

When the Old Testament list runs down from the ancestor to the latest descendant, there is no difficulty in consistently following the Indonesian traditional form. However, when the list of ancestors starts from the descendant (as in the Gospel of Luke), this creates some problems. In most cases, the Old Testament order is retained, but an explanation is added to the effect that this list starts from the descendant. For example, 1 Chronicles 6.33 is translated as follows:

“Heman’s genealogy from the bottom upwards until Jacob is as follows:”

This statement is followed by the list of ancestors. When the list runs down from the ancestor to the descendant, no such explanation is necessary.

It is also possible, and perhaps a better solution, to invert the lists which start from the descendant. Perhaps in future revisions of the common language Indonesian Bible, this will be attempted.

In summary, to translate genealogies meaningfully it is necessary to be aware of the function of genealogies in the language of translation together with the forms that exist for genealogies in that language. These forms should then be studied and when possible used for the translation of biblical genealogies.

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### **Jesus Christ and Christ Jesus are one person, not two!**

In his letters Paul sometimes refers to Jesus as Jesus Christ and sometimes as Christ Jesus. Should a translator do the same?

Bokyi is a rather small language in the Cross River State of Nigeria. In one Bokyi village named Bansas the oldest man’s name is Otu Obyi. There is another man in another Bokyi village named Obyi Otu. Even though these two men share the same names every Bokyi person knows that they are two different people because of the order in which their names are used.

After asking a number of different people from different languages in Nigeria, I understand that this method of naming people is very common in Nigeria. Perhaps the same is true in other parts of Africa and elsewhere in the world.

If you are an African translator and your language uses this same method of naming people, you can not sometimes write Jesus Christ in your translation and sometimes write Christ Jesus, and still refer to the same person. It will refer to two different people. You should always write Jesus Christ or Christ Jesus, but not both. You will have to decide which order is the most natural in your language.

There is no clear evidence that in the original Greek New Testament when Paul writes Christ Jesus instead of Jesus Christ he means something different. It seems to be only a change of style. *A Translator's Handbook on Paul's Letters to the Thessalonians* says on page 123: " 'Jesus Christ' and 'Christ Jesus' are commonly used by Paul without any distinction of meaning; the translator should feel free to use the more natural order in the receptor language. 'Christ' here, as normally in Paul's writings, is a name, not the title 'Messiah'."

Jesus Christ and Christ Jesus are, of course, one person not two different people, and a translator should be careful not to confuse his readers.

PAUL C. BRUNS

### Notes on translating parables

At a recent translation seminar in Luwuk Banggai on the island of Sulawesi, a literary form that was discussed at some length was the parable. This short note comes out of discussions from that seminar.

A very important aspect of translating parables is how to mark a text as a parable. In most if not all languages there are ways of distinguishing between a real story (history) and a story that did not actually happen. This is usually indicated by the formula used at the beginning of the story. The English expression "there was a certain man" (which in English can be either the beginning of a historical or a non-historical account) can be translated into Indonesian in two ways: (1) marking it as the beginning of a historical account (*Ada seorang*) and (2) marking it as a non-historical account (*Adalah seorang*). In the Indonesian Common Language Bible (1985), the second formula is used in the parable of the Prodigal Son (Luke 15), in the parable of the rich man and Lazarus (Luke 16), and in many other places.

The first formula however is used in the parable of the Good Samaritan in Luke 10:25-37. Why is it used here when in fact this is a non-historical account? Simply because while it is a parable, yet Jesus told it as if it was a real historical account. This is shown, for example, by the ending of the parable where Jesus asked the religious teacher to give his opinion as to which man showed love to his neighbor.

This would mean that a case can be made for some parables in the Bible to be related as historical accounts. An excellent example of this is Nathan's story to David (2 Samuel 12.1-4) which, although a parable,