

The *past perfect* (or "pluperfect") occurs less frequently in the New Testament. It describes a *past* condition resulting from an action prior to that time. John 4 is a narrative of a past event. In 4 : 8 the author writes that at this past time when Jesus began his conversation with the woman of Samaria "his disciples *were gone away*"—they *had gone* and *were still gone*. If this event were being described at the time it was occurring, the present perfect tense would have been used: "his disciples *are gone now*". The pluperfect, in short, is to the past what the present perfect is to the present.

Similarly, the *future perfect* is to future time what the perfect and pluperfect are for present and past time respectively. The English future perfect tense does not sufficiently give its meaning. The future perfect is rare in the New Testament. Its few occurrences are all written periphrastically (the future tense of the verb "to be" plus a perfect participle). One of these occurrences is Luke 12 : 52, "For from now on five in one house *shall be divided*, three against two . . ." The verb is *esontai diamemerismenoi*. The meaning is not that in the future the members of a family *shall become divided*, for this would be expressed by the future tense, *diameristhēsontai*, not the future perfect. Rather, the meaning is that from now on a *divided condition* will exist in families. Jesus has just said that he has come to bring about divisions, and he now adds that his "divisive influence" will result in divided conditions existing from then on into the future. Two other instances of the future perfect are Matt. 16 : 19 and 18 : 18. These, together with the present perfect tenses in John 20 : 23, are of especial importance and must be reserved for a separate discussion.

The Progress of Bible Translation in Japan

Margaret T. Hills

The interest of Japanese scholars in translations of the Bible into their own language is evidenced by the article in a Japanese language work published in Tokyo in 1939—"Studies in the History of English Learning in Japan; Literature", prepared by Professor Minoru Toyoda and translated by James Fullerton Gressitt (*Nihon Eigaku-shi no Kenkyu*, Tokyo: Inwanmi Shoten, 1939: pp 663-736, Div. 2, Sec. 5) reproduced by the American Bible Society, New York, 1950. Since the developments in the story of Japanese translation parallel those now beginning to take place in other language areas, it is of interest to note some of them in *The Bible Translator*.

In "missionary" lands the first translations are almost always made by foreigners with indigenous help increasing until the work is taken over by skilled and competent national scholars. The pattern follows the growth of the Christian Church, improved knowledge of the language by missionaries, and the deepening of Christian experience in nationals as well as real acquaintance and familiarity on their part with the original languages and European Biblical scholarship. There must also come an

appreciation of the vital elements in their own language so that the style may be natural, forceful, and understandable as well as accurate to result in a translation that is beautiful and effective.

In the years after Xavier brought Christianity to Japan in 1549, a number of religious works were printed in Japanese, of which twenty remain. Some of these Jesuit publications are in romanized Japanese. While there are a few passages of Scripture in Japanese in these books, Professor Toyoda thinks there is not evidence to show that any considerable portion was made available for circulation among the people. A Japanese, educated in Goa, who came back with Xavier, is reported to have translated Matthew, but if it was as incomprehensible as his translation of Xavier's *Summary of Doctrine*, it is just as well that it has not survived, if it ever was made.

The earliest extant translation of a complete book of the Bible is the Gospel of John by Karl Friedrich August Gützlaff, that fascinating German missionary adventurer of the East who learned Japanese in Macao from three sailors who had survived drifting across the Pacific and returned to China by way of London. The book was published in katakana¹ characters in Singapore by the American Board of Commissioners for Foreign Missions in about 1837. In this translation the word used for God is "Paradise" and for the Word, "the Wise One", so that John 1 : 1 reads "In the beginning there was the Wise One. The Wise One was with Paradise. This Wise One was Paradise". Professor Toyoda makes no comment on the merits of this version but visiting Japanese always are much amused when they read our Library copy. Although one of the sailors became the first Japanese Protestant believer, one wonders just what he really believed!

About this time the Rev. S. Wells Williams, an American working in China with Dr. Gützlaff, is supposed to have translated Matthew and Genesis which were sent in manuscript to Dr. Hepburn and Dr. Brown, who in the 1860's in Japan were beginning to undertake translation. The manuscripts were lost in a fire which destroyed Dr. Brown's house in 1865.

