

Knox's translation of the Vulgate and with Luther's translation. A feeding or grazing tooth may be as easy to understand as a gnawing in the stomach. To bite on a decayed tooth or to step on a dislocated ankle joint are surely two very forceful expressions of pain and the Mikir idiom helps me to feel that emendation is not necessary here.

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## Information-Correspondence and the Translation of Ephesians into Zoque

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### Part 2

*(Part 1 is to be found in Vol. 3, no. 3, p. 138. Zoque is the language of a tribe of Southern-Mexico).*

Ephesians, with its many involved constructions characteristic of the Apostle Paul's style, not only presents the type of problems of information-correspondence already mentioned, but requires a greater or lesser degree of grammatical rearrangement of many of its passages in order to fit them into the comparatively simple syntactic style of Zoque. Several types of such rearrangement are now shown.

#### **Nouns Translated as Verbs**

Zoque has several suffixes that nominalize verbs, and morphologically the abstract nouns formed in this way may appear in most of the inflectional combinations of nouns in general. However, many of the combinations, though possible, are rare; and except in certain constructions the verb forms are generally preferred to the nominalized forms. We have therefore translated many of the noun expressions of Ephesians by verb expressions. Prepositional phrases based on abstract nouns frequently appear in Zoque as dependent clauses based on the corresponding verbs. Examples of nouns translated as verbs in Ephesians:

"In whom we have our redemption" <sup>4</sup> (1 : 7): "he redeemed us (bought us out)".

"We have boldness and access" (3 : 12): "we do not fear to enter".

"Keep the unity of the Spirit" (4 : 3): "be one in the Spirit".

"Attain unto the unity of the faith, and of the knowledge of the Son of God" (4 : 13): "become all one as we believe and as we know God's Son".

"After the counsel of his will" (1 : 11): "as he thought and as he wanted".

"Through faith" (3 : 17): "as you believe" (but in 2 : 8 and elsewhere we used the nominalised form "act of believing" plus a suffix "by means of").

"According to the good pleasure of his will" (1 : 5): "as he wanted in his heart".

"In my prayers" (1 : 16): "when I speak to God".

<sup>4</sup> Unless otherwise stated, quotations from here on are from the ASV.

"Unto adoption as sons" (1 : 5): "that we might enter as his children".  
 "Unto the work of ministering" (4 : 12): "that they might work for God".  
 "Unto the building up of the body of Christ" (4 : 12): "that they might  
 let Christ's body become finished (completed)".  
 "In the vanity of their mind" (4 : 17): "because they futilely walk in  
 their own thinking".

### Passive Translated as Active

Zoque has no regular equivalent of the passive voice. Certain active intransitive verbs are roughly equivalent to English passive verbs whose agent is unmarked (e.g. *tujk-* "to become finished", *kowaj-* "to become cleaned", *kozozjk-* "to become saved"). Thus in certain passages passive verbs can be translated without making the agent the subject of the verb: Eph. 2 : 8 reads actively (intransitively), "For by God's favor you became saved.....". But in most cases a transitive verb must be used, and a subject introduced even if no agent is present in the text. If the context shows no information as to the identity of the agent, a third person plural subject in the Zoque verb may be used to show an unidentified agent; or a first person plural may show a generalized subject, as in Gal. 6 : 7 which reads "..... we cannot laugh at God.....". If the context identifies the agent, however, then this agent must be made the subject of the verb in the translation. Examples from Ephesians:

"Ye were sealed with the Holy Spirit" (1 : 13): "God sealed (branded) you by the Holy Spirit".

"Ye..... are called Uncircumcision by that which is called Circumcision" (2 : 11): "the circumcised ones say to you: You were not circumcised".

"[Ye] being built" (2 : 20): "God caused you to stand (be erected) like a house".

"It hath now been revealed" (3 : 5): "now God has made this kind of thing known".

"That..... might be made known through the church" (3 : 10): "that the congregated ones might make known".

"Ye..... were taught in him, even as truth is in Jesus" (4 : 21): "Jesus taught you the true thing as it is in him".

