

On revisions of Šarić's Bible translations

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Summary *On the occasion of the release of the new revision of Archbishop Ivan Šarić's Bible translation, in this paper the author analyses all former revisions of that translation, comparing them with this newest revision published by Croatian Bible Society.*

After introductory notes, the first chapter analyses points of contact between Šarić's Bible translation and preferred Protestant translational choices. In the second chapter all previous revisions of various Croatian translations of the Bible are described. The third chapter outlines, from the historical and translation-methodological aspects, all revisions of the Šarić's Bible translation: from that by Luka Brajnović (Madrid, 1959./60.), to those produced by "Caritas Croata" (Salzburg, 1966. – 1969.) and Đuro Martinjak (1998.), up to the most recent revision, prepared by Croatian Bible Society (2006.). In the fourth chapter, the author analyses and compares various details in all revisions in relation to the original Šarić's translation of the Epistle of Jude (1942.). Šarić's original translation and all other revisions are placed parallel to the Greek critical text of the New Testament, with the author's comments below each verse.

The fifth chapter presents conclusions from the previous chapter. It is shown that the most recent revision by Croatian Bible Society, in spite of some imperfections, can be considered as the first thorough revision of Šarić's Bible translation – as all previous revisions have introduced only minor corrections which were also of limited scope

Introduction

In January of this year (2007), the Croatian Bible Society, Archdiocese of Bosnia and Voice of the Council [a Croatian Catholic periodical]¹, co-published the

¹ *Biblija. Sveto pismo Staroga i Novoga zavjeta, Preveo Ivan Ev. Šarić, 1. popravljeno izdanje [Bible. Holy Scriptures of the Old and New Testament, translated by Ivan Ev. Šarić, 1st revised edition], Zagreb, Hrvatsko biblijsko društvo – Glas Koncila, Sarajevo, Vrhbosanska nadbiskupija, 2006. Ac-*

“First Revised Edition” of the translation of the Holy Scriptures, overseen by the Archbishop of Sarajevo, Ivan Evandelist Šarić² in 1941 – 1942. The revision of Šarić’s translation, which was supposed to include a harmonization with the latest critical editions of the Hebrew and Greek biblical text, as well as the adaptation of the translation to a Croatian standard language and orthography, was done by biblical scholars Karlo Višaticki (Old Testament, with the exception of Psalms and deuterocanonical books), Božo Odošić (Psalms) and Mato Zovkić (Old Testament deuterocanonical books and the New Testament), and linguist Marko Alerić. The above mentioned biblical scholars have formerly studied Šarić’s translation work and publishing noted papers about this theme.³ Concerning Šarić’s

according to CIP records in the library online catalogue CROLIST, <www.crolist.hr, 28 Feb. 2007>, there are CIP records in which HKD Sv. Jeronima, Verbum of Split, Naša ognjišta of Mostar, and Teovizija of Zagreb, are also registered as co-publishers.

² *Sveto Pismo Staroga i Novoga Zavjeta. Iz izvornoga teksta preveo i bilješke priredio Dr. Ivan Evandelist Šarić [Holy Scriptures of the Old and New Testament. Translated from the original text, and notes prepared, by Dr. Ivan Ev. Šarić]*, Sarajevo, Akademija Regina Apostolorum, 1941 – 1942 (Vol. I – Old Testament. Historical Books, 1941; Vol. II – Old Testament. Poetical and Prophetical Books, 1942; Vol. III – New Testament, 1942 (actually released in 1943).

³ B. ODOŠIĆ, “Neiscrpno bogatstvo Biblije. Uz 50. obljetnicu Šarićeva prijevoda Svetoga Pisma Staroga i Novoga zavjeta” [“Inexhaustible Richness of the Bible. At 50th anniversary of Šarić’s translation of the Holy Scripture of the Old and New Testament”], *Napredak, Hrvatski narodni kalendar za 1993*, Sarajevo, 1992, p. 139-159; K. VIŠATICKI, “Mk 1, 1-45 u prijevodima dvojice sarajevskih nadbiskupa” [“Mk 1, 1-45 in translations by two archbishops of Sarajevo”], *Bogoslovska smotra*, Zagreb, 73 (2003), No. 1, p. 1-14; IBID., “Neki Pavlovi soteriološki pojmovi u Šarićevom prijevodu Novog zavjeta” [“Some of Paul’s soteriological terms in Šarić’s translation of the New Testament”], *Obnovljeni život*, Zagreb, 58 (2003), No. 2, p. 167-187; IBID., “Predložak Šarićeva prijevoda Svetoga pisma” [“The source-text of Šarić’s translation of the Holy Scripture”], *Crkva u svijetu*, Split, 41 (2006), No. 3, p. 275-300; M. ZOVKIĆ, “Sarajevsko i madridsko izdanje Šarićeva prijevoda Svetog pisma” [“Sarajevo and Madrid edition of Šarić’s translation of the Holy Scripture”], *Hrvatska Misao. Časopis za umjetnost i kulturu*, Sarajevo, III (1999), No. 10, p. 67-81; IBID., “Nastanak i tri izdanja Šarićeva prijevoda Svetoga pisma [Kompjutorski ispis, 18 str. *Neobjavljeno predavanje održano 19.01.2002. u Sarajevu na Vrhbosanskoj katoličkoj teologiji u sklopu Studijskoga dana o nadbiskupu Dr. Ivanu Šariću*]” [“The emergence and three editions of Šarić’s translation of the Holy Scripture [Computer print, 18 p. *Unpublished lecture held on 19 Jan. 2002 in Sarajevo at Bosnian Catholic theology within Study day on Archbishop Dr. Ivan Šarić*]; Sarajevo, 2002. The author thanks mons. dr. Mato Zovkić for permission to quote from this unpublished paper. According to information from M. Zovkić (an e-mail to the author on 19 Feb. 2007), the work will be published under the title: “Nastanak i tri izdanja Šarićeva prijevoda Svetoga pisma” [“The emergence and three editions of Šarić’s translation of the Holy Scripture”], in: P. JURŠIĆ (prir.): *Ivan Šarić vrhbosanski nadbiskup. Zbornik radova znanstvenoga skupa o dr. Ivanu Šariću održanog 19. siječnja 2002. u Sarajevu [Ivan Šarić, the Archbishop of Bosnia. Proceedings of the scientific conference on dr. Ivan Šarić, held on 19 January 2002 in Sarajevo]*, Sarajevo, Vrhbosanska katolička teologija, 2006, p. 243-269; Also cf.: B. VRBIĆ, “Razgovor s mons. dr. Matom Zovkićem u prigodi izlaska popravljenog izdanja prijevoda Biblije Ivana Evangeliste Šarića” [“Conversation with mons. Dr. Mato Zović on occasion of release of the corrected edition of the Bible translation of Ivan Evangelist Šarić”], *Katolički tjednik*, Sarajevo, 3 (2007), No. 7, 27 Feb. 2007. See via: [http://www.katolicki-tjednik.com/vijest.asp?n_UID=660#, 01 Mar. 2007]

language and style, it was more extensively written in the media of that time, on the occasion of the publishing of his first edition,⁴ and in recent times, only one paper, inadequately noted in public, was published.⁵

1. Šarić's Holy Scripture and Protestants points of contacts

The appearance of this revised edition is significant in many ways: first of all, during the work of preparing the new Bible translation by the Croatian Bible Society,⁶ a revision of a Bible translation appeared, originally prepared almost seventy years ago – a translation which, because of various political and ecclesiastical conditions, never had an opportunity to experience its proper acceptance in the Croatian public. Then, the translator Šarić himself, a peculiar ecclesiastical and political figure, was forced to flee the country after the communist overthrow, because of his open sympathy for the Ustasha regime (The German-supported regime in Croatia during WWII). This fact gave a certain political tone to his translation, which was thus undesirable during the time of communism, but some recently published writings on occasion of the publication of this Revised Edition, try to point to the ecclesiastical-political inappropriateness of this publishing venture.⁷

Furthermore, the edition itself is explicitly defined in the preface as the “First revised edition,” although several revisions of Šarić's translation had been published. And finally, part of this new edition is printed without the deuterocanonical books and forewords by Cardinal Puljić.⁸ It is arranged thus for the purpose of a more successful promotion among the Protestant church circles, but indeed,

⁴ In more detail in: M. ZOVKIĆ, “Nastanak i tri izdanja...” [“Emergence and three editions...”], p. 1,8; B. ODOBAŠIĆ, “Neiscrpno bogatstvo ...” [“Inexhaustible richness”], p. 150-157.

