

It is necessary to distinguish in Melanesian languages between the inclusive and exclusive first person plural pronoun. For example in, "We must go soon or we will lose the tide", "we" here includes the persons addressed. But in, "Wait, and we will be with you soon", "we" here excludes the persons addressed. Two different pronouns are used. Early missionaries, not knowing this, used the inclusive form in the Lord's Prayer, "Forgive us our trespasses (yours and ours)". This, of course, had to be corrected.

In speech the Kwara'ae folk have a most disconcerting habit of turning the last syllable of a word round, a metathesis, e.g., *leka ma'i* becomes *leak ma'e* in rapid speech. This metathesis makes their language difficult for the newcomer to pick up until he gets used to it. But in writing letters, or in speaking with emphasis slowly, they often avoid it. I have avoided the metathesis in my translation.

I found the late Miss C. Waterston's translation of the New Testament into Malu'u a great help, for the grammar of the languages is very similar, though the vocabulary differs considerably. My helper Justus Ganifiri knew both, as his mother was a Malu'u woman but his father was Kwara'ae. My other helper, Arnon Wadili, is pure Kwara'ae, and was therefore a check on the former.

GRACE AND JUSTIFICATION

LINKED IN KAPAUKU¹

MARION DOBLE

Grace is basic to the concepts of justification and the imputation of righteousness, since justification is the "legal and formal acquittal from guilt by God as Judge, the pronouncement of the sinner as righteous, who believes on the Lord Jesus Christ."² This "declaration of righteousness by God . . . runs in advance of the actual practice of righteousness."³

First of all, then, to present the concept of grace: "They wondered at the gracious (*jikoo*) words that proceeded out of His mouth." (Luke 4:22). In *jikoo* 'pleasant', as in the case of truth, love, peace, joy, and all good things, God is the originator, possesses the fulness, and is the ultimate, the beginning and the end. This is expressed by the word *bokouto* in conjunction with the modifier; this combination then forms an abstract noun expression, as:

¹ Wissel Lakes, Netherlands New Guinea.

² W. E. Vine, Expository Dictionary p. 285.

³ Sanday & Headlam, ICC *Romans*, p. 30.

jikoo bokouto 'fulness, essence and ultimate of pleasantness'

maakodo bokouto 'fulness, essence and ultimate of what is true, righteous' ⁴

ipa bokouto 'fulness, essence and ultimate of love'

In each case with *bokouto* God is the only appropriate Possessor and Dispenser, as He is the Originator. For instance, Christ says "I am the . . . Truth - *Maakodo Bokouto*." No one else could say that. This is more than to say He is true. He says He is the source, fulness, and ultimate in whatever is true, all simply and neatly conveyed in the words *maakodo bokouto*. In 1 John 4:8 we are told "God is love - *ipa bokouto*." It is possible here, as is probably done in many translations to say "God loves people". However, for the language under consideration the writer considers it legitimate and more valuable to say "God (is) the fulness and ultimate in love." Apart from God there would be no such thing as love. It comes from Him who possesses it to the ultimate degree.

People and places can be *jikoo*, but by adding *bokouto* after *jikoo* and attributing it to God we say something about the fulness, essence and ultimate of pleasantness, which is to say in Eph. 2:8 that it is through God's favor that we are saved. He is not vengeful toward us because of our sins. Neither can He approve us on the basis of our works. While people can be *jikoo* to a degree, the fulness and ultimate of it in God is grace toward us.

With a verb built on another stem *gai* 'think' we have another construction expressing the same thought, *gajawii* 'to think well of, favor'. A verb can take personal object prefixes *na-* 'me', *ni-* 'us', *ki-* 'you plural', *e-* 'him, them', etc., and appropriate tense-subject endings. Thus *nagajaweege* 'you favored me' is the way we say 'thank you' in Kapauku. So there are two possibilities for Eph. 2:5, "by grace you have been saved":

jikoo bokouto kooda *ajii kitijawita* ⁵
'grace fulness by-means-of you-are-saved'

or,

kigajawijake *ajii kitijawita*
'having-favored-you you-are saved'

Both of these possibilities are acceptable. However the translation helpers have chosen the former rendering in this context, and we have brought in the "favored us" verb in the expression for justification, especially where justification by works is being refuted. Thus 'justify' is *maa* (true) *nigajawii* (deem us through favor), i.e., 'deem us right through favor'; and for the imputation of righteousness (truth),

⁴I see no way to distinguish between "truth" and "righteousness". There is precedent for this in the Malay, one of the versions consulted in making the present translation, in the use of *benar* and *kebenaran* for both truth and righteousness, John 14:6; John 18:37; Rom. 2:13; 3:26.

⁵*ajii tai* is 'to be saved' lit., 'have supernatural life'. It occurs here with 2nd person obj. prefix *ki-*.

maakodo bokouto nigajawii, 'favor us with fulness of truth/righteousness'.

Not every occurrence of *dikaioō* "justify" seems appropriately translated by *maa nigajawii*, 'deem us right through favor'. For instance in Rom. 2:13, 3:20, and 4:2 where justification by works of the law is being refuted it is not opportune to bring in the 'favored them' aspect with the negative. The alternative here, with a negative, is *maa eewii* (from *awii* 'make') 'he makes them (him) right, i.e., justifies them'. The "favored with justification" expression in Romans is first introduced in 3:24 where "grace" is specifically associated with it, "they are justified by his grace":

jikoo bokouto koodaa ojaa kodo maa egajawita . . .

'grace fulness by-means-of freely right deemed them'

It is continued in vs. 26, 28, 30 and 4:3 and following where the argument is specifically the imputation of righteousness by faith in contrast to desert by works of law.

In Galatians 2:16, 17, and 3:11 *maa eewii* 'make him right' seems more appropriate. In these passages a parallel is thus preserved with the negative contrast:

maa neewii beu '(by the law) justify us not'

maa neewii '(by faith) justify us'

In Galatians 3:21 the apodosis of the condition assumed untrue, "then righteousness would indeed be by the law", calls for this rendering; *maa neewii* is the more readily accepted rendering and is therefore also employed in Romans 8:30, 33 and other passages where the argument concerning grace is not being emphasized.

ONE JOT OR ONE TITTLE

Edward and Neva Andrews are working among the Northern Paiute of Nevada. In this language they have found two series of sounds one of which is strong or fortis and written as *p, t, k, ts, s*, and the other which is weak or lenis and written as *b, d, g, dz*, and *z*.

These sounds can make the difference between words, such as *tipa*, "mouth" and *tiba* "pinenut"; and *tikapi* "ate" and *tikabi* "bread". On the other hand, many words have two forms one beginning with a fortis sound and the other with a lenis sound. Thus *pugu* and *bugu* both mean "horse"; *tibopi* and *dibopi* both mean "book"; and *tuku* and *duku* both mean "flesh or meat". In some constructions the lenis form is used when the word is possessed and the fortis form is used when it is not possessed. So that *nana pugu puni* means "the man sees the horse", but *nana bugu puni* means "the man's horse sees".

When trying to translate the song "Jesus Loves Me" into Paiutu, we came to realize that *God dibopi i dinijui* means "God's book teaches me", but that *God tibopi i dinijui* means "God teaches the book to me".

(From Translation, organ of the Wycliffe Bible Translators)