

eight volumes plus two additional volumes of introductory material. The first volume to be published, the Gospel of Luke, will appear about 1954. These volumes will provide us for the first time with accurate and complete knowledge of hundreds of witnesses to the text of the New Testament, a great many of which have never before been used in such a study. They will provide a tool for the preparation of a new and more accurate edition of the New Testament which will represent more nearly than has ever before been possible the original wording of that book; and they will provide a tool for research in the way in which that book has been transmitted to us.

Not least among the values of this project are the incentives to further biblical study which are but indirectly connected with the undertaking itself. Already many scholars both in this country and abroad are beginning to report new investigations which are being made under its impetus. Also of untold value is the opportunity for international cooperation in the area of biblical studies. Scholars in America, in Great Britain, and on the Continent are pooling their resources of material and the results of their studies, both past and present, in the production of this new edition.

This publication of the manuscript evidence for the text of the New Testament will serve as the definitive study for a century or more to come.

A Literal Translation of 2 Corinthians 1:1-11 in Totonac

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(The following literal translation of 2 Corinthians 1:1-11 is presented first in a strictly literal form and then in a semiliteral one, so that the reader may understand somewhat more clearly the relationship of the Totonac structure to the meaningful units. This is third in a series of such literal translations, and it has been chosen because of the complex word structure and the many interesting exegetical problems involved. Hyphens between words in the literal translation mean that all forms so combined represent a single word in the Totonac language, spoken in central Mexico. The raised numerals refer to footnotes which follow the translations. — Ed.)

Verse 1

Literal translation

I¹ Paul who I-am-writing-it² this,³ his-sent-one⁴ Jesus Christ,⁵ just its-reason⁶ his-will God, and of-course⁷ including-him⁸ our-brother Timothy, just we (exclusive)-speak-it-to-you-looking-that-way,⁹

you¹⁰ those-who-gather-together¹¹ who you-are-living¹² at Corinth and all including-them¹³ its-adding-up-to-all¹⁴ his-chosen¹⁵ God who they-are-living¹⁶ like-as its-resulting-in-extended-bigness¹⁷ Achaia.

Semiliteral translation

I Paul am the one who is writing this, Jesus' sent one, because that is God's will. Then too, there is our brother Timothy, we send you this message, you who gather together at Corinth, as well as all those who are God's chosen who live throughout the whole of Achaia.

Verse 2

Literal translation

The God our-Father (respect)¹⁸ and Father (respect)¹⁹ Jesus Christ, may-they-bless-you,²⁰ and may-they-comfort-you.²¹

Semiliteral translation

May God our Father and the Lord Jesus Christ bless you and comfort you.

Verse 3

Literal translation

May-he-be-blessed God, and his-father²² Father (respect)²³ Jesus Christ; that-type-father²⁴ one-who-has-mercy,²⁵ and that-type-God one-who-comforts.²⁶

Semiliteral translation

Blessed be God and the father of the Lord Jesus Christ, the type of father who is merciful, and the type of God who comforts.

Verse 4

Literal translation

The who he-comforts-us like-as when we-have-it our-trouble²⁷ in-order-that also thus now we we-will-comfort-them-with-it²⁸ the-very-same comfort the which²⁹ us³⁰ he-has-comforted-us-with-it God³¹ those³² who also thus he-should-be-found³³ just whatever in trouble.

Semiliteral translation

He is the one who comforts us as we are in trouble, so that we too may comfort others who are found in whatever trouble the same comfort with which God has comforted us.

Verse 5

Literal translation

Because the like-as more-and-to-spare we-have-it³⁴ his-sufferings Christ,³⁵ well also thus more-and-to-spare we-have-it his-with-which-he-comforts³⁶ Christ.³⁷

Semiliteral translation

Because just as we have more than enough of His sufferings in the same way we have more than enough of that which is Christ's means of comfort.

Verse 6

Literal translation

The if we (exclusive)-will-have-trouble, the comfort³⁸ and just good³⁹ it-will-result-to-you-from-it,⁴⁰ the which good have-made-it-to-you⁴¹ when slowly you-bear-it which that-very-same-thing trouble which we also we (exclusive)-suffer-it.⁴² However, if we (exclusive)-are-comforted, also just comfort and good it-will-result-to-you-from-it.

Semiliteral translation

But if we should be in trouble, it will turn out for your comfort and good, which will be made to become good for you when patiently you bear that same trouble which we also suffer. However, if we are comforted, it also is just that it might result in your comfort and good.

Verse 7

Literal translation

Also⁴³ we (exclusive)-wait-for-it-with-expectation⁴⁴ on-your-account,⁴⁵ that thus it-will-be. Very we (exclusive)-know-it that like-as with-us-correspondingly-you-have-it⁴⁶ suffering, well also thus you-will-have-it-with-us-correspondingly comfort like-as we.