Note also the following examples from other New Testament passages: "Your sins are forgiven you for his name's sake" (1 Jn. 2 : 12): "Jesus Christ has forgiven your sins in his own name".

"He stood condemned" (Gal. 2 : 11): "his own deeds condemned him".

"Jesus Christ was openly set forth crucified" (Gal. 3 : 1): "I explained (spoke-opened) to you how they nailed Jesus Christ on the cross".

"If a man be overtaken" (Gal. 6 : 1): "if you find anyone".

### Translation of Genitives

English has no uniform way of translating the category of meaning marked by the Greek genitive case, although the preposition "of" (as also the preposition *de* in Spanish) is satisfactory in a large number of instances. Zoque, as a non-European language, is still further from having

a uniform equivalent for the genitive. It has a relative case (suffix *-'is|-'s* with nouns) that corresponds in part to the Greek genitive (it marks possession and, in certain contexts, a looser relationship) but in part to the nominative (it marks subject, but this only when the verb is transitive). When the Greek genitive has its possessive meaning it is usually translated by the Zoque relative case; when it has a non-possessive meaning it is translated by some other type of construction. In the latter event, especially where abstract nouns are involved in the original, the translation frequently shows some type of verb expression.

Much has been written about the different "uses" of the Greek genitive, and authors have sought in different ways to classify or categorize its meanings.<sup>5</sup> These treatments bring out distinctions that are especially important when they correspond to contrasts which are obligatory in another language and which the translator is therefore forced to introduce. At the same time it should be remembered that the different "uses" of the Greek genitive do not represent differences in Greek structure but correspond rather to differences of meaning that are identifiable by the context and that may (optionally or obligatorily) be marked in languages other than Greek. In fact, a given genitive form may be classified in two or more quite different ways depending on the language in whose terms its "uses" are categorized. For example, in Eph. 1 : 13, "the gospel of *your* salvation" is translated in Zoque as "the gospel by which you become saved". Two genitives are involved; the first, "of..... salvation", is translated by a phrase that shows a descriptive or identifying relationship; the second, "your", may be variously classified. In terms of English, since "salvation" is a noun that can be considered possessed, it may be classified as a "possessive genitive"; or perhaps also as an "objective genitive" because it marks the "logical object" of "salvation" (the latter cannot, however, take an object in the grammatical sense in English). But the Zoque translation uses an intransitive verb *kotzojk-* "to become saved", with "you" as subject; hence in terms of Zoque, "your" represents a "subjective genitive" in the Greek. However, had we translated the phrase as "the gospel by which God causes you to become saved", making "you" the object of the transitive verb *yajkotzojk-* "to cause to become saved", we could have described it as an "objective genitive". The similar expression "your redemption" in Lk. 21 : 28 would require for its translation in Zoque a construction in which "you" is the object of "to redeem", and thus would be described as "objective".

The examples of translated genitives now given from Zoque Ephesians are grouped roughly along traditional lines of classification, as modified by their actual interpretation in terms of Zoque structure.

<sup>5</sup> Compare J. Harold Greenlee, "The Genitive Case in the New Testament", in *The Bible Translator*, Vol. 1, pp. 68-70 (1950), and A. Marshall, "The Genitive of Quality in the New Testament", in *The Bible Translator*, Vol. 3, pp. 14-16 (1952); also the discussions in the standard grammars, esp. A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research*, pp. 491-520 (New York, 1923). For Ephesians, many of the Greek genitives are discussed by Dr. S. D. F. Salmond in his commentary on this Epistle (*The Expositor's Greek Testament*, Vol. 3, pp. 201-395) in a way that is most helpful and suggestive for the translator.

Those of the first group show some type of *subjective* relationship, and generally are translated by a noun that is subject of a verb; the verb corresponds to the Greek noun that was modified by the noun in the genitive:

"Through the will *of God*" (1 : 1): "as God wants it".

"Hope *of his calling*" (1 : 18): "what we wait for as God called us".

