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This thesis, entitled
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**THE NCFE NEW TESTAMENT: DEMONSTRATING THE NEED FOR A NEW
TRANSLATION**

By

Erik Stapleton

Presented to the Faculty of
the Graduate Institute of Linguistics
in partial fulfillment of the requirements
for the degree of

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DEDICATION
to dad and mom

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I would like to thank Wycliffe Associates in England for their service in typing the complete text of the Ncfe New Testament into the computer, so that it can be researched easily using Paratext. I trust that this tool they provided will continue to be useful in the future of the South Tanna Translation and Literacy Project. As it is, I could not have done the research for this thesis without it.

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ABSTRACT

NCFE NEW TESTAMENT: DEMONSTRATING THE NEED FOR A NEW TRANSLATION

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Master of Arts
with major in
Bible Translation

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In this paper, the Ncfe New Testament (NNT), which was first published in 1890, is analyzed. This is done in order to demonstrate the need for a new translation. The introduction is a brief discussion of the problem and the hypothesis. Chapter one is a discussion of the research questions. Chapter two is a discussion of research methods. Chapter three briefly considers the historical background of the NNT. Chapter four is a discussion of select key terms that were used in the NNT. Chapter five is a comparison of John 8:1-11, a narrative passage in the NNT, with the Greek text. Translation adjustments that were made in the production of the NNT are noted. Comprehension testing was done on John 8:1-11 in the NNT. The results of those tests are in chapter five. Problematic renderings are discussed and a summary of understanding chart presented. Chapter six includes a new translation of John 8:1-11. The similarities and differences between the NNT and the new translation are presented. Comprehension testing was done on the new translation. The results of those tests are in chapter six. Chapter seven compares Titus 1:4-9, a hortatory passage in the NNT, with the Greek text. Translation adjustments that were

made in the production of the NNT are noted. Comprehension testing was done on Titus 1:4-9 in the NNT. The results of those tests are in chapter seven. Problematic renderings are discussed and a summary of understanding chart presented. Chapter eight includes a new translation of Titus 1:4-9. The similarities and differences between the NNT and the new translation are presented. Comprehension testing was done on the new translation. The results of those tests are in chapter eight. The conclusion at the end of this paper is that it is time for a new translation to be produced in the Ncfe language.

LIST OF ABBREVIATIONS

Assorted Abbreviations

LWC	Language of Wider Communication
NNT	Ncfe New Testament
SDA	Seventh Day Adventist
SIL	Summer Institute of Linguistics
P1, P2, P3, etc.	Proposition #1, #2, #3, etc.

Abbreviations for Ncfe Interlinear Texts

1sg	1 st person singular	incept	inceptive aspect
2sg	2 nd person singular	cont	continuative aspect
3sg	3 rd person singular	fut	future
3pl	3 rd person plural	cond.mk	marker of condition
3imp	3 rd impersonal	neg	negative
1incl	first person inclusive	poss	possessive
1incl.dl	first person dual inclusive	poss.mk	possessive marker
1incl.pl	first person plural inclusive	(fv)	epenthetic vowel
1excl.pl	first person plural exclusive	(?)	unknown rendering
(incl)	inclusive	<<	meaning with previous
dl	dual	>>	meaning with proceeding
pl	plural		
es	echo subject		
perf	perfect aspect		

Abbreviations for Greek Interlinear Text

N	noun	P	pronoun	N	nominative	M	masculine	1	first person	S	singular				
				G	genitive	F	feminine	2	second person	P	plural				
				D	dative	N	neuter	3	third person						
				A	accusative										
				V	vocative										
V	verb	I S O M N P R	indicative	P	present	A	active	N	nominative	M	masculine	1	first person	S	singular
			subjunctive	I	imperfect	M	middle	G	genitive	F	feminine	2	second person	P	plural
			optative	F	future	P	passive	D	dative	N	neuter	3	third person		
			imperative	A	aorist	E	either middle or passive	A	accusative						
			infinitive	R	perfect	D	middle deponent	V	vocative						
			participle	L	pluperfect	O	passive deponent								
			participle (imperative sense)			N	middle or passive deponent								
A	adjective			P	pronominal	C	cardinal	N	nominative	M	masculine	1	first person	S	singular
				B	adverb	O	ordinal	G	genitive	F	feminine	2	second person	P	plural
						R	relative	D	dative	N	neuter				
						I	indefinite	A	accusative						
						T	interrogative	V	vocative						
						D	demonstrative								
						M	comparative								
						S	superlative								
D	determiner			N	nominative	M	masculine	S	singular						
				G	genitive	F	feminine	P	plural						
				D	dative	N	neuter								
				A	accusative										
				V	vocative										
P	preposition			G	genitive										
				D	dative										
				A	accusative										
C	conjunction			C	coordinating										
				H	superordinating (hyperordinating)										
				S	subordinating										

Q	particle	N	negative
		S	sentential
		T	interrogative
		V	verbal

Legend

& “and”, crasis
 ^ function, “used as”
 / “or”
 ! “or” (order is significant)
 + intertag connector
 - intertag connector

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INTRODUCTION

Pastor Peter Ray is the Vanuatu Bible Translation (VBT)¹ coordinator for TAFEA province.² In July 2003, he approached the Summer Institute of Linguistics (SIL) in Vanuatu and suggested that, in partnership with VBT, they begin a New Testament translation project in the southeastern part of Tanna Island,³ among the 3000+ speakers of Ncfe.⁴ A translation committee made up of interested Ncfe speakers had already been formed. All they lacked was an advisor to come and help facilitate the translation process by providing exegetical skills critical to the translation task. He explained that early missionaries working in South Tanna completed a New Testament translation in Ncfe, but it is no longer adequate. He noted that there are few copies left and that the old language is difficult for modern Ncfe speakers to understand. Yet its existence brought to the fore the question of necessity. Is it really necessary to do a new translation of the New Testament in the Ncfe language?

¹ VBT is the national organization in Vanuatu (formerly called the New Hebrides) committed to seeing the Bible translated into the many languages of their country.

² TAFEA is an acronym for the southern islands of Vanuatu; namely, Tanna, Aniwa, Futuna, Erromango, and Aneityum.

³ “South Tanna” is the short form used in this paper.

⁴ The long name of the language is *Nxnincfe*, “say what?” It is listed in the Ethnology under *Kwamera*. This language is spoken in southeast Tanna, an island of Vanuatu in the South Pacific. Around 3,500 people living along Tanna’s southeastern coasts speak Ncfe. The rest of Tanna’s 33,000 inhabitants speak four other languages (Crowley 2000, 69–71). The major villages where Ncfe is spoken include, Port Resolution, Imayo, Samaria, Galilee, Imaki, Yeruareng, Yenmarei, Kwamera, Kwaraka, and Greenpoint.

SIL Vanuatu assigned me as a translation advisor to work with the aforementioned committee. To date, I have lived in South Tanna for three years learning the language and the culture. In this paper, I analyze the old Ncfe New Testament in order to discover the answer to this question: is it necessary to do a new translation of the New Testament in the Ncfe language? My hypothesis, which the research is designed to test, is this:

It is necessary to do a new translation of the New Testament in the Ncfe language, because the NNT no longer accurately and clearly communicates the meaning of the original Greek text to modern day Ncfe speakers; the language, including critical key terms, has changed. A new translation that removes the obstacles to accurate and clear communication of the meaning of the original Greek text would be more easily understood by modern day Ncfe speakers.

Chapters 1 & 2 discuss the research questions and the methods that will be used to test this hypothesis.

Assumptions

In positing the above hypothesis, the following claims are assumed to be true and no attempt will be made in this thesis to substantiate them:

1. Ncfe speakers need to be able to accurately and clearly understand the New Testament.
2. A New Testament translation in the vernacular will be better understood by Ncfe speakers than a translation in either English or the LWC.

CHAPTER 1

RESEARCH QUESTIONS

1. Does the NNT accurately and clearly communicate the meaning of the original Greek text to modern day Ncfe speakers?
2. What translation principles were used in the production of the NNT?
3. Are the key terms used in the NNT still in use today?
4. If the obstacles that hindered accurate and clear communication in the NNT were removed and a new translation prepared, would that translation communicate more accurately and clearly than the NNT?

1.1 Discussing both the theory behind the research questions and their meaning

Several of the terms used in the research questions above require some explanation, because a proper understanding of them requires some knowledge of translation theory and practice. I have received all of my translation training at SIL venues. Understandably then, the primary shapers of my understanding of translation theory and practice have been proponents of the Idiomatic Approach, including Nida & Taber (1969) Beekman & Callow (1974), Hess (1989), and Larson (1984).

Actually, Nida & Taber developed Dynamic Equivalence, which is now called Functional Equivalence. Beekman & Callow are associated with the Idiomatic Approach. Larson is associated with Meaning-Based Translation. I use “Idiomatic Approach” generally here and throughout this thesis to refer to translation theory(ies), which assume at least the following axioms: (1) languages are different in their lexical-grammatical structures (2) the goal of translation is to transfer the meaning of the original source text and not the grammatical form of the source text in the receptor language and (3) every

effort should be made in translation to ensure that the translation speaks naturally in the receptor language and communicates clearly to receptor language speakers.

1.1.1 Discussion of “the meaning of the original Greek text” in question 1

One of the assumptions of the Idiomatic Approach is that the priority in translation is transferring the meaning of the source language and not the grammatical form of it into the receptor language. This does not mean that the grammatical form of the source language can be ignored. On the contrary, “grammar has meaning” (Nida & Taber 1969, 34). If the meaning of the original is going to be correctly understood, attention must be given to the grammar of the original source texts. Because this is true, interlinearized Greek texts of select passages are included in this thesis. Throughout the thesis, Greek grammar is often referred to, along with Greek lexicons.

When talking about meaning, the distinction is often made between semantic meaning and pragmatic meaning. Semantic meaning is structured. There are concepts, which can be categorized as a Things, Events, Abstractions, and Relations (Larson 1984, 26). These concepts join together and make propositions, which stand in logical relationship to one another. At the lower level, two propositions that stand in a dependent relationship join into propositional clusters. At a higher level, propositions and propositional clusters join to make semantic paragraphs and episodes, etc.

All of these relationships can be determined, made explicit, and displayed on a piece of paper in written form. Using such a semantic representation of the source text is such an integral part of Larson’s approach to translation that she speaks of “translating by semantic analysis” (1984, 5). Hess speaks of semantic restoration. “Semantic restoration

seeks to objectively extrapolate from its surface lexical-grammatical form all of the meaning intended in the source language...” (Hess 1989, 12b-13). Beekman and Callow highlight how doing such semantic analysis can help the translator discover the meaning of a text, saying,

...what the translator needs is a detailed analysis of the semantic structure of the original text, presented in a way that makes the information readily available to him. Such an analysis is invaluable whether the translator is familiar with the original languages or not, for, even if the translator knows Greek and Hebrew or not, he still faces the task of deriving the meaning from the grammatical and lexical form of the original. An analysis of the semantic structure, however, gives him a much more direct access to that meaning. (1974, 268)

The Semantic Structural Analyses (SSA) of various books of the Bible (publications with charts and notes) that SIL has produced are examples of this type of semantic analysis. In this thesis, I make use of the SSA, which is available for the book of Titus and the hortatory verses analyzed there.

In contrast to semantic meaning, there is pragmatic meaning. Pragmatic meaning refers to meaning that is not explicit on the page. It is implied, an implicature.

“Implicature refers to the inferences that are intended to be drawn from utterances used in communication, when those inferences are not derived from the logical or semantic content of the utterances themselves” (Hope 1988, 124). Metaphor and simile are examples of implicature-generating devices.

Pragmatic meaning is not dealt with easily following the semantic analysis described above. The major work in this thesis focuses on the less subjective, semantic

meaning of the text, with less attention being given to Ncfe speakers' understanding of intended inferences of the text.

1.1.2 Discussion of “clearly communicate the meaning” in question 1

A second assumption of the Idiomatic Approach is that a translation should communicate the meaning of the original document clearly in the receptor language. In order to have the best chance at accomplishing this goal, translators following the Idiomatic Approach seek to translate naturally into the receptor language. The length of sentences, the devices used to conjoin them, the use of words and their combinations, the syntax and the morphology should all be natural in the receptor language. Translating in this way is what Beekman calls maintaining “fidelity to the dynamics of the original” (Beekman & Callow 1974, 44).

Regarding communicating meaning, there needs to be a caveat put in at this point. Otherwise, someone is sure to point out, as Carson did, “Translation of the Scripture is not the only thing needed for adequate communication of the Gospel: God has equally mandated the training and development of evangelists and pastor/teachers” (Carson 1987, 15). It would be a tall order indeed to expect a naive native speaker, who is unfamiliar with the Biblical history and culture, to hear the translated text and clearly infer ALL the meaning that that was inferred by the original audience. Certainly, however, one should expect that in passages that are not made difficult to understand by figures of speech (pragmatic meaning), there ought to be a “‘surface meaning’, which any reasonably intelligent reader might be expected to grasp” (Gutt 2000, 74).⁵

⁵ In the context, Gutt is citing France (1981, 241).

This ‘surface meaning’ that should be able to be grasped by any reasonably intelligent person is what I am talking about in question 1. In this thesis, comprehension is done on select passages. The questions that are asked are simple, most often asking the native speaker to give back an answer that should be transparent, or easily inferred from the text being tested.

1.1.3 Discussion of accuracy in question 1

There are two kinds of accuracy to be considered when looking at a translation. There is exegetical accuracy and communicative accuracy. Exegetical accuracy focuses on the translator and his exegetical skills. The question it asks is this: when the translator did his exegesis, did he accurately understand the meaning of the original text? If exegetical accuracy is not achieved, communicative accuracy will not be achieved. To put it another way, if the translator does not understand the original message, he cannot hope to transfer the meaning of the message accurately into the receptor language. Communicative accuracy focuses on the audience. The question it asks is this: is this text accurately communicating the meaning of the original text to the listener?

The primary purpose of this thesis is not to explore the exegetical accuracy of the NNT in its original context, only because it is impossible to do so and come to any certain conclusions. William Watt and his generation are gone; there is no one to say what the text meant to them.⁶ The focus of this thesis is upon what the NNT

⁶ While it is impossible to come to any certain conclusions about William Watt’s exegesis, this does not mean the research cannot reveal places where one might legitimately speculate that exegetical accuracy was not achieved.

communicates to modern day Ncfe speakers. The research will identify miscommunication due to the use of things like words that today are archaic, borrowed words, descriptive phrases that do not communicate accurately, and common words (used in non-natural ways today).

1.2 Discussion of “translation principles” in question 2

Translation is a very difficult task. Nida suggested that it is so fraught with problems that one might well ask, “Is translation really possible?” (Nida 1970, 113). Because translation is so difficult, a translator needs to be prepared. He must understand the nature of the problems inherent in his task. And if he wants to do a good job, he must have on hand (or in his mind), principles that guide him.

It is not difficult to understand the nature of the problems inherent in the translation task. Translation is difficult because (1) languages are different and (2) cultures are different. How does a translator translate an SVO sentence into an OSV language? How does he speak about kinship terms like “the Father” in a language where kinship terms must be possessed? How does a translator speak about camels and Pharisees and mustard seeds in a culture that does not have them?

A translator following the Idiomatic Approach has certain priority principles in mind as he translates, and these help him with his difficulties. There is the priority principle of meaning. Regarding semantic meaning, this principle says that transferring meaning is more important than transferring grammatical form. Regarding pragmatic, non-literal meaning, it says that the implied, non-literal meaning of an implicature takes priority over the literal meaning of the words on the surface level. Therefore, dropping

idioms and metaphors or making the point of similarity in the latter explicit can be done when translating with this principle in mind. There is also the priority principle of naturalness. This principle says that a rendering should follow the natural grammatical patterns of the receptor language. Therefore, if there are obligatory categories in the receptor language that the source language does not have, the translator guided by this principle will add them in the translation. If there is implicit information from the linguistic context, which is not in the source text but required by the receptor language, he makes it explicit.⁷

The translator following the Idiomatic Approach also has in mind the adjustment principle. This principle helps him deal with things in the source culture that are unknown to the receptor audience. “...many, if not most, types of translation adjustments involve moving up or down the scale of generic-specific” (Thomson 1989A, 28). Other devices include things like using descriptive phrases, using loan words, using cultural substitutes in didactic material.⁸

In this thesis, I want to know what kind of principles guided William Watt. Did he assume any of the principles of the Idiomatic Approach?

⁷ For a discussion of implicit information see Appendix D.

⁸ Beekman & Callow made a distinction between historical and didactic fidelity. They did not support using cultural substitutes in historic material, but they allowed it in didactic material when retaining the original reference results in “a serious breakdown in communication” (1974, 37).

1.3 Defining “key terms” in question 3

Key terms are the “many words in the Bible that are of particular theological importance for translators, perhaps because they deal with specifically Jewish or Christian ideas and customs, or because they are used in special ways in the Bible” (Barnwell, Dancy & Pope 1995: in Introduction).

1.4 Discussion of “obstacles” in Question 5

The “obstacles to accurate and clear communication” used in research question 5 refers primarily to linguistic obstacles, renderings that communicate zero, wrong, or obscure meaning. These obstacles will be dealt with in the chart called “Problematic Renderings.”

CHAPTER 2

RESEARCH METHODS

2.1 Research Question 1 and Methodology

1. Does the NNT accurately and clearly communicate the meaning of the original Greek text to modern day Ncfe speakers?

In order to answer research question 1, I adopted the methods suggested by Beekman in *Classifying Translation Problems*:

...fidelity of a translation may be judged by comparing it with (1) the original text and (2) the receptor language usage. In the first comparison one may discover problems arising from content differences. In the second one may find problems related to orthography, grammar, lexicon, or style of the receptor language. Some of these problems can be found without the use of a native speaker. Most, however, can only be established as more than suspicious by noting what is understood by a native reader or speaker. (1968B, 14)

These methods present a bidirectional approach to analysis. Looking back, the translated text is compared with the original Greek text. Looking forward, it is compared with current language use in conjunction with the help of a native speaker.

Since assessing the complete NNT in this manner would be too expansive, and not really necessary, I chose only one narrative passage (John 8:1-11) and one hortatory passage (Titus 1:4-9). I broke them down into propositions that agreed with the Greek text for easy referencing. Once the texts were propositionalized, I compared the NNT with the Greek and then took the select passages from the NNT and did comprehension testing. The results of these analyses are presented in the form of transcribed interviews with summaries and charts. In the chart called “Problematic Renderings,” renderings that

do not accurately communicate the meaning of the original are discussed. In the chart called “Summary of Understanding,” the clarity of the NNT’s communication is considered proposition by proposition.

2.2 Research Question 2 and Methodology

2. What translation principles were used in the production of the NNT?

In order to answer research question 2, while comparing the select passages of the NNT with the Greek text, I observed the kinds of translation adjustments that were made in the translation. This revealed some of the translation principles that William Watt had in mind while he was translating. These findings are listed in the chart called “Summary of Translation Adjustments.”

2.3 Research Question 3 and Methodology

3. Are the key terms used in the NNT still in use today?

In order to answer question 3 above, select key terms from the NNT were analyzed. This analysis is in chapter 4. A key terms workshop was also held, and representatives from all of the major denominations in the area around Kwamera village came. They gave feedback about the terms used in the NNT and current language use. A chart detailing the findings of the workshop is in Appendix A.

2.4 Research Question 4 and Methodology

4. If the obstacles that hindered accurate and clear communication in the NNT were removed and a new translation prepared, would that translation communicate more accurately and clearly than the NNT?

In order to answer question 4, a new translation of the select passages was prepared with the help of a native speaker. Careful attention was given to make sure that the “problematic renderings” observed in the NNT were dealt with. These were the “obstacles that hindered accurate and clear communication.” After the translation was prepared, it was compared with the NNT. The results of those comparisons are in the charts called “Comparing the New Translation with the NNT.” After the new translation was compared with the NNT, it was tested to see how well native speakers comprehended its meaning. The transcriptions of those interviews are included in this thesis.

Having defined the research questions and the methods to be used in discovering the answers to them, it seems appropriate now to familiarize the reader with the historical background of the NNT.

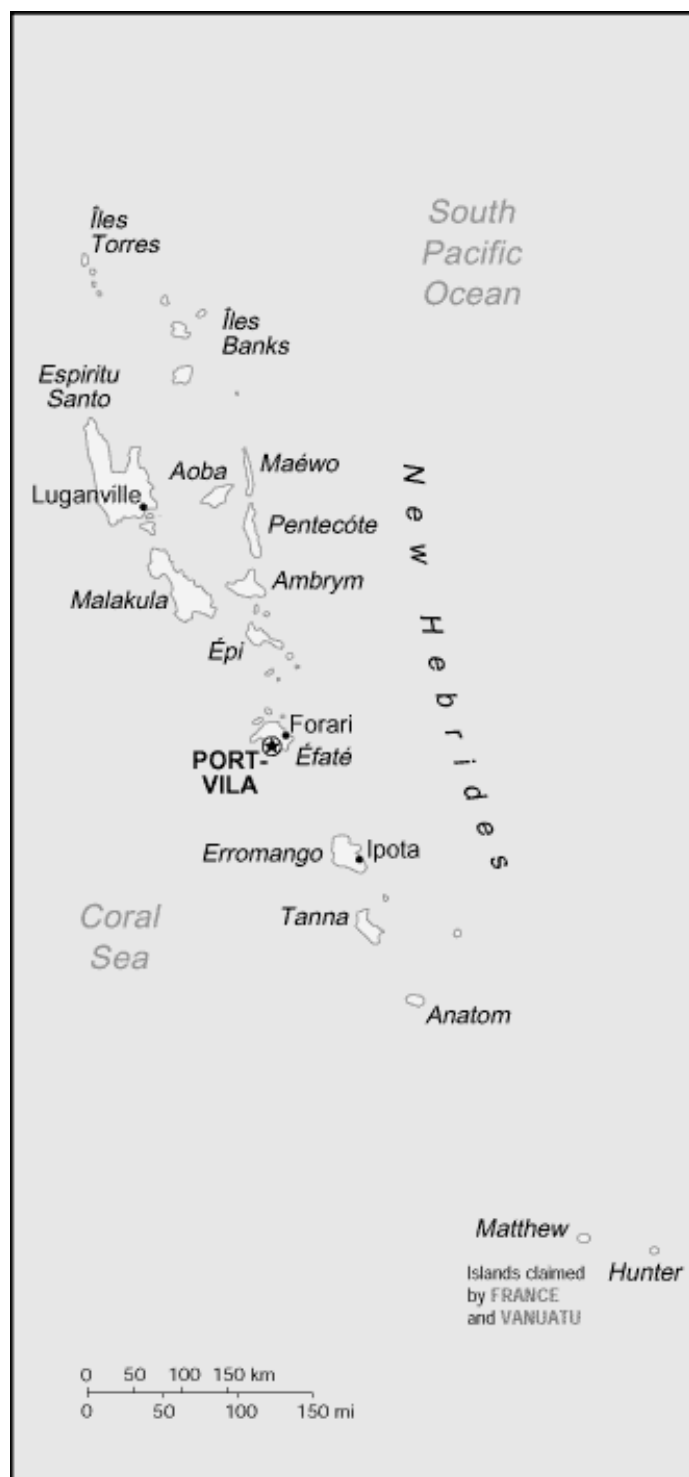


Figure 1 Map of Vanuatu

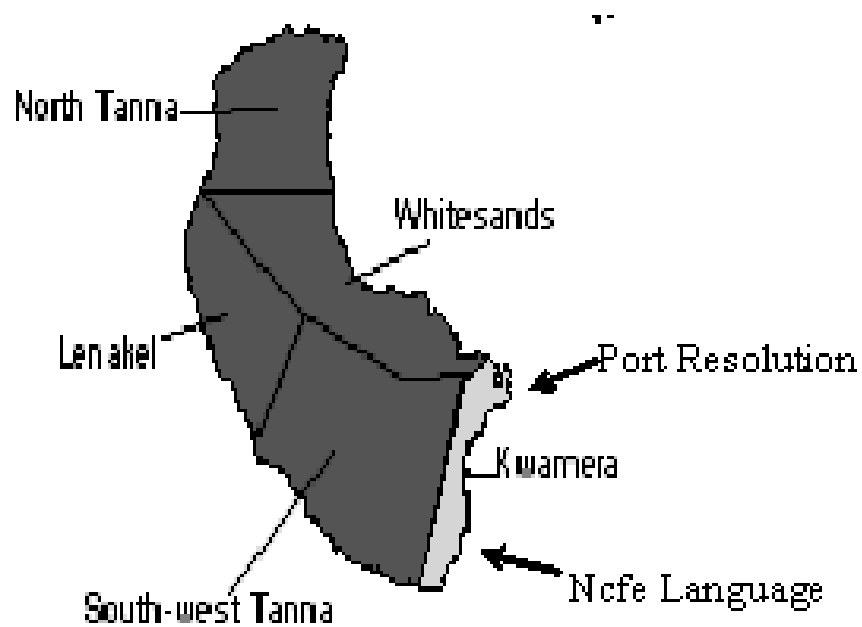


Figure 2 Linguistic Map of Tanna

CHAPTER 3

THE EARLY CONTEXT OF THE NCFE NEW TESTAMENT

3.1 Brief Historical Background

In 1839, John Williams, a missionary with the London Missionary Society, came ashore on the southeastern part of Tanna at Port Resolution. He left three Samoan missionaries there and then went to Erromango.⁹ The first European missionaries to allocate to South Tanna came just a few years later in 1842. Dr. George Turner and Henry Nisbet settled with their wives in Port Resolution. They were there seven months before being driven away, with the Samoans, by the local inhabitants. In the years 1858-1862, three more European missionary couples attempted to settle in South Tanna – the Patons, the Johnstons, and the Mathesons. They, like Turner, Nisbet, and the Samoans before them, were also driven away by hostilities.

All of these missionaries tried their hand at learning and writing the language of South Tanna. The Samoan teachers went first and produced a catechism and a book of hymns and prayers. These were published in 1845 by the London Missionary Society; it was the first literature to be produced in a language of the New Hebrides (Lynch & Crowley 2001, 130). Comments made by latter missionaries, who stayed long enough to learn the language well, indicate that these publications were not very good.¹⁰

⁹ Williams was killed on Erromango.

¹⁰ Agnes Watt's, after learning the language well, could not read the earlier work done by the Samoan teachers (Miller Bk. I, 35). There were other Samoan missionaries on Tanna before the Watts came in 1869; it is unknown if they produced any literature.

Research on early Presbyterian mission work indicates that the early missionaries often started translating before they were really familiar with the language. George Gordon,¹¹ for example, whom the Presbyterian Synod approved to go to Erromango (just north of Tanna) in 1857, translated the Ten Commandments after he had been on the island only three months. A year later he printed Jonah and then the Gospel of Luke. Rev. H. A. Robertson, who later served on that island for more than two decades and saw the New Testament published in 1909, commented on George Gordon's early work, saying, "Luke's Gospel was translated before George Gordon was fully familiar with the language and so was not well done" (Miller Bk. I, 109).¹²

A systematic and thorough development of the language of South Tanna would come after these aforementioned missionaries had gone on to other work. It would come with the arrival of William and Agnes Watt. The Watts were Presbyterian missionaries who arrived in South Tanna in 1869. Agnes died in 1894 and was buried in Port Resolution. William continued to work in South Tanna until he retired in 1910 (Miller Bk. II, 38). Like all the other Presbyterian missionaries working at that time in the Pacific, the Watts saw translation and literacy as an integral part of their work. They

¹¹ George Gordon and his wife were killed on Erromango on 20 May 1861. His brother, James, took their place in 1864. He worked there for eight years before he was killed on 7 March 1872. In May of the same year, the Rev. H. A. Robertson took over the work. He worked there until 1912.