Semiliteral translation

Also our hope is in you that it will be so. We know very well that as you share with us in our suffering, in the same way you will share with us in our comfort the same as we do.

Verse 8

Literal translation

Brethren, because not we-desire as-it-were not⁴⁷ you-will-understand-it its-reason our-sufferings⁴⁸ which it-happened-to-us there in Asia. Greatly as we-bore-it until no more it-is-possible we-were-suffering-it, until⁴⁹ we-were-thinking-doubtfully⁵⁰ we-will-die.

Semiliteral translation

Brethren, because we do not want you not to understand the reason for our sufferings which came upon us there in Asia. It was terrible what we bore; we were no longer able to bear it, to the point of thinking we would die.

Verse 9

Literal translation

Well then finally⁵¹ the our-death we-waited-expecting-it, the this its-reason that not just we we-will-in-ourselves-trust, but the God the who he-revivifies-it⁵² dead-ones.

Semiliteral translation

But that finally we were expecting death in order that we might not trust in ourselves but in God who makes the dead to live again.

Verse 10

Literal translation

The who he-saved-us out-of trouble, thus he-will-save-us-again, ⁵³ the this-one who we (exclusive)-trust-in-him, we-wait-for-him-with-expectation ⁵⁴ that he-will-save-us-again.

Semiliteral translation

The one who saved us from our troubles, will in the same way save us again. This is the one in whom we have confidence and hope that he will save us again.

Verse 11

Literal translation

You-will-help-me-by-it ⁵⁵ your-prayers in-order-that thus many they-will-by-it-give-it-to-him ⁵⁶ thanks God, his-mercy ⁵⁷ which he-would-have-it-towards-us its-reason many.

Semiliteral translation

(Please) ⁵⁸ help me with your prayers in order that thus many will give thanks to God because of the mercies which he would show toward us because of many.

Notes on the Literal Translation

1. In Totonac it is wrong to speak of oneself in the third person. Accordingly, "I" must be added to the text in order not to deny the authorship of the Epistle.
2. Both the subject "I" and the object pronoun "it" are included within the verb, despite the fact that both subject and object forms may be identified explicitly by nouns or pronouns outside of the complex verb structure. This verb "to write" is added in order that there may be some meaningful relationship between the subject "Paul" and the "church" in Corinth. The Totonac language has no epistolary formula such as this introductory passage in Greek, and hence in order not to translate meaninglessly or wrongly, one must insert the contextually required verb "to write".
3. The pronoun "this" is the direct object of the verb, referred to in the verb by the included pronoun "it".
4. The compound word "his-sent-one" is a translation of "apostle". It is an almost exact equivalent of the Greek.
5. In order to indicate possession the possessed object is preceded by a possessive pronoun, and the substantive possessor follows.
6. Instrumentality (the equivalent of English "by") is expressed by a possessed noun such as "its-reason", followed by the possessor, in this instance, "his-will". Note that "his-will" is likewise a part of a possessive phrase, of which God is the possessor.
7. The particle translated "of-course" helps to link the primary subject "Paul" with the associative subject "Timothy".
8. Rather than using a simple conjunctive particle (e.g. English "and"), the Totonac makes use of a type of verb phrase with pronoun

object ("including-him") and postposed substantive object ("our-brother Timothy").

9. This long, involved verb form "we-speak-it-to-you-looking-that-way" is required both by the grammar and by the context. Paul is the one actually doing the writing, but Timothy shares in the message. This distinction must be brought out explicitly in Totonac, and hence the verb "to speak" is used as supplementary to the verb "to write". In such a verb as this, one is required to indicate the general direction of address by a particle such as "looking-that-way". This orients the action. The form "we (exclusive)" identifies the writer and those associated with him and specifically excludes those spoken to. In English the pronoun "we" is ambiguous, in that sometimes it includes and in other instances excludes those spoken to. In Totonac one must distinguish the two possible groupings. We shall not, however, indicate in the literal translation all the distinctions between inclusive and exclusive forms, except in verses 6 and 7, where the contrast is interesting from the standpoint of the exegesis.
10. The pronoun "you" is an independent form occurring in a type of apposition with the included pronoun in the preceding verb.
11. "Those-who-gather-together" is the term for "church". Since in the New Testament the emphasis is upon the association of individuals, not upon the building, such a term as "those-who-gather-together" is more desirable than one which identifies the place of gathering.
12. The Totonac language requires one to be more specific about some processes than we are in Indo-European languages. There is no general verb "to be". One must say "to live", "to become", "to exist", "to be standing", "to be sitting", etc. In order to conform to the semantic requirements of Totonac, one must say in this verse that the people "lived" in Corinth.
13. Note the verb expression "including-them" in place of a coordinating conjunction. (See footnote 8).
14. In order to identify the limits of this group of "all the saints", one is obliged to use a verb expression "its-adding-up-to-all", with which the following substantive "his chosen" occurs as a kind of possessor (see footnotes 5 and 6). This type of construction is quite "unnatural" for us, but it constitutes one of the principal means by which substantive expressions are linked together into meaningful utterances.
15. "Chosen" is used to translate "saints". It is perhaps not the best term, but appears at the present time to be the only one available. A transliteration of the Spanish *santos* "saints" would lead to confusion with the images and idols in the Catholic churches. As yet, we have not been able to find a more adequate term, and so are using this one tentatively.
16. As indicated in footnote 12, it is often necessary to be fully specific about certain processes and states of being. Accordingly, we have used the verb "to live".

