

In Bokyi a king (*otu*) is always referred to by either his title and his name (*otu* Agbo) or only his title (*otu*). But no one would ever just call him Agbo.

What is good royal style in your language? This may seem to be a small problem when you translate in the New Testament, but it becomes a very big problem when you start translating in the Old Testament. Be careful that you do not fall into the trap of following the style of English or Hebrew or Greek. In order to always follow good style, use your concordance to check all references to kings in your translation.

A second problem in royal style in Bokyi may also alert you to problems in your language. In your Good News Bible read 2 Kings 18.1-2. In Bokyi the first time the name Hezekiah is mentioned in this context, he should not be referred to as King Hezekiah because he has not yet been crowned king. What is good royal style in your language?

This problem is, of course, very common whenever a new king is crowned in the divided kingdoms of Israel and Judah (1 Kings 12-22; 2 Kings 8-25; 2 Chronicles 10-36). But also be careful in 1 Chronicles 11.1-3 and 2 Samuel 2.1-5 where David becomes king.

There is a third question that you should consider for good royal style. In your language, should the title "king" be capitalized? Perhaps it should be capitalized in some contexts and not in others.

What is good royal style in your language? Remember that kings also will read your translation.

PAUL C. BRUNS

FOCUS ON TRANSLATORS

The New Testament for children

(The following article about an experimental project in Indonesia has been written for us by Daniel C. Arichea Jr., a UBS Translation Consultant working in that country.)

During the early years of the 1980s the Indonesian Bible Society planned the preparation of a New Testament for children, to be printed and distributed in 1984, which was designated by the Indonesian Bible Society as the Year of the Child. The responsibility for selecting and translating the passages was given to the Translation Department of the Indonesian Bible Society.

The first thing that was done was the examination of existing children's Bibles and New Testaments. But these were quite disappointing. For one thing, many so-called Children's Bibles were simply standard or common language texts with additional color illustrations. For another thing, many so-called Children's Bibles were not translations of the biblical text, but stories based on the biblical text. In the end, therefore, it was for us to chart our own course, develop our own principles, select the passages, and decide on the translation strategy.

Some General Principles

The following general principles were adopted for the project.

The Intended Audience

1. a) The intended audience are children from the ages of 3 to 12. The language level, however, should be equivalent to the language used by a child in third grade, that is a child of 8 or 9 years.

b) No previous biblical knowledge is assumed. This means that the translation must be kept as simple as possible, with a lot of expansion and built-in redundancy. For example, a great deal of implicit information has to be made explicit in the translation.

c) While the intended audience are children, the translation should also be appropriate as material to be read by adults to children. This means that while the language level is kept as simple as possible, the style itself should be attractive especially for parents.

2. Every book of the New Testament should be included. For every book, there should be a short introduction, and at least one complete section, with a section heading and a passage of Scripture.

3. Except for the Gospels, the canonical order should be followed.

4. Passages which have gained wide popularity within the Christian community should be included, provided they are appropriate for children.

The Gospels

As noted above, the Gospels do not follow the canonical ordering. At the start of the project, it was discussed whether we should translate the Gospels separately, that is as separate books, or whether we should create a sort of Gospel synopsis. Furthermore, guidelines were needed for the selection of passages within the Gospels.

The following general principles were later agreed on for the Gospels:

1. The four Gospels will be put together as one story of the life and teachings of Jesus.

2. As far as possible, there should be a balance between narrative and teaching materials.

3. The chapter numberings of each Gospel will be in numerical sequence. This means, for example, that if Matthew 10 appears on a

given page, Matthew 7 will not appear after that, nor will Matthew 11 before it.

4. The life of Jesus will be portrayed from his birth to his ascension. The accounts will be put into a chronological rather than a topical framework. (It is of course recognized that the chronological framework is artificial and creates some real problems, especially when it is used in connection with the principle of numerical sequence of chapters. However, the chronological framework seems much more appropriate for Indonesian children than the topical framework.)