Another "outside" translation was that by Dr. B. J. Bettelheim, a converted Hungarian Jew who tried to do evangelistic work in the Luchu (Ryukyu) Islands, where he lived from 1848 to 1854. Since he was unable to evangelize he devoted himself to translations, probably using a shipwrecked sailor as a language instructor. In 1855 his translations of Luke, John, Acts, and Romans in Luchu were published in Hong Kong in katakana characters. Realizing that these books were not usable in Japan he later, while living in Chicago, revised them into a more Japanese form and after his death Luke, John, and the Acts were printed in Vienna in hiragana with a few Chinese characters (1873, 1874) at the expense of the British and Foreign Bible Society.

¹ Japanese is written in two syllabaries: hiragana and katakana. However, many Chinese characters have been absorbed into Japanese usage but are printed with small hiragana characters around them. In current books one finds many hiragana and katakana characters and increasingly fewer Chinese characters. Katakana is used largely for transliterating foreign words, such as the proper names in the Bible. The Japan Bible Society is now printing editions with no side characters accompanying those Chinese characters that are in common use. Some editions of the Scriptures have been printed in roman letters.

The first book of the Bible actually published in Japan was the translation of Matthew prepared by the Rev. Jonathan Goble and printed in Yokohama in 1871 from woodblocks cut in Tokyo in the beautiful grass-like hiragana characters. Goble also had learned the language from a shipwrecked sailor, whom he brought with him in 1860.

During these years the group which was to produce more lasting work was forming—Dr. J. C. Hepburn and Dr. S. R. Brown working with Mr. Masatsuna Okuno on Matthew, Mark, and John, published in 1872 and 1873. In 1872 their efforts were coordinated with those of representatives of other denominations under the auspices of the American Bible Society. Dr. Brown and Dr. Hepburn were joined by D. C. Greene, Dr. R. S. Maclay, Nathan Brown, John Piper, and Nicolai Kassatkin. Beginning work in 1874, they put out their translation of Luke in 1875 followed by the other books of the New Testament until the publication of Revelation in April 1880 completed the New Testament. In addition to Mr. Okuno, Mr. Takayoshi Matsuyama and Mr. Takahashi served the Committee. A student helper, Kajinosuke Ibuka wrote many years later:

“The translation committee, except on Saturdays and Sundays, sat every morning from nine to twelve o'clock. The draft of a passage made beforehand by one of the members was read, discussed, and decision taken on the final form. Not infrequently a half-day was spent and only one or two verses translated. The committee met in the southeast room in Dr. Brown's residence at No. 221, Bluff, Yokohama. In the center of the room was a large round table about which the three translators and their three assistants sat and carried on their discussions. I recall that on the table before Drs. Brown and Greene lay two or three Greek Bibles open; before Dr. Hepburn a New Testament Commentary in English; before the Japanese assistants, grammars, Bibles in Mandarin and other Chinese versions. Dr. Brown's assistant was Mr. Takahashi, Dr. Hepburn's Mr. Okuno, and Dr. Greene's Mr. Matsuyama. At times there were very warm discussions. I was then living in Dr. Brown's home as a student-helper, and had access to the meeting-room without permission, because, although inexperienced, I was assisting Dr. Brown in translating the Book of Acts. So, today, when I recall the scenes of forty years ago, I can picture those six men gathered about the round table, and hear the sound of the discussion waxing and waning in intensity”.

“According to Dr. Ibuka, the basis for the Japanese translation was the Greek text called the *Textus Receptus* (the basis of the King James Version). Thus the Japanese Bible is not a re-translation, but a translation direct from the Greek; and the basic script was not the Chinese characters but the *furigana* (the *kana* letters printed with the ideographs). The Japanese assistants inevitably tended to depend upon the Chinese translations and to stress the Chinese composition; but Dr. Brown aimed at translating as far as possible into Japanese colloquial. Dr. Greene particularly desired to make the *kana* syllabary primary, and to place small Chinese characters at the side in places difficult to read”.

However, this was not the first translation of the New Testament

published in Japanese, for Dr. Nathan Brown had soon withdrawn from the Committee and was at work on his own translation, which appeared in 1879. He used hiragana characters with some added or explanatory matter in roman letters and a few in Chinese characters. Meanwhile, several works by Japanese scholars had appeared, one of them containing the first translation of 1 Timothy and Titus. Another was a refutation of Christianity by a journalist, Zoji Tajima, who in 1875 devoted 83 of 124 pages of his book to translation of Matthew, the first by a Japanese.