¹² J. Copeland and Gordon's brother, James, did quite a bit of revision on George's earlier work, making it a better translation. Their work was incorporated into Robertson's translation and published in the 1909 New Testament. Crowley observes that this translation is still used today, and the language in it has come to represent a style that is to be emulated in the ecclesiastical register, albeit a "structurally aberrant – and somewhat English-looking — variety of the language" (Crowley 2001, 239).

produced Bibles, hymnbooks, catechisms, and literacy primers in the vernacular. A complete list of their work is in Appendix C.

None of the materials produced by the Watts are widely known and used among the South Tannese today, with the exception of the old hymnbook published in 1923, which is used in Presbyterian circles. This thesis is an analysis of the New Testament that was published as a complete volume in 1890.



Figure 3 William and Agnes Watt¹³

3.2 Brief Orthography Statement

The orthography used in the NNT was the product both of the linguistic realities of the language of South Tanna and the wishes of the Mission Synod. “To save confusion among the early workers on the many languages the Mission Synod agreed upon a standard orthography” (Miller Bk1, 109). This orthography included the English vowels /a/ /e/ /i/ /o/ /u/, along with prevalent English consonants that were found in the Southern Vanuatu languages.

¹³ From Watt (1896, 253)

The old Ncfe orthography under specified both the vowel and consonant phonemes in Ncfe. The phonemic central vowels /ə/ and /ɨ/ were not specified, making it difficult to distinguish them in writing from /a/ and /e/. The phonemic palatalized consonants [fʸ], [pʸ], and [mʸ] were not specified consistently, making it difficult to distinguish them from /f/, /p/, and /m/.

In the late 1970's, anthropologist Lamont Lindstrom did research in South Tanna and produced a dictionary that was published by Pacific Linguistics. In his orthography, he represented an additional vowel that was not represented in the NNT. He used the phonetic symbol [ɨ] to represent both the central mid and central upper vowels because he believed that the central upper vowel was an allomorph of the central mid vowel. He also specified the palatalized consonants more consistently than the old Ncfe spelling -- [fʸ] (fw), [pʸ] (pw), and the [mʸ] (mw). Lindstrom's assumption about the allomorph status of the central upper vowel was consistent with the assumptions and rules regarding Tanna languages articulated by Lynch:

1. Proto Tanna had six phonemic vowels: i, e, ə, a, o, u (Lynch 2001, 91).
2. Unstressed vowels – especially but no means limited to /a/ – often weaken to schwa, at least optionally
 /ə/ → [ɨ] / __C[coronal]
 [ə] elsewhere (Lynch 2001, 92).
3. Schwa occurs as an epenthetic vowel to break up underlying initial or final clusters of two consonants and medial clusters of three consonants (Lynch 2001, 93).

Lindstrom recognized 21 phonemes in the Ncfe orthography, 15 consonants and 6 vowels.

Vowels: a, e, i, o, u, ə (ɨ)

Consonants: f, fw, g, h, k, kw, m, mw, n, p, pw, r, s, t, v

This thesis follows the Lynch-Lindstrom phonological assumptions with the following noted exception. It recognizes seven vowels and not six, making a distinction between the two central vowels /ə/ and /ɨ/. When writing these two vowels, I will represent the central mid vowel /ə/ with (c) and the central high vowel /ɨ/ with (x). When the NNT is being referenced, it will follow Watt's five vowel system.¹⁴

¹⁴ There are three spelling conventions that will at times be referenced in this thesis: (1) the NNT spelling (2) Lindstrom's spelling and (3) current spelling, which was developed during a dictionary workshop held in Ienmarei village in 2004.

CHAPTER 4

KEY TERMS

In this chapter, I consider the following Key Terms: *θεός*, “God,” *κύριος*, “Lord,” *τὸ πνεῦμα τὸ ἅγιον*, “the Holy Spirit,” and *υἱὸς τοῦ ἀνθρώπου*, “Son of Man.” I consider them from three perspectives (1) the Biblical meaning (2) the word used in the NNT and (3) current language usage. Other key terms used in the NNT were considered during a key terms workshop held in Ienmarei village. Appendix A has a chart detailing the findings of that workshop.

4.1 *θεός, οὐ*

4.1.1 *The Biblical meaning*

θεός is often used in the Greek New Testament in a general sense. When this sense is used, it refers to a divine (or supposed divine) being without regard to goodness or badness. It is used with this sense in Acts 12:22. King Herod appeared publicly in fine clothes, and the people were crying out that they were hearing *Θεοῦ φωνὴ καὶ οὐκ ἀνθρώπου*, “a voice of a god and not of a man.” The generic sense is also used to describe Satan, *ὁ θεὸς τοῦ αἰῶνος τούτου*, “the god of this age” (2 Cor. 4:4).

θεός is most often used in the Greek New Testament with a specific sense. When it is used this way, it refers to “the one supreme supernatural being as creator and sustainer of the universe” (Louw and Nida 1988 Vol. 1: 137). It refers to the Father, as in the doxology of praise to the *μόνῳ θεῷ*, “only God” (1Tim.1:17). It refers to the Son, as

in Hebrews 1:8. The Father says to the Son, Ὁ θρόνος σου ὁ θεός, "your throne, God..." It also refers to the Holy Spirit to whom Ananias lied in Acts 5:3. Peter asserts that he had not lied to men but τῷ θεῷ, "to God" (Acts 5:4). The general and the specific sense are brought together and illustrated in Galatians 4:8. Here the apostle Paul reminds believers that at the time they οὐκ εἰδότες θεόν, "did not know God," they were serving τοῖς φύσει μὴ οὖσιν θεοῖς, "the ones by nature not being gods."

When a translator translates θεός into another language, there are three methods he might choose: (1) using proper names (2) using descriptive titles and (3) using borrowed terms (Louw and Nida 1988 Vol. 1: 137). Whichever alternative the translator chooses, he will find that there are challenges. If possible, the best solution is to find a vernacular word without negative associations that can be used to refer to God in both a general and a specific sense, as θεός is used in the New Testament.

4.1.2 The NNT Rendering with Historical Perspective

When the Gospel first arrived in South Tanna, Paton described the people, saying, "They are... almost without a religion, except only the dread of evil spirits, the worship of ancestors, and the lowest forms of fetishism, as to trees, stones, etc. (1889 Vol. 1: 374). Their religion was animistic and not theistic.

Arguably,¹⁵ there was not a concept of a singular supreme God in the Ncfe vocabulary. Instead, there was a category of mythological beings that today are called

¹⁵ Miller describes a scene where the early Samoan missionaries were opposed by the people of Port Resolution. The sickness of the Samoans was believed to have come about because "their heathen god *Alema* was angry with the messengers of the Good News" (Bk 1, 34). This *Alema* was most likely the new missionaries understanding of the

kumwescn, “eternal ones.”¹⁶ These are spiritual beings that live in the mountains or in the trees. Some are good and others are bad. They were here when the world was made. They steal, drink kava, have supernatural powers, and watch carefully over their domain to make sure that humans do not transgress taboos.

In the absence of a suitable word for *θεός*, the early missionaries used two borrowed words to reference the God of the Bible. They used Jehovah,¹⁷ which is rendered *Yehova* in Ncfe. They also used the name, *Atua*.¹⁸ *Atua* is used 1426 times in the NNT as a translation of *θεός*.

4.1.3 Current Language Use

Today, South Tannese do not often address God as Jehovah.¹⁹ When they speak of God, they use one of the following words:

people’s use of the word *icremhc*. This is the general word for the spirits that inhabit the rocks and the trees, the believed cause both then and today of sickness and premature death.

¹⁶ Watt used this word four times in the New Testament, though he spelled it differently (*kumesan*). In all cases, it does not refer to a person but to the quality of being eternal.

¹⁷ The Samoans taught Jehovah as supreme over the other gods, like God vs. Tagaloa, or God vs. Satan. (Adams 1984, 55). Paton’s memoirs speak of “the worship of Jehovah” (Paton 1889, 149).

¹⁸ “All of the translations of the Bible in Polynesia, except that of Rotuma, have used *atua* as the rendering for the word ‘God.’ This use of *atua* in this connection began presumably in Tahiti, where the first translation of the Bible was made into a Polynesian language” (Ivens 1924, 114).

¹⁹ Occasionally one hears an old man pray in Church and mention Jehovah. It is also used in the old hymn book.

Atua: borrowed from Samoan; it is familiar to church members; unchurched people do not seem inclined to use it

Icmc Asori: big man/chief

Icrxmenu: similar to Lord/master, indicating someone who governs; most often used to refer to Jesus (see discussion below, *κύριος* as title for God and Christ)

Kumwescn: referring to God with particular reference to his eternity

This word, *kumwescn*, deserves some discussion. Semantically, both in the Church and out, the essential component of this word is the quality of having always existed. It can function attributively with this sense, as in the sentence, *Atua, ncghxm rarc kumwescn*, “God, your name exists forever.” It functions in the same way as *θεός*, possessing both a general and specific sense. It is not uncommon to hear the specific sense used in prayer.

Tata	sc-kxmaha	ia	neiai	Ik	kumwescn	pcrhien
Father	poss-1excl.pl	in	heaven	you	kumwescn	true
Ik	kumwescn	scvci	Ebrahim	Ik	kumwescn	scvci
you	kumwescn	poss.mk	Abraham	you	kumwescn	poss.mk

“Our father in heaven, you are the true eternal one; you are the eternal one of Abraham; you are the eternal one of...”

The general sense is used when referencing *kumwescn eikuc me*, “lying or false eternal beings.”

Two other translation projects in progress on Tanna have used the equivalent word of *kumwescn* to translate *θεός*. It is the most natural word on the lips of the people.

Although the NNT used *Atua* to refer to God, the translation committee decided to change and use *Kumwescn* in the translation.

4.2 κύριος, ου

4.2.1 The Biblical meaning

Louw and Nida list four senses for κύριος (1988 Vol. 2: 149). Two are so similar that I have combined them in number two below.

1. κύριος as title for God and Christ
2. κύριος as one who owns and controls property, including especially servants and slaves; a ruler
3. κύριος as a title of respect used in addressing or speaking of a man

4.2.2 The NNT Rendering

1. κύριος as title for God and Christ

The NNT does not follow the LXX precedent of translating the Hebrew *adonay* with a more general term like κύριος, when the former refers to *Yahweh*. Instead, the NNT says *Yehova*. This is not without exception,²⁰ but it is the general rule in the NNT. *Yehova* occurs 77 times and in limited contexts. In all cases, with the exception of the first two chapters of Luke and Matthew,²¹ it is used when translating Old Testament quotations.

²⁰ Swellengrebel and Reiling (1971), in their discussion of the Greek *dikaiōma* in Luke 1:6, list the places in Luke where *kurios* renders Hebrew *adonay* when standing for *Yahweh*. It has this meaning in all occurrences in chapters 1 and 2 (except 1.43 and 2.11), and in 5.17, and furthermore in Old Testament quotations in 3.4; 4.8, 12, 18f; 10.27; 13.35; 19.38; 20.37, 42. The NNT has *Yehova* in all cases, except three (3:4, 10:27, and 13:35). In these latter cases, the NNT used the more general term *Yerumanu*, “Lord or Ruler.”

²¹ The temple is called the temple of *Yehova* and angels are sent from *Yehova* (Luke 1:9; Matt. 1:20 NNT). Mary magnifies *Yehova* (Luke 1:46 NNT).

In the Ncfe language, /i/ works as a nominalizing prefix to verbs indicating the doer of an action. The verb *-crxmcnu*²² means to rule or to govern (Lindstrom 1986, 34, 39). The NNT used the nominalized form of this verb to refer especially to Christ, but there are times when it refers to God.

Referencing Christ

mene	piavi	Yerumanu-me	h-am-o	mene	Sifas	r-am-o?
And	brother	Yerumanu-pl	3pl-cont-do	and	Peter	3sg-cont-do

“...And the Lord’s brothers are doing and Peter is doing?” (1CO. 9:5 NNT).

Menwa	Ik	i-p-avisau	ya	ta’ru-m
If	you	2sg-cond.mk-preach	with	lips-2sg

menwa	Yesu	Yerumanu
saying	Jesus	Lord

“If you preach with your lips saying Lord Jesus...” (Rom. 10:9 NNT).

Referencing God

Ik	t-ik-okeikei	Yerumanu	Atua	sei-m	ya	rera-m	pam
you	fut-2sg-love	Yerumanu	God	poss-2sg	with	heart-2sg	all

“You shall love the Lord your God with all your heart...” (Luk. 10:27 NNT).

2. *κύριος* as one who owns and controls property, including especially servants and slaves; a ruler

The NNT renders this sense of *κύριος* in a variety of ways. The *οἱ κύριοι* of the donkey in Luke 19:33 are called *nakur savanraha dogke*, “the people owning the

²² Lindstrom: *-erm#nu*.

donkey.” In Galatians 4:1, the apostle Paul says the heir, when he is a child, is no different than a slave. This is true, even though he is the *κύριος*, “owner” of all his things. In the NNT, the idea of ownership is in the descriptive phrase for heir.

yermama	teini	nari	savani	t(e)-r(e)-puk
person	this	thing	his	will(fv)-3sg(fv)-many

“This man whose thing will be plenty...” (Gal. 4:1 NNT).

When *κύριος* is used to refer to the master of a slave or a servant, the NNT describes the master as a *yema asori*, “big man.” The slave or servant is called *ketir ramo tukw ine nari*, “one doing work for/toward him.” A clear example of this is in John 13:16.

Ketir	r-am-otuke-ine nari	r(e)-puk-arairaka-'ma	yema asori
the one	3sg-cont-do on behalf of	3sg(fv)-neg-cut out-neg	big man

sava-ni
poss-3sg

“The one doing for him thing will not exceed his big man” (John 13:16 NNT).

3. *κύριος* as a title of respect used in addressing or speaking of a man

When *κύριος* is used as a title of respect, the NNT renders it as either *Yerumanu* “lord/master” or *yema asori*, “big man.” The leaders of Israel address Pilate as, saying, *Yerumanu*, “Lord/Ruler” (Matthew 27:63 NNT). The owner of the vineyard is addressed in the same manner (Luke 13:8 NNT). When the Samaritan woman speaks with Jesus in she calls him *yema asori*, “big man” (John 4:11ff NNT). The sick man who had no one to help him get down into the stirring waters at the pool of Bethesda did the same (John 5:7 NNT).

4.2.3 *Current Language Use*

Current Ncfe speakers still say, *Icrxmcnu*, when they address God and Christ. When the owner or controller of property is in focus, context determines the specific term used. When ownership is in focus, they will not call the owner of the object or property the lord/master of it, but will speak of it as being owned by a person. For example, if one sees a bunch of pigs in the forest, one might ask who the pigs belong to. However, when the control or responsibility of a thing is in focus, it is normal to speak about the person responsible for the thing as the *icmc asori* “big man.” If someone saw the same pigs eating a person’s garden, the question might be asked who is the big man of those pigs. *Icmc Asori*, “big man,” is often used as a polite form of address to a person of rank. It would be less likely to hear someone addressing a person of rank as *Icrxmcnu*, “Lord/Ruler,” as the leaders of Israel addressed Pilate in The NNT. This word has largely evolved to take especially the first sense of *κύριος*, where it refers to God and Christ.

4.3 *τὸ πνεῦμα (τὸ ἅγιον)*

4.3.1 *The Biblical meaning*

Louw and Nida list eight senses of the word *πνεῦμα*, *τος* (1988 Vol. 2: 200).²³ In many languages, the word “spirit” carries with it bad connotations. One of the most obvious ways to deal with the problem is to define *πνεῦμα* by associating it with a person. The New Testament does this frequently.

²³ This thesis only is concerned with *πνεῦμα* as it makes reference to the Spirit of God or the Holy Spirit.

***πνεῦμα* associated with a person**

<i>πνεῦμα κυρίου</i>	“the Spirit of the Lord” (Luke 4:18)
<i>πνεύματι θεοῦ</i>	“by the Spirit of God” (Matt. 3:16)
<i>τὸ πνεῦμα Ἰησοῦ</i>	“the Spirit of Jesus” (Acts 16:7)
<i>πνεῦμα Χριστοῦ</i>	“the Spirit of Christ” (Rom. 8:9b)
<i>τὸ πνεῦμα τοῦ πατρὸς ὑμῶν</i>	“the Spirit of your Father” (Matt. 10:20)
<i>τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ</i>	“the Spirit of His Son” (Gal. 4:6)

πνεῦμα can also be defined by the work one does or by the things one gives. The spirit of truth (1 John 4:6), the spirit of life (Rom. 8:2), the spirit of holiness (Rom. 1:4), the spirit of wisdom (Eph. 1:17), and the spirit of prophecy (Rev. 19:10), are all examples of defining *πνεῦμα* in this manner.

In the Bible, the Spirit of God is referred to most often as either (a) *τὸ πνεῦμα*, “the Spirit” or (b) *τὸ πνεῦμα* with the adjective *ἅγιος*,²⁴ “the Holy Spirit.” The latter is found three times in the Old Testament and ninety times in the New Testament.

The Holy Spirit was with the Israelites when God saved them from Egypt (Isaiah 63:10-11). He was with King David (Ps. 51:11). When David and the prophets prophesied, it was by Holy Spirit (Acts 1:16; 2 Peter 1:21). When the Virgin Mary conceived, it was by the power of the Holy Spirit (Matt. 1:18). John the Baptist predicted that Jesus will baptize people with the Holy Spirit (Matt. 3:11). Jesus promised that the Father would send the Holy Spirit in His name, and He would move from being among

²⁴ *ἅγιος* is defined as “pertaining to being holy in the sense of superior moral qualities and possessing certain essentially divine qualities in contrast to what is human – ‘holy, pure, divine’” (Louw and Nida 1988 Vol 1: 745).

them to being in them (John 14:17, 26). This was a promise that had to wait until Jesus was glorified (John 7:39). When Jesus was raised, He commanded His disciples to baptize believing people in the name of the Father and of the Son and of the Holy Spirit (Matt. 28:19). The Holy Spirit came upon the first disciples at Pentecost (Acts 2:4). The Holy Spirit washes, regenerates, renews, and seals Christians (Eph. 1:13; Tit. 3:5). He sheds the love of God abroad in their hearts (Rom. 5:5). He can be grieved (Eph. 4:30). He gives joy (1 Thess. 1:6).

4.3.2 *The NNT Rendering*

In the Ncfe language, there is no unbound noun used to refer to a spirit. The closest would be spiritual beings that live in the forest. These are *icremhc*,²⁵ “ancestor or ghost” (Lindstrom 1986, 43). This is derived from the nominalizing prefix /i/ and the verb *emhc*, “to die.”

In order to render *πνεῦμα* in Ncfe, it is necessary to use a bound noun, *nanum-*.²⁶ *Nanum-* appears in the NNT with objects, as in the above example where *πνεῦμα* is associated with a person – *Nanumi Yehova*, “the Spirit of Yahweh” (Luke 4:18 NNT), *Nanumi Atua*, “the Spirit of God” (Matt. 3:16 NNT), *Nanumi Yesu*, “the Spirit of Jesus” (Acts 16:7 NNT), and *Nanumi Kresto*, “Spirit of Christ” (Rom. 8:9 NNT).

The NNT refers to the Spirit of God with the third person singular possessive form, *nanumun*, “his spirit,” and the adjective, *amasan*, “good.” *Nanumun Amasan* occurs 198 times in The NNT. This includes all of the 90 occurrences of *πνεῦμα*,

²⁵ Lindstrom: *ieremha*

²⁶ Lindstrom: *nánumu-* (1986, 83). Current spelling is *ncnxmw-*.

“spirit,” modified by ἅγιος, “holy,” in the Greek New Testament. It also includes an additional 100 references where the Greek simply has πνεῦμα with a definite sense, “the Spirit.”

There is an equivalent word to the Greek adjective, ἅγιος, “holy,” in the Ncfe language. It is the word *ikin*. The NNT uses this word 36 times in the New Testament, and virtually all of them are translations of the Greek adjective. It is used to refer to such things as *rukwanu ikin*, “holy village” (Matt. 4:5 NNT), *navegenien ikin*, “holy food” (Matt. 7:6 NNT), *Kwopun Ikin*, “Holy Place” (Matt. 24:15 NNT), and *takuor ikin*, “holy mountain” (2 Peter 1:18 NNT).

Nanumun Amasan, “Good Spirit,” was used in the NNT as a translation of the Greek τὸ πνεῦμα (τὸ ἅγιον), “the (Holy) Spirit.” There is one noted exception. In Matthew 28:19, the NNT uses *Nanum-* with the first person exclusive dual possessive affix on it, “ours (2)”. The apostles are commanded to preach and to baptize believing people εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος, “in the name of the Father and of the Son and of the Holy Spirit.” The NNT renders this Greek sentence like this:

ya	na'gi	Tara	mene	Te-ni	mene	Nanumu-mrau	Amasan
in	name	Father	and	child-his	and	spirit-our.dl(excl)	good

“In the name of the Father and His Child and our(2) good spirit” (Matt. 28:19 NNT).

4.3.3 *Current Language Use*

There have been two major influences that have effected how today’s Ncfe speakers refer to the Spirit of God (1) the English Bible and (2) the Bislama Bible

(LWC). English translates the Greek *ἅγιος* with the adjective “holy.” The Bislama Bible translates it “tabu.” The latter is equivalent to the aforementioned adjective, *ikinān*, in the Ncfe language. This being the case, today’s Ncfe speakers speak of the Spirit of God as *Ncnxmwxn Ikinan*. This is in common use today. It would be difficult, therefore, to return to using *Nanumun Amasan*, which was used in the NNT.

4.4 *νῖός τοῦ ἀνθρώπου*

4.4.1 *The Biblical meaning*

νῖός τοῦ ἀνθρώπου, “son of man,” occurs 195 times in the Bible. God uses this term to refer to two of his prophets. He addresses the prophet Ezekiel by this term 93 times and the prophet Daniel once (Ezekiel 2:1; Dan. 8:17). It occurs often in the Old Testament following clauses that are preceded by a reference to man. This creates a “*man...son of man*” structure. When it is used in this manner, it is generally referring to a person(s) or mankind in general.²⁷ Two examples illustrate this use. “God is not a man, that he should lie, nor a son of man, that he should change his mind” (Numbers 23:19 NIV). And in another place, “What is man that you mindful of him, the son of man that you care for him?” (Psalm 8:4 NIV).

There is, however, a specialized use of *νῖός τοῦ ἀνθρώπου*, which is more than a term of address to a prophet or a reference to person(s) or humanity. It is a “title with

²⁷ Louw and Nida do not list the singular *νῖός τοῦ ἀνθρώπου*, “son of man,” when it is used with this sense. They only list the plural form *νῖοι τῶν ἀνθρώπων*, “the sons of men” (1988 Vol 2: 250). The meaning is the same, person(s) or mankind.

Messianic implications used by Jesus concerning Himself”²⁸ (Louw and Nida 1988 Vol. 1: 104). “Jewish thought contemporary with Jesus knows of a heavenly being looked upon as a ‘Son of Man’ or ‘Man’, who exercises Messianic functions such as judging the world” (Bauer 1958, 835). The connection has often been made between Daniel 7:13-14, quoted below, and this Messianic function.

¹³ In my vision at night I looked, and there before me was one like a son of man, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence. ¹⁴ He was given authority, glory and sovereign power; all peoples, nations and men of every language worshiped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed (NIV).

Jesus made the connection between Daniel 7:13-14 and Himself when he spoke about His transfiguration in Matthew 16:28, saying, “I tell you the truth, some who are standing here will not taste death before they see the Son of Man coming in his kingdom.”

Louw and Nida suggest that there are “serious complications” in a literal translation of this Greek phrase into many languages (1988 Vol. 1: 104). One of them is that the reader might understand the phrase to be denying the virgin birth of Christ.

Louw and Nida do not recommend any alternatives, however.

Regarding the potential for confusion, it is helpful to know that even in Jesus’ day the nature and identity of the Son of Man was not obvious. Consider the crowd’s response to Jesus’ mentioning that the Son of Man will be lifted up in John 12:34. They

²⁸ Jesus used this term to refer to Himself 31 times in Matthew, 14 times in Mark, 26 times in Luke, and 13 times in John.

replied, “We have heard from the Law that the Christ will remain forever, so how can you say, ‘The Son of Man must be lifted up’? Who is this ‘Son of Man’?”

Arguably, *υἱὸς τοῦ ἀνθρώπου*, “son of man,” is a title that will appear awkward in any language, and an accurate understanding of it will have to be learned from the various contexts where it appears. Who is this Son of Man? He is the One who came from heaven (John 3:13). He had no place to lay his head (Matt. 8:20). He has authority on earth to forgive sins (Matt. 9:6). He is Lord of the Sabbath (Matt. 12:8). Some spoke against Him and said He was a glutton and a drunkard, a friend of tax collectors and sinners. (Matt. 11:19). He was rejected by the elders and the chief priests and the teachers of the law. They killed Him, and then on the third day he rose again (Mark 8:31). After He rose again, he ascended to where he was before (John 6:62). Stephen saw Him there, at the right hand of God (Acts 7:56). In the future, He will come in His kingdom, sending forth His angels to gather out of His kingdom all stumbling blocks, and those who commit lawlessness (Matt. 13:41). This “Son of Man” is also the Christ, the Son of the Living God (Matt. 16:16-17).

4.4.2 The NNT Rendering

The Ncfe language has several kinship terms that are applicable to this discussion. There is a general word for a person: *icrmama*.²⁹ In a family, it is common for a person to refer to his or her spouse as *sciou icrmama*, “my spouse.” A person makes reference to

²⁹ Lindstrom: *iermama* (1986, 43). The NNT spelling is *yermama*.

another's child as *txni*.³⁰ This noun is not marked for gender. Gender can be communicating by adding a noun with an attributive sense, as in *txni icrman*,³¹ “his male child,” or *txni pran*, “his female child.”

There is a word that means “son of” – *icmcti*.³² Both *txni* and *icmcti* are used to translate the Greek *υἱός*.

Atua	r-a'ripehe	Te-ni	ya	nupra-n	r-osi
God	3sg-send coming	Child-his	in	body-his	3sg-resemble
nupra-taha		eraha			
body-1incl.pl		bad			

“He sent his child in his body resembling our bad body” (Rom 8:3 NNT).

navisauien	savei	Atua	teini	in	r-en-avisau	Te-ni
preaching	poss.mk	God	this	he	3sg-perf-preach	Child-his

“Preaching of God this here, he has preached his Child” (1 John 5:9 NNT).

Hilai	yamati	Matthat	Matthat	yamati	Livai	Livai yamati
Eli	son of	Matthat	Matthat	son of	Levi	Levi son of

“Eli son of Matthat, Matthat the son of Levi, Levi the son of...” (Luke 3:23b-24 NNT)

³⁰ Lindstrom: *tini* (1986, 131). The NNT spelling is *teni*.

³¹ Lindstrom: *iermán* (1986, 43). The NNT spelling is *yerman*.

³² Lindstrom: *iam#ti* (1986, 41). The NNT spelling is *yamati*.

When the angel announced the Good News of the Savior's coming birth to Mary, he said that the baby would be called *Yamati Atua*, "Son of God" (Luke 1:35: NNT).

The NNT uses this latter word, *icmcti*, "son of," together with the aforementioned, *icrmama*, "person," to translate *υἱὸς τοῦ ἀνθρώπου*, "son of man." *Yamati Yermama* occurs 27 times in Matthew, 11 times in Mark, 19 times in Luke, and 9 times in John.

4.4.3 *Current Language Use*

Icmcti, "son of," is still used today. *Yamati Yermama*, "Son of a Person," is a title unique to the NNT. When someone hears the phrase, they do not know who the *icrmama*, "person," is referring to. It can be made clear with the addition of a demonstrative like *ncha*, "that (one)." The meaning of the phrase, *icmcti icrmama ncha*, "the son of that person there," is not ambiguous.

The people who participated in the key terms workshop suggested that the NNT rendering, *Icmcti Icrmama*, "Son of a Person," could be retained as the translation of *υἱὸς τοῦ ἀνθρώπου*, "son of man." The ambiguity was recognized, and it was suggested that people will learn that it is a title referring to Jesus. Participants suggested that the Bislama Bible be followed. The Bislama Bible includes the first person self designation, when Jesus speaks of the Son of Man: "*Mi, mi Pikinini blong man*, "I, I am the Child of Man..." (Bislama Bible: Matt. 8:20).

CHAPTER 5

COMPARING JOHN 8:1-11 IN THE NNT TO THE GREEK TEXT AND TESTING IT FOR COMPREHENSION

John 8:1-11 is the first of two passages I examine in my evaluation of the NNT. It is a narrative passage, a story about the Pharisees and the Scribes and one of their many attempts to trap Jesus in his words, in order that they might accuse him. They brought to him a woman who was caught in the act of committing adultery. After telling Jesus what Moses said to do, they asked his opinion on the matter. As Jesus often does in the Gospels, he gave an answer that confounded his enemies. “If any one of you is without sin, let him be the first to cast a stone at her” (John 8:7 NIV). No one fit the bill. His enemies left him. Jesus did not condemn the woman but sent her away with an exhortation to stop sinning.

The following documents are included in this chapter:

1. The Greek Text
2. The NNT Text
3. Summary of Translation Adjustments
4. Transcription of Interview I
5. Summary of Interview I
6. Problematic Renderings
7. Summary of Understanding

5.1 The Greek Text of John 8:1-11

Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν Ἐλαιῶν
 N-NM-S CC/CH VIAO--3S PA DANS N-AN-S DGF N-GF-P
 Jesus but went to the Mount of the Olives
P1 *But Jesus went to the Mount of Olives.*

Ὅρθρου δὲ πάλιν παρεγένετο εἰς τὸ ἱερόν
 N-GM-S CC AB VIAD--3S PA DANS AP-AN-S
 at dawn now again he came into the temple
P2 *Now at dawn he came again into the temple.*

καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτόν,
 CC A--NM-S DNMS N-NM-S VIIN--3S PA NPAM3S
 and all the people were coming to him
P3 *And all the people were coming to him.*

καὶ καθίσας
 CC VPAANM-S
 and having sat
P4 *And after he sat down,*

ἐδίδασκεν³³ αὐτούς.
 VIIA--3S NPAM3P
 he was teaching them
P5 *he began teaching them.*

ἄγουσιν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι γυναῖκα
 VIPA--3P CC DNMP N-NM-P CC DNMP N-NM-P N-AF-S
 lead and the scribes and the Pharisees a woman
P6 *And the Scribes and the Pharisees lead a woman.*

ἐπὶ μοιχείᾳ
 PD N-DF-S
 in adultery
P7 *(While she was) in bed with someone other than her husband*

κατειλημμένην
 VPRPAF-S
 being caught

³³ This is the first of several inceptive imperfect forms in this passage. Inceptive imperfect emphasizes the beginning of an action (Summers 1995, 57).

P8 *(someone) discovered/caught her.*

καὶ	στήσαντες	αὐτήν	ἐν	μέσῳ
CC	VPAANM-P	NPAF-3S	PD	AP-DN-S
and	having stood	her	in	[the] midst

P9 *And after (the Scribes and Pharisees) put her in the middle (of the people),*

λέγουσιν	αὐτῷ,
VIPA--3P	NPDM3S
they say	to him

P10 *they said to him,*

Διδάσκαλε,	αὕτη	ἡ	γυνή	κατείληπται
N-VM-S	A-DNF-S	DNFS	N-NF-S	VIRP-3S
Teacher	this	--	woman	has been caught

P11 *“Teacher, (someone) discovered/caught this woman*

ἐπ’	αὐτοφώρῳ	μοιχευομένη·
PD	AP-DN-S	VPPPNF-S
in	the act	committing adultery

P12 *(while she was) in bed with someone other than her husband.*

ἐν	δὲ	τῷ	νόμῳ	ἡμῖν	Μωϋσῆς	ἐνετείλατο
PD	CC	DDMS	N-DM-S	NPD-1P	N-NM-S	VIAD-3S
in	now	the	Law	to us	Moses	commanded

P13 *Now Moses commanded us in the Law*

τάς	τοιαύτας	λιθάζειν.
DAFP	APDAF-P	VNPA
--	such women	to stone

P14 *(that we must) kill such women with stones.*

σὺ	οὖν	τί	λέγεις;
NPN-2S	CH	APTAN-S	VIPA--2S
you	therefore	what	do you say?

P15 *Therefore, you say (that we should do) what (to her)?”*

τοῦτο	δὲ	ἔλεγον
APDAN-S	CS	VIIA--3P
this	but/now	they were saying

P16 *But they say this (as a test).*

πειράζοντες αὐτόν,
VPPANM-P NPAM3S
testing him

P17 *They were testing him,*

ἵνα ἔχωσιν
CS VSPA--3P
in order that they might have (something)

P18 *in order that they might have (something)*

κατηγορεῖν αὐτοῦ.
VNPA NPGM3S
to accuse him

P19 *(and they will) accuse him (because of it).*

ὁ δὲ Ἰησοῦς κάτω κύψας
DNMS CH N-NM-S AB VPAANM-S
-- but/now Jesus down having stooped

P20 *Now Jesus stooped down*

τῷ δακτύλῳ κατέγραφεν εἰς τὴν γῆν.
DDMS N-DM-S VIIA--3S PA DAFS N-AF-S
with the finger (his) he was writing on the ground

P21 *(and) he began writing on the ground with his finger.*

ὥς δὲ ἐπέμενον
CS CC VIIA-3P
as but there were remaining

P22 *But since they were hanging around,*

ἐρωτῶντες αὐτόν,
VPPANM-P NPAM3S
questioning him

P23 *(and they) were continuing to question him,*

ἀνέκυψεν
VIAA--3S
he stood up

P24 *he stood up,*

καὶ εἶπεν αὐτοῖς,
CC VIAA--3S NPDM3P
and he said to them

P25 *and he said to them,*

ὁ ἀναμάρτητος ὑμῶν πρῶτος
 DNMS AP-NM-S NPG-2P A-ONM-S
 the one without sin of (among) you first

P26 *“The one among you who does not sin (go) first.*

ἐπ’ αὐτήν βαλέτω λίθον.
 PA NPAF3S VMAA--3S N-AM-S
 at her let him throw a stone

P27 *(You) throw a stone at her.”*

καὶ πάλιν κατακύψας
 CC AB VPAANM-S
 and again having stooped down

P28 *And again he stooped down,*

ἔγραφεν εἰς τὴν γῆν.
 VIIA--3S PA DAFS N-AF-S
 he was writing on the ground

P29 *(and) he began writing on the ground.*

οἱ δὲ ἀκούσαντες
 DNMP^APDNM-P CH VPAANM-P
 the ones and having heard

P30 *(Some people) heard (him),*

ἐξήρχοντο εἰς καθ’ εἰς
 VIIN--3P APCNM-S PA APCNM/AM-S
 were departing one by one

P31 *(and) they began leaving one by one.*

ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων
 VPAMNM-P PG DGMP APMGM-P
 having begun from the older ones

P32 *The older one’s left first.*

καὶ κατελείφθη μόνος
 CH VIAP--3S A--NM-S
 and he was left alone

P33 *And Jesus was left alone.*

καὶ ἡ γυνὴ ἐν μέσῳ οὖσα.
 CC DNFS N-NF-S PD AP-DN-S VPPANF-S
 and the woman in [the] midst being

P34 *And the woman was (standing) in the middle.*

ἀνακύψας δὲ ὁ Ἰησοῦς
 VPAANM-S CH DNMS N-NM-S
 having stood up and -- Jesus

P35 *And after Jesus stood up,*

εἶπεν αὐτῇ,
 VIAA--3S NP3F3S
 he said to her

P36 *he said to her,*

Γύναι, ποῦ εἰσιν;
 N-VF-S ABT VIPA--3P
 Woman where are [they]?

P37 *“Woman, where are they?”*

οὐδεὶς σε κατέκρινεν;
 APCNM-S NPA-2S VIAA--3S
 no one you condemned?

P38 *No one condemned you?”*

ἡ δὲ εἶπεν,
 DNFS^APDNF-S CH VIAA--3S
 she and said,

P39 *And she said,*

Οὐδεὶς, κύριε.
 APCNM-S N-VM-S
 no one, Lord.

P40 *“Lord, no one (condemned me).”*

εἶπεν δὲ ὁ Ἰησοῦς,
 VIAA--3S CH DNMS N-NM-S
 said and -- Jesus,

P41 *And Jesus said,*

Οὐδὲ ἐγὼ σε κατακρίνω·
 AB NPN-1S NPA-2S VIPA-1S
 neither [do] I you condemn;

P42 *“I also do not condemn you.*

πορεύου,
 VMPN--2S
 go,

P43 *(You) go!*

[καὶ]	ἀπὸ	τοῦ	νῦν	μηκέτι	ἁμάρτανε.
CC	PG	DGMS+	AB	AB	VMPA-2S
and	from	the	now [on]	no longer	sin

P44 *and (you) don't sin anymore!"*

5.2 The NNT Text of John 8:1-11

In the below transcription, I tended to follow the NNT's punctuation in my own gloss of the propositions. There is one exception. I use quote markers for direct speech. The NNT does not mark direct speech with quotes.

Yesu reven ya takuor Olevet.

Yesu r-even ya takuor Olevet

Jesus 3sg-go to mountain Olives

P1 *Jesus goes to the Mount of Olives.*

Keni rakwakwi i ya napenapen, in revenumi ya nokwai nimwa kamre nari ya nefate ira,

Keni rakwakwi i ya napenapen in r-even-umi ya

Then tommorow ? in morning he/she 3sg-go-again in

nokwai nimwa k-amre nari ya nefata ira

inside house 3imp-(?) thing on podium in it

P2 *Then in the morning, he goes again inside the house where thing(s) are (?) on the podium,*

nermama pam hausasumunpen tuke in;

nermama pam h-ausasumun-pen tuke in

people all 3pl-gathered-toward to him/her

P3 *(and) all the people gather to/for him;*

in rakure

in r-akure

he/she 3sg-sit

P4 *he sits*

mamahatan miraha.

m-am-ahatan m-iraha

es-cont-teach (?) -them

P5 *(and) he is teaching them.*

Nema hamahatan, mene Farisime, heiripen bran reti min,

Nema h-am-ahatan mene Farisi-me h(e)-iri-pen

Men 3pl-cont-teach and Pharisee- pl 3pl(fv)-lead-toward

bran reti m-in
woman a to/for-him

P6 *The teaching men and the Pharisees lead a woman to/for him,*

katapui in
k-ata pui in
3imp-look discover him/her

P7³⁴ *someone discovered him/her*

ramo neprinari;
ramo neprinari.
r-am-o sexual immorality

P8 *he/she was doing sexual immorality;*

iraha hanameri in ya reri nermama,
iraha h-an-ameri in ya reri nermama
they 3pl-perf-put him/her in middle people

P9 *(and) they put him/her in the middle of the people,*

iraha hanipen tuke in, menwa,
Iraha h(a)-ni-pen tuke in manwa³⁵
They 3pl(fv)-say-toward to him/her saying

P10 *(and) they speak to him/her, saying,*

Yema ik amahatan, bran i reno neprinari,³⁶
Yema ik-am-ahatan bran i r-en-o neprinari
Man 2sg-cont-teach woman here 3sg-perf-do sexual immorality

P11 *“Man, you are teaching, this woman has done sexual immorality*

katapui in.
k-ata pui in
3imp-look discover him/her

P12 *someone saw/discovered her.*

³⁴ This is P8 in the Greek Text.

³⁵ /menwa/ is made up of the following parts m- (echo subject) + en- (perfect) + wa (say). It is a fixed form, the meaning of the perfect aspect having been lost. For simplicity, I have glossed it as a marker of direct speech, “saying.”

³⁶ The NNT does not have quote markers.

Moses remani ya nagkiarien asori menwa
 Moses r-ema-ni ya nagkiarien asori menwa
 Moses 3sg-perf-say ya nagkiariyen asori saying/that

P13 *Moses has spoke in big talk saying*

tuk-aruki nermama hamo yam'eni kapir;
 t(u)-k-aruki nermama h-am-o yam'eni kapir
 fut(fv)-3imp-(?) people 3pl-cont-do like this stone

P14 *people who do like this are to be (?) stone;*

mata ik amafeni ira?
 mata ik-am-af(e)-ni ira
 but 2sg-cont-how(fv)-say (about) it

P15 *but how do you say it?"*

Iraha hani ya'meni,
 Iraha h(a)-ni yam'meni
 They 3pl(fv)-say like this

P16 *They speak like this,*

meipeipi in,
 m-eipeipi in
 es-tease him/her

P17 *(and) they tease him,*

ma hameriuta nari ira;
 ma h-ameri-uta nari ira
 in order to 3pl-put-up thing (on) him/her/it

P18- *in order that they dig/put up something on him;*

P19

mata Iesu rarpasuk,
 mata Iesu r-arpasuk
 but Jesus 3sg-bend down

P20 *but Jesus bends down,*

marai nakukua ya tuprana ya kwaragen.
 m(a)-rai nakukua ya tuprana ya kwarage-n
 es(fv)-write book on ground with finger-his

P21 *(and) he writes a book on the ground with his finger.*

P22 *Deleted*

Iraha hamaresares in,
 Iraha h-am-aresares in
 They 3pl-cont-ask ask him/her

P23 *They ask (and) ask him,*

in resekamter,
 in r(e)-sekamter
 he/she 3sg(fv)-stand

P24 *(and) he stands,*

menipen teniraha, menwa,
 m(e)-ni-pen te niraha menwa
 es(fv)-say-toward to them saying

P25 *(and) he speaks to them, saying,*

Ketir ya kemyaha, tafaga reraha savani riwan, in te-rakupan,
 Ketir ya kemyaha tafaga r-eraha sava-ni r-iwan
 the one among you all deeds 3sg-bad poss-3sg 3sg-not exist

in t(e)-r-akupan
 he/she fut(fv)-3sg-go first

P26 *“The one among you, his bad deeds does not have, let him go first*

maruki in kapid.
 m-aruki in kapid
 es-(?) him/her stone (?)

P27 *(and) (?) her stone.”*

In rarpasukumi,
 In r-arpasuk-umi
 He 3sg-bend down-again

P28 *He bends down again,*

maraiumi nakukua ya tuprana ya kwaragen.
 m(a)rai-umi nakukua ya tuprana ya kwarage-n
 m(fv)-rai book on ground with finger-his

P29 *(and) he writes again a book on the ground with his finger.*

Iraha haregi nagkiarlen i,
 Iraha h(a)-regi nagkiarlen i
 They 3pl(fv)-hear talk this

P30 *They hear this talk,*

iraha heirap abba em abba,
 iraha h-eirap abba em abba
 they 3pl-go out different and different

P31 *(and) they go out different different,*

kakupan ya nema hamagkiari,
 k-akupan ya nema h-am-agkiari
 3imp-go first with men 3pl-cont-talk

P32 *it goes first with the men talking,*

kesite nema auar a kapa Yesu abba,
 k-esite nema auar a k-apa Yesu aba
 3imp-until men nothing only 3imp-leave Jesus alone

P33 *(and) it arrives at the insignificant men leave Jesus alone,*

mene bran afwe ramarer ya tameken ya nukuranien.
 mene pran afwe r-am-arer ya tamek(e)-n
 and woman there(?) 3sg-cont-stand in footsteps(fv)-her

ya nukuranien
 in light

P34 *and the woman there is standing in her tracks in the light.*

Yesu resekamter,
 Yesu r(e)-sekamter
 Yesu r(fv)-stand up

P35 *Jesus stands up,*

mepukenipen tuke in, menwa,
 m(e)-puk-(e)-ni-pen tuke in menwa
 es(fv)-(?)-(fv)-speak-toward to him/her saying

P36 *(and) he speaks to her, saying,*

Bran i, iraha paku?
 Bran i iraha paku
 Woman here they where

P37 *“Woman, where are they?”*

5.3 Summary of Translation Adjustments: John 8:1-11 in the NNT

Below is a summary of several of the translation adjustments that William Watt made in his translation of John 8:1-11 in the NNT. This list demonstrates that he made use of many of the translation principles assumed in the Idiomatic Approach. He used descriptive phrases, moved from specific to generic, and added implicit information from the linguistic context and obligatory categories. Problematic Renderings are discussed after my interview with native speakers.

- P1** In the NNT, the *δε* is dropped and a chapter heading is put in.
- P2** The Greek text is *ῥοθρος*, “early morning” (Newman 1971, 127). The NNT adds the implicit information, *rakwakwi*, “the next day.”
- The Greek verb is *παράγινουμαι*, “come, arrive, appear” (Newman 1971, 131).
- The NNT changes the perspective and used the verb *–even*, “go.”
- P3** The Greek verb is *ἔρχομαι*, “come (to him)” (Newman 1971, 73). The NNT renders it *–ausasumunpen tuke in*, “gathered to him.”³⁷
- P4** The Greek is the aorist active participle from *καθίζω*, “sit down” (Newman 1971, 90). NNT uses the default verb form.³⁸
- P5** The Greek is the imperfect form of *διδάσκω*, “teach” (Newman 1971, 45). The

³⁷ The NNT uses *–ausasumunpen*, “gather to,” in John 6:5 and 10:41 also. In all other places in John, it uses *–even mata in*, “go see him” or *–even ma terata in*, “go in order to see him.”

³⁸ The aorist active participle in the Greek marks action that occurs prior to the action of the main verb. In contrast, there is no temporal relationship signaled by the use of the default verb form in Ncfe. The default verb marking in Ncfe is the verb root plus a prefix that agrees in person and number with the topic.

NNT uses the ongoing aspect for the imperfect rather than the inceptive (“was teaching” rather than “began teaching”).

- P6** The subjects in P6 are *οἱ Φαρισαῖοι*, “the Pharisees,” and *οἱ γραμματεῖς*, “the Scribes” (see Newman 1971, 192, 38). For the former, the NNT uses a transliteration, *Farisime*. It describes the latter as *nema hamahatan*, “teaching men.”
- P7-P8** The Greek is *μοιχεία, ας*, “adultery” (Newman 1971, 118). Grammatically this is a noun, but semantically it is an event. The NNT renders it as an event proposition.
- P9** The Greek is *μέσος*, “middle, in the middle” (Newman 1971, 114). The NNT adds the obligatory noun, *rerī- nermama*, “heart/middle of the people.”
- P13** The Greek verb is *ἐντέλλομαι*, “command” (Newman 1971, 62). The NNT utilizes the more generic term *-ni*, “say.”
- P14** The Greek is *τοιούτος, αὕτη, οὕτον* (Newman 1971, 183). In this context, the pronoun is feminine and means “such women.” The NNT moves from the specific to the general and says *nermama hamo yam’eni*, “people doing like this.”
- P20** The Greek is the aorist active participle from *κύπτω*, “bend or stoop down” (Newman 1971, 105). The NNT renders the aorist participle with the default verb form (see P4 above).
- P28** The Greek is the aorist active participle from *κατακύπτω*, “bend down” (Newman 1971, 94). The NNT renders the aorist participle with the default verb form (see P4 above).
- P29** The NNT adds *ya kwaragen*, “with his finger,” following P21

- P30** The Greek is the aorist active substantive participle *οἱ ἀκούσαντες*, “the ones having heard” (see Newman 1971, 6). The NNT renders this as a complete proposition and then adds the implicit object: *Iraha haregi nagkiariēn i*, “They hear this word...”
- P33** The Greek is the middle participle from *ἄρχω*, “begins” (Newman 1971, 26). In the NNT, the implicit information, which indicates the finishing point, is made explicit: *kakupan ya nema hamagkiari kesite nema auar a*, “it began with the talking men [and] arrived at the insignificant men...”

5.4 Comment on Comprehension Testing & Transcription of Interview I

Doing comprehension testing of the NNT was a very difficult task. There were two challenges. The first was the challenge of prior knowledge. Many of the people I consulted were already familiar with John 8:1-11 in either the LWC or an English translation. When I read John 8:1-11 in the NNT to them, they knew what it was supposed to say. Thus, they answered based upon their prior knowledge rather than based upon what the translation said. This was not helpful. Prior knowledge was not the only challenge. When I found someone who had no prior knowledge, I was faced with the challenge of shame. Nearly all of the uninformed people that I tested were ashamed to appear ignorant. Although I tried many times to communicate that I was not testing their intelligence but rather how well the NNT communicated, rather than give a wrong answer, they often said, “I do not know.”

Faced with these two challenges, I had to do the comprehension testing many times. In all, I interviewed fourteen different people: Nafwka, Nauar, Ross Kahu (all older and unfamiliar with John 8:1-11); Kwanama, Kapiri, Tarpu, Mark, and Elizabeth (all middle aged and unfamiliar with John 8:1-11); Mosman, Allen, David, Joseph, Neddie, and Dan (all middle aged and familiar with John 8:1-11 in the LWC or another language). The interview that I had with Mark and Elizabeth was the most helpful. They were the only ones who were both unfamiliar with John 8:1-11 and yet willing to speak without fear of being wrong. I was able to discuss particular words and phrases with the other twelve people, and thus got considerable feedback about renderings in the NNT and current language use and meaning. Below is a transcription of my interview with Mark

(23) and his wife, Elizabeth (23). Mark and Elizabeth live in Ienmarei Village. Mark and Elizabeth attend the Holiness Church.

I read John 8:1-11 two times to Mark and Elizabeth. Then I began to ask the comprehension questions.

1. Can you please retell this story in your own words?

***Elizabeth:** “Which woman is this? I am not familiar with this woman. (She talks a bit with Mark, trying to place the story in the Bible.) The story you read is it the one where Jesus was walking on the mountain and the Pharisees chased him (metaphorical). What is it they were doing? They were questioning him. They were questioning him about his work he was doing. Is that it?”*

Observation: It was clear that Mark and Elizabeth were having a hard time putting the whole story together, so I suggested that I would read it verse by verse and then we would talk about the meaning as we went. They liked that better than struggling to retell the whole story after hearing it only two times. I read verse one and two and then continued with the questions.

2. Where was Jesus?

***Mark:** “Jesus, was he in the house of prayer?”*

***Elizabeth:** “Jesus, was he inside of a big house? A house made for him to do his work in it?”*

I reread the text and asked what the meaning of the NNT phrase *nimwa kamre nari ia nefata ira?*

Elizabeth: *“Is it a house where tithes are given there?”*

Mark: *“They put tithes there.”*

3. What was he doing?

Elizabeth: *“Was he praying for sick people?”*

I reread the text that says he was teaching. Then asked again what he was doing.

Elizabeth: *“He was teaching them about tithing. Was he talking to them about their tithing?”*

I read verse three and then asked question 4.

4. Then what happened?

Elizabeth: *“The Pharisees brought a woman to Jesus.”*

5. Why did they bring this woman to Jesus?

Elizabeth: *“They were testing the Lord’s faith. They were testing the Lord’s faith to see whether it was strong or not strong.”*

I asked, “If his faith is strong, what will he do?”

Mark: *“Suppose his faith is strong, he will not do as they are suggesting. They gave a woman to him. They gave a woman to him, testing his faith. They were testing to see whether his faith was strong or it was not strong. And when they made their intentions clear, the Lord did not accept their suggestions.”*

I read verses four and five and then asked question 6.

6. Why did they bring her to him? What did they want?

Mark: *“They brought this woman. This woman did nxpwrai nari. Now this book says that people who do like this are hit with stones. They are looking to Jesus for him to tell his opinion. Will he say to hit them with stones? What will he say? Is it like that?”*

Observation: Mark was a bit confused at this point. He and Elizabeth already suggested that the people brought this woman to Jesus to tempt Jesus to take her as his wife. But Mark says Jesus would not accept their suggestion. Mark and Elizabeth do not know the meaning of the NNT verb phrase *–o neprinari*. Mark pronounces it *nxpwrai nari*, which means “the meaning/body of a thing.” His confusion is made clearer by his next suggestion, as he tries to make sense of the next verb phrase in the NNT; namely, *katapui in*, “(someone) discovered (by seeing) him/her.”

Mark: *“They gave a woman to Jesus. And Jesus took her as his wife. And they saw him do it. They saw that this woman truly was with Jesus. They saw with their eyes that this woman went and was with Jesus. People do not think it is right, but she was with Jesus. These people proved it, that it was true.”*

I asked why they mentioned Moses.

Mark: *“Living according to Moses, concerning a person who does like this, they are hit with stones. They are stoned to death. They are watching Jesus. They trust Jesus that he is true. Now when they brought this woman to Jesus, Jesus saved her life and*

said he would live with her. But concerning the stones, the meaning is this that a person who does something bad they hit them with stones.”

I read verses six and seven and then asked questions 7 and 8.

7. Why were they asking him this question?

Mark: “They want Jesus to say something good. They said that Jesus took this woman. They want Jesus to saying something good about it. Jesus took her to be his wife. They want Jesus to say something good about it. How is it that he has done this?”

8. What did Jesus do after they asked him?

Mark: “They were teasing Jesus. But Jesus did not say anything. He wrote a word on the ground with his finger.”

I asked the meaning of the NNT rendering –eipeipi.

Mark and Elizabeth: “They were making fun of him. They were making fun of him to see whether he was truly Jesus or not.”

I read verses seven and eight and asked questions 9 and 10.

9. While Jesus was writing on the ground, what were they doing?

Elizabeth: “They were asking one another, ‘What book is the Lord writing on the ground?’”

10. What happened next?

Mark: *“Jesus was writing a book on the ground. Then they were questioning one another saying, ‘What is he writing?’”*

11. What did Jesus say to them?

Mark: *“Jesus said to them, ‘If one of you is straight like me, they will hit him with stones. But if you are not like me, they will not stone you. But if your heart is like mine, they will stone us with stones. We will be stoned. We will be hit with the cross.’”*

Observation: The meaning of Mark’s words here is confusing. Mark seems to have in mind that Jesus was perfect and that is why he was killed (on the cross). If one of the woman’s accusers was perfect, that person too could be killed with Jesus on the cross.

I read verse nine to them and then asked question 12.

12. What happened after Jesus answered them?

Mark: *“They pointed at the book Jesus was writing on the ground. It was hard for them (to understand). They were afraid. They ran away, leaving Jesus with the woman standing there.”*

I read verses ten through eleven and then asked question 13.

13. Then what happened?

Elizabeth: *“You see that this woman did something bad. And then Jesus told her to leave all of her bad ways.”*

Mark: “You see that Jesus asked this woman whether a person spread the news of her bad behavior or not.”

14. What did the woman say?

Mark: “She said no, no one spread the news of her bad behavior.”

15. Then what happened?

See question 12.

NON-Thematic Questions:

16. Where was Jesus when they brought the woman? What kind of place it that?

Elizabeth: “It was a house of tithing.”

17. Who brought her? What kind of people are they?

Elizabeth and Mark: “Were they big headed people? Were they soldiers? They were bad people.”

18. Who is Moses? Why do they mention him?

Mark: “Moses is a prophet of the Lord. They said Moses’ words, because Moses was a big man.”

19. When Jesus told them to let the one without sin cast the first stone, what does it say about their leaving?

Mark: “The people were afraid of Jesus.”

20. What do you think they were thinking?

See question 18.

21. What do you think Jesus was writing?

Mark: "I think this book he was writing told about his work. And the people saw that this was truly Jesus. And they saw this book and saw that Jesus was a straight person. And they ran away and left Jesus with this woman."

22. What do you think of this whole thing? What does it teach us?

Mark: "Living, if you take a wife, do not speak evil of her. Do not tell out her bad behavior, but look out good for her and live good with her."

Genre questions

23. What kind of talk is this? Fable? True story?

Mark and Elizabeth: "It is truth."

24. Do you think it is true or not? Why?

Mark and Elizabeth were not sure.

5.5 Summary of Interview I

Mark and Elizabeth were not familiar with this story. During the interview they frequently asked, “Is it like that?” I inferred from this and their overall body language that they were not confident about their assessment of the events. However, as I have already mentioned, they were the exception among all the people interviewed. Though they were not confident, they were willing to say what they thought the text was saying. This is what they suggested:

Jesus goes into a house where tithes are given and is teaching the people about tithing. The teaching men and the Pharisees are arrogant. They might be soldiers. They are bad people. They lead a woman to/for Jesus in order to test his faith. They want him to marry her. Jesus does not accept their proposal. They had seen the two of them having a relationship. It was not right, but they bring her to Jesus and asked him to explain their behavior. They said that Moses, a prophet, said they are to hit people with stones who do things like that. They are teasing Jesus with their words. They want to see if he is true or not. Jesus leans down and is writing on the ground. The people see this and are discussing what he is writing. Jesus stands up and says, “If one of you is straight like me, they will hit him with stones. But if you are not like me, they will not hit you with stones. But if your heart is like mine, they will hit us with stones. We will be hit with stones. We will be hit with the cross.” The people point to what Jesus was writing and they are frightened. So, they leave him and the woman alone. Jesus asks the woman, “Did anyone spread the news of your bad behavior?” She says, “No, no one spread the news of my bad

behavior.” Then Jesus says, “I also do not spread the news of your bad behavior. Go and leave your bad behavior.”

Mark and Elizabeth understood the application of this story to be that when you marry someone, you should not tell out the bad things they have done. Instead, you should keep quiet about the bad things they have done, and the two of you should live happily together.

This interview demonstrates that the NNT is not communicating clearly and accurately to modern day Ncfe speakers.

5.6 Summary of Problematic Renderings in John 8:1-11 in the NNT

John 8:1-11 in the NNT has several renderings that are problematic renderings. I discuss these renderings below using observations and feedback from (1) the comparison made between the NNT and the Greek text and (2) the comprehension testing done with Mark, Elizabeth, and the other twelve people interviewed. In the explanation section, sometimes reference is made to other contexts in the NNT where the same rendering was used. This is done in an effort to understand the potential intended meaning when it is obscure to modern speakers. There could be any of four possible problems with each rendering.³⁹

Incomplete Information	Comparing the NNT with the Greek text it was observed that some component of meaning in the source text seems to be missing in the NNT.
Zero Meaning	A native speaker heard a rendering and the meaning was unknown.
Obscure Meaning	A native speaker heard the rendering and understood the language. However, the meaning in the context was not transparent.
Wrong Meaning	A native speaker heard the rendering and inferred the wrong meaning.

³⁹ This list is a modified version of Beekman, who spoke about measuring fidelity, saying, “Fidelity of a translation may be judged by comparing it with (1) the original text and (2) the receptor language usage ...When the comparisons named above are carried out, one will find the information in the translation to be equivalent, extraneous, incomplete, different, ambiguous, obscure, or structurally heavy” (1968B, 14).

P2 The Greek is *ἱερόν*, “temple; temple precincts” (Newman 1971, 85).

The NNT rendering is *nimwa kamre nari ya nefata*, “house where thing(s) are (verb confusion) upon the podium.”

Problem: Obscure Meaning

Explanation: The NNT uses the verb *–amre*. Nobody knew what this verb means.

Mark and Elizabeth assumed it was *–cmri*, “put.” The only thing put on the podium in a church are offerings. Thus, they inferred the meaning that Jesus was in a house where tithes are put on the podium.

**P6-
P8** The Greek is *ἄγουσιν... γυναῖκα ἐπὶ μοιχείᾳ κατειλημμένην*, “they lead...a woman having been caught in adultery.”

The NNT rendering is *-iripen bran riti min; katapui in ramo neprinari*, “lead a woman to/for him; someone discovered her/him doing sexual immorality.”

Problem: Zero Meaning/Wrong Meaning (inferred because of cultural norms)

Explanation: The NNT describes adultery as *–o neprinari*. Out of all of the people interviewed, only those who were in their sixties knew the meaning of this word. Ross Kahu suggested that young, unmarried people could do this. Therefore, I took it to mean sexual immorality rather than adultery. For all middle aged people, this word had zero meaning.

In South Tanna, promiscuous relationships among the youth are frequent.

When a parent sees their child involved, they will often decide that it is time for them to marry. On the day that the two families set, the man’s family waits at their

village. The girl's family prepares gifts, and then they *–iri pen scvcnraha prcn ouihi min*, “lead their daughter to/for him (the boy).” The NNT follows the Greek verb here and says *–iri*, “lead.” It adds the benefactive case, *min*, “to/for him.” Then there is the statement that someone saw someone (either Jesus or the woman; the pronoun is not helpful) doing something improper. Given the linguistic and cultural realities, Mark and Elizabeth inferred wrongly that there was improper behavior between this woman and Jesus. Someone saw it, and they brought the woman for Jesus to marry.

- P13** The Greek is (1) *ἡμῖν*, “to us,” and (2) *νόμος*, here with the definite article, “the law” (Newman 1971, 51, 121).

The NNT drops (1) and renders (2) as *nagkiariyen asori*, “big talk.”

Problem: (1) Incomplete Information and (2) Obscure Meaning

Explanation: *Nagkiariyen asori* can mean anything from a court case to an important topic being talked about. Those interviewed did not know this was talking about the Law Moses gave to the Israelites. Part of the problem is the absence of a definite article in Ncfe and current language use, which has borrowed the word “Loa” (English “Law”) from the LWC.

- P14- P27** The Greek is *λίθάζω*, “stone” (Newman 1971, 108).

The NNT rendering is *–aruki kapi*.

Problem: Obscure Meaning

Explanation: The verb *–aruki* was not recognized. The noun *kapi* was not recognized. Most people were able to guess the meaning as *–rukwi ia kcpwier*,

“shoot with stones.” It is not explicit in the NNT that this means to hit a person with stones *until they die*, although Mark did guess it (see Q6 in interview).

- P17** The Greek is *πειράζω*, “test, put to the test; tempt; try, attempt” (Newman 1971, 138).

The NNT rendering is *-eipeipi in*, “tease/harass him.”

Problem: Wrong Meaning

Explanation: Mark and Elizabeth understood this to mean the Pharisees and teachers were playing games with Jesus, harassing him. While this is true, a more accurate rendering for today might say that they were watching Jesus to see how he would answer.

- P18-
P19** The Greek is *ἵνα ἔχωσιν κατηγορεῖν αὐτοῦ*, “in order that they might have something to accuse him (because of it).

The NNT rendering is *ma hameriuta nari ira*, “in order they put (some)thing on him.”

Problem: Obscure Meaning

Explanation: The meaning of the rendering in the NNT is obscured the spelling. It can be either (1) h-am-eri-uta (3pl-cont-dig-up) or (2) h-ameri-uta (3pl-put-up).

Although the NNT renders these are homophones, current language use recognizes a difference in sound. Today they are (1) h-am-eri-uta and (2) h-cmri-utc.

Although both of these phrases are still in use today, all those interviewed were not sure of the meaning in this context. What were they trying to put on Jesus? See also comments on P8 in *Summary of Problematic Renderings in Titus 1:4-9 in the*

NNT.

- P21** The Greek is *δάκτυλος*, “finger” (Newman 1971, 39).

The NNT renders it as *kwaragen*, “his finger.”

Problem: Obscure Meaning

Explanation: Although Mark, Elizabeth, and all the other people interviewed were able to guess that this means “his finger,” the opinion of all was that it is archaic language.

- P22** The Greek is *ὥς δε*, “but since” (Newman 1971, 202, 39).

The NNT drops this proposition.

Problem: Incomplete Information

Explanation: In the Greek, P22-25 is a propositional cluster. P22 begins with *ὥς δε*, “but since.” Since P22 is dropped in the NNT, the reason for Jesus’ standing up and speaking in P24-25 is not clear.

- P29** The Greek is the imperfect form of *γραφω*, “write” (Newman 1971, 38).

The NNT renders it with the default verb form.

Problem: Incomplete Information

Explanation: The Greek imperfect signals either inceptive or ongoing aspect in the past (Summers 1995, 57). The default verb form in Ncfe signals punctiliar action, unless repetition is used to indicate ongoing action.

- P31** The Greek is *εἰς καθ’ εἰς*, “one by one.”

The NNT rendering is *abba em abba*, “different different.”

Problem: Wrong Meaning

Explanation: The Greek *εἰς καθ' εἰς* means that the people went out *one by one*.

The rendering in the NNT means the people went out *in a variety of different ways*. It would be appropriate to say this if there were many different doors in the temple area and the people went out in a variety of ways.

P32 The Greek is the middle participle from *ἄρχω*, “begins” (Newman 1971, 26).

The NNT rendering is *kakupan*, “someone is going first.”

Problem: Obscure Meaning

Explanation: “The middle participle implies that the subject is participating in the action” (Summers 1995, 104). “They, beginning with the elders, began to leave one by one...” The native speakers I have consulted find the NNT hard to understand here, because it uses the 3rd person impersonal form on the verb and has the elders as the object. I think what the NNT is meant to communicate is this: “They went out... (their going out) it began with those who were talking and it finished with those who were insignificant...” It comes out awkward, and no one understood the meaning.

P32 The Greek uses the plural form of *πρεσβυτέρος*, “elder” (Newman 1971, 149).

The NNT rendering is *nema hamagkiari*, “the talking men.”

Problem: Obscure Meaning

Explanation: This is referring to people of high status, the elders or the leading men went first. In the NNT, It is not clear that it is the leading, influential people that go first but rather the people who were talking to Jesus who went first.

P34 The Greek is *ἐν μέσῳ οὖσα*, “in the middle (of the people) being” (Newman

1971, 114).

The NNT renders it as *–arer ia tameken ya nukuranien*, “standing in her tracks in the light.”

Problem: Wrong Meaning

Explanation: *Ramarer ia tameken ia nukuranien*, “She is standing in her tracks in the light.” Several native speakers said that a person cannot stand in his own tracks. If my father dies and I take his place, I stand in his tracks. If a tree dies and a new one grows in its place, the new tree stands in the tracks of the former one. Cows can *–arer ia nukuranien*, “stand in light.” If the sun is really hot on them, one might want to go tie them up in a shady place. Standing in light can be used metaphorically to speak about a person living in the light of God.

This is not the meaning of the Greek phrase, which has two possible interpretations:

- (1) The Pharisees and Scribes left Jesus alone and the woman (who had been put) in the midst (of the people) being (still there).
- (2) The Pharisees and Scribes left Jesus alone and the woman (was still there) being in the midst (of the people who were left after the Pharisees and Scribes left).

P34 There is no Greek text to consider here.

&

P36 The NNT uses a demonstrative, *afwe*, in P34 and an infix *–puk-* in P36.

Problem: Obscure Meaning

Explanation: In P34, the NNT uses a demonstrative, *afwe*, to modify the woman

who was left with Jesus. This demonstrative is used 865 times in the NNT in similar contexts. It is not used like this today. In P36, the NNT uses a verbal infix, *-puk-*. Although this infix is used today, it would not be used in this context.

P38 &42 The Greek is *κατακρίνω*, “condemn, pass judgment on” (Newman 1971, 94). The NNT rendering is *–avisau’mha namri tafaga reraha seim*, “not spread (in the) eye (of people) the news of your bad behavior.”

Problem: Obscure Meaning\Wrong Meaning

Explanation: This is not a grammatical sentence today. Thus, the meaning is obscure. There are enough components, however, that those interviewed made a good stab at the meaning. They understood Jesus to be asking whether or not a person spread the news of the woman’s bad behavior before the face of people. This is why Mark, for example, thought the whole purpose of the story was to teach that a man should not make the sins of his wife public knowledge. This is not the meaning of the Greek. Jesus is asking the woman whether or not someone condemned her (to death by throwing a stone at her).

There are a total of 44 propositions in John 8:1-11. There are 18 problematic renderings in the NNT. Three renderings contain incomplete information (P13, P22, P29). Ten renderings communicated obscurely the meaning of the original Greek text (P2, P13, P14/27, P18-19, P21, P32 X 2, P34, P36, P38/42). One rendering communicated zero meaning (P8/11). Four renderings communicated the wrong meaning (P6-8, P17, P31, P34).

The Summary of Understanding chart that follows in 5.7 shows how these renderings fit in the whole of John 8:1-11.

5.7 Summary of Understanding for John 8:1-11 in NNT

Below is a brief summary of what was and was not clear in John 8:1-11 in the NNT. It incorporates all of the problematic renderings.

- P1** It is clear Jesus goes to a mountain called Olevet.
- P2** The meaning is obscure. What kind of house is this Jesus enters?
- P3** It is clear that the people gather to him.
- P4** It is clear that Jesus sits down.
- P5** It is clear Jesus is teaching them about something, though the word *miraha* should be *iraha* today.
- P6** The meaning is wrongly inferred. The NNT says that the Pharisees and Scribes –*iripen pran riti min*, “lead a woman to/for him (Jesus).” Was this for him to marry her?
- P7-P8** The NNT rendering for “adultery” communicates zero meaning to middle aged people. The old men recognize it as describing sexual immorality. It is clear that someone saw someone do something.
- P9** It is clear that the woman is put in the middle of the people.
- P10** It is clear the teachers and Pharisees are addressing either the woman or Jesus.
- P11** It is clear now that they are addressing Jesus and he is teaching the people. For –*o neprinari* as a rendering for “adultery,” see comment on P7-P8.

- P12** It is clear that someone saw Jesus or this woman or both doing something.
- P13** There is incomplete information in the NNT. It drops “to us.” The NNT rendering for “the law” communicates obscure meaning. It lacks a sense of definiteness.
- P14** The meaning of *–aruki kapir*, “shoot with stones,” is obscure. Nobody knows the words, though they guess correctly the meaning.
- P15** It is clear that the men talking to Jesus are seeking his opinion about a matter.
- P16** It is clear that they have spoken something.
- P17-
P19** The NNT says that the Pharisees and Scribes are teasing Jesus. The meaning is wrong. The NNT says that they were putting something on Jesus. The meaning is obscure. What did they want to put on him? Is this metaphorical?
- P20** It is clear that Jesus bends down.
- P21** It is clear that he is writing on the ground. Nobody knows what he is writing. Most infer that there is some significance to it and the people’s response. The word *kwaragen*, “his finger,” is archaic language, though most guess it correctly. The meaning is obscure.
- P22** There is incomplete information in the NNT. This proposition was dropped.
- P23** It is clear that they are continuing to ask Jesus something.
- P24** It is clear that Jesus stands up.

- P25** It is clear that he says something to them.
- P26** It is clear that Jesus tells someone to go first and do something.
- P27** The meaning is obscure. It is unclear what Jesus tells them to do, though most of those interviewed guessed that it means to hit with stones. See P14.
- P28** It is clear that Jesus bends down.
- P29** It is clear that Jesus writes again on the ground. There is incomplete information in the NNT rendering. The default verb form does not communicate inceptive or ongoing aspect signaled in the Greek by the imperfect “began/was writing.” See P21 for “his finger.”
- P30** It is clear that they heard what Jesus said.
- P31** The NNT rendering communicates wrong meaning. It says, “They went out in a variety of different ways.”
- P32** The meaning is obscure. Are the NNT’s “talking men” elders? The use of the 3rd person impersonal makes it difficult to understand who is doing what.
- P33** It is clear that Jesus is left alone with the woman.
- P34** The meaning is wrong. The woman was not “standing in her tracks in the light.” Demonstrative use, *afwe*, in this context communicates obscure meaning.
- P35** It is clear that Jesus stands up.
- P36** It is clear that Jesus speaks to her. Use of the verbal infix, *-puk-*, in this

context communicates obscure meaning.

- P37** It is clear that Jesus asks the woman where the men went.
- P38** The meaning of what Jesus asks is obscure because of grammar. Most of those interviewed guessed that it means to tell out her bad behavior. This is wrong meaning, as it does not mean “to condemn (to death).”
- P39** It is clear that she speaks to Jesus.
- P40** It is clear that she answers in the negative.
- P41** It is clear that Jesus speaks to her.
- P42** It is unclear what Jesus said he would not do. See P38.
- P43** It is clear that Jesus tells her to go.
- P44** It is clear that he tells her to go and not do bad again.

The above Summary of Understanding chart illustrates that 25 out of 44 propositions in John 8:1-11 in the NNT are communicating accurately and clearly, although not always naturally, some of the meaning of the Greek text to some or all of the language community: P1, P3-5, P7, P9-P12, P15-16, P20, P23-26, P28, P30, P33, P35, P37, P39-41, P43-44.

CHAPTER 6

A NEW TRANSLATION OF JOHN 8:1-11 COMPARED AND TESTED

In chapter 5, John 8:1-11 in the NNT was compared with the Greek text. Comprehension testing was done with the NNT, problematic renderings were considered, and a summary of understanding chart was prepared.

When the above analysis was finished, a new translation of John 8:1-11 was prepared. It was compared with the NNT and the same comprehension tests that were done on the NNT were done on the new translation. Chapter 6 considers this new translation. The following documents are included in this chapter:

1. The New Translation of John 8:1-11
2. Comparing the New Translation with the NNT
3. Transcription of Interview II
4. Summary of Interview II

6.1 John 8:1-11 New Translation

Iesu revcn ia tckucr Olif.

Iesu r-evcn ia tckucr Olif
 Jesus 3sg-go to mountain Olive

P1 *Jesus goes to the mountain Olive.*

Kxni rckwakwi irc ia ncpncpxn ruvnimwc pehe mwi ia nckwai nimwc asori scvci
 Kumwescn.

Keni rckwakwi irc ia ncpncpxn r-uvnimwc pehe mwi
 Then tomorrow on it in morning 3sg-go inside come again

ia nckwai nimwc asori scvci Kumwescn
 in inside house big poss.mk God

P2 *Then in the morning on the next day he comes again into the big house of God.*

Ncnc, ncrmama me pam kamhcvhehe tukwe.

Ncnc ncrmama me pam k-am-h(c)-vehe tukwe
 Then people plural all 3imp-cont-pl(fv)-come for/to him

P3 *Then all the people are coming to him.*

Ncnc, Iesu rckure

Ncnc Iesu r-ckure
 Then Jesus 3sg-sit

P4 *Then Jesus sits*

mxnamahatcn ircha.

m-xnam-ahatcn ircha
 es-incept-teach them

P5 *(and) he begins teaching them.*

Ncnc, nahatcn me scvci Loa mxne Farisi me hcvahi pran riti

Ncnc nahatcn me scvci Loa mxne Farisi me
 Then teachers plural poss. mk Law and Pharisee plural

h(c)-vehi pran riti
 3pl(fv)-hold woman a

P6 *Then the teachers of the Law and the Pharisees hold a woman*

kxnctc pui
 k-xn-ctc pui
 3imp-perf-look discover

P7 *someone saw/discovered*

ramo cpnapen nari
 r-am-o cpnapen nari
 3sg-cont-do haphazardly thing

P8 *she was doing haphazardly thing.*

Hcvehi, mhcvehe, mhcrxpwi ia kurkwai ncrmama.

Hcvehi
 H(c)-vehi
 3pl(fv)-hold

mhcvehe
 m-h(c)-vehe
 es-3pl(fv)-come

mhcrxpwi ia kurkwai ncrmama
 m-h(c)-rxpwi ia kurwai ncrmama
 es-3pl(fv)-stand in middle people

P9 *They hold her, come, and stand her in the middle of the people.*

Ncnc, mhcni pen tx Iesu i mxnuc,
 Ncnc m-h(c)-ni pen tx Iesu i mxnuc
 Then es-3pl(fv)-say toward to Jesus here saying

P10 *Then, they speak to Jesus saying,*

Iahatcn, prcn i scvcnhi fwe icrman, mctc kxnctc pui ramo cpnapen nari irau
 icrmcpc.

Iahatcn prcn i scvc-nhi fwe icrman mctc
 Teacher woman this poss-3sg there man but

k-xn-ctc pui r-am-o cpnapen nari irau
 3imp-perf-see discover 3sg-cont-do haphazardly thing her and

icrmcpc
 a differnt man

P11- *“Teacher, this woman has a man, but someone discovered her doing*

P12 *haphazardly with a different man.*

Ia Loa sckxtaha, Moses rxmnci pehe tukutaha i mxnuc
 Ia Loa sckxtaha Moses r-xmc-ni pehe tukutaha i
 In Law ours Moses 3sg-perf-speak toward us here

P13 *In our Law, Moses spoke to us saying*

samhckeikei mhcvahi kcpwier mhckwi cpune nxpran scmcme kamho iamxnhi.

s-am-h-ckeikei

1incl-cont-pl-must

m-h(c)-vehi kcpwier

es-pl(fv)-take stone

m-h-ckwi cpune nxpran scmcme k-am-h-o iamxnhi

es-pl-hit to death women those who 3-cont-pl-do like this

P14 *we must take stones and hit to death women who are doing like this.*

Mctc ikamcfxni irc?

Mctc ik-am-cf(x)-ni irc

But 2sg-cont-how(fv)-say it

P15 *But how do you say it?"*

Hcni iamxnhi,

H(c)-ni iamxnhi

3pl(fv)-say like this

P16 *They speak like this,*

mamhctc Iesu mc txrcfxni irc.

m-am-h-ctc Iesu mc t(x)-r-cf(x)-ni irc

es-cont-pl-look Jesus in order fut(fv)-3sg-how(fv)-say it

P17 *they are watching Jesus in order to see how he will answer.*

Hokeikei mc txrcfckour ia negkiariyen sevenhi

H-okeikei mc t(x)-r-cfckour ia negkiariyen sevc-nhi

3pl-want that fut(fv)-3sg-mistake in talk poss-3sg

P18 *They want him to make a mistake in his words.*

Ncnc, tuhcn crcha in tukwe.

Ncnc t(u)-h(c)-ni crcha in tukwe

Then fut(fv)-3pl(fv)-say bad him/her for it

P19 *Then they will speak evil of him for it.*

Mctc Iesu rcrpcsuk,

Mctc Iesu r-crpcsuk

But Jesus 3sg-bends down

P20 *But Jesus bends down,*

mxnamrai nckukuc ia txprnc ia nxkwai rcgx.

m-xnam-rai nckukuc ia txprnc ia nxkwai rcgx-n
es-incept-write book on ground with fruit hand-his

P21 *(and) he begins writing a book on the ground with his finger.*

Mctc ha mamhres.

Mctc h-a

But 3pl-go

m-am-h-cres

es-cont-pl-ask

P22- *But they go on continuing to ask.*

P23

Ro pen, Iesu rxskcmter

Ro pen Iesu r(x)-skcmter

Therefore Jesus 3sg(fv)-stood

P24 *Therefore, Jesus stands up*

mxni pen tx nircha i mxnuc,

m(x)-ni pen tx nircha i

es(fv)-say toward to them here

P25 *(and) he speaks to them saying,*

“Kxmiaha riti sevenhi tafaga rcrcha riwcn, ikukupwcn

Kxmiaha riti tafaga r-crcha scvc-nhi r-iwcn ik-ukupwcn

You all one doing 3sg-bad poss-3sg 3sg-not exist 2sg-go first

P26 *“One of you who does not have bad deeds, you go first*

merukw pen kcpwier mckwi pran ncha.”

m-erukw pen kcpwier m-ckwi prcn ncha

es-throw toward stone hit woman that

P27 *(and) you throw a stone (and) hit that woman.”*

Ncnc, Iesu rcrpcsuk mwi

Ncnc Iesu r-crpcsuk mwi

Then Jesus 3sg-bends down again

P28 *Then Jesus bends down again*

mxnamrai nckukuc ia txprnc.
 m-xnam-rai nckukuc ia txprnc
 es-incept-write book on ground

P29 *(and) he begins writing on the ground.*

Ncnc, scmcme hcregi ncgkiariyen scvchi hcnamcvcn kuatia kuatia.
 Ncnc scmcme h(c)-regi ncgkiariyen scvc-nhi
 Then those who 3pl(fv)-hear talk poss-3sg

h-cnam-cvcn kuatia kuatia
 3pl-incept-go one one

**P30-
P31** *Then those who hear his words begin leaving one by one.*

Ncmc asori me hckupwcn
 Ncmc asori me h(c)-kupwcn
 Men big plural 3pl(fv)-go first

P32 *The big men go first.*

Ncmc aucr a hckurirc.
 Ncmc aucr a h(c)-kurirc
 Men insignificant only 3pl(fv)-go behind

P32B *The insignificant men go after them.*

Hcpwch Iesu cpa mxne pran ncha hencrxpwi ia kerkwai nermama ramcrer.
 H-cpwch Iesu cpa mxne pran ncha
 3pl-leave Jesus alone and woman that

h-nc-crxpwi ia kurkwai nermama r-am-crer
 3pl-perf-stood in middle people 3sg-cont-stand

**P33-
P34** *They leave Jesus alone and the woman they stood in the middle of the people is standing there.*

Ncnc, Iesu rxskcmter
 Ncnc Iesu r(x)skcmter
 Then Jesus 3sg(fv)-stands

P35 *Then Jesus stands up*

mxni pen tx prcn i mxnuc,
 m(x)-ni pen tx prcn i mxnuc
 es(fv)-say toward to woman this saying

P36 *(and) he speaks to this woman saying,*

“Prcn i, ircha isc?”

Prcn i ircha isc
Woman here they where

P37 *“Woman, where are they?”*

Riti ia nircha rxni mc tikemhc uc rekcmm?”

Riti ia nircha r(x)-ni mc t-ik-emhc uc rekcmm
One << them 3sg(fv)-neg that fut-2sg-die or no

P38 *Did one of them say you will die or no?”*

Mxregi, prcn i rxni mc,

Mxregi prcn i r(x)-ni mc
hearing woman here 3sg(fv)-speak saying

P39 *Hearing, this woman speaks saying,*

“Rekcmm, Icrxmcnu. Iermama riti riwcn.”

Rekcmm Icrxmcnu Iermama riti r-iwcn
No Lord person one 3sg-not have

P40 *“No, Lord. There is no one (who said that).”*

Mxregi, Iesu rxni mc,

Mxregi Iesu r(x)-ni mc
Hearing Jesus 3sg(fv)-speak saying

P41 *Hearing, Jesus speaks saying,*

“Iou mwi iakcpwch nxniyen mc tikemhc.

Iou mwi iak-cpwch nxniyen mc t-ik-emhc
I also 1sg-not say that fut-2sg-die

P42 *“I also do not say you will die.*

Ik tiko mamevcn

Ik t-ik-o m-am-evcn
2sg fut-2sg-do es-cont-go

P43 *You go,*

mcpwch noyen mwi tafaga rcrcha.”

m-cpwch noyen mwi tafaga r-crcha
es-not/leave doing again doing 3sg-bad

P44 *(and) do not do again bad deeds.”*

6.2 Comparing the New Translation with the NNT John 8:1-11

6.2.1 Removing the Obstacles to Accurate and Clear Communication

The following changes were made in the new translation, in an effort to remove the problematic renderings discovered in John 8:1-11 in the NNT.

- P2** The meaning of the NNT rendering for *the temple* is “the houses where things are put (?) upon the altar.” This was obscure to modern speakers. The New translation renders it as *nimwc asori scvci Kumwescn*, “the big house of God.”
- P6-P8** The NNT says that the Scribes and Pharisees lead the woman *min*, “to/for him.” Because leading a woman to/for a man is how the Ncfe speakers speak of marriage, the new translation moves from the specific to more general and says the Pharisees and Scribes –*vehi*, “brought (the woman). –*o neprinari* for “adultery” was dropped in the new translation. It is old language. A euphemism –*o cnapen nari*, “do haphazardly thing(s)” was used in its place.
- P13** The NNT dropped “to us.” The new translation adds *tukutaha i*, “to us(1pl.incl.)”. The NNT rendering *nagkiarien asori*, “big talk,” lacked a sense of definiteness as a translation of “the Law.” The meaning was obscure to modern speakers. The New translation borrows from the LWC and translated it as *Loa sckxtaha*, “our (1pl.incl.) Law.”
- P14** The new translation drops the archaic –*aruki kapir*, which was obscure to modern speakers, though they guessed the meaning correctly (hit with stones). It uses modern language and makes it explicit that “to stone” is to –*vehi kcpwier, mhckwi*

cpune, “take a stone and hit to death.

- P17-P19** The English gloss of the Greek is this: “They said this testing him, in order that they might have (something) to accuse him (because of it).” The NNT translated “testing him” with the verb *-eipeipi*, “to harass or tease.” This communicates wrong meaning. The NNT says the Scribes and Pharisees wanted to *-ameriuta nari ira*, “put something on him.” The meaning of this was obscure. The English gloss of the new translation says that the Scribes and Pharisees “said this and were watching to see how Jesus would answer. They wanted him to make a mistake in his words and they would speak evil of him because of it.”
- P21** The new translation drops the archaic *kwaragen* in the NNT.
- P22** There is incomplete information in the NNT rendering. It dropped the $\acute{\omega}\varsigma\ \delta\epsilon$, “but since.” The new translation communicates it with *mata...ro pen*, “but...therefore” in P22 & P24. The meaning of the rendering in the new translation is this: “But they go on continuing to ask. Therefore, Jesus stands up and says to them...” (P22-P24).
- P27** See P14 above.
- P29** The NNT uses the default verb form to encode the Greek imperfect, which signals inceptive or ongoing action in the past. The default communicates punctiliar action. The new translation uses the inceptive aspect here.
- P31** The NNT *-eirap abba em abba*, “go out different different,” communicated wrong meaning. The new translation says *-cvcn kuatia kuatia*, “go one one.”
- P32** The use of the 3rd person impersonal verbal prefix on *-akupan*, “go first,” obscured

the meaning in the NNT. “The new translation renders it in the active, saying, *Ncmc asori me hckupwcn*, “The big men go first...”

- P32** The NNT translates “the elders” as *nema hamagkiari*, “the men talking.” The meaning was obscure. The new translation translates it *ncmc asori*, “the big men.”
- P34** The NNT rendering says that the woman *-amarer ya tameken ya nukuranien*, “(She is) standing in her tracks in the light.” This communicates the wrong meaning. The new translation says that they left Jesus alone and the woman *hcncrxpwi ia kerkwai ncrmama ramcrer*, “(The woman) they had stood in the middle of the people is standing there.” The NNT uses a demonstrative *afwe*. The meaning was obscure, since it is no longer used like that today. The new translation drops it.
- P36** The NNT used a verbal aspect infix *-puk-*, which today communicates action that is just about to occur. The meaning was obscure in this context. The new translation drops them both.
- P38** The NNT rendering for “to condemn” is *-avisau-u'ma namri tafaga reraha seim*. This is not a grammatical sentence in modern Ncfe, thus the meaning was obscure. However, most people guessed the meaning as “spread the news of your bad behavior in the face (of people).” This is not the meaning of “to condemn.” The new translation rendering is *-ni mc tikemhc*, “say that you will die.”
- P42** See comment in P38 above.

6.2.2 *Other Changes Made in the New Translation of John 8:1-11*

There are 3 propositions in the new translation that are identical to the NNT renderings, except for the spelling (P1, P15, P20).

There were eight key terms changed in the new translation, which cleared up several of the problematic renderings. The new translation has new renderings for the temple (P2), the Scribes (P6), adultery (P8 & P11), the vocative for ‘teacher’ (P11), the Law (P13), the Elders (P32), to stone (P14 & P27), and to condemn (P38 & P42).

There were at least seventeen places where the participant referencing was changed. The 3rd person singular pronoun *in*, “he/she,” occurs 15 times in John 8:1-11 in the NNT. In the new translation, six of those occurrences are deleted because the person is encoded somewhere in the verb phrase (P2, P3, P6, P7, P9, P12). In one occurrence it is deleted all together (P41). In four occurrences the new translation uses *Iesu*, “Jesus” (P4, P10, P17, P24). In three occurrences the new translation uses *prcn i*, “this woman” (P27, P36, P39). In one occurrence it is changed to the second person *ik*, “you” (P26). In two occurrences, where the NNT uses the third person pronoun *iraha*, “they,” the new translation encodes it in the topic in the verb phrase (P10, P16). The changes in participant reference did a lot for naturalness and disambiguating between participants. This was particularly helpful when there was a question about who was being talked about in the NNT (like in P6-P10).

Other changes that helped naturalness includes the new translations use of modern conjunctions like *ncnc*, “and then” (P3, P4, P6, P10, P19, P28, P30, P34). It made us of a

speech particle that indicates switch of participant in a conversation (*mxregi* in P39, P41).

Neither or these are in the NNT.

In three propositions, the new translation used the inceptive aspect on the verb. This is in contrast to the NNT, which used the default verb form. In these contexts, the former brings out the Greek imperfect more clearly than the NNT rendering (P5, P21, P29). In several places in the NNT, where Watt made a neutral translation adjustment, the new translation rendered it more closely to the Greek. This occurred in the following places:

P3 The NNT rendering is *-ausasumunpen tukwe*, “gathered to him.”

The rendering in the new translation is *-vehe tukwe*, “come to him.”

P14 The NNT rendering is *nermama hamo yam’eni*, “people doing like this.”

The rendering in the new translation is *nxpran scmcme kamho iamxnhi*, “women doing like this.”

P41 The NNT rendering is *Yesu renipen tukwe in menwa*, “Jesus spoke to him/her, saying ...”

The rendering in the new translation is *Iesu rxni mc*, “Jesus said...”

This is not an exhaustive list of the changes that were made in the new translation. It demonstrates, however, that the differences between the NNT and the new translation are significant.

6.3 Transcription of Interview II

After reading the new translation twice to Mark and Elizabeth, I asked the comprehension questions a second time. The following is a transcription of that interview. Questions 1-7 are taken from a recording. Beginning with question 8, my recording device turned off without my knowledge. Questions 8-24 are from my notes.

1. Can you please retell this story in your own words?

Mark: "Jesus is walking on the mountain. What is it called? (I said the name again.) Olive. And then he comes inside of the house and is teaching the people there. He is teaching ordinary people. And then the Pharisees and some of the teachers of the Law lead a woman. And they say, 'This woman has done haphazardly. She has a husband, but she went with a different man. And we do not like it. And we want for you to tell us what we should do. The words of Moses, you look, a person who does haphazardly they hit with stones.' And Jesus took out this woman (from their evil intent). They were there with the woman and he says to them they are not to hit the woman. And the people are afraid. They are afraid and they ask the Lord. And then the Lord writes something down on the ground. And the people see that book. And the people begin to hate the Lord. And they leave one by one. The big men and then the men of no consequence they go out hating the Lord for the words he says to them. The men run away one by one. And then the Lord says to the woman, 'The people, where are they?' And the woman says she does not know them (where they are). And then Jesus asks her saying, 'Did someone say he would kill you dead or no?' Hearing, the woman speaks saying, 'No.' Hearing, Jesus

speaks saying, 'Being like this, I do not hit you to death.' You return to your home, but your bad deeds, you leave them all."

I asked Mark and Elizabeth if they felt this story was different than the first one.

Mark and Elizabeth: *"This one is different."*

2. Where was Jesus?

Mark: *"Jesus went inside of the big house of God. It is like a house of prayer."*

3. What was he doing?

Mark: *"He was teaching people."*

4. Then what happened?

Mark: *"He was teaching people, and then the teachers of the law and the Pharisees brought that woman. They brought her out into the middle and then they talked to the Lord."*

5. Why did they bring this woman to Jesus?

See answer six.

6. Why did they bring her to him? What did they want?

Mark: *"Moses said they hit women who do like this. But they came to Jesus wanting him to tell them what they should do."*

Mark already explained in the introduction that "This woman has done haphazardly. She has a husband, but she went with a different man..."

7. Why were they asking him this question?

Mark: "They spoke to Jesus and were watching to see if Jesus would say the same things as Moses said. But Jesus said something different. He said something different. Therefore, they were angry and they ran away."

8. What did Jesus do after they asked him?

Mark: Jesus bent down and wrote a book on the ground with his finger.

9. While Jesus was writing on the ground, what were they doing?

Mark: They were asking him what they should do to her.

10. What happened next?

Mark: Jesus stood up and spoke to them.

11. What did Jesus say to them?

Mark: "He said, 'If one of you is straight, you go first and hit her (with a stone).'"

12. What happened after Jesus answered them?

Mark: They began to leave one by one.

13. Then what happened?

Mark: Jesus asked the woman where they were and whether or not one of them had said he would hit her to death.

14. What did the woman say?

Mark: She said no.

15. Then what happened?

Elizabeth: Jesus said that she could go but must stop doing her bad behavior.

NON-Thematic Questions:

16. Where was Jesus when they brought the woman? What kind of place it that?

Mark: “Jesus was inside of the house of God. It was like a house of prayer.”

17. Who brought her? What kind of people are they?

Mark and Elizabeth: The Pharisees and the teachers of the law. They were arrogant. They were leaders.

18. Who is Moses? Why do they mention him?

Mark: Moses is a prophet of God.

19. When Jesus told them to let the one without sin cast the first stone, what does it say about their leaving?

Mark: They were all afraid. I think they have all done bad things.

20. What do you think they were thinking?

Mark: I think they have all done haphazardly?

21. What do you think Jesus was writing?

Mark: Is he writing a book that talked about his living?

22. What do you think of this whole thing? What does it teach us?

Elizabeth: “It teaches us that prayer has already come to us. We must not do badly like the woman was doing.”

Mark: *“It teaches us that all people have done badly and that we should not hit them with stones.”*

Genre questions

23. What kind of talk is this? Fable? True story?

Mark and Elizabeth: *It is true.*

24. Do you think it is true or not? Why?

They could not answer why.

6.4 Summary of Interview II

Mark and Elizabeth misunderstood much of the meaning of John 8:1-11 when it was read to them from the NNT. The new translation was much clearer to them. This was made evident by their response to the first question. They were asked to tell the story back in their own words, and though he missed in that instance the key sentence (“He who is without sin let him be the first one to cast a stone.”), Mark was able to tell the story back with more confidence and clarity than after the NNT was read to him. When Mark and Elizabeth were asked if this was the same story, they said it was different.

Mark and Elizabeth still were not sure about the Pharisees. They guessed that they were leaders, but this was not because of anything different between the NNT and the new translation. With the new translation, Mark and Elizabeth did not misinterpret the purpose of the Pharisees and the Scribes. They did not bring the woman for Jesus to marry. They had not seen any inappropriate behavior happening between Jesus and this woman. This woman has a man but someone saw her being immoral with a different man. They brought the woman to Jesus because they wanted him to say the same thing as Moses had said. Moses had said they must take stones and hit to death women who do like that. But Jesus said differently. Mark and Elizabeth still speculated in this interview about what Jesus was writing on the ground. They assumed it had some significance to the events. They understood that Jesus said to the Pharisees and teachers of the Law, “If one of you is straight, you go first and hit her (with a stone).” Mark suggests what Jesus said made the people angry. They left hating the Lord. Mark thinks they leave because they too have done haphazardly (have been sexually immoral). Mark and Elizabeth did

not misunderstand the nature of Jesus' question to the woman. He did not ask the woman if someone made her sin public knowledge. Rather, he asked her if someone said he would hit her to death (with stones). Jesus said he also would not do that and then he told her to go and stop doing bad behavior.

All in all, the second interview went much smoother. Mark and Elizabeth's answers were not peppered with the question, "Is it like that?" They inferred the correct meaning from the story as a whole. Mark said this story teaches to not hit bad people with stones. We have all done bad things. Elizabeth said that it teaches us that we should do like the woman. Jesus told her to go and stop doing bad. In the same way, since prayer has come to us, we must stop doing bad behavior.

This interview demonstrates that when the obstacles to clear communication that were observed in the NNT are removed and a new translation prepared and read to a native speaker, the meaning of John 8:1-11 is more easily understood.

CHAPTER 7

COMPARING TITUS 1:4-9 IN THE NNT TO THE GREEK TEXT AND TESTING IT FOR COMPREHENSION

In Titus 1:4-9, the apostle Paul writes Titus and tells him to straighten out the things they left unfinished and appoint elders in the various churches around Crete. In these verses, Paul lists the qualifications for the sort of people Titus should appoint.

When analyzing Titus 1:4-9 in the NNT, I followed the same procedures of analysis used in John 8:1-11. The propositional breaks and English glosses in the Greek text follow Banker 1987. The following documents are included in this chapter:

1. The Greek Text
2. The NNT Text
3. Summary of Translation Adjustments
4. Transcription of Interview I
5. Summary of Interview I
6. Problematic Renderings
7. Summary of Understanding

7.1 The Greek Text of Titus 1:4-9

4 Τίτῳ γνησίῳ
N-DM-S A-DN-S
to Titus [my] true

P1 *(I write this letter) to (you) Titus.*

τέκνῳ κατὰ κοινὴν πίστιν,
N-DN-S PA A-AF-S N-AF-S
child according to a common (shared) faith

P2 *(You are like) a true child (to me because you) believe the same (teachings about God that I do).*

χάρις καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς
N-NF-S CC N-NF-S PG N-GM-S N-GM-S
grace and peace from God [the] father

καὶ Χριστοῦ Ἰησοῦ τοῦ σωτῆρος ἡμῶν.
CC N-GM-S N-GM-S DGMS N-GM-S NPG-1P
and Christ Jesus the savior of us

P3 *(I pray that) God (our(inc)) Father and Christ Jesus our(inc) Savior (will continue to) act graciously toward you and (will continue to) cause you to have peace.*

5 Τοῦτου χάριν ἀπέλιπόν σε ἐν Κρήτῃ,
APDGN-S PG VIAA-1S NPA-2S PD N-DF-S
[for] this cause I left you in Crete

P4 *I left you behind in (the land of) Crete for these purposes:*

ἵνα τὰ λείποντα ἐπιδιορθώσῃ
CS DANP+ VPPAAN-P VSAM-2S
that the things lacking you should set straight

P5 *You (are to) correct the matters that need to be corrected,*

καὶ καταστήσῃς κατὰ πόλιν πρεσβυτέρους,
CC VSAA-2S PA N-AF-S AP_AM-P
and should appoint in every city << elders

ὥς ἐγὼ σοι διεταξάμην,
CS NPN-1S NPD-2S VIAM-1S
as I you ordered

P6 *and you (are to) appoint elders (in the church) in each town in the manner I directed you.*

P7 (*appoint as elders men like this:*)

ἆ	τίς	ἐστιν	ἀνέγκλητος,
CS	APINM-S	VIPA-3S	A-NM-S
If	anyone	is	blameless

P8 *a man whom no one can justly accuse of doing wrong;*

μιας	γυναικὸς	ἀνὴρ,
A-CGF-S	N-GF-S	N-NM-S
of one	wife	a husband

P9 (*specifically,*) *a man who has only one wife (and is faithful to her);*

τέκνα	ἔχων	πιστά,
N-AN-P	VPPANM-S	A-AN-P
children	having	believed

P10 (*and, specifically, as for*) *his children, (they are) faithful (to him (their father));*

μὴ	ἐν	κατηγορία	ἀσωτίας	ἢ	ἀνυπότακτα.
QN	PD	N-DF-S	N-GF-S	CC	A-AN-P
not	in (under)	accusation	of debauchery	or	insubordination

P11 (*specifically, they*) *are not reputed (by others) as behaving in a debauched manner, (6f) neither do (they) refuse to obey (their father).*

δεῖ	γὰρ	τὸν	ἐπίσκοπον	ἀνέγκλητον	εἶναι
VIPA-3S	CS	DAMS	N-AM-S	A-AM-S	VNPA
it is necessary [for]	for	the	overseer	blameless	to be

P12 *A (church) leader must be (a man whom) no one can (justly) accuse of doing wrong,*

ὥς	θεοῦ	οἰκονόμον,
CS	N-GM-S	N-AM-S
as	God's	steward

P13 *since it is on God's behalf that he will direct (the church).*

μὴ	αὐθάδη,
QN	A-AM-S
not	arrogant

P14A (*Specifically, he must*) *not (be) arrogant.*

μὴ	ὀργίλον,
QN	A-AM-S
not	quick tempered

P14B (*He must*) *not easily become angry.*

μὴ πάροιονον,
 QN A-AM-S
 not given to much wine

P14C *(He must) not (be a man who) drinks much wine.*

μὴ πλήκτην,
 QN A-AM-S
 not violent

P14D *(He must) not (be) violent.*

μὴ αἰσχροκερδῇ,
 QN A-AM-S
 not fond of dishonest gain

P14E *(He must) not (be a man who) is greedy for gain/money.*

ὁλλὰ φιλόξενον
 CH A-AM-S
 but hospitable

P15A *Instead, (specifically, he must be) hospitable.*

φιλάγαθον
 A-AM-S
 a lover of good

P15B *(He must be) devoted to what is good.*

σώφρονα
 A-AM-S
 sensible

P15C *(He must be) self controlled.*

δίκαιον
 A-AM-S
 just

P15D *(He must) do what is right.*

ὅσιον
 A-AM-S
 holy

P15E *(He must be) holy.*

ἐγκρατῇ,
 A-AM-S
 self-controlled

P15F *(He must be) a man who is disciplined.*

- 9 ἄντεχόμενον τοῦ κατὰ τὴν διδαχὴν πιστοῦ λόγου,
 VPPMAM-S DGMS PA DAFS N-AF-S A-GM-S N-GM-S
 holding to the according to the teaching faithful word
P16 *(He must) firmly believe in the message (about Jesus Christ) exactly as (we(inc) taught (it)),*
- ἵνα δυνατὸς ᾖ καὶ παρακαλεῖν ἐν τῇ διδασκαλίᾳ
 CS A-NM-S VSPA-3S CC+ VNPA PD DDFS N-DF-S
 that able he may be also to encourage in the teaching
- τῇ ὑγιαίνουσῃ
 DDFS VPPADF-S
 -- healthy
- P17** *in order that he might be able to teach (the believers) what is correct and exhort (them to follow it),*
- καὶ τοὺς ἀντιλέγοντας ἐλέγχειν.
 CC DAMP+ VPPAAM-P VNPA
 and the ones opposing to expose
- P18** *and in order that he also might be able to convince those who oppose (what is correct) (that they are wrong).*

7.2 Titus 1:4-9 in the NNT

⁴Iau Pal yak-arai nakukua i mik Taitas,

Iau Pal yak(a)-rai nakukua i mik Taitas
1sg Paul 1sg(fv)-write book this for you Titus

P1 *I Paul write this book for you Titus,*

narek-parhien ya nausarien te nuparhien saketaha pam.

nare-k parhien ya nausarien te nuparhien
child-my true in struggle to/for truth

sa-ketaha pam
poss-1incl.pl all

P2 *my true child in struggle for truth belonging to us all.*

Pa nabien mene namerinuien se rukupen te Remetaha Atua, mene te Yesu Kresto,
Ketir ravahi umuru ketaha, krau-ara tuke ik.

Pa nabien mene namerinuien se r-uku-pen te
Let crying and peace that 3sg-come-out from

Reme-taha Atua mene te Iesu Kresto
Father-our(incl) God and from Jesus Christ

Ketir r-a-vehi umuru ketaha
the One 3sg-cont-carries life our(inc)

k-rau-ara tuke ik
3-dl-stay for you

P3 *Let crying and peace that come from our Father, God, and from Jesus Christ, the one who carries the life of us, (the two of them) be with you.*

⁵ Te nari ine iau yak-enapa ik Krit

Te nari i(ne) iau yak-en-apa ik Krit
For thing here(?) I 1sg-perf-leave you Crete

P4 *For this thing here I left you Crete*

menwa tik-o atukwatuk narimnarime teini kapuk-o-pamu'ma,
menwa tik-o atukwatukw narimnari-me teini
so that 2sg fut-do straight things-plural this

k(a)-puk-o-pam-u-'ma
3imp(fv)-neg-do-all-(?)-neg

P5 *so that you will make straight these things that are not all done,*

mameri eldereme ya rukwanume pam, rosi yak-uvaniraka tuke ik;

m-ameri elder-me ya rukwanu-me pam
es-put elder-pl. in village-pl. all

rosi yak-uv(a)-ni-raka tuke ik

like 1sg-perf(fv)-say-perf to you

P6 *(and) put elders in all the villages like I have said to you;*

P7 *SSA Chart adds a proposition here to indicate that what follows is descriptive.*

⁶yermama reti repara kapukameriuta'ma nari ira,

yermama reti r(e)-p-ara k(a)-puk-ameri-uta-'ma
man a/one 3sg(fv)-cond.mk-stay/be 3imp(fv)-neg-put-up-'neg

nari ira

thing on it/him

P8 *(Suppose) a man exists something is not put on him,*

rukweini retia,

rukwei-ni reti a
wife-his one only

P9 *he has one wife only,*

nupnaten hamausari te nuparhien,

nupnat(e)-n h-am-ausari te nuparhien
children(fv)-his 3pl-cont-strive for truth

P10 *his children strive for truth,*

kapuk-agkiari'ma te no-apnapenien nari, wa te narsaresien savanraha.

k(a)-puk-agkiari-'ma te no-apnapenien nari
3imp(fv)-neg-talk-neg for do-haphazardly thing

wa te narsaresien sava-nraha

or for questining(?) poss mk-3pl.

P11 *doing haphazardly thing(s) is not talked about, or for their questioning.*

⁷ Kuvani ihi ya yema ramatui te nakalasia, kenwa nari tukameriuta ira te-riwan

k-uv(a)-ni ihi ya yema r-am-atui te nakalasia
3imp-perf(fv)-say still ? man 3sg-cont-look for church

kenwa nari t(u)-k-ameri-uta ira t(e)-r-iwan

so that thing fut(fv)-3imp-put-on it/him fut(fv)-3sg-not have

P12 *It is still said about the man looking out for the church that the thing for stacking things on top of it will not be*

rosi kwanfaga savei Atua;
 r-osi kwanfaga savei Atua
 3sg-like helper/disciple poss.mk God

P13 *like a helper/disciple of God;*

in repuk-ausari'ma,
 in r(e)-puk-ausari'ma
 he 3sg(fv)-neg-struggle-neg

P14A *he does not argue,*

repuk-o-weiwaha'ma niamaha,
 r(e)-puk-o-weiwaha-'ma niamaha
 3sg(fv)-neg-do-wait-neg anger

P14B *he does not wait anger,*

repuk-anumwi-aori'ma wain,
 r(e)-puk-anumi-asori'ma wain
 3sg(fv)-neg-drink-big-neg wine

P14C *he does not drink lots of wine,*

repuk-ausi'ma yerama,
 r(e)-puk -ausi'ma yerama
 3sg(fv)-neg-hit-neg man

P14D *he does not hit man,*

repuk-akeikei-u-'ma te nubasion reraha;
 r(e)-puk-akeikei-u-'ma te nubasion r-eraha
 3sg(fv)-neg-make do-(?)-neg for possessions 3sg-bad

P14E *he does not force for bad possessions,*

⁸mata reiwini yerama,
 mata r-eiwini yermama
 but 3sg-remembers person(s)

P15A *but he remembers person(s),*

rokeikei nakur amasan,
 r-okeikei nakur amasan
 3sg-love people good

P15B *he loves good people,*

ramo tafaga meru,
 r-am-o tafaga meru
 3sg-cont-do doing easy

P15C *he does doing easy,*

mene tafaga atukwatuk,
mene tafaga atukwatukw
and doing straight

P15D *and doing straight,*

mene tafaga amasan,
mene tafaga amasan
and doing good

P15E *and doing good,*

rasisag nakeikeien te nari reraha savani;
r-asisag nakeikeien te nari r-eraha sava-ni
3sg-close forcing for thing 3sg-bad poss-3sg

P15F *(and) he blocks forcing for his bad thing;*

⁹ rapit akneken ya nagkieren parhien rosi kenahatan i,
r-apit akneken ya nagkieren parhien
3sg-stick strong on talk true

r-osi k-en-ahatan i
3sg-like 3imp-perf-teach it

P16 *he sticks to the true talk as it has been taught,*

ma in resekai mamavahag em nakur hamausari,
ma in r(e)-sekai
so that he/she 3sg(fv)-strong

m-am-avahag em nakur h-am-ausari
es-cont-encourage for/to people 3pl-cont-striving

P17 *so that he is strong, he encourages striving people,*

merkwasas ya niraha ya nahatanien parhien savani.
m-erkwasas ya niraha ya nahatanien
es-hit accurately them teaching

parhien sava-ni
true poss mk-3sg

P18 *he hits them straight with his true teaching.*

7.3 Summary of Translation Adjustments: Titus 1:4-9 in the NNT

Below is a summary of several of the translation adjustments that William Watt made in his translation of Titus 1:4-9. This list demonstrates that he made use of many of the translation principles assumed in the Idiomatic Approach. He used descriptive phrases, moved from general to specific, added implicit information from the linguistic context, and translated nouns that are semantic events as event propositions. Problematic renderings are discussed after my interview with native speakers.

- P1** The Greek is the dative noun phrase *Τίτῳ*, “to Titus” (see Newman 1971, 183). The NNT adds the implicit information saying, *Iau Pol yak-arai nakukua i mik*, “I Paul write this letter to/for you...”
- P2** The Greek phrase includes *κοινός, ἡ, όν*, “common, in common” and *πίστις, εως*, “faith” (Newman 1971, 101, 143). The NNT adds the implicit information *saketaha pam*, “belonging to us all.”
- P3** The Greek is *πατήρ, πατρός* “father” (Newman 1971, 137). The NNT adds the obligatory category, *-taha*, “our(pl.incl.).”
- P6** The Greek is *διατάσσω*, “command, order; give instructions” (Newman 1971, 44). The NNT moves from the specific to the general and says, *-ni tuke ik*, “say to you.”
- P8** The Greek is *τις, τι*, “anyone” (Newman 1971, 182). The NNT rendering is *yermama reti*, “a person.”
- P9** The Greek is *άνήρ*, “man; husband” (Newman 1971, 14). The NNT drops it and says, *rukweini retia*, “his wife is one only.”

- P10** The Greek is the plural of *τέκνον, ου*, “child” (Newman 1971, 179). The NNT adds the obligatory category of possession to the noun *-n*, “his.”
- P11** The Greek is *κατηγορία, ας* “charge, accusation” (Newman 1971, 98). This Greek noun is a semantic event. The NNT rendering is an event and moved from the specific “accuse” to the general “talk.”
- P12** The Greek is *ἐπίσκοπος, ου*, “overseer, guardian” (Newman 1971, 70). The NNT rendering is a descriptive phrase, saying, *yema ramatui te nakalasia*, “man looking out for the *ekklesia* (church).”
- P15B** The Greek is *φιλόγαθος, ον*, “loving what is good” (Newman 1971, 193). The NNT adds the noun phrase, *nakur*, “people,” in order to indicate that it is good people that are loved.
- P16** The Greek is *διδαχή, ἥς*, “what is taught; teaching” (Newman 1971, 45). The Greek noun is a semantic event. The NNT rendering is an event.
- P17** The Greek is *παρακαλέω*, “encourage, speak words of encouragement” (Newman 1971, 132). The NNT adds the indirect object, *nermama hamausari*, “striving people.” For a discussion of this term, see P14 and P17 in the discussion about problematic renderings.

7.4 Transcription of Interview I: Titus 1:4-9

I did comprehension testing with two different people on two different occasions. I interviewed David Nasu. He is in his early thirties and lived in Ienmarei village. He regularly attends the SDA Church. I also interviewed Henry. Henry is from Imaki. He is in his late twenties. He regularly attends the Catholic Church. I have combined their answers into one interview.

After reading Titus 1:4-9 in the NNT to both David and Henry twice, I asked the comprehension questions. Below is a transcription of my conversations with them. I have added observations where applicable.

1. Can you restate what this section of Scripture is about in your own words?

David: David does not feel confident enough about his understanding of the meaning to tell it. I suggested the text should be read verse by verse and then the questions asked. David agrees that this is a good idea.

Henry: “This book here you have read it all, but I see some words in the book you have read I do not understand them. They are difficult for me to get. But I think it is talking about a big man, a big person he comes and does not do this, this, this. Like bad things. But he likes good deeds.”

Titus 1:4

2. To whom is Paul writing?

David: “Titus.”

Henry: “Paul is he writing it to Titus?”

3. Why does Paul say that Titus is his child?

David: *“It is a little difficult for me (to understand).”*

Henry: *“He calls him his child, I think on the side of love. Is that it? He can not call him by his name saying, you, you. But he calls him his child in the same way that we say, ‘brother.’”*

I asked Henry the meaning of the NNT: *nausarien te nuparhien saketaha pam.*

Henry: *“He calls him his child, and he is saying a good word about him. You look and see that it is a true word that we are struggling for. A truth we are going for.”*

4. What does Paul want God and Jesus Christ to do for Titus?

David: *David explained that to –api means to cry. Paul wants Jesus to be sorry and let peace be with Titus. The words (1) remetaha, “our father,” and (2) ketir, “the one,” are old language.*

Henry: *“Paul is writing this book for Titus and he says let goodness or he is asking for goodness that comes from God to be with/for Titus. The meaning is this. Titus is a person who is a little wild. He does not want to do what the big man says. Now Paul talks to Titus, saying, ‘I am asking for the goodness that comes from God that it will come and be with/for you. And then you will become quiet.’ Do you understand?”*

Titus 1:5-9

At this point, I explained to David a bit of the background of Titus. I explained that Paul and Titus went to a land called Crete. Paul left Crete before their work was finished. He wrote this letter to give instructions to Titus. I did not give this information to Henry but just read the text.

Overview

5. Tell in your own words what Paul said.

David: “Paul said to Titus that he was to continue the work they both began and left. I want for you to go and finish it, putting elders in all the villages.”

Henry: “‘Crete,’ that is one word you are saying that I do not understand. But you look and see that Paul speaks to Titus and says the thing he has spoken to Titus, he wants that Titus will go and finish it. Titus did not finish it. Paul is saying, ‘Please, Titus, you must go and finish it. Go and finish preaching the word.’”

Details

Titus 1:5

6. In what place did Paul leave Titus?

David: “In Crete.”

Henry: “I do not know what Crete is.”

7. What was Titus to do there?

David: “He was to put elders in all the villages.”

Henry: “Paul wants Titus to go and finish preaching the word.”

8. What do you think those leaders/elders were to do?

David: "Their(2) work was to tell out the word of the Lord."

Observation: I believe David was confused here and thought I was asking the nature of Paul and Titus' work among the Cretans. When I asked Henry question 7, it became apparent that he had not yet understood the primary work of Titus to be "go and appoint elders." Up until now, he only understood it as going and preaching. So, I read to him the NNT text that says *mameri elda me*, "put elders." Then I asked him the meaning of this.

Henry: "Paul speaks to Titus saying that he must go to all the villages and then put men who will stand for their living in the village, like chiefs. Is that right? I think it is like that."

Titus 1:6-8

9. What was the character/behavior of a leader/elder to be?

I read each of the criteria from the NNT and asked the meaning.

A. NNT (P8): yermama reti repara kapukameriuta'ma nari ira

David: "If this man does not understand work, don't put anything on him. Listen please. The sound of it is not good (in Ncfe)."

Henry: "Hey, I think it is a little hard for me to understand."

B. NNT (P9): rukweini retia

David: "Hey, I do not know the meaning of this word, rukweini. I will ask my mom."

David yelled across the yard to his mom. His mother said, *scvcnhi pran*, “his woman.”

David said, “Hey, I do not know. (Today I would say) *scvcnhi pran kuatia*, ‘his woman is one.’”

Henry: *“That one is a little difficult for me to understand.”*

C. NNT (P10-P11): nupnaten hamausari te nuparhien, kapuk-agkiari'ma te no-apnapenien nari, wa te narsaresien savanraha.

David: *“This one you hear the sound is good a little. You see, when his children struggle for truth, the meaning of this is that they struggle/strive for the Lord.”*

Observation: The next part of the NNT was not clear to David.

David: *“‘Doing haphazardly is not talked about,’ (it means for example) the men of Ienmarei Village do haphazardly but no one talks about it. If a person wants to do haphazardly, he does haphazardly. They do not ask about the doing of bad. Is this the meaning?”*

Henry: *“‘Nxpwnctxn’ means something like this. God’s children struggle for the truth. Or are they struggling for their living?”*

I read to Henry the second part of the phrase in the NNT, which is intended to talk about the elder’s children not being under accusation of being wild and not respectful.

Henry: *“Hey that one is a little difficult for me to understand.”*

D. NNT (P12-P13): Kuvani ihi ya yema ramatui te nakalasia, kenwa nari tukameriuta

ira te-riwan rosi kwanfaga savei Atua;

David: "Hey, it is hard for me (to understand the meaning)."

Henry: "It is difficult. But if I say it is difficult, you should tell it to a different person."

E. NNT (P14A): repuk-ausari'-ma

David: David suggested that this verb needs an object.

Henry: "I do not know who the 'he' is talking about. Is it Paul? I do not know the meaning of that talk."

F. NNT (P14B): repuk-o-weiwaha'ma niamaha

David: David suggested that -eiwaha is either old language or the language used in Port Resolution. He understood the meaning. It means to not get angry fast.

Henry: "It means that anger does not stick him quickly. His anger is far away."

G. NNT (P14C): repuk-anumi-asori'ma wain

David: David said this person does not drink a lot of wine.

Henry: "Ah, that one is clear. He does not drink a lot of wine."

H. NNT (P14D) repuk-ausi'ma yerama

David: David said that this person does not hit people.

Henry: "That one is clear. He does not hit people."

I. NNT (P14E): repukakeikei-u'ma te nubasien reraha

David: David does not know the meaning of the phrase.

Henry: "That one is not clear. It is hard for me to understand."

J. NNT (P15A): mata reiwini yerama

David: David suggested that a man or a group of people who do this visit their family and friends.

This fits well with the definition Lindstrom gives for *-euini*: "to remember, recall, miss" (1986, 36).

K. NNT (P15B): rokeikei nakur amasan

David: David said it means to love good people.

Henry: "It is enough. It is clear. He likes/loves good people."

L. NTT (P15C): ramo tafaga meru

David: David has already mentioned that tafaga is old language. He would prefer to just say, noyen, "doing." Regarding the meaning of tafaga meru, he was not sure whether it was describing a lazy person or a quiet person. It was not clear to him whether this was a good quality in a person or a bad one.

Henry: "'Tafaga,' does that mean like 'way' or 'doing?'" His doing is easy (Henry is thinking). His way is not strong. I do not know the meaning."

M. NNT (P15D): mene tafaga atukwatuk

David: David said it means to do what is straight.

Henry: “They both are enough. (They mean) that he does doing straight and doing good.”

N. NNT (P15E): mene tafaga amasan

David: David said that it means to do what is good.

O. NTT (P15F): rasisag nakeikeien te nari reraha savani

David: David told me an example. Suppose there was a big talk happening. A man is being accused of doing something bad (nari reraha savani “his bad thing”). The community meets. Everyone talks and tries to force the man to confess. They – akeikei min, “make him.” But all the while, he is firm in his resolve. He will not confess. In rasisag nakeikein te nari reraha savani, “he blocks (the attempts) to make (him admit) the bad thing he did.”

Henry: “I do not understand the meaning of this talk. I think that it means he struggles for doing right and blocks doing wrong. Is it like that or no?”

I shared David’s example with Henry. Henry said again that the passage is not clear, but he could understand it the way David said.

10. Why do you think it is necessary for a leader/elder of a church to be this kind of person?

See above D. NNT (P12-P13)

11. What other thing is very necessary for a leader/elder of a church?

David: *The verb used in the NNT refers to something sticking, like glue. David thought about it for a moment and then suggested that it means the elder must stick (like glue) to the truth.*

Henry: *“The meaning of rcpwit is that it is glued. Is that straight? (It means) he is standing strong; he is hanging strong on the truth that was taught. I do not know which talk this is (that was taught). But he does not want to follow all sorts of different words, like political words or (some other one). He is strong.”*

12. Why must the leader/elder believe the true teachings firmly?

Observation: The purpose relationship between P16 and P17 was not transparent to David and Henry.

David: *P17 was not clear to David. I continued and asked the meaning of the NNT rendering in P18: merkwasas ya niraha ya nahatanien parhien savani. He explained that this is what a prophet does. It is a metaphorical extension of hitting things with sticks or a bow and arrow. When he predicts something accurately, in ramerukw asas irc, “he shoots (and hits) it straight.”*

Henry: *The NNT used the word –avahag. Henry begins reflecting on that. “‘Ramcvchag, (means) he is speaking good words to people.” Then Henry reflects on the meaning of nermama hamausari. “Is it like strong headed people?” Then he concluded talking about the last rendering in the NNT –erukasas ia niraha ia nagkiarien parhien savani.” Henry said, “I do not understand the meaning of*

hitting something straight with words, but I do know hitting straight a bird with a bow and arrow or a throwing stick.”

7.5 Summary of Interview I

Henry and David were not confident in their understanding of the NNT. This was evident in their body language and in their answers. There is a definite division of understanding in Titus 1:4-9 in the NNT. P1-P7 communicates fairly well. However, beginning in P8, the meaning became very obscure to them. Combining Henry and David's answers into coherent texts gives a clear sense of what inferences that were being made as the text was read to them the first two times. I put the propositions numbers at the beginning of the sentence for referencing the NNT and Greek texts.

7.5.1 *Henry's comprehension of P1-P7*

This book here you have read it all, but I see some words in the book you have read I do not understand them. They are difficult for me to get. But I think it is talking about a big man, a big person he comes and does not do this, this, this. Like bad things. But he likes good deeds. **(P1)** Paul, is he writing it to Titus? **(P2)** He calls him his child, I think on the side of love. Is that it? He can not call him by his name saying, 'you, you.' But he calls him his child in the same way that we say, 'brother.' He calls him his child, and he is saying a good word about him. You look and see that it is a true word that we are struggling for. A truth we are going for. **(P3)** Paul is writing this book for Titus and he says let goodness or he is asking for goodness that comes from God to be with/for Titus. The meaning is this. Titus is a person who is a little wild. He does not want to do what the big man says. Now Paul talks to Titus, saying, 'I am asking for the goodness that comes from God that it will come and be with/for you. And then you will become

quiet.’ **(P4)** ‘Crete,’ that is one word you are saying that I do not understand.

(P5-P6) But you look and see that Paul speaks to Titus and says the thing he has spoken to Titus, he wants that Titus will go and finish it. Titus did not finish it. Paul is saying, ‘Please, Titus, you must go and finish it. Go and finish preaching the word.’ Paul wants Titus to go and finish preaching the word. Paul speaks to Titus saying that he must go to all the villages and then put men who will stand for their living in the village, like chiefs. Is that right? I think it is like that.

7.5.2 Henry’s comprehension of P8-P18

(P8) “Hey, I think it is a little hard for me to understand. **(P9)** That one is a little difficult for me to understand. **(P10)** God’s children struggle for the truth. Or are they struggling for their living? **(P12-P13)** Hey, that one is a little difficult for me to understand. It is difficult. But if I say it is difficult, you should tell it to a different person. **(P14A)** I do not know who the ‘he’ is talking about. Is it Paul? I do not know the meaning of that talk. **(P14B)** It means that anger does not stick him quickly. His anger is far away. **(P14C)** Ah, that one is clear. He does not drink a lot of wine. **(P14D)** That one is clear. He does not hit people. **(P14E)** That one is not clear. It is hard for me to understand. **(P15B)** It is enough. It is clear. He likes/loves good people. **(P15C)** ‘Tafaga,’ does that mean like ‘way’ or ‘doing?’ His doing is easy (Henry is thinking). His way is not strong. I do not know the meaning. **(P15D-P15E)** They both are enough. (They mean) that he does doing straight and doing good. **(P15F)** I do not understand the meaning of this talk. I think that it means he struggles for doing right and blocks doing wrong. Is it like

that or no? **(P16)** He is standing strong; he is hanging strong on the truth that was taught. I do not know which talk this is (that was taught). But he does not want to follow all sorts of different words, like political words or (some other one). **(P17)** He is strong. He is speaking good words to people. Is it like strong headed people? **(P18)** I do not understand the meaning of hitting something straight with words, but I do know hitting straight a bird with a bow and arrow or a throwing stick.”

7.5.3 David's comprehension of P1-P7

(P1) (Paul wrote this book to) Titus. **(P2)** It is a little difficult for me (to understand why Paul calls him his child). **(P3)** Paul wants Jesus to be sorry and let peace be with Titus. The words (1) *remetaha*, ‘our father,’ and (2) *ketir*, ‘the one,’ are old language. **(P4-P6)** Paul said to Titus that he was to continue the work they both began and left. I want for you to go and finish it, putting elders in all the villages. Paul left Titus in Crete. He was to put elders in all the villages.

7.5.4 David's comprehension of P8-P18

(The meaning of **(P8)** is this): If this man does not understand work, don't put anything on him. Listen please. The sound of it is not good. **(P9)** Hey, I do not know the meaning of this word, *rukweini*. I will ask my mom. **(P10)** This one you hear the sound is good a little. You see, when his children struggle for truth, the meaning of this is that they struggle/strive for the Lord. **(P11)** If a person wants to do haphazardly, he does haphazardly. They do not ask about the doing of bad. Is this the meaning? **(P12-P13)** Hey, it is hard for me (to understand the meaning).

(P14A) That one is not clear. What is he striving for? (P14B) David suggested that *-eiwaha* is either old language or the language used in Port Resolution. He understood the meaning. It means to not get angry fast. (P14C) David said this person does not drink a lot of wine. (P14D) David said that this person does not hit people. (P14E) David does not know the meaning of the phrase. (P15A) David suggested that a man or a group of people who do this visit their family and friends. (P15B) David said it means to love good people. (P15C) Is it describing a lazy person or a quiet person? It was not clear to him whether this was a good quality in a person or a bad one. (P15D) It means to do what is straight. (P15E) David said that it means to do what is good. (P15F) David told me a hypothetical example of a person in court who resists people attempts to force him to confess the bad thing he did. (P16) This is referring to something sticking like glue. It means this person must stick (like glue) to the truth. (P16-17) The purpose relationship between the two propositions is not transparent to David. David does not know who *nakur hamausari* are. (P18) David explained the phrase used in the NNT describes what a prophet does. It is a metaphorical extension of hitting things with sticks or a bow and arrow. When he predicts something accurately, in *ramerukw asas irc*, “he shoots (and hits) it straight.”

These two interviews demonstrate that the NNT is not communicating clearly and accurately to modern day Ncfe speakers.

7.6 Summary of Problematic Renderings in Titus 1:4-9 in the NNT

Titus 1:4-9 in the NNT has several problematic renderings. I discuss these renderings below using feedback both from my interviews with David Nasu and Henry and also from feedback from conversations I have had with others in the community about current language use and word meanings. I also reference the Greek text and lexicons, and the NNT.

P2 The Greek is *πίστις, εως* “faith, trust, belief; Christian faith” (Newman 1971, 143).

The NNT renders it as *nausarien te nuparhien*, “struggle/strive for truth.”

Problem: Obscure Meaning

Explanation: This is a key term that the NNT uses over 260 times for faith.⁴⁰

Believing people are *nakur hamausari te nuparhien*, “people striving/struggling for truth” (Acts 4:32 NNT). Unbelievers are *nakur hamausari te neikuaian*, “people striving/struggling for lying” (Matt 12:39 NNT). David recognized that someone who *-ausari te nuparhien* is someone who strives or struggles for the Lord. The committee for translation has decided to stop using the NNT rendering as a key term for faith. When the Bible focuses on a person putting their faith in words, they have decided to say that to have faith means that the hearer *-ni nxpwcrhienyen irc*, “says truth to it.” When faith in a person is in focus, faith is spoken of metaphorically as *-ahatctc irc*, “lean on him.”

⁴⁰ Some examples are Matt 9:22; Mark 4:40; Luke 12:28; Acts 3:16; Rom 10:10; Eph 2:8.

- P3** The Greek is *χάρις, ἔλεος*, “grace, kindness, mercy, goodwill” (Newman 1971, 197).

The NNT renders it as *nabien*, “crying.”

Problem: Obscure Meaning

Explanation: This is a key term that the NNT uses 270+ times for grace. It refers to the act of crying, as when *Yesu ramata nabien savani*, “Jesus sees her (Mary) crying” (John 11:33 NNT). When this happened, *Yesu rabi*, “Jesus cries” (11:35 NNT). The NNT uses this to speak about the grace of God too. “For the Law was given through Moses, *mata nabien yerama...rukupen te Yesu Kristo*, “crying/pitying men comes from Jesus Christ.” When David was asked what Paul was asking God for, he understood that Paul was asking for Jesus to cry for Titus. This is more consistent with the meaning of mercy than with grace. When Henry was asked, he moved from specific to general and said that Paul was asking for God’s *namasanyen*, “goodness.”

- P4** The Greek is *ἐν Κρήτῃ*, “in Crete.”

The NNT renders it as *Krit*, “Crete.”

Problem: Incomplete Information/Zero Meaning

Explanation: Ncfe speakers today, when speaking about leaving someone in/at a place, would include the preposition *ia*, “in/at/on.” The NNT has no preposition. Neither David nor Henry knew what Crete was.

- P6** The Greek is *καθίστημι*, “put in charge, make someone (to be something); appoint” (Newman 1971, 90).

The NNT renders it as *-ameri eldame*, “put elders.”

Problem: Obscure Meaning

Explanation: The Presbyterian Church and the SDA Church in South Tanna appoint elders. The people have a fixed phrase for it, saying, *-vehi utc elda me*, “bring up elders.” This is in contrast with the NNT rendering, *-ameri*, which is used to talk about putting something down. The NNT transliterates “elders.”

David knew the meaning and recognized these as Church elders. Henry, who is from a Catholic area, thought Paul was telling Titus to go and lift up community leaders like local chiefs.

- P8** The Greek is *ἀνέγκλητος, ον*, “beyond reproach, without fault” (Newman 1971, 13).

The NNT renders it as *kapukameriuta'ma nari ira*, “something is not put on it/him”

Problem: Obscure Meaning

Explanation: The NNT uses this phrase to speak about accusation. For example, Paul says to King Agrippa, *nakur Judia hameriuta nari irak*, “the people of Judea are putting (some)thing on me” (Acts 26:7 NNT). Several times in the Gospels the Pharisees and Scribes watch Jesus, *ma hameriuta nari ira*, “in order to put (some)thing on him” (Luke 6:7 NNT). This phrase is used today but with a different meaning. In the negative with the third person impersonal verb prefix, as here, it means literally “something is not put on it/him.” If I saw a table that was empty and then enquired about it, someone might say, “Oh, that table, *kxpkmri*

utc'mhc nari irc, “things are not put on it.” This is why David suggested the meaning of P8 is, “If a person does not know how to work do not put anything on him.” In this context, the meaning of this phrase is obscure. What is not put on *yema ramatui te naklasia*, “the man looking after the Church?” See also my comments on P18-19 in *Summary of Problematic Renderings in John 8:1-11 in the NNT*.

P9 The Greek is *γυνή, αικός*, “woman, wife” (Newman 1971, 39).

The NNT rendering is *rukweini*, “his wife.”

Problem: Zero Meaning

Explanation: The meaning of this rendering has zero meaning for the current generation. Henry (27) and David (35) did not know the meaning of this word. David’s mother, however, knew the meaning.

P10 The Greek is *πιστός, ή, όν*, “faithful, trustworthy, reliable; believing.”

The NNT renders it as *–ausari te nuparhien*.

Problem: Obscure Meaning

Explanation: See comments on P2 above.

P11 The Greek is (1) *κατηγορία, ας* “charge, accusation” (Newman 1971, 98) and (2) *άνυπότακτος, ον*, “disorderly, disobedient” (1971, 17).

The NNT renders (1) without any reference to who is being talked about and (2) *narsaresien savanraha*, “their (?)”

Problem: Obscure Meaning

Explanation: The NNT moves from specific to general, from describing a person

being “under accusation” to a person being talked about. The literal meaning of (1) in the NNT is “doing haphazardly is not talked about.” David gave an example of one person using this phrase in conversation with another person. “In Ienmarei, if you want to live haphazardly (promiscuously), live haphazardly. *It is not talked about.*” The meaning is obscure, since there is no indication that the elder’s children here are the ones being talked about. Regarding (2) *narsaresien savanraha*, “their (?),” David suggested that this was a reduplicated form of the verb that means “to ask.” In the context it would be saying, “their questions are not talked about.” Henry did not know the meaning of this rendering. The meaning is obscure.

P12 The Greek is *δεῖ*, “be necessary, must” (Newman 1971, 40)

The NNT rendering in P12 is *Kuvani ihi...kenwa nari tukameriuta ira te-riwan*, “It had still been said...that there will be nothing put on him.”

Problem: Incomplete Information

Explanation: See P8 for a discussion of *nari –ameriuta ira*, “something put on he/she/it.” Both David and Henry could not understand the meaning of P12. The idea of necessity does not seem to be present in the receptor language rendering.

P13 The Greek is *οἰκονόμος*, *ov*, “steward, manager” (Newman 1971, 124).

The NNT renders it as *kwanfaga*

Problem: Obscure Meaning

Explanation: The NNT uses *kwanfaga* 157 to refer to many different things. It refers to a messenger in Mark 1:2. It refers to both (hired) servants and slaves, as

in Mark 1:20; 12:2. It refers to an officer of the court in Matthew 5:25. And it is used here in Titus to refer to someone who manages the affairs of another person. David understood the word to mean something like a disciple. Lindstrom lists this as one of several meanings: “helper, disciples, follower, crew (as of a canoe)” (1986, 68). Because David did not think of a person managing the affairs of someone else, and since he said in the course of our conversation (we were talking about Titus 1:1 and Paul’s comment that he is the Lord’s *kwanfaga*) he said that this word is not used much today, I have listed the meaning as obscure.

P14A The Greek is the negative with *αὐθάδης, ες*, “(not) arrogant, self willed” (Newman 1971, 28).

The NNT renders it as *in repuk-ausari’ma*, “he does not strive.”

Problem: Obscure Meaning

Explanation: This is the same word used in the NNT to speak about faith in P2, only here there is no reference to striving *for truth* (used of believers) or *for lying* (used of unbelievers). This verb can be used to speak of people who are striving in an argument or a debate (Lindstrom 1986, 106).⁴¹ The NNT uses it in this way in 1Co 6:6. Paul rebukes Christians for taking one another to court. He said with alarm, *piavnraha hausari mirahame*, “brothers are striving (arguing) with each other.” Romans 2:8 speaks of selfishly ambitious people. In 10:21, God rebukes the Israelites for being a people who oppose him. Hebrews 10:27 speaks of those hostile to God who will be consumed. Finally, in this context, in P18, Paul

⁴¹ Lindstrom: *-osari*

mentions people who speak contrary to the faithful word. In all these contexts, the NNT uses the same verb that is used here in P14A and refers to these people as *nakur hamausari*, “striving people.” Obviously it has negative connotations for the original readers of the NNT. When David heard it, he wanted to put an object with it that would define what this person was striving for. Henry was not confident and asked whether or not it was describing willful people. The meaning of the NNT was obscure here.

P14E The Greek is *αἰσχροκερδής, ἐς*, “pertaining to being shamefully greedy for material greed or profit” (Louw & Nida 1988 Vol. 1: 292).

The NNT renders it as *repuk-akeikei-u'ma te nubasien reraha*, “he does not force for bad possessions.”

Problem: Obscure Meaning

Explanation: The spelling of *nubasien* is ambiguous. It can be (1) *napwxsyen*, “resting” (2) *ncpwasyen*, “licking” (3) *nxpwcsyen*, “possessions.” The latter one is the best guess. If it is the latter, it seems to be saying something about not forcing to/for bad possessions. David and Henry are not able to understand what this rendering is referencing. The meaning is obscure.

P15C The Greek is *σώφρων, ον, γεν. ονος*, “sensible, self controlled” (Newman 1971, 178).

The NNT renders it as *ramo tafaga meru*, “he does doing easy.” □

Problem: Obscure Meaning

Explanation: *Tafaga* is old language; both David and Henry mentioned this.

David was not sure whether NNT was talking about a lazy person or a quiet person. Henry understood the words, but he could not say what the meaning of them was in describing the manner of a person. The meaning is obscure.

P15E The Greek is ὅσιος, α, ον, “holy” (Newman 1971, 127).

The NNT renders it as *ramo tafaga amasan*, “he does doing good.”

Problem: Wrong Meaning

Explanation: Holiness refers to being separated from that which is common, as the high priest is separate from sinners (Hebrews 7:26). It means being pure or clean in one’s behavior. A person whose behavior is like this can “lift up holy hands to the Lord” (1Timothy 2:8). The rendering in the NNT does not refer to cleanliness of behavior, or being separated for God. Instead, it refers to the act of doing good.

P15F The Greek is ἐγκρατής, ἐς, “pertaining to exercising self control” (Louw & Nida 1988 Vol. 1: 752).

The NNT renders it as *rasisag nakeikeien te nari reraha savani*, “he blocks forcing for his bad thing.”

Problem: Obscure Meaning

Explanation: Henry began by saying this rendering was hard for him to understand, but when he took a stab at the meaning, he came close to the meaning of self control. He suggested that the NNT here is describing a person who struggles to do what is right and blocks doing wrong. David, however, suggested that this rendering could be describing a person who resists people’s attempts to

make him confess his bad behavior. Because both Henry and David did not understand the passage clearly in context but were left guessing the meaning, it is clear that the meaning of this rendering is obscure.

P17 The Greek is *ἐν τῇ διδασκαλίᾳ τῇ ὑγιαίνουσῃ*, “in the healthy teaching.”

The NNT drops it.

Problem: Incomplete Information

Explanation: In the context, Paul is saying that the elder must hold firmly to the faithful word as it has been taught (by the apostles). By doing this, the elder will be able to encourage (believers) in healthy teaching. There is incomplete information in the NNT rendering. There is no mention of “healthy teaching.”

P18 The Greek is *τοὺς ἀντιλέγοντας*, “the ones opposing.” It is a substantive participle from *ἀντιλέγω*, “to speak against someone or something” (Louw & Nida 1988 Vol. 1: 440).

The NNT renders it as *nakur hamausari*, “striving people.”

Problem: Obscure Meaning

Explanation: The meaning of this phrase is obscure. Henry guessed that it might be talking about bad people. See comments on P14A above.

P18 The Greek is *ἐλέγχω*, “to state that someone has done wrong, with the implication that there is adequate proof of such wrongdoing - ‘to rebuke, to reproach, rebuke, reproach’” (Louw & Nida 1988 Vol. 1: 436).

The NNT renders it as *-erkwasas ya niraha ya nahatanien parhien savani*, “hit them accurately with his true teaching.”

Problem: Obscure Meaning

Explanation: Henry understands this language, but he only knows it in terms of hitting birds with sticks and arrows. David sees the metaphorical extension to prophets throwing out predictions and hitting them accurately. It might be an acceptable rendering, except that *nakur hamausari*, “striving people,” is obscure above. Since it is not clear that *nakur hamausari* are people who are opposing the faithful word that the apostles taught, it is not clear what this person is doing when he speaks truth and hits them accurately with it.

There are a total of 27 propositions in Titus 1:4-9. This includes P7, which is implicit in the Greek text and made explicit in the SSA. Through comparing the NNT with the Greek text, and while performing comprehension testing with the help of a native speaker, twenty problematic renderings were observed. There were fourteen renderings where the meaning was obscure (P2, P3, P6, P8, P10, P11 X 2, P13, P14A, P14E, P15C, P15F, P18 X 2). One rendering communicated the wrong meaning (P15E). Two renderings communicated zero meaning (P4, P9 for middle aged people). Three renderings contained incomplete information (P4, P12, P17).

7.7 Summary of Understanding for Titus 1:4-9 in the NNT

Below is a brief summary of what was and was not clear in Titus 1:4-9 in the NNT. It incorporates all of the problematic renderings.

