

should be translated as *gih lih* with the character *gih* with a "stand" radical. But the Bible uses a *gih* with a "wood" radical. This is again a perverted word or "white character." This mistake has appeared in the Bible at least eleven times. In short, there are at least forty different "white characters" in the Kuoyü Bible, each multiplying itself from ten to sixty or more times. Certainly, there are too many errors in the pages of Holy Writ.

So much for the "white characters." Now as to the characters used for proper or special names. We find such words as Jesus, Christ, Satan, Jehovah, Messiah, and Chemosh (Judges 11:24) printed consistently without the vertical lines beside such names. These vertical lines are equivalent to the capital letters in English. Besides the omission of the marks of proper or special names, there are, of course, omissions of punctuation, such as the omission of the comma (after the word "arise," Is. 60:1); wrong indications of number of verse (Gen. 21:22 instead of Gen. 21:20); and reversed characters, such as *liang lo to dz* 'two burden mules' in 2 Kings 5:17. The last instance is amusing, as some people have taken it to be a special kind of mule.

These translation problems in the present Chinese Version are by no means exhaustive. They do, however, represent some of the basic difficulties, matters which must be dealt with, and if possible without delay, if the Scriptures are to speak effectively to the Chinese-speaking community.

Language Learning off the Compound

Large missionary compounds are questionable at best from a linguistic and anthropological standpoint because they present a very serious obstacle to the learning which the missionary must do all of his life in order to communicate effectively. However, for initial missionary language learning they are deadly. They foster a "missionary dialect," which the local people attached to the compound will learn much faster than the isolated missionary can learn true native speech. They give the learner little chance to *listen* (that most basic of language skills), to *hear* language as it is used, and to make it a part of himself. They give no opportunity to see the use of language in relation to native life—the only place where it really has any relevance.

Any mission which takes its language learning seriously should give its language students an opportunity for several months in a native village, away from English-speaking people (except possibly other language-learners and the linguist guiding their study). An investment of a few hundred dollars in a very modest home among the people away from the compound (far enough away so that it is something of an effort to come to the compound) will pay important dividends in the language skills of successive inhabitants.