The Selection and Ordering of the Gospel material

In the actual ordering of the Gospel materials, it turned out that the Gospel story may be divided into four parts: birth and childhood, early ministry, journey to Jerusalem, passion and exaltation.

1. For the birth and childhood division, it was just a matter of using Luke's framework and of combining the materials from Luke and Matthew within that framework. Thus, almost all of Luke 1 and 2 are included. However, Matthew 1.18-25 is also included, for this passage records the announcement to Joseph, which balances the angel's announcement to Mary in Luke's account. Furthermore, all of Matthew 2 is included because of the significant theological statements which are found in this chapter and which are important for a proper understanding of Matthew's Gospel.

2. As to the early ministry, the framework found in Matthew 3-15 is used, with materials from the other three Gospels worked into this framework. There are of course many problems encountered in this endeavor. For example, in the Gospel of Matthew, Jesus chooses his disciples after he is baptized and tempted by the Devil. In John, however, there is no temptation story, and the first disciples of Jesus follow him immediately after his baptism. In view of this, it seemed best to include the material from John 1 before the temptation story. The ordering of material in this particular part is as follows:

Mat 3.1-6, the preaching of John the Baptist

Mat 3.13-17, the baptism of Jesus

John 1.29-34, John's account of the descent of the Spirit on Jesus

John 1.35-42, the disciples of John follow Jesus

John 1.43-51, two other disciples follow Jesus

Matthew 4.1-11, the temptation of Jesus

3. The third division, that is the journey to Jerusalem, takes for its framework Luke 9.28—19.10, which in Luke's Gospel is the travel narrative. Passages from the other three Gospels are inserted within this framework. One problem here is John 9:1-41, the healing of the blind man, which locates Jesus and his disciples in Jerusalem, whereas John 11, the raising of Lazarus, locates Jesus and his disciples in Bethany. It would have been best to put John 9 after the triumphal entry, but that

would violate the principle of numerical sequence of chapters (since John 9 would come after John 11), and therefore John 9 was placed as an episode during the journey to Jerusalem.

4. The passion and exaltation also uses as its framework the passion narrative of Luke, which is the only narrative that includes the ascension. To signal this framework, the triumphal entry is taken from Luke 19:28-44, and the end of the division, the ascension, is taken from Luke 24:44-53. Within this framework, passages from the other Gospels are included, in accordance with the general principles as mentioned earlier.

The actual task of translation

Translation Principles

1. As far as narrative materials are concerned, the principle of translation is that outlined in the article "What is the Picture" (*The Bible Translator*, October 1980, page 424). The following quotation gives a summary of this principle:

The translator analyzes the story in terms of pictures, that is, by forming mental pictures of the story and putting them into words. He should especially be looking out for missing pictures, unclear pictures and pictures that are out of place, in order to "complete the picture".

This method of analysis and restructuring is very helpful in translating narrative materials which are otherwise obscure or unclear. Since one of the assumptions is that the audience is not acquainted with the biblical material, it is very important to "complete the picture", that is to fill gaps in the story, to fill in relevant information that is needed for the understanding of the story, and as far as possible to put the events of the story in temporal sequence.

2. As far as the non-narrative materials are concerned, the translation principle used is that which is found in *The Theory and Practice of Translation*: analyzing a passage; reducing the passage into kernel sentences; defining the relationship of the kernel sentences to each other; and restructuring the kernel sentences at a level appropriate to the intended audience. In the case of the Indonesian Children's New Testament, the non-narrative materials are very close to the kernel level. This method of translation is especially applicable to the letters and the didactic materials in the rest of the New Testament. It is very difficult to produce a translation of the letters at the level of children. This is probably the reason why most translations for children only include the Gospels. But since we have decided to include at least a part of every letter in this particular translation, then the effort has to be made to translate the letters in such a way that even children can read and understand it.

