

there is no exact noun equivalent in English, and a construction that is not natural in English.

What then are we going to do with this phrase *dengan penuh kemanjaan*? How can we translate it under these circumstances? The following suggestions are simple, yet they are so often overlooked. First, we must read the Malay text carefully *to understand what it means*. We cannot translate accurately unless we know the meaning of what we intend to translate. Next, we must remember that Malay language structure is not *English language structure*, so we must think about the meaning in English, considering the various types of changes that may have to be made. Finally, we decide on a translation that will seem natural to the readers we have in mind. My own translation is far from perfect, but with these factors in mind, I translated the sentence by connecting it with the one before it, in the following way: "Even Jusuh, his youngest child and only son, was nowhere to be seen; and Jusuh was always there to welcome him home, *as only a child pampered by his father would*. (The equivalent of *dengan penuh kemanjaan*).

Remember! "Everybody has black hair, but all hearts are different."

SAMUEL IYOKU

CHECK THE WORD

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Since the Bible is for the people, it must be from the people. So every individual must be involved. Every village must contribute to the translation work and every church must contribute to it as well.

Here is a short description of how I have been testing the Izi New Testament translation by taking it out to villages to the ordinary people.

It was I who translated the first draft of the whole New Testament. I am a native of Izi, but I am just a boy of twenty, so from my people's point of view I am just a child. Justin Ogodo checked the translation and came out with the second draft. Justin is the same age as I am, so we are both children. In Izi, children and boys of our age are known to have forgotten much of their language and to speak an adulterated form of language.

When I come to a place for checking, I tell the people these things: "We have translated this book from English to the Izi language. We young boys have done it. Now we want the adults to correct it. I have brought it to you as a child brings his assignment to his teacher for correction. If you leave any mistake in it uncorrected now you will bear the consequences of it and not us. We have finished our part. We boys have translated it. Those who know Greek have checked it with the original Greek language. Now you, the "heart" of Izi, should check it. Young boys are not to disturb us since this work was done by boys of their age. They should give the adults this chance to contribute to the translation of the Bible into their language. We are not only translating the Bible. We are also doing literacy work so that your children will go faster in education. We want not only the school

children to learn how to read but also you adults, including the uneducated adults."

Thus I contact the adults, and here is the sort of answer they usually give: "What you are doing is good. We are ready to help you. Our language has never been written in a book. Now you want to do it. It is good that your father sent you to school. You will be blessed for this. Thank you. We are ready to help."

When I begin testing in a place, before I make this statement, I play a cassette on which we recorded one of the native songs. This attracts many people. So the cassette playing brings them together; and my statement arouses their interest. Then before I start any checking on the written manuscripts, I take down the attendance of the adults present. I ask if anybody is a churchgoer. I do this so as to help those who will discuss the people's suggestions later. Then I put down the details of the text checked and the date I did the checking. So in my notebook I record the following information:

Place: Igbuphu – Otumu (Ugo Nwankwo's compound)
 Time: 8.00 p.m.–1.00 a.m.
 Attendance: 10 adults. (Number of Christians: 2)
 Date: 3/5/74
 Text: Lk 9.1–11.54

(There are often more people there but I count only the adults. In the beginning I used to count all the people, but as time went on I found that that is not necessary. So I count only the adults.)

After making these notes, I play my cassette for a short time to capture the interest of the people who are there. Then I start.

In my testing, I read a passage. Then I stop and I switch on my cassette recorder, so that the discussion is recorded. I ask, "What have I been saying?" Then somebody repeats the same thing in his own words. While he is doing this he may say many things in a way that sounds more natural. So I make a note of what he says. After he has finished, I then bring up for discussion some of the things he did not talk about. I record any suggestions that are made on the cassette recorder as well as writing them in my notebook.

Sometimes while I am reading the text, the people may hear a word or a phrase which is not natural. Then they tell me immediately and we discuss it. I try to defend my rendering until I find out that they are right, then I record their suggestions.

In translating, any part of the text which needs special testing is marked with (R) meaning "test reaction". Sometimes, when I come across a word or a phrase that has an (R) after it, I ask the people what that phrase means. They explain it to me and I record what they say. Also I may come across an interesting or difficult word or phrase when reading. Then I stop and ask them, "What have you to say here?" They may explain what they understand as the meaning. This I record. If it is not what we had in mind when we wrote it, or is not what the Bible says, I explain the real meaning to them and they give their suggestions as to how the real meaning can be expressed.

