

in consequence of which he does not collect any instances of bad Malay syntax or incomprehensible words or sentences to justify his judgement.

b) As a comfort to the Bible Society and the church under whose charge Leydecker accomplished his task and as a comfort in general for all Bible translators, it may be stated that Leydecker's translation has not been made in vain, neither is it worthless; on the contrary it has been a blessing for generations of the Ambonese church and the dissemination of the gospel in the neighbouring archipelago.

Sealed by the Holy Spirit

There are plenty of difficult figures of speech in the Bible, and perhaps "you were sealed by the Holy Spirit" (Ephesians 1 : 13) is as hard a phrase to translate as there is—at least it seems to be so in some languages. Even in English the meaning of "sealing" in the sense of establishing ownership is relatively infrequent. We know about sealing letters and sealing jars, but putting on seals to indicate the right of ownership or to validate contracts is on the periphery of our use of the word. If then we have difficulty understanding Ephesians 1 : 13, what are we to expect a Dinka of the Sudan to understand by a literal translation of such an expression? The answer is, "Practically nothing". It would take almost a paragraph to explain the process and its meaning. Is it any wonder that the translator of the New Testament into Ngok Dinka chose a cultural parallel as the basis of a translational metaphor, "You were branded in the heart by the Holy Spirit". The cattle-herding Dinkas have understood perfectly.

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