

the word that I shall speak unto thee, that thou shalt speak". He refers to Isaiah 47 : 12, "Stand now with thine enchantments, and with the multitude of thy sorceries".

Finally I will give a few examples of references, which I did not find in any other edition, but which seem quite right to me.

In I Samuel 25 Nabal — the fool — is mentioned, who does not care about the hunger and the thirst of David and his men. Here one must be referred to Isaiah 32 : 6, "For the vile person (Hebrew *nabal!*) will speak villany and his heart will work iniquity, to practise hypocrisy and to utter error against the LORD, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail".

According to I Kings 19 : 5 Elijah is told to "Rise and eat". It is not clear to me why Segond and the King James Version do not include in their wide range of references a reference here to Acts 10 : 13, where the following words are spoken to Peter, "Rise, kill and eat".

At II Chronicles 19 : 8 where "Jehoshaphat did set of the Levites and of the priests and of the chiefs of the fathers of Israel for the judgment of the LORD and for controversies, when they returned to Jerusalem", reference may be made to Psalm 122 : 5, "For there are the thrones of judgment".

In Esther 2 : 18 we read, "The king gave gifts, according to the state of the king". Here we placed a reference to II Samuel 6 : 19, "And David dealt among all the people to every one a cake of bread and a good piece of flesh and a flagon of wine".

I would also mention Job 22 : 17, "Which said unto God, Depart from us, and what can the Almighty do for them?" Here I thought of Zephaniah 1 : 12, "And it shall come to pass at that time, that I will search Jerusalem with candles and punish the men, that are settled on their lees; that say in their heart, the LORD will do no good, neither will He do evil".

These examples, which easily could be multiplied, may suffice. In ending this paper I want to express the wish that with God's blessing the trouble and work given to the building up of a new apparatus of references may also serve to further a better understanding of the Bible.

Translation of Certain Biblical Key-Words into Zulu

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Zulu belongs to the Nguni group of the Bantu languages, and is spoken mainly in the province of Natal with Zululand, but extends also to the Transvaal and even to S. Rhodesia, where a certain dialect, Sindebele, is used. Zulu has during the course of time become a sort of *lingua franca* in the areas where it is spoken, comparable to Swahili further north in Africa. It is a rich, versatile language and very adoptable in new surroundings. It is easy-flowing and has great beauty of tone. The Zulus are very proud of their language and try hard to keep it on a

high level. Slang has been completely banished from it, and has only recently started to creep in under influence from English.

There exist already two or three Bible translations in Zulu, the first efforts going back to about 1850. A new one is now on its way, having been worked on for several years. A new orthography was officially introduced by the Education Department about fifteen years ago and has been applied in the new translation. Grammars and dictionaries exist in the language, some of a very high standard, and they naturally form useful aids for the translators.

In this article we plan to deal particularly with certain Bible key words and their translation into Zulu. The key words are the corner stones of the building, and if they are rightly understood and translated it will mean at least a solid foundation.

I propose to start here first with the name of God, for which there is not seldom great difficulty in finding a suitable equivalent in the aboriginal languages. It is still a problem for science, if the Zulus ever believed in a supreme supernatural eternal being. There is no definite name to indicate one and their religious worship as known before the advent of Christianity concentrated almost exclusively on animistic practices. The Zulus believed in spirits, the spirits of the departed. They called them *ithongo* or *idlozi* (plural *amathongo* and *amadlozi*). They felt themselves surrounded by the spirit world, and very often the spirits came back in the shape of animals, particularly snakes. A year or two after the death of a man, a special festival called *ukubuyisa idlozi* (to bring back the spirit, i.e. to the home) was celebrated. There was, of course, no need of a personal God in this system. And yet the Zulus already before the advent of Christianity spoke of someone who had lived long, long ago who had something to do with the creation of man. Sometimes he is referred to in terms clearly indicating that he was the first man, a 'grandparent' (compare *ukhulu* which means 'grandmother'), but occasionally the impression is given that he was more than man. His name is *uNkulunkulu*, a word originating from a reduplication of the stem *khulu*, meaning 'big' or 'old'. The name, the Very Old One, would then indicate the very remotest past. The popular belief of the Zulus regarding the origin of men was that *uNkulunkulu* broke off the nations from *uHlanga*. The *uhlanga* is a reed, which is capable of throwing out offsets, here, metaphorically, meaning a source of being. A father, for instance, is the *uhlanga* of his children. Sometimes *uNkulunkulu* is called *uHlanga*, and they are made identical. On the other hand, it is stated about *uNkulunkulu* that he too had an origin given to him. The question naturally arises: By whom? But to that no complete answer is given, except a reference to a certain *uMdabuko*, a word derived from a verb meaning 'to be broken off', which therefore has a passive significance. Had it had the active form, it could have indicated a creator. In a very early account, the informer, being questioned about *uNkulunkulu*, remarked, "It is he in fact who is the creator which is in heaven, of whom the ancients spoke". This statement clearly alludes to a primitive faith in a heavenly Lord and Creator. In older times mothers and women also used to say to their children, "Go and call out to *uNkulunkulu*, that he must give you all nice things", which could have meant that these women were teaching their children to pray to a