- P1** It is clear that Paul is writing this letter to Titus.
- P2** It is clear that Paul speaks to Timothy as his son out of affection.
The meaning of NNT rendering for “faith, trust, belief” is obscure.
- P3** It is clear that Paul is asking for God and Christ to cry for Titus; he is asking for something good to come from God to/for Titus. It is unclear why Paul is saying this. Is Titus being rebellious?
- P4** The meaning of Krit is obscure. There is incomplete information in the NNT rendering. It drops the proposition “in.”
- P5** It is clear that Paul left Titus in Crete to straighten some work that was not finished. It was understood as being either (1) work that Paul and Titus began or (2) work that Paul has been telling Titus to do, but Titus had not done it because he has been being rebellious.
- P6** It is clear that Paul has already spoken to Titus about something. The NNT rendering –*ameri elders*, “put elders,” was understood as a translation of “put in charge; appoint.” There is a fixed phrase for this in church circles today, so the NNT rendering is listed as obscure. It is not clear that this is church elders and not simply village chiefs.
- P7** Not in the NNT but is in the SSA.

- P8** The meaning of *kapukameriuta'ma nari ira*, “do not put anything on it/him” is obscure.
- P9** *Rukweini* for “his wife” is old language and communicates zero meaning to middle aged people.
- P10** The use of *-ausari te nuparhien*, “struggle for truth,” as a key term for faith is obscure. See comments on P2 in *Summary of Problematic Renderings in Titus 1:4-9 in the NNT*.
- P11** The meaning of the NNT rendering for “charge, accusation” is obscure; the meaning of the rendering for “disorderly, disobedient” is obscure. It is not clear that the elder’s children are in focus.
- P12** *Kuvani ihi...kenwa nari tukameriuta ira te-riwan*, “It had still been said...that there will be nothing put on him.” There is incomplete information in the NNT rendering. The idea of necessity is missing.
- P13** The NNT rendering *kwanfaga*, “helper,” for “steward, manager” was obscure.
- P14A** The NNT rendering *repuk-ausari'ma*, “he does not struggle,” as a translation of “not arrogant, self willed” is obscure.
- P14B** It is clear that this is describing someone who does not get angry quickly.
- P14C** It is clear that this is describing someone who does not drink too much wine.
- P14D** It is clear that this is describing someone who does not hit people.
- P14E** The meaning of the NNT rendering *nubastien* as a translation of “pertaining to being shamefully greedy” is obscure.
- P15A** It is clear that this is describing someone thinks about family and friends and

visits them.

- P15B** It is clear that this is describing someone who loves good people.
- P15C** The meaning of the NNT rendering *tafaga meru*, “doing easy,” as a translation of “sensible; self controlled” is obscure.
- P15D** It is clear that this is describing someone whose conduct is right or straight.
- P15E** The meaning of the NNT rendering *ramo tafaga amasan*, “he does doing good,” communicates the wrong meaning as a translation for “holy.”
- P15F** The meaning of the NNT rendering *rasisag nakeikeien te nari reraha savani*, “he blocks forcing for his bad thing” as a translation of “pertaining to exercising self control” is obscure.
- P16** It is clear that this is describing someone who sticks to true words that have been taught.
- P17** It is clear that this is describing a person who is strong to encourage someone. The meaning of *nakur hamausari*, “striving people,” is obscure (see P2 in problematic renderings). There is incomplete information in the NNT rendering. There is no mention of “healthy teaching.”
- P18** It is not clear that there are two groups of people being talked about, believers in P17 and those opposing in P18. The meaning of the NNT rendering *–erkwasas ya niraha ya nahatanien parhien savani*, “hit them straight with his true teaching” is obscure as a translation of “rebuke; reproach.”

The above Summary of Understanding chart demonstrates that nine propositions in Titus 1:4-9 appear to be communicating accurately and clearly the meaning of the

original Greek text to some or all of the language community: P1, P5, P14B, P14C, P14D, P15A, P15B, P15D, P16.

CHAPTER 8

A NEW TRANSLATION OF TITUS 1:4-9 COMPARED AND TESTED

In chapter 7, Titus 1:4-9 in the NNT was compared with the Greek text.

Comprehension testing was done with the NNT, and a summary of understanding chart was prepared. Problematic renderings were considered.

When the above analysis was finished, a new translation of Titus 1:4-9 was prepared. It was compared with the NNT and the same comprehension tests that were done on the NNT were done on the new translation. Chapter 8 considers this new translation. The following documents are included in this chapter:

1. The New Translation of Titus 1:4
2. Comparing the New Translation with the NNT
3. Transcription of Interview II
4. Summary of Interview II

8.1 New Translation of Titus 1:4-9

Iou Pol iakamrai nckukuc i ravehe tukw ik, Taetas.

Iau Pol iak-am-rai nckukuc i
I Paul 1sg-cont-write book this

r-a-vehe tukw ik Taetas
3sg-cont-come to/for you Titus

P1 *I Paul am writing this book coming to you, Titus.*

Ikmwhen ncrxk perhien, tx ncri nc mc krau pcri krauahatctc ia Iesu.

Ik-cmwhen ncrx-k perhien
2sg-resemble child-my true

tx ncri nc mc krau pcri krau-ahatctc ia Iesu
because we(2) together 1incl.dl-lean on Jesus

P2 *You (are) like my true child, because we both are leaning on Jesus.*

Kumwescn in Tata skrau mxne Iesu Kristo in icmc sc ravehimxru krau; iakcfwaki
mc namasanyen mxne ncmcrinuyen sc raku pen tx nirau trauarc tukw ik.

Kumwescn in Tata sc-krau mxne
Father he (is) Father poss-us two and

Iesu Kristo in icmc sc r-a-vehimxru krau
Jesu Christ he (is) man who 3sg-cont-carrylife 1incl.dl

iak-cfwaki mc namasanyen mxne ncmcrinuyen sc
1sg-pray that goodness and peace that

r-aku pen tx nirau t-rau-arc tukw ik
3sg-comes >> from them.dl fut-dl-be with/for you

P3 *God is our Father and Jesus Christ is the man who carries our lives; I pray that goodness and peace that comes from them will be with/for you.*

Iakxncpwch ik ia tcnc Krit,

Iak-xn-cpwch ik ia tcnc Krit
1sg-perf-leave you in land Crete

P4 *I left you in the land of Crete,*

mxnuc tikcmri atukwatukw narimnari me kraupko-mhc sampam irc

mxnuc t-ik-cmri atukwatukw
in order that fut-2sg-put straight

- narimnari me krau-pk-o-mhc sampam irc
 things plural 1incl.dl-neg-do-neg last on it
P5 *in order that you will put straight the things we(2) did not finish.*

Rcmwhen iakxmnci pehe tukw ik i, tikamckeikei mevcn ia rukwcnu me pam
 muvehi utc elda me scvci ncfwakiyen.

Rcmwhen iak-xmc-ni pehe tukw ik i
 Like 1sg-peft-say toward to/for you here

t-ik-am-ckeikei m-evcn ia rukwcnu me pam
 fut-2sg-cont-must es-go to village plural all

m-uvehi utc elda me scvci ncfwakiyen
 es-bring up elder plural poss. mk church

- P6** *Like I have said to you, you must go all of the villages and bring up church elders.*

- P7** *SSA Chart adds a proposition here to indicate that what follows is descriptive*

Tikuvehi utc icrman sc noyen crcha riti riwcn irc;

T-ik-uvehi utc icrman sc
 Fut-2sg-bring up man which

noyen crcha riti r-iwcn irc
 doing bad a 3sg-not have on him

- P8** *Put up a man who has no bad deed on him;*

sevenhi pran kuatia;
 scvc-nhi pran kuatia
 poss-3sg woman one

- P9** *he has one wife;*

txni me hatctc ia Kumwescn;⁴²
 txn-ni me h-hatctc ia Kumwescn
 child-his plural 3pl-lean on God

- P10** *his children lean on God;*

kxpkxni'mhc ircha mc hamo cpnapen nari, mhcpwch nxsiayien tata sevenraha.
 k(x)-pk(x)-ni-mhc ircha mc h-am-o cpnapen nari
 3imp(fv)-neg(fv)-say-neg them that 3pl-cont-do haphazardly thing

⁴² The SSA chooses the father as the object of faith. I chose instead that God is the object of faith following Translator's Notes on Titus.

mhcpwch nxsiayen sevenraha tata;
 m-h-cpwch nxsiayen scvc-nraha tata
 es-pl-not respect poss-3pl father

P11 *It is not said of them that they do haphazardly thing(s), (and) do not respect their father.*

Tx ncri nc mc icmc asori scvci ncfwakiyen ravehi wok scvci Kumwescn,
 Tx ncri nc mc icmc asori scvci ncfwakiyen
 Because man big poss.mk prayer

r-a-vehi wok scvci Kumwescn
 3sg-cont-hold work poss.mk God

P12⁴³ *Because the church leader holds God's work,*

tikamckeikei muvehi utc icrman sc noyen crcha riti riwcn irc;
 t-ik-am-ckeikei m-uvehi utc icrman sc noyen
 fut-2sg-cont-must es-bring up man who doing

crcha riti r-iwcn irc
 bad a 3sg-not have in him

P13 *you must bring up (a) man (to be an elder) who has no bad deed on him;*

kcnh kapwc rxpkxsxkai'mhc;
 kcnh kapwc r(x)-pk(x)sxkai-mhc
 his head 3sg(fv)-neg(fv)-stong-neg

P14A *his head is not strong;*

nicmaha rxpkcpi akwauakw'mhc in;
 nicmaha r(x)-pk-cpi akuauakw-mhc in
 anger 3sg(fv)-neg-stick quickly-neg him/her

P14B *anger does not stick him quickly;*

in rxpkcnxmwi pxk'mhc waen;
 in r(x)-pk-cnxmwi pxk-mhc waen
 he 3sg(fv)-neg-drink a lot-neg wine

P14C *he does not drink a lot of wine;*

in rxpkosi'mhc icrmama;
 in r(x)-pk-osi-mhc icrmama
 he 3sg(fv)-neg-hit-neg person

P14D *he does not hit man (people);*

⁴³ This is P13 in the Greek chart.

in rxpko'mhc noyen sc rxpkatukwatukw'mhc tx nuvehiyen mane;
 in r(x)-pk-o-mhc noyen sc r(x)-pk-atukwatukw-mhc
 he 3sg(fv)-neg-do-neg doing which 3sg(fv)-neg-straight-neg

tx nuvehiyen mane
 to/for getting money

P14E *he does not do deeds that are not straight to get money;*

in rxpko pripri'mhc ia narcyen scvcnhi;
 in r(x)-pk-o pripri-mhc ia narcyen scvc-nhi
 he 3sg(fv)-neg-do disorder in living poss-3sg

P15C⁴⁴ *he does not make a mess of his living;*

mctc rukwcnu scvcnhi ramcsevr tx ncrmama pwxspwxs;
 mctc rukwcnu scvc-nhi r-am-csevr tx ncrmama pwxspwxs
 but village poss-3sg 3sg-cont-open to/for >> strangers

P15A *but his home is open for strangers;*

in rokeikei namasanyen;
 in r-okeikei namasanyen
 he 3sg-like/love goodness

P15B *he likes/loves goodness;*

noyen scvcnhi ratukwatukw,
 noyen scvc-nhi r-atukwatukw
 doing poss-3sg 3sg-straight

P15D *his doing is straight,*

mcmher;
 m-cmher
 es-clean

P15E *(and) it is clean;*

in ramcrer cknekxn ia nctcrxgyen scvcnhi;
 in r-am-crer cknekxn ia nctcrxgyen scvc-nhi
 he 3sg-cont-stand strong in thoughts poss-3sg

P15F *he stands firm in his thoughts;*

⁴⁴ This is the translation of the Greek *σώφρονα*, “sensible,” which occurs in P15C in the Greek text. We stated it as a negative and put it with the list of negative qualities.

Elda riti txramckeikei mckw tcmhiri cknekxn ncgkiariyen prhien ncha kxtaha
 aposol me samhahatcn,

Elda	riti	t(x)-r-am-ckeikei	m-ckw	tcmhiri	cknekxn
Elder	a	fut(fv)-3sg-cont-must	es-hold	<<<	stong

ncgkiariyen	prhien	ncha	kxtaha	aposol	me
talk	true	that	we all (incl)	apostle	plural

s-am-h-ahatcn

1incl-cont-pl-teach

P16 *An elder must hold onto tightly to that word we, the apostles, are teaching,*

mc in rukurn ncvcchagyen ncrmama ia ncgkiariyen csanxn.

mc	in	r-ukurn	ncvcchagyen	ncrmama	ia
in order that	he/she	3sg-is able	encourage/advise	people	in/with

ncgkiariyen	csanxn
talk	healthy

P17 *in order that he is able to encourage/advise people with healthy words.*

Ncnc, ncrmama scmcme kamhcn ncgkiariyen ikou, in rukurn nahatcn yen ircha mc
 kamhcfckour ia ncgkiariyen scvenraha.

Ncnc	ncrmama	scmcme	k-am-h(c)-ni	ncgkiariyen	ikou
And	people	the ones who	3pl-cont-pl(fv)-say	talk	crooked

in	r-ukurn	nahatcn yen	ircha	mc	k-am-h-cfckour
he/she	3sg-is able	point/teach	them	saying/that	3-cont-pl-mistake

ia	ncgkiariyen	scvc-nraha
in	words	poss-3pl

P18 *And those who are saying crooked words, he is able to teach them that they are mistaken/wrong in their words.*

8.2 Comparing the New Translation with the NNT Titus 1:4-9

8.2.1 Removing the Obstacles to Accurate and Clear Communication

The following changes were made in the new translation, in an effort to remove the problematic renderings discovered in Titus 1:4-9 in the NNT

- P2** The meaning of the NNT rendering (*narek-parhien ya) nausarien te nuparhien saketaha pam*, “(my true child in) the struggle for truth belonging to us all” is obscure as a translation for “common faith.” The new translation says that Titus is “like” Paul’s true child. It makes it explicit that this is *tx ncri nc mc krau pcri krauahatetc ia Iesu*, “because we are both leaning on Jesus.”
- P3** The NNT rendering *nabien*, “crying,” as a translation for grace is listed as obscure, because the committee for translation is still discussing a key term for “grace.” The new translation translates it as *namasanyen*, “goodness,” in this context.
- P4** The NNT did not translate the preposition “in” with the noun phrase Crete. This is listed as incomplete information. The meaning of *Krit* was obscure in the NNT. The new translation renders it *ia tcnc Krit*, “in the land of Crete.”
- P6** The NNT transliterates the word, “elder.” The new translation also transliterates it, but it adds that these are *elda me scvci ncfwakiyen*, “church elders.” The NNT says that Titus is to go and *-cmri*, “put (them)” in all the villages. The new translation uses the colloquial term used for appointing elders in churches today. Titus is to go and *-uvehi uta*, “bring up (elders).”

- P7** The NNT does not add this proposition suggested by the SSA. The new translation adds it in P8.
- P8** The meaning of the NNT rendering *kapukameriuta'ma nari ira*, “something is not put on him,” is obscure as a translation of “beyond reproach.” The new translation clears up the obscurity by saying that it is bad deeds that are not on him.
- P9** The NNT used *rukweini retia*, “his wife is one.” This communicates zero meaning for middle ages people and younger. The new translation used *scvchhi pran kuatia*, “his woman is one.”
- P10** The NNT speaks of the person’s children and says that they *-ausari te nuparhien*, “strive for truth.” The meaning of this was obscure as a translation of “faithful, trustworthy, reliable, believing.” The new translation says that they *-ahatctc ia Kumwescn*, “lean on God.”
- P11** The meaning of the NNT rendering *kapuk-agkiari'ma te*, “it is not being talked about because of...” is obscure as a translation of “(not being under) charge, accusation.” The NNT renders it, *kxpkcni'mhc ircha mc...*, “it is not said of them that...” The meaning of the NNT rendering *te narsaresien savanraha*, “for their questioning” is obscure as a translation of “(not being under accusation of being) disorderly, disobedient.” The new translation renders this as *-cpwch nxsiayen scvchraha tata*, “(it is not being said of them that they) are not respecting their father.”
- P12-** There is incomplete information in the NNT rendering. The NNT rendering does not contain the idea of something being necessary. The new translation

communicates it in P13, saying, *Tikamckeikei muvehi utc icrman sc...* “You must put up a man who...” The NNT renders “beyond reproach or fault” as *Kuvani ihi...kenwa nari tukameriuta ira te-riwan*, “It had still been said...that there will be nothing put on him.” The meaning is obscure. The new translation renders it in P13 as *icrman sc noyen crcha riwcn irc*, “a man who has no bad deed on him.”

P13 The NNT renders “steward; manager” as *kwanfaga*, “(God’s) helper.” The meaning of this word was obscure. The new translation renders it *icmc asori scvci ncfwakiyen ravehi wok scvci Kumwescn*, “a church leader holds/is responsible for the work of God.”

P14A The meaning of the NNT rendering *in repuk-ausari ’ma*, “he does not strive,” is obscure as a translation of “(not) arrogant, self willed.” The new translation uses the negative form of a phrase used to describe willful kids: *kcnh kapwc rxpkxskai ’mhc*, “his head is not strong.”

P14E The NNT rendering is *repuk-akeikei-u- ’ma te nubasien reraha*, “he does not force for bad possessions.” The meaning of this is obscure as a rendering for “pertaining to being shamefully greedy.” The new translation renders it this way: *In rxpko ’mhc noyen sc rxpkatukwatukw ’mhc tx nuvehiyen mane*, “He does not do deeds that are not straight to get money.”

P15C The meaning of the NNT rendering *tafaga meru*, “doing easy,” is obscure as a translation of “sensible, self controlled.” The new translation puts it in the negative and lists it with the negative qualities. *In rxpko pripri ’mhc ia narcyen scvcnhi*, “He does not make a mess of his living.”

- P15E** The NNT rendering *ramo tafaga amasan*, “he does doing good,” as a translation for “holy” communicates the wrong meaning. The new translation renders it as his way is –*cmher*, “clean.”
- P15F** The NNT rendering is *rasisag nakeikeien te nari reraha savani*, “he blocks forcing for his bad thing.” This is a translation of “pertaining to exercising self control.” The new translation renders it like this: *In ramcrer cknekxn ia nctcrxgyen scvcnhi*, “He stands firm in his thoughts.”
- P17-P18** The NNT refers to one group of people, *nakur hamausari*. The new translation mentions two groups of people. There are people who are encouraged with healthy words (probably believers) in P17. Then there are those who are speaking crooked words in P18. The new translation drops the metaphorical extension about throwing true words and hitting accurately people. It says that the elder is able to teach those who say crooked things that they are mistaken or in error in their words.

8.2.2 *Other Changes Made in the New Translation of Titus 1:4-9*

There are 27 propositions in Titus 1:4-9 in the NNT. 2 propositions were nearly identical in the new translation (14C, 14D). There was a marked difference in participant reference marking. It was the opposite of the narrative. The 3rd person singular *in*, “him/her,” occurs one time in P14A-P16 in the NNT. It occurs 7 times in the new translation from 14B-15F. “An elder” is used at the beginning of P16. Both the NNT and

the new translation added implicit information in P1. Other modifications included the following:

- P1** The NNT uses the default verb form, *Yak-arai*, “I write (this book).” The new translation adds the progressive aspect, *Iakamrai*, “I am writing (this book).”
- P3** The NNT expresses Paul’s blessing as one long sentence. The new translation breaks it into three and adds that this is an expression of prayer. The NNT uses *Remetaha*, “our father.” The NNT uses *Tata sckxtaha*, “Our father,” which is more commonly used today.
- P4** The NNT begins with *Te nari ine*, “For this here.” The new translation deleted it.
- P5** The NNT has *–o atukwatukw*, “make/do straight.” The new translation says *–cmri atukwatukw*, “put straight.” The new translation deletes the demonstrative, *teini*. The NNT says *narimnari me kapuk-o-pamu’ma*, “things (someone) did not finish.” The new translation puts this in the first person dual inclusive, *narimnarime kraupko’mhc sampam irc*, “the things we did not finish.”
- P8** In the Greek, P8 begins with a subordinated conditional clause. The head clause is left implicit: “If a man is like this, (you can appoint him as an elder).” The NNT leaves it implicit. The new translation begins by making it explicit, and it changes the list of conditions into a relative clause:⁴⁵ “You put up a man (to be

⁴⁵ Initially, two translations were prepared for P8-P11. There was this one that puts all of the qualities of the elder into a relative clause and another one that kept them in a conditional clause. The back translation of the latter one with implicit information in italics read: “If *you see* someone who has no bad deed on him, if he has only one wife, his children lean on God and it is not being said of them that they do haphazardly and do not respect their father, you can put him up as a church elder.” Both versions were understood and might be considered acceptable translations.

an elder) who is like this...” The NNT uses the general *icrmama*, “person.” The new translation uses *icrman*, “man.”

- P10** The NNT uses *nupnaten*, “his children.” The new translation uses a synonym, *txni me*, “his kids.”

8.3 Transcription of Interview II: Titus 1:4-9

I worked with David Nasu and retranslated Titus 1:4-9. I took the new translation and met with Bob, Nago, Bill, and Isaac. Bob is an elder in the Presbyterian Church. He is married to Nago. Bill is their firstborn son. Both Bill and Isaac are in their early twenties. Bob, Nago, Bill, and Isaac all attend church regularly. I read the new translation to them and then asked the comprehension questions.⁴⁶ A transcription of the interview follows.

1. Can you restate what this section of Scripture is about in your own words?

See question 5.

Titus 1:4

2. To whom is Paul writing? (Having cut out the first four verses, I had to explain that this letter was written by Paul.)

Nago: "Paul wrote this letter it goes to Titus."

3. Why does Paul say that Titus is his child?

Nago: "Because they lean on Jesus."

4. What does Paul want God and Jesus Christ to do for Titus?

Bill: "Paul prays and asks for the good spirit of the Lord, or of Jesus, that he will be with Titus."

Observation: Bill sees the Holy Spirit as the instrument through which goodness and peace come.

⁴⁶ These comprehension questions were taken from Translator's Workplace.

Titus 1:5-9

Overview

Tell in your own words what Paul said.

Bill: “Paul speaks to Titus (and says) that he should go to the villages and look for the person he will put him up as elder. But (he is to look for) people who are straight in God’s sight, a person who has only one spouse, and their children are straight in God’s sight. They respect their father and mother.”

Details

Titus 1:5

5. In what place did Paul leave Titus?

Bill: “Paul left Titus there in the land of Crete.”

6. What was Titus to do there?

Bill: “Paul left Titus there in the land of Crete, in order that Titus will do the rest of work they did not finish. Titus will go to places, to villages, and bring up people (to be) church elders.”

7. What do you think those leaders/elders were to do?

Bill: “Elders stand up the work of the church or they do the work of Jesus Christ.”

Titus 1:6-8

8. What was the character/behavior of a leader/elder to be?

I read each of the criteria from the New Translation and asked their meaning.

New Translation (P8): Tikuvehi utc icrman sc noyen crcha riti riwcn irc;

Bill: *“(He is) a straight man.”*

New Translation (P9): scvsnhi pran kuatia;

Nago: *“He does not go to other women, but he only has one woman.”*

New Translation (P10-P11): txni me hatctc ia Kumwescn; kxpkxni'mhc ircha mc hamo cnpnapi nari, mcpwch nxsiayen scvsnraha tata

Bill: *“Their children are straight in the eyes of God. They respect their father and mother.”*

Nago: *“They do not steal. They do not hit people. Is that the meaning?”*

New Translation (P12-P13) Tx ncri nc mc icmc asori scvci ncfwakiyen ravehi wok scvci Kumwescn, tikamckeikei muvehi utc icrman sc noyen crcha riti riwcn irc;

When I sat down to do checking, I started with a different rendering here. Bill and Nago interpreted the original to be saying, “The church leader holds/is responsible for the work of God, therefore he is without doing bad (blameless).” This obviously is not the intended meaning. We changed it to the above rendering, which means, “Because a church leader holds/is responsible for the work of God, you must put up a man who has not bad deed on him.” Then I left the question and checked its meaning again in question 10 below.

New Translation (P14A): kcnh kapwc rxpkxskai'mhc;

Bill: *“He does not steal.”*

New Translation (P14B): nicmaha rxpkcpi akuauakw'mhc in;

Isaac: *“His thoughts are long. The meaning of this is close to this. If something (undesirable) crosses his mind or someone verbally abuses him, anger does not stick him quickly.”*

New Translation (P14C): in rxpkcnxmwi pxk'mhc waen;

Isaac: *“(It is describing) a person who does not drink a lot of alcohol or kava or one something like this.”*

Bob: *“Or ‘rxpkcnxmwi pxk'mhc waen,’ (means) he does not get drunk on it. It is like describing doing bad or something like that.”*

New Translation (P14D): in rxpkosi'mhc icrmama;

Isaac: *“He does not fight.”*

New Translation (P14E): in rxpko'mhc noyen sc rxpkatukwatukw'mhc tx nuvehiyen mane;

Bill: *“He does not steal. ‘Noyen sc rxpkatukwatukw'mhc’ (means) stealing.”*

Bob: *“He does not steal and then go get money.”*

New Translation (P15C): in rxpko pripri'mhc ia narcyen scvcnhi;

Isaac: *“It is like this. For example, I place my cup nicely here like this. And then a person come and throws it on the ground and makes a mess of it. (The meaning of) ‘icrmama rxpko pripri'mhc ia narcyen scvcnhi,’ is that he organizes his life well. His compass is pointing in the direction he is going. Nothing is able to come and sidetrack him.”*

New Translation (P15A): mctc rukwcnu scvchhi ramcsever tx ncrmama;

Bill: “He has a good disposition towards all people.”

Isaac: “Whatever kind of person, a sick person, a person who has a reputation for being hated, (but) he is happy to help them. If they need something, he answers their need.”⁴⁷

New Translation (P15B): in rokeikei namasanyen;

Isaac: “‘In rokeikei namasanyen. Namasanyen... (thinking)’ We can’t explain namasanyen. We know that namasanyen is like something that makes him hate doing bad. He likes/wants all people to do good.”

New Translation (P15D): noyen scvchhi ratukwatukw,

Isaac: “An example is like this. Father Bob (here), his way is straight. There is nothing bad there. People look his way and see goodness and then come for it.”

New Translation (P15E): mcmher;

Bill: “I think that the meaning is that his doing/manner is clean”

I asked what kind of actions make a person’s way unclean.

Isaac: “It is like, suppose I steal and I do some things that are not sufficient, then my life it is dirty.”

New Translation (P15F): in ramcrer cknekxn ia nctrxgyen scvchhi.

⁴⁷ There was some discussion at this point about adding an adjective to the noun phrase, making it *ncrmama pwxspwxs*, “people (who are) strangers.”

Bill: *“Things can come, bad things or whatever comes, but he stands firm in his doing or in his talk.”*

My recording device turned ran out of memory at this point. The answers to the last three questions are taken from my notes.

9. Why do you think it is necessary for a church leader/elder of a church to be this kind of a person?

This question relates to the P11-P12. I had to reread these two propositions and then ask the question again.

Bill: *“Because a big man in the church holds the work of the Lord.”*

Titus 1:9

10. What other thing is very necessary for a leader/elder of a church?

They are all covered in question 9.

11. Why must the leader/elder believe the true teachings firmly?

Bob explained that an elder must hold tightly to the teachings of the apostles, so that he can encourage people with words that make them live. He can teach people who say words that are not straight and say that they are mistaken.

8.4 Summary of Interview II

This comprehension check of the new translation went much smoother than the previous comprehension check on the NNT. Both the body language of Bob, Nago, Bill, and Isaac, and the answers they gave, demonstrated that the new translation was more easily understood than the NNT. All of the renderings in the NNT that communicated obscure meaning were more clearly understood in the new translation.

