsuki (The Interlinear and Analytical Greek New Testament)*

This interlinear translation project of the whole New Testament is much like, and yet quite different from, that of the Old Testament project mentioned above. Four volumes have been announced so far, namely, the four gospels, but only the first two, Matthew and Mark, have appeared as of this writing. Matthew, the first to appear, was published by Kyo Bun Kwan in May 1991. The general editors were Sakon Yoshishige for Matthew, and Hirano Tamotsu for Mark, which was published in December 1991. Kawabata Yukio, the translator and editor of both books, is now working on Luke, the next volume scheduled to appear.

Unlike the Interlinear Old Testament, there is only one line under the Greek with a literal word for word translation. Each word or particle of each verse is numbered, not consecutively, but in the word order in which the Japanese would ordinarily be read. In the left margin of each verse, all verbs are listed by their number in the order they occur, giving the basic form and a lexical analysis of the form in the text. The Greek text used is the third edition (corrected) of *The Greek New Testament*, pub-

lished by the United Bible Societies in Stuttgart in 1983, which is the same as the twenty-sixth edition of Nestle-Aland.<sup>30</sup> The books published so far augur well for the future.

#### NON-INTERCONFESSIONAL TRANSLATIONS OF ONLY ONE OR A FEW BOOKS OF THE BIBLE

Translations of only complete books or their significant parts (e.g., Isaiah, chapters 40–66) will be tabulated. The list is not exhaustive. Translations of the deuterocanonical/apocryphal books of the Old Testament are included, but not those of the pseudepigrapha. In connection with the foregoing and following sections, the treatment of the Tetragrammaton is noted in Old Testament translations. Other details for a number of the translations in the following list up to 1978 may be found in Kadowaki and Oshiba,<sup>31</sup> who also provide information on partial translations and other types of editions such as facing bilingual, Braille, etc. Finally, translations of modern translations in commentaries are not included.<sup>32</sup>

Matsuki Jisaburo, *Rōmajin e no tegami: honyaku to kaishaku* [The letter to the Romans: translation and commentary] (Tokyo: Nihon Kirisutokyōdan Shuppanbu, February 1966).

Matsuda Akemirō, *Shingen: shiyaku to chūkai* [Proverbs: personal translation and explanatory notes] (Tokyo: Nihon Kirisutokyōdan Shuppanbu, March 1967). YHWH = *Yahawe*.

Nakazawa Kōki, "Sōseiki, Shutsu Ejiputoki, Izayasho, Dendō no sho" [Genesis, Exodus, Isaiah, Ecclesiastes (all shortened)], with Maeda Gorō, ed., in *Sekai no meicho: Seisho* [Great books of the world: the Bible] (Tokyo: Chūō Kōronsha, October 1968), pp. 57–294; *Yobuki no mochifu* [The motifs in Job] (Tokyo: Yamamoto Shoten, January



1978); *Izayasho: shinyaku to ryakuchū* [Isaiah: new translation and abbreviated notes] (Tokyo: Shinkyō Shuppansha, May 1990). YHWH = *Yahāwe*.

Satake Akira, *Piripijin e no tegami* [Philippians] (Tokyo: Shinkyō Shuppansha, July 1969); *Garateyajin e no tegami* [Galatians] (Tokyo: Shinkyō Shuppansha, March 1974); *Yohane no mokushi-roku jōkan-gekan* [Revelations I and II] (Shinkyō Shuppansha, November 1978, March 1989).

In 1970 Kōdansha published *Seisho no sekai* [The world of the Bible], a series of six volumes of "easy to understand" translations of most of the books of the Old (4 vols.) and New (2 vols.) Testaments by various competent scholars. However, some books of each Testament are not translated and some are only partially done. Following is a summary of the contents and authors in the order of the series. Throughout this original series, YHWH = *Yahawe*, YH = *Yah*:

1. OT I (June 1970): Kida Ken'ichi, *Genesis* 1–35, *Exodus* 19–24, 33–34; Nishimura Toshiaki, *Genesis* 37–50, *Exodus* 1–18, *Numbers* 10–33, *Deuteronomy* 31, 32, 34.
2. OT II (July 1970): Namiki Kōichi, *Joshua*; Muraoka Takemitsu, *Judges*; Onodera Yukiya, *I Samuel* 1–19:17, 20–24, *II Samuel* 1–8; Nishimura Toshiaki, *II Samuel* 9–20, *I Kings* 1–2.
3. OT III (August 1970): Sekine Masao, *I Kings* 3–22, *II Kings*; Muraoka Takamitsu, *Ezra*, *Nehemiah*, *I Maccabees*.
4. OT IV (September 1970): Gotō Kōichirō, *Psalms* (a selection); Shinmi Hiroshi, *Ruth*, *Jonah*, *Judith* (shortened), *Esther*, *Tobit*, *I Esdras*<sup>33</sup> chapters 3–4, *Sirach*, *Daniel* (shortened), *Susanna*, *Bel and the Dragon*.<sup>34</sup>
5. NT I (May 1970): Tagawa Kenzō, *Mark*, *Matthew*, *Luke*; Yagi Seiichi, *John*.
6. NT II (May 1970): Satake Akira,

*Galatians*, *I and II Corinthians*, *Philippians*, *Philemon*; Yagi Seiichi, *Romans*; Kawamura Akinori, *Ephesians*, *I Timothy*, *Hebrews*, *James*, *I Peter*, *I John*; Satake Akira, *Revelation*.

A supplement of four volumes, two of each Testament, was published a few years later, of which the pertinent books and their authors are:

Shinmi Hiroshi (d. 1979), "Danierusho (8–12 shō)" [Daniel (chapters 8–12)] in *Chie to mokushi* [Wisdom and revelation] of the series *Seisho no sekai, bekkān 1: Kyūyaku I* [The world of the Bible, supplement 1: Old Testament I] (Tokyo: Kōdansha, June 1974), pp. 203–218. YHWH = *Yahawe*.

Namiki Kōichi, "Amosu-sho" [Amos] in *Yogensho* [Prophets] of the series *Seisho no sekai, bekkān 2: Kyūyaku II* [The world of the Bible, supplement 2: Old Testament II] (Tokyo: Kōdansha, July 1974), pp. 81–138. YHWH = *Yahawe*. The volume is co-authored by Sakon Kiyoshi.

Sakon Kiyoshi (d. 1990), "Izaya-sho: 40–66 shō" [Isaiah: chapters 40–66] in *Yogensho* [Prophets] of the series *Seisho no sekai, bekkān 2: Kyūyaku II* [The world of the Bible, supplement 2: Old Testament II] (Tokyo: Kōdansha, July 1974), pp. 139–258. YHWH = *Yahawe*.

Other translations published elsewhere in the interim between this series and its supplements are:

Sasaki Jirō, *Izaya-fū* [Isaiah] (Moriyama-machi, Ibaraki-ken: Moriya Hōrinesu Kyōkai, October 1972, transcript); *Eremiya-ki* [Jeremiah] (Moriyama-machi, Ibaraki-ken: Moriya Hōrinesu Kyōkai, September 1976).

Tagawa Kenzō, *Maruko Fukuinsho jōkan* [The Gospel of Mark I (chapters 1–

6:6)] (Tokyo: Shinkyō Shuppansha, January 1972).

Tenrei iinkai, Shihen shoiinkai [Committee for the liturgy, subcommittee for the Psalms]: Takahashi Shigeyuki, OCSO, Teranishi Hideo, Tsuchiya Yoshimasa, S], *Shihen, tomo ni inori, tomo ni utau: gendaigoyaku* [The Psalms, prayed together, sung together: modern language translation] (Tokyo: Akashi Shōbo, December 1972). YHWH = *Yahwe*, whenever the name of God is implied. When the diety as such can be understood, *Kami* (God), rather than *Shu* (Lord), printed in boldface is substituted, but the reader is given the liberty to read *Yahwe* instead; cf. the introduction, pp. 7–8. This is the Psalter used officially by the Roman Catholic Church in Japan for the daily recited or sung *Kyōkai no inori* (Prayer of the church).

In 1975 Kyo Bun Kwan began publishing *Seisho gaiten giten* (Extra-canonical and falsely-canonical Scriptures), a series of seven volumes of which the first two contain translations of books pertinent here. Following is a summary listing:

Old Testament Extra Canonical I (April 1975): Muraoka Takamitsu, *I Esdras*;<sup>35</sup> Tōki Kenji, *I and II Maccabees, Tobito, Judith*.

Old Testament Extra Canonical II (November 1977): Sekine Masao, *Wisdom of Solomon*; Muraoka Takamitsu, *Sirach*; Morita Mitsuhiro, *Baruch*; Odajima Tarō, *The Letter of Jeremiah*; Fujimura Kazuyoshi and Tōki Kenji, *The Prayer of Manasseh*; Shinmi Hiroshi, *The Additions to the Book of Daniel* (“The Prayer of Azariah and the Song of the Three Youths,” “Susanna,” “Bel and the Dragon”).

Other translations published elsewhere from 1977 until 1991 are:

Arai Sasagu, *Shitogyōden jōkan* [Acts

of the Apostles I (chapters 1–5)] (Tokyo: Shinkyō Shuppansha, July 1977).

Kikuchi Minoru, *Maruko ni yoru Iesu Kirisuto* [Jesus Christ according to Mark] (Chiba: Chiba Nippōsha [private publication], December 1977).

Shirai Kiku, *Maruko Fukuinsho (shiyaku-tsuki)* [The gospel of Mark (with personal translation)] (Tokyo: Taishindō, February 1984).

Yamauchi Makoto, *Piripijin e no tegami* [The letter to the Philippians] (Tokyo: Nihon Kirisuto Kyōdan Shuppankyoku, July 1987).

Sakakibara Yasuo, *Epesojin e no tegami: jō-ge* [The letter to the Ephesians I–II] (Tokyo: Inochi no Kotoba Sha, July 1989 and May 1991).

Motomura Juichirō, *Rōmajin e no tegami: Shinyaku Seisho intaraina, Girishiyago honbun, yakuchū* [The letter to the Romans: New Testament interlinear, Greek text, translation and notes] (Tokyo: Seibunsha, April 1990).

## THE NEW INTERCONFESSIONAL TRANSLATION<sup>36</sup>

### *Antecedents*

The New Interconfessional Japanese Bible translation (*Shinkyōdōyaku Seisho*) is the fruit of over eighteen years of cooperation by Protestant and Catholic scripture scholars and church leaders, ultimately of the Japan Bible Society with its constituencies on the one hand and the Catholic Bishops' Conference on the other.

Definite seeds that later bore this fruit were sown at a three-week Far East International Bible Translators Seminar held in August 1966 at Hachioji outside of Tokyo under the auspices of the United Bible Societies. A follow-up meeting to discuss the feasibility of making an interconfessional translation

was held at the Studium Biblicum Franciscanum on April 10, 1967, under the auspices of the Japan Bible Society. Twenty participants from the Hachioji seminar attended this meeting, together with several veteran Japanese scripture translators of the Japan Bible Society's 1954-55 colloquial version. Also in attendance were scripture scholars involved in the *Shinkaiyaku* translation then in progress. The tangible fruit of this meeting was the formal request acceded to by the Japan Bible Society to found the Japan Society for the Study of Bible Translating, which in 1991 published its twenty-fifth issue of such studies.

About this time, a committee of the Japan Bible Society for the revision of the colloquial version of 1954-55 reached the conclusion that an entirely new translation should be made. It was then that Kishi Chitose, who served as chairperson of the Board of Directors until his death in June 1989, vigorously proposed inviting the Catholic Church to cooperate in making a new translation. Specifically, in the spring of 1969 the Japan Bible Society invited the Catholic Bishops' Conference of Japan to cooperate in setting up two joint committees: the first to be an ongoing group to study the question of reconciling the interconfessional differences in terminology, especially in the transcription of proper names; and the second to be an ad hoc committee to study and report back on the possibility of actually making a common translation. The Catholic Bishops accepted the invitation at their spring meeting in May 1969, and the joint committees were appointed. Both committees met for the first time on July 21, 1969, in the Bible House of the Bible Society in the Ginza, Tokyo.

The terminology committee consisting of ten scripture scholars from Hokkaido to Kyushu met a total of seventy-one times until its last meeting on November 2, 1983.

The twelve-member preparatory committee reported unanimously, after four meetings during the year, that such a translation was not only possible but necessary for the good of Christianity in Japan, especially from the viewpoint of evangelization. The committee further recommended that a joint executive committee of ten members be set up to inaugurate and implement such a project and to follow the norms in *Guiding Principles for Interconfessional Cooperation in Translating the Bible*, which was published jointly in London and Rome on Pentecost Day, 1968, by the United Bible Societies and the Secretariat for Promotion of Christian Unity of the Vatican.

#### Organization

In accordance with this report and recommendation, the Bishops' Conference and the Bible Society, in May and June, respectively, of 1970 each named five members to constitute this joint executive committee. At its first meeting on August 27, 1970, Kishi Chitose, once head of one of the Lutheran denominations in Japan, and Sōma Nobuo, the Catholic Bishop of Nagoya, were elected co-chairpersons. Bishop Sōma was succeeded in May 1977 by Hirata Saburō, who was then Bishop of Fukuoka. Another church leader member of the committee was Gotō Makoto, the Anglican Bishop of Tokyo, later succeeded by Yamada Jo.

The first general organizational meeting was held June 27-29, 1972, at the Press Association House in Kawaguchikohan near Mount Fuji. Twenty-four of the future forty-four translators were present, and it was there that the first assignment of books for translation was agreed upon. The translators were divided into three sections: the New Testament, the Hebrew Old Testament, and the Deuterocanonicals/Apocrypha of the Old Testament later designated "Old Testament *Zokuhen*." Each section had both

Protestant and Catholic translators. The translators were later to include three women (one in each section), one of whom later became one of the editors. The original number of seventeen editors (4-9-4 for the three sections) was later reduced to working committees totaling eight (2-4-2). All were translators, and were headed by two co-chairpersons who were not translators, namely, myself and Takahashi Masashi, retired professor of Doshisha Theological Seminary, Kyoto, and surviving translator of the 1954-55 colloquial version.<sup>37</sup>

#### Publications

After a pilot edition of the Gospel according to Luke was published in September 1975, a first edition of the entire New Testament was published in September 1978. Preliminary editions of Old Testament books published thereafter included a select fifty of the 150 Psalms in 1983 and the books of Job, Ruth, and Jonah, published separately in 1984. Finally, after eighteen years of cooperative work, the entire Bible incorporating a completely revised edition of the New Testament and the Deuterocanonicals/Apocrypha (the *Zokuhen* of the Old Testament) was published by the Japan Bible Society in September 1987, just one hundred years after the publication of the first complete Protestant Bible in Japanese. The executive committee held the author's copyright until completion of its work, at which time, as its last official act, the responsibility for the translation was passed on to an ongoing six-person joint committee.

The complete translation was called the New Interconfessional Translation, not only because the New Testament was an entirely new revision, but also because thorough changes were also made in the manuscripts originally prepared for the Old Testament as well. Perhaps the most noticeable change resulted from a different relative emphasis in

the norms for transcribing proper names, of which the change from *Iesusu* for the name of Jesus to the more commonly used form *Iesu* is the most striking example.<sup>38</sup> As for the Old Testament, although many of the first manuscripts used the transcription *Yahwe* for the Tetragrammaton, which form had been decided upon by the terminology committee, the final decision was to follow the Septuagint and Vulgate tradition of substituting *Shu* (Lord) or *Kami* (God) instead. In the New Interconfessional Translation only one instance of the use of the transcription *Yahwe* has remained, namely, in the place name in Genesis 22:14.<sup>39</sup>

#### Language and style

A second noticeable change between the first edition of the New Testament, including first drafts of the Old Testament books, can be seen in the intended use. The first edition was intended primarily for the ninety-nine percent of the Japanese people who are not Christian, thus the book was not intended for use in the liturgy or public worship. The "new" translation has been made with liturgy and public worship in mind. Thus, the honorific forms in reference to God and Christ to which Christians in Japan are accustomed have been freely used. Likewise, instead of a dynamic equivalence, the style of translation in the revised form is more one of formal correspondence in diction and grammar. No doubt the most debated instance here was the translation of Matthew 5:3 "Blessed are the poor in spirit." The dynamic equivalent translation of the first edition, "*Tada Kami ni yoritanomu hitobito wa, saiwai da*" (Happy are they who place their trust in God alone), has been replaced by the traditional, more formal correspondent translation "*Kokoro no mazushii hitobito wa, saiwai de aru*" (Happy are the poor of heart), despite the fact that outside of Christian circles *kokoro no mazushii* would

ordinarily be understood to mean "*hinsei iyashii*" (of base or stingy character). This meaning was quoted in a June 24, 1987, *Asahi Shimbun* article announcing the New Interconfessional Translation.

Revisions such as these are a recognition of the fact that it is Christians presenting the Word of God by which they themselves live, for whom the Bible is their nourishment in public worship and in private reading, who can best bring the Good News to those who have not yet heard rather than the bare printed word alone.

#### *One bible—two formats*

The New Interconfessional Translation is issued in two formats: one including the *Zokuhen* or additional books of the Old Testament (the Deuterocanonicals/Apocrypha), gathered together in one section between the Hebrew Old Testament and the New Testament; the other format excludes these books. For Protestants in general the Apocrypha comprise fifteen books. Seven of these are the Deuterocanonical books of the Catholic Canon, namely Tobit, Judith, First and Second Maccabees, Wisdom, Sirach, and Baruch. Of the other eight, four are included in the Vulgate as additions to the Hebrew books of Esther (10:4–16:24) and Daniel (3:24–90, the Prayer of Azariah and the Song of the Three Young Men; chapter 13, Susanna; and chapter 14, Bel and the Dragon), and one is included as an addition to the deuterocanonical book of Baruch (chapter 6, the Letter of Jeremiah). The remaining three of the fifteen books were, until well into this century, included as an appendix to the official Latin Vulgate at the end of the New Testament in smaller print with the titles III and IV Esdras and the Prayer of Manasseh. These three have been placed separately at the end of the others in the new translation, and introduced by an appropriate note. Third and Fourth Esdras, which follow First and Second Esdras (the latter being

Nehemiah) in Gutenberg's first printed Bible of 1455, are First and Second Esdras in the Protestant Apocrypha and have now become "Ezra (Greek)" and "Ezra (Latin)" in the New Interconfessional Translation. Gutenberg printed the Prayer of Manasseh after II Chronicles 33:12–13 where it is mentioned. These books are used in the liturgy by Anglicans and were included in the Apocrypha of the original authorized King James Version of 1609, and in the Apocrypha of the original Luther Bible of 1534.<sup>40</sup> In many ways, the New Interconfessional Japanese Translation is continuing many of the old traditions of Christianity going back before the Reformation, and yet is new in the best sense of the word in modern Japan.