Supreme Being. How much, if anything, however, that is a result of early Christian influence, we cannot know.

Another name often referred to as a suitable name for God is *uMvelinqangi*, a word composed of the stem *vela*, 'to come forth', 'to appear', and *nqangi*, a now obsolete word, the stem of which indicates priority, being first (used, for instance, of the firstborn of twins). Again the meaning is not qualified in any detail. The one that appeared first could be either a supernatural being or a man. It is interesting that the name can be used in plural, like *uNkulunkulu*, in the form *oMvelinqangi*, in which case it seems to indicate the fathers of the generation preceding that of the *oNkulunkulu* (plural). A chief of one of the Zulu tribes long ago spoke of the origin of things, and said that they were made by *uMvelinqangi*. Another old man spoke of *uMvelinqangi* and *uNkulunkulu* as being strictly synonymous. The names did not indicate only the first man, but the founder of families, dynasties, tribes, etc. Some investigators have derived *nqangi* from a verb meaning 'to invent', an interpretation which is not altogether excluded. In that case the name would indicate a first inventor of things, which would clearly point to the human quality of the being.

As a third possibility I would here mention the name *uThixo*, a Xhosa word, probably derived from the Cape Hottentot *Tixwa* or *Tiqwa*. The origin of this word is very difficult to find. Evidently it came into the Xhosa language, where it is now fully recognised as the name of God, through Hottentots, who were the first interpreters to the missionaries. The Xhosas held that the *uThixo*, as they formed the name, was the God of the missionaries and distinct from *uQamata*, the *uNkulunkulu* of the Xhosas. In the previous translation of the Zulu Scriptures this word *uThixo* was used for God. But there was from the beginning a strong resentment amongst the Zulus against it, mainly because it was a foreign word of uncertain origin. In the present translation we have adopted *uNkulunkulu* as being from all points of view the most preferable. To this contributes the fact that the Zulus, beside talking of an earthly ancestor and the spirits of the departed, also referred to a lord above, a Lord of heaven. Thunder and lightning led them evidently to believe in a Supreme Being above nature. Typical in this connection is an old saying in Natal, if the lightning kills cattle, 'The lord has taken his own'.

Secondly I would like to deal with the name of the third person in the Godhead, the Holy Spirit. Zulu knows, the religion being animistic, several words for 'spirit'. We have already mentioned *idlozi* and *ithongo*. Both are names for the spirits of the departed, which after the ceremony of *ukubuyisa* (see above) become guardian spirits and require good treatment. If they do not get it, they will take revenge. It is, therefore, important that people take good care of the spirits, by sacrificing and otherwise, to secure their good will. A living person's spirit is *isithunzi*, and is called so also after death up to the time when the *ukubuyisa* ceremony has taken place. It is evident that any words like these cannot be used for the Holy Spirit. We here have to resort to the same procedure as in so many other languages, to take the word for 'wind'. We stand here on classical ground, as both Hebrew, Greek and Latin use similar words. The Zulu equivalent is *uMoya*. The word 'holy' will also need some consideration. *Hágios* in