Some Translation Examples

As indicated above, narrative material is translated according to the principle of "completing the picture". Some examples follow:

Matthew 1:18-19. The problem here is why Joseph, who is known as a just and good man, should want to divorce Mary when Mary's pregnancy is caused by the power of the Holy Spirit. Obviously, Joseph did not know this. Accordingly, verse 19 has been restructured:

"Joseph is a person who always obeys the law of religion. He knows that he is not the father of Mary's child, but he did not want to shame Mary in front of many people. In his heart he said, 'It is better for me to break my engagement with Mary. But I will do it quietly.' "

Matthew 2.1-12. The translation of this section illustrates very clearly the idea of "picture translation". The literal translation of some parts of the section will make this clear.

(Verses 1-2) Jesus was born in the city of Bethlehem in Judea. At that time, the king at that place was Herod. Not long after (the birth), some people came to Jerusalem from some countries in the east. These were star experts. They asked everywhere: Where is the child who has just been born who will become king of the Jews? We saw his star in the east, and we have come to worship him.

(Verses 3-4) King Herod was greatly startled to hear about this child. All the people of Jerusalem were also startled. So Herod gathered all the head priests and the teachers of religion, and asked them, "The King who is promised by God will be born where?"

(Verses 7-8) After receiving this explanation, Herod called these guests who came from the east. Secretly, he met with them and asked when they saw the star for the first time. Because, he wanted to know the exact time. After they have told him, he said...

Mark 8.22-26. There are at least two problems in this passage. First, the blind man is assumed to come from Bethsaida, but after he is healed he is told to go home but not to return to the village (presumably Bethsaida). Second, "Jesus placed his hands on him" usually comes out in translation as "Jesus placed his hands on his head." But on the basis of verse 25 "Jesus again placed his hands on the man's eyes", it is clear that it was the eyes that Jesus touched the first time. Both of these problems are solved in the translation:

Jesus and his followers arrived in the city of Bethsaida. In that place, people brought a blind person to him and asked so that he would heal him. This blind person came from another city.

Jesus held his hands and led him outside the city. Then Jesus spat on his eyes and touched them at the same time asking, "Can you see anything now?"...

(Verse 26) Then Jesus said to him, "Go home now, and don't go back to the city."

Matthew 16.23. "Get away from me, Satan." (GNB) This has been

restructured in the Indonesian Children's New Testament as follows:

Peter, you are acting like Satan. Get away from here and don't tempt me!

Luke 12.13-21. In verse 19, the rich fool speaks to himself and uses the second person. In many languages, including Bahasa Indonesia, it is not very natural for a person to speak to himself in the second person. Accordingly, this verse has been restructured:

Then I will say (to myself): I am a prosperous man. I already have everything that is good, enough for many many years. Now, I will rest, eat and drink and enjoy myself!

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As already mentioned, the best way to translate the non-narrative material is to stay as close as possible to the kernel level. A few examples can be given:

Romans 1.1-7. My dear friends in Rome whom God loves and has called to become his people:

This is a letter from me, Paul. I am a servant of Christ Jesus. God chose and called me to become an apostle so that I can spread the Good News from God and explain it to people. In times past, God promised this Good News and made it known to his prophets. All of this is written in the Bible. The Good News which has been promised is the news about the Son of God, that is, our Lord Jesus Christ. Jesus originates from humanity and also from God. He originates from humanity because he was born from the ancestry of David. He comes from the holy God because it has been proven by an extraordinary power that he is the Son of God. The proof is that he has been raised from death. Because of Jesus, God is pleased to make me his apostle, so that I can lead people from all nations to believe and obey Jesus. All nations means you also you are in Rome whom God has called to become possessions of Jesus Christ.

To all of you in Rome whom God loves and calls to become his people, I say, May God our Father and the Lord Jesus Christ bless you and give you peace-welfare.

Ephesians 1.7. Because of Christ's death, God has made us free. This means God has erased our sins and forgiven us. How great is God's love for us. He has shown that he loves us very much.

1 Corinthians 13.13. So, for the present, there are three things which we should continue to do: trust in Jesus Christ, hope in the Lord, and love other people. And the most important of these three is loving other people.