Two genitives are involved: "his" is translated as subjective, and "of [the] calling" is translated by a verb expression that is in a descriptive relationship to the verb "wait for".<sup>6</sup>

"In the lusts *of our flesh*" (2 : 3): "as our body wants" ("our" is of course possessive).

"My tribulations" (3 : 13): "I see suffering".

"The love *of Christ*" (3 : 19): "how Christ loved us".

"The fulness *of God*" (3 : 19): "to be filled by (with) God". We have interpreted the genitive as subjective (or agentive, in terms of Zoque); an interpretation as possessive would depend on a different meaning for "fulness", and one whose equivalent is difficult to translate in Zoque.

"Understand what the will *of the Lord* is" (5 : 17): "understand how our Lord Jesus Christ wants it". ("Jesus Christ" is introduced from the context to make "Lord" refer to Him instead of to images, for which the same Zoque word is used.)

The following examples are interpreted as showing an *objective* relationship, and generally translate the Greek genitive by a Zoque noun that is object of a verb; the verb corresponds to the Greek noun that was modified by the noun in the genitive:

"In the knowledge *of him*" (1 : 17): "that you may know him".

"Through the faith *of Him*" (3 : 12, ASV marg.): "because we believe him".

"Which are *your glory*" (3 : 13): "this kind of thing praises you".

"The knowledge *of the Son of God*" (4 : 13): "as we know God's Son", ("of God" is of course interpreted as possessive).

In the following examples the genitives are interpreted as showing *descriptive* or *qualifying* relationships. Some of these might equally be classified as showing appositional or identifying relationships; they are grouped together because there is no sharp division between the meanings, and especially because they are alike from the viewpoint of Zoque structure; i.e. they are translated either by a noun or attributive in direct modifying relationship to a noun, or by a participle based on a noun, attributive, or verb and in modifying relationship to the noun:

"The word *of the truth*" (1 : 13): "the true word".

"The Holy Spirit *of promise*" (1 : 13): "the Holy Spirit, the one God promised".

"The Father *of glory*" (1 : 17): "the shining our Father".

"Sons *of disobedience*" (2 : 2): "not-obeying children".

"Commonwealth *of Israel*" (2 : 12): "Israel-people".

<sup>6</sup> Salmond (op. cit.) prefers to treat this as a "genitive of efficient cause".

"The covenants of the promise" (2 : 12): "the God-promised agreement".  
"The middle wall of partition" (2 : 14): "the wall that separates us".<sup>7</sup>

In the following examples the genitives are interpreted more specifically as showing an *appositional* relationship: they are translated differently from those in the preceding group:

"Put on the breastplate of righteousness" (6 : 14): "with righteousness clothe yourselves as with metal over your chest".

"Taking up the shield of faith" (6 : 16): "shield yourself with faith".

"Take the helmet of salvation" (6 : 17): "take salvation as a metal cap".

The genitives in the following examples show a relationship of *separation*:

"Separate from Christ" (2 : 12): "Christ was not with you".

"Alienated from the commonwealth of Israel" (2 : 12): "far off you were seeing the Israel-people".

"Strangers from the covenants" (2 : 12): "you were foreigners (from) the..... agreement".

In the following two examples, the genitives show a relationship of *source*:

"The whole armor of God" (6 : 13): "all the metal suit that God gives you".

"The sword of the Spirit" (6 : 17): "the machete that the Spirit gives you".

This interpretation is in line with the generally accepted meaning of the passage, in which the genitive is one of source or a "genitive of origin".<sup>8</sup> (Other forms in 6 : 14—17 are treated as appositional (see above); of our English translations, those of Goodspeed and Moffatt interpret this one also as appositional.)