Some experiments had been made on Old Testament translation by a committee in 1876, an elaborate plan being set up in 1878. The actual work was accomplished mostly by Dr. Hepburn, Dr. Verbeck, and the Rev. P. C. Fyson. Dr. Verbeck, who came from the Netherlands, had received his call to work in Japan when hearing Dr. Gützlaff talk on evangelism in the Orient. Among the Japanese scholars were T. Matsuyama, Masahisa Uemura, Mr. Ibuka, appointed by the churches of Japan, and Goro Takahashi. The expenses of the committee were borne by the British and Foreign Bible Society, the National Bible Society of Scotland, and the American Bible Society. The Old Testament was published in 1887 and with the New as a complete Bible in 1888.

But as Professor Toyoda says, "a living language changes and grows", and further: "the rapid progress of Biblical research made imperative the need for a revision which should embody the fruits of this research". In 1892, Mr. Eiji Asada, who had studied Hebrew in America, wrote in the *Rikugo Zasshi* on "The Need for the Revision of the Japanese Bible". Japanese scholars were attempting independent translations. Notable is the work of Professor Yoshihiro Sakon (Theological School of Aoyama Gakuin) who has devoted years of his life to this work. Some parts of it were published from 1906 on. He contemplated publishing the literal translation with a more literary text in the lower part of the page.

In line with the need for a revision, the Bible Societies in 1906 decided on revising the New Testament and in 1910 a committee set to work using as a basic text the British and Foreign Bible Society 1904 edition of Nestle, the interpretation to follow the English Revised Version. The New Testament was published in 1917. On this committee one notices even stronger Japanese participation—four missionaries and four Japanese. Dr. Greene and the Rev. T. Matsuyama had served on previous committees. Fewer Chinese characters appear in the text and the phraseology is closer to the Greek.

By this time translations had been published by the Roman Catholic Church (Matthew and Mark in 1895, the Gospels in 1896, the New Testament in 1910) and by Archbishop Nicolai of the Greek Orthodox Church, aided by N. Nakai (1897).

Since Professor Toyoda's article was written, a committee of the Japan Bible Society has been at work on a revision of the Old Testament. Like most oriental languages, however, Japanese has various levels of style, involving grammar and vocabulary. Accordingly, from the first there has been some complaint that the language of the Japanese Bible was not easily intelligible to the ordinary Japanese reader, and more colloquial versions frequently have been attempted. In 1881 Mark was

issued by the Bible Societies in "Zokuwa" or popular form. Similar attempts have followed. In 1950 the Japan Bible Society decided that it must prepare a more colloquial version and set up a committee to begin work in 1951. The work of the Old Testament revision committee is to be adapted to the Kogotai style and the New Testament is to be prepared in the same. Already editions of Luke, John, and the Acts have been published with fewer Chinese characters.

As the translators of the King James Bible said in 1611, they were but trying to make a good translation better, so Japanese scholars are laboring for their Bible.

Problems of Basic Vocabulary in A Culturally Restricted Area

P. W. Fast

Before a missionary linguist can converse freely with a native in the native's language, he must master at least a basic vocabulary. This initial step may appear to be quite easy at first. In many cases, however, various problems slow up such achievement. I wish to present some problems found during our four years of field work in Peru among jungle Indians, particularly the Amuesha tribe.

When we began studying the Amuesha language, we tried to get the past, present, and future tenses, but we failed to establish a tense system comparable to English or Spanish. We found that the verbs have numerous affixes. For some of these forms the native could not give any explanation as to the meaning. For example: *nentós ma'ñóz* means "I see a deer"; *nentápy ma'ñóz* also means "I see a deer". We were puzzled. Other verbs also could have the *-os* or *-apy* suffix. Two years later we discovered the meaning: *-os* indicates that the object is not in motion; *-apy* indicates that the object is moving. To the Indian it is very important whether the deer was running or not when the hunter saw him. This gives him an idea as to what chances the hunter had to shoot the deer.

One sometimes hears the remark that the aborigines have a very limited vocabulary. This is only partially true. In many ways the Indian language is more expressive than ours. The Indian certainly can talk about everything he sees or thinks and can say anything he wants to about it. Furthermore, even an Indian child will be able to give the names of the different kinds of bugs, animals, fish, and trees found in the jungles. But the Indian's language is restricted to his culture. For new things he can create words, but the Amuesha does not happen to do this to any great extent. When something new appears, he asks for the Spanish word and tries to remember it by that name. This brings in borrowed words for things such as: chair, table, room, window, cup, glass, fork, knife, cow, goat, horse, sheep, pencil, paper, book, street, highway, desert, etc. These words are assimilated very slowly, depending on the frequency of their usage.

Every Amuesha can count up to three. Anything beyond that is "lots" to him. He can, however, indicate a number up to twenty by holding up