

INFORMATION LOAD IN  
ANJAM DISCOURSE

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## 0. Introduction

Anjam is a non-Austronesian language of Papua New Guinea, spoken by approximately 1300 people living in four villages (two on the coast and two inland) located 30 miles south of Madang on the road leading to Saidor. The people have had mission contact from earliest times, and today there are small Lutheran churches in Lalok and Bom villages. The sources for the data in this paper came from texts narrated by men from Lalok village and also from texts written by young men from Lalok.

### 0.1. Information load

One criterion necessary for the translation of the New Testament into the Anjam language to be readable and understandable to the native speakers is that the information communicated in it be introduced at a rate at which the speakers are accustomed to assimilating it. Therefore, the analysis of Anjam narrative, hortatory, and procedural texts, on which the writing of this paper is based, has served to provide a standard for determining and measuring natural information flow in Anjam discourse.

### 0.2. Procedure

A variety of narrative, procedural, descriptive, and hortatory texts were taken from (1) primarily oral discourse by male adult speakers in Lalok village, which were recorded on cassette tape, transcribed, and then analyzed with information load in mind. Particularly well-told narratives were chosen. Texts used were also taken from (2) written discourse by native speakers, which were subsequently typed and corrected for spelling errors. Writing this paper has enabled me to see a number of special translation problems related to information load that, hopefully, when applied to the translation of the New Testament into the Anjam tongue, will result in a readable, orderly, and natural style.

## 1. Description

In this paper, I will describe five special translation problems related to information load in Anjam discourse. Many examples will be adduced as evidence that each of the five special problems listed does indeed merit attention as it relates to information load.

### 1.1. Known and unknown information

In Anjam, the people have a tendency to introduce unknown objects and concepts into their discourses by using generic words with modification, by comparing the unknown ideas with known concepts, and by using loan words with amplification. In so doing, they are constantly bringing in familiar, ordinary everyday topics and themes as a means to describe the unknown ideas being introduced, so as not to discourage or overwhelm the hearer with too much unknown information being introduced too fast. All of this descriptive information is grammatically marked in Anjam as background material so as not to distract the hearer from the main message being communicated on the event- or theme-line. The primary means by which this information is backgrounded, that is, distinguished from the foreground, are (1) absence of tail-head linkage, which moves the information off the event- or theme-line, and (2) repetition, which serves to let the new information sink in.

The following text is about my village papa's unique opportunity in 1984 to go to Germany, where he spent three months. The selections recorded below from his discourse are descriptive, off-the-main-line information about unfamiliar objects and sights he encountered while in Germany.

- (1) 1. . . . e dia      sosimqa tulan yorboqnej.      2. Sawa di  
                                  I there was and very      I was cold.      Place that
- tulan ulili koba, keresai.      3. E  
 very    cold    much, not able (to express it).      I
- yorugetboqnej.      4. Qolo awa ti      jagwa ti      bqas  
 was badly cold.      Night rain with wind      with will come
- dego kere.      5. Nango ulili bati qa awa      bosaiqnej.  
 that like.      Their cold    time at rain didn't come.
6. Ingi      bei qasqas bul      aioqnej.      7. Aqa  
                                  Something else scabies like was coming down.      Its
- uno      awa bul di ingi di      qat.  
 appearance rain like but stuff that white (was).
8. Qasqas bul.      9. A ingi ulili koba.      10. A  
                                  Scabies like.      It stuff cold    much.      It
- oto,      11. A awa bul e qa aiosaiqnej.  
 lightweight.      It rain like me to was not coming down.
12. A nam banga bul o      terbota      bul  
                                  It tree leaves like or butterfly like
- aioqnsiq      ijo jejamu ojoqnej.  
 was coming down and my skin      was falling on. . .

13. Nango Qotei tal tulán kobaquja. 14. Mandor  
Their God's house very big. Pastor's

tigelo sawa di tal kobaquja aqa tal me  
standing place it house very big its house porch

tulan goge koba bul. 15. Mandor a goge di  
very high much like. Pastor he top on

tigelesoqnej. 16. Nango lou di louoqnsib  
was standing. Their songs those they were singing

ingi bei qaloqneb. 17. Ingi di yumba  
something else they were hitting. Thing that bamboo

anjameqneb qaji di bul. 18. Ingi di  
they make music with that that like. Thing that

tulan koba anjam atoqnej. 19. E quem di  
very much music it was making. I heard (it) it

jagwa anjam ateqnu o kola anjam ateqnu dego kere.  
wind sound makes or thunder sound puts that like.

20. Anjam tulán koba atoqnej. 21. Qotei tal  
Sound very loud it was making. God's house

jaje di qunun nengren  
side its glass markings (like writing or drawing)

gargekoba lent, qenjent, merient. 22. Tuebin  
very many red, blue, yellow (was). Rainbow

bul. . . 23. Nango segi segi tal tulán getenesoqnej.  
like. . . Their each each house very was closed in.

24. Oqeq di ulili koba, miligiq di kankan. 25. Kankan  
Outside it cold very. inside it hot. Heat

na oqedqa keresai. 26. Tal tulán  
to go outside was not able to. House very

getenesoqnej. 27. Tal kopra tal bul. 28. Gago  
was closed in. House coconut house like. Our

kopra tal kapa na gereiyem. 29. Miligiq di  
coconut house tin with we built it. Inside it

kankan koba. 30. Oqeq di tulán kankan sai. . .  
heat much. Outside at very hot not. . .

31. Ya agu gargekoba di soqneb. 32. Ya  
Water closed-in very many there were. River

sai, yuwal sai, ya kuru bul di kokba. 33. Sen  
not, ocean not, water puddle like but large. Sun

bati qa yuwal sumsim alile bebenq di ya agu  
time at ocean recedes shore away from at water closed-in

brantqas dego kere. 34. Ya agu tulana kobaquja..  
forms that like. Water closed-in very large. . .

35. Tamo uge gargekoba soqneb. 36. Lana gamq di  
Men poor very many were. Just road on

awoelenesoqneb. 37. Tamo nangi koro sawaq  
they were sitting. Men they market place (to)

gilqajqa kar tarineqneb qaji dego kere. 38. Gaigai  
to go car are waiting that that like. Always

gamq di awoelelenesoqneb. 39. Silali qa maoqneb.  
road on they were sitting. Money for were asking.

40. Nanari tamo bul gaigai taun miligiq di  
Mentally-retarded men like always town inside at

awoeqneb dego kere. 41. . . E wagme sawa  
are sitting that like. I animal place (zoo)

unem. 42. Wagme qudei pusi bul di nangi tulana kokba,  
saw. Animal some cats like but they very large,

singila koba. 43. Pusi kokba bul. 44. Gaigai neioqnej.  
strong very. Cats large like. Always sleeping.

45. Wagme bei bel bul, tulana kobaquja, tulana jigat  
Animal another pig like, very big, very dirty

dego. 46. Gaigai neioqnej. 47. E qebari tulana kokba  
too. Always sleeping. E birds very large

unjrem, tuwe bul . . .  
saw, chickens like . . .

' 1. . . I was there (Germany) and I was very cold.  
2. That place was very cold, I'm not able (to express  
it. 3. I was very cold indeed. 4. It was like at night  
when rain and wind come. 5. (But) in their cold time  
rain didn't (customarily) come. 6. Something else like  
scabies was coming down. 7. Its appearance was like rain  
but this stuff was white. 8. It was like scabies. 9. It  
was very cold stuff. 10. It was lightweight. 11. It did  
not come down on me like rain. 12. It came down like  
leaves or a butterfly on my body. . . 13. Their God

house (church) was very large. 14. The place where the pastor stands was like a very high porch of a large house. 15. The pastor stood on top of it. 16. Their songs they were singing and something they were hitting (playing like a musical instrument). 17. That thing (a pipe organ) was like a bamboo that makes music. 18. That thing was very loudly making music. 19. I heard it and it was like wind or thunder making sounds. 20. It was making very loud sounds. 21. On the side of the God house was a reflection-thing (glass) with very many engravings, red, blue, yellow. (stained glass). 22. It was like a rainbow. . . 23. Each of their houses was very closed-in. 24. Outside it was very cold but inside it was warm. 25. The heat was not able to go outside. 26. The houses were very closed-in. 27. They were like coconut houses. 28. Our coconut houses we built with tin. 29. Inside it's very warm. 30. Outside it's not very warm. . . 31. Very many large closed-in water areas (lakes) were there. 32. Not rivers, not an ocean, they were like water puddles but large. 33. In the time of the sun the ocean will recede and away from the shore closed-in water areas will form. They are like that. 34. The closed-in water areas were very large. . . 35. Very many poor people were there. 36. They were just sitting on the (side of the) road. 37. They were like the men who wait for cars going to market. 38. They were always sitting on the (side of the) road. 39. They were asking for money. 40. They were like the mentally-retarded people who always are sitting around in town. 41. . . I saw an animal place (zoo). 42. Some animals were like cats except that they were very large and very strong. 43. They were like large cats. 44. They were always sleeping. 45. Another animal was like a pig, very large, very dirty too (hippopotamus). 46. Always it was sleeping. 47. I saw very large birds like chickens (ostriches) . . .'

Though the Anjam people's use of lexemes within the language and ordinary everyday topics for dealing with unknown information is not particularly novel, it is very helpful to keep in mind when translating the New Testament, which is full of unknown objects and concepts.

## 1.2. Old and new information

In Anjam discourse, the rate at which the native speakers handle information is due to, in part, whether it is new or old information, that is, information that is being introduced into the narrative for the first time (new information) or information that has been previously referred to in the text (old information). The kinds of information that normally occur in narrative discourse are participants, events, locations, and temporal settings. As a

rule, in introducing these kinds of information in Anjam for the first time, the rate of the narration is slowed down and more repetition occurs. The use of repetition here is similar to its use in introducing unknown information. But here it is used to deal with *new* (not unknown) information. Once the information has become old, except in the case of events which are constantly being repeated in tail-head linkage structures, the information rate is sped up. In the following narrative text in Anjam, the introduction of new material, such as participants, events, times, and locations, takes up the first 14 sentences. Relating this new information to the listener or reader is slow-paced in these first 14 sentences. The event-line proper begins with sentence number 15 and singles out a particular man who is referred to as "a certain man" in sentence number 15 and "that certain man" in sentence number 16. From then on, when the only new information being introduced are events, these move the action along in a tail-head linkage structure, where an old event is repeated sentence-initially after its introduction in the immediately-preceding sentence. And then subsequent changes of subject, setting, or participants later in the story necessitate a new paragraph, signalled by the change-of-topic particle "ariya" followed by the same pattern of introducing new information as did the initial paragraph of the story. These features serve in Anjam narrative discourse to control information flow.

(2) 1. Nami qe nangi oqsibqa

Before fish they were going up (out of the ocean)

tamo nango qure ninaqyoqneb. 2. Nami  
men their village they were messing it up. Before

tamo nangi kalil jaraioqneb. 3. Angro  
men they all were going off (to work). Children

ungasari kalil jaraioqneb. 4. Jaraieqnabqa  
women all were going off. They were going off

ariya bati di qanam jige qe kalil samsam  
all right time at that noon high fish all sharks

wangaim qe kie oni kalil  
crocodiles fish whatever kind of turtles all

oqoqneb. 5. Louoqneb, "Kangu oleyo oleyo  
were going up. They were singing, "Kangu oleyo oleyo

namara oley-oleyo." 6. Degsi oqoqnsib  
namara oley-oleyo." Like that they were going up and

tamo nango qure ninaqyoqneb, ya yumba,  
men their village they were messing up, water bamboos,



yuwal yumba, web, tabir, kalil ninaqyoqneb.  
salt-water bamboos, pots, dishes, all were messing up.

7. Yoqnsib olo gurgur ti aioqnsib  
After they were doing that back haste with they went

olo yuwalq aioqneb. 8. Degoqneb.  
again into the ocean they were going. They did thus.

9. Onaqa bati bei degoqneb.  
That happening day one they were doing like that.

10. Tamo nangi wauq na boqnsibqa nango  
Men they gardens from were coming and their

tal unelenoqneb di ingi ingi  
houses they were looking at what (they saw) everything

kalil ninaqyo koba. 11. Deqa maroqneb,  
all messed up very much. So they were saying,

"A. Eri tal qabe na boqnsib gago  
"Hey. Here house what (who) have come and our

ingi ingi kalil ninaqyonub? 12. Yuwal yumba,  
things all they messed up? Salt-water bamboos,

ya yumba, gago web, gago tabir, ingi ingi kalil  
water bamboos, our pots, our dishes, things all

ninaqyetgonub." 13. Degoqneb.  
they have messed up." They were (saying) like that.

14. Gaigai degoqneb. 15. Ariya  
Always they were (saying) like that. All right,

bati bei tamo qujai a marej, "Ningi jaraiiye.  
day one man one he said, "You (pl.) go off.

E eri sosiyqa tenemtnjrqi. Tal qabe  
I here will stay and will watch them. House what

na boqnsibqa gago qure ninaqyeqnub?"  
are coming and our village are messing up?"

16. Osiqa tamo qujai di a kalil  
He did like that and man one that he all

jaraieqnabqa a gilsiq nam talub  
they were going off and he went and tree trunk

miligiq gilej. 17. Nam talub di gilsiq  
inside he went. Tree trunk in he went and

di neiesoqnej. 18. Neiesonaqa ariya kalil  
there he lay. He lay and all right all

jaraionabqa qanam jige nangi  
they had gone off and noon high they (the fish)

beb. 19. Yuwalq di bqa osibqa  
came. Ocean in to come as they were about

di  
there (while still in the ocean and coming)

loueb. 20. Yoqnsi  
they were singing. They were doing that and

gurgur ti bosib bosib bosib bosib qureq beb.  
haste with came came came came to village came.

21. Qureq bosib nango ingi ingi kalil  
To village they came and their things all

ninaqyetnjroqneb.  
they were messing up for them. . .

' 1. Before, the fish were going up (out of the ocean) and were messing up the people's village. 2. Before, the people were all going off (to their gardens). 3. The children, the women all were going off. 4. As they were going off, all right, at that time, at high noon, all the fish, sharks, crocodiles, whatever kind of fish, turtles, they all were going up out of the water. 5. They were singing, "Kangu oleyo oleyo namara oley-oleyo." 6. They were doing like that and were messing up the people's village, the water bamboo containers, the salt-water bamboo containers, the pots, the dishes, all these they were messing up. 7. As they were doing it they were with haste returning and going back into the ocean. 8. They were doing that. 9. That having occurred one day they were doing that. 10. The men were coming from their gardens and looking at their houses and what (they saw was) all their things very messed up. 11. So they were saying, "'Hey. Who came here and messed up all of our things? 12. The salt-water bamboo containers, the water bamboo containers, our pots, our dishes, all of our things they have messed up for us." 13. They were (saying) like that. 14. They were always (saying) like that. 15. All right, one day a certain man said, "You (pl.) go off (to your gardens. I will stay here and watch for them. Who is coming and messing up our village? (That I will see.)" 16. Having (said) that, that certain man after they had all gone off went inside a tree trunk. 17. He went inside that tree trunk and there he lay. 18. As he was laying there,

all right, after they all had gone off, at high noon, they (the fish) came. 19. As they were about to come while still in the ocean, they were singing. 20. As they were doing it they were coming coming coming coming with haste to the village. 21. They came to the village and they were messing up for the people all their things.'

### 1.3. Expectancy chains

Expectancy chains are an important way in which the rate of information is reduced in Anjam discourse and thus the flow is natural and meets the cultural and linguistic expectations of the hearers. Otherwise, the hearers may be confused by the use of words that, in their minds, do not naturally follow one another, either culturally or linguistically. When the cultural or linguistic expectations of the hearers are not met and the order of the events or the logic is not natural or predictable, information load is unduly increased. The question is not about introducing unexpected *information*, which occurs all the time in life. Unexpected information is, indeed, regularly introduced in Anjam discourse, and there are certain syntactic devices used to deal with it. But if unexpected information is introduced in an unexpected way that is not in accord with the cultural or linguistic expectations of the listeners or readers, then the information load is increased. In the following narrative, numerous examples of expectancy chains occur, and reference is made to the way in which they reduce the information load.

- (3) 1. E Sarere nobqolo e tigelsim aisim  
I Saturday morning I got up and and went and
- yima em. 2. Yima osim e  
fishing pole got. Fishing pole I got and I
- Bararua di e yima waiyoqnem.  
Bararua (River) there I fishing pole was casting.
3. Yima waiysim koboonaqa  
Fishing pole I cast and that was finished and
- e qe aiyel osimqa e oqem. 4. Olo nanu talq  
I fish two took and I went. Back bush to house
- oqem. 5. Talq di awesoqnem. 6. Banjerq.  
I went. House at I was sitting. Bush sitting-house.

"Getting up" is done in the morning, and going and getting a fishing pole is followed by going to a well-known fishing spot and the pole being "cast". The fishing was followed by taking the two fish to where they often cook it (the "bush house"). There the narrator "sits" (which is what

the house is for). This use of certain words and phrases that are expected to follow each other naturally in Anjam discourse makes the information flow lighter and, thus, is easier to be comprehended by the readers. If, say, the word "and went" in sentence 1 were not there (which could easily be omitted in English), the expectancy chain would be broken and the information flow rendered unnatural. The use of the tail-head linkage "I got a fishing pole" in sentence 2 could also be omitted in English, but not naturally in Anjam.

7. Sonamqa ijo naun nangi

I was there and my wife they (and the children)

aieb. 8. Ijo naun nangi ainabqa minjrem,

came. My wife they came and I said to them,

"Qe agide." 9. Onaqa nangi ingi osi

"Fish there." That occurring, they food brought and

aieb. 10. Ariya ingi ti goieb.

came. All right, food with (the fish) they cooked.

11. Goiekritsib iga uysim e

They finished cooking it and we ate it and I

minjrem, "E mangi oqwai."

said to them, "I coconut tree will climb."

12. Onaqa e mangi oqem.

That occurring, I coconut tree climbed.

13. Mangi ogsim di mangi osi

Coconut tree I climbed and then coconuts I got and

aisim jin dego gentoiem.

I went down and grass mat also I weaved.

Notice that his wife brought food to a place where food is customarily eaten in the daytime, which meets the cultural expectations of the hearers or readers. If, for some reason, the food had not been brought to its customary eating-place, then this new or unexpected development in the story would be handled in a linguistically-natural way of the Anjam speakers (say, of marking background) and, thus, would meet the expectations of the Anjam hearers or readers. Regarding sentence 13 above, it is not entirely expected that someone will weave a grass mat after eating. Therefore, in that sentence, the narrator employed a common syntactic device (the word dego) in introducing the unexpected information at this point. This device often serves to introduce another ("also") element of a story that is somewhat unexpected or new.

14. Osim                    e ijo angro kinala Braili di  
I did it and I my child little Braili then
- osimqa                    nangi Neli wo joqsimqa  
I took her and them Neli with I took them and
- yaq                    aiem.    15. Aisimqa    Neli yalyem.  
to the river I went.            I went and Neli I washed.
16. Braili yalyem.    17. Dena olo oqem.    18. Oqsim  
Braili I washed.            Then back I went.            I went
- Braili neinaq                    ijo naun minjem,                    "Braili  
Braili was sleeping and my wife I said to her, "Braili
- neiqa.                    19. Ni qun                    jigime."  
has fallen asleep.            You string bag put her in."
20. Onaqa                    ijo naun na Braili qun  
That having occurred, my wife Braili string bag
- jigej.                    21. Qun                    jignaq                    iga di  
put her in.            String bag she put her in and we there
- sonam    nam    atem                    sen aiej.                    22. Bati  
were and eyes I put (looked) sun had gone down.            Day
- kobocej.                    23. Onaqa                    minjrem,  
had finished.            That occurring, I said to them,
- "Namooiye.                    Iga oqwom."    24. Ariya  
"You (pl.) go on ahead. We will go."            All right,
- iga gamq na oqem. 25. Nanu gamq na oqem.    26. Oqsi  
we road by went.            Bush road by we went.            We went
- namba foa                    di            brantem.  
number four (place name) there arrived.

It is apparent from this particular Anjam text that the natural flow of information is very much constrained by a liberal use of expectancy chaining. That is because the Anjam people like their stories to flow naturally and be easily understood. They like what is expected, linguistically and culturally speaking. So when unexpected information is introduced, they want it to be introduced by the use of words and phrases which they expect would occur in those environments. To be aware of this feature of Anjam discourse is to seek to ensure that the translation will retain this expectancy chaining so as to decrease the rate of information flow and, thus, to attract the Anjam readers to it.

27. Dena e olo alile aiem 28. E alile  
From there I again to beach I went. I to beach

aiem nam atem tamonangi yima  
went and eyes put (looked) and men they fishing poles

waiysib qe ani eb. 29. E yima  
were casting and fish much had gotten. I pole

waiyosai. 30. E lana tigelosim koqnjresoqnem.  
did not cast. I just stood and was watching them.

31. Qe ani eb. 32. Onaqa  
Fish much they had gotten. That occurring,

ijo moli Wakoi a na merbej, e wale  
my brother-in-law, Wakoi, he said to me, I worm

na yima waiyonumqa yima gei string  
with fishing pole cast and fishing-pole hook string

kinala di qoqtqo.  
little that broke.

' 1. I on Saturday morning got up and went and got my fishing pole. 2. After I got my fishing pole, I went to the Baradua (River) and there I was casting my line. 3. After I was finished fishing, I took the two fish (I caught) and I went. 4. I went to the bush house. 5. In the (bush) house I sat. 6. The sitting house. 7. I was there and my wife (and children) came. 8. When my wife (and children) came, I said to them, "(See) the fish here (I caught)." 9. They had brought some food. 10. All right, they cooked (the fish) with the food. 11. When they had cooked it up, we ate it and then I said to them, "I'll climb a coconut tree (and get us some coconuts)." 12. Then I climbed the coconut tree. 13. I climbed the coconut tree and then I brought (some) coconuts and weaved a mat (to sit on while we drank the coconut milk). 14. Then I took my little child Braili and with Neli took her and went to the river. 15. I went and bathed Neli. 16. (Then) I bathed Braili. 17. All right, from there I went. 18. I went and when Braili was sleeping, I said to my wife, "Braili is sleeping. 19. You put her into the string bag." 20. So my wife put Braili into the string bag. 21. When she had put her into the string bag, we were there and I looked and the sun was going down. 22. The day was finishing. 23. So I said to them, "You lead the way. We will go." 24. All right, we went on the road. 25. We went on the bush path. 26. We went and arrived at "Namba Foa." 27. From there I went again to the beach. 28. I went to the beach and looked and the men were casting

their fishing poles and had caught many fish. 29. I wasn't fishing. 30. I just stood there and was watching them. 31. They caught many fish. 32. Then my brother-in-law Wakoi said to me, "With a worm I cast my line and the small string on the hook broke." '

The importance of expectancy chains in translation is apparent. Often there is a difference in expectancy chains between the source language and the receptor language. Many of the expectancy chains that occur in the Anjam telling of the story above would not have occurred had the same story been told in English. Some examples of this have been pointed out above.

#### 1.4. Redundancy

Another way in which information load in Anjam discourse is reduced is by redundancy, that is, repetitiveness, which Anjam speakers employ for the purpose of making it easier for the reader to guess what is coming next and thus making reading and understanding easier. In the following hortatory text, such forms of redundancy as the full repetition of words or clauses, partial repetitions with some amplification, paraphrasing or restatement, positive and negative statements, tail-head linkage, and summaries and expansions are evident. Though it is true that the writer of the following discourse uses redundancy as a discourse feature to indicate the importance of certain concepts or events to his readers, it does, indeed, serve to reduce the information load.

(4) 1. E areqalo bei na bonum di  
I thoughts some with I have come those

merngwai. 2. E ulitqasai  
I will say to you. I will not hide it

olo merngwai. 3. Ijo areqalo  
again I will say it to you. My thoughts

gulube koba. 4. E ya qolo tamo quja quja  
heavy very (are). I yesterday night men few few

minjrem, ungasari quja quja queb kio e qaliesai.  
told. women few few heard maybe I don't know.

5. Ololo merngwai. 6. Iga bini Kristen  
Again I will tell you. We now Christians

kalil. 7. Iga bini Qotei aqa tamo kalil. 8. Ningi  
all. We now God His men all. You (pl.)

louqa            bonub            iga Qotei anjam qalie iga  
to worship have come we God's talk know we

powo                    eqnum.            9. Yesus aqa nam qalie.  
understanding are getting.      Jesus His name we know.

10. Iga kalil Qotei aqa tamo. 11. Qotei aqa dungenge  
We all God His men.            God His girls,

Qotei aqa ungasari Qotei aqa tamo. 12. Yai na iga  
God His women, God His men.      Who us

                  anjam mergwas?            13. Iga segi            na  
(God's) talk will tell us?      We ourselves

marsim                    iga segi            quqwajqa.  
will tell it and we ourselves in order to hear it.

14. Kie gagoq di brantqo kie gagoq di brantqas  
What us to has come what us to will come

iga segi            marsim                    iga segi  
we ourselves will tell it and we ourselves

poigwajqa.                    16. Iga segi            gago jejamu  
in order to understand.      We ourselves our skin

osimqa            Qotei aqa banq di atqajqa.  
will get and God His hand in for to put.

17. Qusibqa            quiye,                    qusibqa  
You hear it and hear it (well), you hear it and

are qaliye.            18. Iga Qotei aqa ungasari, iga Qotei  
think (about it).      We God His women, we God

aga dungenge iga Qotei aqa tamo, iga Qotei aqa angro.  
His girls, we God His men, we God His children.

19. Qotei aqa nam atem                    Qotei aqa banq di  
God His name we have put (on), God His hand in

sqajqa.                    20. Yesus dauryonum            Yesus  
in order to be.      Jesus you have followed

dauryqajqa.                    21. Segi segi singila na.  
in order to follow.      Each each strength with.

22. Abu yala a marqo, "Pailyoqnsib soqniye."  
Papa little he said, "Be praying and be doing it."

23. Kumbra uge gagoq bqas                    iga singila na  
Something bad to us will come (if) we strength with



pailyqom. 24. Kumbra kie gagoq bqas  
will pray. Something whatever to us will come (if)

iga singila na pailyqom. 25. Segi segi singilaoiye.  
we strength with will pray. Each each be strong.

26. Jagwa uge bqas qabe na bqas  
Wind bad will come (if) where from it will come

segi segi singilaqom. 27. Deqa e ya  
each each (of us) we will be strong. So I last

qolo anjam quja quja marem, qudei queb qudei  
night talk few few said, some heard, some

quosai nereneb kio, qalaq di  
did not hear, they were sleeping maybe, somewhere else

laqneb. 28. E degsimqa tamo kokba iga  
were hanging around. I like this men big we

segi sosim e marem, "Was a  
just ourselves were and I said, "Brother he

ugeqo padalqo iga oqom.  
has gone bad (if) has fallen down, we will get him.

Iga wiyqajqa sai. 29. Iga Qotei aqa tamo na  
We to reject him not. We God His men

wiynamqa nanuq aiqajqa sai.  
will (not) reject him and to bush for him to go not.

30. Was a padalqo iga olo osib  
Brother he has fallen down we again will get him

bqajqa. 31. Iga gago are tulan  
for him to come. We our liver very

jaqatingwasai, iga minjin oqwasai, iga was  
will not pain us, we anger will not have, we brother

osima olo bqajqa." 32. E deqa  
will get him and again in order to come." I of that

ya minjrsimqa e minjrem "Bini iga Pol  
yesterday told them and I told them, "Now we Paul

qa queqnum. 33. Pol a tamo qalo ani  
about we are hearing. Paul he men killing much

34. A bongile ani, tamo len  
(was). He violent much (was), men (their) blood

ojo qaji. 35. Bini iga Pol qa anjam  
shed that (man was). Now we Paul about talk

gaigai sisiyeqnum. 36. Di kiyaka? Iga Pol  
always we are reading. That why? We Paul

qa queqnum. 37. Iga Pol qalie a tamo qalo  
about are hearing. We Paul know he men killing

ani. 38. A bongile ani, tamo len  
much. He violent much (was), men (their) blood

ojo ani. 39. Di Pol qa anjam olo  
shedding much (was). But Paul about talk again

iga bini queqnum. 40. A gam osorgeqnu. 41. Di  
we now are hearing. He way is showing us. That

kiyaka? Qotei a qa are bulyej. 42. A  
why? God Him to (Pol's) liver he changed. He

olo Kristen tamo. 43. Deqa tamo  
again Christian man (became). So man

ugeqo, tamo une yqo, iga osimqa  
has gone bad, man sin he has done, we will get him

Qotei aqa banq di atqom, iga Qotei aqa tamo  
God His hand in we will put him, we God His men and

ungasari. 44. Moses qa are qaliye. 45. Moses a uge.  
women. Moses about think. Moses he bad.

46. A tamo qalo ani, a bongile ani.  
He men killing much (was), he violent much (was).

47. Kiyaka iga Moses aqa nam mareqnum?  
Why we Moses his name are speaking?

48. Are qaliye. 49. Tamo uge a na  
You (pl.) think (imp.). Man bad he

olo boleosimqa a Qotei qa tigelqas.  
again comes up good he God for he will stand.

50. Deqa iga mandam endena tamo uge qa  
So we ground on this man bad that (he is)

marqasai. 51. Iga tamo kalil kerekere.  
we will not say. We men all are equal.

52. Iga uge kalil. 53. Iga so bolesai.  
We bad all (are). We lives not good.

54. Satan e qa bqas e ugeqai,  
Satan me to will come (if) I will go bad,

ni qa bqas ni ugeqam. 55. Was,  
you to he will come you will go bad. Brothers,

pailyiye, jaja ai, abu, pailyiye,  
be praying, sisters, mothers, fathers, be praying,

singila na, gago qure singilatqajqa.  
strength with, our village to strengthen.

' 1. I have come with some thoughts, those I will say to you. 2. I will not hide it, I will say it to you again. 3. My thoughts are very heavy. 4. Last night I told a few men, maybe a few women heard, I don't know. 5. Again I will tell you. 6. Now we are all Christians. 7. Now we are all God's people. 8. You have come to worship, we know God's talk, we have understanding. 9. We know Jesus' name. 10. We all are God's people. 11. God's girls, God's women, God's men. 12. Who will tell us (God's) talk? 13. We ourselves speak it in order for we ourselves to hear it. 14. Whatever has come to us, whatever will come to us, we ourselves will speak (God's talk) in order for we ourselves to hear it. 15. We ourselves will speak it in order for we ourselves to understand it. 16. We ourselves will take our bodies and place them in God's hands. 17. Hear it and hear it (well), hear it and think. 18. We are God's women, we are God's girls, we are God's men, we are God's children. 19. We have put on God's name in order to be in God's hand. 20. We have followed Jesus in order to follow Jesus (really). 21. Each of us with strength (diligently). 22. Little Papa said, "Be praying." 23. If something bad comes to us, we must pray strongly. 24. If whatever comes to us, we must pray strongly. 25. Each of you be strong. 26. If bad wind (rumors) come, wherever it comes from, we each must be strong. 27. About that last night I said a few words, some people heard, some didn't, maybe some were sleeping, maybe some were hanging around elsewhere. 28. This is what I said when just we head men were present: "If a brother has gone bad, if he has fallen down, we will receive him back. We will not reject him. 29. We God's people will not reject him so that he may go to the bush (as an outcast). 30. If a brother has fallen down, we want to bring him back. 31. We won't be with very painful insides, we won't let anger rise within us, we will receive the brother back." 32. About that I told them yesterday and I said to them, "Now we are hearing about Paul. 33. Paul was a rampant killer of men. 34. He was very violent, a shedder of men's blood. 35. Now we are always reading talk about Paul. 36. Why is that? We

are hearing about Paul. 37. We know of Paul, he was a rampant killer. 38. He was very violent, shedding men's blood much. 39. But now we are hearing talk about Paul again. 40. He is showing us the (right) way. 41. Why is that? He changed his heart toward God. 42. He came up a Christian man. 43. Therefore, if a man has gone bad, if a man has committed a sin, we will receive him and put him into God's hand, (we who are) Christian men and women. 44. Think about Moses. 46. He was a rampant killer of men, he was very violent. 47. Why are we speaking Moses' name? 48. Think! 49. If a bad man becomes good again, he will stand up for God. 50. So we must not on this ground call a man bad. 51. All we people are equal. 52. We are all bad. 53. Our lives are not good. 54. If Satan comes to me, I will go bad, if he comes to you, you will go bad. 55. Brothers, be praying, sisters, mothers, fathers, be praying, diligently, in order to strengthen our village." '

A cursory reading of the preceding Anjam hortatory discourse will show a multitude of redundant words, clauses, paraphrases, expansions, summaries, and restatements. This feature is important to the translator in that he must be careful to include this kind of redundancy in his translation in order to make it natural to the native readers. It is evident that the writer here is using redundancy both to drive home his point and to reduce the information load.

### 1.5. Implicit and explicit information

Much information is made explicit in Anjam discourse that would oftentimes be left implicit in, say, English or Greek. This matter is related to information load, since to leave this information implicit in Anjam discourse would increase the information load and thus make reading and comprehension more difficult. Where English uses, say, passive verbs, abstract nouns, genitive constructions, metaphors, and ellipses, Anjam invariably replaces these with active verbs having explicit subjects, finite verbs having explicit subjects and objects, verbs that make explicit the "of" relationship implied in genitive constructions, explicitly stated comparisons only implied in metaphors, and complete information left out in ellipses. By making this kind of information explicit, information load is significantly reduced in Anjam discourse, since the information is necessary for clear expressions of the meaning and for naturalness of style. Thus its being left implicit would leave the Anjam reader confused and unable to understand the text. The following are examples from Anjam texts of information that Anjam speakers customarily make explicit, which the Greek language of the New Testament, say, would leave implicit.

## Passive verbs:

- (5) Nangi na mandor bunuj qarinyonab qureq  
 They pastor new they sent and to the village

bej.  
 he came.

'A new pastor was sent to the village.' (Passive)  
 'They sent a new pastor to the village and he came.'  
 (Anjam)

- (6) Nangi na ingi kalil uyoqujateb.  
 They food all they ate it quickly.

'The food was eaten up quickly.' (Passive)  
 'They ate up the food quickly.' (Anjam)

It is grammatically possible to translate a passive construction into Anjam by the use of the ambiguous subject pronoun "they" plus the active form of the verb. The sound of such a construction is not unnatural to the Anjam speaker's ear, but the increase in information load that results by making the identity of the subject implicit is unnatural.

## Abstract nouns:

- (7) A na yuwalq dena osiq mandamq di atej.  
 He ocean from got him and ground on he put him.

'His rescue from the ocean' (Abstract noun 'rescue')  
 'He got him from the ocean and put him on the ground.'  
 (Anjam)

- (8) A na gaigai aqa angro qalaqalaiyeqnu.  
 She always her child is loving.

'her love for her child' (Abstract noun 'love')  
 'She always cuddles (loves) her child.' (Anjam)

- (9) A gaigai tamo ungasari nangi anjam minjroqnsiq  
 He always men women them talk is saying to and

taqatnjreqnaqa nangi aqa anjam dauryeqnub.  
 is watching over them and they his talk are following.

'his authority' (abstract noun 'authority')  
 'He is always saying talk to men and women and watching over them and they are following his talk.' (Anjam)

Ephesians 2:8 ("For by grace you have been saved through faith") is a Bible verse containing three abstract nouns. Neglecting to make explicit the information that is left implied with the use of these abstract nouns, this verse had been translated as follows:

Are bole na ningi a osiq sawa boleq di atej.  
Liver good by you (pl) he got and place good at put.

Nungo areqalo singilateb deqa.  
Your (pl) thoughts you (pl) strengthened because.

'By (means of) a good liver, he got you (s) and put (you) in a good place. (That's) because you (pl) strengthened your (pl) thoughts.'

In this early translation effort of Ephesians 2:8 into Anjam, the passive verb "have been saved" was translated with an ambiguous subject "he" plus the active form of the verb, as I indicated above that it is possible and grammatically natural to do in Anjam. It is also possible and grammatically natural to ignore the verbal sense of the verb "grace" in Anjam and simply translate it as "a good liver" and, thus, to keep implicit the subject of the verbal idea expressed therein as well as to render somewhat vague the relation ("by") of this idea to the saving act. As for the abstract noun "faith", it can be translated in Anjam as the verb "you strengthened your thoughts", which sounds natural grammatically to the Anjam speaker's ear. But the Anjam people would be left with a sense of loss of some information by the lack of an expressed object to that verb. So the Anjam people would not naturally express the meaning of Ephesians 2:8 like in this way. They would always express explicitly the subjects and objects of the verbal ideas contained therein in order to reduce the information load.

Genitive constructions:

- (10) E Asue qure Madan Provins di unu deq  
I Asue village Madang Province in is to there

gilem.  
I went.

'a village of Madang Province' (Genitive construction)  
'I went to Asue village, which is in Madang Province.'  
(Anjam)

- (11) Tamo di a gara nam jegara na gereiyeb  
Man that he clothes tree skin with they made it of

qaji di jigej.  
which that he put on.

'clothes of bark' (Genitive construction)

'That man put on clothes which they made out of the bark of a tree.' (Anjam)

- (12) Nami     bati Yali sosisq                      wauoqnej     qaji  
Before time Yali was living and was working that

di     e angro kinala soqnem.  
then I child little I was.

'the time of Yali' (Genitive construction)

Before, at the time that Yali was living and working, I was a little child.' (Anjam)

- (13) Gumba surem     di jigej                      qaji di     osim             ijo  
Bag     betelnut in he put in which that I got and my

talq di atem.  
house at I put it.

'bag of betelnut' (Genitive construction)

'The bag in which he had placed the betelnut I took and put at my house.' (Anjam)

- (14) Anjam Waga na marej qaji di     qusimqa             dauryem.  
Talk Waga     said which that I heard and followed.

'the talk of Waga' (Genitive construction)

'I heard and followed the talk which Waga said.'  
(Anjam)

Again, in genitive constructions, there is a way in Anjam to express the construction literally. For instance, it is easy to say "the talk of Waga" literally by use of the possessive pronoun aga. And to say the phrase in Anjam sounds natural enough. But that Waga said it is left implied renders the expression unnatural to the Anjam ears. The New Testament is chock full of genitive constructions. It is, therefore, critically important to the translator to be aware of these and to make explicit the information implied in them and, thus, to reduce the information load.

#### Metaphors:

- (15) Ni     baun bul     gaigai sambalaeqnum.  
You dog     like always running after women.

'You're a dog.' (Metaphor)

'You're like a dog always running after women.'  
(Anjam)

- (16) Tamo di .teta bul tulan olekoba.  
 Man that ladder like very tall.  
 'That man is a ladder.' (Metaphor)  
 'That man is like a ladder, very tall.' (Anjam)
- (17) Ningi ya uyeqnub . di bel baun ti nangi  
 You beer are drinking that pig dog and they  
 na ya uyo buleqnub.  
 water drinking are being like.  
 'You are pigs and dogs.' (Metaphor)  
 'You drink beer like pigs and dogs drink water.'  
 (Anjam)

My national translators have gotten away with translating metaphors literally and being passed by a native checking committee. That, again, is because a literal rendering of these figures is both possible and grammatically natural in Anjam. Therefore, it behooves the translator to be aware of the fact that in natural discourse, the Anjam people would never so render these figures, because information that they always make explicit are left implicit in them.

#### Ellipses:

- (18) "Ni qe gombub onum?" "E qe 10-pela onum."  
 "You fish how many got?" "I fish 10 got."  
 ' "How many fish did you catch?" "10." ' (Ellipsis)  
 ' "How many fish did you catch?" "I caught 10 fish." '  
 (Anjam)
- (19) "Ni qabitem?" "E Asue qureq oqem."  
 "You went where?" "I Asue to village went."  
 ' "Where did you go?" "Asue village." ' (Ellipsis)  
 ' "Where did you go?" "I went to Asue village." '  
 (Anjam)
- (20) "Ni e gisanbem." "E ni gisanmosai."  
 "You to me lied." "I to you did not lie."  
 ' "You lied to me." "I did not." ' (Ellipsis)  
 ' "You lied to me." "I did not lie to you." ' (Anjam)

Some ellipses are grammatically impossible to say in the Anjam language, such as "I did not" in example 20 above. Some ellipses are natural to use in the Anjam language, not



only grammatically so, but also in the fact that the implied information need not be made explicit. This is true in example 18 above, where it is perfectly all right to respond by saying "10." But in example 19 above, though it is grammatically possible to respond merely by saying "Asue village", the natural response when considering information load would be "I went to Asue village."

## 2. Conclusion

In this paper I have attempted to present the major problems related to information load in Anjam discourse. It is hoped that in the translation of the New Testament into the Anjam tongue, due attention and application will be given to the ways in which the native speakers handle information load naturally in Anjam discourse.

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