

life is personal evangelism and preaching. "The pride of the world" became the final choice in translating this phrase. Additional examples could be multiplied. While other informants must ponder and study before explaining the meaning of a verse, Pedro, even though lacking special background studies of the Scriptures, is able to give quick, and often times surprisingly spiritual, explanations of a passage.

Nicolas is the only informant whose attention goes beyond the sentence. He is concerned with the train of thought and has therefore suggested many valuable syntactical changes as well as shifts in sentence order. The question in James 2 : 14 as first translated was obscure and awkward, "Faith that is not seen in works, can it save this man?" Nicolas suggested a revised form, which was preferred by all the other informants, "Can this man obtain salvation with faith which is not seen in his works?"

Pascual is an earnest fellow and anxious to be of help. However, a text to him is a pretext to wander and ramble. He cannot confine himself to a simple, direct explanation. In learning the Chol language we could not use him at all. He talked too much. Now, however, we find his ramblings helpful as a source of idiomatic expressions. After a translation has been checked by the others, Pascual is finally called in to polish it up. A verse is read to him and then our ears are alerted to sift out of his discourse some idiomatic expression to substitute for an awkward, prosaic statement. When his discourse goes too far afield, another verse is read to give him a fresh start.

In translating 1 John 5 : 10 the phrase, "he that believeth not God hath made him a liar", was not satisfactorily translated until Pascual began explaining it. The other fellows were of not too much help. They merely pointed out that to make God a liar was an impossibility. Pascual in his discourse used an idiom which meant to "represent as" or "consider God to be a liar". The problem was solved by one to whom at first we gave no consideration as a translation helper.

In mastering the text before beginning a translation it is helpful to refer to several versions. Likewise, in the actual translation work, we have found it preferable to refer to several informants.

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## Questions Arising in Connection with the 1950 Edition of the Marathi New Testament

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Students of the Marathi New Testament have the great advantage of having access to three different translations in this language of Western India. In order of time they are that of the British and Foreign Bible Society, Pandita Ramabai's translation, and Rao Bahadur Athavle's translation. The Bible Society's version has been revised from time to time, a specially important revision being made in 1907. The 1950 edition is a partial revision.

It is helpful to compare the three different translations and see the renderings given to various words. For example, the Bible Society has only one translation of the word "saints", namely "holy persons". Pandita Ramabai follows the Greek and uses only the adjective "holy", but it is more idiomatic in Marathi to have a noun with the adjective and it sounds much more natural to say "Paul..... to all the holy persons who are at Philippi" than to say "Paul..... to all the holy who are at Philippi". Rao Bahadur Athavle believes in variety, and he has eighteen different renderings of the word "saints"; such as "holy people", "worshippers of Christ", "Christian church", "followers of Jesus Christ", "Christian persons", etc.

We have the inclusive and exclusive "we" in Marathi, and all three translations have the correct form in Mk. 9 : 5, as set forth in the April number of *The Bible Translator*, 1950. An interesting case of the use of "we" is to be found in Mk. 4 : 38 and the parallel passages. Should the exclusive "we" be used here, or the inclusive? I called the attention of the committee to this in 1929; and I supported my argument by a citation from an article by Dr. J. Campbell Morgan, in which he asked the question, "Why did the Lord Jesus reprove the disciples so strongly?" and he gave the answer, "Because they included Him in the number of those who were about to perish because of the storm". The chairman of the committee wrote to Rev. D. S. Sawarkar of Poona, who can speak with authority about Marathi usage, and asked him whether it ought not to be the exclusive "we" in this passage. He replied, "What a selfish thought!"<sup>1</sup> We therefore used the inclusive "we" in the 1929 edition of the Marathi N. T. as Mr. Sawarkar had used it in the 1927 edition of the Marathi Bible, and it has been used in every edition since then till the 1950 edition. The present committee, in spite of all my protest and my arguments to the contrary, decided to use the exclusive "we" instead of the inclusive "we". Rao Bahadur Athavle has the exclusive "we" in Matthew and the inclusive "we" in Mark and Luke. Pandita Ramabai has the exclusive "we" in all three passages.

It would be interesting to know what renderings are given in various languages for the sentence in Mark 9 : 24, "Help Thou mine unbelief". In reply to an inquiry of mine concerning the exact meaning of this sentence in Greek and how it should be translated, a professor of New Testament Greek in an American university asked, "What objection is there to the present rendering?" I have no objection to that rendering, but what I wanted to know was just what it meant and how that meaning should be given in Marathi. A word for word translation would make it read, "give assistance to my unbelief", i. e. "strengthen my unbelief", which of course is the opposite of what the poor father wanted. We say to a physician, "Can you give me something to help my cold?" We do not mean to strengthen and give aid to the cold, but to do away with the

<sup>1</sup> A friend calls my attention to the fact that this is not a question of Marathi scholarship, but a question of the exegesis of the original Greek. This is correct. With reference to the "selfish thought" he writes, "I feel pretty sure that in their panic the disciples were utterly selfish. What happened to the Lord was not in their thoughts. It was 'we (the disciples)' they were thinking of. I agree with the exclusive *we* in Mk. 4 : 38".

cold. The Standard Dictionary gives as the fourth meaning of *help* "to change for the better; to give relief to; remove wholly or in part; remedy; ease; comfort; as, the treatment *helped* his cough". As an example of this usage, our verse is quoted, "Lord, I believe, *help* thou mine unbelief", Mark 9 : 24. In our 1929 edition we accepted this meaning and translated the sentence thus, "Cast out my unbelief". Here is a list of various renderings given to this sentence: Bible Society's editions, 1893, 1898: "Lord, I believe; help me concerning my unbelief"; 1908, 1920, 1924: "I believe; help concerning my unbelief"; 1927: "I believe; help on account of my unbelief"; 1929: "I believe; cast out my unbelief"; 1931: "I believe; help me to cast out my unbelief"; 1939, 1947: "I believe; help me to throw out my unbelief"; 1950: "I believe; cast out my unbelief"; Pandita Ramabai, 1924, 1939: "I believe; do Thou Thyself help concerning my unbelief"; Rao Bahadur Athavle, 1944 (third edition): "I have faith; if it is not as it should be, do you yourself provide the remedy". Finally I may mention Swete's note in his Commentary on Mark: "Help my unbelief", "help my faith when it is ready to fall", nearly equal to "help me the unbelieving".

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## Mossi Proverbs and Their Use in Translating and Illustrating Gospel Messages

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It is our observation that a tremendous amount of wisdom is preserved orally in the proverbs of the Mossi people in the Upper Volta region of French West Africa. They reveal keen knowledge of human nature and its reactions under varying situations. They give us an insight into the thinking of the people and help us better to orientate ourselves in order to be more effective in our approach with the gospel.

The appropriate use of proverbs may arouse reactions of hatred or laughter, shame or honor. We have found various oft-quoted proverbs far more effective in getting a point across than a long-worded lecture, e.g. on the question of inherent sin: better than a long theological argument is the proverb *nwamba zounri, biga zounri*, "A monkey has a tail and so does its offspring!"

The proper use of proverbs also seems to raise one in the esteem of the Mossi people. This heritage of the people's accumulated wisdom is especially valuable in making the older people more interested in the gospel message.

Sometimes the depth of proverbs is not fathomed by our Western minds because we lack the knowledge of tribal legends and history. It is therefore imperative to wait patiently the time when some sage is willing, as a result of long friendship, to divulge the well-guarded knowledge.