### Relative Pronouns Translated as Nouns or Independent Pronouns

Relative pronouns may be translated in Zoque as subjects or objects of participle constructions (e.g. 1 Jn. 1 : 1: ".....the existing-one since the beginning, the we-heard-one.....") or by the pronouns "who" and "what", which are also interrogative (e.g. 1 Jn. 2 : 9: "who says that he is in light"; Mk. 6 : 23: ".....just what you ask me"). However, neither of these constructions characteristically introduces the type of lengthy dependent clauses (often dependent in turn on other clauses) found in the Apostle Paul's writings; such clauses are not characteristic of Zoque. We have therefore broken up many of the longer sentences, and in a number of cases have done so by introducing a noun or an independent pronoun from the neighboring context in place of the relative pronoun. Examples from Ephesians:

"Which he made to abound" (1 : 8): "and he greatly increased his favor".

"In whom" (1 : 11): "and with Christ".

"Which is an earnest" (1 : 14): "and God gave us the Holy Spirit as a down payment".

"Which he wrought in Christ" (1 : 20): "this kind of power worked in Christ".

"Which is his body" (1 : 23): "and the congregation is Christ's body".

<sup>7</sup> Robertson (op. cit., p. 498) calls this a genitive of apposition or definition.

<sup>8</sup> Salmond, op. cit.

- “Wherein ye once walked” (2 : 2): “formerly you walked in your sins”.  
 “Among whom” (2 : 3): “in (among) these”.  
 “Who made both one” (2 : 14): “because he has made one the two peoples” (here the resulting clause is still dependent, but in a different way).  
 “Which in other generations” (3 : 5): “in other times this hidden thing”.  
 “Whereof I was made a minister” (3 : 7): “I became a servant in the gospel”.  
 “From whom..... is named” (3 : 15): “he gave them their name”.  
 “Who being past feeling” (4 : 19): “these became lost (went bad) and no longer feel anything in their hearts”.

### **Other Dependent Clauses Translated as Independent**

Frequently a long sentence is broken up by making some other type of dependent clause independent. This is often accomplished by introducing a verb from the neighbouring context or one that is in keeping with it, or by changing the connective. Sometimes no connective is used. Examples from Ephesians:

- “Even as he chose us” (1 : 4): “thus God selected us”.  
 “Making known unto us” (1 : 9): “and he caused us to know”.  
 “To the end that” (1 : 12): “and this happened in order that”.  
 “Into him, who is the head, even Christ” (4 : 15): “with Christ, because he is our head”.  
 “Being darkened in their understanding” (4 : 18): “their thinking is in darkness”.  
 “That the God of our Lord Jesus Christ..... may give you” (1 : 17):  
 “I ask our Lord Jesus Christ’s God..... that he give you”.

### **Further Syntactic Rearrangements**

A few examples are now given from Ephesians showing other types of syntactic rearrangement that have been made:

- “The exceeding greatness of his power” (1 : 19): “his very great power”.  
 “That he might create in himself of the two one new man” (2 : 15):  
 “that Christ might make one new man where there were previously two, when they become one with him”.  
 “By revelation was made known unto me the mystery” (3 : 3): “God showed me the formerly hidden thing that I might know it”.  
 “According to the gift of that grace of God which was given me” (3 : 7):  
 “because God showed favor to me and gave me the gift”.

### **Free Translation of Selected Passages from Zoque Ephesians**

The passages from Ephesians which follow are selected to further illustrate the breaking up of long sentences and the syntactic rearrangements that have been made in the Zoque translation. The passages are 1 : 1—14 and several isolated verses.

1 : 1 I (am) Paul, Jesus Christ’s sent one, as God wants it. I am

writing to the saints<sup>9</sup> and the believing ones in Ephesus-town, the ones with Jesus Christ.

2 I want that our Father God and our Lord Jesus Christ favor you and give you quietness.

3 I praise (speak well of) God our Lord Jesus Christ's Father, because he blessed us with Christ, he gave us all blessings for our spirit in the heavenly dwelling.

4 Thus God selected us with Christ, when the world still was going to come into being. He selected us that we might become saints and that we might become clean before him.

5 He loved us and formerly selected<sup>10</sup> us that we might enter as his children by Jesus Christ, as he wanted in his heart,

6 that we might praise his beautiful favor, because by favor God receives us with his Son whom he loves.