Both formats include an appendix of over fifty pages giving a general introduction to the whole Bible with a word about the nature and contents of each of the books of the Old and New Testaments, a glossary of 132 biblical terms with pertinent citations of key texts and cross references, a comparative table of chapter and verse numbering where that of the Hebrew Masoretic text, which is the numeration followed, differs from that of many modern versions, specifically that of the Japan Bible Society. There is also a list of Old Testament texts quoted in the New Testament, and a table of weights and measures. Nine maps complete the volume, but there are ten maps in later editions due to the one added for the Maccabean times.

#### *Acceptance and significance*

As of March 1992, four and one-half years after its publication in September 1987, more than one million copies of the various editions many of the New Testament with the Psalms, are in print.<sup>41</sup> Very significantly, the Catholic Church has adopted this version for official use in the liturgy; that is, for the scripture readings on Sundays and Feastdays and also in the daily celebration of

the Eucharist, besides those in the daily Prayer of the Church (the Divine Office). The *Nippon Sei Kō Kai* (Anglican Church in Japan) has done the same. Many Protestant churches are also making more use of this version.

In conclusion, regarding the significance of this New Interconfessional Translation, a short quotation from a letter received from what is now the Catholic Biblical Federation in Stuttgart, Germany, on the completion of the New Testament seems very appropriate: "This interconfessional venture is a common witness to mutual trust and shared hope, and is certainly a milestone in the history of the Christian Churches in Japan."

#### NOTES

<sup>1</sup> Compiled and edited by Kumazawa Yoshinobu and David L. Swain (Tokyo: Kyo Bun Kwan, 1991). Bible translation during that twenty year period is touched upon or treated on pp. 243-4, 246, 300, and 344-5.

<sup>2</sup> Actually, a more recent issue of the *Japan Christian Quarterly* XLVIII/2 (Spring 1982) (Tokyo: Kyo Bun Kwan), had as its theme "The amazing role of the Bible in Japan," and contained the following articles: "Problems in the history of Japanese Bible translation," by Ebisawa Arimichi, pp. 79-82, author of an outstanding work on the history of Japanese Bible translation, who died January 3, 1992; "The Japanese and the Bible," by Sekine Masao, pp. 83-85; and my "Japan's encounter with the Bible," pp. 69-78. These articles, however, were not about specific published translations, as were the main articles of the Spring 1965 issue. That issue included: "A short history of Bible translation in Japan," by Takahashi Masashi, pp. 74-78, which contains details of the 1954-55 Japan Bible Society colloquial translation of the Bible, of which Takahashi, at the age of 89, is the only living member of the committee of six translators; and my "Catholic Japanese Bible translations in modern times (1895-1964)," pp. 79-86. [Editor's note: Takahashi Masashi died July 30, 1992.]

<sup>3</sup> All of these editions mentioned so far were published by the Salesian Press, Don Bosco Sha.

The "deuterocanonicals" are the Apocrypha of the Protestant Canon, except for I and II Esdras (III and IV Esdras in the former appendix to the Vulgate) and the Prayer of Manasseh (also in the appendix to the Vulgate).

<sup>4</sup> Details of the background of these early versions and the principles and convictions of Barbaro may be found in a bilingual (Japanese and English) booklet by M. Curran, SDB, and L. Del Col, SDB, *The Holy Scriptures in Japan* (Tokyo: Salesian Press, 1958), pp. 8-25 of the English text.

<sup>5</sup> *Kōgo Shinyaku Seisho: Maruko Fukuinsho* [Colloquial New Testament: the Gospel of Mark] (Tokyo: Seisho Chishiki Sha, 1953).

<sup>6</sup> For instance, chapter 9 of Second Corinthians and chapter 21 of Matthew had been published in the September 1935 issue of *Seisho no Chishiki*, no. 69, pp. 21-31.

<sup>7</sup> *Shinyaku Seisho: Shito no hataraki* [The New Testament: the work of the apostles] (Tokyo: Iwanami bunko, Iwanami Shoten, 1977). His complete works have been published in ten volumes (1978-79) and eight supplementary volumes (1985-86) by Seisho Chishiki Sha.

<sup>8</sup> Cited in Kadowaki Kiyoshi and Ooshiba Kō, *Nihongo honyakushi* [A history of Japanese Bible translation] (Tokyo: Shinkyō Shuppansha, 1983), pp. 315-16.

