

A Literal Translation of Mark 1 in Balinese

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A literal translation of the renderings in another language affords an excellent basis for comparing syntactic and lexical problems. The following "translation" (though by no means word for word), together with the accompanying notes, provides an instructive insight into many of the complex problems of Balinese. (Ed. note.)

The Good News
according to the composition
of *Dané*¹ Markus

1. This is the beginning of the good news about the Lord Jesus Christ, the Son of God.

2. It says in the book of the prophet² Jesaja, as follows:

Father³ sends a messenger in front of you, my child³ who shall put aright your way; 3. there is the voice of a man crying in the barren field thus: "Open up a way where the Lord will go, make straight his paths."

4. So, too, came *Dané*¹ Jokanan,⁴ who baptized in the barren field and preached: whosoever has changed his mind, he ought to be baptized in order that his sins be forgiven. 5. There the whole country of Judea and all the inhabitants⁵ of the city of Jerusalem came out to meet Jokanan, and then they were baptized in the river Jardèn, while they confessed their sins.

6. The clothes of Jokanan were made of camel's hair,⁶ he had a belt of leather, his food was but locusts and honey of bees who shut out the sun.⁷

7. Then he preached to the people as follows: "After me there comes one mightier than I. Even to stoop down to loose the strings of His sandal I feel not fit at all. 8. I baptized you with water, but He will baptize you with the Holy Spirit."

9. At that time, *Ida*⁸ Jesus came from the village Nasaret in the territory of Galilea, and then was baptized by Jokanan in the river Jardèn. 10. Just⁹ did He come up out of the water, then He saw the heaven splitting up and the Holy Spirit descending on Him as a dove-bird. 11. And then¹⁰ there was a voice from heavens,¹¹ as follows: "You my child¹² are Father's Son who is loved by Father, only to you is the pleasing of Father's heart."

12. That had just happened, then Jesus, by the might of the Holy Spirit, went forth to the barren field. 13. Forty nights long He was in the barren field, tempted by *Sang*¹³ Satan. There He was in the midst of wild beasts, served by the heavenly messengers.

14. After Jokanan had been put in jail, then Jesus came to the country Galilea to spread the good news, (which is) the Word of God.

15. His words: "Now it is the time, the kingdom of God is already near. Change your minds and believe the good news."

16. While walking at the shore of the lake of Galilea, He met *I* Simon and his brother, *I*, Andreas,¹⁴ whilst they were casting their net in that lake, for both were cast-net-fishers. 17. His words to them: "Hither now, follow me, I will make you cast-net-fishers of men."

18. He just said so, then they left their cast-nets and followed Him.

19. Going on but a bit further, then He saw Jakub with his brother, Jokanan, children to Zabdi, while they were in the boat mending their nets. 20. Then He called them too and they followed in Jesus' steps, their father Zabdi was left behind by them in the boat with the people that receive wages.

21. Then He together with those followers went to the city Kapernaum. There, when it was Sabat, He entered the place of worship and gave teaching. 22. Ah, astonished were all the people there at His teaching, because He taught in the way of a man full of power, wholly otherwise than is the way of those learned in the religion of Taurat.¹⁵

23. At that time there was in the place of worship a man possessed by demons. 24. He cried as follows: "Ah, Jesus man of Nasaret, what are you going to do with all of us?¹⁶ Your coming is only to destroy us.¹⁶ We know who you really¹⁷ are. Yes, you are the Holy One whose origin is from God." 25. He (or they¹⁶) were rebuked¹⁸ by Him: "Keep silent. Take yourself away out of this man." 26. The demon(s) tormented the man so that he jerked, then went out while he (or they) screamed, loudly. 27. All the people there were so dumbfounded, so that they said to each other: "Ah, what is that? A new teaching full of power! For all the demons are ordered about by Him, so that they follow all His commands." 28. Quickly then the news about Jesus spread in the whole territory of Galilea.

29. When they came out of the place of worship, Jesus went in the house of Andreas and Simon, followed¹⁹ by Jakub and Jokanan. 30. The mother-in-law of Simon lay there sick fevering, and then quickly people there told Him about her. 31. Jesus then approached her, took her hand and made her rise up; verily, did the fever leave her, after which she served the people there.

32. When it was evening and the sun had set, all the sick people and those that were possessed by demons were brought before Jesus. 33. All the inhabitants⁵ of the city came together outside the exit of the house-yard. 34. Many were healed by Him, who were ill by various sicknesses, moreover many demons were expelled, and they were not allowed to speak, because they knew Him already.

35. Next day when it had not yet dawned, still dark, Jesus arose, and went out to a desert place. There He prayed. 36. Then Simon and the people that were with him, went after Him. 37. When they had found Him, then they said: "All the people seek thee." 38. Then He said:²⁰ "Let us go to the other places, to the villages that are near by, in order that I may preach to people there too. For that reason I went out." 39. Then He went preaching in their places of worship, in all the territory of Galilea, and expelling demons.

