

READING WITH EARS IN ZULULAND TODAY

uChakide kaMgcololo and uSolwazi Mandukulu exchanging experiences and opinions over the process and some aspects of the interdisciplinary project

‘Biblia Zuluensis - iBhaybheli ngesiZulu’

-A fictionally composed version of the project-report -

Booklet No. 1

Ben Khumalo-Seegelken

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¹ "Trekking" is a verb derived from the Afrikaans word "trek" meaning a planned long-distance move mainly on foot by a number of travellers carrying provision and possessions to a certain or an unknown destination far away.

Foreword/Vorwort

Das Thema 'Übersetzungen/Adaptationen von literarischen Texten' ist gerade für Menschen, die sich mit der altgriechischen und lateinischen Literatur beschäftigen, prinzipiell interessant, weil Übersetzungen/Adaptationen aus orientalischen Sprachen ins Altgriechische, aus dem Altgriechischen ins Lateinische, aus dem Lateinischen und dem byzantinischen Griechisch in viele europäische Nationalsprachen ja ein stetig wiederkehrendes Phänomen der Textrezeption sind.

Der Prozess der Vermittlung eines Unternehmens wie der *Biblia Zuluensis* wird gewiss die eurozentrische Fehlsichtigkeit bewusst werden lassen, wenn auch wohl nicht kurieren.

Volker Langholf

Der Übersetzungsvorgang, der im Projekt *biblia zuluensis* in Betracht kommt, hat seine Konturen und Regeln, aber auch Komplikationen.

Es geht - wie bei jeder Übersetzung - um einen Transfer oder eine Vermittlung aus der Ausgangssprache in eine Ziel- bzw. Empfängersprache. Was dabei geschieht, hat Eugene A. Nida folgendermaßen bestimmt, indem er den Übersetzungsprozess definierte „als `die zielsprachliche Reproduktion einer ausgangssprachlichen Nachricht, und zwar dergestalt, dass zwischen ausgangssprachlichem Text und zielsprachlichem Text erstens semantisch und zweitens stilistisch ein optimales Wirkungsgleichmaß (losest natural equivalent) gewährleistet ist´“. ² Beim Bibelübersetzen wird als Ziel- bzw. Empfängersprache die Muttersprache des bzw. der Übersetzenden vorausgesetzt. Eine Übersetzung in die Muttersprache bringt es nun häufig mit sich, dass sich „nach Normen der ... - oft mit großer Mühe - erlernten Ausgangssprache“ gerichtet wird. ³ Der ausgangssprachliche Text ist zudem nicht irgendeiner, sondern er gehört in den Kanon traditionsreicher Schriften. Und selbst wenn man den in Frage stehenden Text nicht als unmittelbar göttlich inspiriert versteht, bewirkt doch zumindest seine kanonische Wertung, dass ihm beim Übersetzen oft mit einem Übermaß an Respekt begegnet wird. ⁴ Das verstärkt sein Gewicht im Übersetzungsvorgang. Ähnlich funktionieren Diskrepanzen auf historischem und kulturellem Gebiet. Denn der Adressatenschaft muss das ihr aufgrund des geschichtlichen und kulturellen Abstands zunächst unverständlich Erschienende verständlich zu machen versucht werden. ⁵ Das kann letztlich nur dann einigermaßen gelingen, wenn der Übersetzung von Bibeltexten eine Exegese vorausgeht, die die maßgeblichsten Probleme geklärt hat. Denn *vor* der Übersetzung muss der/jeder Text als ein in sich schließlich einheitliches Gebilde verstanden worden sein; das ist er aber „erst dann, wenn klar ist, *wie* er

° LANGHOLF, Volker: Syntaktische Untersuchungen zu Hippokrates-Texten, Wiesbaden (Franz Steiner) 1977; Die Gebete bei Euripides, Göttingen (Vandenhoeck & Ruprecht) 1971; Medical theories in Hippocrates: Early texts and the 'Epidemics', Berlin (de Gruyter) 1990.

² Nida, E. A. (1981): „Das Wesen des Übersetzens“, in: Übersetzungswissenschaft (WdF 535), hg. Von W. Wilss, Darmstadt, 123-149, 144.

³ Vgl. Nida: Wesen, 146.

⁴ Vgl. Nida: Wesen, 146.

⁵ Vgl. Nida: Wesen, 136.

formuliert ist und *welche Interessen* darin impliziert sind.“⁶ Infolgedessen ist jede Übersetzung eine Entscheidung für eine bestimmte Exegese.⁷

Die wissenschaftlich verantwortete Auslegung biblischer Texte geschieht heute vor allem innerhalb der Großgattung Kommentar, die den jeweiligen Einzeltext inmitten seiner Kontexte aufzuhellen versucht. Dabei ist das gesamte Geflecht seiner Einbettung in sprachlicher, literarischer, historischer, soziokultureller - und damit auch religionsgeschichtlicher und theologischer - sowie wirkungsgeschichtlicher Hinsicht zu berücksichtigen. Diese Großgattung des heute üblichen wissenschaftlichen Bibelkommentars ist je auf ihre Weise - entsprechend ihrer Adressatenschaft⁸ - bestrebt, der Kontextverhaftung auch dadurch Rechnung zu tragen, dass ganze biblische Bücher bzw. Schriften oder wenigstens ganze Buchteile - wie etwa Deuterocesaja oder Sach 1-8 u.a. - im Zusammenhang ausgelegt werden.

Ein exegetisch weitgehend bewältigter Text ist zwar Voraussetzung für seine Übersetzung, aber die Brauchbarkeit der Übersetzung hängt nicht allein von der Exegese ab.⁹ Denn bei der Übersetzung sind vor allem die syntaktischen, semantischen und stilistischen Potenzen der Ziel- bzw. Empfängersprache für eine angemessene Aktualisierung des Textes zur Geltung zu bringen. Und das hat der/die Übersetzende(n) zu leisten, indem die Erwartungen des Textes im Sprach- und Verstehenshorizont der Ziel- bzw. Empfängersprache möglichst adäquat erfüllt werden. Bei Fritz Paepcke heißt es deshalb, dass „vom Übersetzer die Überlegenheit der Zielsprache ausgespielt“ wird.¹⁰ Bei alledem bleibt das Verhältnis zwischen ausgangssprachlichem Text und ziel- bzw. empfängersprachlich orientierter Übersetzung ambivalent: Der Abstand zwischen Ausgangssprache und Ziel- bzw. Empfängersprache wird durch die Übersetzung zwar verringert, aber keinesfalls kann der ausgangssprachliche Text gänzlich sichergestellt werden, sondern lediglich näherungsweise. Möglichkeiten, die Angemessenheit einer Übersetzung zu prüfen, bestehen in Übersetzungskritik und Übersetzungsvergleich.¹¹

Kriterien wissenschaftlichen Bibelübersetzens, denen sich *biblia zuluensis* zur Richtschnur macht, sind u.a.:

1. Wissenschaftlichkeit einer Bibelübersetzung hängt davon ab, ob die auf der ausgangssprachlichen und ziel- bzw. empfängersprachlichen Seite

⁶ Paepcke, F. (1981): „Sprach-, text- und sachgemäßes Übersetzen“, in: Wills (Hrsg): Übersetzungswissenschaft, 112-119, 114.

⁷ Paepcke: Übersetzen, 115.

⁸ Zurecht hatte E. Bickerman (1976): „Studies in Jewish and Christian History I (AGJU IX/1)“, Leiden/Köln, 196, festgehalten, dass jede Übersetzung den Notwendigkeiten der Leserschaft dienen will, für die sie erstellt wurde (s. J.A. Sanders 1999: „The Hebrew University Bible and Biblia Hebraica Quinta“, JBL 11, 518-526, 524).

⁹ Vgl. Paepcke: Übersetzen, 116.

¹⁰ Paepcke: Übersetzen, 114.

¹¹ Paepcke: Übersetzen, 116.

getroffenen Entscheidungen begründet sind und ob sich die Begründungen überprüfen lassen.

2. Die bei der Übersetzung im Auge zu behaltende Adressatenschaft gliedert sich zum einen in eine Adressatenschaft im engeren Sinne; sie hat Interesse an der Überprüfbarkeit der Entscheidungen und Begründungen und besitzt die Voraussetzungen dafür. Zum anderen ist mit einer Adressatenschaft im weiteren Sinne zu rechnen, die von der Zuverlässigkeit und Brauchbarkeit der Übersetzung ausgeht, ohne sie im Einzelnen überprüfen zu wollen und/oder zu können.
3. Aufgrund der Kanonizität des Bibeltextes und seiner Übersetzung - in der Regel - in die Muttersprache der/des Übersetzenden kommt der ausgangssprachlichen Seite ein hohes Gewicht zu. Die als Voraussetzung der Übersetzung erforderliche Exegese wird entsprechend ihrem kulturellen Kontext das jeweils gültige Methodenkompendium dafür einzusetzen haben. Die vor allem im deutschsprachigen Bereich Europas ausgebildete historisch-kritische Methodenvielfalt ist um sachdienliche Methoden aus anderen Bereichen zu erweitern und grundsätzlich auch für die Übersetzung geltend zu machen.
4. Vielfalt und Eigenheit der biblischen Texte erfordern für den jeweils zu übersetzenden Text die auf ihn und im gegebenen Fall vielleicht nur auf ihn anzuwendenden methodischen Schritte.
5. Die für die Übersetzung entscheidende ziel- und empfängersprachliche Seite hat so viel wie möglich vom Text in der Ausgangssprache und so genau wie möglich zur Wirkung zu bringen. Sie hat sich dabei einer allgemeinen und speziellen (fachgerechten) Verständlichkeit in einer guten und angemessenen Sprachgebung zu befleißigen.

Arndt Meinhold

° Arndt Meinhold (2000): „Kriterien wissenschaftlichen Bibelübersetzens an Beispielen alttestamentlicher Kommentare“ in: GROSS, Walter (Hg.) (2001): „Bibelübersetzung heute - Geschichtliche Entwicklungen und aktuelle Anforderungen. Stuttgarter Symposium 2000“ Arbeiten zur Geschichte und Wirkung der Bibel (AGWB). Band 2. Stuttgart.

1.

INTRODUCTION

"Reading with Ears in Zululand¹² Today" is a series of occasional papers meant to provide an opportunity for the research done within the interdisciplinary project '*Biblia Zulensis - iBhaybheli ngesiZulu*¹³' and associated researchers especially in Africa working in the domains of language, education and language policy in education to obtain initial exposure to an interested peer audience. It is hoped that feedback will improve the final version in which this research is eventually published or distributed.

This first booklet in the series is a fictionally composed version of the reports over the process and some aspects of the translation project. It has the following framework:

The first consultation attended by 32 sociolinguists, educators, historians and authors from 17 African countries entitled "*Translation Studies in a Post-Colonial Perspective*" to exchange experiences and opinions over systems of knowledge, communication and acquisition of skills in rural and semi-urban regions taking place in Dodoma in Tanzania from the 2nd to the 10th of May 2008 analyses and reflects on the initiative taken in South Africa in 1996 to translate the books of the *Biblia Hebraica* and the *Novum Testamentum Graece* - the "Old and the New Testament" - from two of the languages of

¹² Instead of "Zululand" the term "the Zulu country" is used to refer to that part of Africa we regard as *the primary geographical context* of the translation-project *biblia zuluensis*. "The Zulu country" coincides in size and dimension with the pre-colonial Kingdom of KwaZulu north and south of the *uThukela* River in its boundaries between the early days of the so-called "Kaffir Wars" (1779) and the Assassination of King Shaka kaSenzangakhona (1828) and stretches somewhat beyond the region today covered by the province of KwaZulu-Natal and parts of the Eastern Cape, Mpumalanga and Gauteng in which isiZulu is understood and spoken.

¹³ Ben Khumalo-Seegelken, South Africa born (1950) Theologian, Social Scientist and Adult Educator living in Germany since the early 1970's, initiated the project "*Biblia Zuluensis - iBhaybheli ngesiZulu*" in connection with a guest-lecture at the University of Oldenburg in January 1996 and constituted a Team of Volunteers later the same year at Vryheid (South Africa) to participate in implementing the idea after intensive correspondence and personal consultation with the Bible Society of South Africa (BSSA), the South African Council of Churches (SACC) and various church and academic institutions in South Africa including the Church of the Province of South Africa (CPSA) and the Evangelical Lutheran Church in Southern Africa (ELCSA). "*Biblia Zuluensis - iBhaybheli ngesiZulu*" was originally named "*biblia 2000*" and had aimed to have published the new bible by the year 2000.

IsiZulu is one of the languages of South Africa. It is related to isiXhosa, siSwati and isiNdebele - languages that occasionally used to be grouped under the "Nguni" cluster within the larger family that once used to be termed the "Bantu languages" by some scholars. IsiZulu is understood and spoken by 10 to 15 million people in South Africa occasionally and fairly well also in Botswana, Lesotho, Malawi, Mozambique and Swaziland. (According to the census of 2001 there are 10 677 305 Zulu speakers in South Africa and 71,4% of them live in the province of KwaZulu-Natal).

their origin, Hebrew and Greek, into isiZulu of the present day applying the method known as the *functional-equivalent method*¹⁴.

The convenor and coordinator of the project *biblia zuluensis* makes his input by answering the questions communicated to him by the participants prior to the meeting. Some of these are:

- *The team of volunteers working towards a new version of the books of the Old and the New Testament in isiZulu is - we are told - toiling now in the 12th year and has already covered a remarkable part of the field to be attended to. Could you give a broad outline of the issues and themes currently being handled? By whom and for what purpose was this project initiated in the first place?*
- *Could your team not have decided on some other book or set of books to be translated into isiZulu today? Why `the Bible`?*
- *The most languages in post-colonial Africa today already possess their own versions of some parts or the complete set of the books you are translating - the "Bible". Is this not the case with isiZulu? How big is the prospective readership of the publication you are aiming at? How does your team go about with the diversity of levels and variations of vocabulary and idioms in differing contexts and regions? What relevance - if at all - would such a publication have to literacy campaigns and schooling projects in rural and semi-urban regions in `new South Africa`?*
- *The Biblia Hebraica and the Novum Testamentum Graeca are the basis and the point of departure for your work. How do you go about trying to bridge the gap between isiZulu and the two languages you are translating from? To what extent - if at all - does the team undertake comparative studies relating to similar undertakings in other languages in Africa?*
- *Not every linguist and not every educationist would be motivated and adequately equipped to tackle the task at hand. What skills and qualifications do those serving in your team bring along? How - if at all - does the training and improvement of skills and qualifications among the team members take place? What role do age, gender, colour, confessional or part-political affiliation play in the constitution and the operation in your team?*
- *The prospective readers of the envisaged new version of the bible in isiZulu, "ibhaybheli ngesiZulu", get encouraged by your team to intervene, comment*

¹⁴ The functional equivalent method ("fem") of translating was evolved and developed by Eugene A. Nida, linguist and theologian at the American Bible Society (ABS) from 1946 till retirement in the early 1980's, *spiritus rector* of The Nida School for Translation Studies, author of international standard in the field of bible translation and expert in "connecting Scholarship, Scripture, and Society". The two of his publications, "*Toward a Science of Translating*" (Brill, 1964), and "*The Theory and Practice of Translation*" (Brill, 1969, with C.R. Taber), were his first book-length efforts to expound his theory on what he called "dynamic equivalence translation", later to be called "functional equivalence". (Refer to Chapter 2: `Walking back to the Sources`).

and offer critique. How does that function? What is your impression about the need and the effectiveness of this measure?

o *I can imagine: The one or other bishop, church council or some cultural or academic institution could expect to have been consulted or somehow involved, before an initiative of this nature were taken. What are your experiences with such expectations? How does your team go about with them? Which institutions, interest groups and individuals have during the course of time ventured in the practical implementation of the project's goal?*

o *Twelve years is a long time. Which books have you already gone through? Which parts of your work are already in circulation and available for use? When can your prospective readers reckon with the first issue of 'ibhaybheli ngesiZulu'?*

o *How is the funding of this project organised and how does it function?*

o *One question you might not have expected: What contribution does and can your project make to facilitate especially women and children in rural and semi-urban regions to take initiative and develop networks of autonomous societies with viable economies within the emerging democratic constellation in Southern Africa at long-term? Shortly: For what good is this undertaking to 'Africa today'?*

The convenor of the project *biblia zuluensis* - "*Chakide kaMgcololo*"¹⁵ - delivers in the plenary session an insight into the current activities of the team, responds to the questions resulting from discussions in smaller groups and elaborates on the issues pertaining to the concept, the methods and progress of the team-effort, paying special attention to linguistic, educational and socio-political aspects of the project under review on the basis of similar attempts earlier¹⁶. Questions and statements brought in by the groups are sorted, paraphrased and directed to *uChakide* by the convenor of conference, "*Solwazi Mandukulu*"¹⁷.

The participants use the term "the Zulu country" to refer to that part of Africa we regard as *the primary geographical context* of the translation-project *Biblia*

¹⁵ A fictitious name from the world of fairy-tales and myths attributed to a character fond of narrating and taking courageous initiatives. The vocative form of the first name is "Chakide"; nominative form, (which is used in referring to the person spoken of in the third person) is "uChakide" - e.g. "uChakide says:" = "Chakide says".

¹⁶ This constitutes a detailed version of the paper: Khumalo-Seegelken, Ben (2000) „Reading with Ears in Zululand Today”. Guest-Lecture: University of Zululand. KwaDlangezwa (unpublished).

¹⁷ "Solwazi" is a fictitious name. Normally it is an attribute to an intelligent person and a diligent scholar meaning "The personified Knowledge" - of late occasionally synonym to "professor". "Mandukulu" is another word for "The Owl". Noteworthy: the owl symbolises the opposite of wisdom in the Zulu philosophy! The vocative form of the first name is "Solwazi"; nominative form, (which is used in referring to the person spoken about) is "uSolwazi" - e.g. "uSolwazi says:" = "Solwazi says".

Zuluensis - iBhaybheli ngesiZulu. "The Zulu country" coincides in size and dimension with the pre-colonial Kingdom of KwaZulu north and south of the *uThukela* River in its boundaries between the early days of the so-called "Kaffir Wars" (1779) and the Assassination of King Shaka kaSenzangakhona (1828) and stretches somewhat beyond the region today covered by the province of KwaZulu-Natal¹⁸ and parts of the Eastern Cape, Mpumalanga and Gauteng in which isiZulu is understood and spoken.

In a series of publications over a period of up to 5 years the convenor shall deal with these and further questions arising from the consultation and its follow-ups and engage prospective readers of the *ibhaybheli ngesiZulu* in an exchange of opinions and experiences with sociolinguists, educators and the interested public far beyond the horizons of that part of Africa in which isiZulu is understood and spoken today. This is the first of the 5 booklets in that series.

Reference is made to ethnographic records and related traditions of literature in the footnotes and a detailed bibliography forms part of this publication.

Each of the next four booklets in this series shall deal with a selection of topics of their own and give room for an exchange of experiences and opinions on issues raised.

I am looking forward to a worthwhile venture and thank all who participate in it.

Ben Khumalo-Seegelken
 Huntlosen, 01 July 2008.

¹⁸ Refer to: Bulpin, T.V. (1966): "Natal and the Zulu Country", Cape Town; Guy, Jeff (1979): "The destruction of the Zulu Kingdom. The Civil War in Zululand, 1879-1884". Johannesburg: Ravan Press.; Burgess (1934): "uNkulunkulu in Zululand"; Bryant, A.T. (1949): "The Zulu People".

Progress at date

uChakide takes a seat on the floor¹⁹ surrounded by the attendants of the conference, who he now takes on a tour through the history of Biblia Zuluensis - iBhaybheli ngesiZulu´ , and - conversing with uSolwazi - gives them an insight into how far the team has gone in the meantime and what task is being dealt with at present.

The translation-project, "*Biblia Zuluensis - iBhaybheli ngesiZulu*" conducted by a team of volunteers - up to 15 men and women from different parts of South Africa²⁰ - is translating for the first time²¹ directly into their mother-tongue isiZulu²² the books of the *Biblia Hebraica* (commonly known as the "Old Testament") and the books of the *Novum Testamentum Graece* (the "New Testament")²³, was conceived in Oldenburg (Germany) and realised in Vryheid (South Africa) in 1996²⁴. This

¹⁹ This is a typical set-up for a narrator and his or her audience common to all participants from Africa.

²⁰ The term "the Zulu country" is used to refer to that part of Africa we regard as *the primary geographical context* of the translation-project *biblia zuluensis*: "The Zulu country" coincides in size and dimension with the pre-colonial Kingdom of KwaZulu north and south of the *uThukela* River in its boundaries between the early days of the so-called "Kaffir Wars" (**1779**) and the Assassination of King Shaka kaSenzangakhona (1828) and stretches somewhat beyond the region today covered by the province of KwaZulu-Natal and parts of the Eastern Cape, Mpumalanga and Gauteng in which isiZulu is understood and spoken.

²¹ " ... translating for the first time" is a claim raised pretty often in this issue - very often not quite appropriately so: for example William Cullen Wilcox (1850-1928) of the American Board of Commissioners for Foreign Missions (ABCFM) and the East Central African Mission is held by some to have been one of the first foreign scholars living among the people in colonial Zululand - the then British Colony of Natal - from 1881 to 1887 who undertook the attempt "to reduce their language to writing." (Alumni Necrology 1925-30 <Carbon Copy>. Student File <W.C. Wilcox>. William and Ida Belle Wilcox had arrived in South Africa in November 1881 as missionaries of the American Board of Commissioners for Foreign Missions and they settled at Inanda in the then British Colony of Natal. Fact is, however, as we shall recall: The first isiZulu version of the bible took shape already as early as 1837 (See Chapter 3: The `Book of Books´).

²² „Speakers of the isiZulu language" is the designation we choose for the people directly or indirectly involved in this venture - people who primarily or otherwise understand and speak isiZulu. We shall occasionally refer to them also as *umZulu* (sing.) / *amaZulu* (pl.).

²³ The team has in the meantime decided to concentrate on the translation only of the *Biblia Hebraica* and not the *Novum Testamentum Graece* (the "New Testament") as well. The team intends solely revising the 1986 issue of the "New Testament" - "iThestamente eliSha namaHubo" - before incorporating it in the envisaged issue of the new bible "iBhaybheli ngesiZulu". This will shorten the duration of the translation-process considerably and ensure that the publication be done earlier than would have been possible.

²⁴ Ben Khumalo-Seegelken, South Africa born (1950) Theologian, Social Scientist and Adult Educator living in Germany since the early 1970's, initiated the project in connection with a guest-lecture at

project aims at availing the contents of this selection of Hebrew and Greek writings in good and understandable present-day language and ultimately replacing the "translation of a translation" presently used as "Zulu Bible"²⁵.

The team is holding its 12th Annual Workshop near Estcourt in KwaZulu-Natal, from the 12th to the 14th of September, 2008, at which the initiator and convenor will, after enrolling new participants and welcoming representatives of churches and other interested institutions, report on the progress and conduct the working-sessions. The latest issue of the booklet "zimnandi ngokuphindwa"²⁶ - 1 000 copies - with a selection of passages recently translated will be handed over to the participants for distribution in congregations and schools throughout the country.

The team of volunteers is inter-denominational and seeks the support of all Churches, individuals and academic institutions concerned²⁷. Most of those presently involved live in the region of KwaZulu-Natal, Mpumalanga, Gauteng and the Eastern Cape.

Workshops for learning and revising the theory and techniques of bible-translation as well as seminars for exchange of experiences and opinions take place regularly²⁸.

the University of Oldenburg in January 1996 and launched it together with a team of volunteers later the same year at Vryheid (South Africa) after intensive correspondence and personal consultation with the Bible Society of South Africa (BSSA), the South African Council of Churches (SACC) and various church and academic institutions in South Africa including the Church of the Province of South Africa (CPSA) and the Evangelical Lutheran Church in Southern Africa (ELCSA). "*Biblia Zuluenis - iBhayibheli ngesiZulu*" was originally named "*biblia 2000*" and had aimed to have published the new bible by the year 2000.

²⁵ The Bible in Zulu: iBhayibheli elingcwele. 1959. First South African edition 1977. Sixth impression 1982. RO59TI/ ISBN 0 7982 00 95 2

²⁶ „zimnandi ngokuphindwa“ means more or less “tell the old, old story over and over again!” - a selection of 5 to 10 passages from those already translated by made available in narrative form without for critique and public discussion.

²⁷ Although the confessional affiliation plays absolutely no role in the process of reading, analysing, interpreting and translating, it is advisable to ascertain that at least the majority of the confessional institutions and traditions do participate in the process and contribute as intensively and continuously as possible in order that a good percentage of the prospective readership is somewhat familiar with the goals and the progress of project and would be willing to accept and to live with the outcome.

²⁸ These take place annually - each time somewhere else, in order to reach out to prospective readers especially in the country-side. Some of the venues for the annual workshop have been the Edendale Lay Ecumenical Centre (near Pietermaritzburg), the KwaNzabela Conference Centre (KwaMagwaza near Eshowe), the UMphumulo Church Centre (Maphumulo), the Inkamana Abbey (Vryheid) and the German School (Hermannsburg) and KwaZamokuhle Diaconic Centre (near Estcourt). Themes discussed on such work-shops include: “Nature and scope of Translation Studies”; “Current Trends in Bible Translation”; “Current Trends in Biblical Scholarship”; “Sociology of Translation”; “Translation and Ideology (issues of gender, power, identity, language policy)”; “Themes in Cognitive Linguistics (schematization, metaphor, metonymy)”; “Translation in a Post-Colonial Perspective”; “Communication, Media and Translation”.

The following books have already been translated and are available - also through internet in a narrative version (i.e. not yet numbered through in chapters and verses):

Isaiah/ulzaya
 Genesis/uGenesisi
 Exodus/uEksodusi
 Leviticus/uLevithikhu
 Numeri/uNumeri
 Deutoronomy/uDutheronomi
 Joshua/uJoshwa
 The first Book of Samuel/uSamweli I
 Hymns (a selection)/AmaHubo (ambalwa)

Up to a thousand copies of the booklet "zimnandi ngokuphindwa" containing a selection from our work are distributed each year among interested readers in schools, congregations and homes, encouraging the readership to make comments and give constructive criticism - with such as much response each time. Members of the association of isiZulu authors and writers count among our most invaluable advisers and active supporters.

Some figures: 10 of the 15 members of the team are female, 1 is under the age of 30 and 1 above 60, 2 had no or some school education, 13 speak more than one language, 3 speak more than three languages, 5 have a professional qualification and/or are post-graduate academics, 2 are grandparents and 14 are active members in similar teams of volunteers or social initiatives, 12 participate actively in the life of a local church-congregation, 3 have access to computer, ...

The team functions as a network with assignments involving a translator and 10 to 14 editors each of whom volunteered to serve part- or fulltime in the team without remuneration and with sole responsibility for all costs (stationary, postage, fares, etc) resulting from his or her contribution.

The *first draft* to be attended to is presented to the editors by the translator after he or she had procured it by reading in the *Biblia Hebraica* and the *Novum Testamentum Graece* the passage agreed upon and translating it for a start more or less word for word but as intelligibly as possible into isiZulu. Each editor receives the first draft directly from the translator to read and attend to it on a method agreed upon and may in this process work with one or two other persons but not consult with the other editors. The translator receives from each editor the first draft back with or without remarks, suggestions for correction and alterations, reads and works through it thoroughly before responding by sending out the *second draft* which already considers the first editorial reactions received. Should - say after the second or the fifth draft - be no further editorial remarks to be attended to, the team proceeds to the next passage²⁹. Usually an issue arises in this process

²⁹ Up to 4 weeks shall the translator wait on the return of a draft sent out. One passage will probably take more time and require more editorial work than the other. Unpredictable occurrences (illness or death) may cause additional predicaments. The annual workshop, whose date and venue are agreed upon a year ahead, provides the required formal framework for short-term planning a project of this nature should have.

and proves to be so complex that the translator suggests that it be tabled for discussion on the following annual workshop.

Not every Church- or academic-institution in our region that we invite over and over again and furnish so keenly with reports and information does respond at all³⁰ or show interest. Maintaining contacts and keeping them informed³¹ is, however, absolutely essential, if the ongoing pursuit of having as many prospective readers as possible participating actively in the translation-process were to be fruitful.

The team hopes that “young and old far beyond that part of Africa in which isiZulu is understood and spoken today will for generations to come continue employing - in familiar language and good literature - constructive patterns of thought and ethics contained in that book to build bridges and maintain peace”³².

uSolwazi: “Chakide! Would you please give us an insight into the different types known and theories used in translating passages and books from Semitic and/or Hellenistic into indo-Germanic or African languages?”

uChakide responds by delivering a paper³³ with the help of simultaneous translation:

³⁰ Theologians at the University of Natal (Pietermaritzburg) and the University of Zululand invited us to a discussion in 1999 and 2000 respectively (see: Reading with Ears in Zululand Today. 2000). The Association of isiZulu Book Authors invited us to a similar exchange of experiences and opinions and most of its members have become one keen supporters and advisers of our team. The Evangelical Lutheran Church in Southern Africa (ELCSA) in addition to the direct support and structural aid it has reliably been giving since the project was started in 1996, has in the meantime accepted our offer to cooperate even closer especially in evolving and coordinating bible-translation initiatives and networks at grass-roots throughout the country.

³¹ Members of the team attend gatherings and participate actively in the life of their local communities and church congregations “at grass-roots” where they occasionally asked to give information about what *Biblia Zuluensis - iBhaybheli ngesiZulu* is all about and how everybody could support this venture. KwaMachibisa, eMwali, KwaMagwaza, eMtshezi, eHlimbithwa count among those congregations, with a steadily growing number of individuals actively participating in reading and commenting on passages in “zimnandi ngokuphindwa”. Initiatives are pending to reach out to iMfume, iMpaphala, uMthwalumi, uMzombe, oDeke, eMpushini, KwaMashu, eSobantu, eMwali, KwaMathonsi, eSkhawini and Table Mountain.

³² „ibhaybheli ngesiZulu“ Einladungstext 2008: www.benkhumalo-seegelken.de/ibhaybheli_ngesizulu

³³ Eine Vorabveröffentlichung aus dem Kompendium „Translationswissenschaft“ (Bd. I, Vorlesung IV: Bibelübersetzung) von SALEVSKY, Heidemarie (2000): „Übersetzungstyp, Übersetzungstheorie und Bewertung von Bibelübersetzungen (Ein Beitrag aus übersetzungstheoretischer Sicht)“, in: GROSS, Walter (Hg) (2001): „Bibelübersetzung heute: Geschichtliche Entwicklungen und aktuelle Herausforderungen“ (Arbeiten zur Geschichte und Wirkung der Bibel, Bd. 2). Stuttgart. 119-150.

Welche Typen von Bibelübersetzungen gibt es, und wie lassen sie sich abgrenzen? Schleiermacher kannte vier Übersetzungstypen („Bestimmungen des Werkes“):

- a) für den ästhetischen Gebrauch
(mit der Möglichkeit der Aufnahme von Emendationen);
- b) für den Schulgebrauch
(ohne kritische Aufgabenstellungen);
- c) für den philologischen Gebrauch
(mit vollständigem kritischem Apparat zur Unterscheidung von Urkundlichem und eigenen divinatorischen Urteilen, was Schleiermacher selbst allerdings als nicht immer vollständig durchführbar ansah);
- d) für den kritischen Leser.³⁴

Schleiermacher vertrat die Ansicht: „Aber das muss von einem jeden Herausgeber gefordert werden, dass er den Leser von der Tendenz und den Grundsätzen seines Verfahrens in Kenntnis setze.“³⁵ Die Begründung: So können sich für Textänderungen „im Zusammenhange Indizien ergeben, die für die anderweitige Entstehung oder Verschiedenheit sprechen.“³⁶

Nida/de Waard unterscheiden folgende Übersetzungstypen: interlinear, literal, closest natural equivalent, adapted and culturally reinterpreted.³⁷

Der Weltbund der Bibelgesellschaften (UBS) arbeitet mit folgenden Übersetzungstypen: Interlinearübersetzung, literarische Übersetzung, liturgische Übersetzung, „*common language translation*“ (Übersetzung ohne literarischen Anspruch) und Übersetzung für Kinder.

Bei einem Vergleich der o.g. Typen fällt auf, dass man sich über die Extreme in allen Typologien und auch fast durch die Zeiten im klaren ist: wörtlich vs. Frei bzw. ausgangstextorientiert vs. Zieltextorientiert (engl. Auch: *foreignizing vs. domesticating*). Schon Cicero unterschied zwischen „*ut interpretes*“ und „*ut orator*“.³⁸

³⁴ „nach dem bestimmten Zwecke der Ausgabe“ – SCHLEIERMACHER, F.D.E. in FRANK, M. (1993): „Hermeneutik und Kritik, mit einem Anhang sprachphilosophischer Texte Schleiermachers“, Frankfurt/M, 272-273.

³⁵ Ebd. 274.

³⁶ Ebd. 280.

³⁷ NIDA, E.A./de WARRD, J. (1986): „From one language to another. Functional equivalence in Bible translating.“ Nashville/Camden/New York. 40

³⁸ CICERO, M.T. in MEBOLD, C.A., übers. (1827): Marcus Tullius Ciceros Werke, Bd. 6, übers. Stuttgart. 777-786.

Dazu finden sich in der Literatur auch später sehr unterschiedliche Benennungen: grammatische vs. verändernde Übersetzung,³⁹ *Übersetzung* vs. *Übersetzung*.⁴⁰ Diese Formulierung findet sich auch bei Grimm, der unter ersterem das „Nachweben des Gewandes“ und unter dem zweiten die „freie Übersetzung des Gedankens“ versteht;⁴¹ Schadewaldt gliedert in dokumentarisch vs. transponierend,⁴² Güttinger in gelehrte vs. freie Übersetzung.⁴³ Weitere Benennungen aus der übersetzungstheoretischen Literatur sind: formal vs. dynamisch,⁴⁴ overt vs. covert,⁴⁵ semantisch vs. kommunikativ,⁴⁶ dokumentarisch vs. instrumentell⁴⁷ und imitativ vs. funktional.⁴⁸

Wesentlich uneinheitlicher ist das Bild bei den „Mischtypen“, sowohl mit Blick auf die Benennung als auch auf den Bedeutungsumfang. Lang z.B. nennt den Mischtyp „literarisch“,⁴⁹ ebenso Buzzetti.⁵⁰ Als Mischtyp findet sich aber auch „konkordant“. ⁵¹ Es stellt sich die Frage: Ist eine konkordante

³⁹ Novalis: Blütenstaub, in Athanaeum (1798), fotomechan. Nachdruck. Stuttgart 1960. 70-106.

⁴⁰ HERDER, J.G. „Herders sämtliche Werke“ in SUPHAN, B. (Hg.) Bd. 4 (1878): „Kritische Wälder u.a.“ Berlin, zit n. KLOEFER, R. (1967): „Die Theorie der literarischen Übersetzung. Romanisch-deutscher Sprachraum. (Freiburger Schriften zur romanischen Philologie 12)“. München. 49: (Herder: Sämtliche Werke, ed. B. Suphan 1877ff. Kritische Wälder, 1. Wäldch. § 15)

⁴¹ GRIMM, J. (1847): „Über das pedantische in der deutschen Sprache. Vortrag vor der Berliner Akademie der Wissenschaften am 21. Oktober 1847“ in: GRIMM, Jacob (1879): „Kleinere Schriften von Jacob Grimm“ 1. Bad., 328-355.

⁴² SCHADEWALDT, W. (1970): „Hellas und Hespeien. Gesammelte Schriften zur Antike und zur neueren Literatur in zwei Bänden.“ Bd. II. Zum 60. Geburtstag von W. Schadewaldt am 15. März 1960, Zürich/Stuttgart.

⁴³ GÜTTINGER, F. (1963): „Zielsprache - Theorie und Technik des Übersetzens“ Zürich.

⁴⁴ NIDA, E.A. (1964): „Toward a Science of Translating. With Special Reference to Principles and Procedures Involved in Bible Translating.“ Leiden.

⁴⁵ HOUSE, J. (1977): „A Model for Translation Quality Assessment“ Tübingen.

⁴⁶ NEWMARK, P. (1981): „Approaches to Translation“ Oxford.

⁴⁷ NORD, Ch. (1989): „Loyalität statt Treue: Vorschläge zu einer funktionalen Übersetzungstypologie. Lebende Sprachen 34“ 100-105.

⁴⁸ JOKABSON, A.L. (1994): „Toward a Definition of Translation Types“ in Translation LSP Texts: Some Theoretical Considerations (Copenhagen Studies in Language 16), hg. von ders., Copenhagen. 33-56. 49.

⁴⁹ LANG, B. (1990): „Die Bibel. Eine kritische Einführung“ UTB 1594. Paderborn/München u.a. 56

⁵⁰ BUZZETTI, C. (1993): „La Bibbia e la sua traduzione. Studi tra esegesi, pastorale e catechesi“ Torino. 275-276.

⁵¹ HAUG, H. (1999): „Deutsche Bibelübersetzungen: Das gegenwärtige Angebot - Information und Bewertung (Wissenwertes zur Bibel 10)“ Stuttgart. 5

Übersetzung nicht in jedem Fall ausgangstext-orientiert und eine literarische zieltext-orientiert?

Kassühlke⁵² hatte 1976 49 Übersetzung (AT, NT sowie Vollbibeln) aufgelistet, die nach 1900 im Umlauf waren (mit Ausnahme der Luther-Bibel und der Zürcher Bibel) und sie in folgende Gruppen eingeteilt (die Interlinearversionen sind zu Recht hier nicht aufgenommen, da sie sprachliche Ziele verfolgen im Unterschied zu den Übersetzungen, die außersprachlichen Zwecken dienen):

1. (6) *Wörtliche und konkordante Übersetzungen*
(wörtlich genaue Wiedergabe des Urtextes, Schwerverständlichkeit wird bewusst in Kauf genommen),
2. (31) *Wissenschaftliche Übersetzungen*
(philologische Genauigkeit, Nähe zum Wortlaut des Urtextes in Verbindung mit gutem Deutsch und Lesehilfen (unterschiedlichen Umfangs) wie Einleitungen, Anmerkungen, Erklärungen, Parallelstellen, Übersetzungsvarianten,
3. (9) *Sinngetreue Übersetzungen* (inhaltlich korrekte Wiedergabe der Aussage des Urtextes in der jeweiligen deutschen Gegenwartssprache),
4. (3) *Plattdeutsche Übersetzungen.*

In der Gruppe drei verwies Kassühlke darauf, dass die Mühlheimer Ausgabe des NT 1914, das NT in der Übersetzung von Ludwig Albrecht 1920, das NT in der Übersetzung von Ludwig Thimme von 1946 und die Bibel von Bruns 1962 (mit evangelistisch-erbaulichen Erklärungen zwischen den Versen) vornehmlich „auf den bibellesenden Christen“ und die anderen in dieser Gruppe „auf Allgemeinverständlichkeit“ zielen.⁵³

Haug hat für die Broschüre „Deutsche Bibelübersetzungen. Das gegenwärtige Angebot – Information und Bewertung“⁵⁴ 34 deutsche Bibelübersetzungen untersucht und sie in Anlehnung an Reiß⁵⁵ in folgende vier Kategorien bzw. Übersetzungstypen eingeteilt (im Unterschied zu Kassühlke bilden die wörtlichen und konkordanten zwei Typen):

1. *Interlinearversion* (Wort-für-Wort-Übersetzung)

⁵² KASSÜHLKE, R. (1976): „Deutsche Bibelübersetzungen seit 1900“ in: MEURER, S. (Hg.) (1976): „Der Bestseller ohne Leser. Überlegungen zur sinnvollen Weitergabe der Bibel“ Stuttgart. 168-171.

⁵³ Ebd. 170.

⁵⁴ HAUG: Bibleübersetzung a.a.O.

⁵⁵ REIß, K. (1984): „Was heißt übersetzen?“, in GNILKA, J./RÜGER, H.P.(Hg.) (1985): „Die Übersetzung der Bible -Aufgabe der Theologie.“ Stuttgarter Symposion. Texte und Arbeiten zur Bibel. Bd. 2. Bielefeld. 33-47

2. *Philologische Übersetzung* (wörtliche Übersetzung)
Angepasst an die Grammatik der Zielsprache (z.B. in der Wortfolge), in der Zielsprache nicht existente grammatische Konstruktionen werden umschrieben. Philologisch genannt, da sie den üblichen (ausgangstext-orientierten) Übersetzungstyp der Philologen darstellt, mitunter mit entsprechenden Erklärungen versehen.
3. *Begriffkonkordante Übersetzung* (mit Erläuterungen)
Tragende Begriffe werden in der Zielsprache stets mit ein und demselben Wort wiedergegeben. Wörter der Zielsprache können in der Übersetzung eine andere als die gewohnte Bedeutung haben.
4. *Kommunikative Übersetzung* (kontextorientiert statt begriffskonkordant)
Das bedeutet bewusste Erleichterung für die Adressaten mit Blick auf die Verständlichkeit der Texte. Diese Übersetzungen sind auf den kommunikativen Aspekt, auf die Aufbereitung der Botschaft für bestimmte Adressaten ausgerichtet. Solche Übersetzungen können als gelungen bezeichnet werden, wenn die Botschaft den Adressaten gut verständlich ist.⁵⁶

Als Risiken werden erkannt:

- a) beim wörtlichen Übersetzungstyp - die Gefahr des Missverständnisses bei jenen Rezipienten, die der Ausgangssprache(n) nicht mächtig sind;⁵⁷
- b) beim kommunikativen Übersetzungstyp - die Gefahr für den Übersetzer/die Übersetzerin, den Text dort eindeutig zu machen, wo er es eigentlich nicht ist.⁵⁸

Das Ergebnis der Einteilung der (nach Ausgliederung der zwei Interlinearversionen) 32 von Haug untersuchten deutschen Bibelübersetzungen sieht folgendermaßen aus: 23 werden dem philologischen Typ, 4 dem begriffskonkordanten und 5 dem kommunikativen Typ zugeordnet.

⁵⁶ HAUG: Bibelübersetzungen, a.a.O., 4-7.

⁵⁷ Vgl. dazu u.a. ARNDT, A. (1907): „Die Heilige Schrift des Alten und Neuen Testaments. Mit dem Urtexte der Vulgata. Übersetzt und mit erklärenden Anmerkungen versehen von Augustin Arndt S.J. Mit Approbation des Heiligen Apostolischen Stuhles und Empfehlungen der Hochwürdigsten Herren Erzbischöfe von Augsburg, Bamberg, Basel, Breslau, Brixen, Brünn, Budweis, Bukarest, Cöln, Eichstädt, Freiburg, St. Gallen, Hildesheim, Leitmeritz, Limburg, Luxemburg, Mainz, Metz, München, Münster, Paderborn, Passau, St. Pölten, Rottenburg, Salzburg, Seckau, Speyer, Straßburg, Trier.“ 1. Bd. Vierte, vermehrte Auflage, Regensburg/Rom u.a. 16-17

⁵⁸ HAUG: Bibelübersetzungen, a.a.O., 7.

Während die Pattloch-Bibel⁵⁹ (Hamp/Stenzel/Kürzinger) als eine der wenigen reinen Formen des philologischen Typs angesehen wird, gibt es bei verschiedenen anderen Zusätze zu dieser Kategorie. Die Neue Genfer Übersetzung z.B. wird als „Mischform zwischen philologischer und kommunikativer Übersetzung“ eingestuft. Aber auch die nur als „philologisch“ bezeichneten Übersetzungen bilden keine homogene Gruppe. Die Übersetzungen von Tur-Sinai⁶⁰ (1935-37/1993) und Zunz⁶¹ (1837/1980) z.B. werden als „philologisch mit starker Tendenz zur Wörtlichkeit“ bzw. als „philologisch, mit einem starken Einschlag von Wörtlichkeit“ eingestuft,⁶² während sie Kassühlke unter „wörtlich und konkordant“ einstuft.⁶³ Ähnliche Unterschiede gibt es bei der Charakterisierung der Elberfelder und der Neue-Welt-Übersetzung. Haug kennzeichnet die Elberfelder als „philologische Übersetzung, die genaue und wortgetreue Wiedergabe anstrebt, auch auf Kosten der `sprachlichen Eleganz´. Soweit sinnvoll, einheitliche Wiedergabe der biblischen Begriffe (eingeschränkt begriffskonkordant)“⁶⁴ und die Neue-Welt-Übersetzung als: „Philologisch mit starkem Einschlag von Wörtlichkeit, sprach- und sinnwidrige Übergengauigkeiten in der Wiedergabe (unbestimmter statt bestimmter Artikel, Wiedergabe der Verbformen im Ausgangstext)“.⁶⁵ Kassühlke hatte beide Übersetzungen als „wörtlich und konkordant“ eingestuft.⁶⁶

Als philologisch „mit kommunikativen Einschlägen“ bzw. als „philologisch mit kommunikativem Einschlag“ werden z.B. die Einheitsübersetzung⁶⁷ bzw. die Übersetzung von Albrecht⁶⁸ (1920, in 14. Auflage 1988) gekennzeichnet.⁶⁹ Die Übersetzung von Bruns⁷⁰ (1959/1993) wird als „philologische Übersetzung

⁵⁹ Die heilige Schrift. Familienbibel; Altes und Neues Testament, vollständige Ausgabe nach den Grundtexten übersetzt von V. Hamp/M. Stenzel/J. Kürzinger, Aschaffenburg/Stuttgart. 1966.

⁶⁰ TUR-SINAI, N.H. (Torczyner, H.) (1954ff): „Die Heilige Schrift. Neu ins Deutsche übertragen.“ 4 Bde., Jerusalem.

⁶¹ Die vierundzwanzig Bücher der heiligen Schrift nach dem masoretischen Text, übersetzt von L. Zunz (unveränderter Nachruck der Ausgabe 1837), Basel 1980.

⁶² HAUG: Bibelübersetzungen, a.a.O., 39 und 41-42.

⁶³ KASSÜHLKE: Bibelübersetzungen, a.a.O., 168.

⁶⁴ HAUG: Bibelübersetzungen, a.a.O., 19.

⁶⁵ Ebd 34

⁶⁶ KASSÜHLKE: Bibelübersetzungen, a.a.O., 168.

⁶⁷ Einheitsübersetzung der Heiligen Schrift. Die Bibel. Psalmen und Neues Testamen. Ökumenischer Text. Gesamtausgabe, hg. Im Auftrag der Bischöfe Deutschlands, Österreichs, der Schweiz, des Bischofs von Luxemburg, des Bischofs von Lüttich und des Bischofs von Bozen-Brixen, Stuttgart/Klosterneuburg. 1980.

⁶⁸ Das Neue Testament, in die Sprache der Gegenwart übersetzt und kurz erläutert von L. Albrecht, Gießen. 1988.

⁶⁹ HAUG: Bibelübersetzungen, a.a.O.

⁷⁰ Das Neue testament, neu übertragen mit neuen Überschriften und Erläuterungen von H. Bruns, Gießen. 1993.

mit erklärenden Verdeutlichungen“ und die Übersetzung von Walter Jens⁷¹ (1972/1998) als philologisch „mit gewissen Freiheiten und kommentierenden Elementen“ eingestuft.

⁷¹ JENS, W. (1998): „Die vier Evangelien: Matthäus, Markus, Lukas, Johannes.“ Stuttgart.

Trekking⁷² Back to the Sources

“Trying to carry a huge bundle across a river” - uChakide looks around in the inquisitive faces and starts unpacking the utensils of speech and the bits of news he had with him and - conversing with uSolwazi - describes the procedures ‘Biblia Zuluensis - iBhaybheli ngesiZulu’ is using and developing:

The languages Hebrew, Greek and isiZulu belong to different linguistic and cultural circles. Neither the vocabulary nor the syntax nor the idiomatic expressions have any similarity among them. Translating from the one into the other is, as we shall see, more cumbersome than - for example - translating from isiZulu into isiXhosa, which are closer related in almost every regard.

The books of the *Biblia Hebraica*, the Hebrew bible - commonly known as the Old Testament, together constitute *a library* of 39 volumes⁷³ with a wide variety of literature ranging from narratives to legal documents over to poetry and history. The same applies to the books of the *Novum Testamentum Graece* - commonly known as the New Testament - with its 27 volumes. Behind the mere sentences one reads, are also idiomatic expressions and semantic shifts that the Hebrew language has produced and gone through over the centuries past. Almost all of them can only be understood correctly, if the reader knew something also about the history behind them. This library resembles *a huge heap of smaller and bigger bags containing treasures* in their best form. Should people in the Zulu country wish to read some of these books, there should be a way of making them accessible to them as well.

If these books and their contents - this heap of bags containing treasures - are to be carried over from the one to the other side of the big river lying between the two worlds - the world of the Hebrew- and that of the isiZulu-language -, someone has to bring some people *together* and let them *devise a plan*⁷⁴ together. In that plan the outline and the various steps of the whole undertaking from the one to the other side of the river are laid down and agreed upon by all those wanting to do the work together. That *team of volunteers* consists of people with the various skills, knowledge, experience and background needed to read, understand, analyse and translate from the 39 Hebrew books into isiZulu of equivalent standard⁷⁵.

⁷² “Trekking” is a verb derived from the Afrikaans word “trek” meaning a planned long-distance move mainly on foot by a number of travellers carrying provision and possessions to a certain or an unknown destination far away.

⁷³ The 11 additional writings of the “Old Testament” (Tobit, Judit, Ester griech., 1. Makkabäer, 2. Makkabäer, Weisheit, Jesus Sirach, Baruch, Brief Jeremias, Zusätze zu Daniel und Gebet Manasses) known as the “Spätschriften” not being included.

⁷⁴ “uDalisu” is one name once proposed for such a team, being a derivative from the sentence “Dala isu”, meaning “Devise a plan!”, “Make a suggestion towards a solution!”

⁷⁵ Whilst one of them (the translator) has to be conversant in the languages of the *Biblia Hebraica* and the *Novum Testamentum Graece* and other related languages and adequately acquainted with

Since there is no direct ‘bridge’ between the two languages, the team has to find ways and means of crossing over and getting the library to the other side of the river. One possibility would - for example - be to first unpack the huge bundle and make small parcels out of it that can then be taken with by the members of the team on a *trek*⁷⁶ along the river upstream towards the source. The big river we are referring to is the *uThukela*, flowing south-east from the mountain-range *uKhahlamba* (Drakensberg) cutting through the southern and the northern part of the Zulu country⁷⁷ and pouring into the Indian Ocean.

Walking along the *uThukela* towards the *uKhahlamba*, the men and women carrying bundles of luggage will from time to time take a pause, deposit them at one point, go back to the starting point and come back with more bundles until they had gathered all of them somewhat further away from where they originally had been. The many parcels may during the course of the walk upstream be so intermingled and reshaped that one would not guess they were once part of that magnificent bundle of treasures from an unknown country far away. They have been handled and shouldered by sweaty bodies through the sunny and dusty landscape: In the meantime they look somehow as dusty and, smell almost like anyone of us - as if they have always been with us! We keep a watchful eye on them: Not a single one of them might get lost!

The further the way the small bundles are carried away from the mouth of the river towards the source, the lower does the water-level become. At some point the team identifies stones on which one could step and reach the other side relatively easier than downstream. Some stones lying on the bank can also be thrown into the water and help create some steps to walk across. Some stone that at first appeared to be of a *hindrance* or a stumbling-block, suddenly proves to be a good and reliable *stepping-stone* that makes it easier to go across without getting wet. On such a stone one would also take a rest or lay down one’s load for a while.

As soon as all the bundles have been brought to the other side - the Zulu side⁷⁸ - of the river, the team starts trekking downstream - back to the mouth of the river, taking a pause from time to time and seeing to it that every parcel comes along until all reach that point at the mouth of the river lying opposite to the point of

the theories and traditions of bible-translation, all the others (the editors) have their primary strength in their command of *isiZulu* either as mother-tongue or as one of the languages understood and spoken and they together participate in workshops and seminars on the subject of bible-translation.

⁷⁶ A planned long-distance move mainly on foot by a number of travellers carrying provision and possessions to a certain or an unknown destination far away.

⁷⁷ The term “the Zulu country” is used to refer to that part of Africa we regard as *the primary geographical context* of the translation-project *Biblia Zuluensis - iBhaybheli ngesiZulu*. “The Zulu country” coincides in size and dimension with the pre-colonial Kingdom of KwaZulu north and south of the *uThukela* River in its boundaries between the early days of the so-called “Kaffir Wars” (1779) and the Assassination of King Shaka kaSenzangakhona (1828) and stretches somewhat beyond the region today covered by the province of KwaZulu-Natal and parts of the Eastern Cape, Mpumalanga and Gauteng in which *isiZulu* is understood and spoken.

⁷⁸ We speak of “the Hebrew side” to refer to the origin of the treasure being transported, and “the Zulu side” to designate the direction and the destination of the transfer of this treasure.

departure on the other side. The further the way the small parcels are carried towards the mouth of the river, the higher does the water-level become. The team keeps on going to and fro, each time taking as much of the load downstream as each can carry and making sure that nothing lies behind.

At last the *trek* reaches the mouth to the sea. They start laying the many bags together and reconstructing the heap of treasures - the library - they had transferred all the way from the Hebrew side of the *uThukela*. The 'book of books' is now lying on the Zulu side of the river, ready to be explored. One big task is done!

It could, however, happen that sooner or later one of the members of the team on some or other reason suggests that the *trek* be started over again: There might be an important link missing, probably lost on the way. The bags might have been exposed too long to the weather influences and the dust along the *uThukela* that the content has lost a lot of its original glamour and typical features, or some very important person, age-group or professional, without whom such a venture should not have been started at all, might have been overlooked. It might also be that in the meantime the paths along the river are no longer that cumbersome to walk and the small portions of the huge treasure do no longer need to be carried in bags without handles - perhaps one does not have to carry them at all. There might in the meantime be technical devices and results of scientific research that make such a *trek* less cumbersome and help save a lot of sweat and strain. Reaching the goal may therefore mean having to start thinking of walking the stretch over again in a somehow different manner and with an improved perception of the goal its surroundings.

The *trek* starts moving:

The convenor constitutes a team consisting of a *translator* and 12 to 14 *editors*. They agree on the task and the *method* they shall use to translate the *Biblia Hebraica* and the *Novum Testamentum Graece* into isiZulu of the present day⁷⁹.

Three to five teams may be constituted and work along similar guidelines at the same time. One of the translators or preferably a different person altogether serves as *co-ordinator* of the teams.

Each team, consisting of the translator and the editors, is aware of the fact that the task it is tackling is complex and requires knowledge, skills and experience of differing standards. The translator and the editors are encouraged by the convenor to learn to appreciate and to promote the diversity and the interdependence within the team as one of the most important prerequisites for the success of the undertaking. The editors:

⁷⁹ 'Biblia Zuluensis - iBhaybheli ngesiZulu' later (1997) decided to concentrate on translating the *Biblia Hebraica* and read the *Novum Testamentum Graece* only for purposes of revising the isiZulu version of the "New Testament", "iThestamente eliSha namaHubo" that was translated fairly competently in 1986 and already published by the Bible Society of South Africa (BSSA).

- receive drafts from the translator and make recommendations for improvements based on the principles and the terms of reference agreed upon.
- work strictly individually. Their function is supplementary and advisory. They do not constitute a committee of censors.

Twenty-five to fifty persons who, by virtue of their position or influence in Church and Society would be essential for the esteem of the project and the acceptability of the envisaged results, should be related to such an undertaking. They shall function as *advisors*. They receive drafts and periodic reports and communicate their suggestions in writing. It is not the collective decision of the advisors which are sought for, but rather their *individual* impressions and reactions.

The convenor approaches various institutions for suggestions as to who might be the most able persons for the translation-project. He or she:

- gets acquainted with the suggested persons as individuals and assesses their potential,
- carries through workshops or seminars for and with the suggested persons, takes up contact with the Bible Societies, Churches and academic institutions concerned,
- communicates his/her observations to the Bible Societies, Churches and academic institutions,
- makes recommendations for the appointment and/or employment of full-time members of the team and
- publishes a periodical report on the progress of the project.

The coordinator gives considerable time to several phases of the undertaking:

- preparing the copies of the drafts to be sent to the various editors and advisors;
- receiving, analyzing and classifying the suggestions which come from the editors and the advisors so that the translators can deal with them more effectively;
- proofreading the drafts for content or *orthographic accuracy* and preparing the final copy for the printers;
- carrying out the routine correspondence for the translation-project;
- making arrangements for meetings and consultations.

At the beginning of the translation-programme the coordinator serves only a part-time basis; but as the project progresses, he/she should be free to give an increasing amount of time to the work.

‘*Biblia Zuluensis - iBhaybheli ngesiZulu*’ has adopted a simpler structure consisting of fourteen editors and one convenor who also serves in the team as translator and as coordinator. The twenty-five to fifty advisors have up to now been partly substituted by the more or less 1.000 recipients of the publication “zimnandi ngokuphindwa” and the individuals and interest-groups who voluntarily avail their professional skills, knowledge, experiences and support without actively participating in the translation-process.

At his desk the translator *treks* in imagination a number of times from the starting point to the destination with every passage or sentence he is reading and analysing for translation. The first sentence in the first of the 39 books of the *Biblia Hebraica* he is setting out to translate reads (from right to left)

- “(emandulo, endulo, ekuqaleni, esisuseni) (yenza, yakha phemba, dala, hlongoza, sungula, yakha) (izikhonzwa, izikhothanyelwa, abahlonishwa) (umkhathi; isibhakabhaka) (lokhu kanye nalokhuya) (umhlaba, izwe, isifunda)”
- and in English: “(At/In-the-beginning/onset/start) (do, bring-about, bring-into-being, create, evolve, develop) (gods) (the heavens, the universe) (and/as-well-as) (the-earth, the-world, the-land, the-country).”

An intelligible sentence in present day isiZulu will not result from a word-to-word transfer of the Hebrew vocabulary how accurate this might also occur. The translator has to know the meaning behind the words he reads. He has to read more than this one sentence - more than just the *biblia hebraica* in order to be able to take sound decisions about the choices and the proposals he makes concerning the accuracy of the translation. One proposal could for example be:

- o “Emandulo abahlonishwa bakha isibhakabhaka nezwe” (“Long, long ago the authorities constructed the skies and the land.”)

Another one would be:

- o “Esisuseni izikhothanyelwa zasungula umkhathi nomhlaba” (“At the beginning/ When it all started/

Initially the gods evolved/construed the universe and the earth").

Each one of them is correct. Many more similar proposals are possible! The translator has to weigh and compare them before deciding to take one or a combination of some into his draft.

The translator avails his proposal - *the first draft* - to each of the editors and is sure to receive from each of them remarks and recommendations for improvements based on the principles and the terms of reference agreed upon. He reads the fourteen recommendations and formulates the second draft resulting from the process of rereading the original passage in Hebrew on the light of the questions posed and the remarks and recommendations made, giving explanatory notes on alterations and changes undertaken in the meantime. This would go on for a number of times until - say after the fifth or the seventh draft - a point has been reached at which the translated sentence or passage meets the standards agreed upon and raises no questions that cannot be dealt with conclusively by correspondence. Should such questions arise, the translator notes them for discussion on the next possible workshop.

The translator receives a variety of remarks and recommendations:

- o Some recommendation could be such that the translator can just only confirm: "Exactly!" The editor brings to his attention a term that `hits the nail on the head` - is more appropriate to articulate what the Hebrew vocabulary or idiom expresses and means in isiZulu: "*uMdali* (the Creator)", "*uMninimandla-onke* (the Almighty)" ...
- o The translator might have to explain, why he does not accept a recommendation, for example: "*isibhakabhaka* (the sky)" would be a correct translation of the Hebrew term "hass0mayim", whereas "*umkhathi* (the universe)" would also be just as correct, but more appropriate to articulate what this Hebrew vocabulary expresses and means in the context of the passage and the books being translated. The translator has to explain his reasons understandably and ascertain that the explanation has `come across`.
- o Some recommendation could be such that the translator replies: "Cha!" ("No!") - The recommendation could be a solid isiZulu term or idiom that sounds even better but that does not adequately cover or even goes beyond the field of meaning expressed by the Hebrew term or passage under scrutiny - for example: "*uMvelingqangi waveza umkhathi nehlabathi* (the-Very-First-to-Appear revealed/brought-to-sight the universe and the-soil/the-land-in-metaphysical-sense)". The translator has to

explain understandably on the basis of the guidelines agreed upon, why the particular recommendation were in his eyes not better than the one or the other proposal tabled instead and has to ascertain that the explanation has been understood and accepted; otherwise this issue is also noted for discussion on the next possible workshop.

Each word and each sentence goes through this process until the one or the other passage can be put aside to give way for the next one.

A word-for-word translation of an idiom from one to another language does in most cases not make sense at all. The isiZulu salutation "*Sawubona!*" (plural: "*Sanibonani!*" or "*Sanibona!*") could be translated word-for-word as "We-see-you (We-take-notice-of-your-presence)!" to *mean* more or less "Good day!" (from dawn till dusk - the whole day and night right through!). The English phrase of courtesy "How do you do?" would not make any sense if it were to be translated word-for-word into isiZulu or any other language. One would have to use a phrase of courtesy in isiZulu or that other language that would mean the same - for example: "*Ninjani?*" ("How are you?").

The same applies to words, phrases, sentences and idioms in the *Biblia Hebraica* - for example:

In the first sentence of the Book of Genesis, chapter 4, verse 1, the term "עָ" ("yOd´a") could be translated into "*azi /yazi* (know; recognize)".

The sentence (Genesis 4, verse 1) would then read

וַיֵּדָע אָדָם וַיְהַרְבֵּי עֵוָה וַיְהִי בָנִים וּבָנוֹת לְאָדָם וּלְחַוָּה
 "(UAdam) wamazi (umkakhe uEva, wakhulelwa)"
 "(Adam) got to know (his wife, Eve, and she got pregnant)"

meaning: "(UAdam) wamlala (umkakhe uEva, wakhulelwa).
 "(Adam) slept with (his wife, Eve, and she got pregnant)"

As far as the meaning is concerned, "wamlala" ("slept with") expresses in polite language and in good isiZulu what the term "עָ" does in good Hebrew to mean "wambhebha" ("had sex with") which for obvious reasons would be avoided by the translator. Whilst striving to be as accurate and as explicit and understandable as possible, the team maintains with as much anxiety a standard of language-use that avoids vulgar, impolite or derogatory terms and idioms where these can satisfactorily be substituted without compromising the *meaning* they are supposed to bring across.

Some other idiom would be more complex than the term "עָ" and would require knowledge about the roots and the social and historical background behind such idiom in order to be translated accurately and intelligibly - for example (I Samwel 24,4): `David suddenly meets Saul who had set out to kill him, shows him the seam of his gown and tells him that he (David) had

learnt reading and writing only or partly by themselves and still need a lot of practice in order to be more confident.

On these and other reasons to be discussed later, the team shall from the onset take precautions that every sentence maintains a reasonable length and remains understandable also to listeners.

Every translation is largely also an *interpretation*. The translator and the editors often take decisions against a word-for-word translation in favour of an explanatory version - for example: In the 2nd chapter of the book Exodus, in which the author narrates about Moses attacking and killing an Egyptian watchman for atrocities against fellow Hebrew slaves under his command, the narrator says

וַיִּרְכַּח וַיִּכּוּ הַנִּזְקִים

ngapha-
tu)
ne-

(he-

thala
y-this-

that would be closer to the narrator's version of וַיִּרְכַּח וַיִּכּוּ הַנִּזְקִים

“(Wayesephendukela/Wayesethalaza-ebheka/Wayeseqalaza-ebheka; ngapha-nangapha)” “(And-then-he-turned-over-to/And-he-looked-around; this-way-and-that-way/this-side-and-that-side)”

than any other alternative.

“Wathi thala thala” means exactly the same as “Wayesethalaza ebheka/Wayeseqalaza ebheka ngapha nangapha)” but it stands on the one hand for a higher level of proficiency in expression and on the other the most direct form of articulation typical of most indigenous languages of the region including Khoi and San. “Wathi thala thala” would therefore pass as being *more authentic* because it resembles the narrative version of the Hebrew phrase more closely than other alternatives, moreover it is the most accurate and readily understandable version possible in the receiver-language.

A similar example can be found in the book of “John”, chapter 10, verse 1 that reads:

1 Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλὴν τῶν προβάτων ἀλλὰ ἀναβαίνων ἀλλαχόθεν ἐκεῖνος κλέπτης ἐστὶν καὶ ληστής·

has often⁸¹ been translated to read:

“Ngqiqinise, ngqiqinisile ngithi kini: Ongangeni ngesango esibayeni sezimvu, kodwa ekhwela ngenye indawo, lowo uyisela nomphangi.”
 (“Truly, truly, I say to you, he who does not enter the sheepfold by the door but climbs in by another way, that man is a thief and a robber;”)

“Ngqiqinisile, ngqiqinisile...!” (“Truly, truly ...!”) at the beginning of an isiZulu statement suggests that somebody *is (at last!) about to tell the truth*.

The statement Ἀμὴν ἀμὴν λέγω ὑμῖν, however, is a rhetoric possibility in the Greek language that in isiZulu (and for example in English) can at best be rendered as follows:

“(U)Jesu wathi): `Eqiniweni lempela, umuntu ongangeni ngesango esibayeni sezimvu, kodwa efohla kwenye indawo, ngempela uyisela nomphangi.”

“(Then Jesus said): `Believe me when I tell you that anyone who does not enter the sheepfold through the door, but climbs in by some other way, is a thief and a rogue.”)

The long and cumbersome *trek* from the Hebrew or Greek version to the isiZulu equivalence would thereby have been successfully concluded! The *eyes and the ears* in the Zulu country start recognising *familiar pictures and sounds* in the words and messages from times and landscapes *far beyond their own horizon* some of which can be interesting and constructive in what they communicate but not always easy to understand, let alone to live up to. At this point the *huge heap of bags* would have been transferred with success over the big river; the treasures could now be unpacked - the library, *ibhaybheli ngesiZulu*, is open!

⁸¹ See: “IBHAYIBHELI ELINGCWELE. The Bible in Zulu.” B.F.B.S. 1959.; “The Holy Bible” (1611). Self-pronouncing Edition. Revised Standard Version. Containing the Old and New Testaments. Translated from the Original Tongues being the version set forth A.D. 1611, revised A.D. 1881-1885 and A.D. 1901, compared with the most ancient authorities and revised A.D. 1946-1952. The World Publishing Company. Cleveland and New York. 1962

The `Book of Books`

Why `the bible`? - uChakide recalls in conversation with uSolwazi when, by whom and for what purpose the isiZulu language was first put into written form and how one particular set of books became and grew into being the one of the first and widely read collection of writings in the Zulu country over the past 170 years.

The collection of books known as "the bible" reached the speakers of isiZulu during the first half of the nineteenth century and has ever since influenced the structure and the development of their language remarkably. This is due to a variety of factors featuring in the brief historical survey below:

IsiZulu has a long and diversified *oral tradition*, that is firm and yet pliable enough to have managed to live fairly naturally side by side with the skill of writing and reading in the last one and a half centuries since the early 1830's when the first attempts were made to put the isiZulu language into writing. Adventurers, scholars and preachers from North America and Europe, most of who settled as agents, traders, colonists and missionaries, some of whom spent the rest of their lives among the amaZulu, propagated the teachings and beliefs they had brought with and participated in developing the oral and written literature in this language⁸². Henry Francis Fynn, John William Colenso⁸³, Newton Adams, Henry Callaway and Lewis Grant are among the first to have tried to devise a way of putting isiZulu on paper.

⁸² Newton Adams, George Newton and Aldin Grout - missionaries from North America - who published the first isiZulu booklet "*Incwadi Yokuqala Yabafundayo*" written between 1837 and 1838. It explained the spelling of isiZulu words and the history of the "Old Testament". In 1859 L. Grout published the first isiZulu grammar book. For comparison see also: ROBERTS, Rev. C. 1874 (1902): "THE ZULU-KAFIR LANGUAGE", simplified for beginners. London. (177 pp.)

⁸³ John William Colenso (1814-1833), who had arrived in the then British Colony of Natal in 1853, published among others the "Zulu-English Dictionary" in 1861 which was revised and republished in 1884, 1905 and 1967. His publications include: Colenso, J. W. (1861a): "*St. Paul's Epistle to the Romans: Newly Translated, and Explained from a Missionary Point of View*" Pietermaritzburg: Ekukanyeni Mission Press; Colenso, J. W. (1862_1863): "*The Pentateuch and Book of Joshua Critically Examined*". London: Longman & Green. Colenso, J. W. (1903): (4th Edition) "*First Steps in Zulu: Being an Elementary Grammar of the Zulu Language*". Pietermaritzburg & Durban: Vause, Slatter & Co.

One of the first books published in isiZulu at all⁸⁴ was the bible.

The names of those men and women, who toiled over long periods of time and some of whom had to travel long distances from their homesteads to work in the households and on expeditions of the missionaries as interpreters, personal attendants, luggage carriers, cooks and guides quite often under very demanding conditions - people who enabled the "pioneers" of all kinds from overseas to *learn the language* of the Zulu country and enter into the world hence unknown to them, had very often simply been taken for granted and overlooked by the public opinion up to our times and were not regarded as worth mentioning or acknowledging at all. Their contributions towards the publications and great works from those early days have traditionally very often been summarily credited solely to the "pioneers" they used to serve. The countless unnamed educators and authors have, as we know, shouldered and facilitated the various initiatives up to date to translate the bible and other works into their language. For the first time in the history of the written form of their language since the early 1830's the speakers of isiZulu pull together, take the reins in their hands and *trek* to the sources on their own initiative, eager to learn and grow together as writers, readers and listeners under conditions of a non-exploitative post-colonial democratic set-up.

In 1835 men and women in the services of the "American Board of Commissioners for Foreign Missions" (ABCFM) had arrived in the then British Colony of "Port Natal" (later named Durban) and came into contact with the people the region lying roughly between the uThukela and the uMzimvubu Rivers and stretched from the Indian Ocean up to the uKhahlamba (Drakensberg) mountains further inland. Among them was Newton Adams, a medical practitioner, who - with some of his colleagues - started pretty early seeking help from some of their convents to translate certain passages from the St. James' English bible they had brought with into isiZulu.

Similar initiatives and projects had been undertaken or were underway at the same time in different parts of the country. Most of the men and women from overseas involved in such endeavours either still had *only elementary knowledge* of isiZulu or had seldom acquired any knowledge and skills worth mentioning in linguistics or translation-theories and -techniques. Through their enormous contribution the first isiZulu version of the bible could be produced and published between 1845 and 1883. The *library* once obtained from the *biblia hebraica* and the *testamentum novum graece* was made accessible to isiZulu readers and listeners.

Some of the endeavours since the 1830's to translate smaller or bigger parts of the bible into isiZulu are outlined below⁸⁵:

⁸⁴ The first isiZulu version of the bible took shape in 1837 and was published between 1845 and 1883. In 1959 followed a revision and republication (The Bible in Zulu: iBhayibheli elingcwele. 1959. First South African edition 1977. Sixth impression 1982. RO59T1/ ISBN 0 7982 00 95 2). A comprehensive survey of contributions from various sources towards achieving that goal shall be given in one of the following publications in this series.

⁸⁵ Source: Bible Society of South Africa (BSSA): http://www.biblesociety.co.za/eng/resources/translations_zulu.asp A comprehensive survey of contributions from various sources shall be given in one of the following publications in this series.

1848: "iVangeli ngokukaMathewu" (The Gospel according to Matthew).
Pietermaritzburg: ABCFM

The 'First Book for Readers' published in 1837 contained the first samples of the bible translated into isiZulu (portions of Genesis and two Psalms) but the Gospel of Matthew was the first complete book to be translated. It was originally translated by George Champion (American Missionary: 1835-1839) and revised by Newton Adams.

1865: The "New Testament"
Natal: American Zulu Mission
Translated by missionaries of the ABCFM.

1883: A complete Bible
New York: American Bible Society (ABS)
Translated over the years by missionaries of the ABCFM, including George Champion, J C Bryant, Lewis Grout and J L Döhne, revised and corrected by Andrew Abraham, and finally edited for publication by S C Pixley.

1959: "iBhayibheli elingcwele"
London: BFBS
Translated by Otto Sarndal and a committee including Johannes Astrup, Gustaf Krause, Heinrich Filter, S Dahle, M H Mpanza, W Weber, N C Haldersen and others.

1986: "iThestamente eliSha namaHubo",
Cape Town: Bible Society of South Africa (BSSA)
Translated by Dean Nils Joëlson, project co-ordinator, Mr D T Maseko and Mr K Magubane.

1996: "iBhayibheli ngesiZulu" (forthcoming)

Looking back today we realise: Over one and a half centuries of reading and writing in isiZulu had their origin and have always been associated with the first set of books contained in "the Bible". Generations of authors⁸⁶ have published a wide range of literature embracing nursery tales, customary rites, records and reports over historical events, poetry, novels, sketches and drama, newspapers and magazines, hymnals, school and prayer books. Knowledge has over this period been stored and availed to wider circles and the language has gone through many changes regarding its structure and its capability to adapt to technical innovations and different socio-political trends and to adopt new terms, forms and ways of expression from other languages.

We recall: Scholars from various disciplines travelled through the country and settled among the speakers of the different dialects of isiZulu and other related

⁸⁶ For an outline on isiZulu-Bibliography since the early 1820's see: COPE, Trevor (1974): "The Zulu People. A Select Bibliography" Durban: unpublished; KHUMALO-SEEGELKEN, Ben (2007): "Thina kwelakithi izolo nanamuhla. Umzila wolwazi nomlando welakwaZulu namaphethelo ngelaka ngamekhona labalobi nabasunguli kusukela emandulo kuze kube namuhla." Huntlosen: unpublished.

languages of the region right through *the nineteenth century*⁸⁷ and some of them succeeded in becoming somehow familiar with the people of the land and their systems of knowledge and vice versa⁸⁸. One and a half centuries later one recalls that many factors have contributed towards this process of cultural exchange and influenced the spoken and written form not only of the isiZulu language. These are - among others - the assumptions and notions those scholars and settlers had brought along, the questions they used to pose, the answers they instigated and the reactions they provoked, the habits they had and beliefs they cherished and propagated, the way they themselves were brought up, the way of life where they had come from, the wars and struggles they themselves might have gone through. This and more has become part of our language - part of us.

How much of this process has in the meantime become part of what one reads and writes in this language today? To what extent did *the wording and the world* of the bible in isiZulu become part of this process of cultural infiltration, political subjugation and religious conversion?

Names, idioms, concepts and systems of thought have entered the language `through the book´ and have become much part. Some of these are word-to-word translations, others are equivalents coined or given a new meaning in the process of translation and thereafter - for example:

uNkulunkulu ("Big-big" = supreme being = God);
*uSmakade*⁸⁹ ("... of long standing" = the Everlasting);
uSomandla ("the Father/Origin of Might" = the Almighty);
isono ("act of causing disorder" / "disorderly state of affairs" = sin)
ubomi ("maggot" = mercy);
uMoya ("wind, air, breath, soul, spirit");
cwebile ("clear/calm" = holy);
uMoya ocwebileyo (= holy spirit) - also (*uMoya ongcwele*)

uyokufa nokufa ("you will die and death" = you will die - certainly!);
ukuthandaza ("to pray");
ukushumayela ("to preach");
ukukholwa ("to feel satisfied as a result of quenching one's thirst" = to believe *in God*...); (proverb: `ukubhema ukholwe´ = "to feel

⁸⁷ At exactly the same time and very often in the same move Africa fell prey of systematic massacres, looting and subjugation partly documented in the "Kaffir Wars" (1779-1879), the "Battle of Blood River (1838)", the "Destruction of the Zulu country (1879)" and most of which prevail up the present day.

⁸⁸ Gwayise Mdunga, of the amaLala and Fulathela Sithole each gave lengthy interviews to Henry Callaway and his colleagues over a long period of time between 1854 to 1890 and contributed considerably to the records that were later published under the name of Henry Callaway: "*Nursery Tales, Traditions and Histories of the Zulus in their own words*" (1868), "*The Religious System of the AmaZulu*" (1870) and "*Some Remarks on the Zulu Language*" (1870). Henry Callaway translated parts of the Bible (1883) and the "Anglican Book of Common Prayer" (1882) into isiZulu.

⁸⁹ „uSmakade“ is the revised orthography we prefer of the term „uSimakade“. More details on the revised orthography "bhanjekhu (bhala njengoba ukhuluma)" shall be made in one of the following publications in this series.

satisfied as a result of having sniffled enough snuff" = to satisfy one's quest for knowing more = to have no need any longer to wish to know more = *'to believe in God'*)

wahamba ijuba likaNowa ("She/He went like Noah's dove" = ... went for good - never came back!)

ngaze ngaliwela iJoldani ("I have crossed the Jordan!" = ... have reached the goal at last!)

umphrofethi ("prophet");

ithempeli ("temple");

umphristi ("priest");

ingelosi ("angel");

isabatha ("sabbath");

isiZulu has in the meantime gone through the process of assimilating not only the world contained in the *Biblia Hebraica* and the *Novum Testamentum Graece*, but even that of the men and women from North America and Europe, who brought and introduced these books to the people in the nineteenth century. Generations of listeners and readers have modified some terms and idioms to accommodate the concepts and systems of knowledge behind the words contained in these books. This process is still going on.

More questions arise? How come did the first translators prefer the unfortunate construct "uNkulunkulu" ("Big-big"/"Great-great"/"Large-large") for □ (ʿelohi'm) instead of equivalent terms that isiZulu already had for the concept meant by this word? UMvelinqangi ("the-Very-first-One-to-have-appeared") and uSmakade⁹⁰ are but two of many such terms in common use those days - genuine isiZulu terminology more appropriate in meaning than the `big-big`-substitute.

We assume that the first translators either *erroneously assumed* on their part that the isiZulu language simply had no term appropriate to equate the Hebrew vocabulary(ʿelohi'm) and other similar terms in this category, or *purposely avoided* every isiZulu equivalent they heard of and instead preferred construing substitutes. One possible reason for the second assumption could have been the very attitude underlying the motivation of most missionaries from North America and Europe in the Zulu country that time who set out to translate the bible into isiZulu at all: They were convinced that they had been "called" and sent to bring to this part of the world something *totally new and hence unknown* and were suspicious about practices and concepts they regarded as "superstitious" or "heathen". These included uMvelinqangi and uSmakade but also the proverbs and idioms in which the philosophy and the systems of knowledge are stored.

We maintain, therefore: Whilst the bible can rightly claim to have enabled the isiZulu language to open up and embrace wider dimensions of history and other systems of knowledge through the skills of reading and writing and be part of a growing network of socio-political and economical entities in post-colonial times, isiZulu has on the other hand been harnessed and domesticated by the standards

⁹⁰ „uSmakade“ is the revised orthography we prefer of the term „uSimakade“. More details on the revised orthography "bhanjekhu (bhala njengoba ukhuluma)" shall be made in one of the following publications in this series.

set by the first translators and has consequently for well over one and a half centuries been inhibited by the predominant influence of the *insider-isiZulu* of bible-origin from taking her roots along. UMvelingqangi and uSmakade deserve their rightful place in the thoughts underlying the words translated for the eyes and ears in this part of the world.

The `book of books` - is it a *stumbling block* against deep-rooted and authentic self-expression?

To answer to that question, let us first take a look at an encounter that took place between 1854 and 1870 between one of the missionaries known to have contributed considerably towards the determination of the terminology used in the 1883 edition of the isiZulu bible, Henry Callaway⁹¹ (1817-1890), and two of his consultants, Gwayise Mdunga and Fulathela Sithole⁹².

Henry Callaway formulated and posed his questions in isiZulu and subsequently recorded the interview, directly providing an English version to it. Gwayise Mdunga and Fulathela Sithole respond to the posed questions and give illustrations they regard appropriate. The interviews are centred around issues of religious and nature and touch on terms concerning concepts and systems of knowledge shared by the amaZulu. On what grounds Henry Callaway picked on Gwayise Mdunga and Fulathela Sithole and who else - besides the literature cited in the footnotes to his records - he consulted on the same or related issues, is not known.

“uNkulunkulu” (“Big-big” / “Great-great” / “Large-large”) for □ (‘elohi’ m) and UMvelingqangi (“the-Very-first-One-to-have-appeared”) are two of the terms that seem to interest Henry Callaway the most. The first interview runs:

UNKULUNKULU akasaziwa. umuntu wokuqala; wadabuka ekuqaleni.	UNKULUNKULU is no longer known ⁹³ . It is he who was the first man; ⁹⁴ he broke
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⁹¹CALLAWAY, Henry 1870: “*The Religious System of the AmaZulu*”

⁹² Gwayise Mdunga, of the amaLala and Fulathela Sithole each gave lengthy interviews to Henry Callaway and his colleagues over a long period of time between 1854 to 1890 and contributed considerably to the records that were later published under the name of Henry Callaway: “*Nursery Tales, Traditions and Histories of the Zulus in their own words*” (1868), “*The Religious System of the AmaZulu*” (1870) and “*Some Remarks on the Zulu Language*” (1870). Henry Callaway translated parts of the Bible (1883) and the “*Anglican Book of Common Prayer*” (1882) into isiZulu.

⁹³ „*Akasaziwa*” is no longer known, that is, to us; or as it is said in other accounts, „*Asisamazi*”, we no longer know him. There no longer exists amongst us any knowledge about him. The same expression is used when speaking of the man from whom the *isibongo* (surname) of a house or tribe is derived, “*akasaziwa*”. He is lost to memory, nothing is known of him or his deeds.

⁹⁴ This is the constant statement in the traditions of uNkulunkulu. It has been said that by *umuntu* we are to understand simply a person. But *umuntu* means a *human being*. And it is more in accordance with the religious system of the amaZulu to give it that meaning here. They are ancestor-worshippers, and believe that their first ancestor - the first man - was the creator. uNkulunkulu means the old-old-one, the most ancient man. In like manner Arjuna addresses Krishna as “Thou first of the gods, the most ancient person.” (Hardwick. Christ and other Masters. Vol. I., p.

242) And the king Satravata addresses "Hari, the preserver of the universe," thus, "O first male; the lord of creation, of preservation, of destruction!" (Id. p. 314).

⁹⁵ *Dabuka*, to separate or to spring or break off from something by fissure or division. Thus the swarming of bees is an *ukudabuka*. The division of small tribes from larger ones - as the small tribes of *uMahhawule* and *uNjani* from the amaMbo, the large tribe of *uSingela*; or as the Americans from the English - is spoken of as an *ukudabuka*. So if a village has become large, and the eldest son leaves the paternal homestead and commences a new centre, that too is an *ukudabuka*. So the different kind of cattle, English, Dutch and Zulu are said respectively to have sprung from (*dabuka*) the English, Dutch or Zulu. It is also said of trees. So of the Reformation it would be said that the Reformed Churches sprang from (*dabuka*) that of Rome; and Dissenting Churches from that of England. Or what is perhaps more to the point, the mode in which Minerva was produced from Jupiter's head was an *ukudabuka*. As we shall see below, according to the Hindu mythology, primitive man was produced by a division (*ukudabuka*) of the substance of Brahma. The use of the word necessarily implies the pre-existence of something from which the division took place. When it is said therefore that uNkulunkulu broke off in the beginning, we must understand either that he broke off from an eternal or at least pre-existent spiritual being, or from an eternal or at least pre-existent material being. When it is said *wadabuka ohlangeni* (he broke off from an *uhlanga* - a reed stem), we may have the intimation of an eternal spiritual being, a belief in whom formed a part of the creed of the ancestors of the amaZulu; and when it is said *wadabuka emhlabeni* (he broke off from the earth), it cannot be doubted that we are to understand it as intimating a belief in the eternity - at least in the pre-existence - of the world.

⁹⁶ *Ekuqaleni*. In the beginning. There is the same obscurity in the Zulu use of this phrase as in our own. We must understand it here as meaning *in the beginning of the present order of things* and not *from all eternity*.

⁹⁷ But, as it will be presently seen, a first woman is by many associated with the first man, that is, uNkulunkulu is said to have had a wife.

⁹⁸ *dabula*. - My native interpreter maintains that although above it is said that uNkulunkulu is not known to have had a wife, yet that this phrase implies it. But this is scarcely borne out by the fact that in other accounts he is said to break off cattle, &c., from *uhlanga* (a reed). It seems rather that we are to understand that at first uNkulunkulu broke off and, having broken off, became the means of breaking off all other things.

⁹⁹ *ohlangeni*. - *uhlanga* is a reed, strictly speaking, one which is capable of „stooling“, throwing out offsets. It thus comes, metaphorically, to mean a source of being. A father is the *uhlanga* of his children, from which they broke off. Whatever notions the ignorant of the present day among the natives may have of the meaning of this tradition, it may be concluded that originally it was not intended to teach by it, that men sprang from a reed. It cannot be doubted that the word alone has come down to the people, whilst the meaning has been lost. Com. M. Cassalis' account of the religious notions of the Basutos, p. 240.

¹⁰⁰ Hence their saying, „*ukuhambisa okonwabu*“, to go like a chameleon, i.e. to go slowly. The say also *ukunwabuzela*.

¹⁰¹ *intulo* = *intulwa*, the amaLala call it *inulwa*. The tradition lives among the natives to the present time, and is manifested by the dislike they entertain for the chameleon. It is frequently killed. But it is used as a medicine; among other uses it is mixed with other things to doctor their gardens, that the birds may not destroy the corn; it is employed because it went slowly, and therefore will prevent the birds from hastily entering the gardens! But the lizard is an object of much greater hatred, and is invariably killed if the person who sees it is able to kill it; but it is very cunning and - as they say - „escapes only by its cunning.“ As they kill it they say „Yiya! Isona lesi silima esagijima kuqala sayokuthi `Abantu abafe! `“ Let be! This is the very piece of deformity which ran in the beginning to say that men should die.

¹⁰² This tradition of the origin of death has a strong resemblance to the Hottentot account. But there is the Moon - a Hottentot god, according to Kolb (The Present State of the Cape of Good Hope, Medley, Volume I., page 95) - which sends an insect to man with the message: "Go thou to

<p>Umfazi wakhe asimazi; nabadala abantuabasithseli ukuthi wabe enomfazi.</p> <p>Sizwa kuthiwa uNkulunkulu wadabula izizwe ohlangeni. Kuthiwa wathuma unwabu, wathi "Hamba lunwabu uyokuthi abantu mabangafi." Lwahamba unwabu, lwahamba kancane, lwalibala endleleni lwahamba lwadla umuthi ogama lawo ubukhwebezane.</p> <p>Waze uNkulunkulu wathuma intulo ngemuva konwabu, seluhambé isikhathi eside. Yahamba intulo, yagijima, yashesha; uNkulunkulu wayethé "Ntulo, ufike uthi abantu abafe!". Yahamba-ke intulo, yathi "Ngithi: Kuthiwa abantu mabafe!" Yabuya intulo, yafika kuNkulunkulu; lwabe lulokhu lungakabuyi unwabu lona olwalukade luthunywé kuqala, luthunywé ukuthi maluyokuthi "Abantu mabangafi!"</p> <p>Lwaze lwagcina lufikile unwabu ebantwini, lwamemezela lwathi: "Kuthiwa: Abantu mabangafi!" Baphendula abantu bathi: "Suka lapha! Sibambé izwi lentulo thina yona esitshelé ukuthi kuthiwa abantu mabafe! Asisalizwa elakho. Ngezwi lentulo abantu sebeyofa!</p> <p>UNkulunkulu-ke wayesebanika amathongo, wabanika izinyanga zokwelapha nezangoma ezizobabhulela,</p>	
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men and tell them `As I die, and dying live, so ye shall also die, and dying live.´" The insect, meeting with the hare, entrusts the message to him; but when he reaches man, he says, "I am sent by the Moon to tell you, `As I die, and dying perish, in the same manner ye shall also die, and come wholly to an end.´" (Bleek's Hottentot Fables, p. 69.)

¹⁰³ *ithongo*: *ithonga*. - An *ithongo* is properly the spirit of the dead - a disembodied spirit. The notion that it is in the form of a snake or becomes converted into a snake is probably something superadded to the original tradition. But all these questions will be discussed when we come to the "AMATHONGO".

¹⁰⁴ *ukwelapha ithongo*, lit., to treat an *ithongo*, that is, diseases which are occasioned by the *ithongo*, as *uhlabo*, which appears from the description to be pleurodynia; one case I was called to see was pleurisy.

<p>wabanika imithi yokwelapha ithongo. Wathi uNkulunkulu: “Uma umuntu egula enethongo, ebanjwé yithongo, anohlaba inkomo, nibonge ithongo; umuntu uyophila uma kade ebanjwé yithongo.”</p> <p>Wathi uNkulunkulu “Niyobona futhi nasebusuku: Niyophupha. Ithongo liyonitshela into eliyishoyo.” Wathi: “Liyonitshela nenkomo edingekayo.”</p> <p>...</p> <p><i>nguGwayise Mdunga, iLala.</i></p>	
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Henry Callaway goes on to interview Fulathela Sithole. They touch on issues concerning the supreme being which Callaway calls “uNkulunkulu” (“Big-big”/“Great-great”/“Large-large”) for □ (‘elohi’*m*) and Sithole proceeds to talk about “uMvelingqangi” (“the-Very-first-One-to-have-appeared”) and the ancestors. The interview goes:

<p>Abadala bathi uNkulunkulu unguMvelingqangi ngoba bethi kuqala, bethi uluhlanga lwa-okwadabuka abantu kulo. abadala ukuthi ukhona uNkulunkulu;</p>	<p>The old men say that uNkulunkulu is uMvelingqangi¹⁰⁵, for they say he came out first; they say he is the <i>uhlanga</i> from which all men broke off.¹⁰⁶ The old men say that uNkulunkulu is;¹⁰⁷ he</p>
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¹⁰⁵ *uMvelingqangi*, the first out-comer.