<sup>9</sup> In Kadowaki and Ooshiba, op. cit., p. 321, Tezuka Giichirō (1886-1967), one of the three Old Testament translators of the colloquial committee version of the Japan Bible Society, is quoted as saying that Sekine's scripture translations, "for translation of the Old Testament by an individual, are most reliable."

<sup>10</sup> *Sekine Masao chosakushū* [The collected works of Sekine Masao] (Tokyo: Shinchi Shobō, 1979). The scripture translations with commentaries that have been published so far in this collection are: Job, vol. 9 (1982); the Psalms, vols. 10, 11, 12 (1980, 1980, 1981); Jeremiah, vols. 14, 15 (1981, 1982); Deuteronomy, vols. 16, 17 (1988, 1989); Romans, vols. 18, 19, 20 (1988, 1989, 1989).

<sup>11</sup> Sekine Masao and Shinmi Hiroshi, *Chie to mokushi* [Wisdom and revelation], *Seisho no sekai, bekkān 1: Kyūyaku I* [The world of the Bible, supplement 1: Old Testament I] (Tokyo: Kōdansha, 1974), pp. 27-1-99.

<sup>12</sup> For convenience, the following is a list of

various *katakana* transcriptions of the Tetragrammaton, of its shorter form, and of "Jehovah" in the *romaji* forms used herein: *Yahāwe* = ヤハウエ<sup>1</sup>; *Yahawe* = ヤハウエ; *Yahwe* = ヤーウエ; *Yaha* = ヤハ; *Yahā* = ヤハ; *Yah* = ヤー; *Ehoba* = エホバ (for "Jehovah," derived from reading the vowels of 'ādōnāy ["my Lord"] to the consonants YHWH of the Tetragrammaton). Whereas the *bungotai* (classical language) version of the Japan Bible Society, which followed the tradition of the first Old Testament version completed in 1887, used the transcription *Ehoba* (Jehovah), the *kōgotai* (colloquial) version of 1955, as well as Barbaro and the Franciscan Kōmyōsha versions of the Old Testament (Sapporo: Kōmyōsha, vols. 1-4, 1952-59), which followed the Greek Septuagint and Latin Vulgate usage in this regard, did not transcribe the Tetragrammaton. Instead, these three versions substituted the word *Shu* (Lord, usually written in English versions as LORD) or *Kami* (God, or GOD) where the Tetragrammaton occurs with the usual word for Lord as vocalized for God ('ādōnāy).

<sup>13</sup> As of January 1992, over 500,000 copies are in print.

<sup>14</sup> The most recently published volume is *Yoshua-ki* [The account of Joshua] (Tokyo: Chūō Shuppansha, November 1991). The next volume scheduled for publication will contain Judges and Ruth, followed by separate volumes for the books of Isaiah, Jeremiah, and Ezekiel, and, finally, First and Second Kings and First and Second Chronicles. All of these are now in various stages of translation.

<sup>15</sup> Hotta Yūkō and Honda Tetsurō were also translators and editors in the Interconfessional Translation treated in the second part of this paper. Regarding the staff and history of the Studium through 1964, including its aims and methods, see pages 84-86 of my article, "Catholic Japanese Bible translations in modern times (1895-1964)," *The Japan Christian Quarterly*, Spring 1965 (Tokyo: Kyo Bun Kwan).

<sup>16</sup> Kumazawa and Swain, *Christianity in Japan 1971-90*, p. 300.

<sup>17</sup> *Seisho Gendaiyaku* [Modern Japanese Bible] (Tokyo: Gendaiyaku Seisho Kankōkai, 1988).

<sup>18</sup> Copyright by the Lockman Foundation (Grand Rapids, Michigan: Zondervan Publishing

House, 1958). *The Amplified Gospel of John* had been similarly published in 1954.

<sup>19</sup> In the 25 years from the 1965 publication of the New Testament until the end of 1991, the total distribution is over 8,011,000.

<sup>20</sup> Copyrighted by the Lockman Foundation (also producers of the Amplified Translations), La Habra, California: New Testament (1960), Old Testament (1962, 1963). Distribution is through various presses.

<sup>21</sup> Boldface is not used where the Tetragrammaton occurring with 'ādōnāy (*Shu*) (some 285 times) is replaced by *Kami* (God) as in Deuteronomy 3:24 and Psalms 68:20 [21 in the Hebrew]. In these two places no note is made of this substitution. However, a note at Habakkuk 3:19 for instance calls attention to the fact that *Kami* here stands for the Tetragrammaton, i.e., a boldface *Shu*. The general principles and norms followed (discussed at length in news releases while the translation was in progress) and other details of its history and organization are summarized in Kadowaki and Oshiba, op cit., pp. 329-32.

<sup>22</sup> See under his name in the list below of "Non-interconfessional translations of only one or a few books of the Bible."

<sup>23</sup> ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΡΚΟΝ: *Maruko Fukuinsho* [The Gospel of Mark] (Tokyo: Yamamoto Shoten, 1973).

<sup>24</sup> *The Greek New Testament*, the text translated in the New English Bible 1961, edited with introduction, textual notes, and appendix by R. V. G. Tasker, D.D. (Oxford/Cambridge: Oxford University Press, Cambridge University Press, 1964).

<sup>25</sup> Pages 1956-57 in the edition at hand, the publisher of which is the International Bible Students Association, Brooklyn, New York, U. S. A. See also page 1958 for the four times in the New Testament, namely, Revelations 19:1,3,4,6, where the shorter form *Yaha* ("Jah") is used instead of *Ehoba*, which is done consistently in the Hebrew Old Testament, e.g., at Exodus 15:2. For further details, the English version appendix, pages 1448-49 and 1450, may be consulted. Sekine's transcription of the Hebrew *Yāh* and *Yā* is *Yahā*, and that of the Studium Biblicum Franciscanum is *Yah*. Finally, of note is that the 6,964 figure mentioned above as given in the preface of the Japanese version (not in the English

version at hand) for the number of occurrences of the Tetragrammaton in the Old Testament no doubt comprises the 6,823 figure usually given for the Masoretic Text (MT), plus the 134 instances where the present MT reading 'ādōnāy and the 7 instances where the present MT 'ēlōhîm (God) have been "restored" to read the Tetragrammaton as explained and listed in the appendix pages just cited. Concerning the original pronunciation of the Tetragrammaton, most commonly accepted as being *Yahweh*, see G. J. Botterweck and H. Ringgren, eds., *Theological Dictionary of the Old Testament*, trans. D. E. Green, "YHWH," vol. 5, (Grand Rapids, Michigan: W. B. Eerdmans Publishing Co., 1986), pp. 500–521. The article is signed for its different parts by D. N. Freedman, M. P. O'Connor, and H. Ringgren.

<sup>26</sup> *Shinyaku Seisho, Yagyū Naoyuki yaku* [New Testament Bible, translated by Yagyū Naoyuki] (Tokyo: Shinkyō Shuppansha, 1985).

<sup>27</sup> His name is so transcribed in the colophon of the book. The more usual transcription would be *Shinotō Yoshito*.

<sup>28</sup> *Shinyaku Seisho, Shinotō Yoshito shiyaku* [New Testament Bible, private translation by Shinotō Yoshito] (Tokyo: Shinotō Yoshito shiyaku Seisho Kankōkai).

<sup>29</sup> Namely, nos. 1, 2, 11, 32, and 33, which are Genesis I, Genesis II, Joshua, Psalms I, and Psalms II, respectively. The next volume announced will be no. 34, Psalms III.

<sup>30</sup> *Novum Testamentum Graece* (Stuttgart: Deutsche Bibelstiftung, 1979).

<sup>31</sup> Kadowaki and Ooshiba, op. cit.

<sup>32</sup> Worthy of general mention in this regard, however, are the translations, either already completed or still in progress, of the following series: *New Testament Commentary*, by A. Schlatter; the *Cambridge Commentary of the New English Bible: Old Testament*; *The Daily Study Bible: Old Testament*; the *Wesleyan Commentary: Old and New Testaments* (all published by Shinkyō Shuppansha); *Das Alte Testament Deutsch* and *Das Neue Testament Deutsch* (both published by ATD-NTD Seisho Chūkai Kankōkai); and *EKK: Evangelisch-Catholischer Kommentar zum Neuen Testament* (published by Kyo Bun Kwan). Other translated commentary series do not include new translations.

<sup>33</sup> This is the same as *III Esdras* in the former

appendix to the Vulgate, *Ezura (Girishiago)* [Ezra (Greek)] in the New Interconfessional Translation. The title *Shinmi* gives to these two chapters is: "*Sannin no konoehi (Esudorasu dai 1 sho: dai 3 shō-dai 4 shō)*" [The three bodyguards (I Esdras: chapters 3–4)].

<sup>34</sup> Susanna and Bel and the Dragon are subsumed under the title "Danieru: sho fu" (Daniel: supplement).

<sup>35</sup> For the title of this book, see note 33. Here the entire book is translated.