In the process of checking, if I discover that the people are tired, I play

some music again to wake them up. Sometimes we stay from 5 p.m. to 11 p.m., or even 1 a.m., and the people are not tired. I only stop when I am tired, and then I ask them to come the next day.

When I finish with these people, I go to bed. The next morning I wake up early and make my notes. I copy what we did the previous day. In my notebook, I record the rendering of the text, the people's comments or explanation, and the people's suggestion. Sometimes I may give the reason for the suggestion. I continue with this until about 12 noon or 1 p.m. I then get ready and go out for another testing session.

I don't do all my testing in one village. Indeed I have toured almost all parts of the wide Izi area. I used to go on a bicycle, but now the Lord has provided us with a motor cycle so I go on that. This I do so that when the time comes when we sell the New Testament, no part of Izi will be able to say that they did not know about it. And no village will be able to complain that it has not been done properly. Every village must make its contribution to the translation of the Bible into the Izi language.

Here is an example of how I make the notes. (In the notes REN. stands for Rendering, EXP. stands for Explanation, COM. stands for Comment, and SUG. stands for Suggestion.)

Second checking day

Place: Ndogbu Okpitumo (Edemu's compound)
 Attendance: 12 adults. Mixed
 Date: 29/4/74
 Text: Lk. Chapters 4-6

4.20 REN. And he rolled up the paper.

COM. As it is written now, it looks as if Jesus was spoiling the book, because when you finish reading a book and begin to roll it up, it means you are not careful with your book. As you render it, it means that the book was not rolled up at first, but after he had read it, he rolled it up.

SUG. He rolled up the book again, that is he rolled it as someone had rolled it before.

4.20 REN. And he gave it back to the person working for the meeting.

COM. The rendering sounds as if it was given to a person acting as a secret agent in a meeting.

Note: Though they criticised this phrase yet no one was able to say or suggest the correct thing.

4.22 REN. Good words coming out from his mouth. (R)

EXP. Good words can come out from one's mouth as well as evil ones. Words coming out from one's mouth means that one is speaking with authority, or authoritatively.

4.24 REN. A prophet is not received very well in his place.

COM. "Receive" as it is used here, is only used of receiving drum-beaters. If this prophet used to go from place to place to tell interesting things as if he

is beating a drum, then you could say that he is not "received", implying that his message is not accepted.

SUG. What a prophet says is not received very well in his place, or a prophet is not given honour in his native land.

4.28 REN. Filled with great anger.

COM. A man has to be angry before the anger in him builds up to the climax which then leads him to commit evil.

SUG. All the people in the meeting house became angry. And they burst (with that anger), rose up, and drove him out from Nazareth.

4.33 REN. In that meeting house . . .

COM. Not natural as an opening to the paragraph.

SUG. So (paragraph starter) there was a man who had an evil spirit living in his body who was in that house.

4.34 REN. Leave them – *epe*.

COM. Not Izi.

SUG. Leave them – *phe*.

4.36 REN. and commanded demons to come out and they came out (obeyed).

COM. *Epe* "come", sounds as if the demons are human beings. We use *epe* only for human beings.

SUG. Commanded the demons to pour out and they poured out.

4.36 REN. They were bewildered – *akpabiri*.

SUG. They were astonished – *biribiri*.

4.38 REN. He stood up and went out.

COM. That means that the man who had been mad stood up and went away.

SUG. Then (paragraph marker), after that, Jesus stood and went away.

Wherever I go I make it clear that the work of translation is non-denominational. So members of the Catholic Church welcome me to their compounds. They organise their villages and I check in their churches with their adults. Sometimes I check in their catechists' homes also.

I also test with members of the Assemblies of God Church and with the Methodists. I try my best to make sure that I cooperate with all churches. Some people wanted to make trouble in the beginning; but church leaders helped to convince the people that I am only concerned about translation and am not trying to make people change their denomination.

When I come back from a checking tour, I write a short report on how I did the testing, where the people rejected me and where they welcomed me most. I state the most important things which happened and what the people said.

So that is how I do my testing in the villages amongst the people and for the people. That is how we make sure that the message is clear to the people and that the language of the translation is really the language of the people.