Matthew 6.9-13. (The Lord's Prayer.)

Our Father in Heaven,
may all people honor you

may you become king in this world
 and people obey you,
 as you are obeyed in heaven.
 Give us the food we need for this day.
 Forgive us of our sins,
 as we have forgiven other people who have sinned against us.
 Don't allow us to stop trusting in you when we are tempted,
 but free us from the power of the Evil One.

Matthew 7.7. Ask God for what you need, and you will receive it. Seek, and you will find. Knock at the door, and the Lord will open the door for you.

Acts 4.12. Only through Jesus alone can people be saved. Because, in all the world, no other person is given power by God in order to save us.

Technical Terminology

As much as possible, technical terms in the Bible have been restructured to make clear what they really mean. This is especially important when we take into account the fact that the intended audience is assumed not to have any knowledge of Scripture. Some examples follow.

Clean/Unclean. Since these are ritual terms, we have translated them in relation to worshiping in the temple or in any house of worship. So "clean" is translated "worthy to worship God in the temple" and "unclean" as "not worthy (or not allowed) to worship God in the temple". For example,

Then came a person who had a skin disease. According to the Jewish religion, a person who has this sickness is not worthy to worship God. (Mt 8.1-4)

Satan/the Devil/evil spirits/demons. Bahasa Indonesia has two words for the devil: *Setan* (with a capital S) and *Iblis*. It also has two words for evil spirits or demons: *setan* (with a small s) and *roh jahat* (literally evil spirit). In order to eliminate confusion with regard to these terms, the Indonesian Children's New Testament uses only two terms for these 4 terms: *Setan* (with a capital S) for the devil or Satan, and *roh jahat* (evil spirit) for demons or evil spirits.

Passover. At the first occurrence of Passover, that is, in Luke 2.41, this festival is explained, thus:

Once a year, the Jews usually celebrated a memorial of their being freed from slavery in Egypt. Because of this, every year, the parents of Jesus went to the city of Jerusalem to celebrate this day, which is called Day of Passover.

In Luke 22.8-13, the feast of Passover is further explained, relating it to the sacrifice of a lamb. The explanation is placed in the following bridge material:

Once a year, the Jews celebrated Passover to remember their being freed from their slavery in Egypt. During this day, they honor God

through a ceremony. And in this ceremony, they kill a lamb and eat bread which is made without yeast.

Pentecost. In Acts 2.1, Pentecost is explained in the translation, thus: Fifty days after the Feast of Passover is the day of Pentecost, which is the day the Jews give thanks to God for the harvest.

Righteousness/Reconciliation/Peace. In cases where righteousness or peace refers to God's activity in putting people right with himself, then it is translated in the same way as reconciliation. Examples:

A person whom God has made his friend and no longer his enemy, because he trusts in God, that person will live. (Rom 1.17)

Before we were enemies of God, but through Christ, God has made us his friends again. Then he orders us to exert effort so that other people also return and become God's friends. (2 Cor 5.18-19)

Now God has already made us his friends, and we are no longer his enemies. (Rom 5.1)

Glory. The different meanings of glory are reflected in the translation. Examples:

Glory as Light (Luke 2.9): a bright light from the Lord shone around them.

Glory as Praise (Luke 2.14): May God in highest heaven be praised.

Glory as Power (John 11.40): If you believe, you will see that God has very great power.

Glory as Greatness (Luke 24.26): The Promised King has to suffer first, before he can receive all the great things which God has prepared for him.

(John 1.14): Because he is the only Son of the Father, the Father has made him great. We have already seen his greatness.

This same procedure is adopted with other technical terms such as "grace", "peace", "faith", and so on.