40. Then there came a man ill with *sara'at*-sickness,²¹ beseeching Jesus. He knelt down before Him and said: "If you be so gracious, of course you can clean my stain." 41. In His pity His mind was as it were taken out of Him, and then He stretched forth His hand, touched him and said: "So is my wish. Let your stain be taken away." 42. Just His word had gone forth, then his sickness vanished and he was stainless. 43. It had just happened, then he was told by Him to go away 44. and warned sternly thus: "Don't tell it to anyone, but go and show yourself to the priest(s), and offer the offering for the cleansing of your stain, according to the orders of Moses, as a proof to them." 45. But when that man had gone away from there, he told these things hither and thither and made them known, so that Jesus could not enter the city publicly, but was staying outside the city, in desert places. There the people from here and there came to Him.

Notes

1. *Dané*. A Balinese name is never used without a "personal article." These articles differ according to rank or caste: *ida* for the two highest castes, *dané* for the third caste and respected foreigners, *i* for ordinary people. One must use these articles in the translation, but they cause many difficulties in determining "the caste" of the people mentioned!
2. The Balinese is *Nabi*, a word borrowed from the Malay but of Arabic origin.
3. A father speaking to his child, also a teacher to his disciples, uses "father" in referring to himself and *tjening*, literally "little one," in referring to his child; cf. v. 10.
4. For the proper names I usually follow the transliteration that is used in Malay; *Jokanan* is one of the few exceptions to this rule.
5. Literally "contents," but used for the *living* contents of a city or a country only.
6. There is a borrowed word for "camel."
7. The usual word for "wild honey." The wild bees make very long honeycombs.
8. See remark 1.
9. In this way I have frequently attempted to render Mark's *euthus* "straightway"; cf. v. 12, 18, 42.
10. "Then" and "and then" are used very often in Balinese narrative style. One can fortunately use three different words alternatively, but all three of them have the same meaning. As a matter of fact, many narrators have no objection at all to using all the words in the same sentence; more modern-minded men, however, like to differentiate the three.
11. The term used here for "voice from heaven" (*sabdèng akasa*) is a more or less technical one. When, in a pantomime, a god is speaking, the words *sabdèng akasa*, meaning originally "voice from the sky," are used, but now these words have the connotation of "voice from the heavenly abode or from God."
12. See remark 3.
13. *Sang* is one of the personal articles (see remark 1) used sometimes in titles. In literature it is often attached to the names of persons or powers that are not characteristic of the normal, human, every-day world. It also can have the meaning of a relative pronoun, cf. v. 4.
14. See remark 1.
15. The Balinese word *agama* can mean "religion" and "religious book." In the Malay and Javanese translation the word *Torèt* or *Taurat* (for "Torah") is added. I am doing the same in Balinese.
16. The Balinese has no plural forms; definite plurality has to be expressed by adding numerals, words such as "all," "many," "several," and so on. That is done here at the first occurrence of *humin* and does not occur later in the sentence. The change back from plural to singular in the next verse is not overtly marked.
17. The adding of the word "really" is syntactically required.
18. The Balinese word is slightly more forceful.

19. Because of the language of courtesy, in Balinese one cannot use the same for the "going" of Jesus and the "going" of His disciples. Therefore it was necessary to split up the Greek phrase.
20. Because of the requirements of courtesy one must use different words for "speaking" according to the rank of the speaker. By this differentiation it is usually sufficiently clear who is speaking and who is spoken to. That is the reason why one can often dispense with the equivalents for "to Him," "to them," etc. To add such words would be superfluous and make a clumsy Balinese sentence.
21. At one time the Javanese and Malay versions dropped the native equivalents for "leper" and adopted this transliteration. For this reason it seemed necessary to follow, although in my opinion the Balinese word meaning "the great sickness" or "the taboo-sickness" would fit very well.

New Guinea Language Problems

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It has been estimated that, in addition to innumerable dialects, about three hundred languages are spoken in New Guinea. They belong principally, as J. H. P. Murray tells us in his introduction to Dr Lawes' Motu Grammar, to "the Austronesian family of languages, which extends from Madagascar in the west to Easter Island in the east, and from Formosa and Hawaii in the north to New Zealand in the south. It is the most widely spread of all the linguistic families in the world and is divided into three sub-families: Indonesian, Polynesian, and Melanesian."

Although there has been missionary work in New Guinea (which for the purposes of this article includes Papua and New Britain) since 1874, yet Scripture has only been translated into thirtytwo languages (see attached list). As will be seen, they comprise two complete Bibles and nine New Testaments, the remainder are smaller portions, but none less than a complete book. These translations were prepared by the following Societies: Kwato Mission (2), London Missionary Society (10), Liebenzeller Mission (1), Lutheran Mission (3), Methodist Overseas Missions (9), Netherlands Bible Society (3), New Guinea Mission (Anglican) (4).

Although 30 languages represent a very remarkable achievement, yet it has been thought that greater progress might have been made in the relatively long period during which missions have been working in the country. But things are not as simple as they seem; there are many problems to be faced, some of which we shall deal with in this article. Outstanding among them, however, is the weakness of the human machine. Frequently the missionary, overwhelmed by many duties and constantly striving against an unfavorable climate, is too tired at night, when a little freedom from the rush of the day is possible, to undertake such exacting work as the translation of the Scriptures. Two possible solutions to this problem occur to us: