

SOME PROBLEMS CONNECTED WITH THE
TRANSLATION OF THE NEW TESTAMENT
INTO THE KULUNG LANGUAGE.

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SOME PROBLEMS CONNECTED WITH THE
TRANSLATION OF THE NEW TESTAMENT
INTO THE KULJUNG LANGUAGE.

The work of translating the Bible has from the first, occupied a prominent place in the work of Protestant Missions. To give a people the Word of God in their own language, to enable them to see it with their eyes and to handle it with their hands, surely this is one of the grandest works ever entrusted to man. A man's own language is always the way into his soul.

"An African chieftan, when he first read the Bible in his own language, exclaimed: 'That God is black!' He thus voiced his feelings of the profound meaning which the Word of God in his own language conveyed to his soul."(1)

So the work of the translation of the Bible has been one of the primary tasks of Evangelical Missions in all lands.

The results of Scriptural translations are in evidence the world over. Where languages have never been written, the translations of the Bible have often been the incentive for reducing them to writing. This has often been the means of preserving the languages of small tribes and nations, and even the unity of the nation itself. The translation may become the standard for

1. Eugene Nida in *Missionary Review of World*.
Dec. 1939, P.547.

literary excellence of a language. To appreciate this we need only think of what the English Bible has meant to our own language. Often a number of similar dialects have been merged and unified by a translation of the Bible. The work in the great Ibo tribe of Southern Nigeria is an illustration of this. The four million Ibos spoke a number of dialects, and various Missions working among them made translations in these differing dialects. Finally the Church Missionary Society led in a project to produce a Union Ibo translation of the entire Bible, all of the other Missions cooperating in it, and thus a unified language has been received and accepted by all of the Ibo nation, and has become the spoken as well as the written language.

But the greatest changes worked by these Bible translations are not in languages, but in the hearts and lives of men. A bigoted Moslem teacher, who found that he was a leper, came to the leper hospital recently established at Kano, Nigeria. During his stay there he was eager to receive the treatment for his leprosy, but violently opposed to all Christian teaching. As the disease had made only a beginning in his body, he was sent away cured after two years treatment, and in his gratitude he relented enough to accept the gift of a Hausa Bible. Six months later he returned and joyously related how the reading of that Book had led him to accept Christ as Savior.

Dr. North tells how in Western China some bandits captured a Chinese colporteur who preached to them and was finally released. But the leader of the bandits accepted the gift of a Testament, and in reading this was led to Christ and into a new life as a Christian leader. (1)

And coming back to Africa, can we ever forget Dan Crawford's story of the Bukongola chief? This man had, to use his own words, "Worn out two meeting-houses in Christ-rejection", and had gone deep into sin, but still clung to his Gospel of John as a fetish. One day he heard Christ's call through it. He could only explain it thus: "I was startled to find that Christ could speak Chiluba. I heard him speak out of the printed page, and what He said was, 'Follow me!' "(2)

The results that follow the translation of the Scriptures are also seen in the effect upon whole communities. The reading and study of the high standards of living which the Bible sets forth are bound to raise the morals of a people. As in England, it often works the moral transformation of a nation. It develops a new conscience. It is also the main influence in the development and maintainance of the spiritual life of the church. "Faith cometh by hearing and hearing by the Word of God." (3) Tyndale, the great English translator wrote:

"I had perceaved by expeyence how that it was

1. Book of a Thousand Tongues. P. 12
2. Thinking Black p. 480
3. Romans 10:17.

impossible to stablysh the laye people in any truth, excepte the scriptures were playnly layde before their eyes in their mother tongue." (1)

Dr. Steward of Lovedale, East Africa, says:

"No record exists, as far as I know, of any mission, whatever be its methods or its history, making much real progress and becoming permanent among an y people, if the Bible has not been given to them in their own vernacular." (2)

Thus we see that the translation of the Bible results in the purifying of a language, the transforming of human lives and the development of the spiritual life of the church.

The translator needs special preparation for his task. He must of course, have an accurate knowledge of the language from which the translation is to be made and also of the language into which he is translating. If possible he should have a knowledge of Greek and Hebrew in which the Bible was first written. He needs a keen ear for detecting slight differences in tone. He must have perseverance and the courage to pursue a task even after it becomes monotonous. He also needs patience to prove the accuracy of every detail. The Bible Society says of him:

"The translators task is not an easy one. He must be thoroughly familiar with the text he is translating, in the meaning of its words in his own tongue and in the original, and with the full force of its original rythm, before he can make the same deeds and thoughts and prayers march and speak and sing in another tongue, which again he must as deeply understand and love." (3)

1. Book of a Thousand Tongues, p 14
2. Ibid, p. 14.
3. 120th Report of Amer. Bible Society. P. 24.

The translator must have well balanced judgment in making decisions regarding the use of certain words and phrases. He must be resourceful in discovering them and a scientist in testing them. He should be satisfied only with the best. In the words of Dr. Eric North:

"To make the light that shines in the Greek and Hebrew texts glow brightly in hitherto unwritten languages of complicated structure and strange thought forms requires long hours of careful listening by the missionary translator, conversations on hundreds of subjects and prayerful weighing of the suitability of various natural terms, to express the deepest meanings of Christian history and experience." (1)

In addition to all this the Bible translator must remember that he is dealing with spiritual truths that will mean life to human souls. No one could have kept this in our minds more than did Mrs. C.W. Guinter. To her the responsibility was almost painful. After the Guinters had translated the Gospel of Luke and others had assisted in two careful revisions, she persuaded the native assistants to stay by her and carefully checking every word and phrase and verse, revised the entire work seven more times! The translation of God's Word must be correct!

The qualifications for such work are very quaintly and accurately set forth in the words of John Purvey, a translator of the fourteenth century:

" A translatur hath nede to lyve a clene lif,

1. Report of Amer. Bible Society, 1934, p. 26.

and be ful devout in priers, and have not his wit occupied about worldli thingis, that the Holi Spiryte, autour of wisdome and kunnyng and truthe, dresse him in his werk and suffre him not to erre. By this maner, and with good lyving and greet travel, men mound come to trewe and cleer translating, and a trew undurstonding of Holi Writ, seme it nevere so hard at the bigynnyng." (1)

Difficulties Met in other Fields.

It cannot be supposed that a task as important and far-reaching as this will be without its difficulties. Many of its heroes have pursued it at the risk of their liberty and safety. We think of the indomitable Judson lying in chains for months in Ava prison, with the manuscript of the Burmese New Testament hidden in his pillow. Robert Morrison worked on the Chinese version in constant fear of arrest. While James Gordon was translating Stephen's speech into the Erromangan language, his life blood stained the manuscript. (2) Many others have carried on their work under most disadvantageous conditions, in weakness and ill health and amid the pressure of other duties.

There are usually handicaps in the languages themselves. Rev. E.H. Richards in Portugese East Africa found no equivalent words for home, love, virgin and God. (3) Grenfel in the Congo, found his work limited because the native language lacked words for forgiveness, sanctification and other Christian ideas. On the other hand some

1. Thousand Tongues. p 9

2. Washington For. Miss. Report P. 348.

3. Ibid. p. 250.

languages will have scores of equivalents for one word and the difficulty is in choosing the correct one. Two languages of Nigeria illustrate this. In Nupe there are more than 100 words for "Greatness", and in Hausa there are more than 250 words for "Big". Assurance of correct usage demands a check of all.

The problem of finding symbols which will properly represent various sounds has puzzled many a translator. One working in the Mam language of Guatamala found that he needed to reproduce the written form for the following five varieties of the k sound:

ca = a grinding stone.	k'a = boy
c'a = bitter	ghagh = fire (1)
ka = if	

Contrasting with this, the matter of tones frequently gives a number of meanings to words which are spelled alike. Here is where one needs keenness of ear, as well as ability to imitate and reproduce difficult sounds. For example in the Shan language of Burma, the sentence, "Help the horse, the mad dog comes," is expressed "Ma ma ma ma ma," with a different tone on each syllable.(2) In the Geabo language of North Africa, one syllable "Mu" occurs with eight tonal differences and eight different meanings. (3)

An interesting illustration of the difference made by tones is given us by Rev. H.H.Bucher of Hainan.

1. Thousand Tongues, p. 6.
2. Ibid p.6
3. Missionary Rev. of World. May.1939, p. 347.

While learning the Limko dialect of that land he spent much time in visiting in the homes of the people, and learned to say to the host, "Muru huke mo", thinking that he was telling him not to put himself to too much trouble. It was some time before he discovered that by a sleight mispronunciation of the "o" in the last word "Mo", he was really saying, "Don't act like a pig" (1)

Not all languages have grammatical forms as simple and regular as we are accustomed to, and these often introduce new difficulties for the translator. In the Otitela language of Belgian Congo it was found that a pronoun object had to be placed inside the verb of which it is the object. (2) In the Cakchiquel language of Guatemala there are 10,000 possible forms of any verb, all determined by the kind of particle which may be added to the root. (3) When the missionaries to the Ba shama tribe in Nigeria first translated the Lord's prayer, they used the wrong personal pronoun and prayed: "Our Father, not yours, in Heaven".

Such problems translators have met the world around to warn us of what we may expect as we approach a new African language, to learn it, to reduce it to writing and to help translate into it part of the Word of God.

1. Missionary Rev. of the World. May 1939. p 247.
2. Thousand Tongues. p 6
3. Missionary Rev. of World. Dec. 1939, p 548

PROBLEMS OF LEARNING THE LANGUAGE.

The first task which most missionaries face on their field of labor is that of learning the language. On their success in accomplishing this will depend much of their future efficiency. One may be a natural linguist, learning a new language with ease and rapidity, finding it as interesting as a hobby. Most people, however find it a major task, to be accomplished only by patient drudgery and plodding. In either case the task faces us, beckons to us, calls us.

Let us take a look at the people who speak the language which we are here considering. The Kulung are a tribe of hill pagans, living on or near the Warkum hills of Nigeria, British West Africa. Politically the area is known as the Warkum District of Muri Division, Adamawa Province. There are about 20,000 people composing the tribe, and they make up only one of more than a dozen tribes occupying this district, each with its separate language. These people had had practically no contact with civilization or Christianity and were primitive untouched pagans. The fact that they successfully resisted the attacks of the slave-raiding Moslem Fulani for more than a hundred years contributed both to their unity and their isolation. Constant inter-tribal warfare and head-

hunting had limited inter-marriage with other tribes thus aiding in keeping a distinctive language.

The language spoken by the Kulung is known locally as the Kuni Kulung which means literally "Mouth of the Kulung." Mouth, not tongue, is their idiom for a language. It is difficult to account for all these languages of Africa, and the Kuni Kulung is no exception. The wise old tribal patriarch, not troubled by details of obscure origins answers laconically, "God gave it." Patient research gives evidence that migrants from three different sources, Kona, Mbule and Gbwandum settled here, and that their combined languages resulted in the Kuni Kulung. Since this was several hundred years ago and there are no written records, further details are difficult to obtain.

There is evidence that this language is related to the great Bantu group of languages which covers most of Central Africa. One of the characteristics of the Bantu is its noun classification, which is easily traced in the Kuni Kulung. For example, the Bantu rules always classify all liquids together and their stem is always "mu." In Kuni Kulung we have the liquids, water = mul, milk = mulkyubili, pus = mure, sap = muri, oil = muru, etc., all of them beginning with the syllable

"mu." In fact the only exception is blood (Nkila), which of course would not be classed by negans with ordinary liquids. The Kulung name for God is Yamba. Throughout Central Africa the Bantu related tribes always have some form of "Yamba" as the name for God. This and other evidence shows the language to be Bantu.

It was, of course, an unwritten language, and because of this and the enmity and jealousy between various villages of the tribe, there gradually developed differences of dialects, especially in the three groups having the Kwonchi, Bambur and Balasa dialects. However, differences were not great and each dialect was easily understood by members of the other groups. The one reduced to writing was the Bambur dialect as it was central, but concessions were made to the others, and it is accepted by them. Missionaries first entered the tribe in 1925 and as their first task, began the learning of the Kuni Kulung language. A number of definite problems confronted them in this.

First of all, there was the total absence of language teachers or schools. There was no help whatever to be had from books, which means there were no collected vocabularies, dictionaries, or grammars. These all had to be written as the language was learned. There was

simply a spoken language which had to be learned entirely by ear.

Through one man in the town who spoke the nausa language it was learned how to ask the question, "What is this?" In Kuni Kulung this is expressed, "Lindi man de", actually, "This is what", and the "de" being an audible question mark. This question was the key which first unlocked the language. While the people were shy, this being for most of them their first contact with white people, they were friendly and willing to help. In answer to gestures and the question, "Lindi man de" they readily gave the words for all objects in sight. This they followed up by naming all the parts of the body and, not being embarrassed by false modesty, they named all of the parts. All of this seems very encouraging, but the next problem soon arises. That is how to find the words that cannot be pointed at. And these are found to be a vast majority; the abstract far out-numbers the concrete. The interrogatives, who, which, where, why, will open up further possibilities. Many verbs can be found by acting them out. But dependence must be placed most of all upon the art of listening. Dan Crawford refers to the "Steady stream of black speech that should be daily flooding one's ears and washing out of the brain purely subjective ideas." (1) The daily conversation

all about one will be the source of many a valuable word or phrase or idiom. Study of the native folk stories is always rewarding.

Another problem met in learning the Kuni Kulung was the difficulty of tones. This was recognized early in the language study. Tones give entirely different meanings to words that are spelled alike. "Wzuku" with a low tone on the second syllable means a peanut, ending in a high tone it means elephant. "Misa" with a high-low tone means kaffir corn, with a low-high tone it means the sun. "Ba" with a low tone is place, with a high tone is man. "Biyu" has three meanings--a yam, a plate, an ax--each depending upon the tone given it, and "Myi" may be either honey, a bee or a hyena. Recognition and correct reproduction of tones is essential in understanding or speaking.

Another problem met in learning the language was in the formation of unusual and peculiar sounds. Explosives, implosives, aspirates, clicks and glottal stops must all be mastered. The Kuni Kulung is strongly characterized by a guttural sound produced well down in the throat and usually symbolized by kh. It occurs in hundreds of words such as Kwokh (porridge), kham (to exist) tokh (to carry) lokha (to raise up) kwokhrakh (a clam). The novice soon finds the muscles of his throat aching from the effort to produce these unusual sounds.

Glottal stops are often found with the consonants b and d. These are written with a period below the letter to indicate the stop as in "ḃo" (if), piḃe (some). The sound is produced by the explosive opening of the closed glottis with the mouth formed to pronounce the letter.

Many words have a slight "n" or "m" as the initial letter, followed by a consonant. "Kila" is a hole, but "Nkila" is blood. "Eiyu" is an ax while "mbiyu" is cold. Only a trained ear can catch these sounds. There are unexpected combinations of consonants at the beginning of words such as the gb sound in gbwal (to kill) and "gbang" (all). The sound is produced by forming the organs of speech to say "g" and then saying a "b", so that the values of both are obtained. A similar but more difficult one is the kp sound, with value given to both consonants together. This occurs in such words as "koa" (to fell) "Kpakha" (a bamboo) Kpalakiri (deaf). It occurs twice in the word for "always", and as this word is usually reduplicated for emphasis, we have "kpakpai-kpakpai", or sometimes "kpakpakpai."

A sound which most white people find difficult is an "n" sound at the beginning of words. Actually it is similar to the ng sound in "singer"; the difficulty seems to be to place it at the beginning of the word,

as in "na" (to give) "nare" (to break) "ni" (an owl). The flapped "r" or rl sound in such words as "mere" (to twist) and "bori" (medicine) is so difficult that probably none of us would claim to have mastered it. It is humiliating to a white person to be tripped up by these sounds which are produced by the dullest native with ease. As the Kulong say of us, "Lasa dundu na", the tongue is heavy. We must frankly admit our dullness of ear and heaviness of tongue and confess that for us the learning of the language has its problems.

But perseverance has its rewards. The sounds will become more easily heard and recognized, the tongue becomes more facile and limber, and then one day there comes a never-to-be-forgotten thrill. One discovers that he need not think each word and phrase in his own mother tongue before saying it in the new language. Forgetting the English he can think it in the Kuni Kulong. That is a wonderful discovery. Then one can feel that he is beginning to understand something of the meaning of Dan Crawford's famous phrase -- "Thinking Black." As this famous translator says:

"There is a curious loadstone of affinity when black and white thus defeat Babel by chatting in a common lingo. You seem to walk straight into each others' hearts." (1)

And that is where we want to go.

PROBLEMS OF REDUCING THE LANGUAGE TO WRITING.

The Kuni Kulung was not a written language. These isolated hill-pagans had never heard of the art of writing. The language had no word to express the idea of writing, nor of paper, pencil or book. The famous incident of Dr. Paton's in the New Hebrides was duplicated in Bambar the first time Rev. Guinter sent a man from the building plot with a note asking for a certain tool. When the right tool was given him, the man was amazed. "I bal kun", (It speaks), he said, looking at the paper. He asked if we could write his name on a piece of paper, and when this was done, he tied it to his belt and for days proudly wore it as a sort of fetish.

As one learns the language and obtains new words, a strong desire to write them down is felt. This is partly to aid the mind in grasping them and the memory in retaining them. There is also the desire to preserve them for others coming after. The first problem in reducing the language to writing is that of the characters to be used. Since most of this work has been done by people of European origin, the Roman alphabet is usually the one used. In Nigeria, united action had been taken by all the Societies, asking that the Roman alphabet and phonetic vowels be used, so this was done in the case of the Kuni Kulung.

The problem of diacritical marks to be used in representing unusual consonantal sounds was more difficult. The mission printers urged that as few as possible be used. The Bible Societies concur with them in this. As there are many unusual sounds, and diacritical marks are an aid to one learning the language, the tendency at first isto use them in profusion. As the writings were put into print most of these were gradually dropped. It is found that the native reads almost as well without them, easily recognizing essential differences by the context. Some of the diacritical marks kept in the Kuni Kulung are:

A comma below the "n" to express the peculiar ng sound in such words as "Na" (to give), "Nyonligi"(to write), "Bana"(to go), etc.

A dot below "b" and "d" in certain words to indicate the glottal stop, as in "Deḡ" (truly), "pide" (some), "ḡodi"(which).

Two dots above "o" to express a sound between "o" and "a", as in "Mösökh"(witch), "Kwanö" (Mountain)

The problem of spelling is never completely solved. The study of changes still being made in our own language is proof of this. The truth of the matter is that the sounds of the human voice can never be accurately indicated by written symbols. In writing the new language, one person hears a word and spells it in one way, and his co-worker listens and spells it in a different way. It was found that persons coming from

different parts of our own country heard differently. One coming from Pennsylvania will not hear and interpret a sound just as one from Iowa does. They simply hear differently. New comers always want to change all the spellings. And as one's ears become more trained to catch slight shades of differences in sounds, errors formerly made in spelling will be corrected. It is now found that the more educated natives are asking for changes where errors had not previously been detected. They are insisting that "Tela"(chief) should be spelled with two "l's", as "Tella", that "Tena (strong) should be "Tenna". The missionary must have sufficient grace, not only to accept his coworker's criticism, but also that of the native. A united opinion with concessions freely made by all will give best results. But in the end, as the natives become better trained, they should have the final verdict. If persons from different states hear differently, how can the white man ever expect to hear the black man's language as well as the black man himself?

Some of the words that furnished problems in spelling are here given;

Nzhi	= fish	Gakhe	= side
Nzhishi	= story	Ngosokn	= worm
Gbwai	= to kill	Yokha	= snake
Kpakpai	= always	kyikhabum	= guile
Bwol	= to catch	Gurakh	= fog

Shakhla	= to know	Njekunda	= door
Wokha	= to hear	Pyepe	= ulcer
gyipi	= a sound	Nyipi	= to enter
Yuglikun	= disputing	Ndakha	= cow
Bakhri	= to build	Mulkyubilindakha	= milk.

Another problem in reducing the language to writing and translation is the spelling of the proper names of the Bible. What names are to be used for Jeremiah and Solomon and Nathaniel? Will the English spelling for John and Jacob be used for those names that are hundreds of years older than the English language? In Nigeria we are fortunate to have a happy suggestion offered. Even in these pagan tribes many Bible names were already known and used. David, Moses, and Jacob were common among the Kulung when we arrived. One soon meets many people bearing these names. They were known by their Hausa equivalents, Dauda and Musa and Yakubu. Hausa is one of the great Mahomedan languages of the Sudan, and its influence is felt even in these hills. The Hausa used the Arabic for Bible names, so here is the entire list of names ready at hand. Many of these were already so well known as to be almost belonging to the language. The others were readily acceptable. In using these we also conformed to the united suggestion of the Missions of Nigeria.

They met greater difficulty in the selection of the name to be used for our Lord. This the Moslem Arabs had corrupted, calling it Isa, spelling it backwards in derision. Various names had been used in the different Missions, but in 1930 in a joint conference of more than 100 delegates, they selected the term Yesu Kristi as the one to be used by all. The name Yesu Kristu had been used in the first Kuni Kulung translation, so it had to be changed slightly to be brought into agreement.

So we observe that this problem of reducing a language to writing can be solved only with united agreement. Missionaries and native Christians work together in a spirit of love and with a common purpose to accomplish a common aim. A similar observation was made by the World Missionary Conference of 1910 in these words:

"The growing spirit of unity and mutual confidence and respect is strikingly seen in the close association of men who differ very widely in theological opinion and ecclesiastical order, but who become collaborators to obtain the most accurate, idiomatic and attractive rendering of the Word of God." (1)

"The Book speaks! It speaks our own Kuni Kulung!" How often we hear these words uttered in amazement and with the joy of discovery. It is a great privilege to have helped in giving to a language a written form, - to have opened to a people this great window through which they might receive light.

1. World Miss. Conference 1910, p 237.

PROBLEMS OF GRAMMAR.

The problems of grammar arise as soon as one begins to speak a language, and they assume new importance in the translation of the Scriptures. These are many and varied. The first one is the order of the words in a sentence. When we asked the question, "Mindi man de?", we noted that our own order for the words was reversed into, "This is what?" The same is often true of the other interrogatives, so that one asks, "La mindi ni yen de?" that is: "House this is whose?" "Bamun kya ye re?", that is: "Boy went where?" We note also that contrary to English grammar the demonstrative pronouns "This, that, these, those", follow the nouns which they modify, so that we have "House this", "Boys these". The same is usually true of adjectives, possessive pronouns and other modifiers, as "Ba pina", (man black), "La minyeneq" (house small), "Gatam", (hat mine), "Bau ye", (knife his), etc.

The negative follows the verb so that a sentence always sounds affirmative right up to the end, when the negative "Ba" may unexpectedly be added. "I shakhli mushi te ba", is: "He knew face his shone not". Naturally it is a bit difficult for a beginner to accustom himself to such an order, in fact is part of the problem of learning to think in the other language.

Another early grammatical problem is in the

would be heard to say, "Minamni musam", as an extra phrase in a sentence. It would be, "Minam ni musam m shakhle

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limited tense forms. There are but four tenses in Kuni Kulung, present, continuous, past and future. Their differentiations are not always clear. The past tense may be used with some verbs to express present action, and the continuous often merges into the future, or may express continuous action in the past. "M wokham" may be either past tense, "I heard", or present, "I hear". "Yini kyena", may be I am going now or sometime in the future. One needs to exercise great care lest the indefiniteness of these forms leads to confusion.