17. In order to translate the word "whole" and at the same time identify what kind of "wholeness" it is, it is obligatory to use a term which indicates a country. This is literally "its-resulting-in-extended-bigness". Without identifying the "wholeness" in this manner, Achaia could have meant almost anything from a ship to a desert.
18. The word "Father", when it is used as a qualifier of "God" or to translate "Lord", must occur with a suffix indicating respect. Note, however, that in verse 3 the word "father" occurs without this particle of respect (see footnote 22).
19. The word "Father" with the suffix of respect means not only "God, the Father", but is the only adequate term for "Lord". This word is equivalent to Spanish Señor. It would seem that considerable ambiguity would exist because of this usage, but actually there is no more ambiguity than exists in Spanish in the use of Señor to mean both "Sir" and "Lord".
20. Because for such a context there is no noun equivalent of "grace", one must employ a verb phrase with subject and object. The closest equivalent is "may-they-bless-you". The verb "to bless" in this type of context covers the area of meaning designated by the Greek, in which "grace" (in this context essentially a process) is regarded as being bestowable upon the recipients.
21. The granting of "peace" is translatable in Totonac by a verb expression "may-they-comfort-you". The essential problem here is one of relating a state of being (i.e. "peace") to the process of giving or bestowing. A petition such as "grace to be you and peace from..." implies a subject of the action, an action of bestowal, and recipients of the action. The only way in which such a relationship can be adequately expressed in Totonac is by means of such a verb expression.
22. In this instance "father" does not occur with a suffix of respect, for it is not used as a title.
23. In this occurrence of "Father" there is a suffix of respect, for this word is a title meaning "Lord".
24. We are so accustomed to the ready use of prepositions to describe the various relationships between words that we scarcely realize how in languages which lack such prepositions it is necessary to make use of various types of constructions in order to say substantially the same thing which we say by employing prepositions. The Greek genitive translated "of mercies" is a type of descriptive genitive. The equivalent in Totonac consists of a descriptive expression in apposition to the principal word, which is preceded by a bound element meaning "type" or "kind".
25. This nominalized verb expression describes the type of preceding substantive.
26. This construction is parallel to the one described in notes 24 and 25. In both instances it has been necessary to use verb expressions where the Greek, English, and Spanish use nouns (i.e. "mercies" and "comfort"). These nouns, however, designate processes, and

in Totonac the equivalents are primarily verbs. Because of the syntactic and structural requirements of the language, these verb expressions are actually the closest parallels. Of course, if nouns could be used in the same type of phrase as occurs in Greek, we would employ them. Since they are not available for the meaning required by this context, we must make use of the syntactically equivalent expressions.

27. The noun "trouble" has an area of meaning which covers "tribulation". The verb expression contains the object "it", with which the noun expression stands in a kind of apposition.
28. This verb expression identifies the subject "we", the object "them", and the instrument "it". The instrument is further identified by the noun phrase "the-very-same comfort the which...", and the direct object is described by the phrase "those who also thus...".
29. The use of the article "the" and the relative "which" appear to be quite awkward and unnecessary, but a quick glance at other phrases will reveal a number of articles in parallel positions, e.g. "the who" at the beginning of verse 4, and "the which" in verse 6.
30. This use of the emphatic independent pronoun "us" parallels the Greek usage of *autoi*. A bound pronoun "us" also occurs as a part of the verb structure.
31. The noun "God" is the subject of the verb "he-has-comforted-us-with-it".
32. The substantive expression beginning with "those who..." is the direct object.
33. In this instance the Totonac employs a circumlocution to identify "any" in the phrase "any trouble". In generalizing "trouble" one must describe the particular way in which such a difficult circumstance acquires a limitation of "any". It is not the "trouble" which becomes extended in its sphere, but the fact that the individual may be discovered in any circumstance of trouble. That is to say, it is not the "trouble" which becomes greater, but the possibilities of being found in trouble are increased. For this reason we have used "he-should-be-found just whatever".
34. Rather than say "sufferings abound", we are obliged to say that a person "has sufferings more-and-to-spare". The one who undergoes the sufferings becomes the subject of the verb "to have". However, this does not eliminate the possibility of identifying these sufferings as being those of Christ.
35. "Christ" is the possessor of the sufferings, in the sense that they were also his sufferings. However, since Paul and Timothy also underwent suffering of this same type, they become the grammatical subject of the clause, rather than a type of object (with preposition) of the verb, as in the English phrase "abound in...".
36. The form "his-with-which-he-comforts" is a type of derived noun which explicitly denotes the subject and the possessor, which in this instance identify the same person. In the English phrase "our consolation" the pronoun "our" really identifies the object of the process of "consolation". Accordingly, in Totonac it is necessary

