

today. Rahab believed in God and protected His messengers. She was trusted by her loved ones, who were saved from destruction with her. She had flax on her roof which meant industry to transform part of it into linen and part into oilwicks, and she married a man of high repute.

There is also a verse, Lk. 3 : 23, which in the forthcoming edition of B.V. has words in a different position from the usual. The 22nd verse acquaints us with the Holy Spirit's descent upon Jesus after His baptism. In the 23rd verse the emphasis is on Jesus Himself (*autos ên Iêsous*) "Jesus Himself, supposedly Joseph's son, began His ministry at about thirty, being a descendant of Heli, whose ancestors.....". Before resetting this sentence we consulted three New Testament Greek scholars, two of whom gave me their approval.

Another correction of some importance is the last clause of Rom. 4 : 25, which reads in the King James Version "and was raised again for our justification". We have it in the fifth edition, "by reason of our justification" with a footnote, "The resurrection of Christ was God's declaration that all believers in Him are made righteous".

We may conclude with the last petition in the prayer He taught us, Mat. 6 : 13. It is a threefold plea, first for our Father's guidance; further for a path away from temptation, and not as we would have prayed for strength against temptation; then supremely for deliverance *apo tou ponerou*, "from the wicked one". Our Lord is not speaking of a principle but of a person. He had faced and fought the Devil during his ministry without let-up. He was tempted for us and He overcame for us. We must be tested but not tempted; we must pray: "Lead us not into temptation but deliver us from the Evil One". So I learned to pray as a little child in Holland and so I have continued praying, although in public I must audibly follow the popular translation.

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## Notes on the Cuna Translation of Mark

by

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The Cuna language is spoken with very little dialectal variation among approximately 25,000 Indians of the San Blas Islands and neighboring mountains of Panama. Although these people have had contact with Spanish since the sixteenth century, they have borrowed few words. The large majority of the population is still monolingual and demonstrates a facility for expressing new ideas by combinations of familiar terms, such as *sour kukkualet*, "flying fire-boat", for "airplane". On a few islands the younger generation is becoming bilingual through education in schools in which Spanish is used.

Each village is quite independent in its local government, but much trading and visiting between islands tends to stabilize the language. Even the fiercely independent mountain Indians occasionally come down to trade with the islanders, who have frequent contact with Panamanian cities by means of boat and plane. Any differences between mountain and island Cuna are so small as to be negligible for translation purposes.

### Orthography

Orthography presents little difficulty. The five vowels *a*, *e*, *i*, *o*, and *u* have approximately the same value as those of Spanish. The continuants *m*, *n*, *s*, *l*, *r*, and *rr* are likewise similar to those of Spanish. *Y* and *w* have the same value as in English. *Ch* is phonetically *tch*, but can be written without the *t*. The variation between voiced and voiceless stops presents an interesting phonemic pattern. Following voiced sounds within an utterance, and particularly in rapid speech, the stops tend to occur as *b*, *d*, and *g*, respectively. The voiceless forms *p*, *t*, and *k* occur at the beginning and end of an utterance, as well as immediately following voiceless sounds within an utterance. They also occur in clusters within a word, such as *pippi* "small", *itti* "this", and *takke* "look", whereas the voiced forms do not so occur. *P*, *t*, and *k* were the forms selected for use in the practical alphabet.

### Length of Words

The major problem faced in writing Cuna, as in writing Conob of Guatemala (see "Translation Problems in Conob" by Cox, April, 1950, *The Bible Translator*) is to determine what units are to be written as single words. In the present translation of Mark, the translators adhered to the following criteria in order to maintain consistency: (1) recognizability of meaning, e.g. *neka* "house", (2) form used in moderate to slow speech, e.g. *yala* instead of *yar* for "mountain", and (3) division into separate words if another word may intervene, e.g. *tule mar* "men" (*tule* "man" plus *mar* pluralizer) because one can say *tule nuet mar* "good men" ("man" plus "good" plus pluralizer). By adhering to these criteria, the translators found that many combinations heretofore of formidable length have divided themselves into words much easier for readers to grasp.

### Translation Procedure

Unlike many modern translations, the Cuna Gospel of Mark was made by native speakers of the language. Following a profitable week of briefing by the Versions Secretary of the American Bible Society, a group of six, and sometimes more, native members of the San Blas Mission discussed, criticised, and frequently revised the translation previously written out by one of their number, Peter Miller. All of the group were bilingual, some being fluent in Spanish as a second language, others in English. Such a group naturally possessed a feeling for accurate, idiomatic Cuna. To further ensure clarity and naturalness of expression, terms were frequently rechecked with old men of the tribe.