The Organization of the Project

The project was organized with one basic translator in the person of Mrs Maria Sigar, who was also the translator of the Indonesian Common Language New Testament and a member of the team that translated the Common Language Old Testament. In the process of making her translation, Mrs Sigar consulted model texts where these were available. She also made use of the UBS Translator's Handbooks and Guides. Her first draft was revised after consultation with her 8-year-old daughter who turned out to be a very valuable reviewer for the project. On one occasion she had remarked: "Why can't the whole Bible be like this, so that I can read and understand all of it?"

The revised draft is duplicated and sent to a review committee composed of two Biblical scholars, three experienced educators of children and writers of children's literature, and one reader who is excellent in catching stylistic problems within the translation. Two of the reviewers were also members of the team that translated the Indonesian

Common Language Old Testament. The reviewers do not meet as a committee, but send their comments individually. These comments are then reviewed by Mrs Sigar herself and on the basis of these comments she makes revisions in the translation. This revision is given to the translation consultant in charge of the project, who not only reviews the changes, but reads the whole translation as well. A meeting is then arranged between the translator and the consultant, during which time a final manuscript is prepared.

The project started in 1981 and the translation stage was finished in 1983.

Other Features

Verse Numberings. It was decided that verse numberings will not be included, but that the passage reference will be put below the section heading. (However, in order to aid reviewers in their work, the verse numberings were included in the drafts, but later removed during the preparation of the final manuscript.)

Section Headings. In general section headings were kept as short as possible. However, when these needed to be longer, then they were made so for the sake of the intended audience. The aim is to give a brief description of the section, for example, (Acts 10.34-48) Peter presents the Good News about Jesus to Cornelius and his people; (Acts 15.22-35) The letter to non-Jews who believe in Jesus.

Illustrations. Historical illustrations seem to be more appropriate with the intended audience. Accordingly, the Knowles and the Lear illustrations were taken as models but were adapted by a local artist who also drew some original illustrations.

There have been some criticisms concerning the illustrations, including inappropriateness to the context, and the fact that the characters are too fair. In a later edition, these criticisms will be taken into account and the illustrations will be revised accordingly.

The size of the Book. The book itself measure 8.5 by 11 inches, with color illustrations. It has 425 pages. The cover illustration is about Jesus and the children, also in full color.

A Look at the Future

The Indonesian Children's New Testament was published in July 1984. The first printing has been sold out, and a second printing is now being undertaken.

The Old Testament part of the Bible is also in preparation, and the translation stage is supposed to be completed by the end of 1986. There are many problems that have to be faced when it comes to the Old Testament, most of which are similar to the problems we encountered in the New Testament project. It is necessary however to prepare a new set of principles for the Old Testament, primarily in the matter of selection of passages.

It is hoped that there will be a lot of feedback regarding the Indonesian Children's New Testament. On the basis of the reaction of readers and of other Societies which are also engaged in the same work, we hope to make revisions of our work, with the end in view of making the biblical message truly open for children and at the same time being faithful to the meaning and intention of the text.

HOW WAS THAT?

For Quechua translators in the Andes, using Spanish versions as helps in translation can cause problems because of the different sound systems of Spanish and their own language.

Quechua people do not distinguish between /o/ and /u/, while South American Spanish does not distinguish between /s/ and /z/. Therefore to the Quechua person *sordo* (deaf) and *zurdo* (left handed) sound alike. So in one translation, Ehud (Judges 3) was "deaf"—presumably to the pleas of the king as he lunged at him with his sword!

* * *

The following illustrates the need to communicate effectively in certain situations, and is supposed to be a true story.

An air pilot was talking to an air traffic controller, when something interrupted him.

The controller said, "Go ahead," meaning "Go on talking."

The pilot thought he meant "Fly straight on." He did—and crashed the plane!

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A translation consultant was surprised to find when checking a new translation draft of 2 Samuel 6 that the translator had David "jumping up and down" before the Covenant Box (ark).

The consultant knew something of the rich tradition of dance forms in that culture, and so he put a question about it to the translator.

"Yes," replied the translator. "I know that David was dancing. But we can't have him doing that in our Bible. We're evangelicals, and we **don't** dance!"

Happily, even David is dancing now in that translation.