⁵ ĐURĐICA GARVANOVIĆ, *Komparativna stilistička analiza suvremenih biblijskih prijevoda na hrvatski ili srpski jezik* [Comparative Stylistic Analysis of Contemporary Biblical Translations into Croatian or Serbian], Magistarski rad na Filozofskom fakultetu u Zagrebu [Master's paper at the Faculty of Philosophy in Zagreb], 1987. In this paper, translational solutions in Daničić-Karadžić's, Šarić's and Zagreb Bible are compared and evaluated.

⁶ Concerning the very beginning of the translation project: IKA [Croatian Catholic Press Agency] V – 45761/11/468 of 17 Nov. 2001. For recent reviews cf. B. LUJIĆ, “Čemu nam trebaju novi prijevodi Biblije?” [„Why we need new Bible translations?“], *Biblija danas*, Zagreb, III(X) (2005), No. 3-2005, p. 13-15; IBID., “Jona – prorok ili antiprorok?” [“Jona - a prophet or anti-prophet?“], *Zarez*, Zagreb, 2006, No. 186-187 (07.09.06.), <<http://www.zarez.hr/186/tema1.htm>, 02.03.07.> and <<http://www.zarez.hr/186/tema2.htm>, 02.03.07.>; “B. BECK, “Nova hrvatska Biblija” [“New Croatian Bible”], *Nacional*, Zagreb, god. 2006, No. 555, 4 July 2006, p. 80-84.

⁷ I. LOVRENOVIĆ, “I ne prevedi nas u napast” [“And do not lead us into temptation”], *Feral Tribune*, Split, XXIV, No. 1115 (2 Feb. 2007), p. 30-31; MIRJANA DUGANDŽIJA, “Ustaška Biblija podijelila Crkvu” [“Ustasha-Bible divided the Church”], *Globus*, Zagreb, No. 847 (2 Mar 2007), p. 54-56; Z. ZIMA, “Natrag u naftalin” [“Back into the mothballs”], *Novi list*, Rijeka, LXL, No. 19.202 (4 Mar. 2007), p. 9.

⁸ In this version, the publisher is the Croatian Bible Society, without co-publishers.

one has to bear in mind the indirect Protestant tone of Šarić. This particular “protestantism” of Šarić’s editions has to be considered more closely.

1. Although in the preparation of the translation, and according to the opinion of reviewers Janko Oberški⁹ and Franjo Zagoda,¹⁰ the major model for Šarić were German translators, Eugen Henne for the Old Testament and Konstantin Rösch for the New Testament, the influence of Leander van Ess, whom Šarić mentions explicitly¹¹ in the Foreword to his Volume I, is undisputable. Johann Heinrich van Ess (1772 – 1847),¹² who took the name Leander when he joined the Benedictines in 1790, served as a Catholic priest after leaving the order and lectured as a professor of theology at the university there until 1822. Later he transferred to Darmstadt, and also stayed in other places. With his brother (Karl van Ess) he published a translation of the New Testament in 1807. This translation was printed in numerous editions, with the support of the “Protestant” British and Foreign Bible Society, of which Ess had been an associate since 1812.¹³ Ess’s New Testament is considered to be the most widespread German New Testament translation after Luther’s. Ess also published translations of the Old Testament since 1822. However, his translation of the New Testament was placed on *Index librorum prohibitorum*¹⁴ in 1827. J. Oberški points out this detail in his review of

⁹ J. OBERŠKI, “Sveto pismo Staroga i Novoga zavjeta: Stari zavjet ... [recenzija I. sveska]” [“The Holy Scripture of the Old and New Testament: Old Testament ... [review of the volume I]”], *Bogoslovska smotra*, Zagreb, XXX (1942), No. 4., p. 242-252; IBID., “Sveto pismo Staroga i Novoga zavjeta [recenzija II. sveska]” [“The Holy Scripture of the Old and New Testament [review of Volume II]”], *Bogoslovska smotra*, Zagreb, XXX (1943), No. 3-4, p. 152-160.

¹⁰ F. ZAGODA, “Dr. Ivan Evangelist Šarić, Novi Zavjet ...” [“Dr. Ivan Evangelist Šarić, New Testament ...”], *Bogoslovska smotra*, Zagreb, XXXII (1944), No. 1-4, p. 171-185.

¹¹ In the Foreword to his Volume I from 1941 (p. 5), Šarić explicitly states the last names of his translation models, mostly German and one French author. Here are the full names: Alfons Heilmann, Augustin Crampon, Pius Parsch, Eugen Henne, Joseph Franz von Allioli, Augustin Arndt, Beda Grundl, Leander van Ess (Šarić and some write: Esz). He doesn’t list Konstantin Rösch, which fact was criticized by reviewers (Zagoda), but he may have assumed him if he takes into account the complete Henne-Rösch Bible, known as Paderborner Bibel (*Die Heilige Schrift des Alten und Neuen Testamentes* / Eugen Henne - Konstantin Rösch; verified edition from 1938 in the online catalogue UB Heidelberg, <<http://www.ub.uni-heidelberg.de/>, 10 Feb. 2007>.

¹² In more detail in: F. W. BAUTZ, *Biographisch-Bibliographisches-Kirchenlexikon*, Band I (1990) Spalten 1544-1545, <http://www.bautz.de/bbkl/e/ess_l.shtml, 13 Feb. 2007>

¹³ G. BROWNE, *The History of the British and Foreign Bible Society. Volume I*. London, BFBS, 1859, p. 348, 368-371. Browne points out that Ess “printed and distributed successive editions of his New Testament, and was happy to witness their increased circulation, in spite of all attempts to abstract or abridge it” (p. 348), and states numerical indicators about considerable distribution (p. 368-371); Also cf.: P. KUZMIČ. *Vuk-Daničičevo Sveto pismo i biblijska društva*. [“Vuk-Daničič’s Holy Scripture and the Bible Societies”], Zagreb, Kršćanska sadašnjost, 1983, p. 146, note 107.

¹⁴ Index for the year 1949 is available on the web-site <<http://www.cvm.qc.ca/gconti/905/babel/Index%20Librorum%20Prohibitorum-1948.htm>, 13 Feb. 2007> Ess’s New Testament is located there, under the description: “Die heiligen Schriften des neuen Testaments übersezt und mit

Šarić's second volume.¹⁵

2. The second indirect Protestant characteristic of Šarić's translation is the notable acceptance of his pocket edition of the New Testament in the Yugoslav Protestant environment of that time, mostly among the churches of a Protestant heritage. This is in reference to Šarić's New Testament editions, printed in Salzburg in the late 1960's. Mato Zovkić assumes¹⁶ that Protestant Bible editor and publisher Borislav Arapović¹⁷ actively participated in the preparation of this edition, who, by leading the Bible Society in Stockholm, was particularly in charge of printing Bibles in the languages of the peoples living in communist countries, and he published a soft-cover Zagreb Bible in Sweden in 1977.¹⁸ In support of the Protestant connection with the publishing of Austrian editions, one must consider the fact that in the foreword of the fourth edition (Salzburg, 1966) it is mentioned that it is also printed by "mediation of the Catholic-Protestant Bible Society for Austria."¹⁹

However, Branko Lovrec points out²⁰ that the Salzburg edition was partially financed by the German Bible Society. Also, B. Lovrec led a group of about twenty Croatian Protestant Christians, who participated in the winter camp in 1968 in Grossgmain near Salzburg, on which occasion Protestant missionaries Brian Bounds and Bill Bathman, who were connected with the "Slavic Gospel Association," obtained and distributed Šarić's Salzburg edition of the New Testament to the participants and a certain quantity was brought into Yugoslavia at that time.

3. Šarić's publication experienced a completely non-catholic edition in 1998. George Đuro Martinjak (1931. –), who lives in Canada, where, through

zugefügten Sach-Parallelstellen und mit grundtextlichen Abweichungen."

¹⁵ J. OBERŠKI, *The Holy Scripture of the Old and New Testament [Review of Volume II]...*, p. 152.

¹⁶ M. ZOVKIĆ, *Sarajevo and Madrid ...*, p. 72, footnote 19.

¹⁷ Borislav Arapović (1935-), Croatian writer and scientist. He graduated with a degree in economics, and received a doctorate degree in Slavic Studies in 1984. Since 1965 he lives in Sweden. In 1973, in Stockholm, he established the Institute for Bible Translation, focused on contemporary countries of USSR and Eastern Europe. In 1999 he was elected as a foreign member of the Russian Academy of Science. In addition to numerous literary works, historical works and translations, he published a notable study with a reprint of Croatian translation of *Book of Prophets* from 1564. (*Proroczi. MDLXIII.. Prvotisak Proroka Staroga Zavjeta na hrvatskom jeziku. Studija i preslik. [The first printing of the Prophets of the Old Testament in Croatian language.]* Mostar, Sveučilište u Mostaru, 2002.).

¹⁸ Örebro, Evangeliiipress, 1977. Before the deuterocanonical books a note is inserted that they are not found in Hebrew and Protestant editions of the Bible.

¹⁹ See additional information on this matter in the latter part of this work, "Izdanja u reviziji nakladnika 'Caritas Croata, Austrija'" ["Editions revised by the publisher 'Caritas Croata, Austria'"].

²⁰ E-mail by B. Lovrec to the author, 14 Mar. 2007. Dr. Branko Lovrec (1932. –), president of the Union of Baptist Churches in the Republic of Croatia for many years, and today an honorary president. He is a director of the Baptist publishing house "Duhovna stvarnost." He is one of the translators of the New Testament in Living Words – Book about Christ, first published in 1982.

the organization Croatian-Bosnian Bible Outreach Ministry²¹ he functioned autonomously and independently of any Croatian Protestant church and in 1998 completed his “revision” of the Šarić Bible and published it without the deuterocanonical books.²²

After the reaction of the Archbishop Ordinariate of Sarajevo (1999) regarding the breaking of copyright, the revised edition of Šarić’s Bible was mostly withdrawn from distribution,²³ but obtaining it over the internet is still possible today, and Martinjak’s editions are also available in on-line versions.²⁴

Martinjak’s choice of Šarić’s translation probably comes from the fact that the author thought it was a *public domain translation*, assuming regulations of copyright laws that allow free reprinting of publications older than 50 years, but does not allow editorial interventions in the text, without the approval of the bearers of the copyright. Martinjak indeed was not familiar with the fact of the existence of Šarić’s revised Madrid edition. This is evident in his former writings on his web-pages, where Šarić’s Bible was explicitly offered with a description “Bible: translated by Ivan Šarić, Archbishop of Bosnia, Sarajevo 1942, revised in

²¹ The address of the headquarters was available on their official web-pages <<http://mypage.direct.ca/b/bibleman/Biblija.html>, 27 Sep. 2000>: Croatian/Bosnian Bible Outreach Ministry Time Keepers, Suite PMB #486, 1706 Front St., Lynden, WA 98264, USA, bibleman@direct.ca, and today the address can be found indirectly on the internet “27591-40th Ave., Langley, B. C. V4W 1V8 Canada” <<http://hyperarchive.lcs.mit.edu/HyperArchive/Abstracts/art/book/biblija-cr-1-pdf.hqx.txt>, 15 Feb. 2007.>.

²² *Biblija. Stari i Novi zavjet. Preveo Dr. Ivan Ev. Šarić. Revizija – ponovni pregled izmjene i dopune: George Đuro Martinjak. [The Bible. Old and New Testament. Translated by dr. Ivan Ev. Šarić. Revision – reviewed and amended: George Đuro Martinjak.]* Language-editing: Mr. Sci. Prof. Munib Ovcina. Publisher: Croatian/Bosnian Bible Outreach Ministry. Print: Zrinski, Čakovec. [1998]. First edition. There is a second edition, where the publishing year is unclear. The catalogue of the National and University Library in Zagreb states the year “[1999]”.

²³ M. ZOVKIĆ, *The emergence and three editions ...*, p. 14. Zovkić extensively discusses the characteristics of this edition, the problem of copyright and the problem of identifying the publisher on pages 13-15, in the section “Protestantizirano izdanje u Čakovcu god. 1998.” However, he doesn’t point out the fact that is mostly known in Protestant circles, or that no one Protestant church stands behind this edition, but it is the work of an individual from the *diaspora*. Zovkić also contextually assumes a connection between the release of the New Testament in the Bosnian language (Zenica, Dom štampe, 2001-2005; translation: Ruben Knežević, language correction for the Bosnian language: Senahid Halilović) with possible future publication of the Bible in the Bosnian language, which would include Martinjak’s revision of Šarić’s translation of the Old Testament. As the author of the “Zenica” translation of the New Testament I can indeed confirm that such a possibility was never even considered, but there is a coincidental similarity in the names of some organizations.

²⁴ On the web site of Croatian/Bosnian Bible Outreach, <<http://www.bibletoyou.com>>. At the time of writing of this work (February/March, 2007) the aforementioned web-site is still active. On the same site the online edition of Šarić’s revised Bible is available, <<http://www.wyu.com/izrada/>>, as well as the possibility of obtaining it <<http://www.bibletoyou.com/orders.html>> and downloading it in pdf format, <<http://www.bibletoyou.com/download.html>>. 15 Feb. 2007.

1998” and with contact addresses in USA, Canada and the Republic of Croatia,²⁵ and it is evident in his revision process itself, which it will be discussed later on more detail.

2. Croatian revisions of Bible translations

In Croatian Bible-translation history, adaptations of the existing Bible translations are not translational novelty. This refers to such interventions to the author's translation work which are not done by the author himself, but by the editor or publisher, usually after the author's death – but also during the author's life, with his permission, if it is for the purpose of adjusting the translation to a similar language or dialect.

Such first partial revision is found in the very beginning of the first Croatian printed Bible, finally published in 1831. Matija Petar Katančić (1750 – 1825) completed his translation of the Holy Scriptures in 1822. After his death, his colleague Grgur Čevapović prepared the manuscript for print, doing smaller corrections in the manuscript. As he died in 1830, the manuscript was finally produced by Josip Matzek and associates.²⁶

The second and probably, until now, one of the most famous and widespread revisions of a Bible translation on Croatian soil, is the one related to Daničić-Karadžić's Serbian Bible. The complete edition of their Bible was published in 1868, and the British and Foreign Bible Society, which was the publisher and the major distributor of Daničić-Karadžić's Bible editions, already since 1863 has considered the idea of a separate translation for Croatian lands.²⁷ The project was partially realized in 1877 when the croaticized version of the New Testament and Psalms was released under the editorship of Bogoslav Šulek, and it was completely realized in 1895 when Milan Rešetar croaticized the whole Daničić-Karadžić's Bible (the so called “Revised Edition”, which was published in numerous reprints). As this Bible was the most distributed by the British and Foreign Bible Society in the Southern Slavic area, it experienced extraordinary acceptance in Protestant circles. Although it was not produced directly from the original, in Protestant churches of this day it has been accepted even on the level of the liturgical *textus*

²⁵ <<http://mypage.direct.ca/b/bibleman/Biblija.html>, 30 Dec. 1998; 27 Sep. 2000> Pages are saved in the author's archive. As a distributor of Martinjak's Bibles for the Republic of Croatia, the Adventist publisher Drago Obradović is listed, whom Martinjak met through his acquaintances in Canada (e-mail by D. Obradović to the author, on 20 Feb. 2007).

²⁶ Cf. LORETANA FARKAŠ, “Prvi otisnuti prijevod Biblije u Hrvata” [“The First Printed Bible Translation Among Croats”], *Jezikoslovlje*, Osijek, I (1998), No. 1., p. 20-34; IBID., *Jezik hrvatskoga biblijskog prvotiska*. [The Language of the First Croatian Bible Printing.] Osijek, Sveučilište Josipa Jurja Strossmayera / Filozofski fakultet, 2006.

²⁷ More about Vuk-Daničić's Bible in: P. KUZMIČ, Op. cit.

receptus. Although never approved by the Catholic and Orthodox Church, the translation has been accepted among a wider audience, and later Bible translations prepared by majority churches have not been rid of its influence for a long time.²⁸

A revision that lies at the basis of the first edition of Rupčić's New Testament, released in 1961, is little known to the wider public. Gracijan Raspudić produced the manuscript of the translation, but the translation could not be published under his name due to the political climate of that period.²⁹ In his second edition (1967), Ljudevit Rupčić published the second revision of Raspudić's translation, which biblical scholars tend to consider as new and exclusively Rupčić's work. This edition, which, with particular changes, became a part of the Zagreb Bible in 1968, experienced a few later revisions, but only by Rupčić himself.³⁰

The last important revision of a similar nature took place during the production of the Zagreb Bible. The existing manuscript and released translations (Sović, Grubišić, Raspudić/Rupčić and others) were used as the basis, which later underwent thorough linguistic-literal, biblical-editorial and linguistic-editorial processing, the latter performed by Bonaventura Duda, Jerko Fućak, Ante Kresina and other Bible scholars.³¹

While working on the Old Testament, the manuscript of Anton Sović's translation was partially used as the basis. However, this manuscript was not accepted by the Episcopal Conference in Zagreb in 1940 because of the inappropriate language. The rejection of Sović's manuscript caused the selection of Archbishop of Sarajevo, Ivan Evandelist Šarić, as the new translator, who was officially assigned to this task by the decision of the Administrative Committee of the Catholic Episcopate on June 12, 1940.³²

²⁸ Cf. J. FUĆAK, *Šest stoljeća hrvatskoga lekcionara u sklopu jedanaest stoljeća hrvatskoga glagoljštva* [Six Centuries of Croatian Lectionary within Eleven Centuries of Croatian Glagoliticism], Zagreb, Kršćanska sadašnjost, 1975, p. 277 sqq.

²⁹ Cf. G. RASPUDIĆ, "Tri izdanja Novoga zavjeta" ["Three Editions of the New Testament"], *Crkva u svijetu* [Church in the World], Split, 1969, No. 3, p. 201-241; No. 4, p. 280-322. Gracijan Raspudić (1911 – 1989), a Franciscan who mostly worked abroad, released a translation of the New Testament, in his name, as late as 1987 (published by Kršćanska sadašnjost of Zagreb, Teološka biblioteka of Sarajevo and Provincijalat hercegovačkih franjevaca of Mostar).

³⁰ During the life of the translator, six editions were released, each introducing certain changes. The seventh and further editions are identical to the sixth edition.

³¹ More about the Zagreb Bible project in: KATICA KNEZOVIC, "Zagrebačka Biblija (1968-1998) – I. dio. Nastanak Zagrebačke Biblije" ["Zagreb Bible (1968-1998) – part I. The emergence of Zagreb Bible"], *Obnovljeni život* [The Renewed Life], Zagreb, 53 (1998), No. 2/1998, p. 107-130.

³² M. ZOVKIĆ, "The emergence and three editions ...", p. 3.

3. Revisions of Šarić's translation of the Holy Scriptures

3.1. Revision by Luka Brajnović

Accurate data about the publishing and distribution of the first of Šarić's translations of the Holy Scripture has not been kept. According to some documents, it is assumed that the translation was printed in 10,000 copies,³³ but the quantity that was sold until 1945 is no longer known, and neither is the possible remaining quantity after that year. In the year 1945, after the communist overthrow, all the property of Archbishop Šarić was confiscated, including his library and archives and his publishing house "Regina apostolorum" was also confiscated. However, priests have kept several hundred unbound copies of his translation of the Holy Scripture, which had, over time, been given as gifts to theologians of the Archdiocese of Bosnia. Already during the 1960's, it was difficult to obtain a copy of Šarić's translation.³⁴ In 1948, the Archbishop Šarić took refuge in Madrid, where he remained until his death in 1960. His decision to launch a production of a revised edition was not motivated by a lack and need of distribution of the Holy Scripture in his homeland (which was almost an impossible mission, because of the regime of that period and the official prohibition of importing books printed outside the country), but by trying to produce an edition for protecting the religious and national identity of Croats in the diaspora.³⁵ The main associate of Archbishop Šarić in that work was Luka Brajnović (1919 – 2001), Croatian emigrant writer and a professor of journalism at the University of Pamplona. Šarić's revised edition was released in one volume in 1959,³⁶ with a note from a printing house that the printing was completed on June 28, 1960.³⁷ It is possible that this edition was not uniformly bound.³⁸ In fact, in his first edition, from 1941-1942, Šarić, or his printer, had "Dr. Ivan Ev. Šarić, Holy Scripture ..." written on the outer cover, which was

³³ IBID., p. 9sqq.

³⁴ B. ODOBAŠIĆ, "Inexhaustible richness ...", p. 152.

³⁵ M. ZOVKIĆ, "The emergence and three editions...", p. 10.

³⁶ *Sveto Pismo Staroga i Novoga zavjeta. Preveo Dr. Ivan Ev. Šarić, nadbiskup vrhbosanski. Drugo popravljeno izdanje. [The Holy Scriptures of the Old and New Testament. Translated by Dr. Ivan Ev. Šarić, the Archbishop of Bosnia. Second corrected edition.]* Madrid, Osvit, 1959. This edition was preceded by a two-volume edition, published in the same year in Madrid (M. ZOVKIĆ, "Sarajevo and Madrid ...", p. 67-68 ; K. VIŠATICKI, "The text of ...", p. 289). A copy of this edition actually exists in the University Library of Split (R - 2224/1-2). The edition is bound in two volumes, format size (20 x 13 cm) and page numbering (New Testament begins on page 1403), completely match the technical characteristics of the one-volume edition of Madrid.

³⁷ The year in the preface (1959) and the actual year of release (1960) may create the opinion that there are two publications. This opinion is held by K. Višaticki ("Mk 1, 1-45 in translations ...", p. 3).

³⁸ The fact of existence of different bindings of Madrid edition is also found in a notification about the Holy Scriptures being released from print, where the price of the edition is stated as "\$10-15 (different binding)". *Hrvatska revija [Croatian Review]*, Buenos Aires, 9 (1959), p. 247.

a somewhat inappropriate custom, although it was recorded at that time on the occasion of the binding of Zagoda's New Testament.³⁹ M. Zovkić states, and K. Višaticki takes it over in his work, that Šarić tried to repeat a similar procedure in the Madrid edition in 1960, but gave it up according to the counsel of Luka Brajnović.⁴⁰ Therefore, it seems that there are Madrid copies without the name of a translator on the outside cover. However, on the copy of Šarić's revised edition, published in 1959, in one volume, which is in the possession of the author,⁴¹ on the brown outer hardback cover, framed by a square border, it is written in gold print, "Dr. IVAN EV. ŠARIĆ / HOLY SCRIPTURES."

Archbishop Šarić himself states in the Foreword that this new edition is "... finally going into print, after three years of struggle, work and overcoming the greatest of difficulties."⁴² The Foreword is dated May 28, 1958. However, the editor of the edition, Luka Brajnović, states in the "Publisher's Epilogue," dated "on the holiday of the Great Apostles St. Peter and Paul, 1960," that he finished this work "after two full years of constant work ..."⁴³ Therefore, it comes out that the total work on manuscript and technical production of the revised translation lasted almost five years. Brajnović also states in the epilogue that Archbishop Šarić "not only entrusted me with work on this edition, but also generously gave his copyright over to me, and granted the required freedom regarding the translation, notes and equipment."⁴⁴ According to data from a personal conversation between Mato Zovkić and Luka Brajnović, it is evident that Brajnović did practically all of the revision work because Archbishop Šarić was already old and ill at that time. Thus, all the corrections should be attributed to Brajnović, and equally those related to the better translation of the original, and those with the intent of achieving a more Croatian expression (because at a certain time Šarić was being reproached for saturating the text with words from regional dialects and derivations from Turkish.⁴⁵ The formatting of the edition also came from Brajnović. After the foreword, an

³⁹ M. ZOVKIĆ, "The emergence and three editions...", p. 6.

⁴⁰ M. ZOVKIĆ, "Sarajevo and Madrid ...", p. 79; IBID., "The emergence and three editions...", p. 6; K. VIŠATICKI, "The text of ...", p. 289.

⁴¹ The author managed to obtain this rare edition in the antique shop "Ex libris" in Rijeka in 2006. The copy originated from the library of the late mons. dr. Ivan Pavić (1898 – 1992), with a date of purchase "1960". A handwritten note by I. Pavić, on the inside of the cover, is very interesting: "Holy ENVY is guilty that Croatian Catholics do not have (any more) neither Šarić's nor the other Croatian ecclesiastically approved Bibles – the entire Bible – I remember what xy was telling me 45 years ago ... Dr. I. Pavić". This "xy" is marked by handwriting of another color, by the following note: "Liv ... /who in Amer ☩ 1974/".

⁴² Foreword, p. 6.

⁴³ Publisher's Epilogue, p. 1765.

⁴⁴ Publisher's Epilogue, p. 1766.

⁴⁵ M. ZOVKIĆ, "The emergence and three editions ...", p. 10. Oberški lists concrete examples in his review of Šarić's first volume (Op. cit., p. 246).

extensive "General Introduction" to the Holy Scriptures (p. 7-19) was added and was written based on the knowledge of biblical sciences of that time and the Spanish Bible publication of that time. Instead of a two-column page layout in the first edition, the text of the Madrid edition is one column, printed on fine Bible paper, with a total of 1780 pages. Šarić's former introductions were included and somewhat changed, as well as the layout of titles and subtitles, and the footnotes were considerably changed. Zovkić, for example, notes that Šarić mentioned Jews in his first edition in a considerably negative tone, in accordance with the contemporary theological approach. Brajnović, however, reduced the notes, thus moderating Šarić's prior anti-Jewish edge.⁴⁶

The New Testament from Brajnović's Bible was released again in 2002 in Croatia, and published by "Lausa" in Split, as a bibliophile edition. In a letter dated March 11, 1991, L. Brajnović gave his permission to publish. The foreword and epilogue from the Madrid edition were inserted in the book, and a short editorial biographical note on Luka Brajnović was added.⁴⁷

Except for the revision of the translation of the entire Šarić Bible from 1959-60, there was an earlier corrected translation of the New Testament released in 1953. A copy of this edition was released in hard cover, and was first printed in Madrid as the "Croatia Academica Catholica" edition. Further printing was done by the same organization, but from their headquarters in Cleveland. Layout was in one column, notes were shortened, and subtitles were located within the text. The translator dedicated this New Testament to Cardinal Stepinac, and one copy was sent as a gift to Pope Pious XII, which is documented. This edition, however, remained unknown to the greater public, and information about it was mostly available from other literature.⁴⁸

⁴⁶ M. ZOVKIĆ, "Sarajevo and Madrid ...", p. 78. Several indicative examples of this process are also stated.

⁴⁷ *Novi zavjet. Iz izvornoga teksta preveo i bilješke priredio Dr. Ivan Evangelist Šarić nadbiskup vrhbosanski. [New Testament. Translated from the original text, and notes prepared, by Dr. Ivan Evangelist Šarić, Archbishop of Bosnia.]* Split, Laus, 2002, 514 p., illus. The publication has the Imprimatur of Archbishop Šarić, 23 May, 1958. The edition numbered only 80 copies, only for subscribers. The edition was prepared for print by Ivan Mužić.

⁴⁸ Vn. [VINKO NIKOLIĆ], "Holy Scriptures. New Testament ...", *Hrvatska revija [Croatian Review]*, Buenos Aires, 4 (1954), p. 81-82. A photo of the cover of the edition released in Madrid, is attached. At the top of the cover stands the translator's name. There is a note about the Cleveland edition in the section "Books and Magazines" in *Hrvatska revija [Croatian Review]* 3 (1953), p. 221. Considering Šarić's New Testament of 1953, cf. also: P. TIJAN. "Tradiciones biblicistas croatas con motivo de la edición madrileña de la Sagrada Escritura en croata", *Studia Croatica*, Buenos Aires, vol 003-004, año 1961.

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3.2. Editions revised by the publisher “Caritas Croata,” Salzburg, Austria

The author knows of three New Testament editions of Šarić’s translation, published by this publisher: one “fourth” edition (1966),⁴⁹ and two “fifth” editions (1967 and 1969).

In the preface of the fourth edition, the name of the publisher “Caritas Croata” stands explicitly (that is, in the imprint, “Croatian Caritas”),⁵⁰ while the fifth edition has only the name of the printing house in the imprint,⁵¹ and the foreword is omitted. In the foreword of the fourth edition, dated Christmas 1965, it is stated that this Šarić edition was printed after Zagoda’s edition, which was released by the same publisher in 1959 in 10,000 copies and was completely distributed during 1964. A total of 30,000 copies were released; 15,000 copies by the “mediation of Catholic-Protestant Bible Society for Austria,” while the other 15,000 copies were printed as a gift of the “Austrian and German bishops, and Ostpriesterhilfe (the organization of P. Werenfried van Straaten for support of the Church behind the Iron Curtain).”⁵²

Both editions carry the permission (Imprimatur) of the Archbishopal Ordinariate, number 2.111 of November 8, 1965; however, the fourth edition lists the Archbishopal Ordinariate in Zagreb, and the fifth edition lists the one in Salzburg. The information about Zagreb is evidently incorrect.⁵³

...”, p. 10-11.), but does not mention the Cleveland edition.

⁴⁹ This fourth edition was evidently unknown or unavailable to the Croatian Bible Society, because in the Foreword of corrected Šarić’s Holy Scriptures (2006) it is stated that the Austrian edition was released only in 1967. In the catalogue of the National and University Library in Zagreb, there is a registration of a fourth edition from 1966 (signature 422.123) and fifth edition from 1969 (437.759).

⁵⁰ *Sveto Pismo Novoga zavjeta. Preveo Dr. Ivan Ev. Šarić, nadbiskup vrhbosanski. Četvrto izdanje. [Holy Scripture of the New Testament. Translated by Dr. Ivan Ev. Šarić, Archbishop of Bosnia. Fourth Edition.]* Salzburg, 1966. Print: Oberndorfer Druckerei, Oberndorf bei Salzburg. Format 110x150. P. 459 + 2 maps + 2 p. content. The text is in a one-column page layout, with subtitles at the beginning of chapter and in the text, notes at the end of the book. Coated with plastic. On the outside cover (the author, so far, registered copies in white, black, blue, light brown, and dark red, “NEW TESTAMENT” is written in gold print in the right bottom corner. In the middle of the cover there is a logo that represents a symbol of the cross coming out of a burning oil lamp.

⁵¹ The fifth edition of the 1969 printing has been collated. Printing: Druckhaus Etzendorfer & Co., Salzburg. Copies of the fourth and fifth edition are located in the author’s library, as well as one unnamed Salzburg edition, probably the fifth, which could possibly be identified only by the imprimatur number and by the notice of Salzburg. There is no mark of the printing house or a foreword, and due to the binding error, a copy is missing pages 385-416; that is, from 2 Pt 1,19 to Rev 14,3.

⁵² Foreword to the fourth edition, p. 4.

⁵³ Mato Zovkić, who in his hands had another fifth edition of this New Testament, published in 1967, was unsuccessful when asking for information about who asked for permission for the Imprimatur (No. 2.111 of 8 Nov. 1965) at Duhovni stol [Archbishopal Spiritual Court] in Zagreb. From the additional print of the fifth edition of 1969, it is evident that the Imprimatur number refers to

In the foreword, it is also stated that this edition of the Holy Scriptures is the “unchanged edition by publisher Osvit, which was released by merit of Mr. Luka Brajnović in 1960 in Madrid, Spain. The difference is that Mr. Luka Brajnović had published the Old and New Testament, and Croatian Caritas published the complete New Testament, with some minor language revisions.” Who did the revision work is not further stated, but it can be assumed that the person in charge was the then current director of Croatian Caritas in Austria, Vilim Cecelja (1909 – 1989), for whom it is recorded that he “printed the New Testament several times.”⁵⁴

Numbering the publication as the fourth and fifth has its basis, if the edition of 1942 is counted as the first, and 1953's as the second, and the one of 1959-60 as the third. By this kind of numbering it is indirectly assumed that Šarić's Madrid editions of 1959 (two-volume and one-volume) are counted as one publication,⁵⁵ which is also valid for the Madrid and the Cleveland New Testament of 1953.

3.3. The Revision by Đuro Martinjak

Before publishing Šarić's revised Bible, Đuro Martinjak released several Bible editions in the Croatian language,⁵⁶ and also formerly engaged in digital editions of Bible translations, which he continues today by offering it for free on his website.⁵⁷ The first versions of Martinjak's printed editions were of questionable linguistic and technical quality, especially his bilingual Gospel according to John, probably from 1987, and a bilingual New Testament with Psalms and Proverbs,

the Archbishopal Ordinariate in Salzburg, so the information should further be verified there. Cf. M. ZOVKIĆ, “The emergence and three editions ...”, p. 12, footnote 53.

⁵⁴ A. VUJIĆ [ed.], *Hrvatski leksikon. Sv. I. A-K. [Croatian Lexicon. Vol I. A-K]*, Zagreb, Naklada Lekikon, 1996, p. 184. The information is repeated in Zagreb's *Vjesnik* of 29 May 2003, p. 13. On occasion of the 15. anniversary of Cecelja's death, a long obituary was released in *Glas koncila [The Voice of the Council]* of 04 July 2004. Available in digital edition on <http://www.glas-koncila.hr/rubrike_izdvojeno.html?news_ID=1392, 17 Feb 2007.>

⁵⁵ Cf. footnote 36. of this paper.