## Names for Supernatural Beings

Cuna employs a highly symbolic language for its ceremonial chants, including many terms which do not occur in everyday speech. *Pap Tiolele* "Father God the Physician" is one of these. For translation, the much more commonly used *Pap Tummat* "Great Father" was chosen as the name for God. For the Holy Spirit, *Pap Tummat Purpa* "Great Father's Spirit" was used, and for Lord, *Tule Tummat Pirrikinet* "The Great Person Who Is Over All".

Terms for inimical spirits are not lacking in Cuna. The word for demon, as in Mark 1 : 34, was translated by *nia*. "Unclean spirit", as in Mark 1 : 23, was translated by *nia purpa* "devil's spirit". People who swear are said to use devil's language, a thing to be abhorred.

## Lexical Equivalents

Frequently a whole phrase or clause was necessary for the translation of a single word, as is apparent in the list<sup>1</sup>:

English Word	Literal Translation
1. gospel	voice of good spirit
2. repentance	people are sorry for wrong done in the heart
3. (to) honor, glorify	make (one's) name strong
4. (to) bless (food)	put (one's) mind on it to (one's) Father
5. (to) pray	call to (one's) Father
6. (to) offend	spoil the heart
7. (to be) saved	get help for bad deeds
8. sinners	people who have been doing wrong things in the heart
9. commandment	the way the Great Father put
10. miracle	great things that no one has seen before
11. glory	reflection of strong brightness
12. faithless	with doubts inside

In colloquial speech a negative expression is often used even though a positive term for the idea exists. For "deep" one says literally "not shallow"; for "hot", "not cold". Accordingly, "Only believe," Mark 5 : 36, was translated, "Only, inside you, do not doubt the Great Father". And in Mark 4 : 40, "How is it that you have no faith?", the literal translation was, "Don't you have at all yet in your hearts that which makes you not to doubt?"

Equivalents for objects or customs not familiar may prove whimsical in literal translation. Sandals, which are rarely used by the San Blas, are known as *nak ukka* "foot-skins". Goats are known, but sheep are not. Hence "sheep" has been translated "woolly goat". Kissing is a foreign custom termed "smelling the face".

## Terms for Religious Practices

For certain scriptural religious practices, it was possible to make some sort of association with familiar Cuna ritual. Baptism is, of course, completely foreign to the culture. Ceremonial baths, however, are customary

<sup>1</sup> A literal translation of these expressions does not reflect adequately the anthropological background from which these come and undoubtedly they appear to be inadequate.

as part of the puberty rites for girls. Medicinal baths are given for many illnesses, including those thought to be caused by evil spirits, in an attempt to strengthen the body's resistance. The clause "John did baptize", Mark 1 : 4, was finally translated, "John was giving (people) baths into the way of God".

Fasting, as such, does not occur as part of Cuna ritual; but during certain ceremonies to appease the spirits, men must abstain from touching wife or children and from taking intoxicating liquor. To translate Mark 2 : 18, the phrase "separate themselves from food" was used, containing the word *pake*, which means to separate oneself from, ceremonially, as during appeasement rites.

The Gospel of Mark, which has been accepted for publication by the American Bible Society, is the first complete book of the Bible to be translated into Cuna. A small hymnal in the native language has been in use for some time, in evident preference to hymns in Spanish, the trade language. At present, adult literacy classes are being taught in one of the islands to determine effective literacy methods and to prepare readers for Mark and subsequent material to be printed in Cuna.

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## Proposed Revision of the Bible in Spanish

by

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Spanish, one of the major languages of the world, is spoken by over 120 million people. While many millions of these people do not read the Bible, a growing number are turning to the Word of God for direction in their daily life. It is essential that as they read the Scriptures they should be able to hear God speak to them in the language which they themselves are accustomed to use. This fact in itself would be sufficient to demand some sort of revision of the present Reina-Valera (usually spoken of simply as Valera) version of the Bible; for like the King James version in English it dates back to the time of the Reformation.

### **The Problems of Language**

Because of the antiquated form of the Valera there has been a desire on the part of the Latin American evangelical church itself towards a revision, and this opinion has become increasingly more vocal. This is perfectly understandable when one considers that the Spanish of the Valera version is not the Spanish of today, but of the sixteenth century.

### **Archaic Forms and Words**

Like all living languages, changes in it have taken place during the past four hundred years; some words have become antiquated in form, for example, *rompido* is now *roto*, and *apriosa* is *aprisa*. Other words have become archaic, such as *changote* and *chapeo*, and these should therefore be changed.