In the continuous tense the form of the first singular is always identical in spelling with the second plural, and the second singular is identical with the third plural. The same is true in the future form. For a long time this seemed a hopeless barrier to understanding or speaking this language. Why there should be identity of form when the person and number were different was inexplicable. Then it was discovered that while in writing, the forms appear to be the same, their tones made them quite different and unrelated. The difference in tone is slight, but is there, and really distinguishes them.

Following is the declension of the verb "Wokh" in its simplest forms. "Wokh" is the verb "to hear".

which is literally, "Don't put harm on your head with your eye", or "Don't harm yourself".

This difficulty was no sooner solved than another similar to it was found. Various people used the expression, "Minam ni muram". This would be "I with my head". It too could be used in all the persons and numbers. We heard for example, "Sum ni murisum si yuatum". (We with our heads we come). This was tested as another reflexive, but this proved incorrect. "With my eye" was not "With my head". Eventually it proved to be the expression of the idea of aloofness, taking the place of the English word, "Alone". " We alone have come". With this the sentence, " He withdrew into a mountain, himself alone", could easily be translated into, " I foe ami kwano yi ni muri". Literally it would be, " He withdrew into a mountain, he with his head", but the meaning is perfectly clear to the Kulung.

The system of counting will always be a point of interest in the study of a new language. The translator will need it for verse and chapter references and on many other occasions. Kuni Kulung counting is based on fives, tens and scores, the scores being the most outstanding. The primitive man always counts on his fingers, then on his toes, and in this way we no doubt find the explanation for this system. Ten

completes the fingers of a man, twenty completes all his digits, hence the word for twenty, "Mal Mokha", ie: "Finish one (man). The cardinal numerals are as follows:

1 Mokha	11 Lum kpa mokha
2 Bari	12 Lum sa bari
3 Tarum	13 Lum sa tarum
4 Yinip	14 Lum sa yinip
5 Tupunup	15 Lum sa tupunup
6 Tisamokha	16 Lum sa tisamokha
7 Eisabari	17 Lum sa tisabari
8 Yininiq	18 Lum sa yininiq
9 Musumokhalum	19 Lum sa musumokhalum
10 Lum.	20 Mal mokha.

We note repetition beginning after the word for five; six is an abbreviated form of five-plus one, seven is five-plus-two, eight is four-four, nine is one-missing-from-ten . Ten has a form by itself; "Lum." To the uneducated Kulung this is a most outstanding number in counting; many, especially of the women will say that they can count no farther than that.

Beyond ten the decimal system is very prominent. Eleven is ten-fall-on-one, twelve is ten-add-one, (literally ten-pour-on-one), thirteen is ten-add-one, etc. Nineteen becomes quite a word when we must say ten-add-one-missing-from-ten, "Lum sa musumokhalum". Then

twenty is simply "Mal mokha", ie: "Finish one". Twenty-one is Finish-one-plus-one, etc. Difficulty begins for the mathematician when thirty is reached, which instead of having a term of its own and so preserving a clear system of tens, is instead Finish-one-plus-ten, ie: "Malmokhapulum", and this brings one near a climax in the word for thirtynine, Finish-one-plus-ten-plus-one missing-from-ten, or "Malmokhapulumsamusumokhalum". Forty is plain "Mal bari, (Finish two).

No new terms appear after twenty, one hundred is just "finish five", and two hundred is "Finish ten". That is really as far as the Kulung count. The translators greatest problem is to express a number like the 5,000 who partook of the loaves and fishes. This was done by employing the word "Takh", or "Multiplied by". Five thousand may then be expressed, "Two hundred multiplied by five, multiplied by five." Acts 2:41 speaks of the three thousand souls won, and the term here used is "Ten score multiplied by fifteen". Effort to express it as simply as possible must be made, recognizing the difficulty for simple people to grasp the significance of such large numbers. It is a good thing that Wurkum Land has no national debt!

Outside of the actual system of counting, the number three is usually considered by all of these people as the perfect number. Most of their religious festivals last for three days, so does the time of

purification for the dead, etc. For this reason the doctrine of the Trinity always has a special appeal for them, and raises no objections as it always does from the Mahomedans.

In all of the problems of Kulung grammar, one rule is most important. That is the rule of Euphony. A particular form is used just because it sounds right to the African ear. It is the simplest rule of all. Yet for all that, it is the most difficult one for the white man to grasp. It is a harmony of vowels, and his ear is not properly tuned to that harmony. But we continue to practice our scales and each year the music of the Kuni Kulung becomes sweeter to our ears.

The first Kuni Kulung grammar was written by Mrs. Guinter and continues to be a help to those studying the language. Additions to it have been made. The collection of vocabulary began with the first study of the language. It was organized in alphabetical form about 1928, and work is still being done on it. It is still too early to say how many words the language may possess. We know of course, that in general the Kuni Kulung has a limited vocabulary and this difficulty forms the subject of the next section of our study.

PROBLEM OF POVERTY OF VOCABULARY

One of the most serious problems that faces the Translator is the poverty of the vocabulary of the language into which he is translating. If it has not previously had the Bible in its literature, it is quite certain to lack many necessary terms. With the Kulung people as primitive and as isolated as they were, it was inevitable that their language should show a lack of many essential terms.

Many words, especially those of deeper spiritual significance, were despaired of for months or even years, but finally discovered hidden away and almost unused. Our interpreters and helpers had assured us many times that there was no word in the language to express the idea, to save. They said they understood the word in the Hausa and recognized the need for it in their own tongue, but were sure it did not exist there. In the early translation the word "pure" (to pull out) was used, although of course its inadequacy was recognized and regretted. After more than five years the word was found quite accidentally. A hunter was recounting an exciting adventure in which he had hurled his spear at a charging leopard and missed. Just before the leopard leaped upon him, his brother stepped in front of him and drove his spear through the beast's heart. The narrator ended the

story by saying "hi Kuli, I sora minam." All of the words but one were well known. They were "Of a truth, he -- me." And "Sora" was the long-sought word for "save." "Sor ban" (salvation) and "Ba-sorban" (Savior) were obvious, once the root was discovered.

The word for "love" was hidden from us for more than seven years. "Yera" (to like) was used. It was a happy day when "awola" to love was discovered and proven correct.

Few African translators of experience would expect to find a word for "Virgin" in the language of one of these pagan tribes. Among the Kulung, the customs of courtship were so immoral that there was small hope of there being a virgin in the tribe. More than ten years search was finally rewarded. One of the old men, listening to the story of the birth of Christ, interrupted with a suggestion, and behold! the word for virgin, "bule." He even illustrated its meaning with a calabash brim-full of water, untouched. The word was from the old days of stricter morals, but is still understood by the people, once they are reminded of it. Who can estimate what the rediscovery and use of that word may mean for the moral life of these people?

The word for God (Yamba) was very evident from the beginning. The wurkum District has almost twenty

different languages and dialects, but most of them have "Yamba" for God. While the central thought of the word is of the Great Spirit, the Creator and Preserver, it is often applied loosely to various tribal spirits and idols. Often it appears to have general reference to the entire spirit world. The problem of the translator is to free the word from all of its fetish and idolatrous connections, and restore what was evidently its original meaning of a supreme being. In many African languages this was despaired of and the Mohammedan word "Allah" substituted. However, where the tribal term is retained and made meaningful by Christian teaching, the results are usually gratifying.

Many words have lately been borrowed or adapted from other languages. Below are some borrowed ones that had no equivalent in Kuni Kulung and which had to be used in the translations.

From Pia (neighboring tribe on the north)

mere = to twist
Kpakpai = always
Ban = hard, firm
Khan = to exist

From Hausa (the great Mohammedan trade language of Nigeria)

Iko = power	amma = but
Takarda = paper	rai = life
Litafi = book	tausai = pity
makaranta = school	sumba = kiss
mallam = teacher	addu'a = prayer.

Days of week	Lahadi
	Litini
	Talata
	Laraba
	Alhamia
	Al'guma'a
	Assabar

From English. Not all of these were used in translations but they illustrate fluidity of language.

Kanizhir	= kerosine
Asipiti	= hospital
Mata	= motor (car)
Larteriki	= electricity
Foto	= picture
Soja	= soldier
Koli	= coal
Hama	= hammer

Other words have been coined or lifted out of their older meanings and given a new and higher status. Since there was no word for "Holy", much difficulty was found in giving teaching regarding the Holy Spirit. The word "Limlim" seemed quite satisfactory for "Spirit," and was in frequent use, but no word gave the depth of meaning embodied in the term "Holy." So the word "Shanme," one of the words meaning "good" was taken and by patient teaching the deeper meaning is being built into it. "Limlim mi Shanme" is now being used for Holy Spirit.

Words for faith and trust presented a serious problem. There was a term "to believe" "na Matebkuli" made up as follows: na = to give, ma = saying, teb = word, kuli = truth. That is: to give-agreement-to-the-word-of

truth. After much seeking for a word for "faith", the native assistants suggested that this word be taken as a noun as well as a verb so that we speak of our faith as "ṅa matebkulisum" (our agreement to the word of truth). It is now understood and accepted in that connotation. However it has been noticed that one never hears a native say to another, "I trust you." Of late the Hausa word for trust "Dogera", coupled with the Kulung verb to make, i.e.: "pakh dogara" is used to express that idea. There is a strong tendency among the educated Christians to substitute the Hausa wherever there is any question of the proper terminology, but the missionaries are desirous of finding and preserving the tribal language as much as possible.

Another word which had to be coined was that for "grace." "Pakh manan", "doing good", was the term chosen. It was already in use and while the meaning was much higher than the separate meanings of the words "doing good", yet it needs much building up before it will imply all that is in the English word "grace." The constant use of it in reference to the life and work of Christ does give it a higher meaning.

For the word "sanctify" the meaning of "set apart, (Tikhi)" was used. Strong consideration was given to the word "gila" which really means Sacred or Taboo.

But because of the pagan significance already attached to it, it was felt that it would be a risk to use it in Christian teaching.

There was no word for "dallow", but the Kulung term "pa gullo" (giving greatness) actually had the connotation of "giving honor" and was finally selected for use in the Lord's Prayer "Si gullasum lilo" (We give honor to thy name)

There was no word for "Law" because as the old men say: "Every man was a law to himself." There was no chief nor tribal organization until late years. Six of the Ten Commandments were known, but were called "The three things of light" and "the three things of darkness." When the British government took over the area a few years ago and introduced British law, they made use of the term "Awda" which is a sort of pidgeon-English for "Order." In the translation work it was finally decided to use the word "Karkun", (proclamation). It is the custom of the chief when he wants to notify his people of some order from the government officer, or to assemble them for any purpose, to have one of the men of his court call to the nearest clan head, usually at night, and with peculiar intonation, pass on the message. The message is proclaimed in this way from clan head to clan head and in a few minutes is heard by every one in town and the surrounding

villages. Such a message is known as the chief's "Karkun" and this word has been taken by the translators as the word for "Law." It is interesting to note that of late the pagans themselves have been speaking of the "Three things of Light" and the "Three things of Darkness" as the "Karkune Yamba" i.e.: the Proclamation of God.

"Justification" is a word which one would hardly hope to find among these people, even if they do make so much of court cases. There is a good word for judgment, "Kpani." When a man is condemned in a trial they say of him, "Kpani Gbwali" (judgment killed him). But for the negative of this they simply say "I pure," (He went out) In the end, "Kpani bilakham" was selected for justification. The idea of bilakham is difficult to convey as there is no equivalent in English but in general it means "without existence." "Free from condemnation" is a fair translation of this term.

One of the great concerns in administering communion was to discover words for the emblems, bread and wine. In actual use, our white bread and grape juice were employed. But the Kulung people do not have a word for bread. Use was made at first of the word "gumbam," which is a dark, heavy cake made of beans, peanuts and honey. It is baked only upon special occasions, and is used quite largely in pagan worship. This word was simply

taken to apply to white bread. Thus the term "Gumbam Bali," (Bread of life) was also used. We have lately felt however that their regular daily food "Kwokh" would be more appropriate. "Kwokh" is more the Staff of Life than is "Gumbam." It is in reality a thick porridge, but being the staple article of diet, it serves as a more appropriate symbol of the Bread of Life.

"Mul Anab" is the term used for wine. Anab is a wild grape growing on vines in the forest. It was several years before it was found, but when discovered, it so closely resembled the grape that it was immediately recognized as filling the requirement. "Mul Anab" is "juice of the grape." Thus the two necessary words for describing the emblems were supplied.

So we prove again the truth of the words spoken by Dr. A. I. Good, translator of the Bulu Old Testament.

"One of the marvels of translation is that, in regard to spiritual truth, no matter how profound, we have always found a way to express it. With careful search, a good native helper, a knowledge of the language and the use of judgment in selection, no essential truth need be lost to the native mind. In a very few cases, a word may not carry its full content of meaning at first, but with usage and instruction, the content will develop in time." (1)

1. "Thousand Tongues" p. 8

PROBLEMS OF IDIOM.

We come now to the problems that lie at the heart of the matter. To learn a language, to give it a written form, to reproduce correctly its tones and accents,- these are all essential, but to interpret in the true idiom, this is the supreme task of the translator.

This truth was illustrated in the first translation made in the Kuni Kulung. When Rev. and Mrs. Guinter began the translation of the Gospel of Luke, the very first word of the text presented a real difficulty. The word was "Forasmuch". This is not one of those words that can be found by pointing a finger at it and asking the question, "What is this?". It took three days of patient research and enquiry to discover an equivalent. Finally it was decided to use the idiomatic expression "Teb muri", which is usually used for "Because of". Diagnosed, "Teb" is a word for "Business", and "Muri" is "Head of". To our African friends this phrase, "The head of the business", clearly expresses the thought of what we have in "Forasmuch", and years of testing have confirmed this opinion.

In the same verse occurs the English idiom "Taken in hand". The idea seems to be to attempt or to undertake, and the question facing the translator was whether or not the Kulung would express it with the same idiom. A literal translation was simply "Taken in hand "

is "Tol a bukh", the words keeping the same order. But this seemed to convey no meaning to the Kulung. Further explanation and questioning proved that when they undertake or attempt a task the idea is expressed by the local idiom, "Tikha musu", which means "Put in the eye". Every unlettered pagan on whom this idiom was tested caught the idea immediately. So into the verse it went and now we begin Luke by reading, "On the head of the business many have put in their eyes, etc". Someone asks, "Is not this tampering with the Scriptures?" Not at all. Unless the translator puts it in the correct idiom, it will be incomprehensible to the African. We are proud of the clear, simple language of the English Bible. It is our great responsibility to endeavor to give to our brothers and sisters the world over equally clear and simple versions in their own idiom.

Our Kulung brother never thinks of a sheep as an animal fitted for sacrifice. He always sacrifices a young goat. The whole idea of the sacrificial death of Christ is much clearer to him if we use the term, "Mun mbilim", (a young goat), rather than, "Mun Nzul", (a lamb). Moreover we have justification in the directions given to Moses for the first passover, "Your lamb shall be without blemish, a male a year old: ye shall take it from the sheep, or from the goats." (1) The

1. Exodus 12:5.

words, "Behold the young goat of God", may shock our American ears, but it is clear and natural to the African.