¹⁰⁶ Let the reader note that her three names are applied to the first man, *uNkulunkulu*, *uMvelingqangi* and *uhlanga*. *uNkulunkulu* expresses antiquity, age, lit., the old-old one, as we use great in great-great-grandfather. *uMvelingqangi* expresses priority; the first-outcomer. *uhlanga*, potential source of being. Neither must this be regarded as a contradiction to the statement lower down, “*Wavela lapha abantu badabuka khona - ohlangeni*,” He came out where men broke off from - from *uhlanga*. For *uNkulunkulu*, the first **man**, sprang from - came out of - broke off from - a previously existing *uhlanga* or source of being, the nature of which is quite beyond **the native** philosophy; and having come out, he became the *uhlanga* or source of being of entire humanity.

¹⁰⁷ *ukhona* = “is”. We must not, however, understand this as a declaration of the ancients that *uNkulunkulu* has a present existence. But they mean to say “*uNkulunkulu* was a reality; that which we say of him is not a falbe, but a fact. *uNkulunkulu* is a reality; he made us, and is, as it were, in us his work. We exist because he existed.” That this is the meaning we gather not only from the interpretation of it by **natives**, and from other accounts of the same tradition, but from the statement made below, “*Bezwa kushiwo ukuthi uNkulunkulu wayekhona*”, They heard it said that *uNkulunkulu* was, or used to be; the tense necessarily implying that he exists no longer.

<p>wenza abantu bokuqala, abadala bendulo, bafa abadala bendulo, kwasala abanye abazalwa yibo, amadodana esizwa ngabo ukuthi kwabe kukhona abadala bendulo abazi ukudabuka kwezwe. Kabamazi uNkulunkulu, abambonanga ngamehlo, bezwa ngokushiwo ukuthi uNkulunkulu wabe ekhona. Wavela lapha abantu badabuka khona ohlangeni. Wazala abantu bendulo, bafa, bashiya abantwababo, bazala abanye, amadodana abo, bafa, bazala abanye, ukuba thina size sizwe ngoNkulunkulu. Okhokho bethu abasitshelayo izindaba zikaNkulunkulu nezendulo.</p>	<p>made the first men, the ancients of long ago;¹⁰⁸ the ancients of long ago died; there remained those who had been begotten by them, sons, by whom we hear that there were ancients of long ago who knew the breaking off of the world.¹⁰⁹ They did not know uNkulunkulu; they did not see him with their eyes; they heard it said that uNkulunkulu was. He came out where men broke off from uHlanga. He begat the ancients of long ago; they did and left their children; they begat others, their sons, they did; they begat others; thus we at length have heard about uNkulunkulu. It was our ancestors who told us the accounts of uNkulunkulu and of the ancients of long ago.</p>
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¹⁰⁸ *Abadala bendulo (basendulo)*, the ancients of long ago, - not merely ancients, but the ancients of primitive times; those who formed the first **faces** of mankind.

¹⁰⁹ The amaZulu profess to be unable to give any account of the origin of things, but refer to a period when the ancients understood the history of creation.

¹¹⁰ A large, green, harmless snake, which for the most part is observed in trees. It frequently enters the huts.

¹¹¹ This account was given by a refugee recently arrived from Zululand, whose name I do not know.

¹¹² *Vela*, had our origin, - *out-came*, equivalent to "were created." It does not mean merely appearing.

¹¹³ *umoya*, spirit. The man who related this tale, though not a Christian, had lived with whitemen from his childhood, and for some years with a missionary. The untaught native would not use *umoya* (wind, air) in the sense of spirit, as this man uses it. They would apply it to the air we breathe, but not to the spirit or soul of man. Neither do they use *ithongo*, *idlozi*, *isithutha* (ghost), or *isithunzi* (shade), of any power animating the body, but only of something, - a new or distinct existence, - which comes out of the body when dead.

¹¹⁴ Many misunderstandings of native traditions have arisen from the enquiry, "uNkulunkulu ubani na?" meaning who or what is uNkulunkulu. It really means, "What is his name?" the native cannot tell you his *name*, except it be uMvelingqangi.

¹¹⁵ *bonga*, worship. (NO: bonga = thank; `worship´ = khonza, dumisa. BK-S 01.07ö2008) It is necessary to give *bonga* this full meaning here and not to restrict it to the offices of *praising* or *thanking*. It is equivalent to *phatha*, which is used for all and every kind of adoration and worship.

¹¹⁶ The fat of the cawl or omentum is used with incense.

¹¹⁷ Abaphansi, i.e. the amathongo, they who are beneath. Some natives say, so-called, because they have been *buried beneath the earth*. But we cannot avoid believing that we have an intimation of an old faith in a Hades or Tartarus, which has become lost and is no longer understood. *Subterraneans* is an exact translation of abaphansi and as we proceed we shall find that similar characteristics and actions are ascribed to the amathongo as to the *Subterraneans* in the mythology of other people.

Aké usho: Bakhona-nje abantu ezikhathini zanamuhla abakhuleka kuNkulunkulu?

Abekho. Bayacela emathongweni, bawadumise ukuze abasindise.

Amathongo angobani?

Amadlozi, abantu abasuke befile, bafe qede babuye, baguquke babe ngamathongo, bahuluzele ngesisu, base bethi abantu abadala "yithongo!". Igama lalo liyinyoka, inyandezulu igama laleyo nyoka.

Kube sekugula umuntu, kuse kuyiwa esangomeni, kuyobhulwa; kube sekuthiwa "Amathongo acela izinko - kuhlathshwe inkomo." ibe isingcwatshelwa endlini ukuze ayidle, sekuvulwa umnyango, bangayidli ngalesi sikhathi, bayidle ngolunye usuku. Kusihlwa kulale abafana endlini, ayilinde inyama. Kuyasa kusasa isiyaphekwa, kubuthane abantu, bazoyidla, badle inhloko. Base behlakazeka, baye emizini yabo; kube sekusala abasekhaya. Kube sekuphekwa isifuba esizodliwa amakhosikazi nabantu bonke basekhaya.

Sekubuthwa amathambo onke enkomo, umnikazi-nkomo eswashisa ukuzue abathakathi bangawathathi, bayokwelapha, bamloye, abuye agule futhi.

Kwakuthiwa ekuqaleni - abefundisi

Tell me: Are there any in our days who pray to uNkulunkulu?

There are none. They pray to the *amathongo*; they honour them that they may come and save them.

Who are the *amathongo*?

The *amadlozi*, men who have died; when they have died, they change again and become *amathongo* and crawl on their belly and so the old men call a dead man so changed an *ithongo*. It is called a snake; Inyandezulu¹¹⁰ is the name of the snake.

Then someone gets ill, they go to a divine healer; and it is said, "The *amathongo* have come to ask for cattle, that a bullock should be killed." The flesh of the slaughtered bullock is put together in a hut, that the *amathongo* may eat; the door is shut and the people do not eat the meat at the time, but on the morrow. In the evening boys sleep in the hut and watch the meat. In the morning the flesh is boiled, and men assemble to eat the head. They then separate and go their own homesteads; and those of the family where the bullock has been killed, remain. Then the breast is boiled, which will be eaten by the women and by the people of the family.

All the bones of the bullock are collected, and the owner of the cattle burns them, that wizards may not take them and apply medicines to them and injure the man who was sick, and he become ill again.¹¹¹

It was said at first before the arrival of missionaries, if we asked, "By what were the stones made?" - "They were made by uMvelingqangi". It is said that

bengakabikho - uma sibuzwa thina sithi "Amatshe enziwa yini? Kuthiwe "Enziwa nguMvelingqangi." Kuthiwa thina bantu sadabuka emhlangeni lapho savela khona. Sibuze sithi "Ilanga lenziwa yini?" bathi "Lenziwa nguMvelingqangi." Ngokuba thina besibuza, sibancane, sithi abadala bayazazi izinto zonke ezisemhlabeni, kathi abazazi; kodwa singabaphikisi ngoba singazi nathi.

Kwathi sesisemaBhunwini amaBhunu nawo awasitshelanga ukuthi "INKosi ikhona phezulu"; kodwa ayethi thina bantu abamnyama siyosha, ethi thina bantu abamnyama asinawo umoya, sifana nenja, yona engenamoya.

Babesho abadala, abefundisi bengakabikho, bethi "Izinto zonke zenziwa nguMvelingqangi - zonke!" Kodwa abamazi ukuthi ungubani. Kodwa bahlala ngokubonga izinyoka, namanje babonga zona, abakezwa; namanje uma abefundisi bekhuluma, bathi "Yinsumansumane leyo; yinto yokudlala!" Absho ukuthi kukhulunawa izindaba eziqinisileyo.

Uma kuhlathwa, kubongwa enyokeni kuqala ngaphambi kokuba kuhlathwe inkomo. Ithi isihlatshiwe, yahlinzwa, kuthathwe inyama encane enonileyo iyobekwa endlini emsamo ngodengezi kubekwe umlilo phezu kodengezi. Uma kushe inyama yenkomo, kudle amathongo (uma eza, azokudla inyama yenkomo). Ithuthwe inyama yenkomo, ibekwe endlini. Uma kukhona inyama, kuhlaa umuntu abe munye, ngoba kuthiwa kuofika amadlozi azokudla inyama. Ngakusasa asiboni nokho lapho amadlozi edle khona; sibona izitho zenkomo ziphelele zonke, nenyama ebisodengezini ingadliwanga lutho, isahlezi njengalokhu ibinjalo; asiboni lutho oludliweyo.

we men came out of a bed of reeds.¹¹² When we asked, "By what was the sun made?" they said, "By uMvelingqangi." For we used to ask when we were little, thinking that the old men knew all things which are on the earth; yet forsooth they do not know; but we do not contradict them, for neither do we know.

When we were with the Dutch they did not tell us that there is a Lord above; but they said that we black people should be burnt; and that we have no spirit,¹¹³ but are like a dog, which has no spirit.

The ancients used to say before the arrival of the missionaries, that all things were made by uMvelingqangi; but they were not acquainted with his name.¹¹⁴ But they lived by worshipping¹¹⁵ snakes, and they still worship them; they do not yet hear; and even now when the missionaries speak, they say, "It is a fable; a plaything." They do not admit that what is spoken is the truth.

When they slaughter cattle, they first praise the snake and then the bullock is killed. When it is killed, they skin it; and a little of the fat¹¹⁶ is taken and put in the upper part of the hut on a sherd, and fire is placed on it. When the flesh of the bullock burns, the amathongo eat (if they do come to eat the flesh of a bullock). The flesh of the bullock is taken and put in a house. One man stays in the house where the flesh is put, for it is said the amathongo will come and eat flesh. But in the morning we do not see where the amadlozi have eaten; we see the limbs of the bullock all there, and the meat that was on the sherd has not been eaten by anything; it remains just as it was; we do not see any that has been eaten.

But when we ask, "What do the amadlozi eat? For in the morning we

Uma sibuzwa sithi "Amadlozi adlani? Infama kusa lokhu sisayibona yonke!" bathi abadala "Amathongo ayayikhotha." Singabi namandla okubaphikisa, sithule ngoba badala kunathi, basitshela izinto zonke sizilalele; ngoba sitshelwa zonke izinto, sizivume, sizivume kodwa singaboni kahle noma baqinisele yini.

Uma kungena inyoka endlini, ayibulawa; kuthiwa "Yidlozi likasibanibani", kushiwo igama lomuntu owafayo; kuthwe le nyoka iphume kuye ekufeni kwakhe. Iyekwa ihlale njalo endlini. Kuthathwe imbuzi, ihlatshwe, kuhlatshiswe inyoka. Ayibonwa muntu lapho isihamba.

Abantu abamnyama nasekuhambeni bayayazisa inyoka. Uma umuntu elimele, wasinda, uhlabisa inkomo abongela idlozi, ethi limsindisile. Uma umuntu ezuzwa imfuyo (izinkomo), ubona inyoka, athi yiyona emniké izimfuyo eningi.

Athi ongasenayise, athi lapha ezohlaba inkomo, abongela uyise, athi, uyise akambheke njalo, amuphe konke akuthandayo, amuphe imfuyo nesivuno (*izinkomo namabele*) - konke.

Uma umuntu egula kubhulwa ezangomeni; isangoma sifike sithi abadla inyama (*inkomo*). Badla, sithi isangoma uzosinda. Bathi sebeyihlabile, bayidla inkomo, angasindi, afe, kuthiwe "Ubizwé ngabaphansi." Kuthiwe "Ubulewe ngamadlozi ngoba ethanda ukuthi eze, azohlala nawo."

Uma kubantu abamnyama kufé umuntu,

still see all the meat," the old men say, "The amathongo lick it." And we are unable to contradict them but are silent, for they are older than we and tell us all things and we listen; for we are told all things and assent without seeing clearly whether they are true or not.

When a snake comes into a house it is not killed; they say, "It is the idlozi of So-and-so," mentioning the name of a man who is dead; it is said the snake came out of him at his death. It is left and remains always in the house. They take a goat and sacrifice it, sacrificing to the snake.

When black men are on a journey, they honour the snake. When a man is injured and gets well, he kills a bullock, for he thanks the idlozi, thinking that it has saved him. When a man obtains cattle also, eh thanks the snake, thinking it is the snake which has given him many cattle.

A man whose father is dead, when he is about to kill a bullock, worships his father, praying him to look on him continually, and give him all that he wishes, and give him cattle and corn, - everything.

When a man is ill, they enquire of diviners; the diviner comes and tells them to eat a bullock. And they eat a bullock, the diviner saying that the man will get well. If when they have eaten the bullock he does not get well, but dies, they say, "He is summoned by those who are beneath."¹¹⁷ They say, "He has been killed by the amadlozi because they wish the man to go and dwell with them."

When any one dies among black men, they lament very much and make a great noise. And when he is buried, all his things are taken and a large fire kindled to burn them; not a single thing which

<p>kuyakhalwa kakhulu, kudindwe esikhulu isililo (<i>kwenziwe umsindo omkhulu</i>). Kuthi eselahliwe, kuthathwe izinto zakhe zonke, zibaselwe umlilo omkhulu, kungabi bikho nalulodwa utho lwakhe olusalayo, zishiswe zonke ngoba kwesatshwa ukubhinca imphala yomuntu ofileyo.</p> <p><i>nguFulathela Sithole.</i></p>	<p>he wore on his body is left; all is burnt, for they are afraid to wear the property of a dead man.</p> <p><i>Fulathela Sithole.</i></p>
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In the 1850's Fulathela Sithole and Gwayise Mdunga could serve as source and guide to Henry Callaway and help him gain some insight in the world of concepts and beliefs north and south of *uThukela*. They could, however, only respond to those questions posed to them and could not have any influence on subsequent processes of selection and evaluation that led to reception or rejection of the one or the other term by authors of isiZulu literature after Callaway. The isiZulu bible published 1883, revised and reprinted in 1959 and later finalised the implementation of the construct "uNkulunkulu" ("Big-big"/"Great-great"/"Large-large") for (*uNkulu*) and gave no room for "uMvelingqangi" ("the-Very-first-One-to-have-appeared"), "uSmakade" or similar equivalents.

To what extent the oral and written literature in post-colonial isiZulu has been particularly promoted or inhibited in the dimensions and the diversity of its possibilities by the switches and limitations laid down by the first translators of the 'book of books', still stands to be ascertained. Value systems and ethical standards of biblical origin that have become part of life far beyond the circles of the listeners and readers of biblical writings in the Zulu country today are but one significant indicator of the extent to which the language and the people have internalised the message behind the words.

Where do we go from here?

The Python and the Antelope

*The `functional equivalent method`¹¹⁸ - Amongst the many ways one would choose to take a sentence from one language and put it in another one, *biblia zuluensis* has adopted the one which uChakijane in conversation with uSolwazi introduces and explains using descriptions and procedures familiar to most African eyes and ears:*

A reader would sometimes be so much impressed by certain words, sentences and idiomatic terms in one document or the other that he or she goes to the extent of learning them by heart and using them in common intercourse. Some passages from the books of the *Biblia Hebraica* and the *Novum Testamentum Graece* are treated by most readers similarly.

A team setting out to translate documents that are held in high esteem, would likely want to *capture* the specific words, sentences and idiomatic expressions as precisely as possible and assure that they reach the receiver-language as intact as could be. Such an exercise would require that every single word be taken through a thorough screening and be translated accurately. The whole row of words so translated this way would be correct, however, in most instances make absolutely no sense in the eyes and the ears on the receiving end.

The team learns to appreciate particular forms of expression discovered in a passage at hand, however, it lays gives priority to finding out, understanding and

¹¹⁸ The functional equivalent method ("fem") of translating was evolved and developed by Eugene A. Nida, linguist and theologian at the American Bible Society (ABS) from 1946 till retirement in the early 1980's, *spiritus rector* of The Nida School for Translation Studies, author of international standard in the field of bible translation and expert in "connecting Scholarship, Scripture, and Society". The two of his publications, "*Toward a Science of Translating*" (Brill, 1964), and "*The Theory and Practice of Translation*" (Brill, 1969, with C.R. Taber), were his first book-length efforts to expound his theory on what he called "dynamic equivalence translation", later to be called "functional equivalence". (Refer to Chapter 2: `Walking back to the Sources`).

transferring the *meaning behind the words* from the one into the receiving language, which in most instances is their *mother-tongue*.

This process was once described by Eugene Nida¹¹⁹ as comparable to an encounter between a python and an antelope - a scene that used to be familiar to many not very long ago:

Le ndlela esisebenza ngayo uma sihumusha izingxoxo nemizekeliso siyisusa ezincwadini zayo zendabuko siyifaka olwimini lwakithi, siyibiza ngokuthi „yi femu”, okuyisifinyezo sebizo lesilungu elithi *functional equivalent method (fem)*. Le ndlela sazebolekela yona kwabanye abahumushi bamabhaybheli baphesheya nakwamanye amazwe eAfrika asebesebenzé kade, bakhapha imiphumela encomekayo ngayo.

IFemu yindlela yokuhumusha elandela *umbiko* oqukethwe yilo mbhalo ohunyushwayo. Umbiko yiwona phela okuzanywa ukuthi wedluliselwe kwabakhuluma ulwimi lwakithi njengoba kuhunyushwa-nje. Ubuhle neciko nobugagu obungabakhona olwimini esuswa kuyo ingxoxo akudingeki buphoqelelwe ukufakwa olwimini lwakithi okungaze kugcine sekuphunyuké kwalahleka lolu daba esifisa ukuluhumusha.

Kufana-nje nenhlwathi uma izilambeke, icothele ukujuma inyamazane: Iyayibuka, isondele ngokunyanya, iyilalele esikhaleni - lapho engathi uma yethuka, ibalekele ngakhona. Njengoba inhlwathi iyizingela-nje le nyamazane, isihlelé kahle engqondweni yayo, yabona ukuthi le nyamazane ilingana namandla ayo; iyabona futhi ukuthi yinyamazane edlekayo - nayo futhi efisayo ukuthi iyidle, okungathi uma iyidla-nje, seneliseke nesidingo sokuqeda indlala nokuthola okwanele okwakha umzimba.

Ukuthi le nyamazane imisé ngezimpondo zakwanokusho, icothoza ngezinselo ezinhle kanjani, icwayiza kanjani ngamehlo uma ihlalwa yimpukane ebusweni, ... konke lokho akubalulekile kangako kule nhlwathi ezifunela inyama yokuqeda indlala nokwakha umzimba ngokwempilo.

Izothi-ke inyamazane uma isibona le nhlwathi, yethuka, izithele kufeleba, ayibambe ngqi, ayithandele ngomzimba nangomsila wakhe, ingabe isakwazi ukubaleka. Uyasuka lapho uyibophisisa impela uyaqinisa, iyabhocobala iba umphotho ifuza umnyaba wezinkuni, ivumela ukuthi ikwazeke ukumimiliteka ngobude bayo, igwinyeke iphelele, kungalahleki namlenzana naphonjwana-nje. Sekudinga-nje ukuthi inhlwathi iyikhothe, iyikhothe, mimilitiyane!

Nansi-ke inhlwathi isisuthi inyamazane; isizingelé yaphumelela! Umzimba wayo-ke manje usuzobhekana nokuncela nokwemukela onke amanoni nomnkantsha nobubende nemvomve nakho konke okutholakala kule nyamazane.

¹¹⁹ NIDA, E.A. (1964): " *Toward a Science of Translating* " Brill. and NIDA, E.A./TABER, C.R. (1969): " *The Theory and Practice of Translation* " Brill.

Kunjalo-ke, Bakwethu, ukuthatha ulwazi ulususa olwimini lwezizwe ululetha kini. Akungabi ubugagu lolu lwazi olubekwa ngabo kwelakubo, akube yilo ulwazi uqobo lwalo ofika nalo kithi uma usihumushela!

Sisebenza kunjalo-ke obanjiswaneni lwethu lokuhumusha izincwadi sizisusa ezilwimini zazo zendabuko - isiHebheru nesiGrikhi - sizifaka esiZulwini esithi silolongekile, sijiyile, sibe sifundeka, sizwakala kahle: *i bhaybheli ngesiZulu* yincwadi eyoba ngumphumela walo lubanjiswano esikulo.

In a nut-shell:

The hungry python might have been observing the antelope for some time and is trying to get close enough to it without being noticed. It hopes to get hold of it, feed on it and forget hunger for some days!

The antelope is of good stature and of admirable beauty. It looks healthy and seems to be in good mood.

Sooner or later the python shall have come close enough to suddenly throw the whole length of its body on its prey, entangle and stop it from fleeing. The python starts exerting pressure on the body of the antelope by pulling its muscles together until its prey is paralysed and suffocated, ready to be taken in as a meal.

The carcass gets leaked and smeared with saliva all over in order that it becomes slippery enough to be swallowed down the narrow gullet of the hunter. The legs with the hooves, the head with the horns, the body with the tail - the whole carcass finds its way down the gullet into the womb of the python. Not even a tiny piece of skin or horn, nor any little drop of blood is left out!

The python has stilled its hunger. It retreats out of sight and takes a rest. Its body can now start having access to the optimal amount and quality of nourishment a meal can ever provide and leave out the few parts it cannot and would not digest.

Neither the admirable stature and nor the gracious movements of the antelope, but solely the prospect of an adequate meal against hunger was the motivation to device and carry out a plan of getting hold of it.

The assertion would hold: It is not the impressive form of sentences and passages that is the quest of the venture of translation, the content - the meaning underlying them - is what the team is after.

The *Biblia Hebraica* and the *Novum Testamentum Graece* are full of linguistic peculiarities and impressive idioms that one would so much wish to transfer directly into one's mother-tongue and adopt them. Translators in the past have quite often tried with success to import idiomatic expressions that - as time went on - became so much part of the receiver-language that hardly anybody were later always aware that they were of foreign origin. The receiver-language does,

indeed, learn to go about and to be familiar with imported expressions as *isiZulu* has in the last hundred and seventy years – for example:

Genesis, chapter 4, verse 1:

Biblia Hebraica:

וַיֵּדָע אָדָם

“(UAdam) *wamaz* (umkakhe uEva, wakhulelwa)”
 “(Adam) got to know (his wife, Eve, and she got pregnant)”

meaning: “(UAdam) *wamlala* (umkakhe uEva, wakhulelwa).
 “(Adam) slept with (his wife, Eve, and she got pregnant)”

The Letter to the Romans, chapter 12, verse 20:

Novum Testamentum Graece:

ἀλλὰ ἐὰν πεινᾷ ὁ ἐχθρὸς σου, ψώμιζε αὐτόν· ἐὰν διψᾷ, πότιζε αὐτόν·
 τοῦτο γὰρ ποιῶν ἄνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ.

*word-for-word translation*¹²⁰:

“Kepha uma isitha sakho silambile, siphe sidle; uma somile,
 siphuzise, ngokuba ngokwenza lokho uyakube ufumbela amalahle
 avuthayo ekhanda laso.”

“If thine enemy hunger, feed him;

If he thirst, give him to drink:

For in so doing thou shalt heap coals of fire upon his head.”¹²¹

“If your enemy is hungry, feed him; if he is thirsty, give him
 drink; for by so doing, you will heap burning coals upon his
 head.”¹²²

meaning: “Uma isitha sakho silambile, siphe sidle. Uma somile,
 siphuzise. Uma usenze njalo, uyobe ususithele amahloni,
 (sesiyozinyeza).”

or: “Uma isitha sakho silambile, siphe sidle. Uma somile, siphuzise.
 Uma usenze njalo, siyodliwa unembeza, (sigcine sixolile).”

¹²⁰ „IBHAYIBHELI ELINGCWELE. The Bible in Zulu“ B.F.B.S. 1959. KwabaseRoma 12,20.

¹²¹ The New Testament in Modern English. JB Phillips Revised Edition. London. 1960/1972. The Letter to the Christians at Rome, 12,20.

¹²² The Holy Bible (1611). Self-pronouncing Edition. Revised Standard Version. Containing the Old and New Testaments. Translated from the Original Tongues being the version set forth A.D. 1611, revised A.D. 1881-1885 and A.D. 1901, compared with the most ancient authorities and revised A.D. 1946-1952. The World Publishing Company. Cleveland and New York. 1962

The idiom *πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ* in "chapter 12, verse 20 of `The Letter to the Romans´, *novum testamentum graece*"

that - in the meantime (in the nineteenth century: 1832-1883)- has been translated word-for-word from an English bible¹²³ by men and women from North America and Europe¹²⁴ into isiZulu to read "*uyakube ufumbela amalahle avuthayo ekhanda laso.*" (" *thou shalt heap coals of fire upon his head.*")

is actually a Hebrew expression¹²⁵ originating as far back as `The Book of the Proverbs´ in the "Old Testament" - the *biblia hebraica*- chapter 25, verse 22, where it reads הַיְהוָה יִלְרֵא אֶשׁ וְיִבְנֶה אֵימָה

umethwesa amalahle(}avuthayo" = "you heap coals of fire upon his head").

What these words *mean* is the actual message the translator seeks to carry across: Not the glimpsy eyes, the gorgeous figure nor the elegant posture of the antelope, but the nourishment from its flesh is of interest!

Instead of "*uyakube ufumbela amalahle avuthayo ekhanda laso.*" "*thou shalt heap coals of fire upon his head.*" we shall find an equivalent idiomatic expression in the receiver-language and render this statement as:

uyobe usumthele amahloni, (useyozinyeza)
(shall have embarrassed him/her (make him/her feel ashamed).

One other example of possible discrepancies between the wording and the meaning of a statement is found in the parable of "*uMfarisi nomthelisi*" ("the Pharisee and the tax-collector") in the book "Luke", chapter 18, verses 9 to 14:

This parable contrasts two different attitudes: self-righteousness and humility. The two men who go to the temple to pray, contrast in character, belief, and self-examination, representing opposite sides of "the law". The Pharisee corresponds to the self-righteous, merciless worshipper of the law, and the tax-collector exemplifies the humiliated lawbreaker. Both are

¹²³ Most probably the "King James' Version" or "The Holy Bible. Self-pronouncing Edition. Revised Standard Version" (1611).

¹²⁴ CALLAWAY, Henry 1870: "*The Religious System of the AmaZulu*". Refer to some of the examples in chapter 3 The `Book of Books´ above as to how the process of preparing for writing or translating into isiZulu used to function: Gwayise Mdunga, of the amaLala and Fulathela Sithole each gave lengthy interviews to Henry Callaway and his colleagues over a long period of time between 1854 to 1890 and contributed considerably to the records that were later published under the name of Henry Callaway: "*Nursery Tales, Traditions and Histories of the Zulus in their own words*" (1868), "*The Religious System of the AmaZulu*" (1870) and "*Some Remarks on the Zulu Language*" (1870). Henry Callaway translated parts of the Bible (1883) and the "Anglican Book of Common Prayer" (1882) into isiZulu.

¹²⁵ The author(s) of `The Letter to the Romans´ spoke Hebrew and/or related languages in the first place and used the Greek language for communication outside their primary circles of day-to-day life - so also with "the Romans".

"sinners", although the outward form of their sins differs. Both men allow the judgment that they had already formed about themselves to determine the form and wording of their prayers.

As the author of the book "Luke" comments, the parable's purpose is to expose those "who trusted in themselves that they were righteous, and despised others."

A preacher in Europe today concludes: "We are all called to make the journey from saying like the Pharisee 'I thank you God that I am not grasping, unjust, adulterous like the rest of mankind, and especially that I am not like this tax-collector here' to arrive at the point where we can say like the tax-collector, 'God be merciful to me - a sinner!'"

One phrase in the parable - "Luke", chapter 18, verse 13b - is worth looking at closer:

- *novum testamentum graece:*

ἔτυπεν τὸ στήθος αὐτοῦ λέγων· ὁ θεός, ἰλάσθητί μοι τῶ ἀμαρτωλῶ.

translated to read:

"washaya isifuba sakhe, ethi: `Nkulunkulu, ngihawukele mina-soni`"
("beat his breast, saying, `God, be merciful to me a sinner!`")

The gesture of "ἔτυπεν τὸ στήθος" "ukushaya isifuba" "(to beat one's breast)" originally intended expressing despair and was meant to underline the words of the plea that follows.

"Ukuzishaya isifuba" ("beating oneself on the breast") would - in isiZulu -, however, mean almost **the opposite**: "ukuzigqaja/ ukuziqhayisa/ ukuqhosha" ("to show pride/to boast")!

Listening at somebody reading this phrase in isiZulu

"washaya isifuba sakhe, ethi: `Nkulunkulu, ngihawukele mina-soni`"
("beat his breast, saying, `God, be merciful to me a sinner!`"),

I get the impression of a very contradictory state of affairs: What this man says, is the opposite of what he gesticulates. If I were to preach on this parable in the version cited above, I would not come to the conclusion drawn by a preacher to whom this gesture does not mean "ukuzigqaja/ ukuziqhayisa/ ukuqhosha" ("to show pride/to boast")!

An equivalent gesture corresponding to the plea for mercy in isiZulu could be:

"wehlisa amehlo, ezisola ethi: `Dabukela mina, soni, ungithethelele, Nkosi!`"
("looked down in despair, saying: ... !`")

We maintain that it is legitimate to deviate from the wording and substitute it at some point, if *the underlying message* would better be expressed that way. Statements describing gestures or forming a bridge between passages would just as much fall under this rule - for example - "Matthew", chapter 5, verse 2:

καὶ ἀνοίξας τὸ στόμα αὐτοῦ ἐδίδασκεν αὐτοὺς λέγων·
 "... wavula umlomo wakhe ebafundisa, ethi: ..."
 (" ... he opened his mouth and taught them, saying: ...")

could easily do without the beautiful but redundant wording typical of oratory creativity in the Greek literature of earlier times and simply read:

ἐδίδασκεν αὐτοὺς λέγων·
 wabafundisa, ethi:
 (taught them, saying):

The meaning remains intact.

We are, consequently, inclined to support the opinion that there is actually *no need to import* expressions from any into any other language. Every term and every expression in the *Biblia Hebraica* and the *Novum Testamentum Graece* has an equivalent in *isiZulu* (and in any other language) *meaning* the same. Instead of importing semitic and hellenistic idiomatic expressions from the *Biblia Hebraica* and the *Novum Testamentum Graece* that mean exactly what can be said almost as impressively also in the receiver-language, *‘Biblia Zuluensis - iBhaybheli ngesiZulu’* reads and rereads the passages to be translated until adequate levels of literary excellence come to mind and the translated passage can be written and read in as good isiZulu as in Hebrew or Greek. One comprehensive collection of such isiZulu proverbs was compiled by Sibusiso Nyembezi in the 1950's and is of great significance in our endeavours to find an appropriate equivalent to a Hebrew or Greek idiom at hand.¹²⁶

¹²⁶ NYEMBEZI, C.L. Sibusiso 1954: "Zulu Proverbs"

Resumeé

uChakide answers questions and summarises his findings

*AmaHlubi ayavuma athi:
"Nawe, Nkulunkulu, umkhulu;
kodwa awungangoBhungane!"*

*(The amaHlubi concede:
"Of course you, Nkulunkulu also, are great;
nevertheless not as great as Bhungane!")*

*(Die amaHlubi räumen ein:
"Selbstverständlich bist auch du, Gott, groß;
dennoch keineswegs wie Bhungane!")*

1. Reading with Ears?

Almost just as young as the `book of books´ itself is the skill to read and write in the Zulu country - hardly a hundred and fifty years!

From the very onset the team `Biblia Zuluensis - iBhaybheli ngesiZulu´ has comprised also adults, who in their lives had never entered any classroom nor received any form of formal education whatsoever, but who at some stage took pains on their own to find out and learn reading and writing by themselves. They share this experience with not less than 50% of persons of their age in post-Apartheid South Africa today.

For the most of them, reading means *listening well*. They are often part of audiences around someone reading and commenting on a

recorded message - in religious or political meetings, on funerals or through the radio and the television. Most of them have such a fascinating memory of what they heard, that would recall and imitate even the intonation and the fluency of the reader pretty accurately. The bible is quite often one of the very few books they have ever seen, touched or have had read to them. Most of them would narrate almost any of the passages and tellings featuring in the repertoire of preachers and their listeners in our days. "I know this book in and out!", would the most of them rightly claim.

One interesting observation:

The translator wrote down in a hurry and sent the first draft to the 14 editors, only to receive a prompt reply from the one of them belonging to the category of self-taught readers with an objection that the passage were inaccurately translated - yes, distorted!

Somewhere between the original and the first draft the translator had lost the important word "not" and so erroneously turned the message to its opposite - the book of "Genesis", chapter 2, verse 25:

אָדָם וְחַוָּה הָיוּ עֲרֹמִים

"... were both naked, and were *not* ashamed"

"... waren beide nackt, und schämten sich *nicht*..."

"... babenqunu, bengenamahloni ngalokho."

Erroneously: "... babenqunu, benamahloni ngalokho."

"... were both naked, and were ashamed"

"... waren beide nackt, und schämten sich ..."

(The translator had consequently of course to read the long explanation with which the editor substantiated her remark: „Ukuba namahloni lokhu ngobunqunu kuvela muva, emva kwesiphambeko nokuluthwa yinyoka, bayodla emthini ababengavunyelwe ukufula kuwo!" - „Being ashamed of nakedness is an attitude that came later - after the trespass following the deceit by the snake as they started reaping from the tree they were not supposed to!")

A team setting out to translate and produce a bible for use by listeners and readers from this sector of the society has always to bear in mind that such a bible would often have to be read by a not so fluent reader and be readily understood by an audience relying on clearly formulated statements and not too long sentences! Too small letters, foot-notes and the cutting of words at the end of a line could make the reading more cumbersome and strain the listeners even more. For the few, who will read for the many listening the book has to be appropriately conceived from the onset. On the other hand it has to comply with technical necessities and may not turn out to be too voluminous to handle.

As the isiZulu version comes into being, all the issues relating to the layout, illustrations, size, cover, dates and institutions for printing and publishing, are dealt with by the team.

2. Growing together

Men and women of different ages, from different walks of life and with a wide range of qualifications and confessional affiliations work together in the translation-process as a team with a plan, a schedule and a system for their project: As different and yet as complimentary as the fingers of one hand!¹²⁷

The programme of exploring and learning the theories, the methods and other matters relating to the translation-process is a task they tackle together under competent guidance and systematically. The convenor assures that the translator and the editors attend the annual workshops and participate actively in acquiring the knowledge and skills offered from time to time, in order to grow together in reflecting and reporting on the themes and the progress. For all purposes and intents the team communicates in isiZulu. Linguistic, theological and didactical papers and discussions give room for exercise in the use of good and scientifically sound isiZulu¹²⁸.

The sociopolitical principle underlying the structuring and maintenance of the team is *self-reliance and self-determination*: Post-colonial Africa takes initiative to acquire at her own pace and by her own means this diversified and popular library known also to many communities today. Church and similar institutions could be encouraged to do likewise¹²⁹ - i.e. to continue maintaining their own profile whilst growing into and with the rest of the world.