Several times Bill answered a bit freely, going beyond what the text actually said. For example, in P14A the Greek is the negative with *αὐθάδης, ἐς*, “(not) arrogant, self-willed” (Newman 1971:28). The new translation translates it as being “strong headed.” When Bill and friends were asked the meaning, Bill said, “He does not steal.” The text does not say that explicitly. But knowing the sense of the word helps. A “strong headed” person is a person who disregards authority. He is conceited and willful. People use it to speak of rebellious children. Stealing is just one of the many things that a strong headed person does. It probably came to Bill’s mind first, since stealing is a huge problem in the community. Another example is in P8 and P10. The new translation says that Titus must put up a man who “does not have any bad deed on him.” His children must “lean on God.” Bill went beyond what the text actually says and spoke of them both as “being straight in God’s sight.” I did not make anything of it, since in the same context his mother understood the “leaning on God” in P2. And in P12 Bill spoke of the same blameless rendering and said that the meaning was “being straight.” Finally, in P3, Bill suggests that the prayer or blessing that Paul speaks regarding Titus is a request for the

good Spirit of the Lord Jesus to be with Titus. The Holy Spirit is not mentioned in the text.

There were a couple times during the check when I found myself retranslating a phrase with them. This happened with P12-P13. We also changed the verb in P18. In this sense, this interview was really a “village check” of a first draft.

8.4.1 *How Bill and Nago comprehended P1-P7*

(P1-P2) Nago says, “Paul wrote this letter it goes to Titus. He calls him his child, because they (both) lean on Jesus.” **(P3)** Bill explained, “Paul prays and asks for the good spirit of the Lord, or of Jesus, that he will be with Titus. **(P4-P5)** Paul left Titus there in the land of Crete. Paul left Titus there in the land of Crete, in order that Titus will do the rest of work they did not finish. Titus will go to places, to villages, and bring up people (to be) church elders. Elders stand up the work of the church or they do the work of Jesus Christ.”

8.4.2 *How Bill, Nago, Bob, and Isaac comprehended P8-P18*

(P8) Bill continued, “Paul speaks to Titus (and says) that he should go to the villages and look for the person he will put him up as elder. But (he is to look for) people who are straight in God’s sight, **(P9)** a person who has only one spouse, **(P10)** and their children are straight in God’s sight. **(P11)** They respect their father and mother.” Nago adds, “They do not steal. They do not hit people.” Then she makes sure, “Is that the meaning?” **(P12-P13)**⁴⁸ Bill said, “Because a church leader holds/is responsible for the work of God, (he must be) a straight man.”

⁴⁸ We retranslated this bit while doing the checking.

(P14A) Bill said, “He does not steal.” (P14B) Isaac said, “His thoughts are long. If something (undesirable) crosses his mind or someone verbally abuses him, anger does not stick him quickly. (P14C) (It is describing) a person who does not drink a lot of alcohol or kava or one something like this.” Bob adds, “He does not get drunk on it. It is like describing doing bad or something like that.” (P14D) Isaac says, “He does not fight.” (P14 E) Bill says, “He does not steal. Bob adds, “He does not steal and then go get money.” (P15C) Isaac says, “He organizes his life well. His compass is pointing in the direction he is going. Nothing is able to come and sidetrack him.” (P15A) Bill says, “He has a good disposition towards all people.” Isaac adds, “Whatever kind of person, a sick person, a person who has a reputation for being hated, (but) he is happy to help them. If they need something, he answers their need.”⁴⁹ (P15B) Isaac says, “He hate(s) doing bad. He likes/wants all people to do good.” (P15D) Isaac says, “His way is straight...There is nothing bad there. People look his way and see goodness and then come for it.” (15E) Bill says, “I think that the meaning is that his doing/manner is clean” (P15F) Bill says, “Things can come, bad things or whatever comes, but he stands firm in his doing or in his talk.” (P16)⁵⁰ Bob

⁴⁹ The translation I used in checking said, “His home is open for people.” Because Bill and Isaac mentioned everyone except strangers, we discussed the meaning and it was decided to change the text to say, “His home is open to *ncrmama pwxspwxs*, “people (who are) strangers.” I added it after the interview and it is in the propositionalized text above.

explained that an elder must hold tightly to the teachings of the apostles, **(P17)** so that he can encourage people with words that make them live. **(P18)** He can teach people who say words that are not straight and say that they are mistaken in their words.

This interview demonstrates that when the obstacles to clear communication that were observed in the NNT are removed and a new translation prepared and read to a native speaker, the meaning of Titus 1:4-9 is more easily understood.

⁵⁰ We originally followed Watt here in his rendering, but discussion with Bob and family indicated that to “hold tightly to the true teachings...” is better than using the verb that means “to stick like glue” to true teaching.

CONCLUSION

The purpose of this study was to analyze the NNT, in order to answer the question of necessity. Is it really necessary to do a new translation of the New Testament in the Ncfe language? The following hypothesis was proposed:

It is necessary to do a new translation of the New Testament in the Ncfe language, because the NNT no longer accurately and clearly communicates the meaning of the original Greek text to modern day Ncfe speakers; the language, including critical key terms, has changed. A new translation that removes the obstacles to accurate and clear communication of the meaning of the original Greek text would be more easily understood by modern day Ncfe speakers.

In order to test this hypothesis, four research questions were asked. They are restated below with brief answers for each based upon the data.

Research Question 1

1. Is the NNT an accurate translation that communicates clearly to modern day Ncfe speakers?

Two passages were chosen from the NNT, one narrative and one hortatory. They were compared with the Greek text, and then they were read to native speakers. The native speakers were asked a set of questions to see whether or not they comprehended the NNT. While comparing and testing these two select passages from the NNT, problematic renderings were observed. These renderings acted as obstacles to accurate and clear communication.

There are a total of 44 propositions in John 8:1-11. Through comparing the NNT with the Greek text, and while performing comprehension testing with the help of a

native speaker, 18 problematic renderings were observed. Three renderings contained incomplete information (P13, P22, P29). Ten renderings communicated obscurely the meaning of the original Greek text (P2, P13, P14/27, P18-19, P21, P32 X 2, P34, P36, P38/42). One rendering communicated zero meaning (P8/11). Four renderings communicated the wrong meaning (P6, P17, P31, P34). The first transcribed interview with Mark and Elizabeth demonstrated the miscommunication that occurred when they heard John 8:1-11 in the NNT.

In John 8:1-11 in the NNT, 25 of the 44 propositions appear to be communicating accurately and clearly, although not always naturally, much of the meaning of the Greek text to some or all of the language community: P1, P3-5, P7, P9-P12, P15-16, P20, P23-26, P28, P30, P33, P35, P37, P39-41, P43-44 (see 5.7).

There are 27 propositions in Titus 1:4-9. Through comparing the NNT with the Greek text, and while performing comprehension testing with the help of a native speaker, 20 problematic renderings were observed. There were 14 renderings where the meaning was obscure (P2, P3, P6, P8, P10, P11 X 2, P13, P14A, P14E, P15C, P15F, P18 X 2). One rendering communicated the wrong meaning (P15E). Two renderings communicated zero meaning (P4, P9 for middle aged people). Three renderings contained incomplete information (P4, P12, P17). The interviews with David and Henry demonstrate the miscommunication that occurred when they heard Titus 1:4-9 in the NNT.

In Titus 1:4-9 in the NNT 9 propositions appear to be communicating accurately and clearly the meaning of the original Greek text to some or all of the language community: P1, P5, P14B, P14C, P14D, P15A, P15B, P15D, P16 (see 7.7).

Research Question 2

2. What translation principles were used in the production of the NNT?

The Summaries of Translation Adjustments in 5.3 & 7.3 demonstrates that William Watt made use of many of the translation principles assumed in the Idiomatic Approach. He used descriptive phrases, moved from specific to generic, translated nouns that are semantic events as event propositions, and added both implicit information from the linguistic context and obligatory categories.

Research Question 3

3. Are the key terms used in the NNT still in use today?

Chapter 3 discusses select key terms. Appendix A lists the results of a two day key terms workshop. The data demonstrates that while several key terms used in the NNT will continue to be used by the current translation committee, at least half of them are no longer used and will be changed.⁵¹

Research Question 4

4. If the obstacles that hindered accurate and clear communication in the NNT were removed and a new translation prepared, would that translation communicate more accurately and clearly than the NNT?

⁵¹ There were 25 key terms researched. At least half of them will be changed.

Several obstacles to accurate and clear communication were observed in the NNT and listed as problematic renderings. When producing the new translations of John 8:1-11 and Titus 1:4-9 with native speakers, every effort was made to remove those obstacles. As the Summary of Interview II for both the new translation of John 8:1-11 (see 6.4) and the new translation of Titus 1:4-9 (see 8.4) demonstrate, the new translations communicated much more accurately and clearly than the NNT.

From this data, I conclude that the above hypothesis is valid and it is necessary to do a new translation of the New Testament in the Ncfe language.

APPENDIX A – KEY TERMS

Key Terms Chart

The translation committee for the South Tanna Translation and Literacy Project held a two day key terms workshop. There were ten people in attendance. Their ages varied from between 25 and 60. There were two members from each major denomination in the area: Presbyterian, Holiness, SDA, and Baptist. The following chart illustrates the key term, how it is rendered in the NNT, the meaning, and finally the current consensus among workshop participants regarding retaining or changing the rendering in the NNT.

Key Term	NNT	Meaning	Status
God (specific)	<i>Atua</i> (This is used 1426 times in NNT.)	Borrowed from Samoan	Changed to <i>Kumwescn</i>
god (generic)	<i>atua (abba)</i>	(different) <i>atua</i>	Changed to <i>kumwescn</i>
Yahweh (OT covenant name)	<i>Yehova</i> (This is used 77 times in the NNT in the first chapters of Matt. and Luke, and in OT quotes when <i>kurios</i> refers to <i>Yaweh</i> .)	Transliteration	<i>Yehova</i> is rarely used in the Church. It will not be retained in the translation but will be replaced with the <i>Icrxmcnu</i> , “ruler/Lord,” or <i>Kumwescn</i> , “God,” depending on context.
God the Father	<i>Tara</i>	Father	Changed to <i>Tata</i>

God the Son	<i>Teni</i>	His Child	<i>Teni</i> is understood in the Church as a reference to Jesus. It is used often out of the Church. It will be retained when <i>Icmcti</i> (Son of) cannot be used.
Messiah, the Christ	<i>Mesia</i> (John 1:41 NNT) <i>Kresto</i> (Luke 2:11 NNT)	Transliterations	Both of these terms are used in Church liturgy, though the etymology and meanings are not common knowledge. They will be retained with some extra biblical explanation.
Son of Man	<i>Yamati Yermama</i> (This is used 67 times in NNT.)	Son (of) person	Occurring without any demonstratives, <i>Yamati Yermama</i> , “son of a person,” is limited to a Biblical Register. It is being kept, though the LWC will be followed, which has Jesus saying, “Me, the Son of Man...” (Bislama Bible: Matt. 8:20).
Lord—in reference to Jesus Christ	<i>Yerumanu</i> (This is used 592 times in NNT.)	Ruler	This is a well known reference in and out of the Church as a title for God and Christ. It will be retained.
Savior	<i>Atua, ketir ramevyiaraka iau</i> (Luk 1:47 NNT) <i>In ketir ravahi umuru</i>	God, the one who pulls out me The one who	Both terms are used in the church and out. When someone is stuck, you pull them out. When someone is sick

	<i>nermama...</i> (Jon 4:42 NNT)	carries the lives of people	and you give something to save their life, you “carry life.” Both of these will be retained.
Save	<i>-avahi umuru</i> (This is used 114 times in NNT.)	carry life (of him/her)	This is understood in the Church and out. Neighboring language is also using this. It will be retained.
Scripture(s)	<i>Nagkiarien kamarai</i> (Jn 2:22 NNT) <i>Nagkirien pam naprofet me hemarai ya nukukua</i> (2 Peter 1:20 NNT)	The written word All the words the prophets wrote in a book	Changed to <i>Nckukuc Ikinan</i> , “Holy Book”
Good News / Gospel	<i>Navisauien-amasan</i> (Rom. 1:16 NNT)	Good message	Changed to <i>Ncgkiariyen Amasan sc ramcvissau</i> , “The Good Talk that spreads news of...”
King	<i>Yerumanu</i>	Ruler (see note 9 above)	The NNT uses <i>Yerumanu</i> , “Lord/Ruler,” to refer to kings. Today it is used especially as a title for Christ and God. Because of the influence of the LWC, “king,” will be used transliterated.
Kingdom of God	<i>Entata savei Atua</i> (This is used 78 times in NNT.)	<i>entata</i> , “age/epoch” <i>entata</i> , “realm of authority”	This is used both in and out of the Church. It is part of the Church liturgy. It will be retained, though comprehension testing

			will be done after the publication of the first book.
Caesar	Sisar: (This is used 30 times in NNT.)	Transliteration	This has zero meaning but will be kept with a footnote.
Governor	<i>Kovernor</i> (This is used 19 times in the NNT.)	Transliteration	Changed to descriptive phrases: <i>icmc asori scvci</i> , “the big man of...” <i>icmc sc ramcrxmnu</i> , “the big man who rules...”
Soldier	<i>Yemafia</i>	Man with fierce countenance	Changed to loan-word “soldia”
Angel(s)	<i>Nagelome</i> (This is used 68 times in the NNT.)	Transliteration	This is used in the Church. The depth of people’s understanding varies. SDA members are more familiar than Presbyterians. It will be retained.
Evil spirit, demon, devil; Unclean spirit	<i>Agelo reraha</i> (This is used 101 times in the NNT.)	Transliteration of angel with adjective meaning “bad”	Changed to <i>ncnxmwxn crcha</i> “evil spirit”; <i>icremhc</i> , “ancestor, ghost”
Satan, the Devil	<i>Setan</i> (This is used 36 times in the NNT.)	Transliteration	This is used in the Church, though people do not possess a comprehensive

	<i>Diabolo</i> (This is used 34 times in the NNT.)		understanding of the biblical teaching on angels good and bad, etc. It will be retained.
Adversary / Enemy	<i>Nermepame ya niram</i> (Matt 22:44 NNT)	Person(s) different than you	Changed to descriptive phrase that means “the person hating...”
Synagogue	<i>Nimwa afwaki</i> (Matt. 9:35 NNT)	House of prayer	This is a common word and well understood as a reference to a place of worship. It will be retained, though “of the Jews” and similar phrases will be added.
Temple (House of God)	<i>Nimwa kamre nari ya nefata ira</i> (This is used 104 times in the NNT.)	House where they stack stuff on the altar	The meaning of this is obscure. It will be changed to <i>nimwc asori scvci Kumescn</i> , “Big house of God.”
Tabernacle (Tent of God)	<i>Nimwa savei Atua</i> (Rev. 21:3 NNT)	House of God	Retained
Sabbath	<i>Napen kamapos ira</i> (This is used 53 times in the NNT.)	The day resting is done on it	Changed to loan-word “Sabet Dei”

APPENDIX B-COMPREHENSION QUESTIONS

Comprehension Questions for John 8:1-11

1. Can you please retell this story in your own words? *Ko ikxni pehe ro stori ncha Nckukuc Ikinan rani?*
2. Where was Jesus? *Iesu in pcku?*
 - In the temple.
3. What was he doing? *Iesu ramo ncfe fwe ikxn?*
 - He was teaching people
4. Then what happened? *Iesu ramahatchn ncrmama me. Ncnc, ncfe ro rohapen?*
 - The Pharisees and teachers of the law brought a woman to Jesus.
5. Why did they bring this woman to Jesus? *Ircha hcvehi prcn ncha, mhcvehe tx Iesu tx ncfe?*
 - She was caught in adultery.
6. Why did they bring her to him? What did they want? *Hcvehe tx Iesu tx ncfe? Hokeikei mc Iesu txro ncfe?*
 - They said Moses said to stone such woman. They wanted to know Jesus' opinion.
7. Why were they asking him this question? *Kamhcren iamxnhi tx ncfe?*
 - They wanted him to say something wrong and they would accuse him.
8. What did Jesus do after they asked him? *Hcren pen Iesu. Ncnc, kurirc ikxn Iesu ro ncfe?*
 - He knelt down and was writing on the ground with his finger.
9. While Jesus was writing on the ground, what were they doing? *Ia ncpxn ncha Iesu ramrai nckukuc ia txprcnc, ncmc asori me hamcfo irc?*

- They kept asking him about the woman.

10. What happened next? *Kamh cres Iesu iamxnhi. Ncnc, kurirc ikxn ncfe rohapen?*

- He stood up and spoke to them.

11. What did Jesus say to them? *Iesu rxni pen ncfe tx nircha i?*

- The person who is without sin cast the first stone.

12. What happened after Jesus answered them? *Ncfe rohapen ia ncpxn ncha Iesu rxncgkiari pen pam mxnraha?*

- They began to leave him.

13. Then what happened? *Ncnc, kurirc ikxn ncfe rohapen?*

- Jesus stood and asked the woman where everyone is. No one condemned her?

14. What did the woman say? *Iesu rcgkiari pen mi prcn ncha. Ncnc, prcn ncha rxmcfxni irc?*

- No one, Lord, no one condemned her.

15. Then what happened? *Ncnc, kurirc ikxn ncfe ro hapen?*

- Jesus said that he also does not condemn her. She should go and sin no more.

NON-Thematic Questions:

16. Where was Jesus when they brought the woman? What kind of place is that? *Ia ncpxn ncha hcvehi prcn ncha mhcvehe tx Iesu, Iesu ramckurei pcku? Nimwc cfo ncha?*

- Jesus was in the temple. It is a holy place where people come to worship God.

17. Who brought her? What kind of people are they? *Ncmc cfo ncha hcvehi pran mhcvehe tx Iesu? Noyen scvcnraha rcfo?*

- The Pharisees and the teachers of the Law brought her. They were leaders of Israel who were against Jesus.

18. Who is Moses? Why do they mention him? *Moses in ncfe icrmama? Kani ncghxn tx ncfe?*

➤ Moses was a prophet. The Israelites lived by the Law he gave them.

19. When Jesus spoke to them, they left. What does that point to/mean? *Ncpxn ircha hcregi ncgkiariyen scvci Iesu, hcpwch in mamhvcn. Noyen ncha hcho ramahatcn pen ncfe?*

➤ They left one by one beginning with the oldest. It says they had all done wrong.

20. What do you think they were thinking? *Nctcrxgyen scim rcfo. Ia ncpxn ncha hcpwch Iesu mamhvcn, rerxnraha rxrhi ncfe?*

➤ They all knew they had done bad at some time.

21. What do you think Jesus was writing? *Nctcrxgyen scim rcfo? Iesu ramrai pen ncfe ia txprcnc?*

➤ Just to see what they think.

22. What do you think of this whole thing? *Nctcrxgyen scim rcfo? Stori ncha ramahatcn kxtaha ncfe?*

Genre questions

23. What kind of talk is this? Fable? True story? *Nctcrxgyen scim rcfo. Stori ncha ro nxpcrhienyen uc rekcni?*

➤ True

24. Do you think it is true or not? Why? *Iknhi iamxnhi tx ncfe?*

Comprehension Questions Titus 1:4-9⁵²

1. Can you restate what this section of Scripture is about in your own words? *Ko ikxni pehe ro tukw iou i mc ncgkiariyen i iakcvsini pehe mik ramcgkiari ia ncfe?*

1:4

2. To whom is Paul writing? *Pol ramrai nckukuc i revcn tx sin?*
 - To Titus.
3. Why does Paul say that Titus is his child? *Pol ramckwein pen Taetas i mc ncrxk. Nctcrxgyen scim rcfo? Ramckwein pen iamxnhi tx ncfe?*
 - Titus is like his child because he believes the gospel as Paul does.
4. What does Paul want God and Jesus Christ to do for Titus? *Pol rokeikei mc Kumwescn irau Iesu Kristo trauo ncfe mi Taetas?*
 - To bless Titus and cause him to live in peace.

TITUS 1:5-9

Overview

5. Tell in your own words what Paul said. *Ni pehe ro mc Pol ramcfxni irc.*
 - Paul tells Titus he is to appoint leaders for every church.

Details

1:5

6. In what place did Paul leave Titus? *Pol rxncpwch Taetas pcku?*
 - In Crete.
7. What was Titus to do there? *Pol rokeikei mc Taetas txramo, ncnc, mo ncfe fwe ikxn?*
 - To finish the work which Paul had begun to do there.

⁵² These comprehension questions were taken from Translator's Workplace. I modified them only slightly to make sure that all of the qualities were itemized in question eight.

➤ To appoint leaders/elders for the churches in every town.

8. What do you think those leaders/elders were to do? *Nctcrxgyen scim rcfo? Ncfe ncha wok elda me tuho?*

➤ To direct the affairs of the church, to preach, etc.

1:6-8

9. What was the character/behavior of a leader/elder to be? *Pol rxni pen tx Taetas i mc txramckeikei muvehi utc ncfe kaen icrmama ruvehe mo elda?*

A. He should be a good, well-behaved person.

B. He should have only one wife.

C. His children should believe in Christ, and be disciplined and law-abiding.

D. He should be humble

E. He should be patient/not quick tempered.

F. He should not be addicted to drink.

G. He should not be fierce and violent.

H. He should not like money a lot.

I. He should be a person who often invites people into his home.

J. He should love good.

K. He should be sensible.

L. He should be just.

M. He should be holy.

N. He should be self controlled/disciplined.

10. Why do you think it is necessary for a leader/elder of a church to be this kind of person? *Icmc asori scvci ncfwakiyen txramckeikei mo noyen atukwatukw tx ncfe? Nctcrxgyen scim rcfo?*

- Because he is doing the work of God.

1:9

11. What other thing is very necessary for a leader/elder of a church? *Vas naen ramcfxni irc? Elda riti scvci ncfwakiyen txramckeikei mo in ncfe kaen icrmama?*

- An elder must have a good understanding of the true teachings.
- He must believe the true teachings firmly.

12. Why must the leader/elder believe the true teachings firmly? *Elda riti scvci ncfwakiyen txramckeikei mckw tcmhiri cknekxn ncgkiariyen pcrhien tx ncfe?*

- So that he can teach others the true teachings.
- So that he can correct people who teach errors.

APPENDIX C – EARLY PUBLISHED MATERIAL IN THE NCFE LANGUAGE

The following, cited by Lynch & Crowley, is a list of the material produced by William and Agnes Watt (2001, 130):

- 1874. *Scripture Extracts*. Tanna: The Mission Press. By William Watt.
- 1875. *Nari Aknekenimi Yesu Rino* [the miracles of Jesus]. Tanna: The Glasgow Boys' Foundry Press. By William Watt (the first version appeared in 1851.)
- 1875. *Nousipekenien savei yerumanu sakitaha*. Tanna: The Glasgow Boys' Foundry Press. By William Watt.
- 1876. *Nagkiarien Kamares* [Catechism]. Tanna: The Glasgow Boys' Foundry Press. By William Watt.
- 1882. *First Class Book* [Primer and English lessons]. Tanna: The Glasgow Boys' Foundry Press. By William Watt.
- 1883: *Exodus*. Tanna: Mission Press.
- 1883. *Jenesis*. Tanna. The Glasgow Boys' Foundry Press. By William Watt.
- 1890. *Nakukua I ramavisau nakur kameni iraha ya Baibel* [Old Testament stories]. Paisley: J. and R. Parlane. By Mrs. William Watt.
- 1890. *Primer*. Tanna: Mission Press. By William Watt. (Earlier primers were produced, the first in 1869.)
- 1890. *Nagkiarien ruvani sumun savi savei Yerumanu saketaha ketir ramavahi umuru ketaha kavahi nagkiarien kris, karaipen ia nagkiarien kamani Kwamera, Tana Ipare, Nyu Habrides* [New Testament]. Glasgow: Robert Maclehose. By William Watt. (Mark first appeared in 1869, Matthew in 1878, Acts in 1881.)
- 1901. *Hymbook*. Glasgow: The Glasgow Boys' Foundry Press. By William Watt. (a number of earlier versions were printed, the first in 1873.)
- 1909. *Naresien* [Catechism and hymnal, Port Resolution dialect]. Tanna: The Glasgow Boys' Foundry Press. By William Watt.

1923. *Naresien em nupume ya nafwakien ya nagkiarien Kwamera* [Bible stories, catechism, hymnal and primer]. Glasgow: R.E. Robertson. (Revision of 1919 version.)

APPENDIX D – IMPLICIT INFORMATION

Beekman stated that “the meaning or message of any speech or document divides into explicit and implicit information” (1968A, 3). There is implicit information that is derived from the linguistic context of the original (immediate and remote) and that which is derived from the cultural context of the original (1968A, 4).⁵³ This distinction was further described in *Translating the Word of God*:

A distinction can therefore be drawn between two major types of implicit information. There is implicit information conveyed in the written document itself by the vocabulary and grammatical constructions of the language; and there is the implied information which lies outside of the document, in the general situation which gave rise to the document, the circumstances of the writer and readers, their relationship, etc. (Beekman & Callow 1974, 48)

Implicit Information from the Immediate Linguistic Context

Beekman & Callow list many forms of ellipsis in this category (subjects, objects, verbs, agents of the passive, clauses, etc.) that are deleted in the surface form of the Greek that might need to be made explicit in the receptor language (see 1974, 49-52).

Implicit Information Derived from the Cultural Context

What Beekman calls *implicit information derived from the cultural context*⁵⁴ would fit into the category of Presupposition in the study of Pragmatics today. Presupposition is all the shared cultural information that the author assumed the

⁵³ Immediate linguistic context refers to implicit information that is found in the same paragraph or an adjacent one; remote context refers to implicit information found somewhere else in the same document (Beekman & Callow 1974, 49).

⁵⁴ (1974, 56)

readers/hearers were familiar with when he communicated, allowing them to infer correctly the author's intended meaning. "The more his audience knows, the more he can assume, and the less he needs to state explicitly. The less his audience knows, the more he has to explain and state explicitly" (Beekman & Callow 1974, 48).

The Biblical authors often made content adaptation in their messages, based upon what they assumed their intended audiences did or did not know. Consider the Apostle Paul and his synagogue sermon in Antioch (Acts 13:16-41) and his Areopagus speech (Acts 17:22-31). "While Paul's basic message on both occasions was the same, 'Believe in Jesus Christ and be saved,' the two speeches differ greatly in information content..." (Gutt 1988, 29). By modifying the content of his message, based upon what he knew about his audience, the Apostle Paul was helping ensure successful communication.

Beekman did not support the idea that the translator is free to make content adaptation by making explicit in the translated text as much cultural information from the remote context as is necessary to ensure successful communication. He said that such information, if made explicit, is always in danger of being extraneous and irrelevant to the topic or focus; it can be made available in other books (1968A, 11).

When to make implicit information explicit

Beekman suggested that, if implicit information is to be made explicit, it must meet a certain criteria: (1) It must be exegetical in nature, and (2) It must be required grammatically, stylistically, or semantically (1968A, 13). "Required semantically" meant that he allowed for it when the meaning in the text is demonstrated to be wrong, ambiguous, obscure, or when the reader/hearer finds that it is structurally heavy (1968A,

12). This is in keeping with the priority that the Idiomatic Approach places upon successful communication.

Misunderstood, this justification could be taken to mean that any bit of information that is required to ensure successful communication can be made explicit in the translated text. It is probably abuse in this area that led Thomson to comment twenty years after Beekman's concise writing on the subject, saying, "...there is no single, unified concept corresponding to the informal ways the term *implicit information* is being used (and often abused) by translators" (1989B, 35). And again, "The notion of implicit information has been vague and subject to abuse" (1989A, 34). And finally, "...the loose sense in which the term *implicit information* is used can only equal 'whatever the hearer/reader can figure out'" (1989A: 32).

I agree with Beekman in justifying the explication of implicit information from the immediate linguistic context when it is required grammatically. However, with regard to implicit information from the remote cultural context (or cultural presupposition), I agree with Hess, who wrote an article entitled *Fidelity Equivalence*:

A distinction must be kept in mind between the information that the original author *intended* to communicate and the information (historical and cultural, etc.), which the author assumed his audience already knew. From this approach the former is legitimate to translate; the latter is not. (1989, 11)

Cultural presupposition can be put in footnotes and in other extra biblical books.

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