7 He redeemed us (bought us out) by his own blood, and he forgives us our sin, because very much (is) his favor.

8 And he greatly increased his favor for us, in all wisdom and understanding.

9 And he caused us to know the thing he wants, the previously hidden thing. This he caused us to know as he wanted and as he thought in his own heart,

10 that everything might become one with Christ, so those in heaven as also those on the earth. Because thus God orders (will order) when the season arrives.

11 And with Christ we found our share, because God selected<sup>10</sup> us beforehand, as he wanted it. And he does all things as he thought and as he wanted.

12 And this happened in order that we might praise God's glory (beauty, grace). We first waited for Christ.

13 You also waited for Christ, having heard the true word, the gospel by which you become saved. And you having already believed Christ, God sealed (branded) you with him by the Holy Spirit, the one God promised us.

14 And God gave us the Holy Spirit as a down payment, that we might see that we are going to receive our share, that we might make our own that which we have, that we might praise God's glory.

2 : 7 Thus God did us good with Jesus Christ, in order to cause his abundant favor to appear in the coming time.

2 : 10 Because we are God's thing that he made. He made us with Jesus Christ for good doings. And God prepared the doings, that we might walk in such things.

2 : 13 Afar you were formerly, but now with Christ Jesus you have approached by means of Christ's blood.

<sup>9</sup> "Saints" has been translated tentatively as "men" modified by *masan*, a morpheme appearing in Zoque words for "temple", "godfather", "holy water", etc.; it appears to mean "sacred" or "marked for religious use". Alternatives to this rendering in Zoque are "good men" (with a very general meaning) and possibly "chosen men".

<sup>10</sup> The writer feels that the Zoque word for "prepared", used in earlier drafts of this passage, more accurately renders the meaning of "foreordained".

2 : 16 And on the cross he ended the hatred, and by means of the cross he made one with God the two peoples, in one body.

3 : 19 And that you may know how Christ loved us, although his love is very much and we cannot know it completely. And thus that you become filled and that you become filled <sup>11</sup> by (with) God.

4 : 4 Just one the body and just one the Spirit, and just thus when God called you by this act of calling you wait for one thing.

4 : 7 But we each one received the favor, as Christ measure-gave it to us.

4 : 14 Thus that we not be like children, and that we not totter back and forth, and that whatever teaching that blows (lit. runs) like wind may not blow (run) us along here and there, because thus men take thought how they may deceive us and (how) we may lose our way.

<sup>11</sup>The two verbs translated "become filled" are different in Zoque.

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## Translators' Conference in Burma

H. C. Willans

*(This Conference was the first to be held after the Djakarta Conference reported in the last issue of "The Bible Translator". The following report will be of value to others who may consider planning regional conferences.)*

Scripture translation in Burma in the 19th century was all done by American Baptist Missionaries. Dr. Judson translated the Bible into Burmese and his version is still the most popular. Other American Baptist missionaries produced versions of the whole Bible in five other major languages of Burma, and versions of the New Testament or parts of it in still more languages. All these American Baptist Mission versions were, until the Japanese invasion in 1942, published by the American Baptist Mission at its own Press.

The British and Foreign Bible Society began work in Burma in 1895, operating at first mainly through the non-Baptist Churches. By 1942 the British and Foreign Bible Society had published Scripture translations in fifteen Burma languages, including a new version of the whole Bible in Burmese and one or more gospels in eight new languages.

With the coming of war to Burma in 1942 the American Baptist Mission Press came to an end and the American Baptist Mission agreed to hand over all its versions and the British and Foreign Bible Society undertook to reprint them. The reprinting of the American Baptist Mission versions has now been completed, and most of the British and Foreign Bible Society pre-war versions have also been reprinted. In addition a number of new translations have been published since the war, five of them in entirely new languages, and the British and Foreign Bible Society now has stocks of Scriptures in twenty-three of the languages of Burma.

Since there has been no full linguistic survey in Burma, it is not known exactly how many languages are spoken. Over one hundred have