¹²⁷ Diversity is one important principle underlying even the decisions taken in constituting the team: men and women; black and white; affiliation/membership or non-affiliation to a church or other institution ... - as long as the participants are that much at home in isiZulu that they can each play their particular role in a team of that size and are prepared to grow into it and with the other members of the team.

¹²⁸ These are some of the papers that have been produced and discussed since 1996: "izifengqo"; "ukudalwa komhlaba"; "abahlali bendlela"; "amadodakazi kaSelofehadi"; "njengenhlwathi nenyamazane"; "imibono nemibuzo"; "okuqukethwe kuGenesisi"; "ngubani owabhala yiphi incwadi? nini?"; "uncwadi-nhlanu"; "ibhaybheli nemikhosi namadili alo"; "Umlando wokwenanwa kweThestamente elisha ezilwimini zalo zendabuko". "intshisekelo yaya ngokudamba"; "isichazamazwi"; "ithestamente elidala lisafundelwani?"; "qhude manikiniki!"; "useboshelwani-ke manje uJosefa?"; "wagcina ewadedele uFaro amalzrayeli"; "ezingasoze zabuna - zimnandi ngokuphindwa"; "iculo: Lihle leli zwe"; "isizwe sephula isivumelwano"; "izenzakalo ezisemqoka empilweni kaDavida"; "kwachitheka igazi"; "kwabhed' ulwimi eBhabhela"; "iviki lokuqala ngqa"; "umuntu ngumuntu ngabantu"; "vulekiyane amehlo!"; "uzamcolo nejuba likaNowa"; "uthingo lwenkosazana ("Rainbow")"; "lwasuka uhambo"; "wasinda uLothi kubhubha iSodoma"; "uEsawu noJakobe"; "Washay' utshani uJakobe"; "uJosefa ejele"; "amaphupho kaFaro; inala nendlala"; "uFaro ubeka uJosefa esikhundleni esiphakeme"; "baze bafika eGibhithe abanewabo bakaJosefa".

¹²⁹ It can never be overemphasized: Paternalistic projects - how well-meant they ever might be - to do things FOR the people of Africa, instead of them managing their own affairs, have resulted in

One inspiring example is the rediscovery and the use of isiZulu proverbs in conversation, teaching and preaching today. By incorporating them in the use of language in translating into isiZulu *‘Biblia Zuluensis - iBhaybheli ngesiZulu’* could contribute remarkably to encouraging academic and other institutions to rediscover those systems of knowledge and stores of history isiZulu possesses. Sibusiso Nyembezi compiled some of the most impressive proverbs and made them accessible also to interested readers in other languages.¹³⁰

3. The fingerprints of the team

We recall:

Every translation is largely also an *interpretation*. The translator and the editors often take decisions against a word-for-word translation in favour of an explanatory version - for example: In the 2nd chapter of the book Exodus, in which the author narrates about Moses attacking and killing an Egyptian watchman for atrocities against fellow Hebrew slaves under his command¹³¹, the narrator says

וַיִּכּוֹת מֹשֶׁה אֶת-הַמִּצְרִי וַיִּמְתָּהוּ
וַיִּסְתֵּר אֶת-הַמִּצְרִי בַסַּנְדַּל

which could word-for-word be translated as

“(Wayesephendukela/Wayesethalaza-ebheka/Wayeseqalaza-ebheka; ngapha-nangapha) (ekuboneni-kwakhe/kwathi-umabona; ukuthi-akukho-muntu) (wamshaya-wamjuma umGibhithe) (And-then-he-turned-over-to/And-he-looked-around; this-way-and-that-way/this-side-and-that-side) (seeing/realising/as-he-saw/realised; that-there-was-no-one/nobody) (he-hit/quickly-hit the Egyptian).

the dehumanizing state of affairs post-colonial Africa is faced with today. The time is overdue for self-determined initiatives and projects.

¹³⁰ NYEMBEZI, C.L. Sibusiso 1954: “Zulu Proverbs” Johannesburg: Witwatersrand University Press. (250 pp.)

¹³¹ :23 וַיִּכּוֹת מֹשֶׁה אֶת-הַמִּצְרִי וַיִּמְתָּהוּ

:2 וַיִּסְתֵּר אֶת-הַמִּצְרִי בַסַּנְדַּל וַיִּמְתָּהוּ

“One day, when Moses had grown up, he went out to his people and looked on their burdens; and he saw an Egyptian beating a Hebrew, one of his people. He looked this way and that, and seeing no one, he killed the Egyptian and hid him in the sand.” (Kwathi ngalezo zinsuku uMose esekhulile, waphuma, waya kubafowabo, wabuka imithwalo yabo; wabona owaseGibhithe eshaya umHebheru, omunye wabafowabo. Waphendukela ngalapha nangalapha; esebonileukuthi akukho-muntu, wambulala owaseGibhithe, wamthukusa esihlabathini.)

The translator could suggest using the more expressive term “Wathi thala thala” (“He did `thala-thala´ - `look-quickly-this-way-and-look-quickly-this-way´)

that would be closer to the narrator’s version of ה' וְכִּי הָיָה

“(Wayesehendukela/Wayesethalaza-ebheka/Wayeseqalaza-ebheka; ngapha-nangapha)” “(And-then-he-turned-over-to/And-he-looked-around; this-way-and-that-way/this-side-and-that-side)”

than any other alternative.

“Wathi `thala thala´” (or “wathi `qala qala´) means exactly the same as “Wayesethalaza ebheka/Wayeseqalaza ebheka ngapha nangapha)” but it stands on the one hand for a higher level of proficiency in expression and on the other the most direct form of articulation typical of most indigenous languages of the region including Khoi and San. “Wathi thala thala” (or “wathi `qala qala´) would therefore pass for being *more authentic* because it resembles the narrative version of the Hebrew phrase more closer than other alternatives, moreover it is the most accurate and readily understandable version possible in the receiver-language.

The translator would alternatively propose an even more direct version of this expression:

“Wathi `qala qala´, wamshaya phansi!”
 (And-he-looked-around;this-way-and-that-way/this-side-and-that-side and then knocked him down!)”

“Wathi `qala´ kwesikayise, `qala´ wesikanina, wamthela phansi”¹³²
 (“ And-he-made-a-quick-check-on-his-father’s-side; -a-quick-check-on-his-mother’s-side-and-knocked-him-down!)”

Or: “Kwesikayise, kwesikanina, muhlu!
 (^ Right. Left. Hooy! ^)

Arguments for or against the one or the other version shall on the one hand consider the necessity to retain the orator’s level of language

¹³² „esikanyoko”/“esikayihlo” („your mother’s/your father’s”) = „your left (hand)”/“your right (hand)”. “esikayise”/“esikanina” (“his or her father’s”/“his or her mother’s”) = “his or her left (hand)”/“his or her right (hand)”

הַיְדוּתָאֵלֶּיךָ and on the other hand to be as understandable as possible without being too interpretative or unbecomingly explicit.¹³³

4. Creation through translation

IsiZulu has not only imported words and concepts from the languages of origin and transfer of the bible, it has created new words, altered the meaning of some words and concepts and evolved new proverbs and idioms.

a. new words and idioms imported:¹³⁴

- "ibhaybheli"
- "ivesi"
- *ithempeli* ("temple");
- *umphristi* ("priest");
- *ingelosi* ("angel");
- *isabatha* ("sabbath");
- *umphrofethi* ("prophet");
- *uyokufa nokufa*¹³⁵ ("you will die and death" = you will die - certainly!);

b. new words created:

- *uNkulunkulu* ("Big-big" = supreme being = God);
- *uSmakade*¹³⁶ ("... of long standing" = the Everlasting);
- *uSomandla* ("the Father/Origin of Might" = the Allmighty);
- *ukuthandaza* ("to pray");
- *ukushumayela* ("to preach");

c. altered meaning of some words and concepts:

- *ukukholwa* ("to feel satisfied as a result of quenching one's thirst" = to believe *in God*...);
(proverb: `ukubhema ukholwe´ = "to feel satisfied as a result of having sniffed enough snuff" = to satisfy one's quest for knowing

¹³³ For example: The vocabulary „uyihlo“/“unyoko“ (= „your mother/your father“) has in the meantime gone obsolete or is nowadays often used with a derogatory undertone. Some translators would rather avoid it.

¹³⁴ Although most of these words are of Greek ("prophet") or Hebrew ("sabbath") origin, they reached isiZulu only via the English language.

¹³⁵ וְתִתֶּנִּי מִן

od wirst du getötet!"

„uSmakade“ is the revised orthography we prefer of the term „uSimakade“. More details on the revised orthography „bhanjekhu (bhala njengoba ukhuluma)“ shall be made in one of the following publications in this series.

more = to have no need any longer to wish to know more = `to believe in God')

- *ukubholofida* ("to profess" = to divulge a secret or announce a scandal about someone)
"Bam *bholofida*, bathi uyathakatha!"
- *isono* ("act of causing disorder" / "disorderly state of affairs" = sin)
- *ubomi* ("maggot" = mercy);
- *uMoya* ("wind, air, breath, soul, spirit");
- *cwebile* ("clear/calm" = holy);
- *uMoya ocwebileyo* (= holy spirit) - also (*uMoya ongcwele*)
- *ukufalisa* (a verbform from the word "Pharisee" meaning "to delude" to deceive" "to ly" "to pretend")

d. new proverbs and idioms evolved:

- *wahamba ijuba likaNowa* ("She/He went like Noah's dove" = ... went for good - never came back!)
- *ngaze ngaliwela iJordan* ("I have crossed the Jordan!" = ... have reached the goal at last!)
- *Angifalisi ebusweni beNkosi!* (= "I am not telling a lie. God is my witness!")
- The Bhungane-line of the Hadebe, a distinguished house of the amaHlubi of the legendary Langalibalele north and south of the *uThukela* take pride in presenting themselves and being greeted with the *isithakazelo* (eulogy): "*Nawe, Nkulunkulu, umkhulu; kodwa awungangoBhungane!*" ("*Of course you, Nkulunkulu also, are great; nevertheless not as great as Bhungane!*") ("*Selbstverständlich bist auch du, Gott, groß; dennoch keineswegs wie Bhungane!*")

5. Over and over again

Readers of the periodical "*zimnandi ngokuphindwa*"¹³⁷ respond, make remarks and pose questions:

- "How dare you name God `uMvelingqangi!`? Isn't that the god of our ancestors who were non-believing heathens - a god from whom the missionaries had come to rescue us? You now put him in the bible!?"
- "Call a spade a spade and stop beating about the bush: `Intombi *iyozibula* ngendodana, iyiqambe elithi nguManwele, okungukuthi iNkosi

¹³⁷ „zimnandi ngokuphindwa“ means more or less “tell the old, old story over and over again!” - a selection of 5 to 10 passages from those already translated by made available in narrative form without for critique and public discussion.

inathi!´ (=´A young woman *will be mother for the first time* and give birth to a son and name him, Emmanuel, which means God with us!´)

- “Iyenzakala indaba. UJehova-ke kodwa senimsephi? (The message is understandable. Tell me: Where have you banished Jehova to?”

Whilst the team is working on translating, it engages in a worthwhile exchange of opinions with prospective readers of the envisaged *ibhaybheli ngesiZulu* and starts reviewing and revising some passages or chapters in its own translation. In as much as the *language is not static, but living and developing*, every book will have to be in touch with this dynamism, if it is to live and grow with the language.

7

Addendum

7.1

Ngubani owabhala yiphi incwadi? Nini?

(Who wrote which book? When?)

IThestamente elisha

(New Testament)

nguBen Khumalo-Seegelken

Kubabhali bezincwadi zeThestamente elisha kekho namunye owazi uJesu ngamehlo.

Kwasekwedlule iminyaka engamashumi amane uJesu abulawa ngenkathi kuqalwa kubhalwa incwadi evangeli lokuqala - ivangeli ngokukaMakhu -, kwathi kuqambe kuqalwa kubhalwa elokugcina - ivangeli ngokukaJohani -, kwase kuhlangele engamashumi ayisikhombisa afa.

Nantu uhlelo lwezincwadi eziseThestamenteni elisha ngokwelamana kwazo kanye nomzamo wokutholisa ukuthi ngobani abazibhala¹³⁸:

¹³⁸ Qhathanisa: Eduard LOHSE, “Die Entstehung des Neuen Testaments”, 1991

Nini	yiphi	n g u b a n i ngokufunisela kweningi	ngombono wezazi kwezenkolo Kunjalo akunjalo
30	ukufa kukaJesu		
~50	kwabaseThesalonike bokuqala	ngumphostoli uPhawuli	x
53 - 55	kwabaseGalathiya	ngumphostoli uPhawuli	x
~55	kwabaseKhorinte bokuqala	ngumphostoli uPhawuli	x
	kwabaseFiliphi	ngumphostoli uPhawuli	x
	uFilmoni	ngumphostoli uPhawuli	x
	kwabaseKhorinte besibili	ngumphostoli uPhawuli	x
	kwabaseRoma	ngumphostoli uPhawuli	x
~70	ivangeli ngokukaMakhu	nguMakhu, owayengum- phelekezeli kaPhawuli	
~80	kwabaseKholose	ngumphostoli uPhawuli	x
80 - 90	kumaHebheru	ngumphostoli uPhawuli	x
~90	ivangeli ngokukaMathewu	ngumphostoli uMathewu	
x			
	ivangeli ngokukaLukha	nguLukha, owayengum- phelekezeli kaPhawuli	x
<- 100	iZenzo (zabaphostoli)	nguLukha, owayengum- phelekezeli kaPhawuli	x
	iSambulo (esafikela uJohani)	ngumphostoli uJohani	x
	kwabaseEfesu	ngumphostoli uPhawuli	x
	kwabaseThesalonike II	ngumphostoli uPhawuli	x
	ekaPhethro yokuqala	ngumphostoli uPhethro	x
	ekaJakobe	nguJakobe, umna kaJesu, umphostoli	
~100	ivangeli ngokukaJohani	ngumphostoli uJohani	x
	uThimothi wokuqala nowesibili	ngumphostoli uPhawuli	x
	kuThithu	ngumphostoli uPhawuli	x
< 2 nd cent.	ekaJohani 1, 2, 3	ngumphostoli uJohani	x
	ekaJuda	nguJuda, umna kaJesu umphostoli	x
> 2 nd cent.	ekaPethro yesibili	ngumphostoli uPhethro	x

7.2

Njenghlwathi nenyamazane
(Like a python and an antelope)

nguBheni wakwaKhumalo

Le ndlela esisebenza ngayo uma sihumusha izingxoxo nemizekeliso siyisusa ezincwadini zayo zendabuko siyifaka olwimini lwakithi, siyibiza ngokuthi „yi femu“, okuyisifinyezo sebizo lesilungu elithi *functional equivalent method (fem)*. Le ndlela sazebolekela yona kwabanye abahumushi bamabhaybheli baphesheya nakwamanye amazwe eAfrika asebesebenzé kade, bakhipha imiphumela encomekayo ngayo.

IFemu yindlela yokuhumusha elandela *umbiko* oqukethwe yilo mbhalo ohunyushwayo. Umbiko yiwona phela okuzanywa ukuthi wedluliselwe kwabakhuluma ulwimi lwakithi njengoba kuhunyushwa-nje. Ubuhle neciko nobugagu obungabakhona olwimini esuswa kuyo ingxoxo akudingeki buphoqelelwe ukufakwa olwimini lwakithi okungaze kugcine sekuphunyuké kwalahleka lolu daba esifisa ukuluhumusha.

Kufana-nje nenhlwathi uma izilambe, icothele ukujuma inyamazane: Iyayibuka, isondele ngokunyanya, iyilalele esikhaleni - lapho engathi uma yethuka, ibalekele ngakhona. Njengoba inhlwathi iyizingela-nje le nyamazane, isihlelé kahle engqondweni yayo, yabona ukuthi le nyamazane ilingana namandla ayo; iyabona futhi ukuthi yinyamazane edlekayo - nayo futhi efisayo ukuthi iyidle, okungathi uma

iyidla-nje, seneliseke nesidingo sokuqeda indlala nokuthola okwanele okwakha umzimba.

Ukuthi le nyamazane imisé ngezimpondo zakwanokusho, icothoza ngezinselo ezinhle kanjani, icwayiza kanjani ngamehlo uma ihlalwa yimpukane ebusweni, ... konke lokho akubalulekile kangako kule nhlwathi ezifunela inyama yokuqeda indlala nokwakha umzimba ngokwempilo.

Izothi-ke inyamazane uma isibona le nhlwathi, yethuka, izithele kufeleba, ayibambe ngqi, ayithandele ngomzimba nangomsila wakhe, ingabe isakwazi ukubaleka. Uyasuka lapho uyibophisisa impela uyaqinisa, iyabhocobala iba umphotho ifuza umnyaba wezinkuni, ivumela ukuthi ikwazeke ukumimiliteka ngobude bayo, igwinyeke iphelele, kungalahleki namlenzana naphonjwana-nje. Sekudinga-nje ukuthi inhlwathi iyikhothe, iyikhothe, mimilitiyane!

Nansi-ke inhlwathi isisuthi inyamazane; isizingelé yaphumelela! Umzimba wayo-ke manje usuzobhekana nokuncela nokwemukela onke amanoni nomnkantsha nobubende nemvomve nakho konke okutholakala kule nyamazane.

Kunjalo-ke, Bakwethu, ukuthatha ulwazi ulususa olwimini lwezizwe ululetha kini. Akungabi ubugagu lolu lwazi olubekwa ngabo kwelakubo, akube yilo ulwazi uqobo lwalo ofika nalo kithi uma usihumushela!

Sisebenza kunjalo-ke obanjiswaneni lwethu lokuhumusha izincwadi sizisusa ezilwimini zazo zendabuko - isiHebheru nesiGrikhi - sizifaka esiZulwini esithi silolongekile, sijiyile, sibe sifundeka, sizwakala kahle: *i bhaybheli ngesiZulu* yincwadi eyoba ngumphumela walo lubanjiswano esikulo.

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