

which we desire from heaven', i.e., Christ. On another occasion he rendered *muchas moradas* 'many mansions' of John 14:2 as 'many purple houses', from the homonyms *morada* 'purple' and *morada* 'dwelling place' (from *morar* 'to dwell', which Sr. Diaz probably knows). The idea of purple houses in Heaven apparently struck a responsive chord in the Huichol heart; in a short time even non-Christians were singing a gospel song about Heaven called "Purple Houses" which Sr. Diaz had composed to a native tune. It was with considerable difficulty that both these mis-readings of the text were replaced by more acceptable ones.

By far the most grave problem for the native speaker of a vernacular who aspires to the use of a trade language version is posed by the overall difference between the grammatical patterns of the two languages used. In the twenty instances where Sr. Diaz did not appear to grasp the grammatical connections between words, even though he understood many of the words in the passages, it was precisely the grammatical relationships which he missed on which the sense of several of the passages hung. Such grammatical connections cannot, at least for Huichol and Spanish, be made to stand in a one-to-one translation correspondence as can most vocabulary items with their translated forms. The primary sources of his difficulties are the grammatical distinctions which he must take into account in order to understand what the trade language text says. In a sense he must be taught to exegete the trade language text critically. Otherwise, such a trade language version will remain of only limited value to him.

Translation News

British North Borneo

Dr. W. C. Somerville, General Secretary of the National Bible Society of Scotland, has recently returned from a tour of the Far East, where he attended the meeting of the United Bible Societies' Standing Committee at Bandung, Indonesia. In Labuan, in British North Borneo, he met missionaries of the Borneo Evangelical Mission, including Mr. A. F. Belcher, whose wife is the chief translator in the Murut language, and Dr. W. C. Lees, who is working on translation problems in a number of other languages, Kayan, Kenyah, Kelabit, Dusem, Tagal, Penun and Bisaya. No part of the Scriptures has yet appeared in print in any of these, though several tentative mimeographed translations are already in circulation. The chief difficulty lies in finding really useful translation assistants among the representatives of the various tribes. The first draft of the whole of the New Testament in Murut is now ready. It is expected that the cost of publication will be shared equally by the N.B.S.S. and the B.F.B.S.

Central Africa

Proofreading of the Old Testament in Tumbuka has now been completed. The translation was first made by an African, Samuel Hara, a government interpreter, and was prepared for the printer by the late Rev. T. Cullen Young with the assistance of his brother and a

number of other ex-missionaries of the Church of Scotland Nyasaland field. There cannot be many cases of this kind, where the first translation of such a large part of the Bible has been made single-handed by a national, and where missionary help has been given only in the later stages.

Under the supervision of the Rev. Fergus Macpherson, work has begun on a selection of passages from the Old Testament in the Chinamwanga language, on the grounds that "half a loaf is better than no bread". Arrangements are also going forward to publish an Old Testament selection in Konde. It is hoped, of course, that one day the Old Testament may be completed in both languages. In the meantime the people concerned will not be completely deprived of the Old Testament message which is so much needed for the full understanding of the Gospel.

French West Africa

The Rev. C. S. Benington reports the completion of a draft of St. Mark's Gospel in Lobi. With St. John's Gospel already in print, Mr. Benington hopes to complete the whole of the New Testament in about five years. He too is having difficulty in finding competent translation helpers.

In Tamanrasset, in the Sahara region, Dr. Wakefield and Mr. Frank Baggott have been following up the pioneer work of the late Mr. Dugald Campbell in Tamachek and related dialects. So far the translations produced have been of a tentative character, but it is hoped that something final and effective may soon be made available.

Readers' Corner

From Rev. Pham Xuan Tin of Vietnam:

[Here is one reader's opinion on part of the problem raised in the last issue of *The Bible Translator* by Nigel Gore. — Ed.]

From the beginning of my ministry among the Jorai in 1941, I realized that a missionary's ministry is to introduce and preach Jesus Christ as the only Saviour from sin. In order to teach them about the life and death of the Lord Jesus, he must translate the four Gospels into the language of the people. But the big question to be decided is which Gospel should be translated first. I decided to translate Mark first for the following reasons:

1. Mark is the easiest Gospel to translate from the literary standpoint.
2. Since Mark is the shortest of the four Gospels, it takes less time to translate it and it can be revised quickly.
3. This book does not contain a lot of proper names which are hard to translate.
4. The tribespeople understand it easily when they read it.
5. I have seen many people saved as the result of reading this book.