Greek is derived from the verb *házo*, which according to Menge-Güthling's Greek Dictionary means to regard something as 'sacred' or 'exalted', then also 'to fear'. It contains at the same time *numinosum tremendum* and *fascinosum*, to speak with R. Otto. From the Old Testament we obtain the meaning of being separated (for the service of God). It is naturally difficult to get a word in an aboriginal language which covers these meanings, some of which are not so pronounced in their sphere of thought. In earlier translations the word *hlambuluka* has been tried. The first meaning of this word is 'to become thin and clear', and can, therefore, metaphorically, be used of a moral quality, equivalent to 'clean'. The word *hlambuluka* is not so saturated with meaning as *hágios*, however. To fulfil the requirements of an equivalent to *hágios* the word *ngcwele* has been adopted. *Ngcwele* is originally a noun from the Xhosa language, *ingcwele*, meaning 'smoothness', 'beauty', 'brightness'. But it is also related to other words of the same stem, some used in Zulu, like *cwala*, 'to polish', and *gcwala*, 'to become full'. The quality of being exalted and therefore being object for fear is well brought out in *ngcwele*, the side of brightness expressing the glory (*numinosum fascinosum*), and the fullness expressing the perfection which inspires reverential fear. The moral equality implied in 'holy' is then derived from these two meanings. What is full of glory and awe-inspiring also becomes moral perfection.

'Conscience' is a very important word in Christian teaching. As a rule the concept of conscience appeals to something already known amongst most people. Conscience as a voice in the heart is a well known experience in all individuals. The Zulus also know it, but not in the same form as the Christian tradition has it. There are instead two voices, two principles, one good and one evil. The latter is called *ugovana*, a word which fundamentally indicated the uvula of the soft palate, in which the Bantus thought that evil promptings had their origin. This is the same place as where the Zulus say that the *inhliziyo*, the moral heart has its seat. Therefore *ugovana* also developed into being the evil principle in man, the voice that prompted him to do evil. A Zulu says, 'The *ugovana* might say: Take that thing; whereupon the *unembeza* would say: Don't, it is wrong'. The good principle is called *unembeza*, a word derived from *inembe*, indicating the seat of the influence to do the good, which was supposed to be in the pit of the stomach (compare the Greek expression in Colossians 3 : 12, *splángkna oiktirmú*, Authorised Version, "the bowels of mercy"). An attempt to use a made-up word *isazelo* ('knowing within (for) oneself'), a construction in analogy with the Greek *syneidesis* and the English 'conscience', did not meet with success. The Zulu readers always reverted to the old terms.

There is in Zulu strictly speaking no word for 'son'. 'Child', male or female, is *umntwana*, a smaller child *ingane*. For 'boy' the word *umfana* is used, but for 'son' one has to resort to *indodana*, which is a diminutive of *indoda*, meaning 'man'; *indodana*, therefore, literally carrying the sense of 'little man', a 'young man', is applied to a man up to thirty years of age or even more. During the course of time, and particularly under Christian influence, *indodana* has also come to stand for 'son', so in the title 'the Son of man'. The translation at present used amongst the Zulus has for this title *iNdodana yesintu*. The stem *ntu* indicates originally probably

the tribe or branch of people, to which the Zulus belonged. An *umuntu* (plural *abantu*) was a member of that tribe and the *isintu* referred to the whole of the tribe. *Ubuntu*, the abstract form derived from this stem indicated then the character, the qualities and disposition of a member of the tribe. That such a restriction was implied here, is evident from the usage of the word *umlungu*, which, although of uncertain origin, was coined at the coming of the white men to indicate Europeans exclusively. The distinction is still strictly adhered to today. In a conversation a missionary may be using *umuntu* in a phrase like, 'an *umuntu* went to town', revealing toward the end of the discussion that he was referring to a white man. A Zulu would then very often correct him on this point, and say it was not an *umuntu*, but an *umlungu*. During the course of time the term *umuntu* has, mainly through Christian influence, acquired a wider meaning. Speaking about 'men' in contrast to 'God', 'the first man', 'the condition of man' on earth, 'the eternal hope of man', etc., it was necessary *umuntu* (*abantu*) was resorted to. Gradually the word *umuntu* was filled for the preacher to use a comprehensive term for 'man' (men) and then with the all-comprising human concept, and came to mean 'human being', 'person', 'man'. Differentiation still occurs, and the whites are often referred to as the *abelungu*, but only when such a distinction is intended.

