

Church, but we find that our differences are over only some two per cent of the text. The rest stands up to any challenge, and is all the more valued for having shown its strength under testing. And the two per cent does not involve the loss of any vital Christian truth. If, on textual grounds, we discard 'the Son of God' in Mark 1: 1, the deity of Christ is plentifully stated elsewhere. But the textual critic never ceases to be both a perfectionist and a realist: a perfectionist who never gives up the attempt to reach the actual words of the original writers, and a realist who does not treat the text of the New Testament in a vacuum but seeks to link it with the life of the Church in which it was written and copied and translated. And so he takes his peculiar—no, his special—place in the never-ending process of keeping God's Word in living contact with God's people.

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INDIGENOUS REACTION AS A GUIDE TO MEANINGFUL TRANSLATION

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During the translation and revision of the Gospel of Mark in Guhu-Samane it was of interest to observe the reactions of the participating nationals to a literal rendition of the source text. Frequently a literal or semi-literal rendition was understood in a manner which registered doubt, puzzlement, or even distress. When the form was altered or replaced in such a manner as to convey the intended message the people reacted with anything from relief or comprehension to sheer pleasure.

The following examples are given to demonstrate the importance of indigenous reaction in preparing a meaningful and idiomatic translation.

<i>Source Form (Mark)</i>	<i>Reaction</i>	<i>Translated Form</i>	<i>Reaction</i>
2: 2 'No man puts new wine into old wineskins . . .'	PUZZLEMENT: Why would one put wine or <i>any</i> liquid into the skin of an animal since the skins just rot quickly?	'No man puts new wine into old <i>gourds</i> . . .'	COMPREHENSION: It is conceded that a person wishing to store a liquid (wine or other) would not choose an old, but a new, gourd. The people here are familiar with wine in the Eucharist and can readily conceive of how wine (lit. 'strong water') could burst an old gourd, and as such the argument is not lost.
2: 28, etc. ' . . . the Son of <i>man</i> . . .'	PUZZLEMENT: What son of what man?	' <i>I, the elder-brother-man</i> . . .'	COMPREHENSION: Since the term denotes an elder brother in every way such as honor, power, leadership, representation of the younger, etc., it is a meaningful and fitting (though not ostentatious) title.
7: 7 ' . . . <i>uselessly</i> (in vain) they worship me . . .'	DOUBT: Why should their efforts to worship God produce no results, try as they may?	' . . . <i>with the front teeth</i> of their mouths they worship me . . .'	RELIEF AND COMPREHENSION: The idiom comes from the picture of one who is making a pretense at eating food, hence their deceit is apparent.
7: 15 ' . . . but the <i>things</i> which <i>come out of him</i> defile . . .'	PUZZLEMENT: Although the sex secretion is thought to make one taboo under certain circumstances, does this pertain to the excretions as well?	' . . . but <i>that which arises within</i> him defiles . . .'	RELIEF AND COMPREHENSION: It is only <i>thoughts</i> which <i>arise</i> within one ('vomit 'floods'), it is evidently <i>bad</i> thoughts which are meant.
8: 34 'whoever will <i>come after me</i> . . .'	PUZZLEMENT: Since to 'come after' means either to 'follow' or 'chase', and since the context has symbolic talk, it probably means to 'follow', but who can say?	' . . . whoever will <i>tie my back</i> . . .'	COMPREHENSION: The idiom pictures people who, as they travel in the dark night, tie a rope from the leader to the ones following so they will not lose the trail or fall from a cliff, and although not all see the original applications, it is graphic.
9: 1 'which shall not <i>taste of death</i> until . . .'	DOUBT AND DISTRESS: The term suggests cannibalism to New Guinea natives.	' . . . which <i>will not die</i> until . . .'	RELIEF AND COMPREHENSION: The ordinary form of the expression is clear (leaving the attention undiverted from the intended message).

<i>Source Form (Mark)</i>	<i>Reaction</i>	<i>Translated Form</i>	<i>Reaction</i>
11: 9 'Blessed is he that comes in <i>the name</i> of the Lord ...'	PUZZLEMENT: Has he just assumed the name of the Lord, valid or otherwise?	'Blessed is the Lord's <i>name-sake</i> who comes ...'	JOY AND COMPREHENSION: The strong bond between the namesake and the important ancestor for whom named entitles the namesake to the deference due the ancestor. Thought very proper in this context.
12: 27 'He is not the God of the <i>dead</i> ...'	DOUBT AND PUZZLEMENT: Does this mean that Abraham, Isaac, and Jacob never really died?	'He is not the God of the <i>absolutely dead</i> ...'	COMPREHENSION: Now it is obvious that though they died in the ordinary sense of the term they still live in their spirits.
12: 28 '... the <i>first</i> commandment of all ...'	PUZZLEMENT: Is this the first in point of <i>time</i> , or of <i>importance</i> ?	'... the <i>head</i> of the rest of the commandments ...'	COMPREHENSION: Speaks obviously of the primacy of the commandment.
12: 29 'The Lord our God is <i>one</i> Lord.'	DOUBT: As <i>one</i> Lord he could only speak for himself, but not for others.	'The Lord God <i>alone</i> is our Lord.'	COMPREHENSION: We owe our allegiance all to Him.
14: 12 '... when they <i>killed the passover</i> ...'	PUZZLEMENT: Was this 'pass-over' the name of an animal, or what?	'... when they <i>butchered the offering for the special day of sparing</i> (past tense) ...'	COMPREHENSION: Clearly understood to be a feast in remembrance of some people long ago.
14: 36 '... take away this <i>cup</i> from me ...'	PUZZLEMENT: Which cup? Presumably the cup from which he had instructed his disciples to drink just previously.	'... take away this <i>cup of heaviness</i> from me ...'	COMPREHENSION: The qualified form of the symbol is enough to understand that the real issue is 'heaviness' which can mean anything up to and including death when it is used thus metaphorically.
14: 38 'The <i>spirit</i> is <i>will-</i> ing but the <i>flesh</i> is <i>weak</i> .'	PUZZLEMENT AND DOUBT: The spirit wants it, but the meat is well cooked. What meat?	'Your <i>desire</i> is <i>there</i> , but <i>sleep</i> has <i>slain your bodies</i> ...'	RELIEF AND COMPREHENSION: Idiomatically understood and contextually appropriate (although it may suffer a bit as a maxim).
16: 7 '... there you will see <i>him</i> ...'	PUZZLEMENT: Will see him, but in <i>spirit</i> form, or <i>corporeal</i> ? (A valid question for people of this culture to whom the spirits of the departed ones frequently appear.)	'... there you will see <i>his substance</i> ...'	COMPREHENSION AND PLEASURE: The form of the statement is now clearly and unambiguously understood to mean Christ would be seen corporeally.