We speak of the heart as the seat of affection and love. The Kulung never refer to the heart as such, but always to the liver, "Bali". In fact the heart is hardly known to most people there,- it is as obscure as the pancreas. But "Bali" is spoken of every day. In the Kuni Kulung translation, it was imperative that we use "Bali". "Ngye sa i bwol gi bandi dom a mi bali". " His mother kept all these things in her liver."

Below are listed some typical Kulung idioms and notes on their derivations.

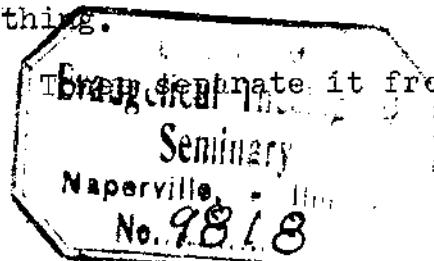
Verb Idioms.

- = "Yakham" No equivalent in English
Carries the idea of existence or presence of.
Answers school rollcall, ie: I am here.
- To finish = "Gbwal muri" Literally to kill its
head. Compare our, "Finish it off!" Used of
finishing work, speech, etc.
- To give verdict = "Gbwal muri teb". ie: to kill the
head of the business.
- To understand = "Bwol muri". ie: to catch its head.
Compare our, "To catch on".
- To be hungry = "Nzala gbwala", ie: hunger kills.
"Nzala yira gbwala minam"= Hunger is killing
me. It is always the word for "thirst", also.
- To be sleepy = "Tulo yakh minam", ie: sleep siezes
me. "Musam dundu" = My eyes are heavy.

- To return = "Foa muri". Literally, return the head.
"Foam muram", I return my head = myself.
- To be startled = "Bum wube". "Bum" = stomach, "Wube" =
to lift out. To lift out the stomach.
- To propitiate = "Mal kuni teb". "Teb" is short for
"Subteb" = a spoiled business, ie: sin.
To finish the end of the sin.
- To help. = "Yakh kuni". "Yakh" is to sieze, "Kuni"
is mouth, ie: to sieze his mouth.
No amount of enquiry ever gave a sat-
isfactory explanation of this idiom.
- To repent = "Sob nzali". To pour sand. The people
demonstrate humility by kneeling and
pouring handfuls of sand on the head.
- To forgive = "Wub bukh". ie: to lift off the hand.
God's hand is on the sinner to punish,
If He forgives, He lifts His hand.
- To accuse falsely = "Ram kuni ban", literally to
gather mouthings about a person.
- To fast = "Pakh gil kun", ie: to make taboo on
the mouth.
- To graze = "Li kun", literally to eat the mouth.
- To despair = "wuke bali", ie: to life out the liver.
- To hope = "Tikh bali", ie: to set the liver on.

Noun Idioms.

- A young man = "Lokha nzali". One who grew up on the plain. (Not on the hill where the old people lived.)
- A soldier = "Mun lua", A child of war.
- Door = "Njekunda" From "Njere", (road), "Kun" (mouth), "da" (house). ie: the road through the mouth of the house.
- Taxes = "Mondulong muri nzali", ie: money on the head of the land.
- Food = "Gili" From "Gi" (thing), "Li" (eat) ie: a thing to eat.
- Reward = "Gi ku zop", that is, A thing to tie the feet. Something to buy shoes with.
- Town = "Ngela" From "Ngye" (Mother), "La" (house), ie: The mother house.
- = "telakirila", ie: Among the houses.
- Ocean = "Ngyemul", ie: The mother water.
- Authority = "Njere teb", ie the road of the word.
- Peace = "Pwola bali", that is, A cool liver .
- Sorrow = "Sug bali", ie: A spoiled liver.
- Clothing = "Gi ba wuru", A thing to be thrown about the body, (as a cloth)
- Custom = "Gi wuru", ie: A thing of the body, a usual thing.
- News = "Bawuri". ~~Bring it from above.~~



- A cup = "Munkumul". From "Mun"(Child), "ku" from "Kumbu"(Calabash), "mul"(water) ie: a small calabash for water.
- Mote = "Mun bure kakhli" ie: child of a grass seed husk.
- Beam = "Kpangaraṅ ngun" ie: log of a tree.
- Hypocrite = "Ba teb kun". ie: one who has mouth words,(contrast to one with liver words)
- Foundation = "Zhini la". The underneath of a house .
- A deaf man = " Ba-kpalakiri". One whose ears are stopped.
- Stumbling-block = "Gi ku zon" A thing to fall the feet.
- Rich man = "Ba-luruk", Man with a bag.
- Parents = "Ba-bile",ie: Those bearing, or those giving birth.

Idiomatic Expressions.

- "Wuram bilakham" = My body is not, ie: I am tired.
- "Bali ban". = His liver is tough, he is courageous.
- "Bisa li la = Fire ate the house, ie: the house burned.
- "I yana musi = He is with eyes, ie: is alive.
- "Mokha,mokha = One, one, ie: few.
- "Ba teshi bilakham" = place of ending is not,ie: eternity, everlasting.
- "Ban tare" = The place tears, ie: it is dawn.
- "Ban foe" = The place return, ie: it is daylight.
- "Pakh bukh" = to make a hand,ie: to beckon

- "Waru bwol limi" = The boat caught sinking, ie: began
to sink.
- "Wa puram wuram" = Go out from my body, ie: leave me.
- "Li mokha wo yi" = Eating one with him, ie: together.
- "Ka wub musi a wuri" = They lifted eyes onto his body,
ie: they watched him.
- "Yokh wuru wo limlim" = The body strangled by a spirit,
ie: troubled by it.
- "Wuruwun nungu " = Your bodies be sweet, ie: joyful.
- "Bwol ku bukhi ba-tabe" = To catch the edge of the hand of
a blind man, ie: guide him.
- "Bino kwan minam" = To you hurts me, ie: I feel sorry
for you.
- "Ki bal kun ami bali" = He counted mouth in his liver,
ie: he said within himself.
- "Mul shapbe kuniya." = Water choked their mouths, ie:
they were drowned.
- "Kuni shige ya" = Their mouths lost them, ie: they
were confounded.
- "Yu manap" = Come well, ie: Welcome!

This search for the correct idiom is one of the most intriguing phases of language study. It calls for much patience and perseverance. One must learn to think as the native thinks and to see as he sees. The word chosen must be clear to the simplest pagan mind. No search can be too long if it is finally rewarded with the discovery of the exact word or idiom, which like the

sudden opening of a new window, lets in the light of understanding upon a great truth.

"Skilful translation is a fog dispeller. To read the message of the Gospel in a strange tongue is like trying to gain an impression of a great and inspiring landscape through a thick veil of fog and mist. The nearby objects are seen with partial clearness, but the great outline of hill and valley and mountain peak, which one dimly guesses are there, fail to inspire, and extend no invitation to exploration. But when the message is in one's own familiar tongue, the heart leaps up almost at once at the marvelous display, and every feature of the landscape invites closer approach." (1)

The following is a literal re-translation of
the First chapter of the Acts of the Apostles to English:

1. Bawuri mi dua mi m pakh ni, yo
News which first which I made you

Thawufilus, a muri dome gi mi Yesu makha ni zhini
Theophilus, on head all things which Jesus measured under

pakhe wo gi mi makhe ni zhini mame, 2.
to do and thing which He measured under to teach,

kpai misa ma yakh ni yi a borop, a nzumi
until day when they received Him to sky, after

mi muri teb a bini Limlim mi Shapme . bi
he commanded word by Spirit which is Holy to

ba-tume ba mi kyaki ni 3. ba mi
those sent those whom (he) chose those whom(he)

ta ni bi ya wuri sa wo bali a nzumi
showed to them body his also with life after

nyala mi pakha ni wo kinikun buna, kuro
suffering which he did and witness many, days

mal bari yiri ta wuri a bini ya, yiri na gi
forty showing body his to them, speaking thing

ra pakh ni a muri telle Yamba ; 4.yi sa I
happened on head of kingdom of God; he also he

ya takh wuru wo ya I mur bi ya
being together body with them He commanded to them

da gab wo Urushalima ba , amma
they should separate with Jerusalem not, but

bo a yel kurtebe Da mi n wokh ni
that they wait promise of Father which you heard

a binam, non yi; 5 Kire Yohanna ni kuli I
from me, said He For John with truth He

pakhe baptisma ni m ul; amma wun da pakh na
did baptism with water; but you they will do

bun baptisma ni Limlim mi Shapme tikhi kuro
to you baptism with Spirit which Holy lacking days

bun ba adue mindi. 5. Ya ri
many not forward from this. They (the)

ki ma ram ni, ka yuglu kuni
when they had gathered, they asked with mouths

ka na ma, Bwamimuri, ni murbukh
they said saying, One-who-is-over, in time

mindida foa na talla bi Israela re.
this you will restore kingdom to Israel ?