<sup>36</sup> The official title is *Seisho: Shinkyōdōyaku, Kyūyaku Seisho Zokuhēn-tsuki* [The Bible: New Interconfessional Translation, with Deuterocanonicals/Apocrypha]. Many more details than can be given here are included in my previously published articles in English, as follows: "The Japanese common Bible translation," *Nihon no shingaku: Theological Studies in Japan*, no. 18 (Tokyo: International Christian University, 1979), pp. 19–40 of the English section; "A remarkable ecumenical achievement," *Scripture Bulletin* 10/2 (Winter 1980) (The Catholic Biblical Association of Great Britain), pp. 26–31. Also, the following articles appeared in *The Japan Missionary Bulletin* published by Oriens Institute for Religious Research: "The ongoing work of the common Bible translation," 35/9 (October 1981), pp. 54–4–6; "The significance of the common Bible translation," 36/8 (September 1982), pp. 49–7–8; "The Japanese common Bible translation nears completion," 38/6 (July 1984), pp. 38–5–6; and "The new Japanese common Bible translation," 41/3 (Autumn 1987), pp. 167–73.

<sup>37</sup> Regarding Takahashi Masashi, see the last part of note 2. A listing of all the names of the translators, editors, executive committee and advisory committee members as of 1978 are given in English at the end of my article in *Nihon no shingaku: Theological Studies in Japan*, mentioned in the previous note, and also in my article in the bilingual pamphlet *The Japan Common Bible Translation*, published by the Japan Bible Society in September 1975. A final listing at the time of publication of the whole Bible is available only in Japanese at the end of a similarly titled (in Japanese) pamphlet, *Seisho Shinkyōdōyaku ni tsuite* (Japan Bible Society, September 1987). Others' names in these lists besides those mentioned in this section and in note 15 of this article are: Kida Ken'ichi, Maeda Gorō, Matsuki



Jisaburō, Sakon Kiyoshi, Sakon Yoshishige, Takahashi Shigeyuki, Teranishi Hideo, and Zenon Yelle.

<sup>38</sup> The form *Iesusu* in the first 1978 edition of the New Testament had been determined strictly according to modern Japanese usage in the transcription of foreign names and had the advantage of being neutral, i.e., different from the Protestant form *Iesu*, the Catholic form *Iezusu*, and the Orthodox form *Iisusu* [all transcriptions are from the Greek]. For a much fuller explanation of the norms for the transcription of proper names followed in the first edition of the New Testament, see my article, "The problem of transcribing Bible names in Japanese," *Practical Papers for the Bible Translator* 27/4 (October 1976), pp. 413–7; for the changes in the New Translation see page 170 of the last article mentioned in note 36. Certainly the person who has devoted the most time over the years to this question of proper names is Zenon Yelle, SS, of St. Sulpice Seminary, Fukuoka, a member both of the terminology and executive committees. He is now preparing a comprehensive article in Japanese on the question, to be published in the coming number 26 issue of *Seisho honyaku kenkyū* (The study of Bible translating). Also in preparation are revisions of the lists of New and Old Testament proper names of the *Kyōdōyaku* first edition of the New Testament and of the Old Testament original manuscripts published by the Japan Bible Society in October 1976 and January 1980, respectively. With Kondō Shirō of Nagoya, Yelle is also producing a computer concordance of which the first volume for the New Testament, *Shinkyōdōyaku Shinyaku Seisho goku-jiten*, appeared from Kyo Bun Kwan in October 1991. The second volume, for the Hebrew Old Testament,

appeared in April 1992, and the volume for the *Zokuhen* is due out later this year.

<sup>39</sup> Very interestingly, an article just published tells of a Qumran fragment reading 'ēlōhim (God) here instead of YHWH. See James R. Davila, "The name of God at Moriah: an unpublished fragment from 4QGenExod<sup>a</sup>," *Journal of Biblical Literature* 110/4 (Winter 1991), pp. 577–82.

<sup>40</sup> Again more details are given on pages 171–2 of the last article mentioned in note 36. The question of what books to include in the *Zokuhen* of the Old Testament and in what order occasioned my research article published in the most recent no. 25 (March 1991) issue of *Seisho honyaku kenkyū* (The study of Bible translating), pp. 27–59, entitled "*Seisho shomonjo no junjo to kazu, toku ni gendai no insatsu Seisho ni oite*" ("The order and number of books of the Bible, especially in modern printed editions").

<sup>41</sup> Detailed statistics for the distribution of complete Bibles and Old and New Testaments for the years 1970–90, including those of the New Translation are given on page 344 of *Christianity in Japan, 1971–90*. The total of these three, i.e. Bibles and Testaments, sold by the Japan Bible Society in these twenty-one years is over 21,277,000. On the following page of the article just cited (p. 345) the statistics for these years for the distribution of single books, braille editions, tapes, tracts (selected passages in leaflet form) and maps total over 162,425,000. The last of the forty volumes of the braille edition of the New Interconfessional Translation was published in July 1989. In November 1991 the four gospels were published in both tape and compact disk form and the whole New Testament in both forms appeared in May 1992.