Instead of *iNdodana yesintu* for 'Son of man' we use in the new translation *iNdodana yomuntu*, as being more in conformity with the Hebrew and Greek, *ben adam* and *hyiós antróphu*, respectively. In these two as well as in many European languages the construction is strictly personal and not collective to mean 'son of mankind', and in order to preserve this most important personal aspect the form *iNdodana yomuntu* was adopted.

In his book, *Bible Translating* (p. 233f.), Dr. E. A. Nida states with reference to the word 'bless', "The Greek *eulogeó*, literally 'speak well of' and usually translated 'to bless', covers a very wide area of meaning. It means (1) 'to praise', (2) 'to invoke blessings upon someone', (3) 'to consecrate something', and (4) 'to bestow blessings upon someone'. No one aboriginal word can possibly cover all of these specialized meanings". For 'praising' Zulu has several good words to choose from, most of them being employed in connection with praising the king or the chief or someone else in position of authority: *bonga*, *dumisa*, *tusa*, *baḅaza*, etc. The most expressive of these is *bonga*. An *isibongo* is a tribal or clan name, also a name of praise, given to a young man by his comrades. In the plural, *izibongo* denotes the praises of a person, specially chiefs, praise phrases coined for him by others, which are often added on to his name by way of distinction. In these *izibongo* all the good qualities of the person concerned are referred to in a very poetical language. In Matthew 21 : 9, "Blessed is he that cometh in the name of the Lord . . .", the word *bonga* is used for 'blessed'. So also in the Old Testament about 'blessing God' in various connections.

In the sense of 'bestowing blessings' upon someone, *bonga* can no longer be used. Gesenius, in explaining the Hebrew *barák*, emphasises the meaning 'to extend', i.e. to lie down and make the whole of the body to spread out, while it is pressing downwards. The Hebrew would, therefore, emphasise at least two things: weight or authority and expan-

sion. This thought would well fit in in connection with the blessing of the people of Israel. For this concept Zulu also has a suitable word in *buisisa*, a causative form of the verb *busa*, 'live as a lord', 'reign over' (as a chief). What is lacking in this word is the thought of 'consecration', the risk being near to hand to interpret the concept of blessing in a materialistic way. From this there is in Zulu no escape, but the danger has to be counteracted through constant use in Christian connection.

It is indeed fascinating to try to penetrate the etymology of words in aboriginal languages, and be able to cast a glance into the world of thought behind them, which stretches far back to the primeval eras of man. It is even more fascinating, however, to endeavour to obtain a suitable and adequate equivalent for a Biblical term or word and fill it with Christian content, and watch how it is gradually getting hold of thoughts and minds, reshaping them according to the will of our Master. This is one of the great privileges of a Bible translator.

This has happened before!

William Caxton, writing in the middle of the fifteenth century, says: —

"And certaynly our language now used varyeth ferre from that whiche was used and spoken whan I was borne. For we englysshe men ben borne under the domynacyon of the mone, which is never stedfaste, but ever waverynge, wexynge one season, and waneth & dyscreaseth another season. And that comyn englysshe that is spoken in one shhyre varyeth from a nother. In so moche that in my dayes happened that certayn marchauntes were in a shippe in tamyse, for to have sayled over the see into zelande. And for lacke of wynde, they taryed atte forlond, and wente to lande for to refreshe them. And one of theym named sheffelde, a mercer, cam in-to an hows and axed for mete; and specyally he axyd after eggys. And the goode wyf answerde, that she coude speke no frenshe. And the marchaunt was angry, for he also coude speke no frenshe, but wolde have hadde eggys, and she understode hym not. And thenne at laste a nother sayd that he wolde have eyren. Then the good wyf sayd that he understod hym wel. Loo, what sholde a man in thyse dayes now wryte, eggys or eyren. Certaynly it is harde to playse every man, by cause of dyversite & chaunge of langage."

Help for Translators

In the October, 1954 meeting of the United Bible Societies Subcommittee on Translations a resolution was passed asking that all member societies publishing special translational helps should make such material available to Bible translators throughout the world. The American Bible Society is happy to announce that they will gladly send free of charge to all Bible translators receiving *The Bible Translator* the following books: