et que notre verset du Cantique de Déborah oblige à supposer un séjour préalable de Mâkir en Cisjordanie. C'est une conclusion hasardeuse car le texte dit simplement que de Mâkir les chefs (mebêqeqîm, bon parallèle à un šêm, „princes” comme le proposent R. Tournay et P. C. Craigie) sont descendus (yâredû, perfectif). Ils ont pu descendre aussi bien de Galaad que des collines centrales de Cisjordanie. Ici encore la bataille n'est pas engagée. Éphraïm est en tête et prépare la concentration vers le „mont d'Amaleq”, Benjamin le suit, puis Mâkir descendu de Galaad.

Paris

H. Cazelles

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THE REVISED STANDARD VERSION BIBLE

Professor Hammarschaimb will remember with great pleasure his associations on the Editorial Board of VT with Professor Millar Burrows, for whose Festschrift in 1959 he wrote a most appropriate study, “On the method applied in the copying of manuscripts in Qumran,” Essays in Honour of Millar Burrows (E. J. Brill, 1959, pp. 79-82 = VT, IX, pp. 415-18). Upon his retirement from the Editorial Board, Professor Burrows read a paper on “The RSV of the Old Testament” before the Third Congress of the IOSOT at Oxford in 1959. It was published in the Congress Volume (VT Suppl., VII, 1960, pp. 206-222). It provided detailed information and analysis of the principles and procedures of translation of the RSV and noted a significant difference between its translation committee and that of previously authorized versions, namely, the continuance of the RSV Bible Committee. The committee was given the triple task of having charge of the RSV Bible text, of recommending revisions of the RSV Bible or other projects in the translation of the Bible or related books, and of making such revisions or new translations when commissioned by the National Council of the Churches of Christ to do so.

A review of the main events in the life of the RSV Bible since its publication will suggest something of the activities of the RSV Bible Committee as an ongoing organization, and of the office of the RSV Bible Committee which was at Yale Divinity School until 1971, after which it moved to Oberlin College.

in 1952. Professor Burrows relates in the above-mentioned paper the circumstances and nature of a number of changes and corrections made in the RSV Old Testament and New Testament in all editions of the RSV Bible beginning with 1962, comparable to those made in the New Testament when the whole Bible was published in 1952.

In 1965-66 there was issued the RSV Catholic Edition, prepared by the Catholic Biblical Association of Great Britain and edited by two of its members, Dom Bernard Orchard O.S.B. and the Rev. R. C. Fuller D.D., L.S.S. There were no changes in the Old Testament text, but a number of changes were made in the New Testament for liturgical or theological reasons and carefully noted in an Appendix. The Old Testament Deuterocanonical Books were placed among the Old Testament Books in accord with Catholic usage.

In 1965 His Eminence Richard Cardinal Cushing of Boston granted an imprimatur to a study edition of the RSV Bible with the Apocrypha published by Oxford University Press and edited by Bruce Metzger and the present writer (The Oxford Annotated Bible with the Apocrypha, RSV). A second edition of this volume appeared in 1973 under the title, The New Oxford Annotated Bible with the Apocrypha, RSV, with additional articles, revised annotations, and updated maps.

In 1971 there was published the second edition of the New Testament, which is found in the more recent printings of the RSV Bible, including among others The New Oxford Annotated Bible, Harper's Study Bible, and The RSV Common Bible.

The last of these appeared in 1973. It has a special arrangement of the Old Testament Apocrypha Books which recognizes the differences in the respective canons of Catholics, Orthodox, and Protestants, without loss of principle or theological concession. The Deuterocanonical Books of the Old Testament Apocrypha are arranged in the order more familiar to Catholics, but placed between the Testaments (Tobit, Judith, Esther [so that they may be seen in proper context, the Additions to the Book of Esther are printed with the RSV translation of the Hebrew text of Esther], Wisdom of Solomon, Sirach or Ecclesiasticus, Baruch, Letter of Jeremiah [Baruch chapter 6], the Additions to the Book of Daniel, 1 Maccabees, 2 Maccabees). These are separated from the remaining books of the Apocrypha (1 and 2 Esdras and the Prayer of Manasseh) by a blank page and a notation indicating that 1 Esdras and the Prayer of Manasseh are