

On Translating the Greek Word "Sarks" in the South Toradja Language

by

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We translated *sarks* differently according to the context in which it occurs. We tried as much as possible to link up with Bode's translation in Indonesian, but we had sometimes to follow our own way. Since Bode in his N.T. rather frequently differs from the new Dutch translation of the Netherlands Bible Society and sometimes follows a different exegesis (with regard to the Gospels I have noticed that he rather frequently links up with Menge's German translation), we cannot consider ourselves as in every respect tied to Bode's translation. In his translation of the Psalms, however, he is somewhat more in agreement with the new translation of the Netherlands Bible Society. We give some translations of the word *sarks* in the following paragraphs:

1. In Rom. 1 : 3 and 9 : 5, where "flesh" has the meaning of "human shape" and "human being" we rendered it in both places by *s'gan kale to lino* "form (shape) of a human body". The meaning of the "physical body" also occurs in 1 Cor. 7 : 28; we translated it as *kamaparrisan tu batang kalena* "oppression for their bodies". Likewise in 2 Cor. 11 : 18 we translated *туру' kapassatuan lino* "glory in themselves after the style of the glorying in earthly things".
2. In Gal. 3 : 3, where the meaning of *sarks* is more "the human, that which is tied up with the corporeal and the earthly" we have rendered *mentolinona* "the human" (*to lino* means "man" and is thus the opposite of *mempenaa* "spiritual"). "Flesh and blood" in 1 Cor. 15 : 50 has been translated by us as *kale to linona* "the corporeal".
3. In 1 Cor. 15 : 39 "flesh" has the meaning of "body, bodily shape". We have followed Shellabear's Malay version and translated "that which has breath, their body is not of the same kind".
4. In Rom. 7 : 5, 14, 18 "flesh" has the meaning of "the sinful flesh, the existence tied up with sin". In Rom. 7 : 5 we have used *a'gan pa'kalean to lino* "an essence belonging to the existence in the body". My assistants thought the words *to lino* "man" to be necessary here; I myself preferred to leave them out. *Pa'kalean* in itself means "bodily shape". For Christian usage we have stamped it as "the body tied to sin". We have used it continually with this meaning. In Psalm 136 : 25 we have translated "everything moving (i.e. everything alive)". In Ps. 65 : 2 we have used *mintu' banne Puang*, literally, "all the seed of the Lord" (i.e. "all human beings").

Words which are closely related to *sarks* "flesh" are "natural" and "material". In 1 Cor. 15 : 44 Bode translates a "natural body". We have used *kale tangempenaa* "a non-spiritual (i.e. material) body" as

opposed to *kale mempenaa* "a spiritual body". In 1 Cor. 2 : 14 "natural man" or "non-spiritual man" is translated by us as *to umbudanan mentolinona*, literally "someone yielding preference to earthly things" (i.e. "counting earthly things as higher").

In Rom. 6 : 6 Bode translates "our old man" (Brouwer "our old self"). We here again made use of the word *pa'kalean* "the body tied to sin", *a'gan pa'kalean masainta* "the essence of the old body (tied to sin)".

In Rom. 15 : 27 we have used "their goods, possessions". In 1 Cor. 15 : 47 we translate "of a material nature".

The word "spiritual" has been rendered by us as *mempenaa*, e.g. Rom. 1 : 11; 7 : 14; 1 Cor. 2 : 13, 14; 1 Cor. 15 : 44. In Rom. 15 : 27 we have rendered "spiritual" as opposed to "material" (*barang apanna*) as *tu tang mentolinona* "the non-earthly, the non-material". The "spiritual man" of 1 Cor. 14 : 37 we translated as "he in whom is the Spirit".

The Translation of "Flesh" in Timorese

by

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The following is a list of key passages in which the Timorese translation employs significantly different types of renderings for different meanings of *sarks* "flesh":

1. Mark 10 : 8, 1 Cor. 6 : 16, and Eph. 5 : 31: *auf mese* "one body". This rendering is somewhat free but clear.
2. Acts 2 : 17, Brouwer's Dutch translation: *al wat leeft* "all which lives", Timorese accordingly has the same.
3. John 8 : 15, Brouwer: *naar het uiterlijk* "according to external appearance"; here I followed Brouwer and used *natuin nekaf pah-pinan* "according to earthly disposition".
4. Rom. 2 : 28: *anbi aun apo'an* "in the (fore-)skin of the body". The Timorese know circumcision as a preparation to marriage, and in general as ushering in manhood. They call the foreskin *aun apo'an* and for circumcision they use the secondary verbal root *maheli*. This also means in a general sense "to cut meat into pieces". Hence the use of *nesaf* "flesh" is impossible, since *maheli* in the sense of circumcision is determined by *aun apo'an*.
5. Rom. 4 : 1, Brouwer: *onzen lichamelijken stamvader* "our bodily ancestor". In Timorese I used *natuin likin*. There is a formula invoking the spirits: *O man net! Man let! Mnaisin, afufin, alikin, apean* "O come, rise, you ancient, you old, you bald ones, you progenitors, and you who let burst forth (in multitudes)". Hence in this connection we used *hai nai* "our ancestor according to the procreation