7. Ki na bi ya, ni ya wun ba
He said to them, it is of yours not

mi ni n shakhli ni mise wo murbukh
that you will know day and time

mi Da tikh ni a mi iko ye. 8. Amma
which Father put in power His. But

ni n yakh na iko, misa mi Limlim mi
you will receive power, day when Spirit which

Shanme da yu na muru wun; ni n dob
Holy will come on you; you will become

kinikunam sa a mi Urushalima, wo dome
witness my also in Jerusalem, and all of

Yahudiya wo Samariya, kpai teshi kuni nzunza.
Judea and Samaria, unto stopping edge of world.

9. Ki mi na ni mindi, a ya a mi pyene,
And when he said this, they were in seeing,

ka toli a boron; limba yakhe yi kpai
they carried Him to sky; cloud received Him until

ki shige a musiya a ba gabi. Bukh
he lost to eyes their to see Him. 10. while

ma yana tikh musu a boron, yiri kyeni,
they were putting eyes to sky, he was going,

ki bamburum bari tela a giriya wo ba pubna
men two stood by side their with white

sobo; ka na ma, wun babira Ba-Galili,
gowns; they said saying, you men of Galilee,

ni teb man ki n tela yini pyeni
it is business what you stand you are looking

boron? Yesu mindi ma toli yi a bini
shy ? Jesus this whom they carried Him from

wun ka yakh yi a boron, non kuni mi
you they received Him to sky, like as

yini gab ni kyeni a boron nue ri sa di
you saw him go to sky thus also he will

foa ni. 12. Kasali ka lokha nkwonon
return. Then they rose up mountain

Zaitun, mi ya tutu ni Urushalima, ni
Olivet, which is close to Jerusalem, it is

kyene misa Assabachi a talakirakha ka
going of day Sabbath between them they

foa muri. 13. Ki ma nyipli ni
returned heads. When they entered

ka yeb a nda mi ya boron, ba
they went up to room which was above, place

ni yira dob ni ; wo Bitrus wo Yohanna
which they were abiding; with Peter and John

wo Yakubu wo Andarawus, Fillibus wo Toma,
and James and Andrew, Philip and Thomas,

Barthulamawus wo Matta, Yakubu muni Halfa,
Barthalomew and Matthew, James son of Alphaeus,

wo Simon Zelotes, wo Yahutha Nyimbi
and Simon the Zealot, and Judas brother of

Yakubu. 14. Bandi dom ni bali mokha yira
James. These all with liver one they were

pakh ni addu'a, takh wuru wo bama pide
doing prayer, together bodies with women some

wo Maryamu ngye Yesu wo nyimbi sa.
and Mary mother of Jesus and brothers his also.

15. A mi kuro bandi Bitrus lokh
In days these Peter arose
- teli a telakire ba-nyimbi, (Pama ya kham
stood in midst of brothers his, (Crowd was present
- ana ri bini mokha non kuni mal tisa-mokha),
here place one like finish six(men) },
- ki ma, 16. Ba-nyimbam, den den bo
he said, Brothers my, It must be that
- lumsi nyopli-gye Yamba, mi Lislam
fulfilled writing things of God, which Spirit
- mi Shapme Kpadua na ni a mi kuni Dawuda
which Holy first spoke in mouth of David
- a muri Yahutha mi deb ni ba-mam njere
on head of Judas who became one showing path
- bi ba bwoli Yesu. 17. Kire babra
to those caught Jesus. For previously
- a bala yi a mi sum, I yakhe gi-
they counted him in us, he received thing
- kuzon ye a mi gi-pakh mindi.
of tying feet his in thing of doing this.
18. (Bwa mindi kume foa wo gi-kuzone
(Man this found filed with thing of tying
- gi-bibna; Ki kpa i tum ni mel, ki
feet his of sin his; he fell headfirst, he
- pare tore dom pure. 19. Ba mi ya
burst bowels all came out. Those who were
- mi Urushalima dom a shakhla mindi ; kpai
in Jerusalem all they knew this ; until
- ka yugli lili foa mindi a mi kuni
they called name of field this in mouth
- wikha Hakaldama, ya non Foa nkila.)
their Akeldama, it is like Field of blood.)

20. Kire ami litafe Zabura a nyopla,
For in book of Psalms they wrote,

Bo pakh ba dobe ni gwati-la
Let make place sitting is desolate

Di bwa ra dob a mi ba sa:
Not man sit in it not more:

sa,
also,

Bo mi mokha par kuni
Let another one substitute mouth his.

21. A mi bamburum ba mi ya ni wo sum
In men those who were with us

a mi dome murbukh Ewamimuri Yesu yiri
in all times One-who-is-over Jesus was

nyipile wo puro a bini sum, 22. bukh
going in and going out among us, since

mi baptisme Yohanna, kpai yua misa ma
in baptism John, until come to day when

tola yi ami sum, doile mokha
they carried Him up from us, it is necessary one

ami sum i dob ba-kinikun takh
in us he become witness mouth together

wuru wo sum tebe lokhe. 23. Ka
body with us concerning rising his. They

ta bukh a ba bari, Yusufu mi
appointed hand at men two, Joseph whose

lili ni Barsaba, mi ya yuguli Yustus
name his is Barsabbas, who they called Justus

wo Mattiyas. 24. Ka pakh addu'a, ka
and Matthias. They made prayer, they

na ma, Yo Bwamim uri, ba-shakhli
said saying, You One-who-is-over, one-knowing

bali bamburum dom, a mi bandi bari wa
liver of people all, in these two you

ta bi sum bwa mi kyak ni tebe ki
show to us the one who chosen that he

yakh ba-tele a mi gi-pakha mindi wo
take place standing in work this and

ba-tume Yesu mi Yahutha sug ni, tebe
sending of Jesus which Judas spoiled, that

ki kyen ye a ba ye. 26. Ka
he go his to place his own. They

lua gi a muri ya : ki bwol
cast lots thing on heads their: it caught

Mattiyas; ka bal yi takh wuru
Matthias; they counted him together body

wo ba-tume Yesu ri lum kpa
with those sent of Jesus the ten falls on

mokha.
one.

RESULTS OF THE KULUNG TRANSLATION.

This then is the privilege of the missionary. He goes out to live among people of another race and color, and to share with them the values and realities of the Abundant Life. With this purpose in mind he sets himself to learn their language, and where language teachers and books are lacking he trains his own teachers and writes his own dictionary and grammar. He recognizes the need of mastering the tones and peculiar formations and sounds of that language and trains his ear to listen and interpret them. Where necessary he reduces the language to written form. By practice with unusual grammatical forms and sentence structure he learns to speak correctly, even to think in the new language. And then, recognizing his own inability and with dependence on the Holy Spirit's help and wisdom, he undertakes the task of translating the Scriptures into a language which never knew it before. This will always seem to be one of the highest of earth's privileges. I quote from Rev. J. Lowry Maxwell who was one of a committee of three who translated the entire Bible into the Hausa language of Nigeria. Upon receiving the first copy he said:

"I have spent nearly thirty years in Nigeria. Willingly would I spend them all over again for the joy God has given me of having helped to give the people His precious Word in their own tongue. When I opened this book the other day, I could scarcely see what I was reading. The page was all blurred. It moved me. I tried to picture to myself the sons of Africa in their huts at night, reading by the flickering light of their little wood fires, this revelation from God of His Son from Heaven. I wouldn't take all this world offers and lose that privilege." (1)

Much of the credit for any translation work must go to the native helpers. They are the ones depended upon for the difficult word or hidden idiom, they are the last court of appeal in any difficulty. During long investigations into commentaries and the Greek lexicon on the part of the missionary, they wait with untiring patience. And none has greater joy than they when the printed book arrives. How lovingly they handle it and how earnest and sincere is their gratitude.

A few words about two of the principle helpers in the translation of the Acts of the Apostles would not be out of place.

Kura is one of the fine Christian leaders of the Bambar Church. He was one of the helpers to Rev. and Mrs. Guinter in the translation of the Gospel of Luke and gave his heart to Christ during that work. He has a happy, sunny disposition and the patience necessary for an assistant translator. Having learned the Hausa language he is able to read directly from that version, and this is often an effective check against errors. He has trained his ear to distinguish and analyze difficult sounds. During the year 1938 he attended the Evangelists' Training School at Gindiri, and during 1939 and 1940 was in charge of the evangelistic work on Bambar station.

Mbulo was one of the old men of the tribe who was considered an authority on the language, and who also

helped with the Acts translation. Mbulo was a striking figure, tall and erect. He was noted as a hunter and had killed a leopard with his spear, so was much honored in the tribe.

Mbulo never learned to read, but he soon learned the idea of the translation work and was a great help. He never answered a question regarding grammar or idiom hastily, but sat meditating on it in his dignified way, and when he gave the answer one could usually consider it the correct one. Mbulo's work often continued after he went home at night, for he would often think over the words used during the day and next morning he would come with valuable suggestions of changes and improvements. We felt that he was indispensable to the work. Mbulo never accepted the Gospel, although he heard it many times. He acknowledged its truth and benefits, but felt that he could not leave the faith of his fathers. He died a pagan in 1935, and was buried with the full honors of a mighty hunter and respected father.

The results of the translation of a part of the Bible into the Kuni Kulung are manifest in many ways. First of all, it furnished the incentive for reducing the language to writing so that the Kulung people now have a written language,--the first one in that district. It has also given them the beginning of a literature.

Three secular reading books have been printed, together with a book of Bible stories and the Catechism. Four books have been translated--The Gospel of Luke, The Acts of the Apostles, James and the Gospel of John. There is also a hymn book.

Some two or three hundred Kulung people have already learned to read these scriptures. They own their own copies and read them in their homes to their parents and children. Often the books are taken to the field to be read during rest periods. In this manner alone the people of the tribe are becoming acquainted with the Gospel.

The three dialects of Kuni Kulung are tending to become merged into the one in which most of the translations have been done. John Elliot, the missionary to the Indians once expressed a desire "that our Indian language might be sanctified by the translation of the Holy Scriptures into it." (1) That prayer has been answered as concerns the Kuni Kulung. Many unused words of the language have been rediscovered, others lifted into a higher meaning and the whole language dignified by the translation. In a country of dying languages, this may be a contributing factor that will keep this tongue alive. It would be difficult to estimate the moral influence which this work has given to the tribe, but we trust it

1. Washington Foreign Missions Report. 1925 p.349

has been considerable and will be continuous through the years to come. By the use of these Kulung Scriptures, some two score of people have been led to Christ. There are now two churches in the tribe, located at Bambur and Kerum. It was for the guidance and inspiration of these churches that the translation of the Acts was made. It has been gratifying to see how the story of the founding and development of the early church has encouraged and strengthened this new church.

Sheffu, one of the Kerum Christians, once related to us the fate of the first Bible that ever came to Wurkum Land. It was a Hausa Testament and had been brought back by his cousin, who, when a boy, had traveled down country and had learned to read in a Mission School. He also acquired Sleeping Sickness and lived but a few months after his return. When he died the question arose as to what should be done with the Testament. No one could read it; no one wanted it. So it was decided that the book should also be placed in the grave and buried with its owner, and this was done. After Sheffu became a Christian, he could never forget this. "To think," he said, "The Word of God had come to us and we buried it in the ground."

But when it came in the Kulung tongue Sheffu

received it and its message and he became a courageous witness for Christ. When he was called home recently he left behind a memory of a strong character, vitalized by the Gospel.

Ndule came to us as a medical patient, a pagan boy, who had heard the Gospel but once. But he had been impressed with its truth and one of his first acts was to purchase a copy of the Gospel of Luke in his own language. He could not read, and was not strong enough even to hobble across the yard to the school house, but all day he would sit at the door of his hut and ask the passing school boys to help him learn the letters of the book. When one tired and passed on, he beckoned to another and impressed him into the task;- he himself seemed never to tire. But by the end of three months he could read very well, and soon after this gave his heart to Christ. He said: "The Word which I have read has come into my heart". When he became well again, his father wanted him to make a sacrifice of thanksgiving to the ancestral spirits in order that no further illness might come, but this Ndule refused to do. He suffered bitter persecution for this stand and was finally disinherited and cast out by his father. At that time he came and said: "Whatever happens I cannot offer any more goats as sacrifices to pagan spirits. The Word says that we should offer our bodies as living sacrifices to Christ ; I have done that."

CONCLUSION

The Unfinished Task.

Translations of the Bible or portions of it have now been printed in over a thousand languages of the World. The reaching of this goal was a cause for much rejoicing by the Bible Societies last year. It is indeed a great accomplishment.

But there still remains much to be done. While this includes most of the major languages of the world, there are still more than a thousand tongues in which the Word of God is not yet written. Eugene Nida of the Institute of Linguistics, Philadelphia, estimates that -

"There are one-hundred language groups in Western China which should have but have not received, the Word of God in their language. There are ninety similar groups in Indo-China and Burma, 150 in Malay, and the South Sea Islands, 200 in India, 250 in Africa, at least 40 in Mexico and Central America, 100 in South America, etc." (1)

Besides these untouched languages, there are many books of the Bible that still remain to be written in the first thousand tongues. And there are the revisions which constantly need to be made as progress is made in knowledge and use of these languages. This work is being continued by those who inherited the task from those who went before, and the need is before the entire

1. Missionary Review of the World Dec. 1939 p.547

Christian Church to publish the Gospel among all nations.

In Warkum Land, the African field of the Evangelical Church, there are at least fifteen to seventeen different languages and dialects spoken. Scriptural translations have now been made in two of them, Kulung and Pero. It is hoped that work can be begun on the Bambuka language this year. It appears to be a difficult one; so far not even the word for God has been found. Some of the other languages are spoken by only a few hundred people. It will be difficult to find time to learn and translate into all of these various tongues. Those related to larger tribes will be encouraged to use the language of those tribes. There is also a need of more books of the Bible to be translated into Kuni Kulung and Pero. The growing use of the Hausa language into which the entire Bible has been translated is a great help, but it can never be a substitute for the vernacular of the tribe. This part of our unfinished task challenges the interest and prayers of our Church.

We thank God for what has been accomplished in the Kuni Kulung. Our own part has been very small. This account has been written in humility and a personal sense of unworthiness. Most of the credit goes to other workers and is freely given to them.

When Adoniram Judson completed the translation of the Burmese Bible in 1834 he prayed:

"May he make His own inspired Word, now complete in the Burmese tongue, the grand instrument of filling all Burma with songs of praise to our great God and Savior Jesus Christ." (1)

We would pray that prayer for the Word now in the Kuni Kulung and look forward to the day when through it, all Warkum Land shall be filled with such songs of praise.

1. Washington Foreign Miss. Convention Report p.351

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