⁵⁶ *Bilingual English-Croatian Gospel According to St. John / Dvojezično Hrvatsko-Englesko Evandjelje po Sv. Ivanu. Revised by / Preuređeno po George Martinjak*. Vancouver, Alpha and Omega, [1987]; *Bilingual English-Croatian New Testament. Psalms and Proverbs / Dvojezičan Englesko-Hrvatski Novi Zavjet. Psalmi i Mudre izreke. George Martinjak*, Surrey, B. C. Canada, 1993; *Dvojezični Englesko-Hrvatski Novi zavjet / Bilingual English-Croatian New Testament*. Biblical editing: Đuro Martinjak. Linguistic editing: Nives Opačić. Edit. Litt. Biblique, 1995.

⁵⁷ The offer on his web-pages includes pdf editions, which were not released in paper format. There is, for example, “Biblija ili Sveto Pismo ... Englesko-bosansko dvojezično paralelno izdanje ... sastavljeno jedno pokraj drugoga na engleskom i hrvatskom [sic!] jeziku” [“Bible or Holy Scripture ... Bilingual Parallel English-Bosnian Edition ... arranged one next to the other in English and Croatian, then “Hrvatska Biblija Suвременa verzija ... i Concordanca za pretraživanje” [“Croatian Bible, Contemporary Version ... and the Concordance”], and bilingual Gospel of John. All these pdf publications are without the full imprint. Copies of pdf files are recorded in the author's digital archive.

from 1993. Both of these first editions were not proofread. In the Croatian translation, they follow the text of Rupčić's translation with some variations according to the English text and the editor's opinion. It is not explicitly stated which English translation was used, but it is easily determined by checking, that in the 1987 edition, the King James Version (KJV) was used, and in the latter 1993 New Testament, the New King James Version (NKJ). It can thus be assumed that the NKJ translation was the text for Martinjak's revision of Šarić, although he states in the preface (page III), "Reviewed and amended in 1998, using Hebrew, Greek and English texts." From a detailed comparison of some texts, it is possible to determine that Martinjak indeed changes the Croatian translation according to the NKJ version, but he is far from a systematic consistency.⁵⁸ During 2003, the author of this text sent out questionnaires to Croatian Protestant Bible translators with questions about their translation work, and for the purpose of preparing a wider study of Croatian Protestant translations. Đuro Martinjak also sent to the author, although reluctantly, some of his thoughts on understanding Bible translation, in which he emphasizes the importance of the KJV translation.⁵⁹

Šarić's translation of the Holy Scriptures is also available at a Serbian internet site [www.yu.com],⁶⁰ where this translation is presented as the "Online Bible, Croatian translation [Dr. Ivan Šarić, Sarajevo 1942]." From a careful look at the text it is possible to determine that it is the Martinjak revision. However, someone subsequently, in some places, slightly revised Martinjak, unless it had been corrected later on by Martinjak himself.⁶¹ The author or editor of this web-site is not known, but there is a contact address.⁶²

⁵⁸ Specific examples will be exhibited in the analysis of the revision of the text of the Epistle of Jude translation.

⁵⁹ E-mail by Đ. Martinjak, to the author, of 11 June 2003, "... My opinion of the translation: 1) The translator must be called by the Author Jesus Christ for such an important work. 2) The translator must know what the Author wanted to say, and so translate, not tickling the ears of the learned – Pharisees or New Agers or Modernists. 3) The translator must fear the words of Jesus: Rev 22:18, 19. 4) The Bible is a two-edged sword, and the translation must improve its sharpness and power, not make it dull. 5) In English-speaking countries the most accepted and the best selling one is the "King James" translation, even with its old words ..."

⁶⁰ That is, on <http://www.yu.com/izrada/>, 2 Feb. 2007. On the same portal, Daničić-Karadžić's translation, Čarnić's translation of the New Testament, and the American Standard Version, are available online.

⁶¹ E.g., in Jd 1,25 Martinjak, according to KJV, added "mudrom" ["wise"], but in the subsequent revision this Martinjak's addition is omitted.

⁶² Tel. 064/3469081 and e-mail: dizajn@gmail.com

3.4. The revision by the Croatian Bible Society

The motives, history and principles of this revision are stated in detail in the publication itself: in the *Foreword by Archbishop of Bosnia* (Vinko Cardinal Puljić), and in the publisher's *Foreword of the first corrected edition of the translation of the Holy Scriptures by Ivan Evandelist Šarić, Archbishop of Bosnia*. Besides some information about Šarić's life and work, in the foreword, a short history of Šarić's translations is set out,⁶³ together with information about the beginnings of the work on this revision. It is stated that the Archdiocese of Bosnia recognized the initiative by the Croatian Bible Society, and on March 10, 2004, formed an agreement with the Society and organized the work. As this Šarić edition was in print already by the end of 2006, it is evident that the revision work lasted a bit longer than two years, but one has to have in mind that Bible scholar Mato Zovkić had his revision of Šarić's New Testament ready since 1989,⁶⁴ and subsequently introduced new understandings in accordance with the contemporary status of New Testament disciplines.

In the publisher's *Foreword*, the public is informed of the work on the new Bible translation, organized by the Croatian Bible Society, and it is stated that in the meantime it was considered beneficial to publish Šarić's revised translation of the Holy Scriptures, especially for the fact that it was "unknown and unavailable to most." "Principles of correcting Šarić's translation of the Holy Scripture" are explicitly stated as follows: "1. harmonize the translation with the scientific edition of the Old Testament in Hebrew, deuterocanonical books in Greek and the New Testament in Greek⁶⁵ 2. adapt and shorten introductions to individual books 3. keep only the essential notes 4. respect, in the greatest possible measure, Šarić's language and style, yet adjusting it in the Croatian standard language 5. use the term Gospodin [Lord] in all books, and keep the name Gospod [another Croatian term for the Lord] only in the book of Psalms 6. use the term Pasha [Passover] in the Old Testament, and the term *Vazam* [another term for Pass-over] in the New Testament." Besides mentioning Bible scholars K. Višaticki, B.

⁶³ The years of the actual release of Šarić's editions from print are stated as authoritative, rather than the years printed in the imprint. The year of the release of the Austrian New Testament is stated incorrectly, cf. note 49.

⁶⁴ The revision was produced to be published in the edition of priest Marko Majstorović, but it was afterwards cancelled. Mato Zovkić then conformed Šarić's translation with the 26th edition of Nestle-Aland's *Novum Testamentum Graece*. Cf. M. ZOVKIĆ. "Sarajevo and Madrid editions ...", p. 74-75. This detail is also stated in the Foreword of the CBS to the new Šarić's edition.

⁶⁵ The editions are not explicitly stated, but they should be the 4th or 5th edition of *Biblia Hebraica Stuttgartensia* for the Hebrew Old Testament, the 27th edition of Nestle-Aland (or the 4th edition of UBS) for the Greek New Testament, and the Rahls' edition of the Septuagint (ed. R. Hanhart). Cf. the recommendation of the current scientific critical editions on the web-portal of United Bible Societies, <<http://www.ubs-translations.org/cms/index.php?id=94,0,0,1,0,0>, 22 Feb. 2007>

Odobašić and M. Zovkić, and linguist M. Alerić, in the revision of the translation: Zvonimir Kurečić (theological editing), and Thomas Kaut (translation consultant of the United Bible Societies, UBS) were also included.

The concluding part of the Foreword somewhat exculpates Šarić in regard to criticism addressed to him for not knowing source languages, because he explicitly stated, in his foreword in 1941, that he translated from the source.⁶⁶ So it is now stated that “upon reviewing and correcting Šarić’s translation, it is noted that the translator knew Hebrew and Greek languages, and expressed the beauty

In the imprint of the revision by the Croatian Bible Society it is explicitly stated that it is the “First Revised Edition.” The intention of the publisher and producer is probably to establish and prove that former revisions, especially Brajnović’s, did not pursue the complete revision of the translation, but dealt with smaller modifications and possible improvements, so that one cannot in any way talk about “revised editions” before the one in 2006. The validity of such a claim can only be verified by parallel comparison of all the revisions, up to this day, by working on one particular part of Šarić’s original translation.

A comparative review of former revision processes, that is revisions of Šarić’s translation, in comparison with the latest revision, is presented below from the example of the translation of the Epistle of Jude. This epistle, except being appropriate for analysis because of its relative brevity and for practical reasons, is also interesting from its theological-linguistic aspect (specific themes and lexic). Because of its content inter-correlation with the Second Epistle of Peter, it can serve well as an analysis of the consistency of the translation process while comparing lexical and grammatical passages of similar content, which most often requires certain translational standardizations.

Franjo Zagoda, in his first review of Šarić’s first New Testament, inserted his comments on the translation, including up to 1Pt 4:15⁶⁷ It can be assumed that he did not manage to process the translation to the end, because it is not probable that he would not have had comments on the remaining part of the translation text. Thus, Zagoda’s comments do not include Šarić’s translation of the Epistle of Jude.

The correction of the translation of the Epistle of Jude was done in the edition of 2006 by Mato Zovkić. In order to get a more complete insight into the complete revision work done by Bible scholars on this last Šarić edition, one would need to analyze also parts of the Old Testament that were processed by Karlo Višaticki

⁶⁶ In detail in: M. ZOVKIĆ, “The emergence and three editions ...”, p. 4sqq.

⁶⁷ A. Škrinjar in *Biblica* 1942, p. 372-374 (in German) and in *Vrhbosna [Bosnia]* 1942, p. 136-137; R. Schütz in *Glasnik biskupije đakovačke i srijemske [Herald of the Diocese of Đakovo and Srijem]* 1943, p. 132-136; P. Vlašić in *Vrhbosna [Bosnia]* 1942, p. 190-191. All listed according to: M. ZOVKIĆ, “The emergence and three editions ...”, p. 1.

and Božo Odobašić, but, except for one smaller detail that appears in the following text, it is not possible to present that here, because of limited space.

3.4.1. Are the characteristic passages, for which Šarić was critiqued, corrected in the CBS edition?

The exegetical aspect of Šarić's translation, in addition to aforementioned more critical approaches by J. Oberški i F. Zagoda, was more benevolently analyzed in detail by Albin Škrinjar, Petar Vlašić and Rudolf Shütz.⁶⁸ The current revision of Šarić's translation should take into account all former objections, compare them with the results of contemporary research in biblical sciences, and make an appropriate conclusion about the need for a greater or lesser intervention into the translation. In addition to all that, new objections that Bible scholars noticed while working on the project should be evaluated. A comprehensive analysis, which was not included in the last revision, and it is questionable if it would be feasible in the short term, should include Šarić's relation to the Vulgate translation. Namely, Šarić received a mandate by the Catholic Episcopate to prepare a translation according to the Vulgate, but he decided to follow the Hebrew and Greek source, which he managed to do indirectly through German translations. Current reviewers, if they wanted to be consistent in following Šarić's method of translation, should first separate and separately analyze the parts that Šarić translated in compliance with Vulgate, and then correct them according to the latest critical editions of the Vulgate. Still those parts which are not in compliance with the Vulgate, and if Šarić translated them (indirectly) according to the source, should be corrected in accordance with the critical editions of the Hebrew and Greek text, and deviations in relation to the Vulgate should be stated in the critical notes. This would be a time consuming and exhausting work of many years, with a questionable justifiability of investment of work and funds into such a project.

Thus, such a concept is not even indicated in the aforementioned "principles for correction of Šarić's translation."

The range of revising interventions may, however, be very flexible. If we follow the opinion of J. Oberški, who claims that in such translation "one is not absolutely sure about nearly every page, that everything is translated correctly,"⁶⁹ or of Zagoda, who, responding to excessive praise of Šarić's New Testament trans-

⁶⁸ A. Škrinjar in *Biblica* 1942, p. 372-374 (in German) and in *Vrhbosna [Bosnia]* 1942, p. 136-137; R. Schütz in *Glasnik biskupije đakovačke i srijemske [Herald of the Diocese of Đakovo and Srijem]* 1943, p. 132-136; P. Vlašić in *Vrhbosna [Bosnia]* 1942, p. 190-191. All listed according to: M. ZOVKIĆ, "The emergence and three editions ...", p. 1.

⁶⁹ J. OBERŠKI in review of volume I. Op. cit., p. 252.

lation, says that we should “be more modest” in such evaluations,⁷⁰ then it is obvious that a revision intervention should be considerable and thorough. On the other hand, M. Zovkić states that corrections, regarding the New Testament, could be “up to 3%.”⁷¹ For the purpose of this paper it is thus appropriate to analyze only some characteristic passages within the entire translation, because a detailed analysis would require an extensive study.

As one of the characteristic proofs of Šarić’s reliance on the German text, a detail in his translation is cited, where instead of „pomegranate“ or „rose hip“ he has “granular apple” (“Granatapfel”). According to the notes of clergyman Čedomil Čekada, Šarić “cut himself deep” on this word.⁷² Šarić’s contested term is found in several places: Ex 28:33-34; 39:24-26; Nu 13:23; 20:5; Dt 8:8. In other places Šarić uses rose hip tree or rose hip.⁷³ However, the use of this term by Šarić does not necessarily prove his reliance on the German text. Terms *punica granatum* and *malum granatum* are originally Latin terms. It refers to fruits the size of an apple that have seeds like a rose hip, and today are known by the name pomegranate (tree and fruit) and rose hip - although the Croatian term for rose hip, „šipak” is mostly used to describe the fruit of the wild dog rose (*rosa canina*). Latin terms for pomegranate are calqued or transcribed into several European languages (Granatapfel, pomegranate), even into Croatian. Namely, in the time of Šarić’s translation work, a poem “One Tear” by poet Aleksa Šantić of Mostar was already released (1910), in which the poet thinks about his sweetheart who “in the garden” picks “big” and “sweet, cracked granates,”⁷⁴ and the term “granate” is also recorded in Anić’s dictionary.⁷⁵ If one has in mind that the archbishop was also a poet and a translator, he indeed should have known the term. This is evidently so in Šarić’s translation of Sirach 45:9 where it is stated: “he girded him with golden granates.”

The CBS edition was not completely consistent in correcting this “error” by Šarić, though “granates” are not mentioned any more. “Granular apple” is cor-

⁷⁰ F. ZAGODA. Op. cit., p. 184.

⁷¹ B. VRBIĆ. Op. cit.

⁷² Č. ČEKADA. *Nadbiskup Dr. Ivan Šarić – zapamćenja ..., [Archbishop Dr. Ivan Šarić – memories...]* typed, 1973. Listed according to: M. ZOVKIĆ, “The emergence and three editions ...,” p. 5-6.

⁷³ Rose hip tree in 1 Sa 14,2 (Šarić’s 1Kings); rose hip in 1 Kings (3Kings) 7,18.20.42; 2 Kings (4 Kings) 25,17; 2 Ch (2 Dn) 3,16; 4,13; Song 4,3.13; 6,7.11; 7,13; 8,2; Jer 52,22-23; Joel 1,12; Hag 2,19.

⁷⁴ The poem is also available on <<http://www.lektirabih.com.ba/107/712/712asp.htm>, 23 Feb. 2007>. “Granates” are also mentioned in Šantić’s poems “Meteor” [“Meteor”] and “Pogled s vrha” [“A view from the top”], available on the same web-page. <<http://www.aleksasantic.com/Santic/rijecnik.html>, 8 March 2007.>.

⁷⁵ V. ANIĆ. *Rječnik hrvatskoga jezika. Drugo, dopunjeno izdanje [Croatian Language Dictionary. Second, amended edition]*, Zagreb, Novi liber, 1994. Anić also lists the term “granate” in addition to pomegranate and rose hip, [*nar* and *šipak*, synonyms for pomegranate] (p. 231, 514, 1028).

rected into “rose hip” in Ex 28:33-34; 39:24-26; Dt 8:8; into “[another word for pomegranate]” in Nu 13:23; but in Nu 20:5 it says “pomegranate apple” [!]. At the same time “rose hip” is changed into “[another word for pomegranate]” only in 2 Ch 4:13, as well as “granates” from Sirach 45:9.

In the New Testament, it is known that Šarić incorrectly translated Mt 26:26, where, in the description of Jesus’ breaking the bread at the Last Supper, Šarić uses “blessed it.” In the original it only says εὐλογήσας, because it refers not only to the blessing of bread, but to the whole domestic blessing, though some translations (KJV) also use *it* in italic. Šarić was probably led by one of such solutions. The CBS revision corrects this, and states “uttered a blessing.”

In Mt 28:19, Šarić originally used “make disciples for yourselves of all peoples,” uncritically taking up the German, Rösch’s text (“macht euch alle Völker zu Jüngern”).⁷⁶ Brajnović corrects this in his revision, omitting the disputable “for yourselves,” and states “teach all peoples.” The CBS revision changes this phrase into an interesting solution “begin to make all people my disciples,” understanding the main carrying verb (μαθητεύσατε, učinite učenicima [make disciples]) in the meaning of ingressive aorist.⁷⁷

The CBS revision thus successfully corrected some of Šarić’s disputable solutions, introducing, however, some of its further peculiarities.

4. A comparative review of the translation revision process on the example of the translation of the Epistle of Jude

This chapter has not been translated into English as it analyses the peculiarities of Croatian grammar, syntax, style and lexic.

⁷⁶ Cf. M. ZOVKIĆ, *The emergence and three editions...*, p. 12. F. Zagoda did not notice this detail in his review.

⁷⁷ Ingressive aorist marks a beginning of action or entry into some state, but at the same time, the continuation of that action is not assumed, as would be the case of the ingressive imperfect. Cf. D. B. WALLACE, *Greek Grammar Beyond the Basics. An Exegetical Syntax of the New Testament. Grand Rapids*, Zondervan, 1994, p. 544, 558-559. Thus, this choice of translational solution is questionable in this place. Other Croatian translations (B. DUDA / J. FUČAK. *Novi zavjet. 9. revidirano izdanje. [New Testament. 9th revised editon.]* Zagreb, Kršćanska sadašnjost, 1985 /further D-F/; LJ. RUPČIĆ. *Novi zavjet i Psalmi. [New Testament and Psalms.]* Zagreb / Mostar, Hrvatsko ekumensko biblijsko društvo / Ziral, 2000. /further: R-6/; R. KNEŽEVIĆ. *Novi zavjet. [New Testament.]* Rijeka, Biblijsko društvo pri Međunarodnom centru za život, 2001. /further: RK/) translate the Greek aorist imperative by the Croatian imperative of a completed-action verb *učinite [do]*.

5. Conclusions of the analysis

The Š-CC [Caritas Croata 1966/69] and Š-HBD [CBS 2006] revisions also have in front of them the Madrid edition of Šarić's Holy Scriptures, which is their basic text. The Š-M [Martinjak 1998] revision did not know about the Madrid edition, but intervenes directly into the first Š-1 [Šarić 1942, Volume III] text.

The Madrid edition (Š-B [Šarić-Brajnović 1959-60] revision) was revising the Š-1 text only in a linguistic sense, changing the syntax order noun-adjective into adjective-noun, with one lexical change ("sanjači" into "sanjari" [two very similar terms for "dreamers"]), and added one auxiliary verb in line 4 ("bezbožni" ["godless"] – "bezbožni su" ["are godless"]).

The Salzburg edition (Š-CC revision), for the most part, literally follows the Š-B revision. In line 3 it adds an adjectival particle "in", while in line 9 it changes "Mihael" into "Mihovil" [two similar terms for "Michael"]. A characteristic change, which maybe reveals the denominational tone of the reviewer, is found only in line 20, where instead of "pray in the Holy Spirit," it states "pray to the Holy Spirit."

Martinjak's revision (Š-M) mostly follows the Š-1 text; in some places it corrects the text, but in some it depraves it considerably. In verse 9 it rightly corrects "arkandel" into "arkandeo" [two similar terms for "archangel," the second one being grammatically correct], and in verse 15 "protiv njemu" [archaic for "against him"] changes into more contemporary "protiv njega" ["against him."] In verse 22-23 it correctly reorders the text within the verses. Some changes are of neutral nature ("pogane" ["pagans"] – "onečišćuje" ["defiles"]; "kazaše" ["said"] – "rekoše" ["told"], "kolebaju" ["waver"] – "prepiru" ["argue"], "presvetu" ["the most holy"] – "najsvetiju" ["holiest"]), while some errors are evident. From the linguistic aspect, in line 16 it is incorrect to change "poradi" ["for the sake of"] into "zbog" ["because of"], and in verse 10, changing of the place of a comma in a sentence is not done well. From the exegetical aspect, in line 24 it was incorrect to insert the former variant from the Vulgate into the main text, as well as in line 25, to insert an addition from TR, σοφῶς since it does not belong to the textual tradition of the text that Šarić followed. Such process is above all inconsistent, because other more important variants from TR are not recorded (1:3 ἡμῶν is not found in TR; in 1:12 TR has ὑμῖν after συνευωχούμενοι; in 1:19 TR has ἐαυτούς after ἀποδιορίζοντες; in 1:23 TR ties ἐν φόβῳ to "spasite" ["save"], and not to "smilujte" ["have mercy"] as Š-M states; in 1:25 dia. Ἰησοῦ Χριστοῦ is not found in TR).

The revision by the Croatian Bible Society (Š-HBD) is characterized by relatively greater intervention into the language and content of the translation. While former corrections were mostly confined to certain isolated details, Š-HBD provides

a revision in the full sense of the word, and it can indeed be called a "First Revised Edition." The main characteristics of the Š-HBD revision are:

1. Linguistic modernization of the text, from the syntactic and lexical aspect, and the addition of subtitles within chapters
2. Correcting the translation of Greek grammatical categories into more accurate Croatian equivalents,
3. Inserting lexical changes and a word order that more closely rewords the original Greek phrases and syntax,
4. Correcting the incorrect order of lines (22-23) in Š-1 and Š-B text,
5. Omitting the inadequately supported variants in the text,
6. Trying to follow Šarić's acceptable solutions, even in cases when there are more fluent phrases in Croatian,
7. Not inserting changes in exegetically disputable places, insofar as Šarić's solution follows one of the formerly accepted approaches,
8. A considerable reduction of the volume of footnotes.

Because of the great scope of revising interventions, and probably not having enough time for the detailed verification of the edited translation, some omissions occurred in Š-HBD revision of the Epistle of Jude, namely:

1. Except for a few exceptions, for the most part, harmonization of terminology with the related content in the 2 Epistle of Peter has not been implemented,
2. In some places there is inconsistency in changing the tenses of verbs, considering the intention of modernizing the text (i.e., inserting imperfect in verse 18), or with respect to the more accurate translation of the Greek phrase (verse 21),
3. Omitting some words (line 8, "huliti" ["blaspheme"]) and some parts in the syntactic structure of a sentence, which hinders understanding (line 7),
4. Inaccuracies in translating the meaning of the source (line 14, "sedmi Adamov potomak" ["the seventh descendant of Adam"]); line 18, "tisućama" ["thousands"]); verse 23 "odjeća" ["clothes"]); verse 23, not translating the conjunction *kai*),
5. In one place there is a translational deviation in relation to the Greek critical N/A [Nestle-Aland 27th edition] text (line 15).

Despite these shortcomings, the Š-HBD revision can be considered an acceptable novelty in Croatian Bible translation.

O revizijama Šarićevih biblijskih prijevoda

U ovom se radu analiziraju revizije Šarićeva prijevoda Svetoga pisma, a povodom izdanja najnovije takve revizije u izdanju Hrvatskoga biblijskog društva. Nakon uvodnog dijela u prvom se poglavlju razmatraju Šarićevi protestantski dodiri, a u drugom se opisuju dosadašnje revizije svetopisamskih prijevoda u hrvatskoj biblijsko-prevodilačkoj baštini. U trećem poglavlju predočene su s povijesnog i prevodilačko-metodološkog aspekta sve revizije Šarićeva prijevoda: od madridske revizije Luke Brajnovića (1959/60), salcburške revizije nakladnika "Caritas Croata" (1966-1969) i revizije Đure Martinjaka (1988), sve do najnovije revizije u organizaciji Hrvatskoga biblijskog društva (2006). U četvrtom se poglavlju, na predlošku teksta Judine poslanice, raščlanjuju i uspoređuju konkretni revizorski zahvati u svim spomenutim revizijama Šarićeva prijevoda u odnosu na njegovo izvorno izdanje (1942). Izvorni Šarićev prijevod i tekstovi pojedinih revizija postavljeni su u paralelne stupce, zajedno s grčkim kritičkim novozavjetnim tekstom, a autor donosi svoje komentare ispod svakoga retka. U petom poglavlju zaključno se utvrđuje kako revizija Hrvatskoga biblijskog društva, unatoč nekim nedostacima, doista ima karakter "1. popravljenog izdanja", jer su sve dosadašnje revizije uglavnom obavljale prepravke u manjem opsegu.