to state precisely the relationship of the object to the process. This is done in two ways: (1) by making "we" the subject of the state of possessing (the verb "to have") and (2) by indicating that Christ is the subject of the process of comforting. By this means "our consolation... by Christ" becomes intelligible in Totonac. Note, however, that there is the added problem in the verb "to abound", discussed in footnote 34. This feature also enters into the selection of this grammatical construction in order to translate the semantically complex phrase.

37. "Christ" is the possessor of the preceding derived noun "his-with-which-he-comforts" and also the subject of the incorporated verb "comforts". This double function of the noun "Christ", in referring to both "his" and "he", is an especially useful syntactic feature of Totonac.
38. The noun "comfort" is one of the subjects of the verb "it-will-result-to-you-from-it". (See footnote 48 for an instance of plural subject with singular pronominal reference).
39. "Just good" is the closest equivalent of "salvation" in this type of context.
40. The lack of prepositions such as "for" makes it necessary to employ a complete verb expression. The initial "it" is a singular subject pronoun, which, however, refers to both "comfort" and "just good". (Strict number concordance is not employed in such constructions). The final "it" refers to the preceding clause "if we-will-have-trouble".
41. The order of clauses and phrases follows the Valera Spanish Version.
42. See footnote 9.
43. There is no one neutral conjunctive such as English "and" which can be used to combine clauses. However, the particle "also" serves quite well as a semantic and structural equivalent.
44. The verb "to hope" is difficult to translate satisfactorily. Even in Spanish the same word *esperar* means "to hope" and "to wait for". However, in order to convey something more or less equivalent to the Greek, we have used the verb expression "wait... with expectation".
45. The English phrase "our hope of you" is quite ambiguous and since there is no precise equivalent of "of" in such contexts, we must state somewhat more exactly the relationship of the process of hoping to the basis for the hope. This is done by means of the word "on-your-account".
46. In order to translate "partakers", we must indicate the subject, the object, the accompanying individuals, and denote a type of correspondence. This is done in the verb "with-us-correspondingly-you-have-it". In the English phrase "partakers of the sufferings" a preposition "of" links the noun of action (i.e. "partakers") with the object "sufferings". In Totonac it is necessary to translate the one by a verb expression "correspondingly-have" and make the other the direct object of the verb.

47. "Ignorant" is translated "not... understand".
 48. Note that "our-sufferings" (a plural noun expression) is referred to by means of the preceding singular pronoun "its" in "its-reason" and the following pronoun "it" in "it-happened-to-us". (See footnote 40).
 49. The Totonac equivalent of "insomuch that" is a pair of more or less coordinate clauses "until... until".
 50. "To despair of life" is translatable as "to think-doubtfully we-will-die". It is necessary to add "doubtfully" in order to avoid the meaning that Paul and his companions were actually in process of planning their death.
 51. Totonac must often make use of several conjunctive particles where English uses only one, such as "but".
 52. One must not translate "raised" literally, for this could mean simply altering the position of a dead body. The Totonac equivalent is "revivify", i.e. "give life to again".
 53. In the use of the future we are following the Nestle reading as reflected in the Hispano-Americana Version, rather than using the older Valera present-tense form. The use of "again" is required in order not to be tautological in Totonac. Otherwise, the use of the past and the future of the same verb would be quite confusing.
 54. See footnote 44.
 55. We are obliged by the syntactic structure to break the sentence at the end of verse 10 and begin again at verse 11. We cannot employ a kind of obscure "dangling participle", and so must attempt to discover the closest meaningful equivalent. This seems to be a future-tense form, which is equivalent to a polite request.
 56. A single verb expression may include the following pronominal elements: (1) the subject "they", (2) the instrument "by-it", (3) the direct object "it", and (4) the indirect object "to-him".
 57. "Mercy" follows the Valera *merced* "mercy", "grace", or "favor".
 58. In the semiliteral translation the word "please" is only a device for indicating that the connotation of this future form is a request.
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