



translationAcademy

Version 5

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Introduction to translationAcademy

Version 5

Introduction to translationAcademy

Welcome to translationAcademy

The "translationAcademy" is intended to enable anyone, anywhere to equip themselves so that they will be able to make high-quality translations of biblical content into their own language. translationAcademy is designed to be highly flexible. It can be used in a systematic, in-advance approach or it can be used for just-in-time learning (or both, as needed). It is modular in structure.

This page answers the question:

What is translationAcademy?

translationAcademy contains the following sections:

- [Introduction](#) - introduces the unfoldingWord project
- [Process Manual](#) - answers the question "what next?"
- [Translation Manual](#) - explains the basics of translation theory and practical translation helps
- [Checking Manual](#) - explains the basics of checking theory and best practices
- [Audio Manual](#) - How to do high quality audio recordings
- [Gateway Languages Manual](#) - explains issues specific to the Gateway Languages

Several of the manuals are separated into two volumes. Volume 1 of each manual covers the basics of that subject while volume 2 goes more in depth. In general, if a module is needed to translate and publish Open Bible Stories, then it is included in volume 1, if not, then it is included in volume 2.

Next we recommend you learn about:

[The unfoldingWord Project](#)

Why We Translate the Bible

The purpose of translationAcademy is to train you to become a Bible translator. Translating God's Word into your language to help your people grow as disciples of Jesus is an important task. You must be committed to this task, take your responsibility seriously, and pray that the Lord will help you.

God has spoken to us in the Bible. He inspired the writers of the Bible to write his Word using the Hebrew, Aramaic and Greek languages. There were about 40 different authors writing from around 1400 B.C. to A.D. 100. These documents were written in the Middle East, North Africa and Europe. By recording his Word in those languages, God ensured that the people at those times and in those places could understand it.

Today, your people in your country do not understand Hebrew, Aramaic and Greek. But translating God's Word into their language will enable them understand it!

Someone's "mother tongue" or "heart language" means the language they first spoke as a child and the one which they use at home. This is the language in which they are most comfortable and which they use to express their deepest thoughts. We want everyone to be able to read God's Word their heart language.

Every language is important and valuable. Small languages are just as important as the national languages spoken in your country and they can express meaning just as well. No one should be ashamed to speak their dialect. Sometimes, those in minority groups feel ashamed of their language and try not to use it around the people who are in the majority in their nation. But there is nothing inherently more important, more prestigious, or more educated about the national language than there is about local languages. Each language has nuances and shades of meaning that are unique. We should use the language we are most comfortable with and with which we best communicate with others.

This page answers the question:

Why should we translate the Bible?

In order to understand this topic, it would be good to read:

[*The unfoldingWord Project*](#)

[*Introduction to the Translation Manual*](#)

[*What is Translation*](#)

Next we recommend you learn about:

[*The Qualities of a Good Translation; The Translation Process*](#)

The unfoldingWord Project

The unfoldingWord project exists because we want to see **unrestricted biblical content in every language**.

Jesus commanded his disciples to make disciples of EVERY people group:

"Jesus came to them and spoke to them and said, 'All authority has been given to me in heaven and on earth. Go therefore and make disciples of all the nations. Baptize them into the name of the Father, of the Son, and of the Holy Spirit. Teach them to obey all the things that I have commanded you. And see, I am with you always, even to the end of the world.'" (Matthew 28:18-20 ULB)

This page answers the question:

What is the unfoldingWord Project?

In order to understand this topic, it would be good to read:

[Introduction to translationAcademy](#)

We have the promise that people from EVERY language will be in heaven:

"After these things I saw, and behold, there was a great crowd, which no one was able to number, out of every nation, tribe, people, and language, standing before the throne and before the Lamb."
(Revelation 7:9 ULB)

Understanding the Word Of God in one's heart language is important:

"So faith comes from hearing, and hearing by the word of Christ."
(Romans 10:17 ULB)

How Do We Do This?

How do we accomplish the goal of **unrestricted biblical content in every language**?

- [unfoldingWord Network](#) - By partnering with other like-minded organizations
- [Statement of Faith](#) - By working with those who have the same beliefs
- [Translation Guidelines](#) - By using a common translation theory
- [Open License](#) - By releasing everything we create under an open license
- [Gateway Languages Strategy](#) - By making Biblical content available to translate from a known language

What Do We Do?

- **Content** - We create and make available for translation free and unrestricted biblical content. See <http://ufw.io/content/> for a complete list of resources and translations. Here are a few samples:
 - **Open Bible Stories** - a chronological mini-Bible comprising 50 key stories of the Bible, from Creation to Revelation, for evangelism and discipleship,

- in print, audio, and video (see <http://ufw.io/stories/>).
- **the Bible** - the only inspired, inerrant, sufficient, authoritative Word of God made available under an open license for unrestricted translation, use, and distribution (see <http://ufw.io/bible/>).
 - **translationNotes** - linguistic, cultural, and exegetical helps for translators. They exist for Open Bible Stories and the Bible (see <http://ufw.io/tn/>).
 - **translationQuestions** - questions for each chunk of text that translators and checkers can ask to help ensure that their translation is understood correctly. Available for Open Bible Stories and the Bible (see <http://ufw.io/tq/>).
 - **translationWords** - a list of important Biblical terms with a short explanation, cross references, and translation aids. Useful for Open Bible Stories and the Bible (see <http://ufw.io/tw/>).
- **Tools** - We create translation, checking, and distribution tools that are free and open-licensed. See <http://ufw.io/tools/> for a complete list of tools. Here are a few samples:
 - **Door43** - an online translation platform where people can collaborate on translation and checking, also the content management system for unfoldingWord (see <https://door43.org/>).
 - **translationStudio** - a mobile app and a desktop app where translators can do offline translating (see <http://ufw.io/ts/>).
 - **translationKeyboard** - a web and mobile app to help users create and use custom keyboards for languages without them (see <http://ufw.io/tk/>).
 - **unfoldingWord app** - a mobile app where translations can be distributed (see <http://ufw.io/uw/>).
 - **Training** - We create resources to train mother tongue translation teams. translationAcademy (this resource) is our primary training tool. We also have audio recording and training resources. See <http://ufw.io/training/> for a complete list of training materials.

Next we recommend you learn about:

[Statement of Faith](#); [Gateway Languages Strategy](#)

Statement of Faith

The official version of this document is found at <http://ufw.io/faith/>.

The following statement of faith is subscribed to by all member organizations of and contributors to the unfoldingWord project (see <https://unfoldingword.org>). It is in agreement with the Lausanne Covenant (see

<http://www.lausanne.org/en/documents/lausanne-covenant.html>).

We believe that Christian belief can and should be divided into **essential beliefs** and **peripheral beliefs**.

Essential beliefs

Essential beliefs are what define a follower of Jesus Christ and can never be compromised or ignored.

- We believe the Bible to be the only inspired, inerrant, sufficient, authoritative Word of God.
- We believe that there is one God, eternally existent in three persons: God the Father, Jesus Christ the Son and the Holy Spirit.
- We believe in the deity of Jesus Christ.
- We believe in the humanity of Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father.
- We believe that every person is inherently sinful and so is deserving of eternal hell.
- We believe that salvation from sin is a gift of God, provided through the sacrificial death and resurrection of Jesus Christ, attained by grace through faith, not by works.
- We believe that true faith is always accompanied by repentance and regeneration by the Holy Spirit.
- We believe in the present ministry of the Holy Spirit by whose indwelling the follower of Jesus Christ is enabled to live a godly life.
- We believe in the spiritual unity of all believers in the Lord Jesus Christ, from all nations and languages and people groups.
- We believe in the personal and physical return of Jesus Christ.
- We believe in the resurrection of both the saved and the lost; the unsaved will be resurrected to eternal damnation in hell and the saved will be resurrected to eternal blessing in heaven with God.

Peripheral beliefs

This page answers the question:

What do we believe?

In order to understand this topic, it would be good to read:

[The unfoldingWord Project](#)

Peripheral beliefs are everything else that is in Scripture but about which sincere followers of Christ may disagree (e.g. Baptism, Lord's Supper, the Rapture, etc.). We choose to agree to disagree agreeably on these topics and press on together toward a common goal of making disciples of every people group (Matthew 28:18-20).

Next we recommend you learn about:

[*Translation Guidelines; Open License; Copyrights, Licensing, and Source Texts*](#)

Translation Guidelines

The official version of this document is found at <http://ufw.io/guidelines/>.

The following statement on the principles and procedures used in translation is subscribed to by all member organizations of and contributors to the unfoldingWord project (see <https://unfoldingword.org>). All translation activities are carried out according to these common guidelines.

This page answers the question:

By what principles do we translate?

In order to understand this topic, it would be good to read:

[The unfoldingWord Project Statement of Faith](#)

1. **Accurate** — Translate accurately, without detracting from, changing, or adding to the meaning of the original text. Translated content should faithfully communicate as precisely as possible the meaning of the original text as it would have been understood by the original audience. (see [Create Accurate Translations](#))
2. **Clear** — Use whatever language structures are necessary to achieve the highest level of comprehension. This includes rearranging the form of a text and using as many or as few terms as necessary to communicate the original meaning as clearly as possible. (see [Create Clear Translations](#))
3. **Natural** — Use language forms that are effective and that reflect the way your language is used in corresponding contexts. (see [Create Natural Translations](#))
4. **Faithful** — Avoid any political, denominational, ideological, social, cultural, or theological bias in your translation. Use key terms that are faithful to the vocabulary of the original biblical languages. Use equivalent common language terms for the biblical words that describe the relationship between God the Father and God the Son. These may be clarified, as needed, in footnotes or other supplemental resources. (see [Create Faithful Translations](#))
5. **Authoritative** — Use the original language biblical texts as the highest authority for translation of biblical content. Reliable biblical content in other languages may be used for clarification and as intermediary source texts. (see [Create Authoritative Translations](#))
6. **Historical** — Communicate historical events and facts accurately, providing additional information as needed in order to accurately communicate the intended message to people who do not share the same context and culture as the original recipients of the original content. (see [Create Historical Translations](#))
7. **Equal** — Communicate the same intent as the source text, including expressions of feeling and attitudes. As much as possible, maintain the different kinds of literature in the original text, including narrative, poetry, exhortation, and prophecy, representing them with corresponding forms that communicate in a similar way in your language. (see [Create Equal Translations](#))

Identifying and Managing Translation Quality

The quality of a translation generally refers to the fidelity of the translation to the meaning of the original, and the degree to which the translation is understandable and effective for the speakers of the receptor language. The strategy we suggest involves checking the forms and communicative quality of the translation with the language community, and checking the fidelity of the translation with the Church in that people group.

The specific steps involved may vary significantly, depending on the language and context of the translation project. Generally, we consider a good translation to be one that has been reviewed by the speakers of the language community and also by the leadership of the church in the language group so that it is:

1. **Accurate, Clear, Natural, and Equal** — Faithful to the intended meaning of the original, as determined by the Church in that people group and in alignment with the Church global and historical, and consequently:
2. **Affirmed by the Church** - Endorsed and used by the Church. (see [Create Church-Approved Translations](#))

We also recommend that the translation work be:

1. **Collaborative** — Where possible, work together with other believers who speak your language to translate, check, and distribute the translated content, ensuring that it is of the highest quality and available to as many people as possible. (see [Create Collaborative Translations](#))
2. **Ongoing** — Translation work is never completely finished. Encourage those who are skilled with the language to suggest better ways to say things when they notice that improvements can be made. Any errors in the translation should also be corrected as soon as they are discovered. Also encourage the periodic review of translations to ascertain when revision or a new translation is needed. We recommend that each language community form a translation committee to oversee this ongoing work. Using the unfoldingWord online tools, these changes to the translation can be made quickly and easily. (see [Create Ongoing Translations](#))

Next we recommend you learn about:

[Open License](#); [Introduction to the Translation Manual](#); [Introduction to Translation Checking](#)

Open License

A License for Freedom

To achieve **unrestricted biblical content in every language**, a license is needed that gives the global church "unrestricted" access. We believe this movement will become unstoppable when the Church has unrestricted access. The

This page answers the question:

What freedoms do users have with unfoldingWord content?

In order to understand this topic, it would be good to read:

[The unfoldingWord Project](#)

[Statement of Faith](#)

[Translation Guidelines](#)

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See [Copyrights, Licensing, and Source Texts](#) for more information.

Next we recommend you learn about:

[Gateway Languages Strategy; Copyrights, Licensing, and Source Texts](#)

Gateway Languages Strategy

The official version of this document is found at <http://ufw.io/gl/>.

Explanation

The objective of the gateway languages strategy is to equip 100% of the people groups that comprise the global Church with biblical content that is released from copyright restrictions and made available in a language they understand well (a language of wider communication) together with unrestricted translation training and tools that enable them to translate it into a language they understand fully (their own language). A "gateway language" is a language of wider communication through which second-language speakers of that language can gain access to content and translate it into their own language.

The "gateway languages" at the world level comprise the smallest number of languages through which content can be delivered to every other language, via translation by bilingual speakers. For example, French is a gateway language for minority languages in Francophone Africa in that content available in French can be translated by bilingual speakers from French into their own languages.

At the country level, the gateway languages of a given country are the fewest languages of wider communication required for bilingual speakers in every minority language native to the country (not located there due to immigration) to gain access to content. For example, English is the gateway language for North Korea, given that all people groups native to North Korea can be reached by translation of content into their language from English.

Effects

This model has two basic effects: First, it empowers all languages to "pull" content to their language once the content and helps have been "pushed" into a language accessible to every language of the world (a gateway language). Second, it limits the amount of translation that needs to be done as the translation helps only have to be translated into the gateway language. All other languages can translate only the biblical content, since no language will be dependent upon them for understanding the translation helps.

Thus, whether or not a language is a gateway language will determine what needs to be translated into that language.

For Other Languages, we recommend they translate at least Open Bible Stories. They

This page answers the question:

How can every language be reached?

In order to understand this topic, it would be good to read:

[The unfoldingWord Project](#)

[Open License](#)

are welcome to translate whatever other resources they like.

To see what must be translated for Gateway Languages, go to [Translating in the Gateways](#). If you are translating into a gateway language, you will find the [Gateway Languages Manual](#) particularly helpful because it deals with certain issues that specifically appear for gateway languages.

Next we recommend you learn about:

[Translating in the Gateways; Finding Answers](#)

Finding Answers

How to Get Answers

There are several resources available for finding answers to questions:

- **translationAcademy** - This training manual is available at <http://ufw.io/ta> and has much information including:
 - [Introduction](#) - introduces the unfoldingWord project
 - [Process Manual](#) - answers the question "what next?"
 - [Translation Manual](#) - explains the basics of translation theory and practical translation helps
 - [Checking Manual](#) - explains the basics of checking theory and best practices
 - [Audio Manual](#) - How to do high quality audio recordings
 - [Gateway Languages Manual](#) - explains issues specific to the Gateway Languages
- **Slack Chatroom** - Join the Team43 community, post your questions to the "#helpdesk" channel, and get real-time answers to your questions (sign up at <http://ufw.io/team43>)
- **Helpdesk** - email help@door43.org with your questions

This page answers the question:

Where can I find answers to my questions?

In order to understand this topic, it would be good to read:

[Introduction to translationAcademy](#)

Next we recommend you learn about:

[Introduction to the Process Manual](#)



Process Manual Volume 1

Version 5

1. Getting Started

Introduction to the Process Manual

Welcome

The Process Manual is a step-by-step guide to help translation teams know what they need to do, from the start of a project to its completion. This guide will help a translation team from its initial setup to final publishing of translated and checked content.

This page answers the question:

What is the Process Manual?

In order to understand this topic, it would be good to read:

[Finding Answers](#)

Getting Started

Translation is a complicated task and takes organization and a plan. There are many required steps to take a translation from an idea to completed, checked, distributed, and in use translation. The information in this Process Manual will help you know all of the necessary steps in the translation process.

2. Setting Up a Translation Team

Setting Up A Translation Team

Choosing a Team

As you begin selecting a translation and checking team, there are many different types of people and roles that are needed. There are also specific qualifications that are needed for each team.

This page answers the question:

How can I set up a translation team?

In order to understand this topic, it would be good to read:

[The Translation Process](#)

- [Choosing a Translation Team](#) - Describes many of the roles that are needed
- [Translator Qualifications](#) - Describes some of the skills needed by the translators
- Remember that everyone on the team needs to sign a statement that they agree with (forms are available at <http://ufw.io/forms/>):
 - [Statement of Faith](#)
 - [Translation Guidelines](#)
 - [Open License](#)
- Everyone on the team also needs to know the qualities of a good translation (see [The Qualities of a Good Translation](#)).
- The team will also need to know where they can find answers (see [Finding Answers](#)).

Translation Decisions

There are many decisions the translation team will have to make, many of them right at the beginning of the project. Included are the following:

- [Choosing What to Translate](#) - Choosing what to translate first is another decision to be made
- [Choosing a Source Text](#) - Choosing a good source text is very important
 - [Copyrights, Licensing, and Source Texts](#) - Copyright issues must be considered when choosing a source text
 - [Source Texts and Version Numbers](#) - Translating from the latest version of a source text is best
- [Alphabet/Orthography](#) - Many languages have alphabet decisions that need to be made
- [Decisions for Writing Your Language](#) - Writing style, punctuation, translating names, spelling, and other decisions have to be made

Next we recommend you learn about:

Choosing a Translation Team; Translator Qualifications; Choosing a Source Text; Alphabet/Orthography; Decisions for Writing Your Language; Choosing What to Translate

3. Translating

Training Before Translation Begins

What to Know Before Translation

It is recommended that you consult the [Translation Manual](#) frequently as you translate this content. Before you start translating, we recommend that you start working your way through the Translation Manual at least until you know the difference between a literal translation and a meaning-based translation. Much of the rest of the Translation Manual can be used as a "just-in-time" learning resource.

This page answers the question:

What should I know about translation before I start?

In order to understand this topic, it would be good to read:

[The Translation Process](#)

[Why We Translate the Bible](#)

Some important subjects that must be learned before starting a translation project:

- [The Qualities of a Good Translation](#) - The definition of a good translation
- [The Translation Process](#) - How a good translation is made
 - [Form and Meaning](#) - The difference between form and meaning
 - [Meaning-Based Translations](#) - How to make a meaning-based translation

Some other important topics as you get started include:

- [Choosing What to Translate](#) - Suggestions for where to start translating
- [First Draft](#) - How to make a first draft
- [Help with Translating](#) - Using translation helps

Next we recommend you learn about:

[Choosing a Translation Team](#); [Choosing a Source Text](#); [Alphabet/Orthography](#); [Decisions for Writing Your Language](#); [Choosing What to Translate](#)

Choosing a Translation Platform

Recommended Platform

The recommended platform for doing translation in the Door43 ecosystem is translationStudio (<http://ufw.io/ts/>). This is where the translation and checking teams will do their work. You may setup translationStudio on Android, Windows, Mac, or Linux devices, see [Setting up translationStudio](#) for more information.

This page answers the question:

What tool can I use to translate?

In order to understand this topic, it would be good to read:

[Introduction to the Process Manual](#)
[File Formats](#)

Other Options

If using translationStudio is not an option for your team then you may consider using other online or offline tools. Note that it will be your responsibility to get the content into USFM or Markdown format if you do not use translationStudio (see [File Formats](#) for more information).

Next we recommend you learn about:

[Setting Up translationStudio; Training Before Translation Begins](#)

Setting Up translationStudio

Installing tS for Mobile

The mobile (Android) edition of translationStudio is available from the [Google Play Store](#) or via direct download from <http://ufw.io/ts/>. If you install from the Play Store then you will be notified by the Play Store when a new version is available. Note that you may also side load the installation apk to other devices to share the app.

This page answers the question:

How do I set up translationStudio?

In order to understand this topic, it would be good to read:

[Choosing a Translation Platform](#)

Installing tS for Desktop

The latest version of translationStudio for desktop or laptop computers (Windows, Mac, or Linux) is available from <http://ufw.io/ts/>. To install the program, navigate to the "Desktop" section and download the latest release. Note that you may also copy the installation file to other computers to share the app.

Using tS

Once installed, both editions of translationStudio are designed to work similarly. You *do not* need an internet connection to use translationStudio! First time use of translationStudio will require an agreement to the [Statement of Faith](#), the [Translation Guidelines](#), and the [Open License](#).

After the first use screen, you will be brought to the Home screen where you can create a new project. Once your project is created, you may start translating right away. There are translationHelps built right into the app which you are encouraged to use to gain a better understanding of the source text. Note that your work is automatically saved. You may also choose to backup, share, or upload your work at various intervals (use the menu to access these functions).

After Using tS

1. We strongly recommend that your translation be checked (see [Training Before Checking Begins](#)).
2. Once the checking is complete (to any level), you may upload your work from the app (Menu → Upload).
3. Once uploaded, you can see your work online on Door43 (see [Publishing](#))

4. Checking

Training Before Checking Begins

Before Checking

It is recommended that you consult the [Checking Manual](#) frequently as you check this content. Before you start checking, we recommend that you start working your way through the Checking Manual until you understand what is required at each level. As you work through the checking process, you will need to consult the Checking Manual frequently.

This page answers the question:

What should I know about checking before I begin?

In order to understand this topic, it would be good to read:

[Training Before Translation Begins](#)

Next we recommend you learn about:

[Introduction to the Checking Manual](#); [The Goal of Checking](#); [How to Check](#)

How to Check

Purpose of Checking Levels

The purpose of the Checking Levels (see [Checking Manual](#)) is primarily to help ensure that the translation has been made in accordance with the [Statement of Faith](#) and the [Translation Guidelines](#). Another reason is to increase the input and ownership of the community that will be using it.

This page answers the question:

How do I check a translation?

In order to understand this topic, it would be good to read:

[Training Before Checking Begins](#)

Checking Level 1

Checking Level 1 is done primarily by the translation team, with some input from the language community. See [Checking Level One - Affirmation by Translation Team](#). After completing the Level 1 Check, you are encouraged to upload to Door43 (see [Introduction to Publishing](#)) and continue on to Checking Level 2 (see below).

Checking Level 2

Checking Level 2 is done to verify that representative groups from the local language community agree that the translation is a good one (see [Checking Level Two - Affirmation by Community](#)). It is done with a language community check (see [Language Community Check](#)) and a church leader check (see [Church Leader Check](#)). After completing the Level 2 Check, you are encouraged to upload to Door43 (see [Introduction to Publishing](#)) and continue on to Checking Level 3 (see below), if you so desire.

Checking Level 3

Checking Level 3 is done when leaders of at least two church networks agree that the translation is a good one (see [Checking Level Three - Affirmation by Church Leadership](#)). Be sure you work through the Level 3 Checking Questions (see [Questions for Checking on Level Three](#)) while you complete this checking level. After completing the Level 3 Check, you are encouraged to upload to Door43 (see [Introduction to Publishing](#)). This is the highest checking level. Gateway Languages should also complete the [Source Text Process](#)

Next we recommend you learn about:

[Introduction to Publishing](#)

5. Publishing

Introduction to Publishing

Publishing Overview

Once a work has been uploaded to Door43, it is automatically available online under your user account. This is referred to as self-publishing. You will have access to a web version of your project at <http://door43.org/u/username/projectname> (where *username* is your username and *projectname* is your translation project). The translationStudio app will give you the correct link when you upload. You can also browse all works on <http://door43.org>.

This page answers the question:

What is publishing?

In order to understand this topic, it would be good to read:

[Training Before Checking Begins](#)

From your Door43 project page you can:

- See the web version of your project with default formatting
- Download documents of your project (like a PDF)
- Get the links to the source files (USFM or Markdown) for your project
- Interact with others about your project

Source Text Process

Source Text Process

Source text publishing is required for all Gateway Languages so that they can be used as source texts by Other Languages. Note that this process only applies to Gateway Languages.

Prerequisites

Before a Gateway Language translation can become a source text, the following prerequisites must all be met:

- **Whole Resource** - The whole resource must be translated and checked to the required level. Parts of resources (e.g. half of the Open Bible Stories, only a few chapters of a book of the Bible) cannot be published.
- **Checking** - A translation must have reached the appropriate checking level. For Bible translations, that means [Checking Level Three - Affirmation by Church Leadership](#).
- **On Door43** - Door43 must have the version that will be published. If the work was done on multiple devices then it may need to be merged together. Get the help of a Content Tech to make merging easier (either email help@door43.org or use the #content-techs channel on Slack).
- **Agreements** - Everyone involved in the translation and checking must have agreed to the [Statement of Faith](#), the [Translation Guidelines](#), and the [Open License](#). This can be done by either creating Door43 accounts or by physically signing the documents and digitizing them (scanning or photos). See <http://ufw.io/forms> for downloadable agreement forms.

Source Text Request Form

Once you have the prerequisites, you may fill out the source text request form at <http://ufw.io/pub/>. A few notes about the form:

- You must have a Door43 account to create a request.
- You must include the names or pseudonyms of everyone involved. You must also include their Door43 usernames if you are not attaching signed license agreements for them.
- Note that the information you enter will be public and will become a part of the front matter of the source text.

After your form has been submitted you will be contacted if anything is missing. Once the request has been approved, it will go into the publishing queue where a developer will work to make the translation a source text. You may also be contacted

This page answers the question:

How do I make my Gateway Language translation a source text?

In order to understand this topic, it would be good to read:

[Introduction to Publishing](#)

by the developer if there are any issues encountered during the publishing process. You will be notified when the process is completed and you may review a PDF of the work.

Finishing the Source Text Process

After the source text publishing process is completed, your work will then be available:

- Online on the unfoldingWord website
- As a PDF, downloadable from unfoldingWord
- In translationStudio as a source text for Other Languages to use (may require a tS update first)

Next we recommend you learn about:

[Introduction to Distribution](#)

6. Distributing

Introduction to Distribution

Distribution Overview

Content is worthless unless it is disseminated and used. One advantage of using the Door43 translation and publishing platform is that it provides multiple, simple ways of distributing content.

Open License

The biggest factor that encourages distribution of content is the [Open License](#) that is used for all content on Door43. This license gives everybody the freedom they need to:

- **Share** — copy and redistribute the material in any medium or format
- **Adapt** — remix, transform, and build upon the material

for any purpose, even commercially.

Under the terms of the license.

This page answers the question:

How can I distribute content?

In order to understand this topic, it would be good to read:

[Introduction to Publishing](#)

Next we recommend you learn about:

[How to Share Content](#)

How to Share Content

Sharing Content from tS

Sharing content that is in translationStudio is easy. For offline sharing, use the Backup feature from the tS menu. For online sharing, use the Upload feature from the tS menu.

This page answers the question:

How can I share content?

In order to understand this topic, it would be good to read:

[Introduction to Distribution](#)

Sharing Content on Door43

If you upload your work from translationStudio then it automatically appears on the Internet on Door43. All of your uploaded content will appear under your user account. For example, if your username is *test_user* then you may find all your work at http://door43.org/u/test_user/. You can share your work with others online by giving them the link to the projects you have uploaded.

Sharing Content Offline

You may also generate and download documents from your project pages on Door43. Once you have these downloaded you can transfer them to others however you would like, including printing and distributing hard copies.



Translation Manual Volume 1

Version 5

Introduction

Introduction to the Translation Manual

What Does the Translation Manual Teach?

This manual teaches translation theory and how to make a good translation for Other Languages (OLs). Some of the principles of translation in this manual also apply to Gateway Language translation. For specific instruction on how to translate the set of translation tools for Gateway Languages, however, please see the Gateway Language Manual. It will be very helpful to study many of these modules before starting any type of translation project. Other modules, such as the ones about grammar, are only needed for "just-in-time" learning.

This page answers the question:

What is the Translation Manual?

In order to understand this topic, it would be good to read:

[Introduction to translationAcademy](#)

[Translation Guidelines](#)

[Finding Answers](#)

Some highlights in the Translation Manual:

- [The Qualities of a Good Translation](#) - defining a good translation
- [The Translation Process](#) - how to achieve a good translation
- [Choosing a Translation Team](#) - some items to consider before starting a translation project
- [Choosing What to Translate](#) - what to start translating

Next we recommend you learn about:

[Why We Translate the Bible](#); [The Qualities of a Good Translation](#); [The Translation Process](#); [Choosing What to Translate](#)

Terms to Know

Important Words to Know

Note: These are terms that the Translation Manual will use to talk about language. The translator will need to understand these terms in order to use the Translation Manual.

Term - A word or phrase that refers to one thing, idea, or action. For example, the term in English for pouring liquid into one's mouth is "drink." The term for a ceremony that marks an important transition in someone's life is "rite of passage." The difference between a term and a word is that a term can contain several words.

Text - A text is something that a speaker or writer is communicating to a hearer or reader by means of language. The speaker or writer has a certain meaning in mind, and so he or she chooses a form of the language to express that meaning.

Context - The words, phrases, sentences, and paragraphs surrounding the word, phrase, or sentence in question. The context is the text that surrounds the part of the text that you are examining. The meaning of individual words and phrases can change when they are in different contexts.

Form - The structure of the language as it appears on the page or as it is spoken. "Form" refers to the way that the language is arranged - it includes the words, the word order, the grammar, idioms, and any other features of the structure of the text.

Grammar - The way that sentences are put together in a language. This has to do with the order of its various parts, such as if the verb goes first or last or in the middle.

Noun - A kind of word that refers to a person, place, or thing. A proper noun is the name of a person or place. An abstract noun is a thing that we cannot see or touch, like "peace" or "unity." It refers to an idea or a state of being. Some languages do not use abstract nouns.

Verb - A kind of word that refers to an action, like "walk" or "arrive."

Modifier - A kind of word that says something about another word. Both adjectives and adverbs are modifiers.

Adjective - A kind of word that says something about a noun. For example, the word "tall" says something about the noun "man" in the following sentence. *I see a tall man.*

Adverb - A kind of word that says something about a verb. For example, the word

This page answers the question:

What terms should I know?

In order to understand this topic, it would be good to read:

[Introduction to the Translation Manual](#)

"loudly" says something about the verb "spoke" in the following sentence. *The man spoke loudly to the crowd of people.*

Idiom - An expression that uses several words and that means something different as a whole than it would if the words were understood with the meanings that they have when they are used separately. Idioms cannot be translated literally, that is, with the meanings of the separate words. For example, "He kicked the bucket" is an idiom in English that means, "He died."

Meaning - The underlying idea or concept that the text is trying to communicate to the reader or hearer. A speaker or writer can communicate the same meaning by using different forms of the language, and different people can understand different meanings from hearing or reading the same language form. In this way you can see that form and meaning are not the same thing.

Translation - The act of expressing the meaning conveyed by the form of one language in the form of another language.

Source Language - The language *from* which the translation is being made.

Source Text- The text *from* which the translation is being made.

Target Language - The language *into* which a translation is being made.

Target Text- The text being made by the translator as he or she translates the meaning from the source text.

Original Language - The language in which a Bible text was initially written. The Original Language of the New Testament is Greek. The Original Language of most of the Old Testament is Hebrew. However, the Original Language of some parts of Daniel and Ezra is Aramaic. The Original Language is always the most accurate language from which to translate a passage.

Language of Wider Communication - A language that is spoken over a broad area and by many people. For most people, this is not their first language, but is the language that they use to speak to people outside of their language community. Some people call this a trade language. Most Bibles will be translated using a language of wider communication as the source language.

Literal Translation - A translation that focuses on reproducing the form of the source text in the target text, even if the meaning changes as a result.

Meaning-based Translation (or Dynamic Translation) - A translation that focuses on reproducing the meaning of the source text in the target text, even if the form changes as a result.

Passage - A section of the Bible text that is being talked about. This can be as small as one verse, but it is usually several verses that together have one topic or tell one

story.

Gateway Language - A Gateway Language (GL) is a language of wider communication that we have identified as being one of the languages into which we will translate all of our translation tools. The set of Gateway Languages is the smallest number of languages through which content can be delivered to every other language of the world, through translation by bilingual speakers.

Other Language - The Other Languages (OLs) are all of the languages of the world that are not Gateway Languages. We translate our Bible translation tools into the Gateway Languages so that people can use those tools to translate the Bible into the Other Languages.

End-user Bible - This is a Bible that people have translated so that it speaks in a natural way in the target language. It is meant to be used in churches and homes. In contrast, the ULB and UDB are Bibles that are translation tools. They do not speak naturally in any language, because the ULB is a literal translation and the UDB avoids using idioms and figures of speech, which a natural translation would use. Using these translation tools, a translator can produce an end-user Bible.

Participant - A participant is one of the actors in a sentence. This could be the person doing the action, or the person that is receiving the action, or mentioned as participating in some way. A participant could even be an object that is stated as participating in the action of the sentence. For example, in the following sentence, the participants are underlined: John and Mary sent a letter to Andrew. Sometimes participants are left unstated, but they are still part of the action. In this case, the participant is *implied*. For example, in the following sentence, there are only two participants stated: Andrew received a letter. The senders, John and Mary, are implied. In some languages, the implied participants must be stated.

Next we recommend you learn about:

[What is Translation](#)

What is Translation

Definition

Translation is a process performed between different languages that involves a person (the translator) changing a text from one language (the source language) into a different language (the target language).

There are basically two kinds of translations: literal and dynamic (or meaning-based).

- Literal translations focus on representing words in the source language with words in the target language that have similar basic meanings. They also use phrases that have similar structures to the phrases in the source language. This kind of translation allows the reader to see the structure of the source text, but it can make it difficult or impossible for the reader to understand the meaning of the source text.
- Dynamic, meaning-based translations focus on representing the meaning of the source language sentence in its context, and will use whatever words and phrase structures are most appropriate to convey that meaning in the target language. The goal of this kind of translation is to make it easy for the reader to understand the meaning of the source text. This is the kind of translation recommended in this Translation Manual for Other Language (OL) translations.

The ULB is designed to be a literal translation, so that the OL translator can see the forms of the original biblical languages. The UDB is designed to be a dynamic translation, so that the OL translator can understand the meaning of these forms in the Bible. When translating these resources, please translate the ULB in a literal way and translate the UDB in a dynamic way. For more information about these resources, see the Gateway Manual.

This page answers the question:

What is Translation?

In order to understand this topic, it would be good to read:

[Introduction to the Translation Manual](#)

Next we recommend you learn about:

[Why We Translate the Bible](#); [The Qualities of a Good Translation](#); [The Translation Process](#); [Form and Meaning](#); [Literal Translations](#); [Meaning-Based Translations](#)

More about Translation

Translation is the process of representing in one language (the "target language") the ideas found in a document (the "source text") written in a different language.

Why do people translate texts?

Translators in general have different reasons for doing their work. Their reasons depend on the kind of document they are translating, and on the needs of the person who has asked them to translate it. In the case of Bible translation, people usually do their work because they want the Bible's ideas to affect the target language readers in the same way that the original readers and hearers of the biblical texts were affected. Because God's ideas in the Bible lead us to eternal life with him through Jesus Christ, translators also want the target language readers to know his ideas.

This page answers the question:

What more should I know about translation?

In order to understand this topic, it would be good to read:

[What is Translation](#)

[Why We Translate the Bible](#)

How do we as Bible translators usually expect to represent the biblical ideas?

There are various ways in which we can represent the ideas in a source text: we can put them into a list, we can summarize them using far less space on the written page, we can simplify them (as we often do in children's Bible story books and in other kinds of Bible helps), or we can even put them into diagrams or charts. However, Bible translators usually try to present the biblical ideas as completely as possible. This also means that they try to produce in translation the same kinds of documents as the original documents (a prophecy for a prophecy, a letter for a letter, a book of history for a book of history, etc.) Also, they try to recreate the same **tensions** in the translation that exist in the source texts.

What do we mean by "tension" in texts?

Examples of tension occur when a reader wonders what will happen next to the participants in a story, or when a reader follows the argument, encouragement, and warnings of an epistle writer or of a conversation that is reported in the text. A reader can feel tension when reading a psalm, since the praises of God affect the psalmist in various ways. When reading an Old Testament prophetic book, the reader can feel tension rise as the prophet condemns people for their sin, or as he warns them to turn back to God. Tension may also be felt when reading about God's promises for the future, as one considers when God fulfilled those promises, or when he will fulfill them. Good translators study the kinds of tension in the source documents, and they try to recreate those tensions in the target language.

How to Aim Your Bible Translation

A translator is like a hunter

A translator is like a hunter, who must aim his gun at an animal if he wants to hit it. He must know the kind of animal he is hunting, because a hunter does not shoot birds with the same kind of bullets that he would use to kill an antelope, for example.

It is the same when we speak to other people. We do not speak to young children with exactly the same words that we would say to an adult. Neither do we speak to our friends in exactly the same way we would speak to the president or ruler of our country.

In all these cases, we decide to use different words and expressions. For example, if I am sharing the gospel with a young child, I should not say to him, "Repent, and the Lord will give you his grace." Instead, I should say something like, "Be sorry for the wrong things you have done, and tell Jesus that you are sorry. Then he will welcome you, because he loves you."

In every language, there are words that only adults use, words that children have not yet learned. Of course, the children will eventually learn to use many of these words. But if you say too many of these words to children at the same time, they will find it very difficult to understand you.

In addition, languages are like trees that grow new leaves and lose old ones: new words are always forming in languages, and some words are always dropping out of use. These words die and drop like leaves; they are words that the old people know but that the younger people never learn to use. After the older generation is gone, these old words will no longer be used in the language. Even if they are written down, in a dictionary for example, as they should be, the younger people will usually never actually use them again.

For these reasons, Bible translators must decide who are the people that they will aim their translation at. Here are their choices:

Aim to the Future

Translators can aim their translation at young mothers and their children who speak the target language, because these people represent the future of their language. If translators work in this way, they will avoid using old words that the younger people are not learning. Instead, they will use ordinary, everyday words as much as possible. In addition, such translators will follow these other rules:

1. They do not try to transliterate common Bible words from other languages into

This page answers the question:

What should be the purpose of our Bible Translation?

In order to understand this topic, it would be good to read:

[What is Translation](#)

[Why We Translate the Bible](#)

the target language. For example, this means that they will not try to transform the Bible word "synagogue" into something like "sinagog" and then try to teach its meaning to the people. They will not try to transform the Bible word "angel" into something like "enjel" and then try to teach its meaning to the target language readers.

2. They do not try to invent new words to signal ideas that they find in the Bible. For example, if the target language has no word that signals all the aspects included in "grace" or "sanctify," translators do not make up new words for them. Instead, they will find phrases suitable for expressing the main part of the word's meaning in the Bible passage that they are working on.
3. They remember not to take known words in the target language and stuff them with new meaning. They know that if they try this, the people will simply ignore the new meaning. As a result, the people will misunderstand the meaning that you want the text to communicate.
4. They remember to express the biblical ideas in ways that are clear and natural. (See: [Create Clear Translations](#), [Create Natural Translations](#))

When translators follow these rules, we call the result a common language version. If you are working to provide a language with its first Bible, then we recommend that you follow these guidelines. Common language versions in English include Today's English Version and The Common English Bible. But remember that your target language will probably want to express many ideas in ways that are very different from what you find in these English versions.

Aim for a Bible Study Translation

Translators can aim their translation at Christians who want to study the Bible in a way that is deeper than the way it is read by new Christians. Translators may decide to do this if the target language already has a good Bible that speaks well to unbelievers and new believers. If translators work in this way, they may decide to:

1. Try to imitate more of the grammatical structures they find in the biblical languages. For example, when the Bible says, "The love of God," translators might decide to leave the expression ambiguous. If they do this, they will not decide whether it means "the love that people have for God" or "the love that God has for people." When the Bible says, "the love that we have in Christ Jesus," translators might decide not to say that it means "because of Christ Jesus" or "united to Christ Jesus."
2. Try to say what Greek or Hebrew words "stand behind" various expressions in translation. For example, they can do this with footnotes.
3. Try to invent new expressions in the target language that signal more of the meaning carried by biblical words. If translators do this, they must become creative with the target language.

Next we recommend you learn about:

[The Qualities of a Good Translation](#)

Defining a Good Translation

The Qualities of a Good Translation

Four Main Qualities

There are four main qualities of a good translation. It must be:

- Clear - see [Create Clear Translations](#)
- Natural - see [Create Natural Translations](#)
- Accurate - see [Create Accurate Translations](#)
- Church-Approved - see [Create Church-Approved Translations](#)

We can think of each of these qualities as a leg of a four-legged stool. Each one is necessary. If one is missing, the stool will not stand. Likewise, each of these qualities must be present in a translation in order for it to be useful and faithful to the church.

This page answers the question:

What are the qualities of a good translation?

In order to understand this topic, it would be good to read:

[Translation Guidelines](#)

[Introduction to the Translation Manual](#)

[What is Translation](#)

Clear

Use whatever language structures are necessary to achieve the highest level of comprehension. This includes simplifying concepts, rearranging the form of a text, and using as many or as few terms as necessary to communicate the original meaning as accurately as possible. To learn how to make Clear Translations, see [Create Clear Translations](#).

Natural

Use language forms that are effective and that reflect the way your language is used in corresponding contexts. To learn how to make Natural Translations, see [Create Natural Translations](#).

Accurate

Translate accurately, without detracting from, changing, or adding to the meaning of the original text. Translated content should faithfully communicate as precisely as possible the meaning of the original text as it would have been understood by the original audience. Translate with the meaning of the text in mind and communicate accurately the implicit information, unknown concepts and figures of speech. To learn how to make Accurate Translations, see [Create Accurate Translations](#).

Church-Approved

If a translation is clear, natural, and accurate but the church does not approve of it or accept it, then it does not achieve the final goal of edifying the church. It is important that the church be involved in the translation, checking, and distribution of the translation. To learn how to make Church-Approved Translations, see [Create Church-Approved Translations](#).

Six Other Qualities

In addition to being clear, natural, accurate, and church-approved, great translations should also be:

- Faithful - see [Create Faithful Translations](#)
- Authoritative - see [Create Authoritative Translations](#)
- Historical - see [Create Historical Translations](#)
- Equal - see [Create Equal Translations](#)
- Collaborative - see [Create Collaborative Translations](#)
- Ongoing - see [Create Ongoing Translations](#)

Next we recommend you learn about:

[Create Clear Translations](#); [Create Natural Translations](#); [Create Accurate Translations](#);
[Create Church-Approved Translations](#); [The Translation Process](#)

Create Clear Translations

Clear Translations

A clear translation will use whatever language structures are needed to help readers easily read and understand it. This includes putting the text into a different form or arrangement and using as many or as few terms as necessary to communicate the original meaning as clearly as possible.

This page answers the question:

How do I create clear translations?

In order to understand this topic, it would be good to read:

[The Qualities of a Good Translation](#)

[Translation Guidelines](#)

These guidelines are for Other Language translations, not for Gateway Language translations. When translating the ULB into a Gateway Language, you should not make these changes. It is not necessary to make these changes when translating the UDB into a Gateway Language, because they have already been done. Here are some ideas to create a clear translation from the source text:

Check Pronouns

You will need to check the pronouns in the source text and make it clear to whom or what each pronoun refers. Pronouns are words that stand in the place of a noun or a noun phrase. They refer back to something that has already been mentioned.

Always check carefully that it is clear to whom or what each pronoun refers.

Identify Participants

Next you need to understand who is doing the action. A clear translation will identify the **participants**. The **participants** in an event are the people or things that take part in that event. The subject that is doing the action and the object that has the action done to it are the main **participants**. When re-expressing an **event** idea as a verb, it is often necessary to state who or what are the **participants** in that event. Usually this will be clear from the context.

Clearly Express Event Ideas

A clear translation may need to express **event** ideas as verbs. You may need to change each **event** idea into an active clause to be sure it is understood.

When preparing to translate, it is helpful to look for any **event** ideas in the passage, especially those which are expressed by some form other than a verb. See if you can re-express the meaning using a verb to express the **event** idea. If, however, your language also uses nouns to express **event** ideas and the event or action sounds more natural as a noun, then use the noun form. [Abstract Nouns](#)

Passive Verbs

A clear translation may need to change any **passive** verbs to the **active** form.

Active or Passive

In the **active** form, the subject of the sentence is the person who does the action. In the **passive** form, the subject of the sentence is the person or thing to which the action is done. For example, "John hit Bill" is an active sentence. "Bill was hit by John" is a passive sentence.

Many languages do not have a **passive** form, only the **active** form exists. Therefore, it may be necessary to turn a sentence from the **passive** form into the **active** form.

Look at Each 'Of' Phrase

To make a clear translation, you will also need to look at each "of" phrase to identify the meaning of the relationship between the nouns connected by "of." In many languages, "of" constructions are not as frequent as they are in the original languages of the Bible. Study the meaning of each one and re-express the "of" phrase in a way which makes the relationship between the parts clear.

After you have checked these things and made your translation as clear as possible, you will need to read it to other people who speak your language to see if it is clear to them. If there are parts that they do not understand, it may be because that part is not clear. Together, you can think of a clearer way to say that part. Keep checking the translation with many people until all of it is clear.

Remember: Translation is re-telling, as exactly as possible, the meaning of the original message in a way that is clear and natural in the target language.

Writing Clearly

Asking yourself these questions can help you create a clear translation:

- Have you used punctuation to help a reader know when to pause or breathe?
- Have you indicated which parts are direct speech?
- Are you separating paragraphs?
- Have you followed the verse numbering of your source text?

Next we recommend you learn about:

[Create Natural Translations](#); [Create Accurate Translations](#); [Create Church-Approved Translations](#);
[The Translation Process](#)

Create Natural Translations

Natural Translations

To translate the Bible so that it is NATURAL means that:

The translation sounds like it was written by a member of the target group—not by a foreigner. Here are some ideas for making a natural translation:

This page answers the question:

How do I create natural translations?

In order to understand this topic, it would be good to read:

[The Qualities of a Good Translation](#)

[Translation Guidelines](#)

Use Short Sentences

In order for a translation to sound natural, sometimes it is necessary to create shorter, simpler sentences from longer, complex ones. The Greek language often has long, grammatically complicated sentences. Some Bible translations follow the Greek structure closely and keep these long sentences in their translation, even when this does not sound natural or is confusing in the target language.

When preparing to translate, it is often helpful to rewrite the passage, breaking long sentences up into shorter sentences. This can help you to see the meaning more clearly and translate it better. In many languages, it is good style to have shorter sentences, or, when sentences are longer, to avoid having complicated sentences. So in re-expressing the meaning in the Target Language, it is sometimes necessary to break up some of the original long sentences into several shorter sentences. Because many languages use sentences with only one or two clause groupings, the shorter sentences will give a sense of naturalness. The shorter sentences will also give readers a better understanding, because the meaning will be clearer. Be sure to include clear connection words between the new, shorter clauses and sentences.

To make shorter sentences from longer, more complex sentences, identify the words in the sentence that relate directly to each other, that is, that belong together to form a clause. Generally, each verb or action word has words on either side of it that point back to or forward to the action of the verb. A grouping of words like this that can stand on its own may be written as an independent clause or a simple sentence. Keep each of those groups of words together and in that way divide the sentence into its separate ideas or parts. Then test your translation by reading it to a member of the language community to see if it sounds natural.

Write the Way Your People Talk

Read the passage or chapter of the Bible and ask yourself, "what kind of message is this?" Then translate that passage or chapter in the way that your language would communicate that kind of message.

For example, if the passage is a poem, such as in the Psalms, then translate it in the form that your people will recognize as a poem. Or if the passage is an exhortation about the right way to live, such as in the New Testament letters, then translate it in a form that people in your language exhort each other. Or if the passage is a story about what someone did, translate it in the form of a story (that really happened). The Bible has a lot of these kinds of stories, and as part of these stories people say things to each other that also have their own form. For example, people make threats, give warnings, and praise or rebuke each other. To make your translation natural, you should translate each of these things in the way that people in your language make threats, give warnings, praise or rebuke each other, etc.

In order to know how to write these different things, you may have to listen to what people say around you, and practice writing down different things that people say and do, so that you become familiar with the form and words that people use for these different purposes.

A good translation will use the same vocabulary and expressions as the people of the target group normally use. It should be easy for them to read it or listen to it. There should not be any awkward or strange phrases. The translation should read as easily as a letter from a close friend.

Not for Gateway Language Translations

This section is not for Gateway Language translations of the ULB and UDB. These are Bibles that are designed to have characteristics that keep them from being natural in a target language. They are Bible translation tools, not end-user Bibles. For more information about this, see "Translating the ULB" and "Translating the UDB" in the Gateway Languages Manual.

Next we recommend you learn about:

[Create Clear Translations](#); [Create Accurate Translations](#); [Create Church-Approved Translations](#);
[The Translation Process](#)

Create Accurate Translations

Accurate Translations

To create an ACCURATE translation of the Bible means that the translation communicates the same message as the source. Here are some steps to follow:

- Discover the meaning of a passage.
- Identify the main idea.
- Translate with the author's message in mind.

This page answers the question:

How do I create accurate translations?

In order to understand this topic, it would be good to read:

[The Qualities of a Good Translation](#)
[Translation Guidelines](#)

Discover the Meaning

First, read each passage a few times to discover the meaning. Use the two versions of the Bible available in translationStudio: the Unlocked Dynamic Bible and the Unlocked Literal Bible. Also read the definitions of the translationWords and the translationNotes.

First read the Unlocked Literal Bible:

"Whatever city you enter, and they receive you, eat what is set before you, and heal the sick that are there. Say to them, 'The kingdom of God has come near to you.'" (Luke 10:8-9 ULB)

Look at the Unlocked Dynamic Bible in the translationHelps:

"Whenever you enter a town and the people there welcome you, eat whatever food they provide for you. Heal the people there who are sick. Tell them, 'The kingdom of God is right here near you.'" (Luke 10:8-9 UDB)

Do you notice the differences? There are some differences in the words each Bible version uses.

Did you discover the meaning is the same? In both versions Jesus is giving specific instructions, and they are the same instructions. Both versions are accurate translations.

Identify the Main Idea

Then, after discovering the meaning of the passage, you should identify the main idea.

Ask yourself, "Why is the author writing this, and how does he feel about these things?"

Look at the Luke 10 passage again. Why do you think the author is writing this? What do you think the author feels about what he wrote? What do you think? After you have read the passage several times, answer these questions:

- What is happening? *Jesus gave instructions.*
- When and where did these things take place? *To answer this question, you would need to remember what happened earlier. Earlier Luke writes that Jesus and the disciples are on the way to Jerusalem and chapter 10 starts with Jesus sending out 72 people to preach.*
- Who is involved in this passage? *Jesus and the 72 people he sent out.*
- Why were the 72 sent out? *To heal the sick and to tell everyone that the kingdom of God is near.*

The Message of the Writer

Finally, part of translating the source text accurately is to think of the original audience and the message of the writer.

Do you think the author had specific things for the reader to know? Remember what we thought the author's main ideas were? The main ideas were:

- The instructions that Jesus gave.
- That the 72 people whom Jesus sent out would have power to heal sick people.
- That they would tell others that the kingdom of God was near.

This is the message to the original audience. Allow the same message to come clearly into your mind in the target language.

Look at the passage and think how you would retell it in your own language. Keep this initial translation by writing it down. Use an alphabet that suits your language.

Remember: Translation is re-telling, as exactly as possible, the meaning of the original message in a way that is clear and natural in the target language.

Next we recommend you learn about:

[Create Clear Translations](#); [Create Natural Translations](#); [Create Church-Approved Translations](#);
[The Translation Process](#)

Create Church-Approved Translations

Church-Approved Translations

The first three qualities of a good translation are **Clear** (see [Create Clear Translations](#)), **Natural** (see [Create Natural Translations](#)), and **Accurate** (see [Create Accurate Translations](#)). All three of these directly affect the words and phrases that are used in the translation. If a translation is not one of these three, simply changing or reordering the words that were used can often fix the problem. The fourth quality, church-approved, has less to do with the words used and more to do with the process that is used.

This page answers the question:

How do I create church-approved translations?

In order to understand this topic, it would be good to read:

[The Qualities of a Good Translation](#)
[Translation Guidelines](#)

The Goal of Translation

The goal of the translation of biblical content is not only to produce a high-quality translation, but to produce a high-quality translation that is used and loved by the church. High-quality translations must be clear, natural, and accurate. But for a translation to be used and loved by the church, it must be church-approved.

How to Create a Church-Approved Translation

Creating a church-approved translation is all about the process of translation, checking, and distribution. The more church networks that are involved in these processes, the more likely they will approve of the translation.

Before starting a translation project, as many church networks as possible should be contacted and encouraged to become a part of the translation and even to send some of their people to be a part of the translation team. They should be consulted and asked for their input into the translation project, its goals, and its process.

It is not necessary that the church actively lead the translation and coordinate all the efforts, but it is necessary that whoever is leading the translation be approved by the church networks, preferably before they even start.

Church Approval and the Checking Levels

The need for church-approval of a translation is clearly reflected in the Checking Levels. In fact, the Checking Levels are largely a measurement of how broadly the church approves of the translation.

- Level 1 states that the church-approved translation team has approved the translation.

- Level 2 states that the pastors and leaders of local churches approve the translation.
- Level 3 states that leaders of multiple church networks approve of the translation.

At each level, the people leading the translation should encourage participation and input from the church networks. By using this process, we hope to encourage church ownership of the translation among as many church networks as possible. With this approval, there should be nothing hindering the translation from being used to strengthen and encourage the church.

Next we recommend you learn about:

[*Create Clear Translations*](#); [*Create Natural Translations*](#); [*Create Accurate Translations*](#);
[*Introduction to the Checking Manual*](#)

Meaning-Based Translation

The Translation Process

How to Translate

There are two things to do in translation:

1. Discover the meaning in the source language text (See: [Discover the Meaning of the Text](#))
 2. Re-tell the meaning in the target language translation (See: [Re-telling the Meaning](#))
- Instructions for translation sometimes divide these two things into smaller steps. The graphic below shows how these two fit into the translation process.

This page answers the question:

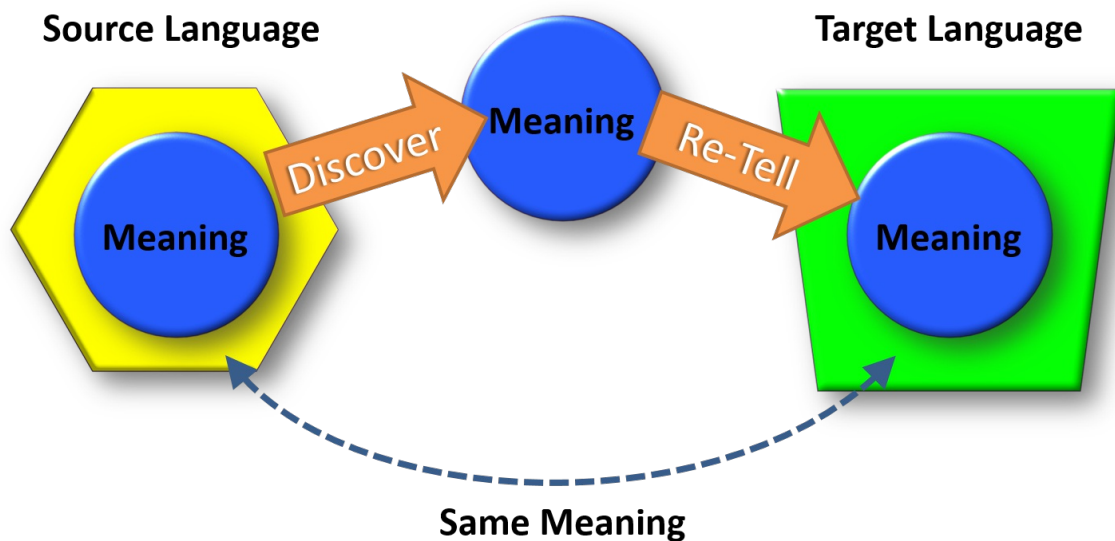
What are two things I do to translate?

In order to understand this topic, it would be good to read:

[Introduction to the Translation Manual](#)

[The Qualities of a Good Translation](#)

Translation Process



Next we recommend you learn about:

[Discover the Meaning of the Text](#); [Re-telling the Meaning](#); [Terms to Know](#); [Form and Meaning](#)

Discover the Meaning of the Text

How to Discover the Meaning

There are many different things that we can do to help us to discover the meaning of the text, that is, to make sure that we understand what the text is trying to say. Here are a few suggestions:

1. Read the whole passage through before you translate it. Understand the main point of the whole passage before you begin to translate it. If it is a narrative passage, such as a story of one of Jesus' miracles, picture the original situation. Imagine you were there. Imagine how people felt.
2. When translating the Bible, always use at least two versions of the Bible together as your source text. Comparing two versions will help you to think about the meaning, so that you do not just follow the words of one version literally. The two versions should be:
 - One version that follows the form of the original language fairly closely, such as the Unlocked Literal Bible (ULB).
 - One meaning-based version, such as the Unlocked Dynamic Bible (UDB).
3. Use the translationWords resources to learn about terms that you are not familiar with. Words sometimes have more than one meaning. Make sure that you have understood the right meaning of the word in the passage.
4. Also use the translationNotes that are with the ULB Bible. These are available in the translationStudio program and the Door43 website. These will explain things about the passage that may not be clear. If possible, also use other reference books, such as other versions of the Bible, a Bible dictionary, or Bible commentaries.

This page answers the question:

How Do I Discover the Meaning of the Text?

In order to understand this topic, it would be good to read:

[The Translation Process](#)

Next we recommend you learn about:

[Terms to Know; Re-telling the Meaning](#)

Re-telling the Meaning

How to Re-tell the Meaning

Following is a list of ordered steps. The purpose of these steps is to help the translator produce a translation that is natural, understandable, and accurate. One of the most common translator mistakes is failing to use the natural forms in the target language for developing a coherent text. By following these steps, the translator will produce a more natural and more understandable translation.

This page answers the question:

How do I re-tell the meaning?

In order to understand this topic, it would be good to read:

[The Translation Process](#)

[Discover the Meaning of the Text](#)

1. Read the entire chosen passage in the source language. The passage should be a portion or whole section (in the Bible from one title to the next title.)
2. Without looking at the text in the source language, verbally tell it in the target language. Although you might forget some parts, continue telling what you remember right to the end.
3. Again, look at the source language text. Now tell everything again in the target language.
4. Looking again at the source language text, focus only on the parts you forgot, and then say it all in the target language by memory.
5. After remembering the entire passage, write it exactly as it you said it by memory.
6. Once written, look at the source language to see if you have overlooked some detail. Insert any such detail.
7. If you do not understand something in the source text, write into the translation '[not understood]' and continue writing the rest of the passage.
8. Now, read what you wrote. Assess whether you understand it or not. Fix the parts that should be improved.
9. Go on to the next section. Read it in the source language. Strictly follow steps 2 through 8.

Next we recommend you learn about:

[Form and Meaning](#); [Terms to Know](#); [Literal Translations](#); [Meaning-Based Translations](#)

Form and Meaning

Defining Form & Meaning

Two of the major terms used in translating text are "form" and "meaning." These terms are used in special ways in Bible translation. They have the following definitions:

- **Form** - The structure of the language as it appears on the page or as it is spoken. "Form" refers to the way that the language is arranged - it includes the words, the word order, the grammar, idioms, and any other features of the structure of the text.
- **Meaning** - The underlying idea or concept that the text is trying to communicate to the reader or hearer. A speaker or writer can communicate the same meaning by using different forms of the language, and different people can understand different meanings from hearing or reading the same language form. In this way you can see that form and meaning are not the same thing.

This page answers the question:

What is form and meaning?

In order to understand this topic, it would be good to read:

[The Translation Process](#)

[Discover the Meaning of the Text](#)

[Re-telling the Meaning](#)

An Example

Let's consider an example from normal life. Suppose a friend sent you the note below:

- "I am having a very difficult week. My mother was sick and I spent all of my money to take her to the doctor and to buy medicine for her. I do not have anything left. My employer will not pay me until next weekend. I do not know how I am going to make it through the week. I do not even have money to buy food."

The Meaning

Why do you think the friend sent this note? Just to tell you about his week? Probably not. His true intention was more likely to tell you:

- "I need you to give me money."

That is the primary **meaning** of the note that the sender wanted to communicate to you. However, it would be rude in some cultures to ask for money so directly—even from a friend. Therefore, he adjusted the **form** of the note to fill out the request and help you to understand his need. He wrote in a culturally-acceptable way that presented his need for money but did not obligate you to respond. He explained why he had no money (his sick mother), that his need was only temporary (until he is

paid), and that his situation was desperate (no food). In other cultures, a more direct form of request might be more appropriate to communicate this meaning.

The Form

In this example, the **form** is the entire text of the note. The **meaning** is "I need you to give me money!"

We use these terms in a similar way. **Form** will refer to the entire text of the verses that we are translating. **Meaning** will refer to the idea or ideas that the text is trying to communicate. The best form for communicating a certain meaning will be different in different languages and cultures.

Next we recommend you learn about:

[Literal Translations](#); [Meaning-Based Translations](#); [Levels of Meaning](#); [The Importance of Form](#)

The Importance of Form

Why Form is Important

The meaning of a text is the most crucial element. However, the form of the text is also very important. It is more than just a "container" for the meaning. It affects the way the meaning is understood and received. So the form itself also has a meaning.

For example, look at the differences in form between two translations of Psalm 9:1-2:

From the New Life Version:

I will give thanks to the Lord with all my heart. I will tell of all the great things You have done. I will be glad and full of joy because of You. I will sing praise to Your name, O Most High.

From the New Revised Standard Version

I will give thanks to the LORD with my whole heart;
I will tell of all your wonderful deeds.
I will be glad and exult in you;
I will sing praise to your name, O Most High.

The first version puts the text into a form that is no different than the form it uses for telling stories. Each line of the Psalm is stated as a separate sentence.

In the second version, the text is arranged as lines of poetry are arranged in the target culture, with each line of the poem on a separate line of the page. Also, the first two lines are joined with a semi-colon, with the second line indented. These things indicate that they are related - they say very similar things. The third and fourth lines also have the same arrangement.

A reader of the second version will know that this Psalm is a poem or a song because of the form that it has, while the reader of the first version may not get that understanding, because it was not communicated through the form of the text. The reader of the first version might be confused, because the Psalm seems to be a song, but it is not presented as one. The words are expressing a joyful emotion. As a translator, you should use the form for expressing a joyful song in your language.

Look also at the form of 2 Samuel 18:33b in the New International Version:

"O my son Absalom! My son, my son Absalom! If only I had died instead of you—O Absalom, my son, my son!"

This page answers the question:

What is the importance of form?

In order to understand this topic, it would be good to read:

[*Form and Meaning*](#)

[*The Translation Process*](#)

[*Discover the Meaning of the Text*](#)

[*Re-telling the Meaning*](#)

Someone might say that the meaning contained in this part of the verse is, "I wish that I had died instead of my son Absalom." This does summarize the meaning contained in the words. But the form communicates much more than just that content. The repetition of "my son" so many times, the repetition of the name "Absalom," the expression "O," the wish form "If only..." all communicate a strong emotion of deep anguish on the part of a father who has lost a son. As a translator, you need to translate not just the meaning of the words, but also the meaning of the form. For 2 Samuel 18:33b, it is important that you use a form that communicates the same emotion as contained in the original language.

So we need to examine the form of the biblical text and ask ourselves why it has that form and not some other one. What attitude or emotion is it communicating? Other questions that might help us to understand the meaning of the form are:

- Who wrote it?
- Who received it?
- In what situation was it written?
- Which words and phrases were chosen and why?
- Are the words very emotional words, or is there anything special about the order of the words?

When we understand the meaning of the form, then we can choose a form that has that same meaning in the target language and culture.

Culture Affects Meaning

The meaning of forms is determined by culture. The same form might have different meanings in different cultures. In translation, the meaning must remain the same, including the meaning of the form. This means that the form of the text must change to fit the culture. The form includes the language of the text, its arrangement, any repetitions, or any expressions that imitate sounds like "O." You must examine all of these things, decide what they mean, and then decide which form will express that meaning in the best way for the target language and culture.

Next we recommend you learn about:

[*Literal Translations; Meaning-Based Translations; Levels of Meaning*](#)

Levels of Meaning

Levels of Meaning

A good translation requires that the meaning be the same in the target language as in the source language.

There are many different levels of meaning in the Bible. These levels include:

- Meaning of words
- Meaning of phrases
- Meaning of sentences
- Meaning of paragraphs
- Meaning of chapters
- Meaning of books

Words Have Meaning

That is, even the smallest unit, a word, has a meaning. But this meaning is determined by the context that the word is in. For example, a single word like "give" may have the following possible meanings, depending on the context:

- to grant a gift
- to collapse or break
- to surrender
- to quit
- to concede
- to supply
- etc.

Building the Larger Meaning

The translator must determine what each word means in the context, and then reproduce the same meaning in the translated text. These words then combine into phrases, sentences, paragraphs, etc. Therefore, the translator must also make sure that the words fit together into equivalent phrases, sentences, paragraphs, etc. so that the translated text has the same meaning on each level.

This page answers the question:

What are the Levels of Meaning?

In order to understand this topic, it would be good to read:

[*Form and Meaning*](#)

[*Discover the Meaning of the Text*](#)

[*The Importance of Form*](#)

Next we recommend you learn about:

[*Literal Translations; Meaning-Based Translations*](#)

Literal Translations

Definition

Literal translations focus on the form of the text.

Other Names

Literal translations are also called:

- form-based
- modified literal
- word-for-word

This page answers the question:

What are literal translations?

In order to understand this topic, it would be good to read:

[What is Translation](#)

[The Translation Process](#)

[Form and Meaning](#)

[Terms to Know](#)

Form Over Meaning

A literal translation is one that focuses on reproducing the form of the source text in the target text, even if the meaning changes, or is hard to understand, as a result. An extreme version of a literal translation would not be a translation at all—it would have the same characters and words as the source language. The next closest step would be to replace each word in the source language with an equivalent word from the target language. Because of differences in grammar between languages, the target language audience would probably not understand this kind of translation. Some translators of the Bible wrongly believe that they should keep the word order of the source text in the target text and only substitute target language words for source language words. They wrongly believe that this shows respect for the source text as God's word. But in fact this kind of translation keeps people from understanding God's word. God wants people to understand his word, so it shows the greatest respect for the Bible and for God to translate the Bible so that people can understand it.

Weaknesses of Literal Translation

Literal translations usually contain the following problems:

- foreign words that are not understood by the target audience
- word order that is strange or awkward in the target language
- idioms that are not used or understood in the target language
- names of objects that do not exist in the target culture
- descriptions of customs that are not understood in the target culture
- paragraphs that have no logical connections in the target language
- stories and explanations that do not make sense in the target language

When to Translate Literally

The only time to translate literally is when translating Gateway Language Materials, such as the ULB, that will be used by Other Language translators. The purpose of the ULB is to show the translator what is in the original. Even so, the ULB is not strictly literal. It is a modified literal translation that uses the target language grammar so that readers can understand it (see the lesson [Modified Literal Translation](#)). For the places where the ULB uses the original expressions in the Bible that may be difficult to understand, we have provided the translationNotes to explain them.

Next we recommend you learn about:

[Meaning-Based Translations](#)

Word for Word Substitution

Definition

A word-for-word substitution is the most literal form of translation. It is not the best choice for doing good translations. A word-for-word translation simply substitutes an equivalent word in the target language for each word in the source language.

In word-for-word translations

- The focus is on one word at a time.
- The natural sentence structure, phrase structures and figures of speech of the target language are ignored.
- The process of word-for-word translation is very simple.
 - The first word in the source text is translated by an equivalent word.
 - Then the next word is done. This continues until the verse is translated.
- The word-for-word approach is attractive because it is so simple. However, it results in a poor quality translation.

Word-for-word substitution results in translations that are awkward to read. They are often confusing and give the wrong meaning or even no meaning at all. You should avoid doing this type of translation. Here are some examples:

Word Order

Here is an example of Luke 3:16 in the ULB:

As for me, I baptize you with water, but someone is coming who is more powerful than I, and I am not worthy even to untie the strap of his sandals. He will baptize you with the Holy Spirit and with fire.

That translation is clear and easy to understand. But suppose the translators had used the word-for-word method. What would the translation be like?

Here, translated in English, are the words in the same order as the original Greek.

answered saying to all the John I indeed with water baptize you he comes but who mightier than I of whom not I am worthy untie the strap of the sandals of him he you will baptize with spirit holy and fire

This translation is awkward and can be hard to understand in English.

Look at the ULB version above again. The English ULB translators did not keep the original Greek word order. They moved words around in the sentence to fit the rules

This page answers the question:

Why should I not translate using word for word substitution?

In order to understand this topic, it would be good to read:

[Literal Translations](#)

[Form and Meaning](#)

of English grammar. They also changed some of the phrasing. For example, the English ULB says, "John answered by saying to them all," rather than "John answered to all saying,". They used different words to make the text sound natural.

The translation must communicate the same meaning as the Greek text. In this example, the ULB is a much better English translation than the awkward word-for-word version.

Range of Word Meanings

In addition, word-for-word substitution usually does not take into account that most words have a range of meanings. In word-for-word translations usually only one meaning is chosen.

For example, the Greek word *aggelos* can refer to a human messenger or to an angel.

"This is he of whom it is written, 'See, I am sending my messenger before your face, Who will prepare your way before you.' (Luke 7:27)

Here the word *aggelos* refers to a human messenger. Jesus was talking about John the Baptist.

the angels had gone away from them into heaven (Luke 2:15)

Here the word *aggelos* refers to angels.

A word-for-word translation process might use the same word in both verses, even though it is used to refer to two different kinds of beings. This would be confusing to the reader.

Figures of Speech

Finally, figures of speech are not conveyed correctly in a word-for-word translation. Figures of Speech have meanings that are different from the individual words that they are made up of. When they are translated word-for-word, their meanings are not clear. Even if they are translated so that they follow the normal word order of the language they are translated into, their meaning may not be clear. See the [Figures of Speech](#) page to learn how to correctly translate them.

Next we recommend you learn about:

[Problems with Literal Translations](#); [Figures of Speech](#); [Meaning-Based Translations](#)

Problems with Literal Translations

The meaning of forms change

Literal translations keep the form of the source text in the target text. Some translators might want to do this because, as we saw in the teaching module "The Importance of Form," the form of a text affects the meaning of the text. However, we must keep in mind that people from different cultures understand the meaning of forms differently. In different cultures, the same form may be understood in very different ways. Therefore it is not possible to protect the meaning from change by keeping the original forms. The only way to protect the meaning is to change the original form to a new form that communicates the same meaning in the new culture as the old form did in the old culture.

This page answers the question:

What are several problems with translations that are too literal?

In order to understand this topic, it would be good to read:

[Literal Translations](#)

[Word for Word Substitution](#)

[Form and Meaning](#)

Different languages use different orders of words and phrases

If you keep the source word order in your translation, it will be very difficult, and sometimes impossible, for the people who speak your language to understand it. You must use the natural word order of the target language so that people can understand the meaning of the text.

Different languages use different idioms and expressions

Each language has its own idioms and other expressions, such as words that represent sounds or emotions. In order to express the meaning of these things, you must choose an idiom or expression that has that same meaning in the target language, not just translate each word. If you do that, the idiom or expression will have the wrong meaning.

Some terms do not have equivalents in other cultures

The Bible contains many terms for things that no longer exist, such as ancient weights (stadia, cubit), money (denarius, stater) and measures (hin, ephah). Animals in Scripture may not exist in some parts of the world (fox, camel). Other words may be unknown in some cultures (snow, circumcision). It is not possible to simply substitute equivalent words for these terms in those situations. The translator must find another way to communicate the original meaning.

The Bible was intended to be understood

The testimony of the Scriptures themselves shows that they were meant to be understood. The Bible is written in three languages because the language of the

people changed. When the Jews returned from exile and no longer remembered Hebrew, the priests translated the Old Testament readings into Aramaic so they could understand (Neh 8:8). Later, when the New Testament was written, it was written in the common Koine Greek, which was the language that most people spoke at that time, rather than Hebrew or Aramaic or even classical Greek, which would have been harder for common people to understand.

These and other reasons demonstrate that God wants people to understand his word. So we know that he wants us to translate the meaning of the Bible, not reproduce the form. The meaning of the Scriptures is more important than the form.

Next we recommend you learn about:

[*Meaning-Based Translations*](#)

Meaning-Based Translations

Introduction

We have looked closely at literal translations. Now, we will look at meaning-based translations. These translations are also called:

- meaning-equivalent
- idiomatic
- dynamic

Key Characteristic

The key characteristic of meaning-based translations is that they give priority to translating the meaning over reproducing the form of the source text. That is, they **change the form of the text as needed in order to make the meaning clear**. The most common types of changes that meaning-based translations make are:

- change word order to match the grammar of the target language
- change order of reasons or results to match the normal order of the flow of logic in the target language
- substitute or explain idioms
- explain or translate terms from other languages ("Golgotha" = "place of the skull")
- use phrases with simpler words instead of trying to find single word equivalents for difficult or uncommon words in the source text
- replace terms that are unknown in the target culture with equivalent terms or descriptions
- replace connecting words that the target language does not use with connecting words that the target language needs

Examples of Meaning-Based Translations

What does a meaning-based translation look like? We will look at how different versions translate the same verse.

In Luke 3:8, *John the Baptist rebukes the self-righteous people who came to be baptized.*

The **Greek** text of the first half of the verse is shown below.

Ποιήσατε οὖν καρπούς ἀξίους τῆς μετανοίας

The **English** translation in the same order as each Greek word, with some alternative English words to choose from, is below.

This page answers the question:

What are Meaning Based Translations?

In order to understand this topic, it would be good to read:

[The Qualities of a Good Translation](#)

[The Translation Process](#)

[Literal Translations](#)

[Form and Meaning](#)

Do/make/produce therefore fruits fit/appropriate of the repentance

Literal

A literal translation would usually follow the words and order of the Greek text as closely as possible, such as the following.

Produce fruits that are worthy of repentance (Luke 3:8 ULB)

Note that this fairly-literal translation retains the words "fruits" and "repentance." The word order is also very similar to the Greek text. This is because the ULB is designed to show translators what is in the original text. But it may not be the natural or clear way to communicate this meaning in your language.

Meaning-Based

Meaning-based translations, on the other hand, are more likely to change the words and order if the translators think it will help to clarify the meaning. Consider these three meaning-based translations:

From the Living Bible:

...prove that you have turned from sin by doing worthy deeds.

From the New Living Translation:

Prove by the way you live that you have repented of your sins and turned to God.

From the Unlocked Dynamic Bible

Do the things that show that you have truly turned away from your sinful behavior!

Notice that these translations have changed the word order to be more natural in English. Also, the word "fruits" no longer appears. In fact, the Living Bible translation does not use any of the words in the ULB translation. Instead, rather than "fruits," the meaning-based translations refer to "deeds" or to "the way you live." "Fruits" in this verse is used as part of a metaphor. The meaning of "fruits" in this metaphor is "the things that a person does." (See [Metaphor](#).)

So these translations translated the meaning in context, rather than just the word. They also used more understandable phrases such as, "turned from sin" or "turned away from your sinful behavior" rather than the single difficult word, "repentance," or they explained the word by saying, "repented of your sins and turned to God." The meaning in all of them is the same, but the form is very different. In the meaning-based translations, the meaning is much clearer.

Next we recommend you learn about:

[*Translate for Meaning*](#)

Translate for Meaning

The Importance of Meaning

The people who wrote the Bible had messages from God that God wanted people to understand. These original writers used the language that their people spoke so that they and their people could understand God's messages. God wants people today to understand those same messages. But people today do not speak those languages that the Bible was written in long ago. So God has given us the task of translating the Bible into the languages that people speak today.

The particular language that people use to communicate God's messages is not important. The specific words that are used are not important. What is important is the meaning that those words communicate. The meaning is the message, not the words or the language. What we must translate, then, is not the words or the forms of the sentences of the source languages, but the meaning.

Look at the pairs of sentences below.

- It rained all night. / Rain fell all night.
- John was very surprised when he heard the news. / The news very much amazed John when he heard it.
- It was a hot day. / The day was hot.
- Peter's house / The house that belongs to Peter

You can see that the meaning of each pair of sentences is the same, even though they use different words. This is the way it is in a good translation. We will use different words than the source text, but we will keep the meaning the same. We will use words that our people understand and use them in a way that is natural for our language. Communicating the same meaning as the source text in a clear and natural way is the goal of translation.

This page answers the question:

Why should I translate for meaning?

In order to understand this topic, it would be good to read:

[Meaning-Based Translations](#)

[The Translation Process](#)

[Form and Meaning](#)

[Why We Translate the Bible](#)

Next we recommend you learn about:

[Choosing a Translation Team](#)

Before Translating

First Draft

How do I start?

- Pray that God would help you to understand the passage that you are translating and that he would help you to find the best way to communicate that passage in your language.
- If you are translating Open Bible Stories, read the entire story before starting to translate it. If you are translating the Bible, read the entire chapter before you start to translate any part of it. This way you will understand how the part you are translating fits into the larger context, and you will translate it better.
- Read the passage that you plan to translate in as many different translations as you have. The ULB will help you to see the form of the original text, and the UDB will help you to understand the meaning of the original text. Think about how to communicate the meaning in the form that people would use in your language. Also read any Bible helps or commentaries that you have that talk about that passage.
- Read the translationNotes for the passage that you plan to translate.
- Read the definitions of important terms in the list called "translationWords" for each highlighted word in the passage that you plan to translate.
- Discuss the passage, the translationNotes, and the translationWords with others in the translation team.
- When you understand well what the passage is saying, write down (or record) what it is saying in your language, in the way that someone from your language community would say it. Write down (or record) the whole passage (the chunk of text) without looking at the source text. This will help you to say these things in a way that is natural for your language, rather than in a way that was natural for the source language but that is not the best way to say it in your language.

This page answers the question:

How do I do make a first draft?

In order to understand this topic, it would be good to read:

[Choosing What to Translate](#)

[Choosing a Source Text](#)

[Decisions for Writing Your Language](#)

Next we recommend you learn about:

[Help with Translating](#)

Choosing a Translation Team

Importance of a Translation Team

Translating the Bible is a very large and difficult task that will take many people to accomplish. This module will discuss the skills that will be needed by members of the Bible translation team, and the responsibilities that these people will have. Some people will have many skills and responsibilities, and other people will have only a few. But it is important that every Bible translation team include enough people to make sure that all of these skills are represented on the team.

This page answers the question:

How do I choose a translation team?

In order to understand this topic, it would be good to read:

[The Qualities of a Good Translation](#)

[What is Translation](#)

[Why We Translate the Bible](#)

Church Leaders

Before starting a translation project, as many church networks as possible should be contacted and encouraged to become a part of the translation and even to send some of their people to be a part of the translation team. They should be consulted and asked for their input into the translation project, its goals, and its process.

Translation Committee

It is good if the leaders of these churches and church networks can form a committee to guide the work, choose the translators, resolve problems that arise, and encourage the churches to pray for the work and to support the work financially.

This committee can also choose the people who will check the translation for accuracy at levels 2 and 3.

When it comes time, this committee can also make decisions about the format of the translation, how it will be distributed, and they can encourage the churches to use the translated Scriptures.

Translators

These are the people who will do the work of making the translation drafts. They will be appointed by the Translation Committee. They need to be people who are native speakers of the target language, who can read the source language very well, and who are respected in the community for their Christian character. For more details about these things, see [Translator Qualifications](#).

As well as making the first drafts, these people will form the core of the translation team that will check each other's work, check the translation with the language

community, and receive the suggestions for revision from the level 2 and level 3 checkers. After each review or checking session, these translators are responsible to make the changes to the translation that are necessary so that it communicates what it should in the best way. So they will revise the translation many, many times.

Typists

If the translators themselves are not inputting the translation draft into a computer or tablet, then someone else on the team needs to do this. This needs to be someone who can type without making a lot of errors. This person also needs to know how to use punctuation marks correctly and consistently. This person may also need to type the revisions and corrections to the translation after each round of checking.

Translation Testers

Some people need to test the translation with members of the language community to make sure that the translation is clear and sounds natural in the target language. Usually these are the translators, but they could be other people. These testers need to read the translation to people and then ask them questions to see how they are understanding it. For a description of this task, see [Other Methods](#).

Checkers

The people who are selected to check the translation for accuracy should be people who already know the Bible well in the source language. They should be able to read well in the source language. They will be comparing the translation to the source Bible, to make sure that the translation communicates everything that is in the source Bible. They should be people who are interested in the translation work and who have time to do a good job of checking. It is good if these people can include members of the different church groups who speak the target language and who will use the translation. The level 2 checkers should be leaders in their local church. The level 3 checkers should be leaders of groups of churches, or respected very widely in the language area. Since many of these people are very busy, it may work best to send different books or chapters to different people, and not burden one or two people with the whole translation.

Next we recommend you learn about:

[Translator Qualifications](#); [Choosing a Source Text](#); [Alphabet/Orthography](#);
[Decisions for Writing Your Language](#)

Translator Qualifications

Qualifications of the Translator or Translation Team

The leaders of the church networks that will be involved in the translation should consider the following questions when choosing the people who will be members of the translation team. These questions will help the church and community leaders know if the people that they choose will be able to successfully translate the Bible or the Open Bible Stories.

This page answers the question:

What are the qualifications of a translator?

In order to understand this topic, it would be good to read:

[Choosing a Translation Team](#)

1. Is the person known to be a very good speaker of the target language? It is important that the person speak the target language very well.
 - Can this person read and write the target language well?
 - Has the person been living in the language community for much of his or her life? Someone who has lived away from the language area for a very long period of time might have difficulty making a natural translation.
 - Do people respect the way this person speaks their own language?
 - What is the age and local language background of each translator? It is usually good to have people from different places in the language area and of different ages, because people of different places and ages might use the language differently. These people then need to agree on a way to say things that sounds good to all of them.

2. Does the person have a very good understanding of the source language?
 - What level of education have they received, and how have they obtained skills in the source language?
 - Does the Christian community recognize that this person has adequate skills to speak the source language and an education sufficient to use the Notes or other exegetical helps provided?
 - Can the person read and write the source language with fluency and understanding?

3. Is the person respected in the community as a follower of Christ? The person must be humble and willing to listen to suggestions or corrections from others concerning his or her translation work. The person must be always willing to learn from others.
 - How long have they been a Christian, and are they in good standing with their Christian community?
 - How has this person shown himself to be committed to Christ as a

disciple? Bible translation is difficult, involves many revisions, and requires dedication to the task.

After the translators have been working for awhile, the translation committee will need to make sure that they are working well. They may ask:

- Does their work meet the expectations of their fellow translators and local church leaders? (Has the translator been willing to work with others in testing and checking their translation?)

Next we recommend you learn about:

[*Choosing a Source Text*](#)

Choosing What to Translate

What Should I Translate First?

At some point, the translation team will have to figure out what they should translate first, or, if they have already done some translation, what they should translate next. There are several factors that need to be considered:

- What does the church want to be translated?
- How experienced is the translation team?
- How much Biblical content has been translated into this language?

The answers to these questions are all important. But remember this:

Translation is a skill that grows with experience.

Because translation is a skill that grows, it is wise to start translating content that is less complicated so that the translators can learn the skill while translating something simple.

Translation Difficulty

Wycliffe Bible Translators have rated the difficulty of translating the different books of the Bible. In their rating system, the most complicated books to translate receive a level 5 difficulty. The easiest books to translate are a level 1.

In general, books that have more abstract, poetic, and theologically loaded terms and ideas are more difficult to translate. Books that are more narrative and concrete are generally easier to translate.

Difficulty Level 5 (Most Difficult to Translate)

- Old Testament
 - Job, Psalms, Isaiah, Jeremiah, Ezekiel
- New Testament
 - Romans, Galatians, Ephesians, Philippians, Colossians, Hebrews

Difficulty Level 4

- Old Testament
 - Leviticus, Proverbs, Ecclesiastes, Song of Solomon, Lamentations, Daniel, Hosea, Joel, Amos, Obadiah, Micah, Nahum, Habakkuk, Zephaniah,

This page answers the question:

What should I translate first?

In order to understand this topic, it would be good to read:

[The Qualities of a Good Translation](#)

[What is Translation](#)

[Why We Translate the Bible](#)

Haggai, Zechariah, Malachi

- New Testament
 - John, 1-2 Corinthians, 1-2 Thessalonians, 1-2 Peter, 1 John, Jude

Difficulty Level 3

- Old Testament
 - Genesis, Exodus, Numbers, Deuteronomy
- New Testament
 - Matthew, Mark, Luke, Acts, 1-2 Timothy, Titus, Philemon, James, 2-3 John, Revelation

Difficulty Level 2

- Old Testament
 - Joshua, Judges, Ruth, 1-2 Samuel, 1-2 Kings, 1-2 Chronicles, Ezra, Nehemiah, Esther, Jonah
- New Testament
 - *none*

Difficulty Level 1 (Easiest to Translate)

- *none*

Open Bible Stories

Though Open Bible Stories was not assessed according to this rating system, it should fall under Difficulty Level 1. We recommend that you begin by translating Open Bible Stories. There are many good reasons to start by translating Open Bible Stories:

- Open Bible Stories was designed to be easily translated
 - It is largely narrative
 - Many difficult phrases and words have been simplified
 - It has many pictures to help the translator understand the text
- Open Bible Stories is much shorter than the Bible or even the New Testament, so it can be quickly completed and distributed to the Church
- Since it is not Scripture, Open Bible Stories removes the fear that many translators have of translating the Word of God
- Translating Open Bible Stories before translating the Bible gives the translators experience and training in translation, so that when they translate the Bible, they will do it well
 - Experience in creating a translation and checking team
 - Experience in doing the translation and checking process

- Experience in using the Door43 translation tools
- Experience in resolving translation conflicts
- Experience in getting church and community participation
- Experience in publishing and distributing content
- Open Bible Stories is a great tool to teach the church, evangelize the lost, and train the translators in what the Bible is all about

You can work your way through the Stories in whatever order that you want, but we have found that Story #31 (see <http://ufw.io/en-obs-31>) is a good first story to translate since it is short and easy to understand.

Conclusion

Ultimately, the church needs to decide what they want to translate, and in what order. But because translation is a skill that improves with use, and because the translation and checking teams can learn so much about translating the Bible by translating Open Bible Stories, and because of the immense value that the translated Open Bible Stories gives to the local church, we highly recommend starting your translation project with Open Bible Stories.

After translating Open Bible Stories, we recommend working through some of the Difficulty Level 2 and 3 books (like Ruth and Mark). Finally, after the translation team has a lot of experience, then they can start translating Difficulty Level 4 and 5 books (like John, Hebrews, and Psalms). If the translation team follows this schedule, they will make better translations with far fewer mistakes.

Next we recommend you learn about:

*[Translator Qualifications](#); [Choosing a Source Text](#); [Alphabet/Orthography](#);
[Decisions for Writing Your Language](#)*

Choosing a Source Text

Factors to Consider For A Source Text

When choosing a source text, there are a number of factors that must be considered:

- **Statement of Faith** - Is the text in line with the Statement of Faith?
- **Translation Guidelines** - Is the text in line with the Translation Guidelines?
- **Language** - Is the text in a suitable language that translators and checkers understand well?
- **Copyrights, Licensing, and Source Texts** - Is the text released under a license that gives sufficient legal freedom?
- **Source Texts and Version Numbers** - Is the text the latest, most updated version?
- **The Original and Source Languages** - Does the translation team understand the difference between source languages and original languages?
- **Original Manuscripts** - Does the translation team understand about Original Manuscripts and [Textual Variants](#)?

This page answers the question:

What factors should be considered when choosing a source text?

In order to understand this topic, it would be good to read:

[Choosing a Translation Team](#)

It is important the the leaders of the churches in the language group agree that the source text is a good one. The Open Bible Stories are available in many source languages on <http://ufw.io/stories/>. There are also translations of the Bible there to be used as sources for translation in English, and soon other languages, as well.

Next we recommend you learn about:

[Copyrights, Licensing, and Source Texts](#); [Source Texts and Version Numbers](#); [The Original and Source Languages](#)

Copyrights, Licensing, and Source Texts

Why Is It Important?

When choosing a source text from which to do a translation, considering the copyright/licensing issue is important for two reasons. First, if you translate from a copyrighted work without prior permission you are breaking the law because translation is a right reserved for the owner of the content. In some places, copyright infringement is a criminal offense and may be prosecuted by the government without the copyright holder's consent! Second, when a translation is done off of a copyrighted work, the translation is the intellectual property of the copyright holder of the source text. They maintain all the rights of the translation just as they do with the source text. For these and other reasons, unfoldingWord will only distribute translations that are not in violation of copyright law.

This page answers the question:

What copyright and licensing considerations should be taken when choosing a source text?

In order to understand this topic, it would be good to read:

[Choosing a Source Text](#)

[Open License](#)

What License Do We Use?

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What Source Texts Can Be Used?

Source texts can be used if they are in the public domain or are available under one of the following licenses, which permit translated work to be released under a Creative Commons Attribution-ShareAlike License:

- **CC0 Public Domain Dedication (CC0)** (see <http://creativecommons.org/publicdomain/zero/1.0/>)
- **CC Attribution (CC BY)** (see <http://creativecommons.org/licenses/by/3.0/>)
- **CC Attribution-ShareAlike (CC BY-SA)** (see <http://creativecommons.org/licenses/by-sa/4.0/>)
- Works released under the **Free Translate License** (see <http://ufw.io/freetranslate/>)

For all other works in question, please contact help@door43.org.

Note:

- All source texts that appear as source texts in translationStudio have been reviewed and are legal for use by anyone as a source text.
- Before anything is published by unfoldingWord the source text must be reviewed and available under one of the licenses listed above. Please check your source text before you start translating to avoid being unable to have your translation published.

Next we recommend you learn about:

[Source Texts and Version Numbers](#)

Source Texts and Version Numbers

Importance of Version Numbers

Especially in an open project like unfoldingWord, it is important to keep track of published versions. It is important because translations (and source texts) can change frequently. Being able to identify each version helps bring clarity about which iteration is being talked about. Version numbers are also important because all translations should be based off of the latest source text. If the source text changes, the translation should eventually be updated to match the latest version.

This page answers the question:
How can version numbers help me select a source text?

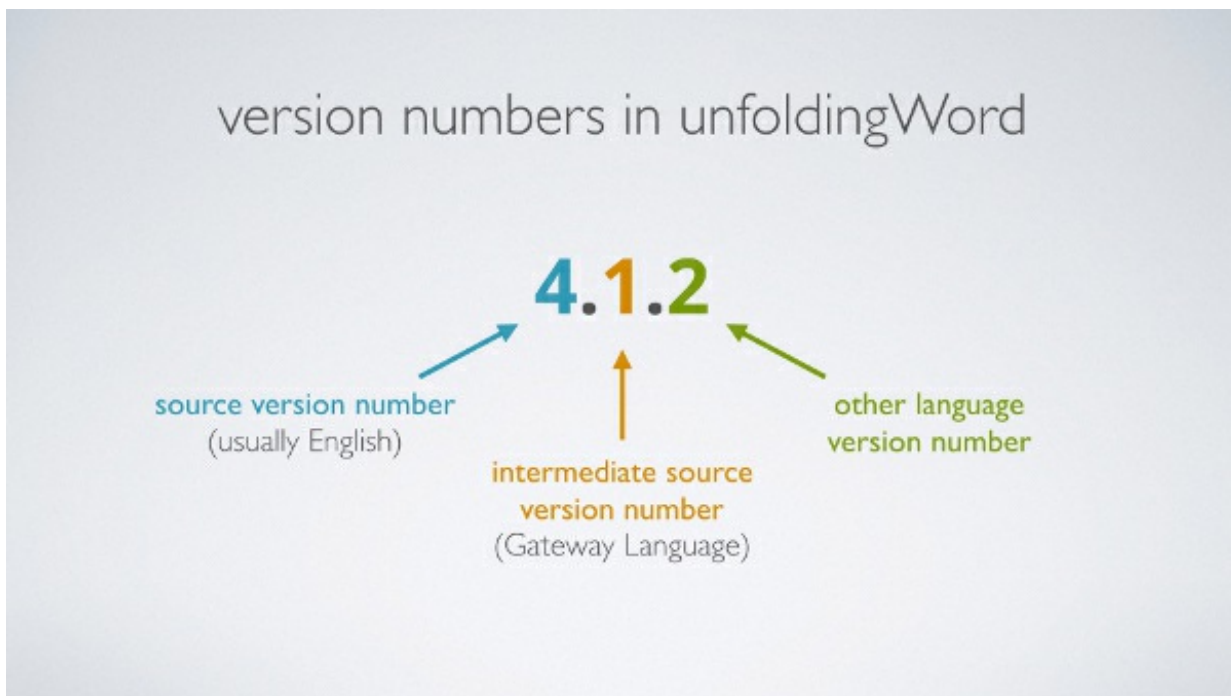
In order to understand this topic, it would be good to read:

[Choosing a Source Text](#)
[Copyrights, Licensing, and Source Texts](#)

Before starting a translation project, please ensure that you have the latest version of the source text.

How Versioning Works

Version numbers are only given when a work is released, not when they are edited. Revision history is kept in Door43, but this is different than a work being given a version number.



Each source text is given a whole number for each release (version 1, 2, 3, etc). Any translations based on that source text will take the version number of the source text and add .1 (a translation from English OBS version 4 would become version 4.1). Any further translation based on the intermediate translation would add another .1 to

the version number it was created from (for example 4.1.1). New releases of any of these texts increment their "decimal place" by 1.

Please see <http://ufw.io/versioning> for more details.

Where to Find the Latest Version

<https://unfoldingword.org> always has the latest published version of each resource. See the Dashboard page at <http://ufw.io/dashboard> for version history of each resource. *Note: translationStudio and the unfoldingWord app do not always have the latest versions since updating content does not happen automatically.*

Next we recommend you learn about:

[The Original and Source Languages](#)

Decisions for Writing Your Language

Important Questions to Answer About Writing

When a language is first written the translator must decide how to indicate certain features of all written languages.

These questions will give the wider community an understanding of some of the preliminary decisions made by the translator for writing the local language in the areas of punctuation, spelling and the writing of names in the Bible. The translation team and the community should agree on how to do this.

- Does your language have a way of highlighting direct or quoted speech? How do you show it?
- What guidelines have you followed for indicating verse numbering, quoted speech and Old Testament quotations? (Are you following the style of the national language? What variations have you decided to use to suit your language?)
- What guidelines have you followed in writing names in the Bible? Do you use the names written in the national language Bible? Do you have guidelines from your own language as to how names are pronounced and if they need added titles? (Has this decision been acceptable to the community?)
- Have you taken note of any spelling rules for your language that you would like to share with others, such as where a word changes its form or two words combine? (Are these rules acceptable to the community?)

This page answers the question:

What are some decisions we need to make for writing our language?

In order to understand this topic, it would be good to read:

[Choosing a Source Text](#)

[Choosing a Translation Team](#)

Next we recommend you learn about:

[Choosing What to Translate; Writing Styles](#)

File Formats

The Technical Nature of Translation

While a large part of translation has to do with language, words, and sentences, it is also true that a major aspect of translation is technical in nature. From creating alphabets, typing, typesetting, formatting, publishing, and distributing, there are many technical aspects to translation. In order to make all this possible, there are some standards that have been adopted.

This page answers the question:

What file formats are acceptable?

USFM: Bible Translation Format

For many years, the standard format for Bible translation has been USFM (which stands for Unified Standard Format Markers). We have adopted this standard as well.

USFM is a type of markup language that tells a computer program how to format the text. For instance, each chapter is marked like this "\c 1" or "\c 33". Verse markers might look like "\v 8" or "\v 14". Paragraphs are marked "\p". There are many other markers like this that have specific meaning. So a passage like John 1:1-2 in USFM will look like this:

\c 1

\p

\v 1 In the beginning was the Word, and the Word was with God, and the Word was God.

\v 2 This one, the Word, was in the beginning with God.

When a computer program that can read USFM sees this, it is able to format all of the chapter markers the same way (for instance, with a larger number) and all the verse numbers the same way (for instance, with a small superscript number).

Bible translations must be in USFM for us to be able to use it!

To read more about USFM notation please read <http://paratext.org/about/usfm> .

How To Do a Bible Translation in USFM

Most people do not know how to write in USFM. This is one of the reasons why we created translationStudio (<http://ufw.io/ts/>). When you do a translation in translationStudio what you see looks very similar to a normal word processor document without any markup language. However, translationStudio is formatting the Bible translation in USFM underneath what you see. This way, when you upload your translation from translationStudio, what is being uploaded is already formatted in USFM and can be immediately published in a variety of formats.

Converting a Translation to USFM

Though it is strongly encouraged to only do a translation using USFM notation, sometimes a translation is done without using USFM markup. This type of translation still can be used, but first the USFM markers must be added. One way to do this is to copy and paste it into translationStudio, then place the verse markers in the correct place. When this is done, the translation will be able to be exported as USFM. This is a very arduous task, so we strongly recommend doing your Bible translation work from the beginning in translationStudio or some other program that uses USFM.

Markdown for Other Content

Markdown is a very common markup language that is used in many places on the Internet. Using Markdown makes it very easy for the same text to be used in a variety of formats (such as webpage, mobile app, PDF, etc).

Markdown supports **bold** and *italic*, written like this:

Markdown supports **bold** and *italic*.

Markdown also supports headings like this:

```
# Heading 1
## Heading 2
### Heading 3
```

Markdown also supports links. Links display like this <https://unfoldingword.org> and are written like this:

```
https://unfoldingword.org
```

Customized wording for links are also supported, like this:

```
[uW Website](https://unfoldingword.org)
```

Note that HTML is also valid Markdown. For a complete listing of Markdown syntax please visit <http://ufw.io/md>.

Conclusion

The easiest way to get content marked up with USFM or Markdown is by using an editor that is specifically designed to do that. If a word processor or a text editor is used, these markings must be manually entered.

Note: Making text bold, italic, or underlined in a word processor does not make it bold, italic, or underlined in a markup language. This type of formatting must be done by writing the designated symbols.

When contemplating which software to use, please keep in mind that translation is not just about words; there are a lot of technical aspects that need to be taken into

consideration. Whatever software is used, just remember that Bible translations need to be put into USFM, and everything else needs to be put into Markdown.

How to Start Translating

MAST Core Concepts

What is MAST?

MAST stands for Mobilized Assistance Supporting Translation.

MAST is a program for the rapid drafting of Scripture that is designed to be easy to learn and follow. The steps work together in sequence so that, when a translator follows them carefully, the outcome will be a draft that speaks naturally in the target language, and has been checked by several people to make sure that it communicates everything that the source text communicated.

This page answers the question:

How can I use MAST methodology to translate?

In order to understand this topic, it would be good to read:

[*The Qualities of a Good Translation*](#)

[*What is Translation*](#)

[*Why We Translate the Bible*](#)

[*Alphabet/Orthography*](#)

[*Decisions for Writing Your Language*](#)

Methodology Steps in MAST

MAST methodology is comprised of eight steps. The first four describe the Drafting Steps and the last four describe the Checking Steps.

Drafting Steps

1. **Consume** - Take in the source text, usually one chapter at a time for scripture translation. For a written translation, the translator would read the chapter, and for an oral translation the translator would listen to the chapter.
2. **Verbalize** - Express what you just consumed to someone else. Tell this other person what the chapter is about. It is best if you can do this in the target language. This should not be a detailed discussion of the text in exegetical form. This should largely focus on the expression of the main points of the chapter.
3. **Chunk** - Group the text of the chapter into sections. These sentences in each section should fit together because of a shared topic, theme, or chain of logic. The sections should be bigger than sentences or verses, often 2, 3, or 4 verses at a time. If you are translating in translationStudio from the ULB and UDB texts, you do not need to do this step because the chunking has been done for you. But if you would like to make different chunks than the ULB and UDB have, then go ahead and do so.
4. **Blind Draft** - Set aside the source text and draft the chunk as well as you can without looking back at the text. Write everything that you remember about that chunk. Do not look back at the source text for this chunk until you begin the editing steps. Continue doing this with each chunk of the chapter before

moving to the checking steps. This step should not be used for drafting Gateway Language materials such as the ULB, UDB, and translationNotes. Instead, draft these materials while looking at the source text.

Checking Steps

1. **Self edit** - The translator can now examine their newly drafted scripture chunks and compare them to the source text(s). Any error can be edited and corrected at this point, The key focus question at this step is, "What did I miss?" Anything that was missed in blind drafting should be added into the translation now, in the place where it is most natural in the target language.
2. **Peer edit** - When the translator has finished the self-edit step for the whole chapter, they should trade it for a chapter that another translator has finished self-editing. The translators will examine each other's chapter, looking for anything that seems unnatural as well as anything that seems to be inaccurate. When they find a problem, they should mark it and then discuss the problems and fix them together.
3. **Keyword Check** - a facilitator, working with the translator, should examine each new drafted chapter for all key words in two steps:
 - A. The facilitator should ask if each key word is present in the newly translated scripture. If it is not, then it either needs to be added or there needs to be a good reason why it is not, such as the meaning being communicated by a different word or words.
 - B. The facilitator should ask the translator to provide a definition of each key word in the text and compare it to an already developed list of contextual definitions. These definitions should match. If they do not, the translation team needs to discuss which word is the best to use for the key term in this context.
4. **Verse-by-Verse Check** - a facilitator should examine each verse of the newly translated chapter and compare it to the source text to make sure that it accurately communicates the same message as the source and to verify with the translator that the verses flow naturally in the target language.

Next we recommend you learn about:

[Translator Qualifications](#); [Choosing a Source Text](#); [Self Check](#); [Peer Check](#); [translationWord Check](#); [Accuracy Check](#)

Help with Translating

Using translationHelps

To help translators make the best translation possible, **translationNotes**, **translationWords** and **translationQuestions** have been created.

translationNotes are cultural, linguistic, and exegetical notes that help to describe and explain some of the Bible background that the translator needs to know to translate Open Bible Stories, as well as inform translators about different ways that they might express the same meaning. See <http://ufw.io/tn/>.

The **translationWords** are key terms found in Open Bible Stories and the Bible that are important to translate correctly. Each of these words or phrases has a small article written about it as well as cross-references to other places where that term is used in either Open Bible Stories or the Bible. This is to show the translator other ways that the translationWord is used and to ensure that it has been translated correctly in those places, too. See <http://ufw.io/tw/>.

The **translationQuestions** are comprehension questions that can be used to self-check your translation. Can the Target Language translation be used to correctly answer each of the questions? The translationQuestions are also a good tool to use for each level of checking. See <http://ufw.io/tq/>.

Once you have consulted the translationNotes, translationWords and translationQuestions, then you are ready to make the best translation.

Please use the translationNotes & translationWords when doing your translation!

This page answers the question:

Where do I find help for translating?

In order to understand this topic, it would be good to read:

[Choosing What to Translate](#)

Next we recommend you learn about:

[Using the translationNotes](#)

Use the translationHelps when Translating

Notes with Links

There are two types of links in the translationNotes. Links to a translationAcademy topic page and links for repeated words or phrases within the same book.

translationAcademy Topics

The translationAcademy topics are intended to enable anyone, anywhere to learn the basics of how to translate the Bible into their own language. They are intended to be highly flexible for just-in-time learning in web and offline mobile video formats.

Each note will provide immediate help on how to translate a phrase from the ULB. Sometimes there will be a statement in parenthesis at the end of the suggested translation that may look like this: (See: [Metaphor](#)). The word or words in green are a link to a translationAcademy topic. You can click on the link to learn more about the topic.

There are several reasons to read the translationAcademy topic information:

- Learning about the topic will help the translator be more accurate in their translation.
- The topics have been chosen to provide the basic understanding of the principles and strategies of translation.

Examples

- **evening and morning** - This refers to the whole day. Two parts of the day are used to refer to the whole day. In the Jewish culture, a day begins when the sun sets. (See: [Merism](#))
- **walking** - "obeying" (See: [Metaphor](#))
- **made it known** - "communicated it" (See: [Idiom](#))

Repeated Phrases in a Book

Sometimes a phrase is used multiple times in one book. When this happens, there will be a link in the translationNotes - green chapter and verse numbers that you can click on - that will take you back to where you have translated that phrase before. There are several reasons why you want to go to the place where the word or phrase was translated before:

This page answers the question:

Why should I use the links in the translationNotes?

In order to understand this topic, it would be good to read:

[Help with Translating](#)

- This will make it easier for you to translate this phrase by reminding you of where you have already translated it.
- This will make your translation faster and more consistent because you will be reminded to translate that phrase in the same way each time. If a translation that you have used before for the same phrase does not fit a new context, then you will have to think of a new way to translate it. In this case, you should make a note of it and discuss it with others on the translation team. These links will only take you back to notes in the book that you are working on.

Examples

- **be fruitful and multiply** - See how you translated these commands in Genesis 1:28.
- **everything that creeps along the ground** - This includes all types of small animals. See how you translated this in Genesis 1:25.
- **will be blessed in him** - AT: "will be blessed because of Abraham" or "will be blessed because I have blessed Abraham." For translating "in him," see how you translated "through you" in Genesis 12:3.

Next we recommend you learn about:

[Using the translationNotes](#); [Notes with Probable or Possible Meanings](#)

Using the translation Notes

To translate from the ULB.

- Read the ULB. Do you understand the meaning of the text so that you can accurately, clearly and naturally translate the meaning into your language?
 - YES? Start translating.
- NO? Look at the UDB. Does the UDB help you understand the meaning of the ULB text?
 - YES? Start translating.
- NO? Read the translation notes for help. Translation Notes are words or phrases copied from the ULB and then explained. In English, every note that explains the ULB starts the same. There is a bullet point, the ULB text is in bold followed by a dash, and then there are translation suggestions or information for the translator. For example:
 - **copied ULB text** - translation suggestion or information for the translator
There are many different type of notes in the Translation Notes. Each type of note gives the explanation in a different way. Knowing the type of note will help the translator make decisions on the best way to translate the Bible text into their language.
 - **Notes with Definitions** - Sometimes you may not know what a word in the ULB means. Simple definitions of words or phrases are added without quotes or sentence format.
 - **Notes that Explain** - Simple explanations about words or phrases are in sentence format.

This page answers the question:

What are the different types of translation Notes?

In order to understand this topic, it would be good to read:

[Help with Translating](#)

Suggested Translations

There are several types of suggested translations.

- **Notes with Synonyms and Equivalent Phrases** - There are times that the notes provide a translation suggestion that can replace the word or phrases in the ULB. These replacements can fit into the sentence without changing the meaning of the sentence. These are synonyms and equivalent phrases and are written in double-quotes. These mean the same as the text in the ULB.
- **Notes with Alternate Translations (AT)** - An alternate translation is a suggested change to the form or content of the ULB because the target language has a different form. The alternate translation should only be used when the ULB form or content will not fit into the form of your language.
- **Notes that Clarify the UDB Translation** - There may be no note if the UDB provides a good alternate translation for the ULB. However, on occasion there may be text from the UDB as well as a suggested translation. There will be "

(UDB)" after the text from the UDB.

- **Notes that have Alternate Meanings** - Alternate meanings refer to when there are multiple ways to express something or when there are different understandings of what the word or phrase means.
- **Notes with Probable or Possible Meanings** - Sometimes Bible scholars do not know for sure, or do not agree on, what a particular phrase or sentence in the Bible means. Some reasons for this include: there are minor differences in the ancient Bible texts, or a word may have more than one meaning or use, or it may not be clear what a word (such as a pronoun) refers to in a particular phrase.
- **Notes that Identify Figures of Speech** - In the notes there will be an explanation on how to translate the Figure of Speech that is in the passage. Sometimes an Alternate Translation (AT:) is provided. There will also be a link to the translationAcademy page for additional information and translation strategies to help the translator accurately translate for the meaning of the passage.
- **Notes that Identify Indirect and Direct Quotes** - There are two kinds of quotations: direct quotation and indirect quotation. When translating a quotation, translators need to decide whether to translate it as a direct quotation or an indirect quotation.
- **Notes for Long ULB Phrases** - Sometimes there are notes for a phrase and separate notes for portions of that phrase. In that case, the larger phrase is first, and its parts afterward. The longer phrase is broken down so that translation suggestions for parts of the phrase can be explained for each part.

Next we recommend you learn about:

[Notes with Links](#)

Connecting Statement and General Information in the Notes

Description

Sometimes, at the top of the list of notes, there are notes that start with **Connecting Statement** or **General Information**.

A **connecting statement** tells how the scripture in a chunk is related to scripture in earlier chunks. The following are some of the kinds of information in the connecting statements.

- whether this chunk is at the beginning, middle or end of a passage
- who is speaking
- who the speaker is speaking to

A **general information** note tells about issues in the chunk that cover more than one phrase. The following are some of the kinds of information that appear in a general information statement.

- who pronouns refer to
- important background or implied information that is needed to understand the text in the chunk
- Logical arguments and conclusions

These notes are to help you understand the passage better and be aware of issues that you might need to address in translation.

Examples

Whether this chunk is at the beginning, continuation, or end of a passage

¹It came about that when Jesus had finished instructing his twelve disciples, he departed from there to teach and preach in their cities.

²Now when John heard in the prison about the deeds of the Christ, he sent a message by his disciples ³and said to him, "Are you the Coming One, or is there another person we should be looking for?" (Matthew 11:1 ULB)

- **General Information:** - This is the beginning of a new part of the story where the writer tells of how Jesus responded to disciples of John the Baptist. (See: *Introduction of New Event*)

This page answers the question:

Why do some translationNotes not have any ULB text at the beginning?

In order to understand this topic, it would be good to read:

[Help with Translating](#)

[Using the translationNotes](#)

This note alerts you to the beginning of a new part of a story and gives you a link to a page that tells more about new events and issues concerning translating them.

Who is speaking

¹⁷For he was one of us and received his share of the benefits of this ministry." ¹⁸(Now this man bought a field with the earnings of his evil act. Then he fell head first, and his body burst wide open, and all his bowels poured out. ¹⁹It became known to all those living in Jerusalem that the field was called in their own language Akeldama, that is, The field of blood.) (Acts 1:17-19 ULB)

- **Connecting Statement:** - Peter continues his speech to the believers that he began in *Acts 1:16*.

This note tells you that it is still Peter speaking in verse 17 so you can mark that clearly in your language.

Who pronouns refer to

²⁰And Isaiah is very bold and says,
"I was found by those who did not seek me.
I appeared to those who did not ask for me."
²¹But to Israel he says, "All the day long I reached out my hands
to a disobedient and resistant people." (Romans 10:20-21 ULB)

- **General Information:** - Here the words "I," "me," and "my" refer to God.

This note lets you know how the pronouns refer to. You may need to add something so that readers will know that Isaiah is not speaking for himself, but is quoting what God said.

Important background or implied information

²⁶Now an angel of the Lord spoke to Philip and said, "Arise and go toward the south to the road that goes down from Jerusalem to Gaza." (This road is in a desert.) ²⁷He arose and went. Behold, there was a man from Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians. He was in charge of all her treasure. He had come to Jerusalem to worship. ²⁸He was returning and sitting in his chariot, and was reading the prophet Isaiah. (Acts 8:26-28 ULB)

- **General Information:** - This is the beginning of the part of the story about Philip and the man from Ethiopia. Verse 27 gives background information about the man from Ethiopia. (See: *Backgrounds*)

This note alerts you to the beginning of a new part of a story and to some background information so you can be aware of them and use your language's ways of showing these things. The note includes a link to the page on background information so you can learn more about translating it.

Notes with Definitions

Description

Sometimes you may not know what a word in the ULB means. The notes may have a definition or a description of the word or phrase to help you understand what it means.

Translation Notes Examples

Simple definitions of words or phrases are added without quotes or sentence format. Here are examples:

It is like children playing in the marketplace, who sit and call to one another and say, 'We played a flute for you (Matthew 11:16-17 ULB)

- **marketplace** - a large, open-air area where people would come to sell their goods
- **flute** - a long, hollow musical instrument which is played by blowing air in or over one end

people who dress in splendid clothing and live in luxury are in kings' palaces (Luke 7:25 ULB)

- **kings' palaces** - a large, expensive house that a king lives in

Translation Principles

- Use words that are already part of your language if possible.
- Keep expressions short if possible.
- Represent God's commands and historical facts accurately.

Translation Strategies

See [Translate Unknowns](#) for more information on translating words or phrases that are not known in your language.

Next we recommend you learn about:

[Notes that Explain](#); [Using the translation Notes](#)

This page answers the question:

What translating decision should I make when I see a definition in the notes?

In order to understand this topic, it would be good to read:

[Help with Translating](#)

[Using the translation Notes](#)

Notes that Explain

Description

Sometimes you may not know what a word or phrase means in the ULB, and it may also be used in the UDB. In this case, it will be explained in the notes. These explanations are meant to help you understand the word or phrase. Do not translate the explanations into your Bible. Use them to help you understand the meaning so you can translate the Bible text correctly.

This page answers the question:

What translating decision should I make when I see an explanation in the notes?

In order to understand this topic, it would be good to read:

[Help with Translating](#)

[Using the translation Notes](#)

Translation Notes Examples

Simple explanations about words or phrases are written as full sentences. They begin with a capital letter and end with a period (".").

The fishermen had gotten out of them and were washing their nets.
(Luke 5:2 ULB)

- **washing their nets** - They were cleaning their fishing nets in order to use them again to catch fish. If you did not know that fishermen used nets to catch fish, you might wonder why the fishermen were cleaning their nets. This explanation can help you choose good words for "were washing" and "nets."

they motioned to their partners in the other boat (Luke 5:7 ULB)

- **motioned** - They were too far from shore to call so they made gestures, probably waving their arms. This note can help you understand what kind of motion the people made. It was a motion that people would be able to see from a distance. This will help you choose a good word or phrase for "motioned."

He will be filled with the Holy Spirit, even while in his mother's womb.
(Luke 1:14 ULB)

- **even while in his mother's womb** - The word "even" here indicates that this is especially surprising news. People had been filled with the Holy Spirit before, but no one had heard of an unborn baby's being filled with the Holy Spirit. This note can help you understand what the word "even" means in this sentence, so you can find a way of showing how surprising this was.

Next we recommend you learn about:

[Notes with Definitions](#)

Notes with Synonyms and Equivalent Phrases

Description

There are times that the notes provide a translation suggestion that can replace the word or phrases in the ULB. These replacements can fit into the sentence without changing the meaning of the sentence. These are synonyms and equivalent phrases and are written in double-quotes. These mean the same as the text in the ULB.

This page answers the question:

What translating decision should I make when I see words in double quote marks in the notes?

In order to understand this topic, it would be good to read:

[Help with Translating](#)

[Using the translation Notes](#)

Translation Notes Examples

'Make ready the way of the Lord, (Luke 3:4 ULB)

- **the way** - "the path" or "the road"

In this example, the words "the path" or the words "the road" can replace the words "the way" in the ULB. You can decide whether it is natural to say "way," "path," or "road" in your language.

whoever has food should do likewise." (Luke 3:10 ULB)

- **do likewise** - "do the same thing"

In this example, the words "do the same thing" can replace the words "do likewise" in the ULB. You, as the translator, can decide what is natural for your language.

Next we recommend you learn about:

[Using the translation Notes](#)

Notes with Alternate Translations (AT)

Description

An alternate translation is a suggested change to the form or content of the ULB because the target language has a different form. The alternate translation should only be used when the ULB form or content would give a wrong meaning, or would be unclear or unnatural.

The alternate translation suggestion may involve, for example, adding implicit information, changing passive voice to active, or rewording rhetorical questions as statements. The notes often explain why there is an alternate translation and a link to a page that explains the topic.

This page answers the question:

What translating decision should I make when I see "AT:" in the notes?

In order to understand this topic, it would be good to read:

[Help with Translating](#)

[Using the translationNotes](#)

Translation Notes Examples

The "AT:" indicates that this is an alternate translation. Some examples are:

Making Implicit Information Clear

it is the law of the Medes and Persians, that no decree or statute that the king issues can be changed. (Daniel 6:15 ULB)

- **no decree...can be changed** - An additional sentence may be added here to aid in understanding. AT: "no decree...can be changed. So they must throw Daniel into the pit of lions." (See: *Explicit*)

The additional sentence shows what the speaker wanted the king to understand from his reminder that the king's decrees and statues cannot be changed. Translators may need to state some things clearly in the translation that the original speaker or writer left unstated or implicit.

Passive to Active

to him who blasphemes against the Holy Spirit, it will not be forgiven. (Luke 12:10 ULB)

- **it will not be forgiven** - This can be expressed with an active verb. AT: God will not forgive him. This can also be expressed in a positive way using a verb that means the opposite of "forgive." AT: "God will consider him guilty forever" (See: *Active Passive*)

Translators whose languages do not have passive sentences will need to know how they can translate passive sentences that they find in the Bible.

Rhetorical Question

Saul, Saul, why are you persecuting me? (Acts 9:4 ULB)

- **why are you persecuting me?** - The Lord used this question to rebuke Saul. In some languages a statement would be more clear. AT: "You are persecuting me!" (See: *Rhetorical Questions*)

The translation suggestion provides an alternate (AT) way to translate the rhetorical question if your language does not use rhetorical questions to rebuke.

Notes that Clarify the UDB Translation

Description

There may not be a note if the Unlocked Dynamic Bible provides a good alternate translation for the ULB. However, on occasion a note may have text from the UDB as well as a suggested translation. In that case the text from the UDB will be followed by "(UDB)."

This page answers the question:

Why do some translationNotes have quotes from the UDB?

In order to understand this topic, it would be good to read:

[Using the translationNotes](#)

[Help with Translating](#)

Translation Notes Examples

they implored him to stay with them (John 4:40 **ULB**)

they urged him to stay a longer time with them (John 4:40 **UDB**)

- **implored him** - "begged him" or "urged him" (UDB) Here the suggested translation for the words 'implored him' is 'begged him.' The words, 'urged him' from the UDB mean the same thing and are included as another suggestion.

When he saw Jesus, he fell on his face (Luke 5:12 **ULB**)

When he saw Jesus, he bowed down to the ground (Luke 5:12 **UDB**)

- **he fell on his face** - "he knelt and touched the ground with his face" or "he bowed down to the ground" (UDB) Here the words from the UDB are provided as another translation suggestion.

Notes that have Alternate Meanings

Description

Alternate meanings refer to when there are different understandings of what a word or phrase means.

The note will have the ULB text followed by an explanation starting with the words "Possible meanings are." The meanings are numbered, and the first one is most likely correct. If a meaning is given in a way that it can be used as a translation, it will have quote marks around it.

The translator needs to decide which meaning to translate. Translators may choose the first meaning, or they may choose one of the other meanings if the people in their community use and respect another Bible version that has one of those other meanings.

This page answers the question:

Why do some translationNotes have numbered translation suggestions?

In order to understand this topic, it would be good to read:

[Help with Translating](#)

[Using the translationNotes](#)

[Notes with Alternate Translations \(AT\)](#)

Translation Notes Examples

You are like a young lion among the nations, like a monster in the seas (Ezekiel 32:2 ULB)

- **like a monster in the seas** - Possible meanings are that 1) he was powerful or 2) he was not doing anything important. This note has the ULB text followed by two meanings. The note starts with 'Possible meanings are,' and the meanings are numbered. The first meaning is most likely correct.

But Simon Peter, when he saw it, fell down at Jesus' knees (Luke 5:8 ULB)

- **fell down at Jesus' knees** - Possible meanings are 1) "bowed down at Jesus' feet" or 2) "lay down on the ground at Jesus' feet" or 3) "knelt down before Jesus." Peter did not fall accidentally. He did this as a sign of humility and respect for Jesus. This note explains what 'fell down at Jesus' knees" might mean. The first meaning is most likely correct, but the other meanings are also possible. If your language does not have a general word that could refer to any of these actions, you may need to use a word that shows specifically how Simon Peter did this.

Notes with Probable or Possible Meanings

Description

Sometimes Bible scholars do not know for sure, or do not agree on, what a particular phrase or sentence in the Bible means. Some reasons for this include:

1. There are minor differences in the ancient Bible texts.
2. A word may have more than one meaning or use.
3. It may not be clear what a word (such as a pronoun) refers to in a particular phrase.

This page answers the question:

What translating decision should I make when I see the word "probable" or "possible" in the note?

In order to understand this topic, it would be good to read:

[Help with Translating](#)

[Using the translation Notes](#)

Translation Notes Examples

We have two kinds of translation notes for these situations: 1) ones that show one probable meaning and 2) ones that show multiple possible meanings.

1. Probable Meaning

When most scholars generally agree on a meaning, we write a note that includes the word "probably." We recommend that you use the meaning that is given in the note.

The sons of Heth answered Abraham, saying, Listen to us, my master. You are a prince of God among us. (Genesis 23:5-6 ULB)

- **a prince of God** - This probably means "a powerful man" (UDB) or "a mighty leader."

The angel of Yahweh said to him, "Why do you ask my name? It is wonderful!" (Judges 13:18 ULB)

- **It is wonderful** - This probably means "It is too wonderful for you to understand."

2. Possible Meanings

When many scholars say that a word or phrase means one thing, and many others say that it means other things, we show the most common meanings that they give. Our notes for these situations begin with "Possible meanings are" and then give a **numbered list**. We recommend that you use the first meaning given. However, if people in your community have access to another Bible that uses one of the other possible meanings, you may decide that it is better to use that meaning.

But Simon Peter, when he saw it, fell down at Jesus' knees, saying,

"Depart from me, for I am a sinful man, Lord." (Luke 5:8 ULB)

- **fell down at Jesus' knees** - Possible meanings are 1) "bowed down at Jesus feet" or 2) "lay down on the ground at Jesus feet" or 3) "knelt down before Jesus." Peter did not fall accidentally. He did this as a sign of humility and respect for Jesus.

Translation Strategies

1. Translate it in such a way that the reader could understand either meaning as a possibility.
2. If it is not possible to do that in your language, then choose a meaning and translate it with that meaning.
3. If not choosing a meaning would make it hard for the readers to understand the passage in general, then choose a meaning and translate it with that meaning.

Next we recommend you learn about:

[Using the translation Notes](#)

Notes that Identify Figures of Speech

Description

Figures of speech are ways of saying things that use words in non-literal ways. That is, the meaning of a figure of speech is not the same as the more direct meaning of its words. There are many different types of figures of speech.

In the translationNotes there will be an explanation about the meaning of a figure of speech that is in the passage. Sometimes an alternate translation is provided. This is marked as "AT," which is the initial letters of "alternate translation." There will also be a link to a translationAcademy page that gives additional information and translation strategies for that kind of figure of speech.

In order to translate the meaning, you need to be able to recognize the figure of speech and know what it means in the source language. Then you can choose either a figure of speech or a direct way to communicate that same meaning in the target language.

This page answers the question:

How will I know if the translationNote is about a Figure of Speech?

In order to understand this topic, it would be good to read:

[Help with Translating](#)

[Using the translationNotes](#)

[Notes with Alternate Translations \(AT\)](#)

Translation Notes Examples

Many will come in my name and say, 'I am he,' and they will lead many astray. (Mark 13:6 ULB)

- **Many will come in my name** - The word "name" represents the authority of Jesus. AT: "Many will come, claiming my authority and permission." (See: [Metonymy](#)) The figure of speech in this note is metonymy. The note explains the metonymy in this passage and gives an alternate translation. After that, there is a link to the tA page about metonymy. Click on the link to learn about metonymy and general strategies for translating metonymys.

"You offspring of poisonous snakes, who warned you to flee from the wrath that is coming? (Luke 3:7 ULB)

- **You offspring of poisonous snakes** - This is a word picture. Poisonous snakes are dangerous and represent evil. AT: "You evil poisonous snakes!" or "You are evil like poisonous snakes." (See: [Metaphor](#)) The figure of speech in this note is metaphor. The note explains the metaphor and gives two alternate translations. After that, there is a link to the tA page about metaphors. Click on the link to learn about metaphors and general strategies for translating them.

Notes that Identify Indirect and Direct Quotes

Description

There are two kinds of quotations: direct quotation and indirect quotation. When translating a quotation, translators need to decide whether to translate it as a direct quotation or an indirect quotation. (See: [Direct and Indirect Quotations](#))

When there is a direct or indirect quote in the ULB, the notes may have an option for translating it as the other kind of quote. The translation suggestion may start with "It can be translated as a direct quote:" or "It can be translated as an indirect quote:" and it will be followed by that kind of quote. This may be followed by a link to the information page called "Direct and Indirect Quotations."

There is a likely to be a note about direct and indirect quotes when a quote has another quote inside of it, because these can be confusing. In some languages it may be more natural to translate one of these quotes with a direct quote and the other quote with an indirect quote. The note will end with a link to the information page called "[Quotes within Quotes](#)."

This page answers the question:

How will translationNotes help me translate indirect and direct quotes?

In order to understand this topic, it would be good to read:

[Help with Translating](#)

[Using the translationNotes](#)

Translation Notes Examples

He instructed him to tell no one (Luke 5:14 ULB)

- **to tell no one** - This can be translated as a direct quote: "Do not tell anyone." The implied information is "that you have been healed." (See: [Direct and Indirect Quotations](#)) Here the translation suggestion is to change the indirect quote to a direct quote.

At the time of the harvest I will say to the reapers, "First pull out the weeds and tie them in bundles to burn them, but gather the wheat into my barn." (Matthew 13:30 ULB)

- **I will say to the reapers, "First pull out the weeds and tie them in bundles to burn them, but gather the wheat into my barn"** - You can translate this as an indirect quote: "I will tell the reapers to first gather up the weeds and tie them in bundles to burn them, then gather the wheat into my barn." (See: [Direct and Indirect Quotations](#)) Here the translation suggestion is to change the direct quote to an indirect quote.

Notes for Long ULB Phrases

Description

Sometimes there are notes for a phrase and separate notes for portions of that phrase. In that case, the larger phrase is explained first, and its parts afterward.

Translation Notes Examples

But it is to the extent of your hardness and unrepentant heart that you are storing up for yourself wrath in the day of wrath (Romans 2:5 ULB)

- **But it is to the extent of your hardness and unrepentant heart** - Paul compares a person who refuses to listen and obey God to something hard, like a stone. The heart represents the whole person. AT: "It is because you refuse to listen and repent" (See: [Metonymy](#))
- **hardness and unrepentant heart** - The phrase "unrepentant heart" explains the word "hardness" (See: [Doublet](#))

In this example the first note explains the the metaphor and metonymy, and the second explains the doublet in the same passage.

This page answers the question:

Why do some translation Notes seem to repeat of a previous note?

In order to understand this topic, it would be good to read:

[Help with Translating](#)

[Notes with Alternate Translations \(AT\)](#)

[Notes that Identify Figures of Speech](#)

Using translationWords

translationWords

It is the duty of the translator, to the best of his ability, to make sure that each Bible passage he translates has the meaning that the writer of that Bible passage intended it to communicate. In order to do this, he will need to study translation helps prepared by Bible scholars, including the translationWords resource.

In order to use translationWords, follow these steps:

1. Identify the important words and any words in the source text that are ambiguous or difficult to understand.
2. Look at the section called "translationWords."
3. Find the words that you identified as important or difficult, and click on the first one
4. Read the translationWords entry for that word
5. After reading all of the definitions, read the Bible passage again, thinking about the definition that you read in translationWords.
6. Compare the word with other words of similar meaning.
7. Think of possible ways to translate the term. Choose one to try.
8. Test the term you have chosen to see if others understand the meaning.
9. Do the same for each word that you identified.

Once you have found a good translation for a translationWord, you should use it consistently throughout the translation. If you find a place where that translation does not fit, then think through the process again. It could be that a word with similar meaning will fit better in the new context. Keep track of which word or words you are using to translate each translationWord.

Unknown Ideas

Sometimes a translationWord refers to a thing or custom that is unknown in the target language. Possible solutions are to use a descriptive phrase, substitute something similar, use a foreign word from another language, use a more general word or use more specific words. See the lesson on [Translate Unknowns](#) for more information.

One kind of 'unknown idea' are words that refer to Jewish and Christian religious customs and beliefs. Some common unknown ideas are:

Names of places such as:

- Temple (a building where the Israelites offered sacrifices to God)

This page answers the question:

How can translationWords help me make a better translation?

In order to understand this topic, it would be good to read:

[Notes with Probable or Possible Meanings](#)

[Help with Translating](#)

- Synagogue (a building where Jewish people assemble to worship God)
- Sacrificial alter (a raised structure on which sacrifices were burned as gifts, or offerings, to God.)

Titles of people who hold an office such as:

- Priest (someone who is chosen to relate to God on behalf of his people)
- Pharisee (important group of Israel's religious leaders in Jesus' time)
- Prophet (person who speaks God's messages to people)
- Son of Man
- Son of God
- King (ruler of an independent city, state or country).

Key Biblical Concepts such as:

- Forgiveness (to not resent that person and not be angry at him for doing something hurtful)
- Salvation (being saved or rescued from evil, enemies, or from danger)
- Redemption (the act of buying back something that was previously owned or that was held captive)
- Mercy (helping people who are in need)
- Grace (help or regard that is given to someone who has not earned it).

You may need to discuss the definitions of these translation Words with other members of the translation team or people from your church or village in order to discover the best way to translate them.

Next we recommend you learn about:

[Create Faithful Translations; Translate Unknowns](#)

Using translation Questions

It is the duty of the translator, to the best of his ability, to make sure that each Bible passage he translates has the meaning that the writer of that Bible passage intended it to communicate. In order to do this, he will need to study translation helps prepared by Bible scholars, including translation Questions.

tQ are about information as it appears in the ULB and can be used to self-check your translation.

This page answers the question:

How can translation Questions help me make a better translation?

In order to understand this topic, it would be good to read:

[Help with Translating](#)

Using tQ during community checks will help the translator know if the Target Language translation is clear and accurate. If the community member's answer is correct, then the translation might be clear and accurate.

Checking Translations with tQ

In order to use tQ, follow these steps when doing a self-check:

1. Translate a passage, or chapter, of the Bible.
2. Look at the section called "Questions."
3. Read the question entry for that passage.
4. Think of the answer from the translation. Try to not answer from what you know from other Bible translations.
5. Click on the question to have the answer displayed.
6. If your answer is correct, you have done a good translation.

In order to use tQ, follow these steps for a community-check:

1. Read the newly completed translation of a Bible chapter to one or more community members. Tell the listeners to try to not remember other translations of the same chapter while this translation is being read to them.
2. Look at the section called "Questions."
3. Read the question entry for that chapter.
4. Ask them to answer the question. Remind the community members to think of the answer from the translation.
5. Click on the question to have the answer displayed.
6. If the community member's answer is correct, the translation is good.

Next we recommend you learn about:

[Create Faithful Translations](#)

Just-in-Time Learning Volume 1

Figures of Speech

Figures of Speech

Figures of speech are ways of saying things that use words in non-literal ways. That is, they have special meanings that are not the same as the meanings of their individual words. There are different kinds of figures of speech. This page lists and defines some of those that are used in the Bible.

This page answers the question:

What are some figures of speech?

Definition

Figures of speech are ways of saying things that use words in non-literal ways. That is, the meaning of a figure of speech is not the same as the more direct meaning of its words. In order to translate the meaning, you need to be able to recognize figures of speech and know what the figure of speech means in the source language. Then you can choose either a figure of speech or a direct way to communicate that same meaning in the target language.

Types

Listed below are different types of Figures of Speech. If you would like additional information simply click the green word to be directed to a page containing definitions, examples and videos.

- **Apostrophe** - In apostrophe, a speaker turns his attention from the people he is speaking to and makes an exclamation to someone who is not there with them.
- **Doublet** - A doublet is a pair of words or very short phrases that mean the same thing and that are used in the same phrase. In the Bible, doublets are often used in poetry, prophecy, and sermons.
- **Euphemism** - A euphemism is a mild or polite way of referring to something that is unpleasant or embarrassing. Its purpose is to avoid offending the people who hear or read it.
- **Hendiadys** - In hendiadys a single idea is expressed with two words connected with "and," when one word could be used to modify the other.
- **Hyperbole** - A hyperbole is a deliberate exaggeration used to indicate the speaker's feeling or opinion about something.
- **Idiom** - An idiom is a group of words that has a meaning that is different from what one would understand from the meanings of the individual words.
- **Irony** - In irony, a speaker repeats what someone has (or could have) said or thought, but he expects the listeners to understand from the context that he

does not agree with it.

- **Litotes** - Litotes is an emphatic statement made by saying that the opposite idea is not true.
- **Merism** - Merism is a figure of speech in which a person refers to something by listing some of its parts or by speaking of two extreme parts of it.
- **Metaphor** - A metaphor occurs when someone speaks of something as if it were something else because there is something that they have in common. That is, in some way one thing is like the other.
- **Metonymy** - Metonymy is a figure of speech in which a thing or idea is called not by its own name, but by the name of something closely associated with it. A metonym is a word or phrase used as a substitute for something it is associated with.
- **Parallelism** - In parallelism two phrases or clauses that are similar in structure or idea are used together. It is found throughout the whole of the Hebrew Bible, most commonly in the books of Psalms and Proverbs.
- **Personification** - Personification is a kind of simile or metaphor, in which an idea or something that is not human is referred to as if it were a person and could do the things that people do or have the qualities that people have.
- **Predictive Past** - The predictive past tense uses that past tense to refer to things that will happen in the future. This is sometimes done in prophecy to show that the event will certainly happen.
- **Rhetorical Question** - A rhetorical question is a question that is used for something other than getting information. Often it indicates the speaker's attitude toward the topic or the listener. Often it is used for rebuking or scolding, but some languages have other purposes as well.
- **Simile** - A simile is a comparison of two things that are not normally thought to be similar. It focuses on a particular trait the two items have in common, and it includes the words "like," "as" or "than."
- **Synecdoche** - Synecdoche is a figure of speech in which 1) the name of a part of something is used to refer to the whole thing, or 2) the name of a whole thing is used to refer to just one part of it.

Idiom

An idiom is a certain kind of figure of speech, the kind that usually cannot be correctly understood without being told its true meaning. Every language has them. Some English examples are:

- You are pulling my leg (This means, "You are telling me a lie")
- Do not push the envelope (This means, "Do not take a matter to its extreme")
- This house is under water (This means, "The debt owed for this house is greater than its actual value")
- We are painting the town red (This means, "We are going around town tonight celebrating very intensely")

This page answers the question:

What are idioms and how can I translate them?

In order to understand this topic, it would be good to read:

[Figures of Speech](#)

Description

An idiom is a phrase that has a special meaning to the people of the language or culture that uses it. Its meaning may be different from what a person would understand from the meanings of the individual words that form the phrase.

He resolutely set his face to go to Jerusalem. (Luke 9:51 ULB)

The words "set his face" is an idiom that means "decided."

Sometimes people may be able to understand an idiom from another culture, but it might sound like a strange way to express the meaning.

I am not worthy that you should enter under my roof. (Luke 7:6 ULB)

The words "enter under my roof" is an idiom that means "enter my house."

Let these words go deeply into your ears (Luke 9:44 ULB)

This idiom means "Listen carefully and remember what I say."

Purpose: An idiom is created in a culture probably somewhat by accident when someone describes something in an unusual way. But, when that unusual way communicates the message powerfully and people understand it clearly, other people start to use it.

Reasons this is a translation issue

- People can easily misunderstand idioms in the original languages of the Bible if they do not know the cultures that originally wrote the Bible.
- People can easily misunderstand idioms that are in the source language Bibles

if they do not know the cultures that made those translations.

Examples from the Bible

"Then all Israel came to David at Hebron and said, "Look, we are your flesh and bone." (1 Chronicles 11:1 ULB)

This means, "We and you belong to the same race, the same family."

The kings of the earth take their stand together (Psalm 2:2 ULB)

This means, "The kings on earth plan together."

the one who lifts up my head" (Psalm 3:3 ULB)

This means, "the one who helps me."

Translation Strategies

If the idiom would be clearly understood in your language, consider using it. If not, here are some other options.

1. Translate the meaning plainly without using an idiom.
2. Use a different idiom that people use in your own language that has the same meaning.

Examples of Translation Strategies Applied

1. Translate the meaning plainly without using an idiom.
 - **Then all Israel came to David at Hebron and said, "Look, we are your flesh and bone."** (1 Chronicles 11:1 ULB)
 - "...Look, we all belong to the same nation."
 - **he resolutely set his face to go to Jerusalem.** (Luke 9:51 ULB)
 - "He started to travel to Jerusalem, determined to reach it."
 - **I am not worthy that you should enter under my roof.** (Luke 7:6 ULB)
 - "I am not worthy that you should enter my house."
2. Use an idiom that people use in your own language that has the same meaning.
 - **Let these words go deeply into your ears** (Luke 9:44 ULB)
 - "Be all ears when I say these words to you."
 - **"My eyes grow dim from grief** (Psalm 6:7 ULB)
 - "I am crying my eyes out"

Irony

Description

Irony is a figure of speech in which a person pretends to say what he really believes, when in fact he is saying what someone else believes, and he does it in a way that shows that other belief is wrong. People do this to emphasize how different something is from what it should be, or how someone else's belief is foolish. It is often humorous.

This page answers the question:

What is irony and how can I translate it?

In order to understand this topic, it would be good to read:

[Figures of Speech](#)

Jesus answered them, "People who are in good health do not need a physician, only people who are sick need one. I did not come to call righteous people to repentance, but to call sinners to repentance."
(Luke 5:31-32 ULB)

When Jesus spoke of "righteous people," he was not referring to people who were truly righteous, but to people who wrongly believed that they were righteous. Jesus implied that they were wrong to think that they were better than others and did not need to repent.

Reason this is a translation issue

- If someone does not realize that a speaker is using irony, he will think that the speaker actually believes what he is saying. He will not realize that the speaker is ridiculing the idea.

Examples from the Bible

After blindfolding him, they asked him, saying, "Prophecy! Who is the one who hit you?" (Luke 22:64 ULB)

The fact that the soldiers were beating Jesus shows us that they did not believe that he was a prophet. They knew that other people thought that Jesus was a prophet, and they may have also thought that Jesus himself claimed to be a prophet. When they told him to prophesy, they were using irony. They were mocking him and implying that if he really was a prophet, then he should be able to tell who hit him without seeing them.

"Present your case," says Yahweh; "present your best arguments for your idols," says the King of Jacob. "Let them bring us their own arguments; have them come forward and declare to us what will happen, so we may know these things well. Have them tell us of earlier predictive declarations, so we can reflect on them and know

how they were fulfilled." (Isaiah 41:21-22 ULB)

People worshiped idols as if their idols had any knowledge or power, and Yahweh was angry at them for doing that. So he used irony and challenged their idols to tell what would happen in the future. He knew that the idols could not even speak, but he did this to mock the idols and rebuke the people for worshiping them.

Can you lead light and darkness to their places of work?

Can you find the way back to their houses for them?

Undoubtedly you know, for you were born then;

"the number of your days is so large!" (Job 38:20, 21 ULB)

Job thought that he was wise. Yahweh used irony to show Job that he was not so wise. The two underlined phrase above emphasize that Job could not possibly answer God's questions about the creation of light because Job was not born until many many years later.

Translation Strategies

If the irony would be understood correctly in your language, translate it as it is stated. If not, here is another strategy.

1. Translate it in a way that shows that the speaker is saying what someone else believes.
2. Translate the actual, intended meaning of the statement of irony. The actual meaning of the irony is not found in the literal words of the speaker, but instead the true meaning is found in the opposite of the literal meaning of the speaker's words.

Examples of Translation Strategies Applied

1) Translate it in a way that shows that the speaker is saying what someone else believes.

- **After blindfolding him, they asked him, saying, "Prophecy! Who is the one who hit you?"** (Luke 22:64 ULB)
 - "After blindfolding him, they asked him, saying, "You call yourself a prophet. Then prophecy! Who hit you?"
 - "After blindfolding him, they said to him, "Prophecy! If you were really a prophet, you would be able to tell us who hit you."
- **I did not come to call righteous people to repentance, but to call sinners to repentance.** (Luke 5:32 ULB)
 - "I did not come to call people who think that they are righteous to repentance, but to call sinners to repentance."

2) Translate the actual, intended meaning of the statement of irony.

- **After blindfolding him, they asked him, saying, "Prophecy! Who is the one who hit you?"** (Luke 22:64 ULB)
 - "After blindfolding him, they said to him, "You are not a prophet because you cannot even tell us who struck you!" "
- **"Present your case," says Yahweh; "present your best arguments for your idols," says the King of Jacob. "Let them bring us their own arguments; have them come forward and declare to us what will happen, so we may know these things well. Have them tell us of earlier predictive declarations, so we can reflect on them and know how they were fulfilled."** (Isaiah 41:21-22 ULB)
 - " 'Present your case,' says Yahweh; 'present your best arguments for your idols,' says the King of Jacob. Your idols cannot bring us their own arguments or even come forward to declare to us what will happen. We cannot hear them because they cannot speak to tell us their earlier predictive declarations, so we cannot reflect on them and know how they were fulfilled."
- **Can you lead light and darkness to their places of work? Can you find the way back to their houses for them? Undoubtedly you know, for you were born then; the number of your days is so large!** (Job 38:20, 21 ULB)
 - "Can you lead light and darkness to their places of work? Can you find the way back to their houses for them? You act like you know how light and darkness were created, as if you were there; as if you are as old as creation!"

Next we recommend you learn about:

[Litotes](#)

Metaphor

Description

A metaphor is the use of words to speak of one thing as if it were a different thing. Sometimes a speaker does this in ways that are very common in the language. At other times, a speaker does this in ways that are less common in the language and that might even be unique.

First we will discuss very common metaphors.

The metaphors that are very common in a language are usually not very vivid. They may even be "dead." Examples in English are "table leg," "family tree," and "the price of food is going up." Examples in biblical languages are "hand" to mean "power," "face" to mean "presence," and "clothing" to mean emotions or moral qualities.

Metaphors like these are in constant use in the world's languages, because they serve as convenient ways to organize thought. In general, languages speak of abstract qualities, such as power, presence, emotions, and moral qualities, as if they were objects that can be seen or held, or as if they were body parts, or as if they were events that you can watch happen.

When these metaphors are used in their normal ways, the speaker and audience do not normally even regard them as figurative language. This is why, for example, it would be wrong to translate the English expression, "The price of petrol is going up" into another language in a way that would draw undeserved attention to it, because English speakers do not view it as a vivid expression, that is, as an unusual expression that carries meaning in an unusual manner.

For a description of important patterns of this kind of metaphor, please see [Biblical Imagery - Common Patterns](#) and the pages it will direct you to.

Next we will discuss the less common metaphors, metaphors that are sometimes even unique in a language.

The speaker usually produces metaphors of this kind in order to emphasize the importance of what he is talking about. For example,

For you who fear my name, the sun of righteousness will rise with healing in its wings. (Malachi 4:2 ULB)

Here God speaks about his salvation as if it were the sun rising to shine its rays on the people whom he loves. And he speaks of the sun's rays as if they were wings. Also, he speaks of these wings as if they were bringing medicine that would heal his

This page answers the question:

What is a metaphor and how can I translate a sentence that has one?

In order to understand this topic, it would be good to read:

[Figures of Speech](#)

[Simile](#)

people.

We call this kind of metaphor "live." It is unique in the biblical languages, which means that it is very memorable.

Parts of a Metaphor

When talking about metaphors, it can be helpful to talk about their parts. The thing someone speaks of is called the topic. The thing he calls it is the image. The way that they are similar is the point of comparison.

In the metaphor below, the speaker describes the woman he loves as a rose. The woman (his "love") is the topic and the red rose is the image. Both are beautiful and delicate.

- My love is a red, red rose.

1. Sometimes the **topic** and the **image** are both stated clearly.

Jesus said to them. "**I am the bread of life.** He who comes to me will not hunger, and he who believes on me will never thirst." (John 6:35 ULB)

Jesus called himself the bread of life. The topic is "I" and the image is "bread." Bread is a food that people ate all the time. Just as people need to eat food in order to have physical life, people need to trust in Jesus in order to have spiritual life.

2. Sometimes only the **image** is stated clearly.

Produce **fruits** that are worthy of repentance (Luke 3:8 ULB)

The image here is "fruits". The topic is not stated, but it is actions or behavior. Trees can produce good fruit or bad fruit, and people can produce good behavior or bad behavior. Fruits that are worthy of repentance are good behavior that is appropriate for people who have repented.

Purposes of this second kind of Metaphor

- One purpose of metaphor is to teach people about something that they do not know (the **topic**) by showing that it is like something that they already know (the **image**).
- Another purpose is to emphasize that something has a particular quality or to show that it has that quality in an extreme way.
- Another purpose is to lead people to feel the same way about one thing as they would feel toward another.

Reasons this is a translation issue

- People may not realize that a word is being used as an image in a metaphor.
- People may not be familiar with the thing that is used as an image.
- If the topic is not stated, people may not know what the topic is.
- People may not know how the topic and the image are alike.

Translation Principles

- Make the meaning of a metaphor as clear to the target audience as it was to the original audience.
- Do not make the meaning of a metaphor more clear to the target audience than it was to the original audience.

Examples from the Bible

And yet, Yahweh, you are our father; we are the **clay**. You are our **potter**; and we all are the work of your hand. (Isaiah 64:8 ULB)

The example above has two metaphors. The topics are "we" and "you" and the images are "clay" and "potter." Just as a potter takes clay and forms a jar or dish out of it, God makes us into what he wants us to be.

Jesus said to them, "Take heed and beware of **the yeast of the Pharisees and Sadducees**." The disciples reasoned among themselves and said, "It is because we took no bread." (Matthew 16:6-7 ULB)

Jesus used a metaphor, but his disciples did not realize it. When he said "yeast," they thought he was talking about bread, but "yeast" was the image in his metaphor about the teaching of the Pharisees and Sadducees. Since the disciples did not understand what Jesus meant, it would not be good to state clearly here what Jesus meant.

Translation Strategies

If people would understand the metaphor in the same way that the original readers would have understood it, go ahead and use it. If not, here are some other strategies.

1. If the metaphor is common and seems to be a normal way to say something in the biblical language, express the main idea in the simplest way preferred by your language.
2. If the target audience would think that the phrase should be understood literally, change the metaphor to a simile. Some languages do this by adding words such as "like" or "as."
3. If the target audience would not know the **image**, see [Translate Unknowns](#) for ideas on how to translate that image.

4. If the target audience would not use that **image** for that meaning, use an image from your own culture instead. Be sure that it is an image that could have been possible in Bible times.
5. Or, if the target audience would not use that **image** for that meaning, simply state the truth that the metaphor was used to communicate.
6. If the target audience would not know what the **topic** is, then state the topic clearly. (However, do not do this if the original audience did not know what the topic was.)
7. If the target audience would not know how the topic is like the image, state it clearly.

Examples of Translation Strategies Applied

1. If the metaphor is common and seems to be a normal way to say something in the biblical language, express the main idea in the simplest way preferred by your language.
 - **For after David had in his own generation served the desires of God, he fell asleep, was laid with his fathers, and experienced decay,** (Acts 13:36 ULB)
 - "For after David had in his own generation served the desires of God, **he died**, was laid with his fathers, and experienced decay,"
2. If the target audience would think that the phrase should be understood literally, change the metaphor to a simile. Some languages do this by adding words such as "like" or "as."
 - **And yet, Yahweh, you are our father; we are the clay. You are our potter; and we all are the work of your hand.** (Isaiah 64:8 ULB)
 - "And yet, Yahweh, you are our father; we are **like** clay. You are **like** a potter; and we all are the work of your hand."
3. If the target audience would not know the **image**, see [Translate Unknowns](#) for ideas on how to translate that image.
 - **Saul, Saul, why do you persecute me? It is hard for you to kick a goad.** (Acts 26:14 ULB)
 - "Saul, Saul, why do you persecute me? It is hard for you to **kick against a pointed stick.**"
4. If the target audience would not use that **image** for that meaning, use an image from your own culture instead. Be sure that it is an image that could have been possible in Bible times.
 - **And yet, Yahweh, you are our father; we are the clay. You are our potter; and we all are the work of your hand.** (Isaiah 64:8 ULB)

- "And yet, Yahweh, you are our father; we are the **wood**. You are our **carver**; and we all are the work of your hand."
 - "And yet, Yahweh, you are our father; we are the **string**. You are the **weaver**; and we all are the work of your hand."
5. Or, if the target audience would not use that **image** for that meaning, simply state the truth that the metaphor was used to communicate.
- **I will make you become *fishers of men*.** (Mark 1:17 ULB)
 - "I will make you become **people who gather men**."
 - "Now you gather fish. I will make you **gather people**."
6. If the target audience would not know what the **topic** is, then state the topic clearly. (However, do not do this if the original audience did not know what the topic was.)
- **Yahweh lives; may *my rock* be praised. May the God of my salvation be exalted.** (Psalm 18:46 ULB)
 - "Yahweh lives; **He is my rock**. May he be praised. May the God of my salvation be exalted.
7. If the target audience would not know how the topic is like the image, state it clearly.
- **Yahweh lives; may *my rock* be praised. May the God of my salvation be exalted.** (Psalm 18:46 ULB)
 - "Yahweh lives; may he be praised because like a huge rock, **he shields me from my enemies**. May the God of my salvation be exalted."
 - **Saul, Saul, why do you persecute me? It is hard for you *to kick a goad*.** (Acts 26:14 ULB)
 - "Saul, Saul, why do you persecute me? You **fight against me and hurt yourself** like an ox that kicks against its owner's pointed stick."

To learn more about specific metaphors read:

- [Biblical Imagery - Common Patterns](#)

Rhetorical Question

A rhetorical question is a question to which the speaker does not expect an answer because he is not looking for information. Speakers use rhetorical questions to express deep emotion or to encourage hearers to think deeply about something. The Bible contains many rhetorical questions, often to express sarcasm or to rebuke or scold the hearer. Speakers of some languages use rhetorical questions for other reasons as well.

This page answers the question:

What are rhetorical questions and how can I translate them?

In order to understand this topic, it would be good to read:

[Figures of Speech](#)

[Sentence Types](#)

Description

A rhetorical question is a question to which the speaker does not expect an answer because he is not looking for information. Speakers often use rhetorical questions to rebuke or scold people.

Those who stood by said, "**Is this how you insult God's high priest?**"
(Acts 23:4 ULB)

The people did not ask this question in order to get information. Rather they used it to scold Paul because they did not think he should have spoken as he did to the high priest.

The Bible contains many rhetorical questions. Some of the purposes of these rhetorical questions are to remind people of something that they already know, to express strong emotion, to say something in a strong way, or to introduce something they want to talk about.

Reasons this is a translation issue

- Some readers may think that a question is a request for information.
- Some languages use rhetorical questions only for scolding.
- Some readers might think that the purpose of a question is something other than what it really is.

Examples from the Bible

Do you not still rule the kingdom of Israel? (1 Kings 21:7 ULB)

Jezebel used the question above to remind King Ahab of something he already knew: he still ruled the kingdom of Israel. She did this in order to rebuke him for being unwilling to take over a poor man's property. She was implying that since he was the king of Israel he should feel free to take the man's property.

Will a virgin forget her jewelry, a bride her veils? Yet my people have forgotten me for days without number! (Jeremiah 2:32 ULB)

God used the question above to remind his people of something they already knew: a women would never forget her jewelry and veils. He then rebuked his people for forgetting him, who is so much greater than those things.

Why did I not die when I came out from the womb? (Job 3:11 ULB)

Job used the question above to show how sad he was that he did not die as soon as he was born. He wished that he had not lived.

And why has it happened to me that the mother of my Lord should come to me? (Luke 1:43 ULB)

Elizabeth used the question above to show how surprised and happy she was that the mother of her Lord came to her.

Or what man among you is there who, if his son asks him for a loaf of bread, will give him a stone? (Matthew 7:9 ULB)

Jesus used the question above to remind the people of something they already knew: a good father would never give his son something bad to eat.

Therefore, if you who are evil know how to give good gifts to your children, how much more will your Father from heaven give good things to those who ask him? (Matthew 7:11)

Jesus used this question to teach the people in an emphatic way that God gives good things to those who ask him.

What is the kingdom of God like, and what can I compare it to? It is like a mustard seed which a man took and threw into his garden... (Luke 13:18-19)

Jesus used the question above to introduce what he was going to talk about. He was going to compare the kingdom of God to something.

Translation Strategies

Be sure you know that you are dealing with a rhetorical question and not an information question. Then be sure you know what the purpose of the rhetorical question is. Is it to encourage or rebuke or shame the hearer? Is it to bring up a new topic? Is it to do something else?

If using the rhetorical question would be natural and give the right meaning in your language, consider doing so. If not, here are other options:

1. Add the answer after the question.
2. Change the rhetorical question to a statement or exclamation.
3. Change the rhetorical question to a statement, and then follow it with a short question.

Examples of Translation Strategies Applied

1. Add the answer after the question.
 - **Will a virgin forget her jewelry, a bride her veils? Yet my people have forgotten me for days without number!** (Jeremiah 2:32 ULB)
 - "Will a virgin forget her jewelry, a bride her veils? *Of course not!* Yet my people have forgotten me for days without number!"
 - **Or what man among you is there who, if his son asks him for a loaf of bread, will give him a stone?** (Matthew 7:9 ULB)
 - "Or what man among you is there who, if his son asks him for a loaf of bread, will give him a stone? **None of you would do that!**"
2. Change the rhetorical question to a statement or exclamation.
 - **What is the kingdom of God like, and what can I compare it to? It is like a mustard seed...** (Luke 13:18-19)
 - "This is what the kingdom of God is like. It is like a mustard seed..."
 - **Is this how you insult God's high priest?** (Acts 23:4 ULB)
 - "You should not insult God's high priest!"
 - **Why did I not die when I came out from the womb?** (Job 3:11 ULB)
 - "I wish I had died when I came out from the womb!"
 - **And why has it happened to me that the mother of my Lord should come to me?** (Luke 1:43 ULB)
 - "How wonderful it is that the mother of my Lord has come to me!"
3. Change the rhetorical question to a statement, and then follow it with a short question.
 - **Do you not still rule the kingdom of Israel?** (1 Kings 21:7 ULB)
 - "You still rule the kingdom of Israel, **do you not?**"

Simile

A simile is a comparison of two things that are not normally thought to be similar. One is said to be "like" the other. It focuses on a particular trait the two items have in common, and it includes the words "like," "as" or "than."

Description

A simile is a comparison of two things that are not normally thought to be similar. It focuses on a particular trait the two items have in common, and it includes the words "like," "as" or "than."

This page answers the question:

What is a simile?

In order to understand this topic, it would be good to read:

[Figures of Speech](#)

When he saw the crowds, he had compassion for them, because they were worried and confused, because they were like sheep without a shepherd. (Matthew 9:36)

Jesus compared the crowds of people to sheep without a shepherd. Sheep grow frightened when they do not have a good shepherd to lead them in safe places. The crowds were like that because they did not have good religious leaders.

See, I send you out as sheep in the midst of wolves, so be as wise as serpents and harmless as doves. (Matthew 10:16 ULB)

Jesus compared his disciples to sheep and their enemies to wolves. Wolves attack sheep. Jesus' enemies would attack his disciples.

For the word of God is living and active and sharper than any two-edged sword. (Hebrews 4:12 ULB)

God's word is compared to a two-edged sword. A two-edged sword is a weapon that can easily cut through a person's flesh. God's word is very effective in showing what is in a person's heart and thoughts.

Purposes of Simile

- A simile can teach about something that is unknown by showing how it is similar to something that is known.
- A simile can emphasize a particular trait, sometimes in a way that gets people's attention.
- Similes help form a picture in the mind or help the reader experience what he is reading about more fully.

Reasons this is a translation issue

- People may not know how the two items are similar.
- People may not be familiar with the item that something is compared to.

Examples from the Bible

Suffer hardship with me, as a good soldier of Christ Jesus. (2 Timothy 2:3 ULB)

In this simile, Paul compares suffering with what soldiers endure, and he encourages Timothy to follow their example.

for as the lightning appears when it flashes from one part of the sky to another part of the sky, so will the Son of Man be in his day. (Luke 17:24 ULB)

This verse does not tell how the Son of Man will be like the lightning. But from the context we can understand from the verses before it that just as lightning flashes suddenly and everyone can see it, the Son of Man will come suddenly and everyone will be able to see him. No one will have to be told about it.

Translation Strategies

If people would understand the correct meaning of a simile, consider using it. If they would not, here are some strategies you can use:

1. If people do not know how the two items are alike, tell how they are alike. However, do not do this if the meaning was not clear to the original audience.
2. If people are not familiar with the item that something is compared to, use an item from your own culture. Be sure that it is one that could have been used in the cultures of the Bible.
3. Simply describe the item without comparing it to another.

Examples of Translation Strategies Applied

1. If people do not know how the two items are alike, tell how they are alike. However, do not do this if the meaning was not clear to the original audience.
 - **See, I send you out as sheep in the midst of wolves**, (Matthew 10:16 ULB) - This compares the danger that Jesus' disciples would be in with the danger that sheep are in when they are surrounded by wolves.
 - "See, I send you out among wicked people and you will be in danger from them as sheep are in danger when they are among wolves."
 - **For the word of God is living and active and sharper than any two-edged sword**. (Hebrews 4:12 ULB)
 - "For the word of God is living and active and more powerful than a very sharp two-edged sword"

2. If people are not familiar with the item that something is compared to, use an item from your own culture. Be sure that it is one that could have been used in the cultures of the Bible.
- **See, I send you out as sheep in the midst of wolves,** (Matthew 10:16 ULB) - If people do not know what sheep and wolves are, or that wolves kill and eat sheep, you could use some other animal that kills another.
 - "See, I send you out as chickens in the midst of wild dogs,"
 - **How often did I long to gather your children together, just as a hen gathers her chickens under her wings, but you did not agree!** (Matthew 23:37 ULB)
 - How often I wanted to gather your children together, as a mother closely watches over her infants, but you refused!
 - **If you have faith even as small as a grain of mustard,** (Matthew 17:20)
 - "If you have faith even as small as a tiny seed"
3. Simply describe the item without comparing it to another.
- **See, I send you out as sheep in the midst of wolves,** (Matthew 10:16 ULB)
 - "See, I send you out and people will want to harm you."
 - **How often did I long to gather your children together, just as a hen gathers her chickens under her wings, but you did not agree!** (Matthew 23:37 ULB)
 - "How often I wanted to protect you, but you refused!"

Next we recommend you learn about:

[Metaphor](#)

Grammar

Forms of You

Singular, Dual, and Plural

Some languages have more than one word for "you" based on how many people the word "you" refers to. The **singular** form refers to one person, and the **plural** form refers to more than one person. Some languages also have a **dual** form which refers to two people, and some have other forms that refer to three or four people.

This page answers the question:

What are the different forms of you?

In order to understand this topic, it would be good to read:

[Forms of 'You' - Singular](#)

[Forms of 'You' - Dual/Plural](#)

You may also want to watch the video at http://ufw.io/figs_younum.

Sometimes in the Bible a speaker uses a singular form of "you" even though he is speaking to a crowd.

- [Forms of 'You' - Singular to a Crowd](#)

Formal and Informal

Some languages have more than one form of "you" based on the relationship between the speaker and the person he is talking to. People use the **formal** form of "you" when speaking to someone who is older, or has higher authority, or is someone they do not know very well. People use the **informal** form when speaking to someone who is not older, or does not have higher authority, or is a family member or close friend.

You may also want to watch the video at http://ufw.io/figs_youform.

For help with translating these, we suggest you read:

- [Forms of "You" - Formal or Informal](#)

Forms of 'You' - Dual/Plural

Some languages have a **singular** form of "you" for when the word "you" refers to just one person, and a **plural** form for when the word "you" refers to more than one person. Some languages also have a **dual** form of "you" for when the word "you" refers to only two people. Translators who speak one of these languages will always need to know what the speaker meant so they can choose the right word for "you" in their language.

Description

Some languages have a **singular** form of "you" for when the word "you" refers to just one person, and a **plural** form for when the word "you" refers to more than one person. Some languages also have a **dual** form of "you" for when the word "you" refers to only two people. Other languages, such as English, have only one form, which people use regardless of how many people it refers to.

The Bible was first written in the Hebrew, Aramaic, and Greek languages. These languages all have a singular form of "you" and a plural form of "you." When we read the Bible in those languages, the pronouns show us whether the word "you" refers to one person or more than one. However, they do not show us whether it refers to only two people or more than two people. When the pronouns do not show us how many people the word "you" refers to, we need to look at the context to see who the speaker was referring to.

Reasons this is a Translation Issue

- Translators who speak a language that has distinct singular, dual, and plural forms of "you" will always need to know what the speaker meant so they can choose the right word for "you" in their language.
- Many languages also have different forms of the verb depending on whether the subject is singular or plural. So even if there is no pronoun meaning "you," translators of these languages will need to know if the speaker was referring to one person or more than one.

Often the context will make it clear whether the word "you" refers to one person or more than one. If you look at the other pronouns in the sentence, they will help you know the number of people who were being spoken to.

Examples from the Bible

James and John, the sons of Zebedee, came up to him and said,

This page answers the question:

How do I know if the word 'you' is dual or plural?

In order to understand this topic, it would be good to read:

[Forms of You](#)

[Pronouns](#)

[Parts of Speech](#)

"Teacher, we want you to do for us whatever we ask you." He [Jesus] said to them, "What do you want me to do for you?" (Mark 10:35-36 ULB)

Jesus is asking the **two**, James and John, what they want him to do for them. If the target language has a **dual** form of "you," use that. If the target language does not have a dual form, then the plural form would be appropriate.

... and Jesus sent out two of his disciples and said to them, "Go into the village opposite us. As soon as you enter it, you will find a colt that has never been ridden. Untie it and bring it to me. (Mark 11:1-2 ULB)

The context makes it clear that Jesus is addressing **two** persons. If the target language has a **dual** form of "you," use that. If the target language does not have a dual form, then the plural form would be appropriate.

James, a servant of God and of the Lord Jesus Christ, to the twelve tribes of the Dispersion, greetings. Consider it all joy, my brothers, when you experience various troubles, knowing that the testing of your faith works endurance. (James 1:1-3 ULB)

James wrote this letter to many people, so the word "you" refers to many people. If the target language has a **plural** form of "you," it would be best to use it here.

Strategies for finding out how many people "you" refers to

1. Look at the notes to see if they tell whether "you" refers to one person or more than one person.
2. Look at the UDB to see if it says anything that would show you whether the word "you" refers to one person or more than one person.
3. If you have a Bible that is written in a language that distinguishes "you" singular from "you" plural, see which form of "you" that Bible has in that sentence.
4. Look at the context to see who the speaker was talking to and who responded.

You may also want to watch the video at http://ufw.io/figs_youdual.

Next we recommend you learn about:

[Forms of 'You' - Singular](#)

Forms of 'You' - Singular

Some languages have a **singular** form of "you" for when the word "you" refers to just one person, and a **plural** form for when the word "you" refers to more than one person. Translators who speak one of these languages will always need to know what the speaker meant so they can choose the right word for "you" in their language.

Description

Some languages have a **singular** form of "you" for when the word "you" refers to just one person, and a **plural** form for when the word "you" refers to more than one person. Other languages, such as English, have only one form, which people use regardless of how many people it refers to.

The Bible was first written in the Hebrew, Aramaic, and Greek languages. These languages all have both a singular form of "you" and a plural form of "you." When we read the Bible in those languages, the pronouns show us whether the word "you" refers to one person or more than one. When we read the Bible in a language that does not have different forms of you, we need to look at the context to see who the speaker was referring to.

Reason this is a Translation Issue

- Translators who speak a language that has distinct singular and plural forms of "you" will always need to know what the speaker meant so they can choose the right word for "you" in their language.
- Many languages also have different forms of the verb depending on whether the subject is singular or plural. So even if there is no pronoun meaning "you", translators of these languages will need to know if the speaker was referring to one person or more than one. Often the context will make it clear whether the word "you" refers to one person or more than one. If you look at the other pronouns in the sentence, they will help you know the number of people who were being spoken to. Sometimes Greek and Hebrew speakers used "you" singular even though they were speaking to a group of people. See [Forms of 'You' - Singular to a Crowd](#)

Examples from the Bible

The ruler said, "All these things I have obeyed from the time I was a youth." When Jesus heard that, he said to him, "One thing you still lack. You must sell all that you have and distribute it to the poor, and you will have treasure in heaven—and come, follow me." (Luke 18:21,

This page answers the question:

How do I know if the word 'you' is singular?

In order to understand this topic, it would be good to read:

[Parts of Speech](#)

[Forms of You](#)

[Pronouns](#)

22 ULB)

The ruler was speaking about just himself when he said "I." This shows us that when Jesus said "you" he was referring only to the ruler. So languages that have singular and plural forms of "you" would have the singular form here.

The angel said to him, "Dress yourself and put on your sandals." Peter did so. The angel said to him, "Put on your outer garment and follow me." So Peter followed the angel and went out. (Acts 12:8, ULB)

The context makes it clear that the angel was speaking to one person and that only one person did what the the angel commanded. So languages that have singular and plural forms of "you" would have the singular form here for "yourself" and "your". Also, if verbs have different forms for singular and plural subjects, the verbs "dress" and "put on" will need the form for "you" singular.

To Titus, a true son in our common faith. ... For this purpose I left you in Crete, that you might set in order things not yet complete, and ordain elders in every city as I directed you. ... But you, say what agrees with healthy doctrine. (Titus 1:4,5; 2:1 ULB)

Paul wrote this letter to one person, Titus. Most of the time the word "you" in this letter refers only to Titus.

Strategies for finding out how many people "you" refers to

1. Look at the notes to see if they tell whether "you" refers to one person or more than one person.
2. Look at the UDB to see if it says anything that would show you whether the word "you" refers to one person or more than one person.
3. If you have a Bible that is written in a language that distinguishes "you" singular from "you" plural, see which form of "you" that Bible has in that sentence.
4. Look at the context to see who the speaker was talking to and who responded.

You may also want to watch the video at http://ufw.io/figs_younum.

Next we recommend you learn about:

[Forms of 'You' - Dual/Plural](#)

Order of Events

In the Bible, events are not always told in the order in which they occurred. Sometimes the author wanted to discuss something that happened at an earlier time than the event that he just wrote about. This can be confusing to the reader.

Description

In the Bible, events are not always told in the order in which they occurred. Sometimes the author wanted to discuss something that happened at an earlier time than the event that he just talked about. This can be confusing to the reader.

Reason this is a translation issue: Readers might think that the events happened in the order that they are told. It is important to help them understand the correct order of events.

Examples from the Bible

But then Herod ... had John locked up in prison. Now it came about, while all the people were being baptized by John, that Jesus also was baptized. (Luke 3:20-21 ULB)

This could sound like John baptized Jesus after John was locked up in prison.

Just as Joshua had said to the people, the seven priests carried the seven trumpets of rams horns before Yahweh, as they advanced, they gave a blast on the trumpets... But Joshua commanded the people, saying, "Do not shout. No sound must leave your mouths until the day I tell you to shout. Only then must you shout." (Joshua 6:8-10 ULB)

This sounds like Joshua gave the order not to shout after the army had already started their march.

Who is worthy to open the scroll and break its seals? (Revelation 5:2 ULB)

The seals that lock the scroll must be broken before the scroll can be unrolled.

Translation Strategies

1. If your language uses phrases or time words to show that an event happened before one that was already mentioned, consider using one of them.
2. If your language uses verb tense or aspect to show that an event happened

This page answers the question:

Why are the events not listed in the order they happened, and how do I translate them?

In order to understand this topic, it would be good to read:

[Writing Styles](#)

[Verbs](#)

before one that was already mentioned, consider using that. (See: the section on Aspect on [Verbs](#))

3. If your language prefers to tell events in the order that they occurred, consider reordering the events so they they are in that order. This may require putting two or more verses together (like 5-6). (See: [Verse Bridges](#))

Examples of Translation Strategies Applied

1. If your language uses phrases, time words or tenses to show that an event happened before the one just mentioned, consider using one of them.
 - **²⁰ But then Herod ... had John locked up in prison. ²¹ Now it came about, while all the people were being baptized by John, that Jesus also was baptized.** (Luke 3:20-21 ULB)
 - ²⁰ "But then Herod ... had John locked up in prison. ²¹ Before John was put in prison, while all the people were being baptized by John, Jesus also was baptized."
 - **Who is worthy to open the scroll and break its seals?** (Revelation 5:2 ULB)
 - "Who is worthy to open the scroll after breaking its seals?"
2. If your language uses verb tense or aspect to show that an event happened before one that was already mentioned, consider using that.
 - **⁸ Just as Joshua had said to the people, the seven priests carried the seven trumpets of rams' horns before Yahweh, as they advanced, they gave a blast on the trumpets...¹⁰ But Joshua commanded the people, saying, "Do not shout. No sound must leave your mouths until the day I tell you to shout. Only then must you shout."** (Joshua 6:8-10 ULB)
 - ⁸ "Just as Joshua had said to the people, the seven priests carried the seven trumpets of rams horns before Yahweh, as they advanced, they gave a blast on the trumpets...¹⁰ But Joshua had commanded the people, saying, "Do not shout. No sound must leave your mouths until the day I tell you to shout. Only then must you shout."
3. If your language prefers to tell events in the order that they occur, consider reordering the events. This may require putting two or more verses together (like 5-6).
 - **⁸ Just as Joshua had said to the people, the seven priests carried the seven trumpets of rams horns before Yahweh, as they advanced, they gave a blast on the trumpets...¹⁰ But Joshua commanded the people, saying, "Do not shout. No sound must leave your mouths until the day I tell you to shout. Only then must you shout."** (Joshua 6:8-10 ULB)

- 8-10 "Joshua commanded the people, saying, "Do not shout. No sound must leave your mouths until the day I tell you to shout. Only then must you shout." Then just as Joshua had said to the people, the seven priests carried the seven trumpets of rams horns before Yahweh, as they advanced, they gave a blast on the trumpets..."
- **Who is worthy to open the scroll and break its seals?** (Revelation 5:2 ULB)
 - "Who is worthy to break the seals and open the scroll?"

You may also want to watch the video at http://ufw.io/figs_events.

Next we recommend you learn about:

[Background Information](#); [Connecting Words](#); [Introduction of a New Event](#); [Verse Bridges](#)

Word Order

Description

Most languages have a normal way of ordering the parts of a sentence. It is not the same in all languages. Translators need to know what the normal word order is in their language.

The Main Parts of a Sentence

Most sentences have three basic important parts: subject, object, and verb. Subjects and objects are usually nouns (i.e., a person, place, thing, or idea) or pronouns. Verbs show action or a state of being.

Subject

The subject is usually what the sentence is about. It usually performs some action or is being described. A subject may be **active**: it does something, such as sing, or work, or teach.

- Peter sings the song well.

A subject may have something done to it.

- Peter was fed good food.

A subject can be described or it can be in a **state**, such as being happy, sad, or angry.

- He is tall.
- The boy is happy.

Object

The **object** is often the thing that the subject does something to.

- Peter hit the ball.
- Peter read a book.
- Peter sang the song well.
- Peter ate good food.

Verb

The verb shows an action or a state of being.

This page answers the question:

What does "word order" mean?

In order to understand this topic, it would be good to read:

[Grammar Topics](#)

[Parts of Speech](#)

[Sentence Structure](#)

- Peter sings the song well.
- Peter is singing.
- Peter is tall.

Preferred Word Order

All languages have a preferred word order. The examples below show the order of the subject, object, and verb in "Peter hit the ball" for some languages. In some languages, such as English, the order is Subject-Verb-Object.

- Peter hit the ball.

In some languages the order is Subject-Object-Verb.

- Peter the ball hit.

In some languages the order is Verb-Subject-Object.

- Hit Peter the ball.

Changes in Word Order

Word order can change if the sentence:

- is a question or command
- describes a state of being (He is happy. He is tall)
- expresses a condition, such as with the the word "if"
- has a location
- has a time element
- is in a poem

Word order can also change

- if there is some kind of emphasis on a certain part of the sentence
- if the sentence is really about something other than the subject

Translation Principles

- Know which word order is preferred in your language.
- Use your language's preferred word order unless there is some reason in your language to change it.
- Translate the sentence so that the meaning is accurate and clear and so that it sounds natural.

You may also want to watch the video at http://ufw.io/figs_order.

Unknowns

Translate Unknowns

How do I translate words like lion, fig tree, mountain, priest, or temple when people in my culture have never seen these things and we do not have a word for them?

Description

Unknowns are things that occur in the source text that are not known to the people of your culture. The translationWords pages and the translationNotes will help you understand what they are. After you understand them, you will need to find ways to refer to those things so that people who read your translation will understand what they are.

This page answers the question:

How can I translate ideas that my readers are not familiar with?

In order to understand this topic, it would be good to read:

[Sentence Structure](#)

We have here only five loaves of bread and two fish (Matthew 14:17 ULB)

Bread is a particular food made by mixing finely crushed grains with oil, and then cooking the mixture so that it is dry. (Grains are the seeds of a kind of grass.) In some cultures people do not have bread or know what it is.

Reason this is a translation issue

- Readers may not know some of the things that are in the Bible because those things are not part of their own culture.
- Readers may have difficulty understanding a text if they do not know some of the things that are mentioned in it.

Translation Principles

- Use words that are already part of your language if possible.
- Keep expressions short if possible.
- Represent God's commands and historical facts accurately.

Examples from the Bible

I will turn Jerusalem into piles of ruins, a hideout for jackals (Jeremiah 9:11 ULB)

Jackals are wild animals like dogs that live in only a few parts of the world. So they are not known in many places.

Beware of false prophets, those who come to you in sheep's clothing,

but are truly ravenous wolves. (Matthew 7:15 ULB)

If wolves do not live where the translation will be read, the readers may not understand that they are fierce, wild animals like dogs that attack and eat sheep.

Then they tried to give Jesus wine that was mixed with myrrh. But he refused to drink it. (Mark 15:23 ULB)

People may not know what myrrh is and that it was used as a medicine.

to him who made great lights (Psalm 136:7 ULB)

Some languages have terms for things that give light, like the sun and fire, but they have no general term for lights.

your sins ... will be white like snow (Isaiah 1:18 ULB)

People in many parts of the world have not seen snow, but they may have seen it in pictures.

Translation Strategies

Here are ways you might translate a term that is not known in your language:

1. Use a phrase that describes the part of the meaning that is important in the particular verse being translated.
2. Substitute something similar from your language if doing so does not falsely represent a historical fact.
3. Copy the word from another language, and add a general word or descriptive phrase to help people understand it.
4. Use a word that is more general in meaning.
5. Use a word or phrase that is more specific in meaning.

Examples of Translation Strategies Applied

1. Use a phrase that describes the part of the meaning that is important in the particular verse being translated.
 - **Beware of false prophets, those who come to you in sheep's clothing, but are truly ravenous wolves.** (Matthew 7:15 ULB)
 - "Beware of false prophets, those who come to you in sheep's clothing, but are truly hungry and dangerous animals."
 - **We have here only five loaves of bread and two fish** (Matthew 14:17 ULB)
 - "We have here only five loaves of baked grain seeds and two fish"
2. Substitute something similar from your language if doing so does not falsely

represent a historical fact.

- **your sins ... will be white like snow** (Isaiah 1:18 ULB) This verse is not about snow. It uses snow in a figure of speech to help people understand how white something will be.
 - "your sins ... will be white like milk"
 - "your sins ... will be white like the moon"
3. Copy the word from another language, and add a general word or descriptive phrase to help people understand it.
- **Then they tried to give Jesus wine that was mixed with myrrh. But he refused to drink it.** (Mark 15:23 ULB) - People may understand better what myrrh is if it is used with the general word "medicine."
 - "Then they tried to give Jesus wine that was mixed with a medicine called myrrh. But he refused to drink it."
 - **We have here only five loaves of bread and two fish** (Matthew 14:17 ULB) - People may understand better what bread is if it is used with a phrase that tells what it is made of (seeds) and how it is prepared (crushed and baked).
 - "We have here only five loaves of baked crushed seed bread and two fish"
4. Use a word that is more general in meaning.
- **I will turn Jerusalem into piles of ruins, a hideout for jackals** (Jeremiah 9:11 ULB)
 - "I will turn Jerusalem into piles of ruins, a hideout for wild dogs"
 - **We have here only five loaves of bread and two fish** (Matthew 14:17 ULB)
 - "We have here only five loaves of baked food and two fish"
5. Use a word or phrase that is more specific in meaning.
- **to him who made great lights** (Psalm 136:7 ULB)
 - "to him who made the sun and the moon"

Next we recommend you learn about:

[Copy or Borrow Words; How to Translate Names](#)

Copy or Borrow Words

Description

Sometimes the Bible talks about things that are not part of your culture and that your language may not have a word for. It also talks about people and places that you may not have names for.

When that happens you can "borrow" the word from the Bible into your own language. This means that you basically copy it from the other language. This page tells how to "borrow" words. (There are also other ways to translate words for things that are not in your language. See [Translate Unknowns](#)).

This page answers the question:

What does it mean to borrow words from another language and how can I do it?

In order to understand this topic, it would be good to read:

[Translate Unknowns](#)

Examples from the Bible

He saw a fig tree on the roadside (Matthew 21:19 ULB)

If there are no fig trees where your language is spoken, you might not already have a name for this kind of tree.

Above him were the seraphs each one had six wings; with two each covered his face, and with two he covered his feet, and with two he flew. (Isaiah 6:2 ULB)

Your language might not already have a name for this kind of creature.

The declaration of the word of Yahweh to Israel by the hand of Malachi. (Malachi 1:1 ULB)

Malachi might not be a name that people who speak your language use.

Translation Strategies

There are several things to be aware of when borrowing words from another language.

- Different languages use different scripts, such as the Hebrew, Greek, Latin, Cyrillic, Devanagari, and Korean scripts. These scripts use different shapes to represent the letters in their alphabets.
- Languages that use the same script might pronounce the letters in that script differently. For example, when speaking German, people pronounce the letter "j" the same way that people pronounce the letter "y" when speaking English.
- Languages do not all have the same sounds or combinations of sounds. For example, many languages do not have the soft "th" sound in the English word

"think" and some languages cannot start a word with a combination of sounds like "st" as in "stop."

There are several ways to borrow a word.

1. If your language uses a different script from the language you are translating from, you can simply substitute each letter shape with the corresponding letter shape of the script of your language.
2. You can spell the word as the other language spells it, and pronounce it the way your language normally pronounces those letters.
3. You can pronounce the word similarly to the way the other language does, and adjust the spelling to fit the rules of your language.

Examples of Translation Strategies Applied

1. If your language uses a different script from the language you are translating from, you can simply substitute each letter shape with the corresponding letter shape of the script of your language.
 - **צְפַנְיָהּ** - A man's name in Hebrew letters.
 - "Zephaniah" - The same name in Roman letters
2. You can spell the word as the other language spells it, and pronounce it the way your language normally pronounces those letters.
 - **Zephaniah** - This is a man's name.
 - "Zephaniah" - The name as it is spelled in English, but you can pronounce it according to the rules of your language.
3. You can pronounce the word similarly to the way the other language does, and adjust the spelling to fit the rules of your language.
 - **Zephaniah** - If your language does not have the "z", you could use "s". If your writing system does not use "ph" you could use "f". Depending on how you pronounce the "i" you could spell it with "i" or "ai" or "ay".
 - "Sefania"
 - "Sefanaia"
 - "Sefanaya"

How to Translate Names

The Bible has names of many people, groups of people, and places. Some of these names may sound strange and be hard to say. Sometimes readers may not know what a name refers to, and sometimes they may need to understand what a name means. This page will help you see how you can translate these names and how you can help people understand what they need to know about them.

This page answers the question:

How can I translate names that are new to my culture?

In order to understand this topic, it would be good to read:

[Translate Unknowns](#)

Description

The Bible has names of many people, groups of people, and places. All names in the Bible have meaning. Most of the time, names in the Bible are used simply to identify the people and places they refer to. But sometimes the meaning of a name is especially important.

It was this Melchizedek, king of Salem, priest of God Most High, who met Abraham returning from the slaughter of the kings and blessed him. (Hebrews 7:1 ULB)

Here the writer uses the name "Melchizedek" simply to refer to a man who had that name, and the title "king of Salem" simply to tell us something about Melchizedek.

His name "Melchizedek" means "king of righteousness," and also "king of Salem," that is, "king of peace. (Hebrews 7:2 ULB)

Here the writer explains the meanings of Melchizedek's name and title.

Reasons this is a translation issue

- Readers may not know some of the names in the Bible. They may not know whether a name refers to a person or place or something else.
- Readers may need to understand the meaning of a name in order to understand the passage.
- Some names may have different sounds or combinations of sounds that are not used in your language or are unpleasant to say in your language.
- Some people and places in the Bible have two names. Readers may not realize that two names refer to the same person or place.

Examples from the Bible

You went over the Jordan and came to Jericho. The leaders of Jericho fought against you, along with the Amorites (Joshua 24:11 ULB)

Readers might not know that "Jordan" is the name of a river, "Jericho" is the name of a city, and "Amorites" is the name of a group of people.

she said, "Do I really continue to see, even after he has seen me?"
Therefore the well was called Beerlahairoi; (Genesis 16:13-14 ULB)

Readers may not understand the second sentence if they do not know that "Beerlahairoi" means "Well of the the Living One who sees me."

She named him Moses and said, "Because I drew him from the water."
(Exodus 2:11 ULB)

Readers may not understand why she said this if they do not know that the name Moses sounds like the Hebrew words "pull out."

Saul was in agreement with his death (Acts 8:1 ULB)

It came about in Iconium that Paul and Barnabas entered together
into the synagogue (Acts 14:1 ULB)

Readers may not know that the names Saul and Paul refer to the same person.

Translation Strategies

1. If readers cannot easily understand from the context what kind of a thing a name refers to, you can add a word to clarify it.
2. If readers need to understand the meaning of a name in order to understand what is said about it, copy the name and tell about its meaning either in the text or in a footnote.
3. Or if readers need to understand the meaning of a name in order to understand what is said about it, and that name is used only once, translate the meaning of the name.
4. If a person or place has two different names, use one name all of the time and write a footnote when the source text uses the name that is used less frequently.
5. Or use whatever name is given in the source text, and add a footnote that explains who or what the name refers to.

Examples of Translation Strategies Applied

1. If readers cannot easily understand from the context what kind of a thing a name refers to, you can add a word to clarify it.
 - **You went over the Jordan and came to Jericho. The leaders of Jericho fought against you, along with the Amorites** (Joshua 24:11 ULB)
 - "You went over the Jordan River and came to the city of Jericho. The leaders of Jericho fought against you, along with the tribe of the

Amorites"

- **Shortly after, some Pharisees came and said to him, "Go and leave here because Herod wants to kill you."** (Luke 13:31 ULB)
 - "Shortly after, some Pharisees came and said to him, "Go and leave here because King Herod wants to kill you."
2. If readers need to understand the meaning of a name in order to understand what is said about it, copy the name and tell about its meaning either in the text or in a footnote.
- **She named him Moses and said, "Because I drew him from the water."** (Exodus 2:11 ULB)
 - "She named him Moses, which sounds like 'drawn out,' and said, "Because I drew him from the water."
3. Or if readers need to understand the meaning of a name in order to understand what is said about it, and that name is used only once, translate the meaning of the name.
- **she said, "Do I really continue to see, even after he has seen me?" Therefore the well was called Beerlahairoi;** (Genesis 16:13-14 ULB)
 - "she said, "Do I really continue to see, even after he has seen me?" Therefore the well was called Well of the One who sees me; "
4. If a person or place has two different names, use one name most of the time and the other name only when the text talks about that name. Write a footnote when the source text uses the name that is used less frequently. For example, Paul is called "Saul" before Acts 13 and "Paul" after Acts 13. You could translate his name as "Paul" all of the time, except in Acts 13:9 where it talks about him having both names.
- **a young man named Saul** (Acts 7:58 ULB)
 - "a young man named Paul"¹ The footnote would look like:
 - ^[1]Most versions say Saul here, but most of the time in the Bible he is called Paul.
 - **But Saul, who is also called Paul, was filled with the Holy Spirit;** (Acts 13:9)
 - "But Saul, who is also called Paul, was filled with the Holy Spirit;"
5. Or if a person or place has two names, use whatever name is given in the source text, and add a footnote that explains who or what the name refers to. For example, you could write "Saul" where the source text has "Saul" and "Paul" where the source text has "Paul."
- **a young man named Saul** (Acts 7:58 ULB)

- "a young man named Saul"
- **But Saul, who is also called Paul, was filled with the Holy Spirit;** (Acts 13:9)
 - "But Saul, who is also called Paul, was filled with the Holy Spirit;"
- **It came about in Iconium that Paul and Barnabas entered together into the synagogue** (Acts 14:1 ULB)
 - "It came about in Iconium that Paul¹ and Barnabas entered together into the synagogue" (Acts 14:1 ULB) The footnote would look like:
 - ^[1]This is the man that was called Saul before Acts 13.

Next we recommend you learn about:

[Copy or Borrow Words](#)

Assumed Knowledge and Implicit Information

Assumed knowledge is whatever a speaker assumes his audience knows before he speaks and gives them some kind of information. There are two types of information.

- **Explicit information** is what the speaker states directly.
- **Implicit information** is what the speaker does not state directly because he expects his audience to be able to learn it from what he says.

This page answers the question:

What are assumed knowledge, implicit information, and explicit information?

Description

When someone speaks or writes, he has something specific that he wants people to know. He normally states this directly. This is **explicit information**.

The speaker assumes that his audience already knows certain things that they will think about in order to understand this information. Normally he does not tell people these things, although what he says may remind them. This is called **assumed knowledge**.

The speaker does not always directly state everything that he expects his audience to learn from what he says. Information that he expects people to learn from what he says even though he does not state it directly is **implicit information**.

Examples from the Bible

Then a scribe came to him and said, "Teacher, I will follow you wherever you go." Jesus said to him, "Foxes have holes, and the birds of the sky have nests, but the Son of Man has nowhere to lay his head." (Matthew 8:20 ULB)

Jesus did not say what foxes and birds use holes and nests for, because he assumed that the scribe would have known that foxes sleep in holes in the ground and birds sleep in their nests. This is **assumed knowledge**. Jesus did not directly say here "I am the Son of Man" but, if the scribe did not already know it, then that fact would be **implicit information** that he could learn because Jesus referred to himself that way. Jesus did not state explicitly that he travelled a lot and did not have a house that he slept in every night. That is **implicit information** that the scribe could learn when Jesus said that he had nowhere to lay his head.

Woe to you, Chorazin! Woe to you, Bethsaida! If the mighty deeds had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes. But it will be more tolerable for Tyre and Sidon at the day of judgment than for you. (Matthew

11:21, 22 ULB)

Jesus assumed that the people he was speaking to knew that Tyre and Sidon were very wicked, and that the day of judgment is a time when God will judge every person. Jesus also knew that the people he was talking to believed that they were good and did not need to repent. Jesus did not need to tell them these things. This is all **assumed knowledge**.

An important piece of **implicit information** here is that because the people he was speaking to did not repent, they would be judged more severely than the people of Tyre and Sidon would be judged.

Why do your disciples violate the traditions of the elders? For they do not wash their hands when they eat. (Matthew 15:2 ULB)

One of the traditions of the elders was a ceremony in which people would wash their hands in order to be ritually clean before eating. People thought that in order to be righteous, they had to follow all the traditions of the elders. This was **assumed knowledge** that the Pharisees who were speaking to Jesus expected him to know. They were accusing his disciples of not following the traditions. This is **implicit information** that they wanted him to understand from what they said.

Next we recommend you learn about:

[*Making Assumed Knowledge and Implicit Information Explicit*](#)

Making Assumed Knowledge and Implicit Information Explicit

Modern readers may not know some of things that the people in the Bible and the people who first read it knew. This can make it hard for them to understand what a speaker or writer says, and to learn things that the speaker left implicit. Translators may need to state some things clearly in the translation that the original speaker or writer left unstated or implicit.

Description

When someone speaks or writes, he expects his audience to know certain things that they can think about to help them understand what he means by his words. The things he actually says are **explicit information**. The things that he expects them to already know or be able to learn are **implicit information**. Normally a speaker or writer does not tell people things that he believes they already know. And sometimes he does not state clearly things that expects them to be able to understand from what he says.

This page answers the question:

What can I do if the target language speakers do not know some important assumed knowledge or cannot understand some new information that the original speaker or writer left implicit?

In order to understand this topic, it would be good to read:

[*Assumed Knowledge and Implicit Information*](#)

Reasons this is a translation issue

- Readers may not understand the message if they do not know things that the original speakers and hearers knew.
- Modern readers do not know everything that the original speakers and hearers in the Bible knew.

Examples from the Bible

Woe to you, Chorazin! Woe to you, Bethsaida! If the mighty deeds had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes. But it will be more tolerable for Tyre and Sidon at the day of judgment than for you. (Matthew 11:22 ULB)

The people that Jesus was talking to knew that the people of Tyre and Sidon were very wicked, and that the day of judgment is a time when God will judge every person. They also believed that they themselves were righteous and did not need to repent. Today's readers need to know these things in order to understand that Jesus was telling the people that they would be punished more severely because they did to repent, even though they saw the mighty deeds that Jesus did.

Why do your disciples violate the traditions of the elders? For they do not wash their hands when they eat. (Matthew 15:2 ULB)

Modern readers could think the Pharisees were saying that the disciples should wash their hands before eating in order to keep from getting sick from germs on the hands. But for the Jews, washing the hands before eating was a ceremony that they practiced in order to be ritually clean. The elders had given them this tradition, and they believed that people had to follow all the traditions of the elders in order to be righteous. This is assumed knowledge. The Pharisees were accusing Jesus disciples of not being righteous. This is implicit knowledge.

Translation Strategies

If readers have enough assumed knowledge to be able to understand the message and any important implicit information that goes with it, then consider leaving that knowledge unstated and leave the implicit information implicit.

1. If readers cannot understand the message because they do not have certain assumed knowledge, then provide that knowledge as explicit information.
2. If readers cannot understand important implicit information, then state that information explicitly.

Examples of Translation Strategies Applied

1. If readers cannot understand the message because they do not know certain implicit information, then state that information clearly.
 - **it will be more tolerable for Tyre and Sidon at the day of judgment than for you** (Matthew 11:22 ULB) - Assumed knowledge is that the people of Tyre and Sidon were very very wicked. This can be stated explicitly.
 - "it will be more tolerable for Tyre and Sidon, cities whose people were very wicked at the day of judgment than for you"
 - **Jesus said to him, "Foxes have holes, and the birds of the sky have nests, but the Son of Man has nowhere to lay his head."** (Matthew 8:20 ULB) - Assumed knowledge was that the foxes slept in their holes and birds slept in their nests.
 - "Jesus said to him, "Foxes have holes to live in, and the birds of the sky have nests to live in, but the Son of Man has nowhere to lay his head and sleep.""
 - **Why do your disciples violate the traditions of the elders? For they do not wash their hands when they eat.** (Matthew 15:2 ULB)
 - "Why do your disciples violate the traditions of the elders? For they do not go through the ceremonial handwashing ritual when they eat."

2. If readers cannot understand important implicit information, then state that information explicitly.

- **it will be more tolerable for Tyre and Sidon at the day of judgment than for you** (Matthew 11:22 ULB) - God's would not only judge the people; he would punish them. This is implicit information. It can be made explicit.
 - "God will punish Tyre and Sidon, cities whose people were very wicked, less severely than he will punish you"
 - "God will punish you more severely than Tyre and Sidon, cities whose people were very wicked."
- **Then a scribe came to him and said, "Teacher, I will follow you wherever you go." Jesus said to him, "Foxes have holes, and the birds of the sky have nests, but the Son of Man has nowhere to lay his head."** (Matthew 8:19, 20 ULB) - Jesus referred to himself as the Son of Man. Important implicit information is that if the scribe wanted to follow Jesus, he would have to live like Jesus without a house.
 - "Jesus said to him, "Foxes have holes, and the birds of the sky have nests, but I, the Son of Man, have nowhere to lay my head.""
 - "Jesus said to him, "Foxes have holes, and the birds of the sky have nests, but Son of Man has no home to rest in. If you want to follow me, you will live as I live.""

Next we recommend you learn about:

[When to Keep Information Implicit](#)

When to Keep Information Implicit

Sometimes it is better not to state assumed knowledge or implicit information explicitly.

Description

Sometimes it is better not to state assumed knowledge or implicit information explicitly. This page gives some direction about when not to do this.

Translation Principles

- If a speaker or author intentionally left something unclear, do not try to make it more clear.
- If the original audience did not understand what the speaker meant, do not make it so clear that your readers would find it strange that the original audience did not understand.
- If you need to explicitly state some assumed knowledge or implicit information, try to do it in a way that it does not make your readers think that the original audience needed to be told those things.
- Do not make it explicit if it throws the message out of focus and leads the readers to forget what the main point is.
- Do not make assumed knowledge or implicit information explicit if your readers already understand it.

This page answers the question:

How do I know whether or not to make certain information explicit?

In order to understand this topic, it would be good to read:

[Assumed Knowledge and Implicit Information](#)

[Making Assumed Knowledge and Implicit Information Explicit](#)

Examples from the Bible

Out of the eater was something to eat;
out of the strong was something sweet. (Judges 14:14 ULB)

This was a riddle. Samson purposely said this in a way that it would be hard for his enemies to know what it meant. Do not make it clear that the eater and the strong thing was a lion and that the sweet thing to eat was honey.

Jesus said to them, "Take heed and beware of the yeast of the Pharisees and Sadducees." The disciples reasoned among themselves and said, "It is because we took no bread." ... (Matthew 16:6,7 ULB)

Some assumed knowledge is that Jewish people associated the idea of yeast with sin and false teaching. The implicit information is that the disciples should beware of the false teaching of the Pharisees and Sadducees. But Jesus' disciples did not understand this. They thought that Jesus was talking about real yeast and bread. So it would not be appropriate to state explicitly that the word "yeast" here refers to false teaching. The disciples did not understand what Jesus meant until they heard

what Jesus said in Matthew 16:11

"How is it that you do not understand that I was not speaking to you about bread? Take heed and beware of the yeast of the Pharisees and Sadducees." Then they understood that he was not telling them to beware of yeast in bread, but to beware of the teaching of the Pharisees and Sadducees. (Matthew 16:11,12 ULB)

After Jesus explained that he was not talking about bread, they realized that he was talking about the false teaching of the Pharisees.

Translation Strategies

This page does not have any translation strategies.

Examples of Translation Strategies Applied

This page does not have any translation strategies applied.

Writing Styles

Parables

A parable is a short story that makes truth easy to understand and hard to forget.

Description

A parable is a short story that is told to teach a truth. Though the events in a parable could happen, they did not actually happen. They are told only to teach a truth. Parables rarely contain the names of specific people. (This may help you identify what is a parable and what is an account of a real event.) Parables often have figures of speech such as simile and metaphor.

This page answers the question:

What is a parable?

In order to understand this topic, it would be good to read:

[Figures of Speech](#)

Then he also told them a parable. "Can a blind person guide another blind person? If he did, they would both fall into a pit, would they not?" (Luke 6:39 ULB)

This parable teaches that if a person does not have spiritual understanding, he cannot help someone else to understand spiritual things.

Examples from the Bible

Neither do people light a lamp and put it under a basket, but rather, on the lampstand, and it shines for everyone in the house. Let your light shine before people in such a way that they see your good deeds and praise your Father who is in heaven. (Matthew 5:15-16 ULB)

This parable teaches us not to hide the way we live for God from other people.

Then Jesus presented another parable to them. He said, "The kingdom of heaven is like a mustard seed which a man took and sowed in his field. This seed is indeed the smallest of all other seeds. But when it has grown, it is greater than the garden plants and becomes a tree, so that the birds of the air come and nest in its branches." (Matthew 13:31-32 ULB)

This parable teaches that the kingdom of God may seem small at first, but it will grow and spread throughout the world.

Translation Strategies

1. If a parable is hard to understand because it has unknown things in it, you can

replace the unknown things with things that people in your culture know.

However, be careful to keep the teaching the same. (See: [Translate Unknowns](#))

2. If the teaching of the parable is unclear, consider telling a little about what it teaches in the introduction, such as "Jesus told this story about being generous."

Examples of Translation Strategies Applied

1. If a parable is hard to understand because it has unknown things in it, you can replace the unknown things with things that people in your culture know. However, be careful to keep the teaching the same.
 - **Jesus said to them, "Do you bring a lamp inside the house to put it under a basket, or under the bed? You bring it in and you put it on a lampstand".** (Mark 4:21 ULB) - If people do not know what a lampstand is, you could substitute something else that people put a light on so it can give light to the house.
 - Jesus said to them, "Do you bring a lamp inside the house to put it under a basket, or under the bed? You bring it in and you put it on a high shelf."
 - **Then Jesus presented another parable to them. He said, "The kingdom of heaven is like a mustard seed which a man took and sowed in his field. This seed is indeed the smallest of all other seeds. But when it has grown, it is greater than the garden plants and becomes a tree, so that the birds of the air come and nest in its branches."** (Matthew 13:31-32) - To sow seeds means to toss them so that they scatter on the ground. If people are not familiar with sowing, you can substitute planting.
 - "Then Jesus presented another parable to them. He said, "The kingdom of heaven is like a mustard seed which a man took and planted in his field. This seed is indeed the smallest of all other seeds. But when it has grown, it is greater than the garden plants and becomes a tree, so that the birds of the air come and nest in its branches." "
2. If the teaching of the parable is unclear, consider telling a little about what it teaches in the introduction, such as "Jesus told this story about being generous."
 - **Jesus said to them, "Do you bring a lamp inside the house to put it under a basket, or under the bed? You bring it in and you put it on a lampstand".** (Mark 4:21 ULB)
 - "Jesus told them a parable about why they should witness openly. "Do you bring a lamp inside the house to put it under a basket, or under the bed? You bring it in and you put it on a lampstand." " (Mark

4:21 ULB)

- **He said, "To what can we compare the kingdom of God and what parable can we use to explain it? It is like a mustard seed, which when it is sown it is the smallest of all the seeds sown that lay upon the ground. Yet when it is sown, it grows up and becomes greater than all the garden plants. It puts out great branches, so even the birds of heaven can make their nests under its shade." (Mark 4:30-32 ULB)**
 - "He told them a story about how the Kingdom of God grows. "To what can we compare the kingdom of God and what parable can we use to explain it? It is like a mustard seed, which when it is sown it is the smallest of all the seeds sown that lay upon the ground. Yet when it is sown, it grows up and becomes greater than all the garden plants. It puts out great branches, so even the birds of heaven can make their nests under its shade." "

Hyperthoetical Situations

"If the sun stopped shining...", "What if the sun stopped shining...", "Suppose the sun stopped shining...", "If only the sun had not stopped shining." We use such expressions to set up hypothetical situations, imagining what might have happened or what could happen in the future but probably will not. We also use them to express regret or wishes. These occur often in the Bible. We need to translate them in a way that people will know that the event did not actually happen, and that they will understand why the event was imagined.

This page answers the question:

What is a hypothetical situation?

In order to understand this topic, it would be good to read:

[Writing Styles](#)

Description

Hypothetical situations are situations that are not real. They can be in the past, present, or future. Hypothetical situations in the past and present have not happened, and ones in the future are not expected to happen.

People sometimes tell about conditions and what would happen if those conditions were met, but they know that these things have not happened or probably will not happen. (The conditions are the phrase that start with "if.")

- If he had known about the party, he would have come to it. (But he did not come.)
- If he knew about the party, he would be here. (But he is not here.)
- If he knew about the party, he would come to it. (But he probably will not come.)

People sometimes express wishes about things that have not happened or that are not expected to happen.

- I wish he had come.
- I wish he were here.
- I wish he would come.

People sometimes express regrets about things that have not happened or that are not expected to happen.

- If only he had come.
- If only he were here.
- If only he would come.

Reason this is a translation issue

- Translators need recognize the different kinds of hypothetical situations in the Bible.

- Translators need to know their own language's ways of talking about different kinds of hypothetical situations.

Examples from the Bible

1. Hypothetical situation in the past

"Woe to you, Chorazin! Woe to you, Bethsaida! If the mighty deeds had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes." (Matthew 11:21 ULB)

Here in Matthew 11:21 Jesus said that if the people living in the ancient cities of Tyre and Sidon had been able to see the miracles that he performed, they would have repented long ago. He said this to rebuke the people of Chorazin and Bethsaida who had seen his miracles yet did not repent. The people of Tyre and Sidon did not actually see his miracles and repent.

2. Hypothetical situations in the present

Also, no man puts new wine into old wineskins. If he did that, the new wine would burst the skins, and the wine would be spilled, and the wineskins would be destroyed. (Luke 5:37 ULB)

Jesus told about what would happen if a person were to put new wine into old wineskins. But no one would do that. He used this imaginary situation as an example to show that people do not mix new things with old things. He did this so that people could understand why his disciples were not fasting as people traditionally did.

Jesus said to them, "What man would there be among you, who, if he had just one sheep, and if this sheep fell into a deep hole on the Sabbath, would not grasp hold of it and lift it out? (Matthew 12:11 ULB)

Jesus asked the religious leaders what they would do on the Sabbath if one of their sheep fell into a hole. He was not saying that their sheep would fall into a hole. He used this imaginary situation to show them that they were wrong to judge him for healing people on the Sabbath.

3. Hypothetical situation in the future

Unless those days are shortened, no flesh would be saved; but for the sake of the elect, those days will be shortened. (Matthew 24:22 ULB)

Jesus was talking about a future time when very bad things would happen. He told what would happen if those days of trouble were to last a long time. He did this to show about bad those days will be - so bad that if they lasted a long time, no one would be saved. But then he clarified that God will shorten those days of trouble, so

that the elect (those he has chosen) will be saved.

4. Expressing emotion about a hypothetical situation

Regrets and wishes are very similar.

The Israelites said to them, "If only we had died by Yahweh's hand in the land of Egypt when we were sitting by the pots of meat and were eating bread to the full. For you have brought us out into this wilderness to kill our whole community with hunger." (Exodus 16:3 ULB)

Here the Israelites were afraid they would have to suffer and die of hunger in the wilderness, and so they wished that they had stayed in Egypt and died there with full stomachs. They were complaining.

I know what you have done, and that you are neither cold nor hot. I wish that you were either cold or hot! (Revelation 3:15 ULB)

Jesus' wished that the people were either hot or cold. He was rebuking them.

Translation Strategies

Know how people speaking your language show:

- that something could have happened, but did not.
- that something could be true now, but is not.
- that something could happen in the future, but will not unless something changes.
- that they wish for something, but it does not happen.
- that they regret that something did not happen.

Use your language's ways of showing these kinds of things.

You may also want to watch the video at http://ufw.io/figs_hypo.



Translation Manual Volume 2

Version 5

Further Defining a Good Translation

Create Faithful Translations

Faithful Translations

To make a translation that is faithful to the Bible, you must avoid any political, denominational, ideological, social, cultural, or theological bias in your translation. Use key terms that are faithful to the vocabulary of the original biblical languages. Use equivalent common language terms for the biblical words that describe the relationship between God the Father and God the Son. These may be clarified, as needed, in footnotes or other supplemental resources.

This page answers the question:

What are faithful translations?

In order to understand this topic, it would be good to read:

[The Qualities of a Good Translation](#)

[Translation Guidelines](#)

Your goal as a Bible translator is to communicate the same message that the original writer of the Bible intended to communicate. This means that you should not try to communicate your own message, or the message that you think the Bible should say, or that your church thinks that the Bible should say. For any Bible passage, you must communicate what it says, all of what it says, and only what it says. You must resist the temptation to put any of your own interpretations or messages into the Bible or add any meaning to the message that is not there in the Bible passage.

You must also use key terms that are faithful to the vocabulary of the original biblical languages. Read the definitions of the translationWords to make sure that you understand the meanings of these words. Translate so that these key terms have these same meanings, and do not translate them in different ways just to please your pastor, your village leaders, or yourself.

Always translating faithfully can be difficult for several reasons:

1. You might be used to the way that your church interprets some Bible passages, and not know that there are other interpretations.
 - Example: When you are translating the word "baptize," you might want to translate it with a word that means "sprinkle," because that is what your church does. But after reading translationWords, you learn that the word has a meaning in the range of "plunge," "dip," "wash," or "purify."
2. You might want to translate a Bible passage in a way that accords with your culture, rather than according to what it meant when it was written.
 - Example: It is common in North American culture for women to speak and preach in churches. A translator from that culture might be tempted to

translate the words of 1 Corinthians 14:34 in a way that is not as strict as the Apostle Paul wrote them: "the women should keep silent in the churches." But a faithful translator will translate the meaning of the Bible passage just the way it is.

3. You might not like something that the Bible says, and be tempted to change it.
 - Example: You might not like what Jesus says in John 6:53, "Truly, truly, unless you eat the flesh of the Son of Man and drink his blood, you will not have life in yourselves." This may seem disgusting to you. But you must translate it faithfully, so that your people can read it and contemplate what Jesus meant by it.
4. You might be afraid of what others in your village will think or do if they read a faithful translation of what the Bible says.
 - Example: You might be tempted to translate God's words in Matthew 3:17, "This is my beloved Son. I am very pleased with him," with a word that does not mean "son." But you must remember that you do not have the right to change the meaning of what the Bible says.
5. You might know something extra about the Bible passage that you are translating and want to add that to your translation.
 - Example: When you are translating Mark 10:11, "Whoever divorces his wife and marries another woman commits adultery against her," you might know that in Matthew 19:9 there is also the phrase, "...except for sexual immorality..." Even so, do not add this phrase into Mark 10:11, because that would not be translating faithfully. Also, do not add any of your own ideas or teachings from your church. Only translate the meaning that is there in the Bible passage.

In order to avoid these biases, especially the ones that you might not be aware of, you must study the translationNotes (see <http://ufw.io/tn/>), translationWords (see <http://ufw.io/tw/>) and the Unlocked Dynamic Bible (see <http://ufw.io/udb/>), as well as any other translation helps that you have. That way you will know what the meaning of the Bible passage is, and you will be less likely to translate in a biased, unfaithful way.

You may also want to watch the video at http://ufw.io/guidelines_faithful.

Next we recommend you learn about:

[Discover the Meaning of the Text](#)

Son of God and God the Father

God is one being, and he exists as the Holy Trinity, that is, as the Father, the Son, and the Holy Spirit

The Bible teaches that there is only one God.

In the Old Testament:

Yahweh, he is God; there is no other God! (I Kings 8:60 ULB)

And in the New Testament:

Jesus said,... This is everlasting life: that they should know you, the only true God. (John 17:3 ULB)

(See also: Deuteronomy 4:35, Ephesians 4:5-6, 1 Timothy 2:5, James 2:19)

The Old Testament begins to reveal God's three persons.

God created the heavens... The Spirit of God was moving... "Let us make man in our image." (Genesis 1:1-2 ULB)

God has spoken to us by a Son... through whom he also made the universe. His Son is the radiance of his glory, the very character of his essence... about the Son he says,... "In the beginning, Lord, you laid earth's foundation; the heavens are the work of your hands." (Hebrews 1:2-3, and 8-10 ULB quoting Psalm 102:25 ULB)

The Church has always found it impossible to state what the New Testament says about God without affirming that he exists in three distinct persons: The Father, the Son, and the Holy Spirit.

Jesus said, "...Baptize them into the name of the Father, of the Son, and of the Holy Spirit." (Matthew 28:19 ULB)

God sent his Son, born of a woman,... God sent the Spirit of his Son into our hearts, who calls, "Abba, Father." (Galatians 4:4-6 ULB)

See also: John 14:16-17, 1 Peter 1:2

Each person of God is fully God and is called "God" in the Bible.

Yet for us there is only one God the Father (1 Corinthians 8:6 ULB)

This page answers the question:

Who are the Son of God and God the Father?

In order to understand this topic, it would be good to read:

[Create Faithful Translations](#)

Thomas answered and said to him, "My Lord and my God." Jesus said to him, "Because you have seen me, you have believed. Blessed are those who have not seen, and yet have believed." (John 20:28-29 ULB)

But Peter said, "Ananias, why has Satan filled your heart to lie to the Holy Spirit and to keep back part of the price of the land?... You have not lied to men, but to God." (Acts 5:3-4 ULB)

Each person is also distinct from the other two persons. All three persons can appear separately at the same time. In the verses below, God the Son is baptized while God the Spirit comes down and God the Father speaks from heaven.

After he was baptized, Jesus came up... from the water... He saw the Spirit of God coming down..., and a voice [the Father's] came out... saying, "This is my Beloved Son..." (Matthew 3:16-17 ULB)

Next we recommend you learn about:

[*Translating Son and Father*](#)

Translating Son and Father

Door43 supports Bible translations that represent these concepts when they refer to God.

Biblical Witness

"Father" and "Son" are names that God calls himself in the Bible. The Bible shows that God called Jesus his Son:

After he was baptized, Jesus came up immediately from the water, and... a voice came out of the heavens saying, "This is my beloved Son. I am very pleased with him." (Matthew 3:16-17 ULB)

The Bible shows that Jesus called God his Father.

Jesus said, "I praise you Father, Lord of heaven and earth,... no one knows the Son except the Father, and no one knows the Father except the Son" (Matthew 11:25-27 ULB) (See also: John 6:26-57 ULB)

Christians have found that "Father" and "Son" are the ideas that most essentially describe the eternal relationship of the First and Second Persons of the Trinity to each other. The Bible indeed refers to them in various ways, but no other terms reflect the kind of eternal love and intimacy between these Persons, nor the interdependent eternal relationship between them.

Jesus referred to God in the following terms:

Baptize them into the name of the Father, of the Son, and of the Holy Spirit. (Matthew 28:19 ULB)

The intimate, loving relationship between the Father and the Son is eternal.

no one knows who the Son is except the Father, and no one knows who the Father is except the Son. (Luke 10:22 ULB)

Jesus said, "Father, glorify your Son so that the Son may glorify you... I glorified you on the earth,... Now Father, glorify me... with the glory that I had with you before the world was created." (John 17:1-5 ULB)

The Father loves the Son. (John 3:35-36; 5:19-20 ULB)

I love the Father, I do what the Father commands me, just as he gave me the commandment. (John 14:31 ULB)

This page answers the question:

Why are these concepts important in referring to God?

In order to understand this topic, it would be good to read:

[Create Faithful Translations](#)

[Son of God and God the Father](#)

Human Relationships

Human fathers and sons are not perfect, but the Bible still uses those terms for the Father and Son, who are perfect.

Just as today, human father-son relationships during Bible times were never as loving or perfect as the relationship between Jesus and his Father. But this does not mean that the translator should avoid the concepts of father and son. The scriptures use these terms to refer to God, the perfect Father and Son, as well as to sinful human fathers and sons. In referring to God as Father and Son, choose words in your language that are widely used and refer to a human "father" and "son."

Translation Strategies

1. Think through all the possibilities that your language has to translate the words "son" and "father." Determine which words in your language best represent the divine "Son" and "Father."
2. If your language has more than one word for "son," use the word that has the closest meaning to "only son" (or "first son" if necessary).
3. If your language has more than one word for "father," use the word that has the closest meaning to "birth father," rather than "adoptive father."

See *God the Father* and *Son of God* pages in [translationWords](#) for help translating "Father" and "Son."

Create Authoritative Translations

An authoritative translation is one that is based on the original language biblical texts as the highest authority for the meaning of biblical content.

Whenever two or more translations of the Bible disagree about the meaning of a Bible passage, it is the original languages that have the final authority for deciding the meaning. Sometimes people are very loyal to certain Bible translations that they are used to reading, and might argue with other people who are

loyal to a different Bible translation. But neither of those Bible translations are the highest authority, because they are only translations of the original. All translations are secondary in authority to the original languages. That is why we must always refer to the original biblical languages when deciding how to translate the Bible.

Since not all translation teams have a member who can read the original languages of the Bible, it is not always possible to refer to the biblical languages when translating the Bible. Instead, the translation team has to rely on translations that they are able to read that have, in turn, been based on the biblical languages. Many of the translations in the Gateway Languages were translated from the biblical languages, including the ULB, but some are translations of translations. It is easy for errors to be introduced when a translation is two or three steps removed from the original. To help with this problem, the translation team can do three things: 1. The translation team must use translationNotes, translationWords, and any other translation helps they have to help them translate in the best way. These translation helps were written by Bible scholars who know the original biblical languages. 1. They should compare their translation with as many other reliable translations as they can, to make sure that it is communicating the same message as the others. 1. Someone who has studied the biblical languages should review the translation to make sure that it is accurate. This person could be a church leader, pastor, seminary professor, or Bible translation professional.

Sometimes Bible translations differ because some passages in the Bible are unclear or ambiguous in the original biblical languages. In that case, the translation team must choose between them based on what Bible scholars say in translationNotes, translationWords, the UDB, and other translation helps.

This page answers the question:

What are authoritative translations?

In order to understand this topic, it would be good to read:

[The Qualities of a Good Translation](#)

[Translation Guidelines](#)

Next we recommend you learn about:

[Discover the Meaning of the Text](#)

Create Historical Translations

See the video "Translating the Scriptures - Culture" at http://ufw.io/trans_culture.

You may also want to watch the video at http://ufw.io/guidelines_historical.

A historical translation communicates historical events and facts accurately, providing additional information as needed in order to accurately communicate the intended message to people who do not share the same context and culture as the original recipients of the original content.

This page answers the question:

What are historical translations?

In order to understand this topic, it would be good to read:

[The Qualities of a Good Translation](#)

[Translation Guidelines](#)

To communicate well with historical accuracy, you need to remember two things:

1. The Bible is a historical document. The events of the Bible happened in the way that the Bible describes at different times in history. Therefore, when you translate the Bible, you need to communicate that these events happened, and do not change any of the details of what happened.
2. The books of the Bible were written down at specific times in history for people of a certain culture. This means that some things in the Bible that were very clear to the original hearers and readers will not be clear to those who read the Bible in different times and in different cultures. This is because both the writer and the readers were familiar with many of the practices that the writer wrote about, and so the writer did not need to explain them. We, from other times and cultures, are not familiar with these things, and so we need someone to explain them to us. This kind of information is called "implicit information." See [Assumed Knowledge and Implicit Information](#).

So as translators, we need to translate the historical details accurately, but also provide some explanation when we think that our readers will need it so that they can understand what the translation is about.

- For example, Genesis 12:16 refers to camels. For readers in parts of the world where this animal is unknown, it might be good to provide a description. The best way to do this is in a footnote, or in a glossary entry such as the one in translationWords. Some explanation can be included in the text, as long as it is brief and does not distract the reader from the main point of the text.
- For example, the New Testament writers often referred to events in the Old Testament, but without explaining what they were referring to. They knew that their readers were very familiar with the Old Testament, and did not need any explanation. But it is possible that readers from other times and places will need some explanation.

Let us compare **1 Corinthians 10:1** from the ULB and UDB.

"I want you to know, brothers and sisters that our fathers were all under the cloud and all passed through the sea. " (ULB)

"I want you to remember, brothers and sisters, that our Jewish ancestors were following God, who led them as a cloud during the day, as they passed through the Red Sea on dry land, long ago in the time of the Exodus." (UDB)

Notice that the UDB makes several points explicit: the 'fathers were all under the cloud' tells of the time that God led the Jewish ancestors as a cloud. The statement that 'our fathers passed through the sea' is also about the 'passing through the Red Sea in the time of the exodus.' The UDB translator decided to explicitly describe the historical events. This is a way to translate historical events that is more meaningful for those who have little knowledge of Old Testament history.

Include or refer to the needed implicit information intended by the original writer that will be necessary for your community to understand what is written.

Maintain the historical accuracy of the message. Avoid referring to items and events that were not present in the Bible times. Do not make your translation sound like it is a modern day event.

Remember:

- Keep true to the historical text. The original message, historical events, and cultural background information should all be the same as it was written in the source text. For example, the translation must not have the message rewritten so that events happened at a different place or time.
- Communicate clearly by expressing the message in such a way that people in the Target Language culture will be able to understand the meaning that the original author intended to communicate.
- Only provide additional information as needed to accurately communicate the intended message to people who do not share the same context and culture as the recipients of the original content.

Next we recommend you learn about:

[Discover the Meaning of the Text](#)

Create Equal Translations

Ensure that any **expressive** meaning comes across similarly in the target language as it does in the source language. Especially notice the forms in the source text that communicate certain kinds of emotions and choose forms in the target language that communicate the same emotions. Examples of some of these forms follow.

This page answers the question:

What is an equal translations?

In order to understand this topic, it would be good to read:

[The Qualities of a Good Translation](#)

[Translation Guidelines](#)

Idioms

Determine the meaning of difficult idioms, proverbs and figures of speech and translate them with meaningful expressions in your language. Usually idioms cannot be translated literally into another language. The meaning of the idiom has to be expressed in a way that is natural in the other language.

Here are three translations, all with the same meaning, of Acts 18:6:

- "Your blood be upon your heads! I am innocent" (RSV)
- "If you are lost, you yourselves must take the blame for it! I am not responsible" (GNB)
- "If God punishes you, it is because of you, not me!" (TFT)

These are all accusations of guilt. Some are using idioms with the word "blood" or "lost," while the third is more direct using the word "punishes." In order for your translation to be equal, it must also express an accusation in an emotional way, and may use an idiom, as long as both the form of the accusation and the idiom are appropriate for the target language and culture.

Figures of Speech

A figure of speech is a special way of saying something in order to catch the attention or express an emotion about what is said. Often the meaning of a figure of speech is different from the literal meaning of the words. The meaning is not intended to be taken literally.

Here are some examples:

- **I was shattered!** The speaker was not literally broken, but he felt very bad.
- **He closed his ears to what I was saying.** Meaning, "he chose to not listen to what I was saying."
- **The wind moaned in the trees.** This means that the wind blowing through the trees sounded like a person moaning.
- **The whole world came to the meeting.** Everyone in the world did not attend

the meeting. Most likely there were many people at the meeting.

Each language has different figures of speech, make sure you can:

- Recognize that a figure of speech is being used
- Recognize the purpose of the figure of speech
- Recognize the real meaning of the figure of speech

It is the **real meaning** that should be translated into your language, not the meaning of the individual words. Once you understand the real meaning, you can choose an expression in the target language that communicates that same meaning and emotion.

For more information, see the [Figures of Speech](#) lesson as well.

Rhetorical Questions

Rhetorical Questions are another way that the speaker captures the attention of the reader. Rhetorical questions are a type of question that does not expect an answer or ask for information. They usually express some kind of emotion and can be intended as a rebuke, a warning, or to express surprise.

See, for example, Matthew 3:7: "You offspring of poisonous snakes, who warned you to flee from the wrath that is coming?"

Here no answer is expected. The speaker is not asking for information, he is rebuking his hearers. It does no good to warn these people of God's wrath, because they refuse the only way to escape it: to repent of their sins.

You may need to restate this rhetorical question as a statement when you translate, if your language does not use rhetorical questions in this way. But remember, be sure to keep the same purpose and meaning, and communicate the same emotion as the original rhetorical question had.

Remember: Communicate the feelings and attitudes of the original text. Translate them into forms that communicate in a similar way in your language. Consider how that meaning can best be **Accurately, Clearly, Equally, and Naturally Expressed** in the Target Language.

Next we recommend you learn about:

[Discover the Meaning of the Text; Figures of Speech; Rhetorical Question](#)

Create Collaborative Translations

Bible translations that are **collaborative** are those that have been translated by a group of speakers of the same language. To ensure that your translation is of the highest quality, work together with other believers who speak your language to translate, check, and distribute the translated content. Here are some ways to have others help improve the quality of the translation.

- Read the translation out loud to someone. Have them notice if the sentences connect well. Ask that person to point to words or phrases that do not sound right or are unclear. Make changes so that it sounds as if someone from your community is speaking.
- Ask someone to read your translation to check your spelling. You may have spelled a word differently when it was not necessary. Some words change in different situations, but some words can stay the same in every situation. Take note of these changes, so others can know what decisions you have made on the spelling of your language.
- Ask yourself if the way you wrote can be recognized easily by speakers of different dialects in your language community. Ask others how they would say something that is not clear in your translation. Make changes to the translation before you distribute it to a wider audience.

Remember, if possible, work together with other believers who speak your language to translate, check, and distribute the translated content, ensuring that it is of the highest quality and available to as many people as possible.

You may also want to watch the video at http://ufw.io/guidelines_collab.

This page answers the question:

What are collaborative translations?

In order to understand this topic, it would be good to read:

[The Qualities of a Good Translation](#)
[Translation Guidelines](#)

Next we recommend you learn about:

[Discover the Meaning of the Text](#)

Create Ongoing Translations

Bible translations should be **ongoing**. Share the translation with others to see if they understand the meaning of the message. Improve your translation with their input. Revising a translation to increase understanding and accuracy is a good idea. Whenever someone has a good idea for making the translation better, you should edit the translation to incorporate that change. When you use translationStudio or other electronic text editors, you can keep this process of revision and improvement ongoing.

- Reviewers are needed who can read the translation and point to text that needs revision.
- Have people read the translation or listen to a recording of the translation. This will help you know if the translation has the same impact in your community that it had among the original audience (for example: giving comfort, encouragement or guidance).
- Continue to make corrections to the translation that will provide the same meaning as the source text.

Remember, encourage people to review the translation and to give you ideas for making it better. Talk to other people about these ideas. When several people agree that these are good ideas, then make these changes in the translation. In this way, the translation will get better and better.

You may also want to watch the video at http://ufw.io/guidelines_ongoing.

This page answers the question:

What are ongoing translations?

In order to understand this topic, it would be good to read:

[The Qualities of a Good Translation](#)

[Translation Guidelines](#)

Next we recommend you learn about:

[Discover the Meaning of the Text](#)

Unlocked Bible Text

The Original and Source Languages

The Text in the Original Language is the most Accurate

The original language is the language in which a Bible text was initially written. The original language of the New Testament is Greek. The original language of most of the Old Testament is Hebrew. However, the original language of some parts of the books of Daniel and Ezra is Aramaic. The original language is always the most accurate language from which to translate a passage.

This page answers the question:

What is the difference between the original language and the source language?

In order to understand this topic, it would be good to read:

[The Translation Process](#)

[Choosing a Source Text](#)

The source Language is the language from which the translation is being made. If a translator is translating the Bible from the original languages, then the original language and the source language for his translation are the same. However, only people who have spent many years studying the original languages understand them and can use them as a source language. For that reason, most translators use Bibles that have been translated into a language of wider communication as their source language text.

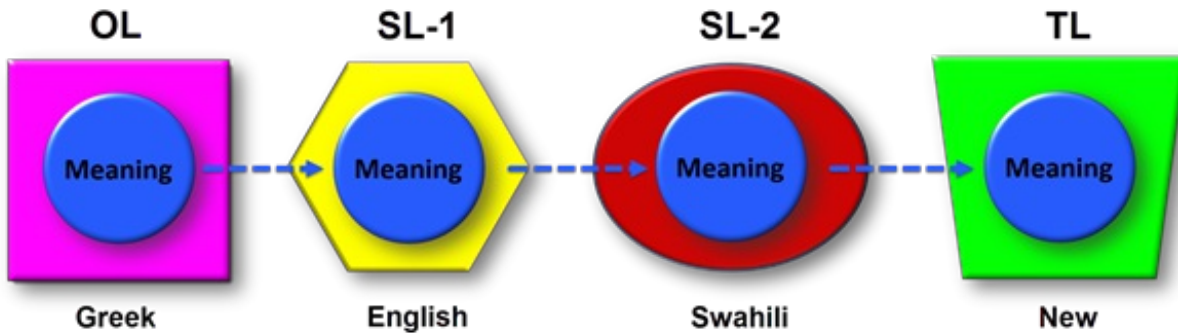
If you are translating from a language of wider communication, it is a good idea to have someone who has studied the original languages compare the meaning in the target language translation with the meaning in the original language to make sure that the meaning is the same. Another way to make sure that the meaning of the target language translation is accurate is to check the translation with translation helps that have been written by people who know the original languages. These would include Bible commentaries and dictionaries, as well as the unfoldingWord translationNotes, translationWords definitions, and translationQuestions with their answers.

The Text in the Source Language may not be Accurate

If the translator does not understand the original language, he will have to use a language of wider communication as a source language. The meaning in the source may be correct, depending on how carefully it was translated from the original. But it is still a translation, so it is a step away from the original and is not quite the same. In some cases, the source may have actually been translated from another source, rather than from the original, putting it two steps away from the original.

Consider the example below. A translator uses a Swahili New Testament as the

source for a new target language translation. However, the particular Swahili Bible version he is using was actually translated from English — not directly from the Greek (the original language of the NT). So it is possible that some of the meaning has changed in the chain of translation from the original to the target languages.



The only way to make sure the translation is as accurate as possible is to compare the new translation with the original languages. Where this is not possible, use the ULB as the source text, along with other Bible translations that were translated from the original languages.

Next we recommend you learn about:

[Chapter and Verse Numbers](#); [Original Manuscripts](#); [Terms to Know](#); [Textual Variants](#)

Original Manuscripts

The Writing of the Original Manuscripts

The Bible was written many hundreds of years ago by God's prophets and apostles as God directed them to write it. The people of Israel spoke Hebrew, so most of the Old Testament books were written in Hebrew. When they lived as strangers in Assyria and Babylon, they learned to speak Aramaic, and parts of the Old Testament were written in Aramaic.

This page answers the question:

Is there more information about the Original Language text?

In order to understand this topic, it would be good to read:

[Choosing a Source Text](#)

About three hundred years before Christ came, many people in Europe and the Middle East spoke Greek as a second language. So the Old Testament was translated into Greek. When Christ came, many people still spoke Greek as a second language, and the New Testament books were all written in Greek.

Back then there were no printers, so the authors wrote these books by hand. These were the original manuscripts. Those who copied these manuscripts also did so by hand. These were also manuscripts. These books are extremely important, so the copiers got special training and were very careful to try to copy them accurately.

Over hundreds of years, people made thousands of copies of the Bible books. The manuscripts that the authors originally wrote have all been lost or fallen apart, so we do not have them. But we do have many of the copies that were written long ago. Some of these copies have survived for many hundreds and even thousands of years.

Next we recommend you learn about:

[Chapter and Verse Numbers](#); [Original Manuscripts](#); [The Original and Source Languages](#); [Terms to Know](#); [Textual Variants](#)

Structure of the Bible

The Bible is made up of 66 books. It has two main parts. The first part was written first and is called the Old Testament. The second part was written later and is called the New Testament. The Old Testament has 39 books and the New Testament has 27 books. (Some of the books in the New Testament are letters to people.)

This page answers the question:

How is the Bible organized?

In order to understand this topic, it would be good to read:

[Choosing a Source Text](#)

Each book is divided up into chapters. Most books have more than one chapter, but Philemon, 2 John, 3 John, and Jude each have only one chapter. All the chapters are divided up into verses.

When we want to refer to a verse, we first write the name of the book, then the chapter, and then the verse. For example "John 3:16" means John, chapter 3, verse 16.

When we refer to two or more verses that are next to each other, we put a line between them. "John 3:16-18" means John, chapter 3, verses 16, 17, and 18.

When we refer to verses that are not next to each other, we use commas to separate them. "John 3:2, 6, 9" means John chapter 3, verses 2, 6, and 9.

In translationAcademy we tell where portions of scripture come from. However, this does not mean that the whole verse or set of verses is shown. The text below comes from Judges, chapter 6, verse 28, but it is not the whole verse. The verse has more at the end.

In the morning when the men of the town got up, the altar of Baal was broken down (Judges 6:28 ULB)

Next we recommend you learn about:

[Chapter and Verse Numbers](#)

Chapter and Verse Numbers

When the books of the Bible were first written, there were no breaks for chapters and verses. People added these later, and then others numbered the chapters and verses to make it easier to find particular parts of the Bible. Since more than one person did this, there are different numbering systems used in different translations. If the numbering system in the ULB is different from the numbering system in another Bible that you use, you will probably want to use the system from that Bible.

This page answers the question:

Why are the chapter and verse numbers in my Bible different from those in your Bible?

In order to understand this topic, it would be good to read:

[Structure of the Bible](#)

Description

When the books of the Bible were first written, there were no breaks for chapters and verses. People added these later, and then others numbered the chapters and verses to make it easier to find particular parts of the Bible. Since more than one person did this, there are different numbering systems. Some people use Bibles with one numbering system and some use Bibles with another numbering system.

Reason this is a translation issue

People who speak your language may also use a Bible written in another language. If that Bible and your translation use different chapter and verse numbers, it will be hard for people to know which verse someone is talking about when they say a chapter and verse number.

Examples from the Bible

¹⁴ But I expect to see you soon, and we will speak face to face. ¹⁵
Peace be to you. The friends greet you. Greet the friends by name. (3
John 1:14-15 ULB)

Since 3 John has only one chapter, some versions do not mark the chapter number. In the ULB and UDB it is marked as chapter 1. Also, some versions do not divide verses 14 and 15 into two verses. Instead they mark it all as verse 14.

A psalm of David, when he fled from Absalom his son.

¹ Yahweh, how many are my enemies! (Psalm 3:1 ULB)

Some of the psalms have an explanation before them. In some versions the explanation is not given a verse number, as in the ULB and UDB. In other versions the explanation is verse 1, and the actual psalm starts with verse 2.

and Darius the Mede received the kingdom when he was about sixty-two years old. (Daniel 5:31 ULB)

In some versions this is the last verse of Daniel 5. In other versions this is the first verse of Daniel 6.

Translation Strategies

1. If the people who speak your language have another Bible that they use, number the chapters and verses the way it does. Read the instructions on how to mark verses in the translationStudio APP.

Examples of Translation Strategies Applied

If the people who speak your language have another Bible that they use, number the chapters and verses the way it does.

The example below is from 3 John 1. Some Bibles mark this text as verses 14 and 15, and some mark it all as verse 14. You may mark the verse numbers as your other Bible does.

- **¹⁴ But I expect to see you soon, and we will speak face to face. ¹⁵ Peace be to you. The friends greet you. Greet the friends by name.** (3 John 1:14-15 ULB)
 - "¹⁴ But I expect to see you soon, and we will speak face to face. Peace be to you. The friends greet you. Greet the friends by name."(3 John 14)

Next is an example from Psalm 3. Some Bibles do not mark the explanation at the beginning of the psalm as a verse, and others mark it as verse 1. You may mark the verse numbers as your other Bible does.

A psalm of David, when he fled from Absalom his son.

**¹ Yahweh, how many are my enemies!
Many have turned away and attacked me.**

**² Many say about me,
"There is no help for him from God." *Selah***

¹ *A psalm of David, when he fled from Absalom his son.*

² Yahweh, how many are my enemies!
Many have turned away and attacked me.

³ Many say about me,
"There is no help for him from God." *Selah*

Next we recommend you learn about:

[Verse Bridges](#)

Unlocked Literal Bible (ULB) and Unlocked Dynamic Bible (UDB) Formatting Signals

Description

The Unlocked Literal Bible (ULB) and Unlocked Dynamic Bible (UDB) use ellipsis marks, long dashes, parentheses, and indentation to show how information in the text is related to what is around it.

This page answers the question:

What do some of the formatting signals in the ULB and UDB show?

In order to understand this topic, it would be good to read:

[The Translation Process](#)

[Structure of the Bible](#)

Ellipsis marks

Ellipsis marks (...) are used to show that either someone did not finish a sentence they started, or that the author did not quote all of what someone said.

In Matthew 9:4-6, the ellipsis mark shows that Jesus did not finish what he was saying to the scribes when he turned his attention to the paralyzed man and spoke to him:

Behold, some of the scribes said among themselves, "This man is blaspheming." Jesus knew their thoughts and said, "Why are you thinking evil in your hearts? For which is easier to say, 'Your sins are forgiven,' or to say, 'Get up and walk'? But that you may know that the Son of Man has authority on earth to forgive sins,..." he said to the paralytic, "Get up, pick up your mat, and go to your house." (ULB)

In Mark 11:31-33 The ellipsis mark shows that either the religious leaders did not finish their sentence, or Mark did not finish writing what they said.

They discussed between themselves and argued and said, "If we say, 'From heaven,' he will say, 'Why then did you not believe him?' But if we say, 'From men,' ..." They feared the people, for they all held that John was a prophet. Then they answered Jesus and said, "We do not know." Then Jesus said to them, "Neither will I tell you by what authority I do these things." (ULB)

Long Dashes

Long dashes (—) introduce information that is immediately relevant to what came before it. For example:

Then two men will be in a field—one will be taken, and one will be left behind. Two women will be grinding with a mill—one will be taken, and one will be left. Therefore be on your guard, for you do not know on what day your Lord will come. (Matthew 24:40-41 ULB)

Parentheses

Parentheses "()" are used to show that some information is an explanation or afterthought. It does not contribute as well as the material around it to the point of the passage.

In verse John 6:6, John he interrupted the story he was writing to explain that Jesus already knew what he was going to do. This is put in parentheses.

⁵When Jesus looked up and saw a great crowd coming to him, he said to Philip, "Where are we going to buy bread so that these may eat?" ⁶ (Now Jesus said this to test Philip, for he himself knew what he was going to do.)⁷Philip answered him, "Two hundred denarii worth of bread would not be sufficient for each one to have even a little." (John 6:5-7 ULB)

The words in the parentheses below are not what Jesus was saying, but what Matthew was saying to the reader.

Therefore, when you see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place (let the reader understand), let those who are in Judea flee to the mountains, let him who is on the housetop not go down to take out anything that is in his house, ¹⁸and let him who is in the field not return to take his cloak. (Matthew 24:15-18 ULB)

Indentation

When text is indented, it means that the line of text starts further to the right than the lines of text above and below it that are not indented. This is done for poetry and some lists. For example:

⁵ These are the names of the leaders who must fight with you:
 From the tribe of Reuben, Elizur son of Shedeur;
⁶ from the tribe of Simeon, Shelumiel son of Zurishaddai;
⁷ from the tribe of Judah, Nahshon son of Amminadab; (Numbers 1:5-7 ULB)

Next we recommend you learn about:

[Verse Bridges](#)

How to Use the ULB and UDB when Translating the Bible

As translators, you can best use the ULB and UDB if you remember the following differences between the ULB and UDB, and if you learn how the target language can best deal with the issues that these differences represent.

1. Order of Ideas

The ULB tries to present ideas **in the same order** as they appear in the source text.

The UDB tries to present ideas in an order that is more natural in English, or that follows the order of logic or the order of sequence in time.

When you translate, you should put ideas into an order that is natural in the target language. (See: [Order of Events](#))

This page answers the question:

What is the best way to use the ULB and UDB in translating the Bible?

In order to understand this topic, it would be good to read:

[What is Translation](#)

[Why We Translate the Bible](#)

[More about Translation](#)

¹ Paul, a servant of Jesus Christ, called to be an apostle, and set apart for the gospel of God...⁷ This letter is to all who are in Rome, the beloved of God. (Romans 1:1,7 **ULB**)

¹ I, Paul, who serve Christ Jesus, am writing this letter to all of you believers in the city of Rome. (Romans 1:1 **UDB**)

The ULB shows Paul's style of beginning his letters. He does not say who his audience is until verse 7. However, the UDB follows a style that is much more natural in English and most other languages today.

2. Implied Information

The scriptural text often presents ideas that **imply** or **assume** other ideas that are important for the reader to understand.

The UDB often makes those other ideas explicit. The UDB does this in order to remind you that you should perhaps do the same in your translation if you think that your audience will need to know this information in order to understand the text.

When you translate, you should decide which of these implied ideas would be understood by your audience without being included. If your audience understands these ideas without including them in the text, then you do not need to make those ideas explicit. Remember also that you might even offend your audience if you needlessly present implied ideas that they would understand anyway. (See:

Assumed Knowledge and Implicit Information)

And Jesus said to Simon, "Do not be afraid, because from now on you will catch men." (Luke 5:10 **ULB**)

But Jesus said to Simon, "Do not be afraid! *Until now you gathered in fish*, but from now on you will gather in people to become my disciples." (Luke 5:10 **UDB**)

Here the UDB reminds the reader that Simon was a fisherman by trade. It also makes clear the similarity that Jesus was drawing between Simon's previous work and his future work. In addition, the UDB makes it clear why Jesus wanted Simon to "catch men" (ULB), that is, "to become my disciples" (UDB).

When he saw Jesus, he fell on his face and begged him, saying, "Lord, if you are willing, you can make me clean." (Luke 5:12 **ULB**)

When he saw Jesus, he *bowled down to the ground* in front of him and pleaded with him, "Lord, please heal me, because you are able to heal me if you are willing!" (Luke 5:12 **UDB**)

Here the UDB makes it clear that the man who had leprosy did not fall to the ground by accident. Instead, he deliberately bowed down to the ground. Also, the UDB makes it clear that he is asking Jesus to heal him. In the ULB, he only implies this request.

3. Symbolic Actions

A symbolic action is something that someone does in order to express a certain idea. The ULB often simply presents the symbolic action with no explanation of what it means.

The UDB often presents the meaning expressed by the symbolic action as well.

When you translate, you should decide whether your audience will correctly understand a symbolic action. If your audience will not understand, then you should do as the UDB does. (See: [Symbolic Action](#))

The high priest tore his garments (Mark 14:63 **ULB**)

In response to Jesus' words, the high priest *was so shocked* that he tore his outer garment. (Mark 14:63 **UDB**)

Here the UDB makes it clear that it was not by accident that the high priest tore his garment. It also makes clear that it was probably only his outer garment that he tore, and that he did so because he wanted to show that he was sad or angry or both. In this case, because the high priest actually tore his garment, the UDB must of course say that he did.

However, you do not have to represent a symbolic action in your translation, if that action never actually took place.

Present that to your governor; will he accept you or will he *lift up your face?*" (Malachi 1:8 **ULB**)

You would not dare to offer such gifts to your own governor! You know that he would not take them. You know that *he would be displeased with you!* (Malachi 1:8 **UDB**)

Here the symbolic action "lift up someone's face," represented in this way in the ULB, is presented only as its meaning in the UDB: "he would be displeased with you and would not welcome you." It can be presented in this way because Malachi is not actually referring to a particular event that actually took place. He is only referring to the idea represented by that event.

4. Passive Verb Forms

The ULB uses a wider variety of verb forms than the UDB does. Languages differ greatly from each other in how they express actions, events, and conditions. For example, both Biblical Hebrew and Greek often use passive verb forms, while many other languages do not have that possibility.

The ULB uses passive verb forms when the original languages do so. The UDB usually does not use these passive verb forms. As a result, the UDB **restructures** many phrases.

When you translate, you must decide whether the target language can present events or states using a passive expression, as in the following examples. Many languages do not use passive expressions at all, while other languages make some use of them in limited situations. Still other languages make widespread use of passive expressions. If you cannot use a passive verb form in a particular context, then you may find in the UDB one possible way to restructure the phrase. (See: [Active or Passive](#))

For *he was amazed*, and all who were with him, at the catch of fish which they had taken. (Luke 5:9 **ULB**)

He said this because *he marveled* at the huge number of fish that they had caught. All the men who were with him also marveled. (Luke 5:9 **UDB**)

Here the UDB uses a verb in the active voice ("he marveled") instead of the ULB's verb in the passive voice ("was amazed").

Large crowds of people came together to hear him teach and *to be healed* of their sicknesses. (Luke 5:15 **ULB**)

The result was that large crowds came to Jesus to hear him teach and *to have him heal them* from their sicknesses. (Luke 5:15 **UDB**)

Here the UDB avoids the ULB's passive verb form "to be healed." It does this by restructuring the phrase. It says who the healer is: "to have him [Jesus] heal them."

5. Metaphors and Other Figures of Speech

The ULB tries to represent the figures of speech found in the biblical texts as closely as possible.

The UDB often presents the meaning of these ideas in other ways.

When you translate, you will have to decide whether the target language readers will understand a figure of speech with little effort, with some effort, or not at all. If they have to make a great effort to understand, or if they do not understand at all, you will have to present the essential meaning of the figure of speech using other words.

He has *made you rich in every way*, in all speech and with all knowledge. (1 Corinthians 1:5 **ULB**)

Christ has *given you so many things*. He helped you to speak his truth and to know God. (1 Corinthians 1:5 **UDB**)

Paul uses a metaphor of material wealth, expressed in the word "rich." Even though he immediately explains what he means ("in all speech and with all knowledge"), some readers might not understand. The UDB presents the idea in a different way, without using the metaphor of material wealth. (See: [Metaphor](#))

I send you out *as sheep in the midst of wolves*, (Matthew 10:16 **ULB**)

When I send you out, you will be *as defenseless as sheep, among people who are as dangerous as wolves*. (Matthew 10:16 **UDB**)

Jesus uses a simile that compares his apostles going to others as sheep going out among wolves. Some readers might not understand how the apostles would be like sheep while the other people would be like wolves. The UDB clarifies that the apostles would be defenseless, and that their enemies would be dangerous. (See: [Simile](#))

You are separated from Christ, all *you who are "justified" by the law*. You have fallen away from grace. (Galatians 5:4 **ULB**)

If you expect God to declare you good in his sight because you try to keep the law, you have separated yourself from Christ; God will no longer act kindly toward you. (Galatians 5:4 **UDB**)

Paul uses irony when he refers to them as being justified by the law. He had already

taught them that no one can be justified by the law. The ULB uses quote marks around "justified" to show that Paul did not really believe that they were justified by the law. The UDB translates the same idea by making it clear that it was what the other people believed. (See: [Irony](#))

6. Abstract Expressions

The ULB often uses abstract nouns, adjectives, and other parts of speech, because it tries to closely resemble the biblical texts. The UDB tries not to use such abstract expressions, because many languages do not use abstract expressions.

When you translate, you will have to decide how the target language prefers to present these ideas. (See: [Abstract Nouns](#))

He has made you rich in every way, in *all speech* and with *all knowledge*.
(1 Corinthians 1:5 **ULB**)

Christ has given you so many things. He *helped you to speak his truth*
and *to know God*. (1 Corinthians 1:5 **UDB**)

Here the ULB expressions "all speech" and "all knowledge" are abstract noun expressions. One problem with them is that readers might not know who is supposed to do the speaking and what they are to speak, or who is doing the knowing and what it is that they know. The UDB answers these questions.

Conclusion

In summary, the ULB will help you translate, because it can help you understand to a great degree what form the original biblical texts have. The UDB can help you translate, because it can help make the ULB text's meaning clear, and also because it can give you various possible ways to make the ideas in the biblical text clear in your own translation.

Translation Decisions

Alphabet/Orthography

Creating an Alphabet

If your language has not been written down before, then you will need to create an alphabet so that you can write it. There are many things to think about when creating an alphabet, and creating a good one can be very difficult. If this seems to be too difficult, you could do an audio translation instead of a written one.

This page answers the question:

How can I create an alphabet for my language?

In order to understand this topic, it would be good to read:

[Choosing a Translation Team](#)

[Choosing a Source Text](#)

The goal of a good alphabet is to have one letter to represent each different sound of your language.

If a neighboring language already has an alphabet, and if that language has similar sounds to your language, it might work well to simply borrow their alphabet. If not, then the next best thing is to borrow the alphabet from the national language that you learned in school. However, it is likely that your language has sounds that the national language does not, and so it will be difficult to use this alphabet to represent all of the sounds of your language. In that case, it is good to think about each sound in your language. Write out the national language alphabet on a piece of paper from top to bottom. Then write a word from your language next to each letter that either starts with that sound or has that sound in it. Underline the letter that makes that sound in each of the words. There may be letters in the national alphabet that your language does not use. That is fine. Now think about the sounds from these words that you had a hard time writing, or that you could not find a letter for. If the sound is similar to a sound that you did find a letter for, then maybe you can modify that letter to represent the other sound. For example, if you have a sound represented by "s", and a similar sound that there was no letter for, you could add a mark to the letter for the similar sound, such as putting ' or ^ or ~ on top of it. If you find that there is a group of sounds that seem to all have the same kind of difference from the national language sounds, then it is good to modify that group of letters in the same way.

Once you have finished this exercise and cannot think of any more sounds in your language, try writing a story or write down something that happened recently. As you write, you will probably discover sounds that you had not thought of earlier. Continue to modify letters so that you can write these sounds. Add these sounds to the list you made earlier.

Take your list of sounds to other speakers of your language who also read the national language and see what they think about it. Maybe they can suggest a

different way to modify some letters that is simpler or easier to read. Also show these other people the story you wrote and teach them to read it by referring to your list of words and letter-sounds. If they can learn to read it easily, then your alphabet is good. If it is difficult, then there might be parts of the alphabet that still need work to be simpler, or there may be different sounds that are being represented by the same letter, or there may be some sounds that you still need to find letters for.

It is good to continue to work on this alphabet together with other speakers of your language who are good readers in the national language. You can discuss the different sounds and decide on the best way to represent them together.

If the national language uses a writing system other than the Roman alphabet, then think about the different marks that you could use to modify the symbols so that they can represent the sounds of your language. It is best if you can mark the symbols in ways that can be reproduced on a computer. You can experiment with the writing systems in a word processor or with the keyboards in translationKeyboard (<http://ufw.io/tk/>). If you need help creating a keyboard, send an email request to help@door43.org. When you use symbols that can be typed on a computer keyboard, then your translation can be stored, copied, and distributed electronically, and then people can get it for no cost and read it on tablets or cell phones.

Next we recommend you learn about:

[*Decisions for Writing Your Language*](#)

Just-in-Time Learning Volume 2

Figures of Speech

Apostrophe

Apostrophe is a figure of speech in which a speaker turns his attention away from his listeners and speaks to someone or something that he knows cannot hear him. This calls his listener's attention to his feelings toward that person or thing.

Mountains of Gilboa, Let there not be dew or rain on you (2 Samuel 1:21 ULB)

King Saul was killed on Mount Gilboa, and David sang a sad song about it. By telling the mountains that he wanted them to have no dew or rain, he showed how sad he was.

Description

Apostrophe is a figure of speech in which a speaker turns his attention away from his listeners and speaks to someone or something that he knows cannot hear him. This calls his listener's attention to his feelings toward that person or thing.

Reason this is a translation issue: Many languages do not use apostrophe, and readers could be confused by it. They may wonder who the speaker is talking to.

Examples from the Bible

Come now, you who are rich, cry out loud because of the miseries coming upon you. (James 5:1 ULB)

James wrote to the church, which was made up of poor people, as if rich people could hear him, showing his anger about what rich people were doing.

The man of God cried against the altar by the word of Yahweh and said, "Altar, altar, Yahweh says, ' ... on you they will burn men's bones.' " (1 Kings 13:2 ULB)

The man of God spoke as if the altar could hear him, but he really wanted the king, who was standing there, to hear him.

Translation Strategies

This page answers the question:

What is the figure of speech called apostrophe?

In order to understand this topic, it would be good to read:

[Figures of Speech](#)

If apostrophe would be natural and give the right meaning in your language, consider using it. If not, here is another option.

1. Have the speaker express his feelings toward the thing or idea without speaking directly to it.

Examples of Translation Strategies Applied

1. If this way of speaking would be confusing to your people, you may preserve the meaning of the apostrophe and let the speaker continue speaking to the people that are listening to him.

- **The man of God cried against the altar by the word of Yahweh and said, "Altar, altar, Yahweh says, ' ... on you they will burn men's bones.' "** (1 Kings 13:2 ULB)
 - "The man of God said, "This is what Yahweh says about this altar'... They will burn men's bones on it."

Doublet

A doublet is a pair of words used together that mean nearly the same nearly thing. In some languages people do not use doublets, or they may use them only in certain situations. Translators may need to find some other way to express the meaning.

King David was old and advanced in years. (1 Kings 1:1 ULB)

The underlined words mean the same thing. Together they mean "very old."

Description

We are using the word doublet to refer to two words or very short phrases that mean the same thing and that are used in the same phrase. Often they are joined with the word "and." Often they are used to emphasize or intensify the idea expressed by the two words.

Reason this is a translation issue

In some languages people do not use doublets. Or they may use doublets, but they may do it for a reason that would not fit in a particular verse.

Examples from the Bible

King David was old and advanced in years. (1 Kings 1:1 ULB)

This means that he was "very old."

he attacked two men more righteous and better than himself (1 Kings 2:32 ULB)

This means that they were "much more righteous" than he was.

You have decided to prepare false and deceptive words (Daniel 2:9 ULB)

This means that they had prepared "many false things to say."

as of a lamb without blemish and without spot. (1 Peter 1:19 ULB)

This means that he was like a lamb that did not have any blemish--not even one.

Translation Strategies

This page answers the question:

What are doublets and how can I translate them?

In order to understand this topic, it would be good to read:

[Figures of Speech](#)

If a doublet would be natural and give the right meaning in your language, consider using one. If not, consider these strategies.

1. Translate only one of the words.
2. If the doublet is used to intensify the meaning, translate one of the words and add a word that intensifies it such as "very" or "great" or "many."
3. If the doublet is used to intensify or emphasize the meaning, use your culture's way of doing that.

Translation Strategies Applied

1. Translate only one of the words.
 - **You have decided to prepare false and deceptive words** (Daniel 2:9 ULB)
 - "You have decided to prepare false things to say."
2. If the doublet is used to intensify the meaning, translate one of the words and add a word that intensifies it such as "very" or "great" or "many."
 - **King David was old and advanced in years.** (1 Kings 1:1 ULB)
 - "King David was very old."
3. If the doublet is used to intensify or emphasize the meaning, use one of your language's ways of doing that.
 - **a lamb without blemish and without spot.** (1 Peter 1:19 ULB) - English can emphasize this with "any" and "at all."
 - "a lamb without any blemish at all"

Euphemism

A euphemism is a mild or polite way of referring to something that is unpleasant, embarrassing, or socially unacceptable, such as death or activities usually done in private. Its purpose is to avoid offending the people who hear or read it.

Description

A euphemism is a mild or polite way of referring to something that is unpleasant, embarrassing, or socially unacceptable. Its purpose is to avoid offending the people who hear or read it.

they found Saul and his sons fallen on Mount Gilboa. (1 Chronicles 10:8 ULB)

This means that Saul and his sons were dead. It is euphemism because the important thing was not that Saul and his sons had fallen but that they were dead. Sometimes people do not like to speak directly about death because it is unpleasant.

Reason this is a translation issue: Readers may think that the writer means only what the words literally say.

Examples from the Bible

where there was a cave. Saul went inside to relieve himself (1 Samuel 24:3 ULB)

The original hearers would have understood that Saul went into the cave to use it as a toilet, but the writer wanted to avoid offending or distracting them, so he does not say specifically what Saul did or what he left in the cave.

whether we are awake or asleep (1 Thessalonians 5:10 ULB)

Paul refers to being dead as being "asleep" so that instead of thinking that they will never see their loved ones again in this life, his readers will remember that they will see them again when Jesus establishes his kingdom.

Translation Strategies

If euphemism would be natural and give the right meaning in your language, consider using it. If not, here are other options:

1. Use a euphemism from your own culture.
2. State the information plainly without a euphemism if it would not be offensive.

This page answers the question:

What is a Euphemism?

In order to understand this topic, it would be good to read:

[Figures of Speech](#)

Examples of Translation Strategies Applied

1) Use a euphemism from your own culture.

- **where there was a cave. Saul went inside to relieve himself** (1 Samuel 24:3 ULB) - Some languages might use euphemisms like these:
 - "where there was a cave. Saul went into the cave to use it as a toilet"
 - "where there was a cave. Saul went into the cave to dig a hole"
 - "where there was a cave. Saul went into the cave to have some time alone"

2) State the information plainly without a euphemism if it would not be offensive.

- **whether we are awake or asleep** (1 Thessalonians 5:10 ULB)
 - "whether we are alive or dead"

Extended Metaphor

Description

An extended metaphor occurs when someone speaks of a situation as if it were a different situation. He does this in order to effectively describe the first situation by implying that in some important way it is similar to the other. The second situation has multiple **images** of people, things, and actions that represent those in the first situation.

This page answers the question:

What is an extended metaphor?

In order to understand this topic, it would be good to read:

[Metaphor](#)

[Simile](#)

Reasons this is a translation issue

- People may not realize that the images represent other things.
- People may not be familiar with the things that are used as images.
- Extended metaphors are often so profound that it would be impossible for a translator to show all of the meaning generated by the metaphor.

Translation Principles

- Make the meaning of the extended metaphor as clear to the target audience as it was to the original audience.
- Do not make the meaning more clear to the target audience than it was to the original audience.
- When someone uses an extended metaphor, the images are an important part of what he is trying to say.
- If the target audience is not familiar with some of the images, you will need to find some way of helping them understand the images so they can understand the whole extended metaphor.

Examples from the Bible

In Psalm 23:1-4, the writer says that God's concern and care for his people can be pictured as the care that a shepherd has for his flock of sheep. Shepherds give sheep what they need, take them to safe places, rescue them, guide them, and protect them. What God does for his people is like these actions.

¹Yahweh is my shepherd; I will lack nothing.

²He makes me to lie down in green pastures;
he leads me beside tranquil water.

³He brings back my life;
he guides me along right paths for his name's sake.

⁴Even though I walk through a valley of darkest shadow,

I will not fear harm since you are with me;
your rod and your staff comfort me. (ULB)

In Isaiah 5:1-7, Isaiah presents God's disappointment with his people as the disappointment that a farmer would feel if his vineyard only produced bad fruit. Farmers care for their gardens, but if they only produce bad fruit, farmers eventually stop caring for them. Verses 1 through 6 appear to be simply about a farmer and his vineyard, but verse 7 makes it clear that it is about God and his people.

¹...My well beloved had a vineyard on a very fertile hill.

²He spaded it and removed the stones, and planted it with the choicest vine.

He built a tower in the middle of it, and also built a winepress.

He waited for it to produce grapes, but it produced wild grapes.

³So now, inhabitants of Jerusalem and men of Judah;
judge between me and my vineyard.

⁴What more could have been done for my vineyard, that I have not done for it?

When I looked for it to produce grapes, why did it produce wild grapes?

⁵ Now I will inform you what I will do to my vineyard; I will remove the hedge;

I will turn it into a pasture; I will break down its wall, and it will be trampled on.

⁶I will lay it waste, and it will not be pruned nor hoed. But briers and thorns will spring up,

I will also command the clouds not to rain on it.

⁷For the vineyard of Yahweh of hosts is the house of Israel,
and the men of Judah his pleasant planting;

he waited for justice, but instead, there was killing;

for righteousness, but, instead, a cry for help. (ULB)

Translation Strategies

Consider using the same extended metaphor if your readers will understand it in the same way the original readers would have. If not, here are some other strategies:

1. If the target audience would think that the images should be understood literally, translate it as a simile by using "like" or "as". It may be enough to do this in just the first sentence or two.
2. If the target audience would not know the image, find a way of translating it so they can understand what the image is.
3. If the target audience still would not understand, then state it clearly.

Examples of Translation Strategies Applied

1) If the target audience would think that the images should be understood literally, translate it as a simile by using "like" or "as." It may be enough to do this in just the first sentence or two. See Psalm 23:1-2 as an example:

**Yahweh is my shepherd; I will lack nothing.
He makes me to lie down in green pastures;
he leads me beside tranquil water. (ULB)**

Can be translated as:

"Yahweh is like a shepherd to me, so I will lack nothing.
Like a shepherd who makes his sheep lie down in green pastures and leads them by peaceful waters,
Yahweh helps me to rest peacefully."

2) If the target audience would not know the image, find a way of translating it so they can understand what the image is.

**My well beloved had a vineyard on a very fertile hill.
He spaded it and removed the stones, and planted it with the choicest vine.
He built a tower in the middle of it, and also built a winepress.
He waited for it to produce grapes, but it produced wild grapes.**(Isaiah 5:1-2 ULB)

May be translated as:

"My well beloved had a grapevine garden on a very fertile hill.
He dug up the ground and removed the stones, and planted it with the best grapevines.
He built a watchtower in the middle of it, and also built a tank where he could crush the juice out of the grapes.
He waited for it to produce grapes, but it produced wild grapes that were not good for making wine."

3) If the target audience still would not understand, then state it clearly.

- **Yahweh is my shepherd; I will lack nothing.** (Psalm 23:1 ULB)
 - "Yahweh cares for me like a shepherd that cares for his sheep, so I will lack nothing."

**For the vineyard of Yahweh of hosts is the house of Israel,
and the men of Judah his pleasant planting;
he waited for justice, but instead, there was killing;
for righteousness, but, instead, a cry for help.** (Isaiah 5:7 ULB)

Can be translated as:

"For the vineyard of Yahweh of hosts represents the house of Israel, and the men of Judah are like his pleasant planting; he waited for justice, but instead, there was killing; for righteousness, but, instead, a cry for help.

OR

- So as a farmer stops caring for a grapevine garden that produces bad fruit, Yahweh will stop protecting Israel and Judah, because they do not do what is right."

Next we recommend you learn about:

[Biblical Imagery - Common Patterns](#)

Hendiadys

Hendiadys is when a speaker makes a single idea more forceful by connecting two nouns or adjectives with "and" when one of the words actually describes the other.

Description

Hendiadys is when a speaker expresses a single idea by connecting two words with "and" when one of the words actually describes the other.

This page answers the question:

What is hendiadys and how can I translate phrases that have it?

In order to understand this topic, it would be good to read:

[Figures of Speech](#)

[Parts of Speech](#)

his own kingdom and glory (1 Thessalonians 2:12 ULB)

Though "kingdom" and "glory" are both nouns, "glory" actually tells what kind of kingdom it is: it is a kingdom of glory or a glorious kingdom.

Reasons this is a translation issue

- Often hendiadys has an abstract noun. Some languages may not have a noun with the same meaning.
- Some languages do not use hendiadys, so people may not understand that one word describes the other.

Examples from the Bible

for I will give you words and wisdom (Luke 21:15 ULB)

"Words" and "wisdom" are nouns, but in this figure of speech "wisdom" describes "words."

if you are willing and obedient (Isaiah 1:19 ULB)

"Willing" and "obedient" are adjectives, but "willing" describes "obedient."

Translation Strategies

If the hendiadys would be natural and give the right meaning in your language, consider using it. If not, here are other options:

1. Substitute one noun with an adjective that means the same thing.
2. Substitute one noun with a phrase that means the same thing.
3. Substitute one adjective with an adverb that means the same thing.
4. Substitute other parts of speech that mean the same thing and show that one word describes the other.

Examples of Translation Strategies Applied

1. Substitute one noun with an adjective that means the same thing.

- **for I will give you words and wisdom** (Luke 21:15 ULB)
 - "For I will give you wise words"
- **that you should walk in a manner that is worthy of God, who calls you to his own kingdom and glory.** (1 Thessalonians 2:12 ULB)
 - "that you should walk in a manner that is worthy of God, who calls you to his own glorious kingdom."

2. Substitute one noun with a phrase that means the same thing.

- **for I will give you words and wisdom** (Luke 21:15 ULB)
 - "For I will give you words of wisdom"
- **that you should walk in a manner that is worthy of God, who calls you to his own kingdom and glory.** (1 Thessalonians 2:12 ULB)
 - "that you should walk in a manner that is worthy of God, who calls you to his own kingdom of glory."

3. Substitute one adjective with an adverb that means the same thing.

- **if you are willing and obedient** (Isaiah 1:19 ULB)
 - "if you are willingly obedient"

4. Substitute other parts of speech that mean the same thing and show that one word describes the other.

- **if you are willing and obedient** (Isaiah 1:19 ULB) - The adjective "obedient" can be substituted with the verb "obey."
 - "if you obey willingly"

Next we recommend you learn about:

Doublet

Hyperbole

Hyperbole is a figure of speech in which the speaker shows that something is very important by describing it as larger or greater than it really is. He may greatly exaggerate something in order to show his strong feeling or opinion about it, or he may generalize the situation by using words like "every" or "all" to mean "many."

This page answers the question:

What is hyperbole?

In order to understand this topic, it would be good to read:

[Figures of Speech](#)

Description

Hyperbole is a figure of speech in which the speaker shows that something is very important by describing it as larger or greater than it really is. There are two kinds of hyperbole:

1. **Exaggeration:** This is when a speaker deliberately describes something by an extreme or even unreal statement, usually to show his strong feeling or opinion about it.

Whoever does not carry his own cross and come after me cannot be my disciple. (Luke 14:27 ULB) - This is an exaggeration. It means that whoever wants to be Jesus' disciple must be determined to follow him faithfully, even if his enemies were to kill that person.

2. **Generalization:** This is when a speaker uses words like "every" or "all" to mean something like "very many," but not "every one." (Some people may not call generalization like this "hyperbole.")

Moses was educated in all the learning of the Egyptians (Acts 7:22 ULB) - This is a generalization. It means that he had learned much of what the Egyptians knew and taught.

Reason this is a translation issue

If readers do not understand that a statement is a hyperbole, they may either think that something happened that did not happen, or they may think that the speaker or writer was saying something that is not true.

Examples from the Bible

Examples of Exaggeration

If your hand causes you to stumble, cut it off. It is better for you to

enter into life maimed... (Mark 9:43 ULB)

When Jesus said to cut off your hand, he meant that we should do whatever extreme things we need to do in order not to sin. He used this hyperbole to show how extremely important it is to try to stop sinning.

If anyone comes to me and does not hate his own father, mother, wife, children, brothers and sisters--yes, and his own life also--he cannot be my disciple. (Luke 14:26 ULB)

Because of many other things that Jesus said, we know that his use of the word "hate" here is hyperbole. He meant that we must not love even our own family members more than we love him. We must love him more than we love ourselves or anyone else.

The Philistines gathered together to fight against Israel: thirty thousand chariots, six thousand men to drive the chariots, and troops as numerous as the sand on the seashore. (1 Samuel 13:5 ULB)

The underlined phrase is an exaggeration. It means that there were many, many soldiers in the Philistine army.

Examples of Generalization

They found him, and they said to him, "Everyone is looking for you." (Mark 1:37 ULB)

The disciples told Jesus that everyone was looking looking for him. They probably did not mean that everyone in the city was looking for him, but that many people were looking for him, or that all of Jesus closest friends there were looking for him.

But as his anointing teaches you about all things and is true and is not a lie, and even as it has taught you, remain in him. (1 John 2:27 ULB)

This is a generalization. God's Spirit teaches us about all things that we need to know.

Caution

Do not assume that something is hyperbole just because it seems to be impossible. God does miraculous things.

... they saw Jesus walking on the sea and coming near the boat ... (John 6:19 ULB)

This is not hyperbole. Jesus really walked on the water. It is a literal statement.

... for all have sinned and come short of the glory of God. (Romans 3:23 ULB)

The word "all" here is not hyperbole. All humans have sinned. The only human who has never sinned is Jesus Christ, the Son of God.

Translation Strategies

If the hyperbole would be natural and people would understand it and not think that it is a lie, consider using it. If not, here is another option.

1. Express the meaning without the hyperbole. For example "all the people" could be translated as "large crowds of people."

Examples of Translation Strategies Applied

1. Express the meaning without the hyperbole.
 - **If anyone comes to me and does not hate his own father, mother, wife, children, brothers and sisters—yes, and his own life also—he cannot be my disciple.** (Luke 14:26 ULB)
 - "If anyone comes to me and does not love me much more than he loves his own father, mother, wife, children, brothers and sisters—yes, and his own life also—he cannot be my disciple."
 - **The Philistines gathered together to fight against Israel: thirty thousand chariots, six thousand men to drive the chariots, and troops as numerous as the sand on the seashore.** (1 Samuel 13:5 ULB)
 - "The Philistines gathered together to fight against Israel: thirty thousand chariots, six thousand men to drive the chariots, and a great number of troops."

Litotes

Litotes is a strong statement made by negative phrases to strengthen a positive meaning. It is used to show that the opposite idea is not true.

Description

Litotes is a strong statement made by negative phrases to strengthen a positive meaning. It is used to show that the opposite idea is not true.

This page answers the question:

What is litotes?

In order to understand this topic, it would be good to read:

[*Figures of Speech*](#)

Reason this is a translation issue

People who speak some languages do not use litotes and would fail to understand that the statement is strengthened. They might think that it is weakened or even canceled.

Examples from the Bible

For you yourselves know, brothers, our coming to you was not useless, (1 Thessalonians 2:1 ULB)

By using litotes, Paul emphasized that his visit with them was very worthwhile.

All things were made through him. Without him was not one thing made that has been made. (John 1:3 ULB)

By using litotes John emphasized that the Son of God created absolutely everything.

Now when it became day, there was no small excitement among the soldiers, regarding what had happened to Peter. (Acts 12:18 ULB)

By using litotes, Luke emphasized that there was a lot of excitement or anxiety among the soldiers about what happened to Peter. (Peter had been in prison, and even though there were soldiers guarding him, he escaped when an angel let him out. So they were very concerned.)

And you, Bethlehem, in the land of Judah, are not the least among the leaders of Judah, for from you will come a ruler who will shepherd my people Israel. (Matthew 2:6 ULB)

By using litotes, the prophet emphasized that Bethlehem would be a very important city.

Translation Strategies

If the litotes would be understood correctly, consider using it.

1. If the meaning would not be clear, say in a strong way what is true.

Examples of Translation Strategies Applied

1. If the meaning would not be clear, say in a strong way what is true.
 - **For you yourselves know, brothers, our coming to you was not useless,** (1 Thessalonians 2:1 ULB)
 - "For you yourselves know, brothers, our visit to you did much good."
 - **Now when it became day, there was no small excitement among the soldiers, regarding what had happened to Peter.** (Acts 12:18 ULB)
 - "Now when it became day, there was great excitement among the soldiers, regarding what had happened to Peter."
 - "Now when it became day, the soldiers were very concerned because of what had happened to Peter."

Merism

Merism is a figure of speech in which a person refers to something by speaking of two extreme parts of it.

Description

Merism is a figure of speech in which a person refers to something by speaking of two extreme parts of it.

"I am the Alpha and the Omega," says the Lord God, "the one who is, and who was, and who is to come, the Almighty." (Revelation 1:8, ULB)

I am the Alpha and the Omega, the First and the Last, the Beginning and the End. (Revelation 22:13, ULB)

"Alpha and Omega" is a merism that includes everything from the beginning to the end. It means eternal.

I praise you, Father, Lord of heaven and earth, (Matthew 11:25 ULB)

"Heaven and earth" is a merism that includes everything that exists.

Reason this is a translation issue

Some readers may think that the phrase only applies to the items mentioned. They may not realize that it refers to those two things and everything in between.

Examples from the Bible

From the rising of the sun to its setting, Yahweh's name should be praised. (Psalm 113:3 ULB)

This underlined phrase is a merism because it speaks of the east and the west and everywhere in between. It means "everywhere."

He will bless those who honor him, both young and old. (Psalm 115:13)

The underlined phrase is merism because it speaks of old people and young people and everyone in between. It means "everyone."

Translation Strategies

If the merism would be natural and give the right meaning in your language, consider using it. If not, here are other options:

This page answers the question:

What does the word merism mean and how can I translate phrases that have it?

In order to understand this topic, it would be good to read:

[Figures of Speech](#)

1. Identify what the merism refers to without mentioning the parts.
2. Identify what the merism refers to and include the parts.

Examples of Translation Strategies Applied

1. Identify what the merism refers to without mentioning the parts.

- **I praise you, Father, Lord of heaven and earth** (Matthew 11:25 ULB)
 - "I praise you, Father, Lord of everything"
- **From the rising of the sun to its setting, Yahweh's name should be praised.** (Psalm 113:3 ULB)
 - "In all places, people should praise Yahweh."

2. Identify what the merism refers to and include the parts.

- **I praise you, Father, Lord of heaven and earth** (Matthew 11:25 ULB)
 - "I praise you, Father, Lord of everything, including both what is in heaven and what is on earth"
- **He will bless those who honor him, both young and old.** (Psalm 115:13 ULB)
 - "He will bless all those who honor him, regardless of whether they are young or old."

Metonymy

Many times the Bible uses metonymy. If you do not recognize it as a metonymy you will not understand the passage or worse yet, get the wrong understanding of the passage.

Description

Metonymy is a figure of speech in which a thing or idea is called not by its own name, but by the name of something closely associated with it. A **metonym** is a word or phrase used as a substitute for something it is associated with.

This page answers the question:

What is a metonymy?

In order to understand this topic, it would be good to read:

[Figures of Speech](#)

and the blood of Jesus his Son cleanses us from all sin. (1 John 1:7 ULB)

The blood represents Christ's death.

He took the cup in the same way after supper, saying, "This cup is the new covenant in my blood, which is poured out for you. (Luke 22:20 ULB)

The cup represents the wine that is in the cup.

Metonymy can be used

- as a shorter way of referring to something
- to make an abstract idea more meaningful by referring to it with the name of a concrete object associated with it.

Reason this is a translation issue

- If a metonym is used, people need to be able to understand what it represents.

Examples from the Bible

The Lord God will give him the throne of his father, David. (Luke 1:32 ULB)

A throne represents the authority of a king. Throne is a metonym for "kingly authority," "kingship" or, "reign". This means that God would make him become the king that was to follow King David.

Immediately his mouth was opened (Luke 1:64 ULB)

The mouth here represents the power to speak. This means that he was able to talk

again.

who warned you to flee from the wrath that is coming? (Luke 3:7 ULB)

The word "wrath" or "anger" is a metonym for "punishment." God was extremely angry with the people, and as a result, he would punish them.

Translation Strategies

If people would easily understand the metonym, consider using it. Otherwise, here is an option.

1. Use the metonym along with the name of the thing it represents.
2. Use the name of the thing the metonym represents.

Examples of Translation Strategies Applied

1. Use the metonym along with the name of the thing it represents.
 - **He took the cup in the same way after supper, saying, "This cup is the new covenant in my blood, which is poured out for you."** (Luke 22:20 ULB)
 - "He took the cup in the same way after supper, saying, "The wine in this cup is the new covenant in my blood, which is poured out for you."
2. Use the name of the thing the metonym represents.
 - **The Lord God will give him the throne of his father, David.** (Luke 1:32 ULB)
 - "The Lord God will give him the kingly authority of his father, David."
 - "The Lord God will make him king like his ancestor, King David."
 - **who warned you to flee from the wrath to come?** (Luke 3:7 ULB)
 - "who warned you to flee from God's coming punishment?"

To learn about some common metonymies, see [Biblical Imagery - Common Metonymies](#).

Parallelism

Description

In **parallelism** two phrases or clauses that are similar in structure or idea are used together. There are different kinds of parallelism. Some of them are the following:

1. The second clause or phrase means the same as the first.
2. The second clarifies or strengthens the meaning of the first.
3. The second completes what is said in the first.
4. The second says something that contrasts with the first.

Parallelism is most commonly found in Old Testament poetry, such as in the books of Psalms and Proverbs. It also occurs in Greek in the New Testament, both in the four gospels and in the apostles' letters.

Reason this is a translation issue

Some languages would not use the kind of parallelism in which the two phrases mean the same thing. They would either think it odd that someone said the same thing twice, or they think that the two phrases must have some difference in meaning.

Examples from the Bible

The second clause or phrase means the same as the first.

You make him to rule over the works of your hands;
you have put all things under his feet (Psalm 8:6 ULB)

- Both lines say that God made man the ruler of everything.

The second clarifies or strengthens the meaning of the first.

The eyes of Yahweh are everywhere,
keeping watch over the evil and the good. (Proverbs 15:3 ULB)

- The second line tells more specifically what Yahweh watches.

The second completes what is said in the first.

I lift up my voice to Yahweh,
and he answers me from his holy hill. (Psalm 3:4 ULB)

This page answers the question:

What is parallelism?

In order to understand this topic, it would be good to read:

[*Figures of Speech*](#)

- The second line tells what Yahweh does in response to what the person does in the first clause.

The second says something that contrasts with the first.

For Yahweh approves of the way of the righteous,
but the way of the wicked will perish. (Psalm 1:6 ULB)

- This contrasts what happens to righteous people with what happens to wicked people.

A gentle answer turns away wrath,
but a harsh word stirs up anger. (Proverbs 15:1 ULB)

- This contrasts what happens when someone gives a gentle answer with what happens when someone says something harsh.

Translation Strategies

1. For most kinds of parallelism, it is good to translate both of the clauses or phrases.
2. When the two clauses or phrases mean the same thing, some languages would not translate them both. (See [Parallelism with the Same Meaning](#))

Examples of Translation Strategies Applied

(See [Parallelism with the Same Meaning](#))

Next we recommend you learn about:

[Parallelism with the Same Meaning](#)

Parallelism with the Same Meaning

Description

Parallelism with the same meaning is a poetic device in which one complex idea is expressed in two or more different ways. Speakers may do this in order to emphasize the idea that is the same in the two phrases. This is also called "synonymous parallelism."

Note: We use the term "parallelism with the same meaning" for long phrases or clauses that have the same meaning. We use the term **Doublet** for words or very short phrases that mean basically the same thing and are used together.

This page answers the question:

What is parallelism with the same meaning?

In order to understand this topic, it would be good to read:

[Figures of Speech](#)

[Parallelism](#)

Yahweh sees everything a person does and watches all the paths he takes. (Proverbs 5:21 ULB)

The first underlined phrase and the second underlined phrase mean the same thing. There are three ideas that are the same between these two phrases. "Sees" corresponds to "watches," "everything ... does" corresponds to "all the paths ... takes," and "a person" corresponds to "he."

Synonymous parallelism in poetry has several effects:

- It shows that something is very important by saying it more than once and in more than one way.
- It helps the hearer to think more deeply about the idea by saying it in different ways.
- It makes the language more beautiful and above the ordinary way of speaking.

Reason this is a Translation Issue

In some languages people do not expect someone to say the same thing twice, even in different ways. They expect that if there are two phrases or two sentences, they must have different meanings. So they do not understand that the repetition of ideas serves to emphasize the idea.

Examples from the Bible

Your word is a lamp to my feet and a light for my path. (Psalm 119:105 ULB)

Both parts of the sentences are metaphors saying that God's word teaches people how to live. The words 'lamp' and 'light' are similar in meaning because they refer to light, and the words 'my feet' and 'my path' are related, because they refer to a

person walking.

Praise Yahweh, all you nations; exalt him, all you peoples! (Psalm 117:1 ULB)

Both parts of this verse tell people everywhere to praise Yahweh. The words 'Praise' and 'exalt' mean the same thing, 'Yahweh' and 'him' refer to the same person, and 'all you nations' and 'all you peoples' refer to the same people.

For Yahweh has a lawsuit with his people, and he will fight in court against Israel. (Micah 6:2 ULB)

The two parts of this verse say that Yahweh has a serious disagreement with his people, Israel. These are not two different disagreements or two different groups of people.

Translation Strategies

If your language uses parallelism in the same way as the biblical languages, that is, to strengthen a single idea, then it would be appropriate to use it in your translation. But if your language does not use parallelism in this way, then consider using one of the following translation strategies.

1. Combine the ideas of both clauses into one.
2. If it appears that the clauses are used together to show that what they say is really true, you could include words that emphasize the truth such as "truly" or "certainly."
3. If it appears that the clauses are used together to intensify an idea in them, you could use words like "very," "completely" or "all."

Examples of Translation Strategies Applied

1. Combine the ideas of both clauses into one.
 - **Until now you have deceived me and told me lies.** (Judges 16:13, ULB) - Delilah expressed this idea twice to emphasize that she was very upset.
 - "Until now you have deceived me with your lies."
 - **Yahweh sees everything a person does and watches all the paths he takes.** (Proverbs 5:21 ULB) - The phrase "all the paths he takes" is a metaphor for "all he does."
 - "Yahweh pays attention to everything a person does."
 - **For Yahweh has a lawsuit with his people, and he will fight in court against Israel.** (Micah 6:2 ULB) - This parallelism describes one serious disagreement that Yahweh had with one group of people. If this is unclear, the phrases can be combined:
 - "For Yahweh has a lawsuit with his people, Israel."

2. If it appears that the clauses are used together to show that what they say is really true, you could include words that emphasize the truth such as "truly" or "certainly."
 - **Yahweh sees everything a person does and watches all the paths he takes.** (Proverbs 5:21 ULB)
 - "Yahweh truly sees everything a person does."
3. If it appears that the clauses are used together to intensify an idea in them, you could use words like "very," "completely" or "all."
 - **you have deceived me and told me lies.** (Judges 16:13 ULB)
 - "All you have done is lie to me."
 - **Yahweh sees everything a person does and watches all the paths he takes.** (Proverbs 5:21 ULB)
 - "Yahweh sees absolutely everything that a person does."

Personification

Description

Personification is a figure of speech in which someone speaks of something as if it could do things that animals or people can do. People often do this because it makes it easier to talk about things that we cannot see:

Such as wisdom:

Does not Wisdom call out? (Proverbs 8:1 ULB)

Or sin:

sin crouches at the door (Genesis 4:7 ULB)

People also do this because it is sometimes easier to talk about relationships between people and other people than about relationships between people and non-human things, such as wealth.

You cannot serve God and wealth. (Matthew 6:24 ULB)

Some languages do not use personification, and some languages use it only in certain situations.

Reason this is a translation issue

- Some languages do not use personification.
- Some languages use personification only in certain situations.

Examples from the Bible

You cannot serve God and wealth. (Matthew 6:24 ULB)

Jesus speaks of wealth as if it were a master whom people might serve. Loving money and basing one's decisions on it is like serving it as a slave would serve his master.

Does not Wisdom call out? Does not Understanding raise her voice?
(Proverbs 8: ULB1)

The author speaks of wisdom and understanding as if they are a woman who calls out to teach people. They are not something hidden, but something obvious that people should pay attention to.

This page answers the question:

What is personification?

In order to understand this topic, it would be good to read:

[Figures of Speech](#)

Translation Strategies

If the personification would not be understood clearly, here are some strategies for dealing with it.

1. Add words or phrases to make it clear.
2. Use the words "like" or "as" to show that the sentences is not to be understood literally.
3. Find a way to translate it without the personification.

Examples of Translation Strategies Applied

1. Add words or phrases to make it clear.
 - **sin crouches at the door** (Genesis 4:7 ULB) - God speaks of sin as a wild animal that is waiting for the chance to attack. This shows how dangerous sin is. An additional phrase can be added to make this danger clear.
 - "sin is at your door, waiting to attack you"
2. Use the words "like" or "as" to show that the sentences is not to be understood literally.
 - **sin crouches at the door** (Genesis 4:7 ULB) - This can be translated with the word "as."
 - "sin is about to destroy you, just as a wild animal could harm a person."
3. Find a way to translate it without the personification.
 - **even the winds and the sea obey him** (Matthew 8:27 ULB) - The men speak of the wind and the sea as if they are able to hear and obey Jesus as people can. This could also be translated without the idea of obedience by speaking of Jesus controlling them.
 - "He even controls the winds and the sea."

Note: We have broadened our definition of "personification" to include "zoomorphism" (speaking of other things as if they had animal characteristics) and "anthropomorphism" (speaking of other things as if they had human characteristics).

Next we recommend you learn about:

[Apostrophe](#)

Predictive Past

Description

The predictive past is a figure of speech that uses the past tense to refer to things that will happen in the future. This is sometimes done in prophecy to show that the event will certainly happen. It is also called the prophetic perfect.

Therefore my people have gone into captivity for lack of understanding; their leaders go hungry, and their masses have nothing to drink. (Isaiah 5:13 ULB)

In the example above, the people of Israel had not yet gone into captivity, but God spoke of their going into captivity as if it had already happened because he had decided that they certainly would go into captivity.

Reason this is a translation issue:

Readers who are not aware of the past tense being used in prophecy to refer to future events may find it confusing.

Examples from the Bible

Now all the entrances to Jericho were closed because of the army of Israel. No one went out and no one came in. Yahweh said to Joshua, "See, I have handed over to you Jericho, its king, and its trained soldiers." (Joshua 6:1-2 ULB)

For to us a child has been born, to us a son has been given; and the rule will be on his shoulder; (Isaiah 9:6 ULB)

In the examples above God spoke of things that would happen in the future as if they had already happened.

And about these people also Enoch, the seventh in line from Adam, foretold, saying, "Look, the Lord came with tens of thousands of his holy ones, (Jude 1:14 ULB)

Enoch was speaking of something that would happen in the future, but he used the past tense when he said "the Lord came."

Translation Strategies

This page answers the question:

What is the predictive past?

In order to understand this topic, it would be good to read:

[Figures of Speech](#)

[Verbs](#)

If the past tense would be natural and give the right meaning in your language, consider using it. If not, here is another option.

1. Use the future tense to refer to future events.
2. If it refers to something in the immediate future use a form that would show that.
3. Some languages may use the present tense to show that something will happen very soon.

Examples of Translation Strategies Applied

1) Use the future tense to refer to future events.

- **For to us a child has been born, to us a son has been given;** (Isaiah 9:6a ULB)
 - "For to us a child will be born, to us a son will be given;

2) If it refers to something that would happen very soon, use a form that shows that.

- **Yahweh said to Joshua, "See, I have handed over to you Jericho, its king, and its trained soldiers."** (Joshua 6:2 ULB)
 - Yahweh said to Joshua, "See, I am about to hand over to you Jericho, its king, and its trained soldiers."

3) Some languages may use the present tense to show that something will happen very soon.

- **Yahweh said to Joshua, "See, I have handed over to you Jericho, its king, and its trained soldiers."** (Joshua 6:2 ULB)
 - Yahweh said to Joshua, "See, I am handing over to you Jericho, its king, and its trained soldiers."

Synecdoche

Synecdoche is when a speaker uses a part of something to refer to the whole or uses the whole to refer to a part.

Description

Synecdoche is when a speaker uses a part of something to refer to the whole or uses the whole to refer to a part.

My soul exalts the Lord. (Luke 1:46 ULB)

Mary was very happy about what the Lord was doing, so she said "my soul", the part of herself that has emotions, to refer to her whole self.

the Pharisees said to him, "Look, why are they doing something that is not lawful ...?" (Mark 2:24 ULB)

The Pharisees who were standing there did not all say the same words at the same time. Instead, it is more likely that one man representing the group said those words.

Reasons this is a translation issue

- Some readers may understand the words literally.
- Some readers may realize that they are not to understand the words literally, but they may not know what the meaning is.

Example from the Bible

I looked on all the deeds that my hands had accomplished (Ecclesiastes 2:11 ULB)

"My hands" is a synecdoche for the whole person, because clearly the legs and the rest of the body and the mind were also involved.

Translation Strategies

If the synecdoche would be natural and give the right meaning in your language, consider using it. If not, here is another option:

1. State specifically what the synecdoche refers to.

Examples of Translation Strategies Applied

This page answers the question:

What does the word synecdoche mean?

In order to understand this topic, it would be good to read:

[Figures of Speech](#)

1. State specifically what the synecdoche refers to.

- **My soul exalts the Lord.** (Luke 1:46 ULB)
 - "I exalt the Lord."
- **the Pharisees said to him** (Mark 2:24 ULB)
 - "a representative of the Pharisees said to him"
- **I looked on all the deeds that my hands had accomplished** (Ecclesiastes 2:11 ULB)
 - "I looked on all the deeds that I had accomplished"

Next we recommend you learn about:

[Metonymy](#)

Grammar

Grammar Topics

Grammar has two main parts: words and structure. Structure involves how we put words together to form phrase, clauses, and sentences.

This page answers the question:

What is some basic information about English Grammar?

Parts of Speech - All words in a language belong to a category called a part of speech. (See: [Parts of Speech](#))

Sentences - When we speak, we organize our thoughts in sentences. A sentence usually has a complete thought about an event or a situation or state of being. (See: [Sentence Structure](#))

- Sentences can be statements, questions, commands or exclamations. (See: [Exclamations](#))
- Sentences can have more than one clause. (See: [Sentence Structure](#))
- Some languages have both active and passive sentences (See: [Active or Passive](#))

Possession - This shows that there is a relationship between two nouns. In English it is marked with "of" as in "the love of God," or with "'s" as in "God's love," or with a possessive pronoun as in "his love." (See [Possession](#))

Quotations - A quotation is a report of what someone else has said.

- Quotations normally have two parts: Information about who said something and what the person said. (See: [Quotations and Quote Margins](#))
- Quotations can be either direct quotes or indirect quotes (See: [Direct and Indirect Quotations](#))
- Quotes can have quotes within them (See: [Quotes within Quotes](#))
- Quotes can be marked to make it easy for readers to understand who said what. (See [Quote Markings](#))

Parts of Speech

Parts of speech are categories of words. All languages have parts of speech, and all words in a language belong to a part of speech. All languages have some of these parts of speech, and some languages have others. This is not an exhaustive list of parts of speech, but it covers the basics.

VERBS are words that express either an action (such as come, go, eat) or a state-of-being (such as is, are, was.) More detailed information can be found on [Verbs](#).

NOUNS are words that represent a person, place, thing, or idea. Common nouns are generic (man, city, country). Names are capitalized and refer to a specific entity (Peter, Jerusalem, Egypt). For more information see [How to Translate Names](#).

PRONOUNS take the place of nouns and include such words as he, she, it, they and we. More detailed pages on pronouns can be found on [Pronouns](#).

CONJUNCTIONS are words that join phrases or sentences. Examples include: and, or, but, for, yet, nor. Some conjunctions are used in pairs: both/and; either/or; neither/nor; not only/but also. More information about these can be found on [Connecting Words](#)

PREPOSITIONS are words that begin phrases which connect a noun or verb with more detail. For example, "The boat was off the shore." Here the phrase with the preposition "off" tells the location of the boat in relations to the shore. Another example is "The crowd around Jesus grew in numbers." The phrase with the preposition "around" tells the location of the people in relation to Jesus. Some examples of prepositions are: to, from, in, out, on, off, with, without, above, below, before, after, behind, in front of, among, through, beyond, among.

ARTICLES are words that are used with nouns to show whether or not the speaker is referring to something that his listener should be able to identify. In English these words are: a, an, the. The words "a" and "an" mean the same thing. If a speaker says "a dog" he does not expect his listener to know which dog he is talking about; this might be the first time he says anything about a dog. If a speaker says "the dog," he is usually referring to a specific dog, and he expects his listener to know which dog he is talking about. English speakers also use "the" to show that they are talking about something in general. For example the can say "The elephant is a large animal" and refer to elephants in general, not a specific elephant. More information about this can be found on [Generic Noun Phrases](#).

ADJECTIVES are words that describe nouns and express such things as quantity, size, color, and age. Some examples: many, big, blue, old, smart, tired. Sometimes people

This page answers the question:

What are some of the parts of speech in English?

In order to understand this topic, it would be good to read:

[Grammar Topics](#)

use adjectives to give some information about something, and sometimes people use them to distinguish one item from another. For example, in "my elderly father" the adjective "elderly" simply tells something about my father. But in "my eldest sister" the word "eldest" distinguishes that sister from any other older sisters I might have. More information about this can be found on [Distinguishing versus Informing or Reminding](#).

ADVERBS are words that describe verbs or adjectives and tell such things as how, when, where, why, to what extent. Many English adverbs end in 'ly.' Some examples of adverbs: slowly, later, far, intentionally, very.

Generic Noun Phrases

Generic noun phrases refer to people or things in general rather than to specific individuals or things.

The one who does what is right is kept away from trouble and it comes upon the wicked instead. (Proverbs 11:8 ULB)

The underlined phrases above do not refer to any specific people but to anyone who does what is right or anyone who is wicked.

Languages have different ways of showing that a phrase refers to something in general. Translators should use ways of doing this that are natural in their language.

Description

Generic noun phrases refers to people or things in general rather than to specific individuals or things. This happens frequently in proverbs, because proverbs tell about things that are true about people in general.

Can a man walk on hot coals without scorching his feet?
So is the man who goes into his neighbor's wife;
the one who has relations with her will not go unpunished. (Proverbs 6:28 ULB)

The underlined phrases above do not refer to a specific man. They refer to any man who does these things.

Reason this is a translation issue

Different languages have different ways of showing that noun phrases refer to something in general. Translators should refer to these general ideas in ways that are natural in their language.

Examples from the Bible

People curse the man who refuses to sell them grain (Proverbs 11:26 ULB)

This does not refer to a particular man, but to any person who refuses to sell grain.

Yahweh gives favor to a good man, but he condemns a man who makes evil plans. (Proverbs 12:2 ULB)

The phrase "a good man" does not refer to a particular man, but to any person who

This page answers the question:

What are generic noun phrases and how can I translate them?

In order to understand this topic, it would be good to read:

[Parts of Speech](#)

is good. The phrase "a man who makes evil plans" does not refer to a particular man, but to any person who makes evil plans.

Translation Strategies

If your language can use the same wording as in the ULB to refer to people or things in general rather than to specific individuals or things, consider using the same wording. Here are some strategies you might use.

1. Use the word "the" in the noun phrase.
2. Use the word "a" in the noun phrase.
3. Use the word "any," as in "any person" or "anyone."
4. Use the plural form, as in "people."
5. Use any other way that is natural in your language.

Examples of Translation Strategies Applied

1. Use the word "the" in the noun phrase.
 - **Yahweh gives favor to a good man, but he condemns a man who makes evil plans.** (Proverbs 12:2 ULB)
 - "Yahweh gives favor to the good man, but he condemns the man who makes evil plans." (Proverbs 12:2)
2. Use the word "a" in the noun phrase.
 - **People curse the man who refuses to sell them grain.** (Proverbs 11:26 ULB)
 - "People curse a man who refuses to sell them grain"
3. Use the word "any," as in "any person" or "anyone."
 - **People curse the man who refuses to sell them grain.** (Proverbs 11:26 ULB)
 - "People curse any man who refuses to sell them grain"
4. Use the plural form, as in "people" (or in this sentence, "men").
 - **People curse the man who refuses to sell them grain.** (Proverbs 11:26 ULB)
 - "People curse men who refuse to sell them grain"
5. Use any other way that is natural in your language.
 - **People curse the man who refuses to sell them grain.** (Proverbs 11:26 ULB)
 - "People curse whoever refuses to sell them grain."

Next we recommend you learn about:

[*When Masculine Words Include Women*](#)

Abstract Nouns

Abstract nouns are nouns that refer to attitudes, qualities, events, situations, or even to relationships among these ideas. These are things that cannot be seen or touched in a physical sense, such as happiness, weight, injury, unity, friendship, health, and reason. This is a translation issue because some languages may express a certain idea with an abstract noun, while others would need a different way to express it. For example, "What is its weight?" could be expressed as "How much does it weigh?" or "How heavy is it?"

This page answers the question:

What are abstract nouns and how do I deal with them in my translation?

In order to understand this topic, it would be good to read:

[Parts of Speech](#)

[Sentence Structure](#)

Description

Remember that nouns are words that refer to a person, place, thing, or idea.

Abstract Nouns are nouns that refer to attitudes, qualities, events, situations, or even to relationships among these ideas. These are things that cannot be seen or touched in a physical sense, such as joy, peace, creation, goodness, contentment, justice, truth, freedom, vengeance, slowness, length, and weight.

Abstract nouns allow us to express thoughts about ideas in fewer words than if we did not have those nouns. For example, we can say, "I believe in the forgiveness of sin." But if English did not have the two abstract nouns "forgiveness" and "sin," then we would have to make a longer sentence to express the same meaning. We would have to say, for example, "I believe that God is willing to forgive people after they have sinned."

Abstract nouns also allow us to refer to a situation without telling more details about it than we want to tell. For example, we can say "I got here late because there was an accident on the highway." "Accident" is an abstract noun. If it does not matter whose accident it was, or what kind of accident it was, then it can be better if I do not have to say these things about it.

Reason this is a translation issue:

The Bible that you translate from may use abstract nouns to express certain ideas. Your language might not use abstract nouns for some of those ideas; instead, it might use phrases to express those ideas. Those phrases will have other kinds of words such as adjectives, verbs, or adverbs, that express some of the meaning in the abstract noun.

Examples from the Bible

from childhood you have known the sacred writings (2 Timothy 3:15 ULB)

The abstract noun "childhood" refers to when someone is a child.

But godliness with contentment is great gain. (1 Timothy 6:6 ULB)

The abstract nouns "godliness" and "contentment" refer to being godly and content. The abstract noun "gain" refers to something that benefits or helps someone.

Today salvation has come to this house, because he too is a son of Abraham. (Luke 19:9 ULB)

The abstract noun "salvation" here refers to being saved.

The Lord does not move slowly concerning his promises, as some consider slowness to be (2 Peter 3:9 ULB)

The abstract noun "slowness" refers how slowly something is done.

He will bring to light the hidden things of darkness and reveal the purposes of the heart. (1 Corinthians 4:5 ULB)

The abstract noun "purposes" refers to the things that people want to do and the reasons they want to do them.

Translation Strategies

If an abstract noun would be natural and give the right meaning in your language, consider using it. If not, here is another option:

1. Reword the sentence with a phrase that expresses the meaning of the abstract noun.

Examples of Translation Strategies Applied

1. Reword the sentence with a phrase that expresses the meaning of the abstract noun.
 - **from childhood you have known the sacred writings** (2 Timothy 3:15 ULB)
 - "Ever since you were a child you have known the sacred writings."
 - **But godliness with contentment is great gain.** (1 Timothy 6:6 ULB)
 - "But being godly and content is very beneficial."
 - "But we benefit greatly when we are godly and content."
 - "But we benefit greatly when we honor and obey God and when we are happy with what we have."

- **Today salvation has come to this house, because he too is a son of Abraham.** (Luke 19:9 ULB)
 - "Today the people in this house have been saved..."
 - "Today God has saved the people in this house..."
- **The Lord does not move slowly concerning his promises, as some consider slowness to be** (2 Peter 3:9 ULB)
 - "The Lord does not move slowly concerning his promises, as some consider moving slowly to be"
- **He will bring to light the hidden things of darkness and reveal the purposes of the heart.** (1 Corinthians 4:5 ULB)
 - "He will bring to light the hidden things of darkness and reveal the things that people want to do and the reasons they want to do them."

Nominal Adjectives

Many times in the Bible adjectives are used as nouns to describe a group of people.

Description

In some languages an adjective can be used to refer to a class of things that the adjective describes. When it does, it acts like a noun. For example, the word "rich" is an adjective. Here are two sentences that show that "rich" is an adjective.

The rich man had huge numbers of flocks and herds, (2 Samuel 12:2 ULB)

The adjective "rich" comes before the word "man" and describes "man."

He will not be rich; his wealth will not last; (Job 15:29 ULB)

The adjective "rich" comes after the verb "be" and describes "He."

...the rich must not give more than the half shekel, and the poor must not give less. (Exodus 30:15 ULB)

In Exodus 30:15, the word "rich" acts as a noun in the phrase "the rich," and it refers to rich people. The word "poor" also acts as a noun and refers to poor people.

Reason this is a translation issue

- Some languages do not use adjectives this way.
- Readers may think that the text is talking about one particular person when it is really talking about many people whom the adjective describes.

Examples from the Bible

The scepter of wickedness must not rule in the land of the righteous. (Psalms 125:3 ULB)

"The righteous" here are people who are righteous, not one particular righteous person.

Blessed are the meek (Matthew 5:5 ULB)

"The meek" here are people who are meek, not one particular meek person.

Translation Strategies

This page answers the question:

How do I translate adjectives that act like nouns?

In order to understand this topic, it would be good to read:

[Parts of Speech](#)

If your language uses adjectives as nouns to refer to a class of people, consider using the adjectives this way. If it would sound strange, or if the meaning would be unclear or wrong, here is another option:

1. Use the adjective with a plural form of the noun that the adjective describes.

Examples of Translation Strategies Applied

1. Use the adjective with a plural form of the noun that the adjective describes.
 - **The scepter of wickedness must not rule in the land of the righteous.**
(Psalms 125:3 ULB)
 - "The scepter of wickedness must not rule in the land of righteous people."
 - **Blessed are the meek** (Matthew 5:5 ULB)
 - "Blessed are people who are meek"

When Masculine Words Include Women

In some parts of the Bible, the words "men," "brothers" and "sons" refer only to men. In other parts of the Bible, those words include both men and women. When the writer meant both men and women, translators need to translate it in a way that does not limit the meaning to men.

Description

In some languages a word that normally refers to men can be used to refer to both men and women. For example, the Bible sometimes says 'brothers' when it refers to both brothers and sisters.

Also in some languages, the masculine pronouns "he" and "him" can be used for any person if it is not important whether the person is a man or woman. In the example below, the pronoun is "his," but it is not limited to males.

A wise child makes his father rejoice
but a foolish child brings grief to his mother. (Proverbs 10:1 ULB)

Reason this is a translation issue

- In some cultures words like "man," "brother," and "son" can only be used to refer to men. If those words are used in a translation, people will think that what is being said does not apply to women.
- In some cultures, the masculine pronouns "he" and "him" can only refer to men. If a masculine pronoun is used, people will think that what is said does not apply to women.

Translation Principles

When a statement applies to both men and women, translate it in such a way that people will be able to understand that.

Examples from the Bible

The wise man dies just like the fool dies. (Ecclesiastes 2:16 ULB)

This verse is not speaking only of men, but of men and women.

Then said Jesus to his disciples, "If anyone wants to follow me, he must deny himself, take up his cross, and follow me." (Matthew 16:24-26 ULB)

This page answers the question:

How do I translate "brother" or "he" when it could refer to anyone, male or female?

In order to understand this topic, it would be good to read:

[Pronouns](#)

[Generic Noun Phrases](#)

Jesus was not speaking only of men, but of men and women.

Caution: Sometimes masculine words are used specifically to refer to men. Do not use words that would lead people to think that they include women. The underlined words below are specifically about men.

Moses said, 'If a man dies, having no children, his brother must marry his wife and have a child for his brother.' (Mark 22:24 ULB)

Translation Strategies

If people would understand that that masculine words like "man," "brother," and "he" can include women, then consider using them. Otherwise, here are some ways for translating those words when they include women.

1. Use a noun that can be used for both men and women.
2. Use a word that refers to men and a word that refers to women.
3. Use pronouns that can be used for both men and women.

Examples of Translation Strategies Applied

1. Use nouns that can be used for both men and women.
 - **The wise man dies just like the fool dies.** (Ecclesiastes 2:16 ULB)
 - "The wise person dies just like the fool dies."
 - "Wise people die just like fools die."
2. Use a word that refers to men and a word that refers to women.
 - **For we do not want you to be ignorant, brothers, about the troubles we had in Asia** (2 Corinthians 1:8) - Paul was writing this letter to both men and women.
 - "For we do not want you to be ignorant, brothers and sisters, about the troubles we had in Asia" (2 Corinthians 1:8)
3. Use pronouns that can be used for both men and women.
 - **If anyone wants to follow me, he must deny himself, take up his cross, and follow me.** (Matthew 16:24 ULB) - English speakers can change the singular pronouns "he" "himself" and "his" to plural pronouns "they" "themselves" and "their" in order to show that it applies to all people, not just men.
 - "If people want to follow me, they must deny themselves, take up their cross, and follow me."

Possession

Description

In common English, "possession" refers to having something, or to something that a person has. In grammar, **possession** refers to a grammatical relationship between two nouns. In English that grammatical relationship is shown with "of," or an apostrophe and the letter "s," or a possessive pronoun.

- the house of my grandfather
- my grandfather's house
- his house

Possession is used in Hebrew, Greek, and English for a variety of situations. Here are a few common situations that it is used for.

- Ownership - Someone owns something.
 - My clothes - The clothes that I own
- Social relationship - Someone has some kind of social relationship with another.
 - my mother - the woman who gave birth to me, or the woman who cared for me
 - my teacher - the person who teaches me
- Contents - Something has something in it.
 - a bag of potatoes - a bag that has potatoes in it, or a bag that is full of potatoes
- Part and whole: One thing is part of another.
 - my head - the head that is part of my body
 - the roof of a house - the roof that is part of a house

Reasons this is a translation issue

- Translators need to understand the relationship between two ideas represented by the two nouns when one possesses the other.
- Some languages do not use possession for all of the situations that your source text Bible might use it for.

Examples from the Bible

Ownership - In the example below, the son owned the money.

... the younger son ... wasted his money with wildly extravagant living.

This page answers the question:

What is possession and how can I translate phrases that have it?

In order to understand this topic, it would be good to read:

[Parts of Speech](#)

[Sentence Structure](#)

| (Luke 15:13)

Social Relationship - In the example below, the disciples were people who learned from John.

| Then the disciples of John came to him ..., (Matthew 9:14 ULB)

Material - In the example below, the material used for make the crowns was gold.

| On their heads were something like crowns of gold (Revelation 9:7)

Contents - In the example below, the cup has water in it.

| Whoever gives you a cup of water to drink ... will not lose his reward.
(Mark 9:41 ULB)

Part of a whole - In the example below, the door was a part of the palace.

| But Uriah slept at the door of the king's palace (2 Samuel 11:9 ULB)

Part of a group - In the example below, the whole group is "us" and "each one" refers to the individual members.

| To each one of us has been given a gift (Ephesians 4:7 ULB)

Events and Possession

Sometimes one or both of the nouns is an abstract noun that refers to an event or action. In the examples below, the abstract nouns are in **bold** print. These are just some of the relationships that are possible between two nouns when one of them refers to an event.

Subject - Sometimes the word after "of" tells who would do the action named by the first noun. In the example below, John baptized people.

| The **baptism** of John, was it from heaven or from men? Answer me."
(Mark 11:30)

In the example below, Christ loves us.

| Who will separate us from the **love** of Christ? (Romans 3:35)

Object - Sometimes the word after "of" tells who or what something would happen to. In the example below, people love money.

| For the **love** of money is a root of all kinds of evil. (1 Timothy 6:10 ULB)

Instrument - Sometimes the word after "of" tells how something would happen. In the example below, God would punish people by sending enemies to attack them

with swords.

then be afraid of the sword, because wrath brings the punishment of the sword (Job 19:29 ULB)

Representation - In the example below, John was baptizing people who were repenting of their sins. They were being baptized to show that they were repenting. Their baptism represented their repentance.

As John came, he was baptizing in the wilderness and was preaching a baptism of repentance for the forgiveness of sins. (Mark 1:4 ULB)

Strategies for learning what the relationship is between the two nouns

1. Read the surrounding verses to see if they help you to understand the relationship between the two nouns.
2. Read the verse in the UDB. Sometimes it shows the relationship clearly.
3. See what the notes say about it.

Translation Strategies

If possession would be a natural way to show a particular relationship between two nouns, consider using it. If it would be strange or hard to understand, consider these.

1. Use an adjective to show that one describes the other.
2. Use a verb to show how the two are related.
3. If one of the nouns refers to an event, translate it as a verb.

Examples of Translation Strategies Applied

1. Use an adjective to show that one describes the other. The adjective below is in **bold** print.
 - **On their heads were something like crowns of gold** (Revelation 9:7)
 - "On their heads were **gold** crowns"
2. Use a verb to show how the two are related. In the example below, the added verb is in bold.
 - **Whoever gives you a cup of water to drink ... will not lose his reward.** (Mark 9:41 ULB)
 - "Whoever gives you a cup that has water in it to drink ... will not lose his reward.
 - **Wealth is worthless on the day of wrath** (Proverbs 11:4 ULB)

- Wealth is worthless on the day when God **shows** his wrath"
- Wealth is worthless on the day when God **punishes** people because of his wrath.

3. If one of the nouns refers to an event, translate it as a verb. In the example below, that verb is in bold.

- **Notice that I am not speaking to your children, who have not known or seen the punishment of Yahweh your God,** (Deuteronomy 11:2 ULB)
 - "Notice that I am not speaking to your children who have not known or seen how Yahweh your God **punished** the people of Egypt."
- **You will only observe and see the punishment of the wicked.** (Psalms 91:8 ULB)
 - You will only observe and see the how Yahweh **punishes** the wicked.
- **you will receive the gift of the Holy Spirit.** (Acts 2:38 ULB)
 - "you will receive the Holy Spirit, whom God will **give** to you."

Distinguishing versus Informing or Reminding

In some languages, phrases can be used with a noun for two different things. They can either distinguish one item from another or they can give more information or a reminder about an item. Other languages use phrases with a noun only for distinguishing. When people who speak these languages hear a phrase with a noun, they assume that its function is to distinguish one item from another.

Description

In some languages, phrases can be used with a noun for two different things. They can either distinguish one item from other possible items, or they can give more information about an item. That information could be new to the reader, or a reminder about something the reader might already know or assume.

- "Mary gave some of the food to her sister who was very thankful.
 - If her sister was usually thankful, the phrase "who was thankful" could distinguish this sister of Mary's from another sister who was not usually thankful.
- "Mary gave some of the food to her sister, who was very thankful."
 - This same phrase can be used to inform us about how Mary's sister responded when Mary gave her the food. In this case it does not distinguish one sister from another.

Reasons this is a translation issue

- Some languages use phrases with a noun only for distinguishing one item from another. When translating a phrase that is used for giving more information, people who speak these languages will need to separate the phrase from the noun. Otherwise people who read it or hear it will think that the phrase is meant to distinguish one item from other possible items.

Examples from the Bible

Examples of words and phrases that are used to distinguish one item from other possible items: These usually do not cause a problem in translation.

... The curtain is to separate the holy place from the most holy place.
(Exodus 26:33 ULB)

This page answers the question:

When a phrase is used with a noun, what is the difference between phrases that distinguish the noun from others and phrases that simply inform or remind?

In order to understand this topic, it would be good to read:

[Parts of Speech](#)

[Sentence Structure](#)

The words "holy" and "most holy" distinguish two different places from each other and from any other place.

A foolish son is a grief to his father, and bitterness to the woman who bore him. (Proverbs 17:25 ULB)

The phrase "who bore him" distinguishes which woman the son is bitterness to. He is not bitterness to all women, but to his mother.

Examples of words and phrases that are used to give added information or a reminder about an item: These are a translation issue for languages that do not use these. (See: [Phrases that Inform or Remind](#))

for your righteous judgments are good. (Psalm 119:39 ULB)

The word "righteous" simply reminds us that God's judgments are righteous. It does not distinguish his righteous judgement from his unrighteous judgement, because all of his judgments are righteous.

Can Sarah, who is ninety years old, bear a son? - (Genesis 17:17-18 ULB)

The phrase "who is ninety years old" is the reason that Abraham did not think that Sarah could bear a son. He was not distinguishing one woman named Sarah from another woman named Sarah, and he was not telling anyone something new about her age. He simply did not think that a woman who was that old could bear a child.

Translation Strategies

If your language uses words or phrases with a noun only to distinguish one item from another, see [Phrases that Inform or Remind](#) for translation strategies.

Examples of Translation Strategies Applied

See [Phrases that Inform or Remind](#) for how to translate phrases that inform or remind.

Phrases that Inform or Remind

Some languages can use a word or phrase with a noun to give information about that noun or to remind people of something about it.

- Mary gave some of the food to her sister, *who was very thankful*.

The phrase "who was very thankful" immediately follows the word "sister" and informs us about how Mary's sister responded when Mary gave her the food. In this case it does not distinguish this sister from another sister that Mary might have. It simply gives added information about that sister.

Description

Some languages can use a word or phrase with a noun to give information about that noun or to remind people of something about it.

- Mary gave some of the food to her sister, *who was very thankful*.

The phrase "who was very thankful" immediately follows the word "sister" and informs us about how Mary's sister responded when Mary gave her the food. In this case it does not distinguish this sister from another sister that Mary might have.

Reason people use these phrases: People often present either reminders or new information in a weak way. They do this when they want their listener to give most of his attention to something else they are saying. In the example above, the speaker wants most attention to be given to what Mary did, NOT to how her sister responded.

Reason this is a translation Issue: Languages have different ways of signaling the parts of communication that the listener should pay most attention to.

Translation Principles

- If your language does not use phrases with a noun for new information or a reminder, you may need to put that information or reminder in a different part of the sentence.
- Try to present it in a weak way.
- Ask yourself: In our language, how do we express information in a strong way, and how do we express it in a weaker way?

Examples from the Bible

This page answers the question:

When phrases are used with nouns, what are phrases that inform or remind and how can I translate them?

In order to understand this topic, it would be good to read:

[Distinguishing versus Informing or Reminding](#)

[Parts of Speech](#)

[Sentence Structure](#)

The name of the third river is Tigris, *which flows east of Asshur*. (Genesis 2:14 ULB)

There is only one Tigris River. The phrase "which flows east of Asshur" gives more information about where the Tigris River was. This would have been helpful to the original audience, because they knew where Asshur was.

I will wipe away mankind *whom I have created* from the surface of the earth. (Genesis 6:7 ULB)

The phrase "whom I have created" is a reminder of the relationship between God and mankind. It is the reason God had the right to wipe away mankind.

I will bring an end to the *worthless* idols of Memphis. (Ezekiel 30:13 ULB)

All idols are worthless. This is why God said he would destroy them.

for your righteous judgments are good. (Psalm 119:39 ULB)

All of God's judgments are righteous. This is why the person who wrote this psalm said that they are good.

Translation Strategies

If people would understand the purpose of a phrase with a noun, then consider keeping the phrase and the noun together. Otherwise here are other strategies of showing that the phrase is used to inform or remind.

1. Put the information in another part of the sentence and add words that show its purpose.
2. Use one of your language's ways for expressing information in a weak way. It may be by adding a small word, or by changing the way the voice sounds. Sometimes changes in the voice can be shown with punctuation marks, such as parentheses or commas.

Examples of Translation Strategies Applied

1. Put the information in another part of the sentence and add words that show its purpose.
 - **I hate those who serve *worthless* idols** (Psalm 31:6 ULB) - By saying "worthless idols," David was commenting about all idols and giving his reason for hating those who serve them. He was not distinguishing worthless idols from valuable idols.
 - "*Because* idols are worthless, I hate those who serve them."
 - ***for your righteous* judgments are good.** (Psalm 119:39 ULB)

- "for your judgments are good *because* they are righteous.
 - **Can Sarah, *who is ninety years old*, bear a son?** (Genesis 17:17-18 ULB) -
The phrase "who is ninety years old" is a reminder of Sarah's age. It tells why Abraham was asking the question. He did not expect that a woman who was that old could bear a child.
 - "Can Sarah bear a son *even when* she is ninety years old?"
 - **I will call on Yahweh, *who is worthy to be praised*** (2 Samuel 22:4 ULB) -
There is only one Yahweh. The phrase "who is worthy to be praised" gives a reason for calling on Yahweh.
 - "I will call on Yahweh, *because* he is worthy to be praised"
2. Use one of your language's ways for expressing information in a weak way.
- **The name of the third river is Tigris, *which flows east of Asshur*.**
(Genesis 2:14 ULB)
 - "The name of the third river is Tigris. (It flows east of Asshur).

Verbs

Description

Verbs are words that refer to an action or event or that are used in describing or identifying things. The verbs in the examples below are underlined.

- John ran. ("Run" is an action.)
- John ate a banana. ("Eat" is an action.)
- John saw Mark. ("See" is an event.)
- John died. ("Die" is an event.)
- John is tall. (The phrase "is tall" describes John. The word "is" is a verb that links "John" with "tall".)
- John looks handsome. (The phrase "is handsome" describes John. The word "looks" here is a verb that links "John" with "handsome.")
- John is my brother. (The phrase "is my brother" identifies John.)

This page answers the question:

What are verbs and what kinds of things are associated with them?

In order to understand this topic, it would be good to read:

[Parts of Speech](#)

People or Things Associated with a Verb

A verb usually says something about someone or something. All of the example sentences above say something about John. "John" is the **subject** of those sentences. In English the subject usually comes before the verb.

Sometimes there is another person or thing associated with the verb. In the examples below, the underlined one is the verb, and the phrase in bold print is the **object**. In English the object usually comes after the verb.

- He ate **lunch**.
- He sang **a song**.
- He read **a book**.
- He saw **the book**.

Some verbs never have an object.

- The sun rose at six o'clock.
- John slept well.
- John fell yesterday.

In English, it is sometimes alright to leave out the object when the object is not important in the sentence.

- He never eats at night.
- He sings all the time.
- He reads well.
- He cannot see.

In some languages, a verb that needs an object must always take one, even if the object is not very important. People who speak those languages might say the sentences above like this.

- He never eats **food** at night.
- He sings **songs** all the time.
- He reads **words** well.
- He cannot see **anything**.

Subject and Object Marking on Verbs

In some languages, the verb may be a little bit different depending on the persons or things associated with it. For example, English speakers sometimes put "s" at the end of the verb when the subject is just one person. In other languages marking on the verb may show whether the subject is "I," "you," or "he"; singular or plural; or male or female.

- They **eat** bananas every day. (The subject "they" is more than one person.)
- John **eats** bananas every day. (The subject "John" is one person.)

Time and Tense

When we tell about an event, we usually tell whether it is in the past, the present, or the future. Sometimes we do this with words like "yesterday," "now," or "tomorrow."

In some languages the verb may be a little bit different depending on the time associated with it. This kind of marking on a verb is called "**tense**". English speakers sometimes put "ed" at the end of the verb when the event happened in the past.

- Sometimes Mary cooks meat.
- Yesterday Mary cooked meat. (She did this in the past.) In some languages speakers might add a word to tell something about the time. English speakers use the word "will" when the verb refers to something in the future.
- Tomorrow Mary will cook meat.

Aspect

When we tell about an event, we usually show whether or not we are thinking about how the event progressed over a period of time, and whether or not the event is still relevant when something else happens. This is "**aspect**". English speakers sometimes use the verbs "is" or "has" and adds "s," "ing," or "ed" to the end of the verb.

- Mary cooks meat every day. (This tell about something Mary often does.)
- Mary is cooking the meat. (This tells about something Mary is in the process of doing right now.)
- Mary cooked the meat, and John came home. (This simply tells about things that

Mary and John did.)

- While Mary was cooking the meat, John came home. (This tells about something Mary was in the process of doing when John came home)
- Mary has cooked the meat, and she wants us to come eat it. (This tells about something Mary did that is still relevant now.)
- Mary had cooked the meat by the time Mark came home. (This tells about something that Mary completed in the past before something else happened.)

Next we recommend you learn about:

Sentence Structure; Active or Passive; Predictive Past

Active or Passive

Some languages have both active and passive sentences. In active sentences, the subject does the action. In passive sentences the subject is the one that the action is done to. Here are some examples with their subjects underlined:

- **ACTIVE:** My father built the house in 2010.
- **PASSIVE:** The house was built in 2010.

Translators whose languages do not have passive sentences will need to know how they can translate passive sentences that they find in the Bible. Other translators will need to decide when to use a passive sentence and when not to.

This page answers the question:

What do active and passive mean, and how do I translate passive sentences?

In order to understand this topic, it would be good to read:

[Sentence Structure](#)

[Verbs](#)

Description

Some languages have both active and passive forms of sentences.

- In the **ACTIVE** form, the subject does the action and is always mentioned.
- In the **PASSIVE** form, the action is done to the subject and the one who does the action is *not always* mentioned.

In the examples of active and passive sentences below, we have underlined the subject.

- **ACTIVE:** My father built the house in 2010.
- **PASSIVE:** The house was built by my father in 2010.
- **PASSIVE:** The house was built in 2010. (This does not tell who did the action.)

All languages have active forms. Some languages have passive forms, and some do not. The passive form is not used for the same reasons in all of the languages that have it.

Purposes for the passive:

- The speaker is talking about the person or thing the action was done to, not about the person who did the action.
- The speaker does not want to tell who did the action.
- The speaker does not know who did the action.

Translation Principles Regarding the Passive

- Translators whose language does not use passive forms will need to find another way to express the idea.

- Translators whose language has passive forms will need to understand why the passive is used in a particular sentence in the Bible and decide whether or not to use a passive form for that purpose in his translation of the sentence.

Examples from the Bible

And their shooters shot at your soldiers from off the wall, and some of the king's servants were killed, and your servant Uriah the Hittite was killed too. (2 Samuel 11:24 ULB)

This means that the enemies shooters shot and killed some of the king's servants, including Uriah. The point is what happened to the king's servants and Uriah, not who shot them.

In the morning when the men of the town got up, the altar of Baal was broken down ... (Judges 6:28 ULB)

The men of the town saw what had happened to the altar of Baal, but they did not know who broke it down.

No stonework was seen there. (1 Kings 6:18 ULB)

This means that no one saw stonework there. The point is that no stonework was done there.

Translation Strategies

If you decide that it is better to translate without a passive form, here are some strategies you might consider.

1. Use the same verb in an active sentence and tell who or what did the action.
2. Use the same verb in an active sentence, and do not tell who or what did the action.
3. Use a different verb.

Examples of Translation Strategies Applied

1. Use the same verb in an active sentence and tell who did the action.
 - **A loaf of bread was given him every day from the street of the bakers.** (Jeremiah 37:21 ULB)
 - The king's servants gave Jeremiah a loaf of bread every day from the street of the bakers.
2. Use the same verb in an active sentence, and do not tell who did the action. Instead use a generic expression like "they," or "people," or "someone."

- **It would be better for him if a millstone were put around his neck and he were thrown into the sea** (Luke 17:2 ULB)
 - It would be better for him if they were to put a millstone around his neck and throw him into the sea.
 - It would be better for him if someone were to put a heavy stone around his neck and throw him into the sea.

3. Use a different verb in an active sentence.

- **A loaf of bread was given him every day from the street of the bakers.** (Jeremiah 37:21 ULB)
 - He received a loaf of bread every day from the street of the bakers.

Next we recommend you learn about:

[Abstract Nouns; Word Order](#)

Go and Come

Different languages have different ways of determining whether to use the words "go" or "come." For example when saying that they are approaching a person who has called them, English speakers say "I'm coming", while Spanish speakers say "I'm going." You will need to translate the words "go" and "come" (and also "take" and "bring") in a way that your readers will understand which direction people are moving in.

This page answers the question:

What do I do if the word "go" or "come" is confusing in a certain sentence?

Description

Different languages have different ways of determining whether to use the words "go" or "come" and whether to use the words "take" or "bring." For example when saying that they are approaching a person who has called them, English speakers say "I'm coming", while Spanish speakers say "I'm going."

Reason this is a translation issue: If the words "go" and "come" or "take" and "bring" are not translated in the way that is natural in your language, your readers may be confused about which direction people are moving in.

Examples from the Bible

Yahweh said to Noah, "Come, you and all your household, into the ark (Genesis 7:1 ULB)

In some languages, this would lead people to think that Yahweh was in the ark.

But you will be free from my oath if you come to my relatives and they will not give her to you. Then you will be free from my oath. (Genesis 24:41 ULB)

Abraham was speaking to his servant. Abraham's relatives lived far away and he wanted his servant to go to them.

When you have come to the land that Yahweh your God gives you, and when you take possession of it and begin to live in it (Deuteronomy 17:14 ULB)

Moses and the people were in the wilderness. They had not yet gone into the land that God was giving them.

Behold, there came a man named Jairus, and he was one of the leaders of the synagogue. Jairus fell down at Jesus' feet and implored him to come to his house, (Luke 8:41 ULB)

The man was not at his house when he spoke to Jesus. He wanted Jesus to go with him to his house.

Translation Strategies

If the word used in the ULB would be natural and give the right meaning in your language, consider using it. If not, here is another option.

1. Use the word "go", "come", "take" or "bring" that would be natural in your language.
2. Use another word that expresses the right meaning.

Examples of Translation Strategies Applied

1. Use the words that would be natural in your language.
 - **But you will be free from my oath if you come to my relatives and they will not give her to you.** (Genesis 24:41 ULB)
 - But you will be free from my oath if you go to my relatives and they will not give her to you.
2. Use another word that expresses the right meaning.
 - **When you have come to the land that Yahweh your God gives you, and when you take possession of it and begin to live in it** (Deuteronomy 17:14 ULB)
 - "When you have arrived in the land that Yahweh your God gives you possess it and live in it,"
 - **Yahweh said to Noah, "Come, you and all your household, into the ark** (Genesis 7:1 ULB)
 - "Yahweh said to Noah, "Enter, you and all your household, into the ark"

Double Negatives

A double negative occurs when a clause has two words that express the meaning of "not." Double negatives mean very different things in different languages. To translate sentences that have double negatives accurately and clearly, you need to know what a double negative means in the Bible and how to express this idea in your language.

Description

Most languages express the negative near the verb or at the beginning or end of the sentence. Some languages also have prefixes or suffixes that express the negative as in "unhappy," "impossible," and "useless." Some languages can also express the negative with pronouns like "none," "nothing," and "no one," with adverbs like "nowhere," and with prepositions like "without."

A double negative occurs when a sentence has two words that express the meaning of "not."

It is not that we do not have authority (2 Thessalonians 3:9 ULB)

And this better confidence did not happen without the taking of an oath, (Hebrews 7:20 ULB)

Be sure of this—wicked people will not go unpunished (Proverbs 11:21 ULB)

Reason this is a translation issue

Double negatives mean very different things in different languages.

- In some languages, such as Spanish, a double negative emphasizes the negative. The following Spanish sentence *No ví a nadie* is literally "I did not see no one." It has both the word 'no' next to the verb and 'nadie,' which means "no one." It emphasizes the negative, and means "I did not see anyone."
- In some languages a double negative simply means a positive. So "She is not unattractive" means "She is attractive."
- In some language the double negative weakens the adjective. So "She is not unattractive" means "She is a little bit attractive."
- In some languages, such as the languages of the Bible, the double negative often strengthens the adjective. So "She is not unattractive" means "She is very attractive."

To translate sentences with double negatives accurately and clearly in your language,

This page answers the question:

What are double negatives?

In order to understand this topic, it would be good to read:

[Parts of Speech](#)

[Sentence Structure](#)

you need to know what a double negative means in the Bible and how to express the same idea in your language.

Examples from the Bible

so that they may not be unfruitful. (Titus 3:14 ULB)

This means "so that they will be fruitful."

All things were made through him and without him there was not one thing made that has been made. (John 1:3 ULB)

By using a double negative John emphasized that the Son of God created absolutely everything.

Translation Strategies

If double negatives are natural and are used to express the positive in your language, consider using them. Otherwise, you could consider these strategies:

1. If the double negative simply expresses the positive, remove the two negatives.
2. If the double negative emphasizes the positive, remove the two negatives and put in a strengthening word or phrase such as "very" or "surely."

Examples of Translation Strategies Applied

1. If the double negative simply expresses the positive, remove the two negatives.
 - **For we do not have a high priest who cannot feel sympathy for our weaknesses** (Hebrews 4:15 ULB)
 - "For we have a high priest who can feel sympathy for our weaknesses"
 - **so that they may not be unfruitful** (Titus 3:14 ULB)
 - "so that they may be fruitful"
2. If the double negative emphasizes the positive, remove the two negatives and put in a strengthening word or phrase such as "very" or "certainly."
 - **Be sure of this—wicked people will not go unpunished** (Proverbs 11:21 ULB)
 - "Be sure of this—wicked people will certainly be punished"
 - **All things were made through him and without him there was not one thing made that has been made.** (John 1:3 ULB)
 - "All things were made through him. He made absolutely everything that has been made."

Next we recommend you learn about:

[Verbs](#)

Ellipsis

Ellipsis is where a speaker or writer leaves one or more words out of a sentence because he knows that the hearer or reader will understand the meaning of the sentence and fill in the words in his mind when he hears or reads the words that are there.

Description

Ellipsis is where one or more words are left out of the sentence because the sentence can be understood without them. The information that is omitted has usually already been stated in a preceding sentence or phrase.

the wicked will not stand in the judgment, nor sinners in the assembly of the righteous (Psalm 1:5)

This is ellipsis because "sinners in the assembly of the righteous" is not a complete sentence. The speaker assumes that the hearer will understand what it is that sinners will not do in the assembly of the righteous.

Reason this is a translation issue: Readers who see incomplete sentences or phrases may not know what the missing information is.

Examples from the Bible

when the blind man was near, Jesus asked him, "What do you want me to do for you?" He said, "Lord, that I might receive my sight." (Luke 18:40-41 ULB)

The man answered in an incomplete sentence because he wanted to be polite by giving Jesus only as much information as necessary. He did not say that he wanted Jesus to heal him, because he knew that Jesus would understand that if he wanted to receive his sight, Jesus would have to heal him.

He makes Lebanon skip like a calf and Sirion like a young ox. (Psalm 29:6 ULB)

The writer wants his words to be few and to make good poetry. He did not say that Yahweh makes Sirion skip like a young ox because he knew that his readers could fill in the information themselves.

Translation Strategies

If ellipsis would be natural and give the right meaning in your language, consider using it. If not, here is another option:

This page answers the question:

What is ellipsis?

In order to understand this topic, it would be good to read:

[Figures of Speech](#)

[Sentence Structure](#)

1. Add the missing words to the incomplete phrase or sentence.

Examples of Translation Strategies Applied

1. Add the missing words to the incomplete phrase or sentence.
 - **the wicked will not stand in the judgment, nor sinners in the assembly of the righteous** (Psalm 1:5)
 - "the wicked will not stand in the judgment, and sinners will not stand in the assembly of the righteous"
 - **when the blind man was near, Jesus asked him, "What do you want me to do for you?" He said, "Lord, that I might receive my sight."** (Luke 18:40-41)
 - "when the blind man was near, Jesus asked him, 'What do you want me to do for you?' He said, 'Lord, I want you to heal me that I might receive my sight.'"
 - **He makes Lebanon skip like a calf and Sirion like a young ox.** (Psalm 29:6)
 - "He makes Lebanon skip like a calf, and he makes Sirion skip like a young ox."

Pronouns

Pronouns

Pronouns are words that people use instead of a noun to refer to someone or something. Some examples are I, you, he, it, this, that, himself, someone.

Description

Pronouns are words that people use instead of a noun to refer to someone or something. There are six different types of pronouns.

This page answers the question:

What are pronouns and what kinds of pronouns are in some languages?

In order to understand this topic, it would be good to read:

[Parts of Speech](#)

Personal Pronouns

Personal pronouns refer to people or things and show if the speaker is referring to himself, the person he is speaking to, or someone or something else. The following are kinds of information that personal pronouns may give.

Person

- First Person - The speaker and possibly others (I, we)
 - [Inclusive "We"](#)
 - [Exclusive "We"](#)
- Second Person - The person or people that the speaker is talking to and possibly others (you)
 - [Forms of You](#)
- Third Person - Someone or something other than the speaker and those he is talking to (he, she, it, they)

Number

- Singular - one (I, you, he, she, it)
- Plural - more than one (we, you, they)
- Dual - two (Some languages have pronouns for specifically two people or two things.)

Gender

- Masculine - he
- Feminine - she
- Neuter - it

Relationship to other words in the sentence

- Subject of the verb: I, you, he, she, it, we, they
- Object of the verb or preposition: me, you, him, her, it, us, them
- Possessor with a noun: my, your, his, her, its, our, their
- Possessor without a noun: mine, yours, his, hers, its, ours, theirs

Other Types of pronouns

Reflexive Pronouns refer to another noun or pronoun in the same sentence: myself, yourself, himself, herself, itself, ourselves, yourselves, themselves.

- **John saw himself in the mirror.** - The word "himself" refers to John.

Interrogative Pronouns are used to make a question that needs more than just a yes or no for an answer: who, whom, whose, what, where, when, why, how

- **Who built the house?**

Relative Pronouns mark a relative clause: that, which, who, whom, where, when

- **I saw the house that John built.** The clause "that John built" tells which house I saw.
- **I saw the man who built the house.** The clause "who built the house" tells which man I saw.

Demonstrative Pronouns are used to draw attention to someone or something and to show distance from the speaker or something else: this, these, that, those. \

- **Have you seen this here?**
- **Who is that over there?**

Indefinite pronouns are used when no particular noun is being referred to: any, anyone, someone, anything, something, some. Sometimes a personal pronoun is used: you, they, he or it.

- **He does not want to talk to anyone.**
- **Someone fixed it, but I do not know who.**

First, Second or Third Person

Normally a speaker refers to himself as "I" and the person he is speaking to as "you." Sometimes in the Bible a speaker referred to himself or to the person he was speaking to with a phrase other than "I" or "you".

Description

- **First person** - This is how a speaker normally refers to himself. English uses the pronouns "I" and "we". (Also: me, my, mine; us, our, ours)
- **Second person** - This is how a speaker normally refers to the person or people he is speaking to. English uses the pronoun "you." (Also: your, yours)
- **Third person** - This is how a speaker refers to someone else. English uses the pronouns "he," "she," "it" and "they." (Also: him, his, her, hers, its; them, their, theirs) Noun phrases like "the man" or "the woman" are also third person.

Sometimes in the Bible a speaker used the third person to refer to himself or the people he was speaking to. Readers might think that the speaker was referring to someone else. They might not understand that he meant "I" or "you."

Examples from the Bible

Sometimes people uses the third person instead of "I" or "me" to refer to themselves.

But David said to Saul, "Your servant used to keep his father"s sheep."
(1 Samuel 17:34 ULB)

David referred to himself in the third person as "your servant" and "his." He was calling himself Saul's servant in order to show his humility before Saul.

Then Yahweh answered Job out of a fierce storm and said,
"... Do you have an arm like God's? Can you thunder with a voice like him? (Job 40:6, 9 ULB)

God referred to himself in the third person with the words "God's" and "him." He did this to emphasize that he is God, and he is powerful. Sometimes people use the third person instead of "you" or "your" to refer to the person or people they are speaking to.

Abraham answered and said, "Look what I have done, taking it upon myself to speak to my Lord, even though I am only dust and ashes!

This page answers the question:

What are first, second, and third person, and how do I translate when a third person form does not refer to the third person?

In order to understand this topic, it would be good to read:

[Making Assumed Knowledge and Implicit Information Explicit](#)
[Pronouns](#)

(Genesis 18:27 ULB)

Abraham was speaking to the Lord, and referred to the Lord as "My Lord" rather than as "you." He did this to show his humility before God.

So also my heavenly Father will do to you, if each of you does not forgive his brother from your heart. (Matthew 18:35 ULB)

After saying "each of you," Jesus used the third person "his" instead of "your."

Translation Strategies

If using the third person to mean "I" or "you" would be natural and give the right meaning in your language, consider using it. If not, here are some other options. 1. Use the the third person phrase along with the pronoun "I" or "you." 1. Simply use the first or second person.

Examples of Translation Strategies Applied

1. Use the the third person phrase along with the pronoun "I" or "you."
 - **But David said to Saul, "Your servant used to keep his father's sheep."** (1 Samuel 17:34)
 - But David said to Saul, "I, your servant, used to keep my father's sheep."
2. Simply use the first person ("I") or second person ("you").
 - **Then Yahweh answered Job out of a fierce storm and said, "... Do you have an arm like God's? Can you thunder with a voice like him?"** (Job 40:6, 9 ULB)
 - Then Yahweh answered Job out of a fierce storm and said, "... Do you have an arm like mine? Can you thunder with a voice like me?"
 - **So also my heavenly Father will do to you, if each of you does not forgive his brother from your heart.** (Matthew 18:35 ULB)
 - So also my heavenly Father will do to you, if each of you does not forgive your brother from your heart.

Next we recommend you learn about:

[Forms of You](#)

Exclusive 'We'

Some languages have more than one form of "we": an inclusive form that means "I and you" and an exclusive form that means "I and someone else but not you." Translators whose language has separate exclusive and inclusive forms for "we" will need to understand what the speaker meant so they can decide which form of "we" to use.

This page answers the question:

What is exclusive "we"?

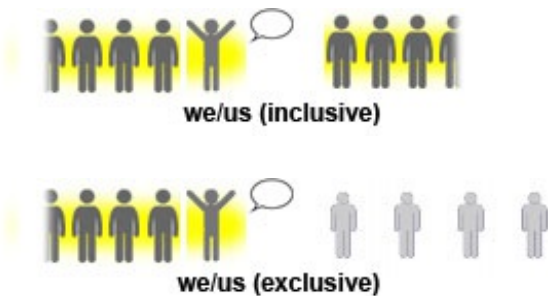
In order to understand this topic, it would be good to read:

[Pronouns](#)

Description

Some languages have more than one form of "we": an **inclusive** form that means "I and you" and an **exclusive** form that means "I and someone else but not you." The exclusive form excludes the person being spoken to. This is also true for "us," "our," "ours," and "ourselves." Some languages have inclusive forms and exclusive forms for each of these.

See the pictures. The people on the right are the people that the speaker is talking to. The yellow highlight shows who the inclusive "we" and the exclusive "we" refer to.



Reason this is a translation issue

The Bible was first written in the Hebrew, Aramaic, and Greek languages. Like English, these languages do not have separate exclusive and inclusive forms for "we". Translators whose language has separate exclusive and inclusive forms of "we" will need to understand what the speaker meant so they can decide which form of "we" to use.

Examples from the Bible

Forgive us our sins (Luke 11:4 ULB)

God has no sins to forgive; so languages that have exclusive forms of "we" and "us" would use the exclusive forms in this verse.

we have seen, and bear witness, and declare to you the eternal life, which was with the Father, and was manifested to us (1 John 1:2 ULB)

John is telling people who have not seen Jesus what he and the other apostles have seen. So languages that have exclusive forms of "we" and "us" would use the exclusive forms in this verse.

Next we recommend you learn about:

[*Inclusive 'We'*](#)

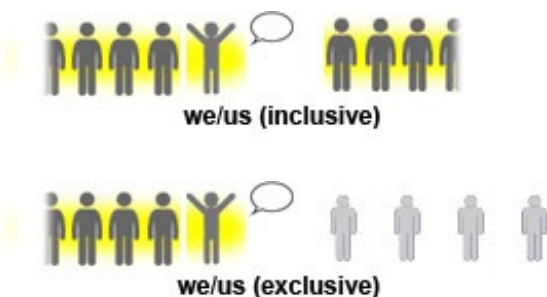
Inclusive 'We'

Some languages have more than one form of "we": an **inclusive** form that means "I and you" and an **exclusive** form that means "I and someone else but not you."

Description

Some languages have more than one form of "we": an **inclusive** form that means "I and you" and an **exclusive** form that means "I and someone else but not you." The inclusive form includes the person being spoken to and possibly others. This is also true for "us," "our," "ours," and "ourselves." Some languages have inclusive forms and exclusive forms for each of these.

See the pictures. The people on the right are the people that the speaker is talking to. The yellow highlight shows who the inclusive "we" and the exclusive "we" refer to.



Reason this is a translation issue - The Bible was first written in the Hebrew, Aramaic, and Greek languages. Like English, these languages do not have separate exclusive and inclusive forms for "we." Translators whose language has separate exclusive and inclusive forms of "we" will need understand what the speaker meant so they can decide which form of "we" to use.

Examples from the Bible

... the shepherds said one to each other, "Let us now go to Bethlehem, and see this thing that has happened, which the Lord has made known to us." (Luke 2:15 ULB)

The shepherds were speaking to one another. When they said "us", they were including the people they were speaking to - one another.

Now it happened on one of those days that Jesus and his disciples entered into a boat, and he said to them, "Let us go over to the other side of the lake." Then they set sail. (Luke 8:22 ULB)

When Jesus said "us," he was referring to himself and to the disciples he was

This page answers the question:

What is inclusive "we"?

In order to understand this topic, it would be good to read:

[Pronouns](#)

speaking to.

You may also want to watch the video at http://ufw.io/figs_inclusive.

Next we recommend you learn about:

[Exclusive 'We'](#)

Forms of 'You' - Formal or Informal

You may also want to watch the video at http://ufw.io/figs_youform.

Some languages make a distinction between the formal form of "you" and the informal form of "you". This page is primarily for people whose language makes this distinction.

Description

Some languages make a distinction between the formal form of "you" and the informal form of "you". This page is primarily for people whose language makes this distinction.

In some cultures people use the formal "you" when speaking to someone who is older or in authority, and they use the informal "you" when speaking to someone who is their own age or younger or who has less authority. In other cultures people use the formal "you" when speaking to strangers or people they do not know well, and the informal "you" when speaking with family members and close friends.

Reasons this is a Translation Issue

- The Bible was written in Hebrew, Aramaic, and Greek. These languages do not have formal and informal forms of "you".
- English does not have formal and informal forms of "you."
- Translators who use a source text in a language that has formal and informal forms of "you" will need to understand how those forms are used in that language. The rules in that language may not be exactly the same as the rules in the translator's language.
- Translators will need to understand the relationship between two speakers in order to choose the appropriate form in their language.

Translation Principles

- Understand the relationship between a speaker and whoever he is speaking to.
- Understand the speaker's attitude toward the person he is speaking to.
- Choose the form in your language that is appropriate for that relationship and attitude.

Examples from the Bible

Yahweh God called to the man and said to him, "Where are you?"
(Genesis 3:9 ULB)

This page answers the question:

What are formal and informal "you"?

In order to understand this topic, it would be good to read:

[Forms of You](#)

[Pronouns](#)

God is in authority over the man so languages that have formal and informal forms of "you" would probably use the informal form here.

So, it seemed good to me also, having investigated everything accurately from the beginning, to write it down for you in order, most excellent Theophilus. I want you to know the certainty of the things that you were taught. (Luke 1:3-4 ULB)

Luke called Theophilus "most excellent." This shows us that Theophilus was probably a high official who Luke was showing great respect to. Speakers of languages that have a formal form of "you" would probably use it here.

Heavenly Father, sanctify your name. (Matthew 6:9 ULB)

This is part of a prayer that Jesus taught his disciples. Some cultures would use the formal "you" because God is in authority. Other cultures would use the informal "you" because God is our Father.

Translation Strategies

Translators whose language has formal and informal forms of "you" will need to understand the relationship between two speakers in order to choose the appropriate form of "you" in their language.

Deciding whether to Use the Formal or Informal "You"

1. Pay attention to the relationships between the speakers.
 - Is one speaker in authority over the other?
 - Is one speaker older than the other?
 - Are the speakers family members, relatives, friends, strangers, or enemies?
2. If you have a Bible in a language that has formal and informal forms of "you," see what forms it uses. Remember, though, that the rules in that language might be different than the rules in your language.

Translation Strategies Applied

English does not have formal and informal forms of "you", so we cannot show in English how to translate using formal and informal forms of "you".

Next we recommend you learn about:

[Forms of 'You' - Dual/Plural](#); [Forms of 'You' - Singular](#)

Forms of 'You' - Singular to a Crowd

The Bible was written in Hebrew, Aramaic and Greek. These languages have a **singular** form of "you" for when the word "you" refers to just one person, and a **plural** form for when the word "you" refers to more than one person. However sometimes speakers in the Bible used the **singular** form of "you" even though they were speaking to a group of people.

Description

Sometimes people in the Bible used the singular form of "you" even though they were speaking to more than one person. This is not obvious when you read the Bible in English, because English does not have distinct forms for "you" singular and "you" plural. But you may see this if you read a Bible in a language that does have distinct forms.

Reason this is a Translation Issue

- When a translator reads a Bible with "you" singular, he needs to know whether the speaker was speaking to one person or more than one.
- In some languages it might be confusing if a speaker uses the "you" singular when speaking to more than one person.

Examples from the Bible

¹Take heed that you do not do your acts of righteousness before people to be seen by them, or else you will have no reward from your Father who is in heaven. ²So when you give alms, do not sound a trumpet before yourself as the hypocrites do in the synagogues and in the streets, so that they may have the praise of people. Truly I say to you, they have received their reward. (Matthew 6:1,2 ULB)

Jesus said this to a crowd. He used "you" plural in verse 1, and "you" singular in the first sentence of verse 2. Then in the last sentence he used the plural again.

God spoke all these words: "I am Yahweh, your God, who brought you out of the land of Egypt, out of the house of slavery. You must have no other gods before me." (Exodus 20:1-3 ULB)

God said this to the people of Israel. He had taken them all out of Egypt and he wanted them all to obey him, but he used the the singular form of "you" here when speaking to them.

This page answers the question:

How do I translate "you" when someone was speaking to a crowd and yet used the singular form of "you"?

In order to understand this topic, it would be good to read:

[Forms of You](#)

[Forms of 'You' - Singular](#)

[Pronouns](#)

Translation Strategies

1. If the singular form of "you" would be natural when speaking to a group, consider using it.
 - A. Whether you can use it may depend on who the speaker is and who his listeners are.
 - B. It may also depend on what the speaker is saying.
2. If the singular form of "you" would not be natural when speaking to a group, or if the readers would be confused by it, use the plural form of "you."

Next we recommend you learn about:

[*Forms of 'You' - Dual/Plural*](#)

Reflexive Pronouns

All languages have ways of showing that the same person fills two different roles in a sentence. This page will help you understand how English shows this and will help you to see how your language handles this.

This page answers the question:

What are reflexive pronouns?

In order to understand this topic, it would be good to read:

[Pronouns](#)

[Sentence Structure](#)

Description

Reflexive pronouns are pronouns that refer to someone or something that has already been mentioned in a sentence. In English the reflexive pronouns are: myself, yourself, himself, herself, itself, ourselves, yourselves, and themselves.

Reason this is a translation issue

- Languages have different ways of referring to someone or something more than once in a sentence.
- The reflexive pronouns in English have other functions.

Uses of Reflexive Pronouns

- to show that the same person or things fills two different roles in a sentence
- to emphasize a person or thing in the sentence
- to show that someone did something alone
- to show that someone or something was alone

Examples from the Bible

Reflexive pronouns used to that show that the same person or things fills two different roles in a sentence

If I should testify about myself alone, my testimony would not be true. (John 5:31 ULB)

Now the Passover of the Jews was near, and many went up to Jerusalem out of the country before the Passover in order to purify themselves. (John 11:55 ULB)

Reflexive pronouns used to emphasize a person or thing in the sentence

Jesus himself was not baptizing, but his disciples were (John 4:2 ULB)

So they left the crowd, taking Jesus with them, since he was already in the boat. Other boats were also with him. And a violent windstorm arose and the waves were breaking into the boat so that the boat was

already full. But Jesus himself was in the stern, asleep on a cushion.
(Mark 4:36-38 ULB)

Reflexive pronouns used to show that someone did something alone

When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again up the mountain by himself. (John 6:15 ULB)

Reflexive pronouns used to show that someone or something was alone

He saw the linen cloths lying there and the cloth that had been on his head. It was not lying with the linen cloths but was rolled up in its place by itself. (John 20:6-7 ULB)

Translation Strategies

If a reflexive pronoun would have the same function in your language, consider using it. If not, here are some other strategies.

1. In some languages people put something on the verb to show that the object of the verb is the same as the subject.
2. In some languages people emphasize a certain person or thing by referring to it in a special place in the sentence.
3. In some languages people emphasize a certain person or thing by adding something to that word or putting another word with it.
4. In some languages people show that someone did something alone by using a word like "alone."
5. In some languages people show that something was alone by using a phrase that tells about where it was.

Examples of Translation Strategies Applied

1. In some languages people put something on the verb to show that the object of the verb is the same as the subject.
 - **If I should testify about myself alone, my testimony would not be true.**
(John 5:31)
 - "If I should self-testify alone, my testimony would not be true."
 - **Now the Passover of the Jews was near, and many went up to Jerusalem out of the country before the Passover in order to purify themselves.** (John 11:55)
 - "Now the Passover of the Jews was near, and many went up to Jerusalem out of the country before the Passover in order to self-purify."

2. In some languages people emphasize a certain person or thing by referring to it in a special place in the sentence.
 - **He himself took our sickness and bore our diseases.** (Matthew 8:17 ULB)
 - "It was he who took our sickness and bore our diseases."
 - **Jesus himself was not baptizing, but his disciples were.** (John 4:2)
 - "It was not Jesus who was baptizing, but his disciples were."
3. In some languages people emphasize a certain person or thing by adding something to that word or putting another word with it. English adds the reflexive pronoun.
 - **Now Jesus said this to test Philip, for he himself knew what he was going to do.** (John 6:6)
4. In some languages people show that someone did something alone by using a word like "alone."
 - **When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again up the mountain by himself.** (John 6:15)
 - "When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again alone up the mountain."
5. In some languages people show that something was alone by using a phrase that tells about where it was.
 - **He saw the linen cloths lying there and the cloth that had been on his head. It was not lying with the linen cloths but was rolled up in its place by itself.** (John 20:6-7 ULB)
 - "He saw the linen cloths lying there and the cloth that had been on his head. It was not lying with the linen cloths but was rolled up and lying in a different place."

Pronouns - When to Use Them

Different languages have different rules about when to use pronouns. When you follow your language's rules for using pronouns, people will easily understand who and what your translation is about.\

Description

When we talk or write, we use pronouns to refer to people or things without always having to repeat the noun or name. Usually the first time we refer to someone in a story, we use a descriptive phrase or a name. The next time we might refer to that person with a simple noun or by name. After that we might refer to him simply with a pronoun, as long as we think that our listeners will be able to understand easily who the pronoun refers to.

Now there was a **Pharisee whose name was Nicodemus, a member of the Jewish Council. This man** came to Jesus ... Jesus replied to **him** (John 3:1-3 ULB)

In John 3, Nicodemus is first referred to with noun phrases and his name. Then he is referred to with the noun phrase "this man." Then he is referred to with the pronoun "him."

Each language has its rules and exceptions to this usual way of referring to people and things.

- In some languages the first time something is referred to in a paragraph or chapter, it is referred to with a noun rather than a pronoun.
- The **main character** is who a story is about. In some languages, after a main character is introduced in a story, he is usually referred to with a pronoun. Some languages have special pronouns that refer only to the main character.
- In some languages, marking on the verb helps people know who the subject is. (See: [Verbs](#).) In some of these languages, listeners rely on this marking to help them understand who the subject is, and speakers use a pronoun, noun phrase, or name only when they want to emphasize or clarify who the subject is.

Reasons this is a translation issue

- If translators use a pronoun at the wrong time, readers might not know who the pronoun refers to.
- If translators frequently refer to a main character by name, listeners might not realize that the person is a main character.

This page answers the question:

How do I decide whether or not to use a pronoun?

In order to understand this topic, it would be good to read:

[Pronouns](#)

[Sentence Structure](#)

- If translators use pronouns, nouns, or names at the wrong time, people might think that there is some special emphasis on the thing it refers to.

Examples from the Bible

The example below occurs at the beginning of a chapter. In some languages it might not be clear who the pronouns refer to.

Again Jesus walked into the synagogue, and a man with a withered hand was there. **They** watched **him** to see if **he** would heal **him** on the Sabbath. (Mark 3:1-2 ULB)

In the example below, two men are named in the first sentence. It might not be clear who "he" in the second sentence refers to.

Now after some days, **King Agrippa** and Bernice arrived at Caesarea to pay an official visit to **Festus**. After **he** had been there for many days, Festus presented Paul's case to the king; (Acts 25:13-14 ULB)

Jesus is the main character of the book of Matthew, but in the verses below he is referred to four times by name. This may lead speakers of some languages to think that Jesus is not the main character. Or it might lead them to think that there is some kind of emphasis on him, even though there is no emphasis.

At that time **Jesus** went on the Sabbath day through the grainfields. **His** disciples were hungry and began to pluck heads of grain and eat them. But when the Pharisees saw that, they said to **Jesus**, "See, your disciples do what is unlawful to do on the Sabbath."

But **Jesus** said to them, "Have you never read what David did, when he was hungry, and the men who were with him? ..."

Then **Jesus** left from there and went into their synagogue. (Matthew 12:1-9 ULB)

Translation Strategies

1. If it would not be clear to your readers who or what a pronoun refers to, use a noun or name.
2. If repeating a noun or name would lead people to think that a main character is not a main character, or that there is some kind of emphasis on someone when there is no emphasis, use a pronoun instead.

Examples of Translation Strategies Applied

1. If it would not be clear to your readers who or what a pronoun refers to, use a noun or name.

- **Again Jesus walked into the synagogue, and a man with a withered hand was there. They watched *him* to see if *he* would heal *him* on the Sabbath.** (Mark 3:1-2 ULB)

- "Again Jesus walked into the synagogue, and a man with a withered hand was there. **Some Pharisees** watched **Jesus** to see if **he** would heal **the man** on the Sabbath (UDB)

2. If repeating a noun or name would lead people to think that a main character is not a main character, or that there is some kind of emphasis on someone when there is no emphasis, use a pronoun instead.

At that time *Jesus* went on the Sabbath day through the grain fields. *His* disciples were hungry and began to pluck heads of grain and eat them. But when the Pharisees saw that, they said to *Jesus*, "See, your disciples do what is unlawful to do on the Sabbath."

But *Jesus* said to them, "Have you never read what David did, when he was hungry, and the men who were with him? ..."

Then *Jesus* left from there and went into their synagogue.
(Matthew 12:1-9 ULB)

May be translated as:

"At that time **Jesus** went on the Sabbath day through the grain fields. **His** disciples were hungry and began to pluck heads of grain and eat them. But when the Pharisees saw that, they said to **him**, "See, your disciples do what is unlawful to do on the Sabbath."

But **Jesus** said to them, "Have you never read what David did, when he was hungry, and the men who were with him? ..."

Then **he** left from there and went into their synagogue."

Quotes

Quotations and Quote Margins

When saying that someone said something, we often tell who spoke, who they spoke to, and what they said. The information about who spoke and who they spoke to is called the **quote margin**. What the person said is the **quotation**. (This is also called a quote.) In some languages the quote margin may come first, last, or even in between two parts of the quotation.

This page answers the question:

What are quote margins and where should I put them?

Description

When saying that someone said something, we often tell who spoke, who they spoke to, and what they said. The information about who spoke and who they spoke to is called the **quote margin**. What the person said is the quote. In some languages the quote margin may come first, last, or even in between to parts of the quote. The quote margins are underlined below.

- She said, "The food is ready. Come and eat."
- "The food is ready. Come and eat," she said
- "The food is ready," she said. "Come and eat."

Also in some languages, the quote margin may have more than one verb meaning "said".

But his mother answered and said, "No, instead he will be called John."
(Luke 1:60 ULB)

When writing that someone said something, some languages put the quote (what was said) in quotation marks called inverted commas ("_").

Reasons this is a translation issue

- Translators need to put the quote margin where it is most clear and natural in their language.
- Translators need to decide whether they want the quote margin to have one or two verbs meaning "said".

Examples from the Bible

Quote margin before the quote

Zechariah said to the angel, "How will I know this will happen? For I

am an old man, and my wife also is very old." (Luke 1:18 ULB)

Then some tax collectors also came to be baptized, and they said to him, "Teacher, what must we do?" (Luke 3:12 ULB)

He to them, "Do not collect more money than you are supposed to." (Luke 3:13 ULB)

Quote margin after the quote

Yahweh relented concerning this. "It will not happen," he said. (Amos 7:3 ULB)

Quote margin between two parts of the quote

"I will hide my face from them," he said, "and I will see what their end will be; for they are a perverse generation, children who are unfaithful." (Deuteronomy 32:20 ULB)

"Therefore, those who can," he said, "should go there with us. If there is something wrong with the man, you should accuse him." (Acts 25:5 ULB)

"For look, days are coming"—this is Yahweh's declaration—"when I will restore the fortunes of my people, Israel" (Jeremiah 30:3 ULB)

Translation Strategies

1. Decide where to put the quote margin.
2. Decide whether to use one or two words meaning "said."

Examples of Translation Strategies Applied

1. Decide where to put the quote margin.
 - **"Therefore, those who can," he said, "should go there with us. If there is something wrong with the man, you should accuse him."** (Acts 25:5 ULB)
 - He said "Therefore, those who can should go there with us. If there is something wrong with the man, you should accuse him."
 - "Therefore, those who can should go there with us. If there is something wrong with the man, you should accuse him," he said.
 - "Therefore, those who can should go there with us," he said. "If there is something wrong with the man, you should accuse him."
2. Decide whether to use one or two words meaning "said."

- **But his mother answered and said, "No, instead he will be called John."** (Luke 1:60 ULB)
 - But his mother replied, "No, instead he will be called John."
 - But his mother said, "No, instead he will be called John."
 - But his mother answered like this. "No, instead he will be called John," she said.

Next we recommend you learn about:

[*Direct and Indirect Quotations*](#)

Direct and Indirect Quotations

There are two kinds of quotations: direct quotation and indirect quotation. In some languages, reported speech can be expressed by direct or indirect quotations.

- Direct Quotation: John said, "I do not know at what time I will arrive."
- Indirect Quotation: John said that he did not know what time he would arrive. When translating a quotation, translators need to decide whether to translate it as a direct quotation or an indirect quotation.

This page answers the question:

What are direct and indirect quotations?

In order to understand this topic, it would be good to read:

[Pronouns](#)

[Verbs](#)

[Quotations and Quote Margins](#)

You may also want to watch the video at http://ufw.io/figs_quotations.

Description

A **direct quotation** occurs when someone reports what another person said from the viewpoint of that original speaker. People usually expect that this kind of quotation will represent the original speaker's exact words. In the example below, John would have said "I" when referring to himself, so the narrator, who is telling about John John saying this, uses the word in the quotation "I" to refer to John.

- John said, "I do not know at what time I will arrive."

An **indirect quotation** occurs when a speaker reports what someone else said, but in this case, the speaker is reporting it from his own point of view instead of from the original person's point of view. This kind of quotation usually features changes in pronouns, and it often features changes in time, in word choices, and in length. In the example below, the narrator refers to John as "he" in the quotation and uses the word "would," which is the past tense of "will."

- John said that he did not know what time he would arrive.

Examples from the Bible

The verses in the examples below have both direct and indirect quotations. In the explanation below the verse, we have underlined the quotations.

He instructed him to tell no one, but told him, "Go on your way, and show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them."
(Luke 5:14 ULB)

- Indirect quote: He instructed him to tell no one,
- Direct quote: but told him, "Go on your way, and show yourself to the priest..."

Being asked by the Pharisees when the kingdom of God would come, Jesus answered them and said, "The kingdom of God is not something that can be observed. Neither will they say, 'Look here!' or, 'Look there!' because the kingdom of God is among you." (Luke 17:20-21 ULB)

- Indirect quote: Being asked by the Pharisees when the kingdom of God would come,
- Direct quote: Jesus answered them and said, "The kingdom of God is not something that can be observed. Neither will they say, 'Look here!' or, 'Look there!' because the kingdom of God is among you."
- Direct quotes: Neither will they say, 'Look here!' or, 'Look there!'

Translation Strategies

If the kind of quote used in the source text would work well in your language, consider using it.

1. If a direct quote would not work well in your language, change it to an indirect quote.
2. If an indirect quote would not work well in your language, change it to a direct quote.

Examples of Translation Strategies Applied

1. If a direct quote would not work well in your language, change it to an indirect quote.
 - **He instructed him to tell no one, but told him, "Go on your way, and show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them."** (Luke 5:14 ULB)
 - He instructed him to tell no one, but to go on his way, and show himself to the priest and offer a sacrifice for his cleansing, according to what Moses commanded, for a testimony to them."
2. If an indirect quote would not work well in your language, change it to a direct quote.
 - **He instructed him to tell no one, but told him, "Go on your way, and show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them."** (Luke 5:14 ULB)

- He told him "Tell no one. But go on your way, and show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them."

Next we recommend you learn about:

[Quotes In Quotes](#)

Quote Markings

Some languages use quotation marks to mark off direct quotations from the rest of the text. When a quotation is very long, or when a quotation has many layers of quotes within quotes, some languages indent the main quote.

Description

Some languages use quotation marks to mark off direct quotes from the rest of the text. English uses the mark " before and after a quote.

- John said "I do not know when I will arrive."

Quotation marks are not used with indirect quotes.

- John said that he did not know when he would arrive.

When there are many layers of quotes inside of quotes, it might be hard for readers to understand who is saying what. Alternating two kinds of quote marks can help careful readers to keep track of them. In English the outermost quote has double quote marks, and the next quote inside has single marks. The next quote inside of that has double quote marks.

- Mary said, "John said, 'I do not know when I will arrive.' "
- Bob said, "Mary said, 'John said, "I do not know when I will arrive." ' "

Some languages use other kinds of quotation marks: Here are some examples: , ' „ " < > « » 7 — .

Examples from the Bible

The examples below show the kind of quote marking used in the ULB.

A quotation with only one layer

A first layer direct quote has double quote marks around it.

So the king replied, "That is Elijah the Tishbite." (2 Kings 1:8 ULB)

Quotations with two layers

A second layer direct quote has single quote marks around it. We have underlined it for you to see it clearly.

This page answers the question:

How can quotes be marked, especially when there are quotes within quotes?

In order to understand this topic, it would be good to read:

[Direct and Indirect Quotations](#)

They asked him, "Who is the man that said to you, 'Pick up your bed and walk'?" (John 5:12 ULB)

... he sent two of the disciples, saying, "Go into the next village. As you enter, you will find a colt that has never been ridden. Untie it and bring it to me. If any one asks you, 'Why are you untying it?' say, 'The Lord has need of it.' " (Luke 19:29-31 ULB)

A quotation with three layers

A third layer direct quote has double quote marks around it. We have underlined it for you to see it clearly.

Abraham said, "Because I thought, 'Surely there is no fear of God in this place, and they will kill me because of my wife.' Besides, she is indeed my sister, the daughter of my father, but not the daughter of my mother; and she became my wife. When God caused me to leave my father's house and travel from place to place, I said to her, 'You must show me this faithfulness as my wife: At every place where we go, say about me, "He is my brother." ' ' " (Genesis 20:10-13 ULB)

A quotation with four layers

A fourth layer direct quote has single quote marks around it. We have underlined it for you to see it clearly.

They said to him, "A man came to meet us who said to us, 'Go back to the king who sent you, and say to him, "Yahweh says this: 'Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.' ' ' " (2 Kings 1:5-6 ULB)

Quote Marking Strategies

Here are some ways you may be able to help readers see where each quote starts and ends so they can more easily know who said what.

1. Alternate two kinds of quote marks to show layers of direct quotation. English alternates double quote marks and single quote marks.
2. Translate one or some of the quotes as indirect quotes in order to use fewer quote marks, since indirect quotes do not need them. (See: [Direct and Indirect Quotations](#))
3. If a quotation is very long and has many layers of quotation in it, indent the main overall quote, and use quote marks only for the direct quotes inside of it.

Examples of Quote Marking Strategies Applied

1. Alternate two kinds of quote marks to show layers of direct quotation as shown in the ULB text below.

They said to him, "A man came to meet us who said to us, 'Go back to the king who sent you, and say to him, "Yahweh says this: 'Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.' " ' " (2 Kings 1:6 ULB)

2. Translate one or some of the quotes as indirect quotes in order to use fewer quote marks, since indirect quotes do not need them. In English the word "that" can introduce an indirect quote. In the example below, everything after the word "that" is an indirect quote of what the messengers said to the king. Within that indirect quote, there are some direct quotes marked with " and '.

They said to him, "A man came to meet us who said to us, 'Go back to the king who sent you, and say to him, "Yahweh says this: 'Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.' " ' " (2 Kings 1:6 ULB)

- They told to him that a man came to meet them who said to them, "Go back to the king who sent you, and say to him, 'Yahweh says this: "Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die." ' "
3. If a quotation is very long and has many layers of quotation in it, indent the main overall quote, and use quote marks only for the direct quotes inside of it.

They said to him, "A man came to meet us who said to us, 'Go back to the king who sent you, and say to him, "Yahweh says this: 'Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.' " ' " (2 Kings 1:6 ULB)

- They said to him,
 - A man came to meet us who said to us, "Go back to the king who sent you, and say to him, 'Yahweh says this: "Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which

you have gone up; instead, you will certainly die." ' "

Next we recommend you learn about:

[Quotes In Quotes](#)

Quotes In Quotes

A quotation may have a quote within it, and quotes that are inside of other quotes can also have quotes within them. When there are many layers of quotes inside of quotes, it can be hard for listeners and readers to understand who is saying what. Some languages use a combination of direct quotes and indirect quotes to make it easier.

Description

A quotation may have a quote within it, and quotes that are inside of other quotes can also have quotes within them. When a quote has quotes within it, we can talk about it having layers of quotation, and each of the quotes is a layer. When there are many layers of quotes inside of quotes, it can be hard for listeners and readers to know who is saying what. Some languages use a combination of direct quotes and indirect quotes to make it easier.

Reasons this is a translation issue

1. When there is a quote within a quote, the listener needs to know who the pronouns refer to. For example if a quote that is inside a quote has the word "I," the listener needs to know whether "I" refers to the speaker of the inner quote or the outer quote.
2. Some languages make this clear by using different kinds of quotes when there are quotes within quotes. They may use direct quotes for some and indirect quotes for others.
3. Some languages do not use indirect quotes.

Examples from the Bible

A quotation with only one layer

But Paul said, "I was born a Roman citizen." (Acts 22:28 ULB)

Quotations with two layers

Jesus answered and said to them, "Be careful that no one leads you astray. For many will come in my name. They will say, 'I am the Christ,' and will lead many astray. Matthew 24:4-5 ULB

The outermost layer is what Jesus said to his disciples. The second layer is what other people will say.

This page answers the question:

What is a quote within a quote, and how can I help the readers understand who is saying what?

In order to understand this topic, it would be good to read:

[*Direct and Indirect Quotations*](#)

Jesus answered, "You say that I am a king." (John 18:37 ULB)

The outermost layer is what Jesus said to Pilate. The second layer is what Pilate said about Jesus.

A quotation with three layers

Abraham said, "... I said to her, 'You must show me this faithfulness as my wife: At every place where we go, say about me, "He is my brother." ' " (Genesis 20:10-13 ULB)

The outermost layer is what Abraham said to Abimelech. The second layer is what Abraham had told his wife. The third layer is what he wanted his wife to say. (We have underlined the third layer.)

A quotation with four layers

They said to him, "A man came to meet us who said to us, 'Go back to the king who sent you, and say to him, "Yahweh says this: 'Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.' " ' " (2 Kings 1:6 ULB)

The outermost layer is what the messengers said to the king. The second layer is what the man who had met the messengers told them. The third is what that man wanted the messengers to say to the king. The fourth is what Yahweh said. (We have underlined the fourth layer.)

Translation Strategies

Some languages use only direct quotes. Other languages use a combination of direct quotes and indirect quotes. In those languages it might sound strange and perhaps even be confusing if there are many layers of direct quotes.

1. Translate all of the quotes as direct quotes.
2. Translate one or some of the quotes as indirect quotes. (See: [Direct and Indirect Quotations](#))

Examples of Translation Strategies Applied

1. Translate all of the quotes as direct quotes. In the example below we have underlined the indirect quotes in the ULB and the quotes that we have changed to direct quotes below it.
 - **Festus presented Paul's case to the king; he said, "A certain man was**

left behind here by Felix as a prisoner. ...I was puzzled about how to investigate this matter, and I asked him if he would go to Jerusalem to be judged there about these things. But when Paul called to be kept under guard for the Emperor's decision, I ordered him to be kept until I send him to Caesar." (Acts 25:14-21 ULB)

- Festus presented Paul's case to the king; he said, "A certain man was left behind here by Felix as a prisoner. ...I was puzzled about how to investigate this matter, and I asked him 'Will you go to Jerusalem to be judged there about these things?' But when Paul said 'I want to be kept under guard for the Emperor's decision,' I told the guard 'Keep him under guard until I send him to Caesar.'"

2. Translate one or some of the quotes as indirect quotes. In English the word "that" can come before indirect quotes. It is underlined in the examples below. The pronouns that changed because of the indirect quote are also underlined.

- **Then Yahweh spoke to Moses and said, "I have heard the grumbling of the Israelites. Tell them, 'At twilight you will eat meat, and in the morning you will be filled with bread. Then you will know that I am the Lord your God.' "** (Exodus 16:11-12 ULB)
 - Then Yahweh spoke to Moses and said, "I have heard the grumbling of the Israelites. Tell them that at twilight they will eat meat, and in the morning they will be filled with bread. Then they will know that I am the Lord their God."
- **They said to him, "A man came to meet us who said to us, 'Go back to the king who sent you, and say to him, "Yahweh says this: 'Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.' " ' "** (2 Kings 1:6 ULB)
 - They told him that a man had come to meet them who said to them, "Go back to the king who sent you, and tell him that Yahweh says this: 'Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.' "

Next we recommend you learn about:

[Quote Markings](#)

Sentences

Sentence Structure

Description

The simplest sentence structure in English includes a **subject** and an **action** word:

- The boy ran.

Subject

The **subject** is who or what the sentence is about. In these examples, the subject is underlined:

- The boy is running.
- He is running.

Subjects are typically noun phrases or pronouns. (See: [Parts of Speech](#)) In the examples above, "the boy" is a noun phrase that has the noun 'boy,' and "he" is a pronoun.

When the sentence is a command, it usually does not have a subject pronoun. People understand that the subject is "you."

- Close the door.

Predicate

The predicate is the part of a sentence that tells something about the subject. It usually has a verb. (See: [Verbs](#)) In the sentences below, the subjects are "the man" and "he." The predicates are underlined and the verbs are in bold.

- The man is strong.
- He worked hard.
- He made a garden.

Compound Sentences

A sentence can be made up of more than one sentence. Each of the two lines below has a subject and a predicate and is a full sentence.

- He planted the yams.
- His wife planted the corn.

This page answers the question:

What are the parts of a sentence?

In order to understand this topic, it would be good to read:

[Parts of Speech](#)

The compound sentence below has the two sentences above. In English, compound sentences are joined with a conjunction such as "and," "but," or "or".

- He planted the yams and his wife planted the corn.

Clauses

Sentences can also have clauses and other phrases. Clauses are like sentences because they have a subject and a predicate, but they do not normally occur by themselves. Here are some examples of clauses. The subjects are in bold, and the predicates are underlined.

- when **the corn** was ready
- after **she** picked it
- because **it** tasted so good

Clauses are usually only part of a sentence. The clauses are underlined in the sentences below.

- When the corn was ready, she picked it.
- After she picked it, she carried it home and cooked it.
- Then she and her husband ate it all, because it tasted so good.

The following phrases can be a whole sentence.

- She picked it.
- She carried it home and cooked it.
- Then she and her husband ate it all.

Note: We are using the word **clause** for 'dependent clause' and **sentence** for 'independent clause.'

Relative Clauses

In some languages, clauses can be used with a noun that is part of a sentence. These are called **relative clauses**.

In the sentence below, "the corn that was ready" is part of the predicate of the whole sentence. The relative clause "that he had planted" is used with the noun "corn" to tell which corn she picked.

- His wife picked **the corn** that was ready.

In the sentence below "his mother, who was very annoyed" is part of the predicate of the whole sentence. The relative clause "who was very annoyed" is used with the noun "mother" to tell how her mother felt when she did not get any corn.

- She did not give any corn to **her mother, who was very annoyed.**

Translation Issues

- Languages have different orders for the parts of a sentence.
- Some languages do not have relative clauses, or they use them in a limited way.
(See: [Distinguishing versus Informing or Reminding](#))

Next we recommend you learn about:

[Word Order](#); [Distinguishing versus Informing or Reminding](#)

Sentence Types

Description

A **sentence** is a group of words that expresses a complete thought. The basic types of sentences are listed below with the functions they are mainly used for.

This page answers the question:

What are the different types of sentences and what are they used for?

- **Statements** - These are mainly used to give information. '*This is a fact.*'
- **Questions** - These are mainly used to ask for information. '*Do you know him?*'
- **Imperative Sentences** - These are mainly used to express a desire or requirement that someone do something. '*Pick that up.*'
- **Exclamations** - These are mainly used to express a strong feeling. '*Ouch, that hurt!*'

Reasons this is a translation Issue

- Languages have different ways of showing that a sentence has a particular function.
- Some languages use these sentence types for more than one function.
- A sentence in the Bible may have a certain sentence type and function, but some languages would not use that type for that function.

Examples from the Bible

The examples below show each of these types used for their main functions.

Statements

In the beginning God created the heavens and the earth. (Genesis 1:1 ULB)

Statements can also have other functions. (See [Statements - Other Uses](#))

Questions

The speakers below used these questions to get information, and the people they were speaking to answered their questions.

Jesus said to them, "Do you believe that I can do this?" They said to him, "Yes, Lord." (Matthew 9:28 ULB)

The jailer...said, "Sirs, what must I do to be saved?" They said, "Believe in the Lord Jesus, and you will be saved, you and your house." (Acts

16:29-31 ULB)

Questions can also have other functions. (See: [Rhetorical Question](#))

Imperative Sentences

There are different kinds of imperative sentences: commands, instructions, suggestions, invitations, requests, and wishes.

With a **command**, the speaker uses his authority and tells someone to do something.

Rise up, Balak, and hear. Listen to me, you son of Zippor. (Numbers 23:18 ULB)

With an **instruction**, the speaker tells someone how to do something.

...but if you want to enter into life, keep the commandments. ... If you wish to be perfect, go, sell what you have, and give it to the poor, and you will have treasure in heaven. (Matthew 19:17, 21 ULB)

With a **suggestion**, the speaker tells someone something to do that he thinks might help that person. In the example below, Paul was concerned about Timothy's health, so he suggested something Timothy could do in order to be well.

You should no longer drink water. Instead, you should take a little wine for the stomach and your frequent sicknesses. (1 Timothy 5:23 ULB)

Speakers may intend to be part of the group that does what is suggested. In Genesis 11, the people were saying that it would be good for them all to make bricks together.

They said to one another, "Come, let us make bricks and bake them thoroughly." (Genesis 11:3 ULB)

With an **invitation**, the speaker uses politeness or friendliness to suggest that someone do something if he wants. This is usually something that the speaker thinks the listener will enjoy.

Come with us and we will do you good. (Numbers 10:29)

With a **request**, the speaker uses politeness to say that he wants someone to do something. This may include the word 'please' to make it clear that it is a request and not a command. This is usually something that would benefit the speaker.

Give us today our daily bread. The speaker is asking for something. (Matthew 6:11 ULB)

Please excuse me. (Luke 14:18 ULB)

With a **wish** a person expresses what they want to happen. In English they often start with the word "may" or "let."

In Genesis 28, Isaac told Jacob what he wanted God to do for him.

May God Almighty bless you, make you fruitful and multiply you.
(Genesis 28:3 ULB)

In Genesis 9, Noah said what he wanted to happen to Canaan.

Cursed be Canaan. May he be a servant to his brothers' servants.
(Genesis 9:25 ULB)

In Genesis 21 Hagar expressed her strong desire not to see her son die, and then she moved away so that she would not see him die.

Let me not look upon the death of the child. (Genesis 21:16 ULB)

Imperative sentences also have other functions. (See: [Imperatives - Other Uses](#))

Exclamations

Exclamations express strong feeling. In the ULB and UDB, they usually have an exclamation mark (!) at the end.

Save us, Lord; we are about to die! (Matthew 8:25 ULB)

See [Exclamations](#) for other ways that exclamations are shown and ways to translate them.

Translation Strategies

1. Use your language's ways of showing that a sentence has a particular function.
2. When a sentence in the Bible has a sentence type that your language would not use for the sentence's function, see the pages below for translation strategies.
 - [Statements - Other Uses](#)
 - [Rhetorical Question](#)
 - [Imperatives - Other Uses](#)
 - [Exclamations](#)

Statements - Other Uses

Description

Normally statements are used to give information. Sometimes they are used in the Bible for other functions.

Reason this is a translation issue: Some languages would not use a statement for some of the functions that statements are used for in the Bible.

This page answers the question:

What other uses are there for statements?

In order to understand this topic, it would be good to read:

[Sentence Types](#)

Examples from the Bible

Statements are normally used to give **information**. All of the sentences in John 1:6-8 below are statements, and their function is to give information.

There was a man who was sent from God, whose name was John. He came as a witness to testify about the light, that all might believe through him. John was not the light, but came that he might testify about the light. (John 1:6-8 ULB)

A statement can also be used as a **command** to tell someone what to do. In the examples below, the high priest used statements with the verb "will" to tell people what to do.

He commanded them, saying, "This is what you **must** do. A third of you who come on the Sabbath *will* keep watch over the king's house, and a third *will* be at the Sur Gate, and a third at the gate behind the guardhouse." (2 Kings 11:5 ULB)

A statement can also be used to give **instructions**. The speaker below was not just telling Joseph about something Joseph would do in the future; he was telling Joseph what to do.

She will give birth to a son, and *you will call his name Jesus*, for he will save his people from their sins. (Matthew 1:21 ULB)

A statement can also be used to make a **request**. The man with leprosy was not just saying what Jesus was able to do. He was asking Jesus to heal him.

Behold, a leper came to him and bowed before him, saying, "Lord, if you are willing, *you can make me clean*." (Matthew 8:2 ULB)

A statement can also be used to **perform** something. By telling Adam that the ground was cursed because of him, God actually cursed it.

cursed is the ground because of you; (Genesis 3:17 ULB)

By telling a man that his sins were forgiven, Jesus forgave the man's sins.

Seeing their faith, Jesus said to the paralyzed man, "Son, *your sins are forgiven.*" (Luke 2:5 ULB)

Translation Strategies

1. If the function of a statement would not be understood correctly in your language, *use a sentence type* that would express that function.
2. If the function of a statement would not be understood correctly in your language, *add a sentence type* that would express that function.
3. If the function of a statement would not be understood correctly in your language, *use a verb form* that would express that function.

Examples of Translation Strategies Applied

1. If the function of a statement would not be understood correctly in your language, use a sentence type that would express that function.
 - **She will give birth to a son, and you will call his name Jesus, for he will save his people from their sins.** (Matthew 1:21 ULB) The phrase "you will call his name Jesus" is an instruction. It can be translated as a command.
 - "She will give birth to a son. Call his name Jesus, for he will save his people from their sins.
2. If the function of a statement would not be understood correctly in your language, add a sentence type that would express that function.
 - **Lord, if you are willing, you can make me clean.** (Matthew 8:2 ULB) The function of "you can make me clean" is to make a request.
 - "Lord, if you are willing, you can make me clean. Please do so."
 - "Lord, if you are willing, please make me clean. I know you can do so."
3. If the function of a statement would not be understood correctly in your language, use a verb form that would express that function.
 - **She will give birth to a son, and you will call his name Jesus, for he will save his people from their sins.** (Matthew 1:21 ULB)
 - "She will give birth to a son, and you must call his name Jesus, for he will save his people from their sins.
 - **Son, your sins are forgiven.** (Luke 2:5 ULB)
 - "Son, I forgive your sins."

Imperatives - Other Uses

Description

Imperative sentences are mainly used to express a desire or requirement that someone do something. Sometimes imperative sentences in the Bible have other uses.

Reason this is a translation issue: Some languages would not use an imperative sentence for some of the functions that they are used for in the Bible.

This page answers the question:

What other uses are there for imperative sentences in the Bible?

In order to understand this topic, it would be good to read:

[Sentence Types](#)

Examples from the Bible

Speakers often use imperative sentences to tell or ask their listeners to do something. In Genesis 2, God spoke to Isaac and told him not to go to Egypt but to live where God would tell him to live.

Now Yahweh appeared to him and said, "Do not go down to Egypt; live in the land that I tell you to live in. (Genesis 26:2 ULB)

Sometimes imperative sentences in the Bible have other uses.

Imperatives that make things happen

God can make things happen by commanding that they happen. Jesus healed a man by commanding that the man be healed. The man could not obey the command, but Jesus caused him to be healed by commanding it. ("Be clean" means "Be healed.")

"I am willing. *Be clean.*" Immediately he was cleansed of his leprosy. (Matthew 8:3 ULB)

In Genesis 1, God commanded that there should be light, and by commanding it, he caused it to exist.

God said, "*Let there be light,*" and there was light. (Genesis 1:3 ULB)

Imperatives that Function as Conditions

An imperative sentence can also be used to tell the **condition** under which something will happen. The proverbs mainly tell about life and things that often happen. The purpose of Proverbs 4:6 below is not primarily to give a command, but to teach what people can expect to happen **if** they love wisdom.

do not abandon wisdom and she will watch over you; love her and she

will keep you safe. (Proverbs 4:6 ULB)

The purpose of Proverbs 22:6 below is teach what people can expect to happen *if* they teach their children the way they should go.

Teach a child the way he should go, and when he is old he will not turn away from that instruction. (Proverbs 22:6 ULB)

Translation Strategies

1. If people would not use an imperative sentence to cause something to happen, try using a statement instead.
2. If people would not understand that a sentence is used to cause something to happen, add a connecting word like "so" to show that what happened was a result of what was said.
3. If people would not use a command as a condition, translate it as a statement with the word "if."

Examples of Translation Strategies Applied

1. If people would not use an imperative sentence to cause something to happen, try using a statement instead.
 - **Be clean.** (Matthew 8:3 ULB)
 - "You are now clean."
 - "I now cleanse you."
 - **God said, "Let there be light," and there was light.** (Genesis 1:3 ULB)
 - "God said, "There is now light" and there was light.
2. If people would not understand that a sentence is used to cause something to happen, add a connecting word like "so" to show that what happened was a result of what was said.
 - **God said, "Let there be light," and there was light.** (Genesis 1:3 ULB)
 - "God said, 'Let there be light,' so there was light."
3. If people would not use a command as a condition, translate it as a statement with the word "if."

**Teach a child the way he should go,
and when he is old he will not turn away from that instruction.**
(Proverbs 22:6 ULB)

Translated as:

*"If you teach a child the way he should go,
when he is old he will not turn away from that instruction."*

Exclamations

Description

Exclamations are words or sentences that show strong feeling such as surprise, joy, fear, or anger. In the ULB and UDB, they usually have an exclamation mark (!) at the end. The mark shows that it is an exclamation. The situation and the meaning of what the people say helps us understand what feelings they were expressing. In the example below from Matthew 8, the speakers were terribly afraid. In the example from Matthew 9, the speakers were amazed, because something happened that they had never seen before.

This page answers the question:

What are ways of translating exclamations?

In order to understand this topic, it would be good to read:

[Sentence Types](#)

Save us, Lord; we are about to die! (Matthew 8:25 ULB)

When the demon had been driven out, the mute man spoke. The crowds were astonished and said, "This has never been seen before in Israel!" (Matthew 9:33 ULB)

Reason this is a translation issue: Languages have different ways of showing that a sentence shows strong emotion.

Examples from the Bible

Some exclamations have a word that shows feeling. The sentences below have "Oh" and "Ah." The word "oh" here shows the speaker's amazement.

Oh, the depth of the riches both of the wisdom and the knowledge of God! (Romans 11:33 ULB)

The word "Ah" below shows that Gideon was very frightened.

Gideon understood that this was the angel of Yahweh. Gideon said, "Ah, Lord Yahweh! For I have seen the angel of Yahweh face to face!" (Judges 6:22 ULB)

Some exclamations start with a question word such as "how" or "why," even though they are not questions. The sentence below shows that the speaker is amazed at how unsearchable God's judgments are.

How unsearchable are his judgments, and his ways beyond discovering! (Romans 11:33 ULB)

Some exclamations in the Bible do not have a main verb. The exclamation below shows that the speaker is disgusted with the person he is speaking to.

You worthless person! (Matthew 5:22 ULB)

Translation Strategies

1. If an exclamation in your language needs a verb, add one. Often a good verb is "is" or "are."
2. Use a word word from your language that shows the strong feeling.
3. Translate the exclamation word with a sentence that shows the feeling.
4. Use a word that emphasizes the part of the sentence that brings about the strong feeling.

Examples of Translation Strategies Applied

1. If an exclamation in your language needs a verb, add one. Often a good verb is "is" or "are."
 - **You worthless person!** (Matthew 5:22 ULB)
 - "You are such a worthless person!"
 - **Oh, the depth of the riches both of the wisdom and the knowledge of God!** (Romans 11:33 ULB)
 - "Oh, the riches of the wisdom and the knowledge of God are so deep!"
2. Use an exclamation word from from your language that shows the strong feeling. The word "wow" below shows that they were astonished. The expression "Oh no" shows that something terrible or frightening has happened.
 - **They were absolutely astonished, saying, "He has done everything well. He even makes the deaf to hear and the mute to speak."** (Mark 7:36 ULB)
 - "They were absolutely astonished, saying, "Wow! He has done everything well. He even makes the deaf to hear and the mute to speak." "
 - **Ah, Lord Yahweh! For I have seen the angel of Yahweh face to face!** (Judges 6:22 ULB)
 - "**Oh no**, Lord Yahweh! I have seen the angel of Yahweh face to face!"
3. Translate the exclamation word with a sentence that shows the feeling.
 - **Ah, Lord Yahweh! For I have seen the angel of Yahweh face to face!** (Judges 6:22 ULB)
 - Lord Yahweh, what will happen to me? For I have seen the angel of Yahweh face to face!"
 - Help, Lord Yahweh! For I have seen the angel of Yahweh face to face!"

4. Use a word that emphasizes the part of the sentence that brings about the strong feeling.

- **How unsearchable are his judgments, and his ways beyond discovering!** (Romans 11:33 ULB)
 - "His judgements are so unsearchable and his ways are far beyond discovering!"

5. Tell how the person felt.

- **Gideon understood that this was the angel of Yahweh. Gideon said, "Ah, Lord Yahweh! For I have seen the angel of Yahweh face to face!"** (Judges 6:22 ULB)
 - "Gideon understood that this was the angel of Yahweh. He was terrified and said, "Ah, Lord Yahweh! I have seen the angel of Yahweh face to face!" (Judges 6:22 ULB)

Translation Issues

Textual Variants

Thousands of years ago, people wrote the books of the Bible. Other people then copied them by hand and translated them. Sometimes the copiers added sentences by mistake or because they wanted to explain something. Modern Bibles are translations of the old copies. Some modern Bibles have some of these sentences that were added. In the ULB, these added sentences are usually written in footnotes.

Description

Thousands of years ago, people wrote the books of the Bible. Other people copied them by hand and translated them. They did this work very carefully, and over the years many people made thousands of copies. However people who looked at them later saw that there were small differences between them. Some copiers accidentally left out some words, and some mistook a word for another that looked like it. Occasionally they added words or even whole sentences, either by accident, or because they wanted to explain something.

Bible scholars have read many old copies and compared them with each other. For each place in the Bible where there was a difference, they have figured out which wordings are most likely correct. The translators of the ULB based the ULB on wordings that scholars say are most likely correct. Because people who use the ULB may have access to Bibles that are based on other copies, the ULB translators included footnotes that tell about some of the differences between them.

Translators are encouraged to translate the text in the ULB and to write about added sentences in footnotes, as is done in the ULB. However, if the local church really wants those sentences to be included in the main text, translators may put them in the text and include a footnote about them.

Examples from the Bible

Matthew 18:10-11 ULB has a footnote about verse 11.

¹⁰See that you do not despise any of these little ones. For I say to you that in heaven their angels always look on the face of my Father who is in heaven. ¹¹[¹]

[¹] Many authorities, some ancient, insert v. 11. *For the Son of Man came to save that which was lost.*

This page answers the question:

Why does the ULB have missing or added verses, and should I translate them?

In order to understand this topic, it would be good to read:

[Choosing a Source Text](#)

[Original Manuscripts](#)

John 7:53-8:11 is not in the best earliest manuscripts. It has been included in the ULB, but it is marked off with square brackets ([]) at the beginning and end, and there is a footnote after verse 11.

⁵³[Then every man went to his own house.... ¹¹She said, "No one, Lord." Jesus said, "Neither do I condemn you. Go your way; from now on sin no more."]^[2]

^[2]The best earliest manuscripts do not have John 7:35-8:11

Translation Strategies

When there is a textual variant, you may choose to follow the ULB or another version that you have access to.

1. Translate the verses that the ULB does and include the footnote that the ULB provides.
2. Translate the verses as another version does, and change the footnote so that it fits this situation.

Examples of Translation Strategies Applied

The translation strategies are applied to Mark 7:15-16 ULB, which has a footnote about verse 16.

- **¹⁴He called the crowd again and said to them, "Listen to me, all of you, and understand. ¹⁵There is nothing from outside of a person that can defile him when it enters into him. It is what comes out of the person that defiles him."** ¹⁶[1]
 - **^[1]Many ancient authorities insert v. 16. *If any man has ears to hear, let him hear.***
1. Translate the verses that the ULB does and include the footnote that the ULB provides.
 - ¹⁴He called the crowd again and said to them, "Listen to me, all of you, and understand. ¹⁵There is nothing from outside of a person that can defile him when it enters into him. It is what comes out of the person that defiles him." ¹⁶[1]
 - ^[1]Many ancient authorities insert verse 16. *If any man has ears to hear, let him hear.*
 2. Translate the verses as another version does, and change the footnote so that it fits this situation.

- ¹⁴He called the crowd again and said to them, "Listen to me, all of you, and understand. ¹⁵There is nothing from outside of a person that can defile him when it enters into him. It is what comes out of the person that defiles him. ¹⁶If any man has ears to hear, let him hear." [1]
 - [1]Some ancient authorities do not have verse 16.

Next we recommend you learn about:

[Chapter and Verse Numbers](#); [Original Manuscripts](#); [Terms to Know](#); [The Original and Source Languages](#)

Verse Bridges

Sometimes in the ULB or UDB (an in other versions, too) two or more verse numbers are combined, such as 17-18. This is called a verse bridge. The numbers are written like this because the information in the verses was rearranged.

Description

In rare cases, you will see in the Unlocked Literal Bible (ULB) or the Unlocked Dynamic Bible (UDB) that two or more verse numbers are combined, such as 17-18. This is called a verse bridge. It shows where the information in the verses was rearranged so that the story or message could be more easily understood.

This page answers the question:

Why are some verse numbers combined, such as "3-5" or "17-18"?

In order to understand this topic, it would be good to read:

[Structure of the Bible](#)

²⁹ These were the clans of the Horites: Lotan, Shobal, Zibeon, and Anah, ³⁰ Dishon, Ezer, Dishan: these are clans of the Horites, according to their clan lists in the land of Seir. (Genesis 26:29-30 **ULB**)

²⁹⁻³⁰ The people groups who were descendants of Hor lived in Seir land. The names of the people groups are Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan. (Genesis 26:29-30 **UDB**)

In the ULB text, verses 29 and 30 are separate, and the information about the people living in Seir is at the end of verse 30. In the UDB text, the verses are joined, and the information about them living in Seir is at the beginning.

Examples from the Bible

Sometimes the ULB has separate verses while the UDB has a verse bridge.

⁴ However, there should be no poor among you (for Yahweh will surely bless you in the land that he gives you as an inheritance to possess), ⁵ if only you diligently listen to the voice of Yahweh your God, to keep all these commandments that I am commanding you today. (Deuteronomy 15:4-5 **ULB**)

⁴⁻⁵ Yahweh our God will bless you in the land that he is giving to you. If you obey Yahweh our God and obey all the commandments that I am giving to you today, there will not be any poor people among you. (Deuteronomy 15:4-5 **UDB**)

There are also a few verse bridges in the ULB.

¹⁷⁻¹⁸ Ezrah's sons were Jether, Mered, Epher, and Jalon. Mered's Egyptian wife bore Miriam, Shammai, and Ishbah, who became the father of Eshtemoa. These were the sons of Bithiah, daughter of Pharaoh, whom Mered married. Mered's Jewish wife bore Jered, who became the father of Gedor; Heber, who became the father of Soco; and Jekuthiel, who became the father of Zanoah. (1 Chronicles 4:17-18 ULB)

Translation Strategies

Order the information in a way that will be clear to your readers.

1. If you put information from one verse before information from an earlier verse, put a hyphen between the two verse numbers.
2. If the ULB has a verse bridge, but another Bible you refer to does not have one, you can choose the order that works best for your language.

See how to mark verses in the translationStudio APP.

Examples of Translation Strategies Applied

1. If information from one verse is put before information from an earlier verse, put the verse numbers before the first verse with a hyphen between them.
 - **² you must select three cities for yourself in the middle of your land that Yahweh your God is giving you to possess. ³ You must build a road and divide the borders of your land into three parts, the land that Yahweh your God is causing you to inherit, so that everyone who kills another person may flee there.** (Deuteronomy 19:2-3)
 - ²⁻³ you must divide into three parts the land that he is giving to you. Then select a city in each part. You must make good roads in order that people can get to those cities easily. Someone who kills another person can escape to one of those cities to be safe. (Deuteronomy 19:2-3 UDB)
2. If the ULB has a verse bridge, but another Bible you refer to does not have one, you can choose the order that works best for your language.

Next we recommend you learn about:

[Chapter and Verse Numbers](#)

Unknowns

Biblical Distance

Description

The following terms are the most common measures for distance or length that were originally used in the Bible. Most of these are based on the sizes of the hand and forearm.

- The **handbreadth** was the width of the palm of a man's hand.
- The **span** or handspan was the width of a man's hand with the fingers spread out.
- The **cubit** was the length of a man's forearm, from the elbow to the tip of the longest finger.
- The **"long" cubit** is used only in Ezekiel 40-48. It is the length of a normal cubit plus a span.
- The **stadium** (plural, **stadia**) referred to a certain footrace that was about 185 meters in length. Some older English versions translated this word as "furlong", which referred to the average length of a plowed field.

This page answers the question:

How can I translate the lengths and distances that are in the Bible?

In order to understand this topic, it would be good to read:

[Decimal Numbers](#)

[Fractions](#)

Original Measure	Centimeters	Meters
handbreadth	8 centimeters	.08 meters
span	23 centimeters	.23 meters
cubit	46 centimeters	.46 meters
"long" cubit	54 centimeters	.54 meters
stadia	-	185 meters

Translation Principles

1. The people in the Bible did not use modern measures such as meters, liters, and kilograms. Using the original measures can help readers know that the Bible really was written long ago in a time when people used those measures.
2. Using modern measures can help readers understand the text more easily.
3. Whatever measure you use, it would be good, if possible, to tell about the other kind of measure in the text or a footnote.

Translation Strategies

1. Use the measurements from the ULB. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULB. (See: [Copy or Borrow Words](#))
2. Use the metric measurements given in the UDB. The translators of the UDB have already figured how to represent the amounts in the metric system.
3. Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement.
4. Use the measurements from the ULB and include measurements that your people know in the text or a note.
5. Use measurements that your people know, and include the measurements from the ULB in the text or in a note.

Translation Strategies Applied

The strategies are all applied to Exodus 25:10 below.

- **They are to make an ark of acacia wood. Its length must be two and a half cubits; its width will be one cubit and a half; and its height will be one cubit and a half.** (Exodus 25:10 ULB)
1. Use the measurements given in the ULB. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULB. (See: [Copy or Borrow Words](#))
 - "They are to make an ark of acacia wood. Its length must be two and a half kubits; its width will be one kubit and a half; and its height will be one kubit and a half."
 2. Use the metric measurements given in the UDB. The translators of the UDB have already figured how to represent the amounts in the metric system.
 - "They are to make an ark of acacia wood. Its length must be one meter; its width will be 0.7 meter; and its height will be 0.7 meter."
 3. Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement. For example, if you measure things using the standard foot length, you could translate it as below.
 - "They are to make an ark of acacia wood. Its length must be 3 3/4 feet; its width will be 2 1/4 feet; and its height will be 2 1/4 feet."
 4. Use the measurements from the ULB and include measurements that your people know in the text or a note. The following shows both measurements in the text.

- "They are to make an ark of acacia wood. Its length must be two and a half cubits (one meter); its width will be one cubit and a half (0.7 meter); and its height will be one cubit and a half (0.7 meter)."
5. Use measurements that your people know, and include the measurements from the ULB in the text or in a note. The following shows the ULB measurements in notes.
- "They are to make an ark of acacia wood. Its length must be one meter¹; its width will be 0.7 meter²; and its height will be 0.7 meter." The footnotes would look like:
 - ^[1] one meter two and a half cubits
 - ^[2] one cubit and a half

Biblical Money

Description:

In early Old Testament times, people weighed their metals such as silver and gold in order to buy things. Later people started to make coins. The daric is one such coin. In New Testament times, people used silver and copper coins.

This page answers the question:

How can I translate the values of money in the Bible?

The two tables below show some of the most well-known units of money found in the Old Testament (OT) and New Testament (NT). The table for Old Testament units shows what kind of metal was used and how much it weighed. The table for New Testament units shows what kind of metal was used and how much it was worth in terms of a day's wage.

Unit in OT	Metal	Weight
daric	gold coin	8.4 grams
shekel	various metals	11 grams
talent	various metals	33 kilograms

Unit in NT	Metal	Day's Wage
denarius/denarii	silver coin	1 day
drachma	silver coin	1 day
mite	copper coin	1/64 day
shekel	silver coin	4 days
talent	silver	6000 days

Translation Principle

Do not use modern money values since these change from year to year. Using them will cause the Bible translation to become outdated and inaccurate.

Translation Strategies

The value of most money in the Old Testament was based on its weight. So when translating these weights in the Old Testament, see [Biblical Weight](#). The strategies below are for translating the value of money in the New Testament

1. Use the Bible term and spell it in a way that is similar to the way it sounds. (See: [Copy or Borrow Words](#))

2. Describe the value of the money in terms of what kind of metal it was made of and how many coins were used.
3. Describe the value of the money in terms of what people in Bible times could earn in one day of work.
4. Use the Bible term and give the equivalent amount in the text or a note.
5. Use the Bible term and explain it in a note.

Translation Strategies

The translations strategies are all applied to Luke 7:41 below.

- **The one owed five hundred denarii, and the other owed fifty denarii.** (Luke 7:41 ULB)
 1. Use the Bible term and spell it in a way that is similar to the way it sounds. (See: [Copy or Borrow Words](#))
 - "The one owed five hundred denali, and the other owed fifty denali." (Luke 7:41 ULB)
 2. Describe the value of the money in terms of what kind of metal it was made of and how many pieces or coins were used.
 - "The one owed five hundred silver coins, and the other owed fifty silver coins." (Luke 7:41 ULB)
 3. Describe the value of the money in terms of what people in Bible times could earn in one day of work.
 - "The one owed five hundred days' wages, and the other owed fifty days' wages."
 4. Use the Bible term and give the equivalent amount in the text or a footnote.
 - "The one owed five hundred denarii¹, and the other owed fifty denarii.²" (Luke 7:41 ULB) The footnotes would look like:
 - ^[1] five hundred days's wages
 - ^[2] fifty day's wages
 5. Use the Bible term and explain it in a footnote.
 - "The one owed five hundred denarii¹, and the other owed fifty denarii." (Luke 7:41 ULB)
 - ^[1] A denarius was the amount of silver that people could earn in one day of work.

Next we recommend you learn about:

Copy or Borrow Words; Translate Unknowns

Biblical Volume

Description

The following terms are the most common units of volume used in the Bible to state how much a certain container could hold. The containers and measurements are given for both liquids (such as wine) and dry solids (such as grain).

Type	Original Measure	Liters
Dry	omer	2 liters
Dry	ephah	22 liters
Dry	homer	220 liters
Dry	kor	220 liters
Dry	seah	7.7 liters
Dry	lethek	114.8 liters
Liquid	metrete	40 liters
Liquid	bath	22 liters
Liquid	hin	3.7 liters
Liquid	kab	1.23 liters
Liquid	log	0.31 liters

This page answers the question:

How can I translate the measures of volume that are in the Bible?

In order to understand this topic, it would be good to read:

[Decimal Numbers](#)

Translation Principles

- The people in the Bible did not use modern measures such as meters, liters, and kilograms. Using the original measures can help readers know that the Bible really was written long ago in a time when people used those measures.
- Using modern measures can help readers understand the text more easily.
- Whatever measures you use, it would be good, if possible, to tell about the other kinds of measures in the text or a footnote.

When the unit of measure is stated

Translation Strategies

1. Use the measurements from the ULB. These are the same kinds of

- measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULB. (See: [Copy or Borrow Words](#))
2. Use the metric measurements given in the UDB. The translators of the UDB have already figured how to represent the amounts in the metric system.
 3. Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement.
 4. Use the measurements from the ULB and include measurements that your people know in the text or a note.
 5. Use measurements that your people know, and include the measurements from the ULB in the text or in a note.

Translation Strategies Applied

The strategies are all applied to Isaiah 5:10 below.

- **For four hectares of vineyard will yield only one bath, and one homer of seed will yield only an ephah.** (Isaiah 5:10 ULB)
1. Use the measurements from the ULB. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULB. (See: [Copy or Borrow Words](#))
 - "For four hectares of vineyard will yield only one bat, and one homer of seed will yield only an efa."
 2. Use the measurements given in the UDB. Usually they are metric measurements. The translators of the UDB have already figured how to represent the amounts in the metric system.
 - "For four hectares of vineyard will yield only twenty-two liters, and ten baskets of seed will yield only one basket."
 - "For four hectares of vineyard will yield only twenty-two liters and 220 liters of seed will yield only twenty-two liters."
 3. Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement.
 - "For four hectares of vineyard will yield only six gallons, and six and a half bushes of seed will yield only twenty quarts."
 4. Use the measurements from the ULB and include measurements that your people know in the text or a note. The following shows both measurements in the text.
 - "For four hectares of vineyard will yield only one bath (six gallons), and one

homer (six and a half bushels) of seed will yield only an ephah (twenty quarts)."

5. Use measurements that your people know, and include the measurements from the ULB in the text or in a note. The following shows the ULB measurements in footnotes.

- "For four hectares of vineyard will yield only twenty-two liters¹, and 220 liters² of seed will yield only twenty-two liters²." The footnotes would look like:
 - ^[1]one bath
 - ^[2]one home
 - ^[3]one ephah

When the unit of measure is implied

Sometimes the Hebrew does not specify a particular unit of volume but only uses a number. In these cases, many English versions, including the ULB and UDB, add the word "measure."

- **whenever anyone came to the grainery for twenty measures of grain, there were only ten, and whenever someone came to the wine vat to draw out fifty measures of wine, there were only twenty.** (Haggai 2:16 ULB)

Translation Strategies

1. Translate literally by using the number without a unit.
2. Use a generic word like "measure" or "quantity" or "amount."
3. Use the name of an appropriate container, such as "basket" for grain or "jar" for wine.
4. Use a unit of measure that you are already using in your translation.

Translation Strategies Applied

The strategies are all applied to Haggai 2:16 below.

- **whenever anyone came to the grainery for twenty measures of grain, there were only ten, and whenever someone came to the wine vat to draw out fifty measures of wine, there were only twenty.** (Haggai 2:16 ULB)

1. Translate literally by using the number without a unit.

- "whenever anyone came to the grainery for twenty of grain, there were only ten, and whenever someone came to the wine vat to draw out fifty of wine, there were only twenty."

2. Use a generic word like "measure" or "quantity" or "amount."
 - "whenever anyone came to the grainery for twenty amounts of grain, there were only ten, and whenever someone came to the wine vat to draw out fifty amounts of wine, there were only twenty."
3. Use the name of an appropriate container, such as "basket" for grain or "jar" for wine.
 - "whenever anyone came to the grainery for twenty baskets of grain, there were only ten, and whenever someone came to the wine vat to draw out fifty jars of wine, there were only twenty."
4. Use a unit of measure that you are already using in your translation.
 - "whenever anyone came to the grainery for twenty liters of grain, there were only ten liters, and whenever someone came to the wine vat to draw out fifty liters of wine, there were only twenty liters."

Next we recommend you learn about:

[Fractions; Making Assumed Knowledge and Implicit Information Explicit](#)

Biblical Weight

Description

The following terms are the most common units of weight in the Bible. The term "shekel" means "weight" and many other weights are described in terms of the shekel. Some of these weights were used for money. The exact weights are uncertain, but the approximate amounts are:

This page answers the question:

How can I translate the values of weight in the Bible?

Original Measure	Shekels	Grams	Kilograms
shekel	1 shekel	11 grams	-
bekah	1/2 shekel	5.7 grams	-
pim	2/3 shekel	7.6 grams	-
gerah	1/20 shekel	-	0.57 kilograms
mina	50 shekels	570 grams	0.57 kilograms
talent	3000 shekels	-	34 kilograms

Translation Principles

1. The people in the Bible did not use modern measures such as meters, liters, and kilograms. Using the original measures can help readers know that the Bible really was written long ago in a time when people used those measures.
2. Using modern measures can help readers understand the text more easily.
3. Whatever measure you use, it would be good, if possible, to tell about the other kind of measure in the text or a footnote.

Translation Strategies

1. Use the measurements from the ULB. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULB. (See: [Copy or Borrow Words](#))
2. Use the metric measurements given in the UDB. The translators of the UDB have already figured how to represent the amounts in the metric system.
3. Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement.
4. Use the measurements from the ULB and include measurements that your people know in the text or a note.
5. Use measurements that your people know, and include the measurements

from the ULB in the text or in a note.

Translation Strategies Applied

The strategies are all applied to Exodus 38:29 below.

- **The bronze from the offering weighed seventy talents and 2,400 shekels.**
(Exodus 38:29 ULB)
 1. Use the measurements from the ULB. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULB. (See: [Copy or Borrow Words](#))
 - "The bronze from the offering weighed seventy talents and 2,400 sekels."
 2. Use the metric measurements given in the UDB. The translators of the UDB have already figured how to represent the amounts in the metric system.
 - "The bronze from the offering weighed 2,400 kilograms."
 3. Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement.
 - "The bronze from the offering weighed 5,300 pounds"
 4. Use the measurements from the ULB and include measurements that your people know in the text or a footnote. The following shows both measurements in the text.
 - "The bronze from the offering weighed seventy talents (2,380 kilograms) and 2,400 shekels (26.4 kilograms)."
 5. Use measurements that your people know, and include the measurements from the ULB in the text or in a footnote. The following shows the ULB measurements in notes.
 - "The bronze from the offering weighed seventy talents and 2,400 shekels.¹"
 - The footnote would look like:
[¹] This was a total of about 2,400 kilograms.

Next we recommend you learn about:

[Decimal Numbers; Fractions](#)

Hebrew Months

Description

The Hebrew calendar used in the Bible has twelve months. Unlike the western calendar, its first month begins in the spring of the northern hemisphere. Sometimes a month is called by its name (Abib, Ziv, Sivan), and sometimes it is called by its order in the Hebrew calendar year (first month, second month, third month).

This page answers the question:

What are the Hebrew months?

Reasons this is a translation issue

- Readers may be surprised to read of months that they have never heard of, and they may wonder how those months correspond to the months they use.
- Readers may not realize that phrases such as "the first month" or "the second month" refer to the first or second month of the Hebrew calendar, not some other calendar.
- Readers may not know when the first month of the Hebrew calendar begins.
- The scripture may tell about something happening in a certain month, but readers will not be able to fully understand what is said about it if they do not know what season of the year that was.

List of Hebrew Months

This is a list of the Hebrew months with information about them that may be helpful in the translation.

Abib - (This month is called **Nisan** after the Babylonian exile) - This is the first month of the Hebrew calendar. It marks when God brought the people of Israel out of Egypt. It is at the beginning of the spring season when the late rains come and people begin to harvest their crops. It is during the last part of March and the first part April on western calendars. The Passover celebration started on Abib 10, the Festival of Unleavened Bread was right after that, and the Festival of Harvest was a few weeks after that.

Ziv - This is the second month of the Hebrew calendar. This is during the harvest season. It is during the last part of April and the first part of May on western calendars.

Sivan - This is the third month of the Hebrew calendar. It is at the end of the harvest season and the beginning of the dry season. It is during the last part of May and the first part of June on western calendars. The Feast of Weeks is celebrated on Sivan 6.

Tammuz - This is the fourth month of the Hebrew calendar. It is during the dry season. It is during the last part of June and the first part of July on western

calendars.

Ab - This is the fifth month of the Hebrew calendar. It is during the dry season. It is during the last part of July and the first part of August on western calendars.

Elul - This is the sixth month of the Hebrew calendar. It is at the end of the dry season and the beginning of the rainy season. It is during the last part of August and the first part of September on western calendars.

Ethanim - This is the seventh month of the Hebrew calendar. This is during the early rain season which would soften the land for sowing. It is during the last part of September and the first part of October on western calendars. The Feast of Ingathering and the Day of Atonement are celebrated in this month.

Bul - This is the eighth month of the Hebrew calendar. It is during the rainy season when people plough their fields and sow seed. It is during the last part of October and the first part of November on western calendars.

Kislev - This is the ninth month of the Hebrew calendar. This is at the end of the sowing season and the beginning of the cold season. It is during the last part of November and the first part of December on western calendars.

Tebeth - This is the tenth month of the Hebrew calendar. It is during the cold season when there may be rain and snow. It is during the last part of December and the first part of January on western calendars.

Shebat - This is the eleventh month of the Hebrew calendar. This is the coldest month of the year, and it has heavy rain fall. It is during the last part of January and the first part of February on western calendars.

Adar - This is the twelfth and last month of the Hebrew calendar. This is during the cold season. It is during the last part of February and the first part of March on western calendars. The feast called Purim is celebrated in Adar.

Examples from the Bible

You are going out of Egypt on this day, in the month of Abib. (Exodus 13:4 ULB)

You must eat unleavened bread from twilight of the fourteenth day in the first month of the year, until twilight of the twenty-first day of the month. (Exodus 12:18 ULB)

Translation Strategies

You may need to make some information about the months explicit. (See: [Assumed Knowledge and Implicit Information](#))

1. Tell the the number of the Hebrew month.
2. Use the months that people know.
3. State clearly what season the month occurred in.
4. Refer to the time in terms of the season rather than in terms of the month. (If possible, use a footnote to show the Hebrew month and day.)

Examples of Translation Strategies Applied

The examples below use these two verses.

- **At that time, you will appear before me in the month of Abib, which is fixed for this purpose. It was in this month that you came out from Egypt.**
(Exodus 23:15 ULB)
- **It will always be a statute for you that in the seventh month, on the tenth day of the month, you must humble yourselves and do no work** (Leviticus 16:29 ULB)

1. Tell the number of the Hebrew month.
 - "At that time, you will appear before me in the first month of the year, which is fixed for this purpose. It was in this month that you came out from Egypt."
2. Use the months that people know.
 - "At that time, you will appear before me in the month of March, which is fixed for this purpose. It was in this month that you came out from Egypt."
 - It will always be a statute for you that on the day I choose in late September you must humble yourselves and do no work"
3. State clearly what season the month occurred.
 - "It will always be a statute for you that in the autumn, on the tenth day of the seventh month, you must humble yourselves and do no work."
4. Refer to the time in terms of the season rather than in terms of the month.
 - "It will always be a statute for you that in the day I choose in early autumn you must humble yourselves and do no work"

Next we recommend you learn about:

[Ordinal Numbers](#)

Numbers

There are many numbers in the Bible. They can be written as words, such as "five" or as numerals, such as "5". Some numbers are very large, such as "two hundred" (200), "twenty-two thousand" (22,000) or "one hundred million" (100,000,000.) Some languages do not have words for all of these numbers. Translators need to decide how to translate numbers and whether to write them as words or numerals.

This page answers the question:

How do I translate numbers?

In order to understand this topic, it would be good to read:

[Translate Unknowns](#)

Description

There are many numbers in the Bible. Some are small, such as "five" (5) and "fifteen" (15). Others are very large, such as "two hundred" (200), twenty-two thousand (22,000) or "one hundred million" (100,000,000). Some numbers are exact and others are rounded.

Abram was eighty-six years old when Hagar bore Ishmael to Abram. (Genesis 16:16 ULB)

Eighty-six (86) is an exact number.

That day about three thousand men out of the people died. (Exodus 32:28 ULB)

Here the number three thousand is a round number. It may have been a little more than that or a little less than that. The word "about" shows that it is not an exact number.

Reason this is a translation issue: Some languages do not have words for some of these numbers.

Translation Principles

- Exact numbers should be translated as closely and specifically as they can be.
- Rounded numbers can be translated more generally.

Examples from the Bible

When Jared had lived 162 years, he became the father of Enoch. After he became the father of Enoch, Jared lived eight hundred years. He became the father of more sons and daughters. Jared lived 962 years, and then he died. (Genesis 5:18-20 ULB)

The numbers 162, eight hundred, and 962 are exact numbers and should be

translated with something as close to those numbers as possible.

Our sister, may you be the mother of thousands of ten thousands
(Genesis 24:60 ULB)

This is a rounded number. It does not say exactly how many descendants she should have, but it was a huge number of them.

Translation Strategies

1. Write numbers using numerals.
2. Write numbers using your language's words or the gateway language words for those numbers.
3. Write numbers using words, and put the numerals in parenthesis after them.
4. Combine words for large numbers.
5. Use a very general expression for very large rounded numbers and write the numeral in parentheses afterward.

Examples of Translation Strategies Applied

We will use the following verse in our examples:

Now, see, at great effort I have prepared for Yahweh's house 100,000 talents of gold, one million talents of silver, and bronze and iron in large quantities. (1 Chronicles 22:14 ULB)

1. Write numbers using numerals.
 - "I have prepared for Yahweh's house 100,000 talents of gold, one 1,000,000 talents of silver, and bronze and iron in large quantities."
2. Write numbers using your language's words or the gateway language words for those numbers.
 - "I have prepared for Yahweh's house one hundred thousand talents of gold, one million talents of silver, and bronze and iron in large quantities."
3. Write numbers using words, and put the numerals in parenthesis after them.
 - "I have prepared for Yahweh's house one hundred thousand (100,000) talents of gold, one million (1,000,000) talents of silver, and bronze and iron in large quantities.
4. Combine words for large numbers.
 - "I have prepared for Yahweh's house one hundred thousand talents of gold, a thousand thousand talents of silver, and bronze and iron in large quantities.

5. Use a very general expression for very large rounded numbers and write the numeral in parentheses afterward.
 - "I have prepared for Yahweh's house a great amount of gold (100,000 talents), ten times that amount of silver (1,000,000 talents), and bronze and iron in large quantities.

Consistency

Be consistent in your translations. Decide how the numbers will be translated, using numbers or numerals. There are different ways of being consistent.

- Use words to represent numbers all of the time. (You might have very long words.)
- Use numerals to represent numbers all of the time.
- Use words to represent the numbers that your language has words for and use numerals for the numbers that your language does not have words for.
- Use words for low numbers and numerals for high numbers.
- Use words for numbers that require few words and numerals for numbers that require more than a few words.
- Use words to represent numbers, and write the numerals in parentheses after them.

Consistency in the ULB and UDB

The ULB (Unlocked Literal Bible) and the UDB (Unlocked Dynamic Bible) use words for numbers that have only one or two words (nine, sixteen, three hundred). They use numerals for numbers that have more than two words (the numerals "130" instead of "one hundred thirty").

When Adam had lived 130 years, he became the father of a son in his own likeness, after his image, and he called his name Seth. After Adam became the father of Seth, he lived eight hundred years. He became the father of more sons and daughters. Adam lived 930 years, and then he died. (Genesis 5:3-5 ULB)

Next we recommend you learn about:

[Ordinal Numbers](#); [Fractions](#)

Ordinal Numbers

Ordinal numbers are used in the Bible mainly to tell the position of something in a list.

He gave to the church first apostles, second prophets, third teachers, then those who do powerful deeds (1 Corinthians 12:28 ULB)

This is a list of workers that God gave to the church in their order.

This page answers the question:

What are ordinal numbers and how can I translate them?

In order to understand this topic, it would be good to read:

[Numbers](#)

Description

Ordinal numbers are used in the Bible mainly to tell the position of something in a list.

He gave to the church first apostles, second prophets, third teachers, then those who do powerful deeds (1 Corinthians 12:28 ULB)

This is a list of workers that God gave to the church in their order.

Ordinal Numbers in English

Most ordinal numbers in English simply have "-th" added to the end.

Numeral	Number	Ordinal Number
4	four	fourth
10	ten	tenth
100	one hundred	one hundredth
1000	one thousand	one thousandth

Some ordinal numbers in English do not follow that pattern.

Numeral	Number	Ordinal Number
1	one	first
2	two	second
3	three	third
5	five	fifth
12	twelve	twelfth

Reason this is a translation issue: Some languages do not have special numbers for showing the order of items in a list. There are different ways to deal with this.

Examples from the Bible

The first lot went to Jehoiarib, the second to Jedaiah, the third to Harim, the fourth to Seorim, ... the twenty-third to Delaiah, and the twenty-fourth to Maaziah. (1 Chronicles 24:7-18 ULB)

People tossed lots and one went to each of these people in the order given.

You must place in it four rows of precious stones. The first row must have a ruby, a topaz, and a garnet. The second row must have an emerald, a sapphire, and a diamond. The third row must have a jacinth, an agate, and an amethyst. The fourth row must have a beryl, and an onyx, and a jasper. They must be mounted in gold settings. (Exodus 28:17-20 ULB)

This describes four rows of stones. The first row is probably be the top row, and the fourth row is probably the bottom row.

Translation Strategies

If your language has ordinal numbers and using them would give the right meaning, consider using them. If not, here are some strategies to consider:

1. Use "one" with the first item and "another" or "the next" with the rest.
2. Tell the total number of items and then list them or the things associated with them.

Examples of Translation Strategies Applied

1. Tell the total number of items, and use "one" with the first item and "another" or "the next" with the rest.
 - **The first lot went to Jehoiarib, the second to Jedaiah, the third to Harim, the fourth to Seorim, ... the twenty-third to Delaiah, and the twenty-fourth to Maaziah.** (1 Chronicles 24:7-18 ULB)
 - "There were twenty-four lots. One lot went to Jehoiarib, another to Jedaiah, another to Harim,... another to Delaiah, and the last went to Maaziah."
 - "There were twenty-four lots. One lot went to Jehoiarib, the next to Jedaiah, the next to Harim,... the next to Delaiah, and the last went to Maaziah."
 - **A river went out of Eden to water the garden. From there it divided and became four rivers. The name of the first is Pishon. It is the one which**

flows throughout the whole land of Havilah, where there is gold. The gold of that land is good. There is also bdellium and the onyx stone there. The name of the second river is Gihon. This one flows throughout the whole land of Cush. The name of the third river is Tigris, which flows east of Asshur. The fourth river is the Euphrates.(Genesis 2:10-14 ULB)

- "A river went out of Eden to water the garden. From there it divided and became four rivers. The name of one is Pishon. It is the one which flows throughout the whole land of Havilah, where there is gold. The gold of that land is good. There is also bdellium and the onyx stone there. The name of the next river is Gihon. This one flows throughout the whole land of Cush. The name of the next river is Tigris, which flows east of Asshur. The last river is the Euphrates."

2. Tell the total number of items and then list them or the things associated with them.

- **The first lot went to Jehoiarib, the second to Jedaiah, the third to Harim, the fourth to Seorim, ... the twenty-third to Delaiah, and the twenty-fourth to Maaziah.** (1 Chronicles 24:7-18 ULB)
 - "They cast twenty-four lots. The lots went to Jerhoiarib, Jedaiah, Harim, Seorim, ... Delaiah, and Maaziah."

Next we recommend you learn about:

[Fractions](#)

Fractions

Fractions are a kind of number that refer to parts of a thing or to groups within a larger group of people or things. Some languages do not have this kind of number.

Description

Fractions are a kind of number that refer to equal parts of a thing or to equal groups within a larger group of people or things. An item or a group of items is divided into two or more parts or groups, and a fraction refers to one or more of those parts or groups.

This page answers the question:

What are fractions and how can I translate them?

In order to understand this topic, it would be good to read:

[Numbers](#)

For the drink offering, you must offer a third of a hin of wine. (Numbers 15:7 ULB)

A hin is a container used for measuring wine and other liquids. They were to divide a hin container into three parts and fill up only one part and offer that.

a third of the ships were destroyed. (Revelation 8:9 ULB)

There were many ships. If all those ships were divided into three equal groups of ships, one group of ships was destroyed.

Most fractions in English simply have "-th" added to the end of the number.

Number of parts the whole is divided into	Fraction
four	fourth
ten	tenth
one hundred	one hundredth
one thousand	one thousandth

Some fractions in English do not follow that pattern.

Number of parts the whole is divided into	Fraction
two	half
three	third
five	fifth

Reason this is a translation issue: Some languages do not have fractions. They may

simply talk about parts or groups, but they do not use fractions to tell how big a part is or how many are included in a group.

Examples From the Bible

Now to one half of the tribe of Manasseh, Moses had given them an inheritance in Bashan, but to the other half, Joshua gave an inheritance beside their brothers in the land west of the Jordan.
(Joshua 22:7 ULB)

The tribe of Manasseh divided into two groups. The phrase "one half of the tribe of Manasseh" refers one of those groups. The phrase "the other half" refers to the other group.

The four angels who had been prepared for that very hour, that day, that month, and that year, were released to kill a third of humanity.
(Revelation 9:15 ULB)

If all the people were to be divided into three equal groups, then the number of people in one group would be killed.

You must also prepare a fourth of a hin of wine as the drink offering.
(Numbers 15:5 ULB)

They were to divide a hin of wine into four equal parts and prepare one of them.

Translation Strategies

If a fraction in your language would give the right meaning, consider using it. If not, you could consider these strategies.

1. Tell the number of parts or groups that the item would be divided into, and then tell the number of parts or groups that is being referred to.
2. For measurements such as for weight and length, use a unit that your people might know or the unit in the UDB.
3. For measurements, use ones that are used in your language. In order to do that you would need to know how your measurements relates to the metric system and figure out each measurement.

Examples of These Translation Strategies Applied

1. Tell the number of parts or groups that the item would be divided into, and then tell the number of parts or groups that is being referred to.
 - **A third of the ocean became red like blood** (Revelation 8:8 ULB)
 - "It was like they divided the ocean into three parts, and one part of the ocean became blood."

- **then you must offer with the bull a grain offering of three tenths of an ephah of fine flour mixed with half a hin of oil.** (Numbers 15:9 ULB)
 - "then you must divide an ephah of fine flour into ten parts and mix three of those parts with half a hin of oil. Then you must offer that grain offering along with the bull."
2. For measurements, use the measurements that are given in the UDB. The translators of the UDB have already figured how to represent the amounts in the metric system.
- **two thirds of a shekel** (1 Samuel 13:21 ULB)
 - "eight grams of silver" (1 Samuel 13:21 UDB)
 - **three tenths of an ephah of fine flour mixed with half a hin of oil.** (Numbers 15:9, ULB)
 - "6.5 liters of finely ground flour mixed with about two liters of olive oil." (Numbers 15:9 UDB)
3. For measurements, use ones that are used in your language. In order to do that you would need to know how your measurements relates to the metric system and figure out each measurement.
- **three tenths of an ephah of fine flour mixed with half a hin of oil.** (Numbers 15:9, ULB)
 - "six quarts of fine flour mixed with two quarts of oil."

Next we recommend you learn about:

[Ordinal Numbers](#); [Decimal Numbers](#)

Decimal Numbers

Description

The decimal point, or decimal comma, is a mark placed to the left of a number to show that the number refers to part of a whole number. For example .1 meter is not a whole meter but is only one tenth of a meter. And .5 meter is not five meters, but is only five tenths of a meter. 3.7 meters is three and seven tenths of a meter. Numbers like these are used in the Unlocked Dynamic Bible (UDB).

This page answers the question:

What are ordinal numbers and how can I translate them?

In order to understand this topic, it would be good to read:

[Numbers](#)

[Fractions](#)

In some countries people use a decimal point, and in other countries people use a decimal comma. So translators in countries that use a decimal comma would write "3.7 meters" as "3,7 meters." In some cultures people prefer fractions. (See: [Fractions](#))

In the Unlocked Dynamic Bible (UDB) parts of a number are written as decimals or fractions. When they are used with a measurement such as meters, grams, and liters, they are usually written as decimals.

Decimal Numbers in the UDB

Decimal	Fraction	Simpler Fraction
.1	one tenth	
.2	two tenths	one fifth
.3	three tenths	
.4	four tenths	two fifths
.5	five tenths	one half
.6	six tenths	three fifths
.7	seven tenths	
.8	eight tenths	four fifths
.9	nine tenths	
.25	twenty-five one hundredths	one fourth
.75	seventy-five one hundredths	three fourths

Reasons this is a translation issue

- If translators want to use the measures in the UDB, they will need to be able to understand the decimal numbers that are used with them.
- Translators will need to write the numbers in a way that their readers will understand them.

Examples from the Bible

For telling about parts of a number, the Unlocked Literal Bible (ULB) uses fractions, and the Unlocked Dynamic Bible (UDB) uses mostly decimals when the number is used with a measurement. Another difference between the ULB and the UDB is that when measuring [Biblical Distance](#), [Biblical Weight](#), and [Biblical Volume](#), they use different systems, so the numbers in the ULB and the UDB are not the same for these measures.

They are to make an ark of acacia wood. Its length must be two and a half cubits; its width will be one cubit and a half; and its height will be one cubit and a half. (Exodus 25:10 ULB)

The ULB uses the fraction "half." This can also be written as a decimal: .5.

Tell the people to make a sacred chest from acacia wood. It is to be one meter long, 0.7 meter wide, and 0.7 meter high. (Exodus 25:10 UDB)

The UDB uses the decimal 0.7. This equals seven tenths.

Two and a half cubits is about one meter.

One and a half cubits is about .7 meter or seven tenths of a meter.

Translation Strategies

- Decide whether you want to use only fractions, only decimals, or a combination of the two.
 - Decide whether you want to use the measures given in the ULB or the UDB or some other kind of measures.
 - If you decide to use fractions and the measures in the ULB, simply translate the numbers and measures in the ULB.
 - If you decide to use decimals and the measures in the UDB, simply translate the numbers and measures in the UDB.
1. If you decide to use decimals and the measures in the ULB, you will need to change the fractions in the ULB to decimals.
 2. If you decide to use fractions and the measures in the UDB, you will need to change the decimals in the UDB to fractions.

Examples of Translation Strategies Applied

1. If you decide to use decimals and the measures in the ULB, you will need to change the fractions in the ULB to decimals.
 - **three tenths of an ephah of fine flour mixed with oil as a grain offering, and one log of oil.** (Leviticus 14:10 ULB)
 - " 0.3 ephah of fine flour mixed with oil as a grain offering, and one log of oil."
2. If you decide to use fractions and the measures in the UDB, you will need to change the decimals in the UDB to fractions.
 - **about 6.5 liters of a fine flour offering, mixed with olive oil, to be an offering, and about one third liter of olive oil.** (Leviticus 14:10 UDB)
 - "about six and a half liters of a fine flour offering, mixed with olive oil, to be an offering, and about one third liter of olive oil."

Symbolic Action

A symbolic action is something that someone does in order to express a certain idea. For example, in some cultures people nod their head up and down to mean "Yes" or turn their head from side to side to mean "No". Symbolic actions do not mean the same things in all cultures.

Translators need to understand what people in the Bible meant when they used symbolic actions. If an action does not mean the same thing in their own culture, they need to figure out how to translate what the action meant.

This page answers the question:

What is a symbolic action and how do I translate it?

In order to understand this topic, it would be good to read:

[Translate Unknowns](#)

Description

A symbolic action is something that someone does in order to express a certain idea. An action does not have to actually be performed; it may simply be referred to.

Examples of symbolic actions

- In some cultures people shake hands when they meet to show that they are willing to be friendly.
- In some cultures people bow when they meet to show respect to each other.

Reason this is a translation issue

An action may have a meaning in one culture, and a different meaning or no meaning at all in another culture. For example, in some cultures raising the eyebrows means "I am surprised" or "What did you say?" In others cultures it means "Yes."

In the Bible people did things that had certain meanings in their culture. When we read the Bible we might not understand what someone meant if we interpret the action based on what it means in our own culture.

Examples from the Bible

Jairus fell down at Jesus' feet. (Luke 8:41 ULB)

Meaning of symbolic action: He did this to show great respect to Jesus.

Look, I stand at the door and knock. If anyone hears my voice and opens the door, I will come in to his home, and have a meal with him, and he with me. (Revelation 3:20 ULB)

Meaning of symbolic action: When people want someone to welcome them into their

home, they stand at the door and knock on it.

Translation Strategies

If people would correctly understand what a symbolic action meant to the people in the Bible, consider using it. If not, here are some strategies for it.

1. Tell what the person did and why he did it.
2. Do not tell what the person did, but tell what he meant.
3. Use an action from your own culture that has the same meaning. Do this only in poetry, parables, and sermons. Do not do this when there actually was a person who did a specific action.

Examples of Translation Strategies Applied

1. Tell what the person did and why he did it.
 - **Jairus fell down at Jesus' feet.** (Luke 8:41 ULB)
 - "Jairus fell down at Jesus' feet in order to show that he greatly respected him."
 - **Look, I stand at the door and knock.** (Revelation 3:20 ULB)
 - "Look, I stand at the door and knock on it, asking you to let me in."
2. Do not tell what the person did, but tell what he meant.
 - **Jairus fell down at Jesus' feet.** (Luke 8:41)
 - "Jairus showed Jesus great respect."
 - **Look, I stand at the door and knock.** (Revelation 3:20)
 - "Look, I stand at the door and ask you to let me in."
3. Use an action from your own culture that has the same meaning.
 - **Jairus fell down at Jesus' feet.** (Luke 8:41 ULB) - Since Jairus actually did this, we would not substitute an action from our own culture.
 - **Look, I stand at the door and knock.** (Revelation 3:20 ULB) - Jesus was not standing at a real door. Rather he was speaking about wanting to have a relationship with people. So in cultures where it is polite to clear one's throat when wanting to be let into a house, you could use that.
 - "Look, I stand at the door and clear my throat."

Writing Styles (Discourse)

Writing Styles

Writing styles is also called 'Discourse.' It refers to how the parts of a text are organized and connected in order to communicate the author's meaning. In every translation, the way that words, sentences, and paragraphs are arranged will affect how people will understand the message.

Kinds of Writing Styles:

The following are four basic writing styles based on the kind of information they give.

- **Narrative** or **Parables**- tells a story or event
- **Explanatory** - explains facts or teaches principles
- **Procedural** - tells how to do something
- **Argumentative** - tries to persuade someone to do something

The following writing styles often present challenges in translation.

- **Poetry**- expresses ideas and feelings in a beautiful way
- **Proverbs**- briefly teaches a truth or wisdom
- **Symbolic Language** - uses symbols to represent things and events
- **Symbolic Prophecy** - uses symbolic language to show what will happen in the future
- **Hypothetical Situations** - tells about what would happen if something were real or expresses an emotion about something that is not real.

The purpose of a particular text will influence what kinds of discourse features are used. For example, in a narrative, discourse features would include:

- telling about events that happen before and after other events;
- introducing people in the story;
- introducing new events in the story;
- conversation and the use of quotes;
- referring to people and things with nouns or pronouns.

Languages have organized ways of communicating information in each of these discourse types.

Specific discourse issues:

1. **Introduction of a New Event**- Phrases like "One day" or "It came about that" or

This page answers the question:

What are the different types and issues of writing styles?

In order to understand this topic, it would be good to read:

[*Decisions for Writing Your Language*](#)

"This is how it happened" or "Sometime after that" signal to the reader that a new event is about to be told.

2. **Introduction of New and Old Participants**- Languages have ways of introducing new people and of referring to those people again.
3. **Background Information**- An author may use background information for several reasons: 1) to add interest to the story, 2) to provide important historical or cultural information or 3) to tell the reader, or listener, something very important.
4. **Pronouns - When to Use Them** - Languages have patterns for how frequently to use pronouns. If that pattern is not followed, wrong meaning can result.
5. **End of Story** - Stories can end with various kinds of information. Languages have different ways of showing how that information is related to the story.
6. **Quotations and Quote Margins**- Languages have different ways of reporting what someone said.
7. **Connecting Words**- Languages have patterns for how to use connecting words (such as "and," "but," or "then").

Next we recommend you learn about:

Background Information; Connecting Words; Introduction of a New Event; Introduction of New and Old Participants; Order of Events; Poetry; Proverbs; Quotations and Quote Margins; Symbolic Language

Background Information

When people tell a story, they normally tell the events in the order that they happened. Sometimes a writer may give some background information to help his listeners understand the story. The background information might be about things that happened before the events he has already told about, or it might explain something in the story, or it might be about something that would happen much later in the story. The story teller and translator need to tell the story in a way that people will know whether an event is background information and will be able to understand what order the events happened in.

This page answers the question:

What is background information, and how can I show that some information is background information?

In order to understand this topic, it would be good to read:

[Order of Events](#)

[Writing Styles](#)

Description

Every story has a storyline. The storyline tells a series of events mostly in the time order that the events happened. It is full of action verbs that moves the reader along the storyline. Occasionally an author may take a break from the storyline to share something of interest. This break is called **background information**. The underlined sentences in the story below are all background information.

Peter and John went on a hunting trip because their village was going to have a a feast the next day. Peter was the best hunter in the village. He once killed three wild pigs in one day! They walked for hours through low bushes until they found a wild pig. They shot the pig and killed it. Then they tied up its legs with some rope they had brought with them, and carried it home on a pole. When they brought it to the village, Peter's cousin saw the pig and realized that it was his own pig. Peter had mistakenly killed his cousin's pig.

Often background information uses "be" verbs like "was" and "were", rather than action verbs. Examples of these are "Peter was the best hunter in the village" and "it was his own pig."

Sometimes a storyteller makes a break in the story to tell about something that had happened earlier or something that would happen much later. Examples of these are "their village was going to have a a feast the next day" and "He once killed three wild pigs in one day," "that they had brought with them," and "Peter had mistakenly killed his cousins's pig."

A writer may use background information

- to help their listeners be interested in the story.
- to help their listeners understand something in the story.

- to help the listeners understand why something is important in the story.
- to tell the setting of a story. Setting includes:
 - where the story takes place.
 - when the story takes place.
 - who is present when the story begins.
 - what is happening when the story begins.

Reasons this is a translation issue

- Translators need to know whether or not the events in the Bible happened in the same order that they are told.
- Translators will need to translate the story in a way that their own readers will understand the order of events.

Examples from the Bible

Hagar gave birth to Abram's son, and Abram named his son, whom Hagar bore, Ishmael. Abram was eighty-six years old when Hagar bore Ishmael to Abram. (Genesis 16:16 ULB)

The first sentence tells about two events. Hagar gave birth and Abraham named his son. The second sentence is background information about how old Abram was when those things happened.

Now Jesus himself, when he began to teach, was about thirty years of age. He was the son (as was supposed) of Joseph, the son of Heli. (Luke 3:23 ULB)

The verses before this tell about when Jesus was baptized. This sentence introduces background information about Jesus' age and ancestors. The story starts up again in chapter 4 where it tells about Jesus going to the wilderness.

Now it happened on a Sabbath that Jesus was going through the grain fields and his disciples were picking the heads of grain, rubbing them between their hands, and eating the grain. But some of the Pharisees said... (Luke 6:1-2a ULB)

These verses give the setting of the story. The events took place in a grain field on the Sabbath day. Jesus, his disciples, and some Pharisees were there, and Jesus' disciples were picking heads of grain and eating them. The main action in the story starts with the sentence "But some of the Pharisees said."

Translation Strategies

To keep translations clear and natural you will need to study the grammar and punctuation of your language. Observe how your language presents background

information in writings. Follow those same grammar rules when you translate.

1. Use your language's way of showing that certain information is background information.
2. Reorder the information so that that earlier events are mentioned first. (This is not always possible when the background information is very long.)

Examples of Translation Strategies applied

1. Use your language's way of showing that certain information is background information. The examples below explain how this was done in the ULB English translations.
 - **Now Jesus himself, when he began to teach, was about thirty years of age. He was the son (as was supposed) of Joseph, the son of Heli.** (Luke 3:23 ULB) - English uses the word "now" to show that there is some kind of change in the story. The verb "was" shows that it is background information.
 - **With many other exhortations also, he preached good news to the people. John also rebuked Herod the tetrarch for marrying his brother's wife, Herodias, and for all the other evil things that Herod had done. But then Herod did another very evil thing. He had John locked up in prison.** (Luke 3:18-20 ULB) The underlined phrases happened before John rebuked Herod. In English, the helping verb "had" in "had done" shows that Herod did those things before John rebuked him.
2. Reorder the information so that that earlier events are mentioned first.
 - **Hagar gave birth to Abram's son, and Abram named his son, whom Hagar bore, Ishmael. Abram was eighty-six years old when Hagar bore Ishmael to Abram.** (Genesis 16:16 ULB)
 - "When Abram was eighty-six years old, Hagar gave birth to his son, and Abram named his son Ishmael."
 - **John also rebuked Herod the tetrarch for marrying his brother's wife, Herodias, and for all the other evil things that Herod had done. But then Herod did another very evil thing. He had John locked up in prison.** (Luke 3:18-20) - The translation below reorders John's rebuke and Herod's actions.
 - "Now Herod the tetrarch married his brother's wife, Herodias, and he did many other evil things, so John rebuked him. But then Herod did another very evil thing. He had John locked up in prison."

Next we recommend you learn about:

[Connecting Words; Introduction of a New Event](#)

Connecting Words

Connecting words show how thoughts are related to other thoughts. They are also called **conjunctions**.

This page is about connecting words that connect statements and groups of statements to others. Some examples are: and, but, for, so, therefore, now, if, if only, since, then, when, while, whenever, because, yet, unless.

Description

Connecting words show how thoughts are related to other thoughts. This page is about connecting words that connect statements and groups of statements to others. Some examples of connecting words are: and, but, for, so, therefore, now, if, if only, since, then, when, while, whenever, because, yet, unless.

- It was raining, so I opened my umbrella.
- It was raining, but I did not have an umbrella. So I got very wet. Sometimes people do not use a connecting word because they expect the readers to understand the relationship between the thoughts because of the context.
- It was raining. I did not have an umbrella. I got very wet.

Reason this is a translation issue

- Translators need to understand the meaning of a connecting word in the Bible and the relationship between the thoughts it is connecting.
- Each language has its own ways of showing how thoughts are related.
- Translators need to know how to help their readers understand the relationship between the thoughts.

Translation Principles

- Translators need to translate in a way that readers can understand the same relationship between thoughts that the original readers would have understood.
- Whether or not a connecting word is used is not as important as readers being able to understand the relationship between the ideas.

Examples from the Bible

And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took some of its fruit, and ate it. And she gave some also to her husband who was with her, and he ate it. (Genesis 3:6 ULB)

This page answers the question:

What are connecting words for, and how do I translate them?

In order to understand this topic, it would be good to read:

[Parts of Speech](#)

[Sentence Structure](#)

The word "and" can connect words, phrases, clauses, or sentences. The underlined examples above show where it connects clauses and sentences. In this verse, the event that follows "and" happened after the event before "and".

I did not immediately consult with flesh and blood, nor did I go up to Jerusalem to those who had become apostles before me, but instead I went to Arabia and then returned to Damascus. Then after three years I went up to Jerusalem to visit Cephas, and I stayed with him fifteen days. (Galatians 1:16-18 ULB)

The word "but" introduces something that contrasts with what was said before. The contrast here is between what Paul did not do with what he did do. Here the word "then" introduces something Paul did after he returned to Damascus.

Therefore whoever breaks the least one of these commandments and teaches others to do so, will be called least in the kingdom of heaven. But whoever keeps them and teaches them will be called great in the kingdom of heaven. (Matthew 5:19 ULB)

Here the word "But" contrasts what one group of people will be called in God's kingdom with what another group of people will be called.

Translation Strategies

If the way the relationship between thoughts is shown in the ULB would be natural and give the right meaning in your language, then consider using it. If not, here are some other options.

1. Use a connecting word (even if the ULB does not use one).
2. Do not use a connecting word if it would be odd to use one and people would understand the right relationship between the thoughts without it.
3. Use a different connecting word.

Examples of Translation Strategies Applied

1. Use a connecting word (even if the ULB does not use one).
 - **Jesus said to them, "Come after me, and I will make you become fishers of men." Immediately they left the nets and went after him.** (Mark 1:17-18 ULB) - They followed Jesus because he told them to. Some translators may want to mark this with "so."
 - "Jesus said to them, "Come after me, and I will make you become fishers of men." So immediately they left the nets and went after him."
2. Do not use a connecting word if it would be odd to use one and people would understand the right relationship between the thoughts without it.

- **And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took some of its fruit, and ate it. And she gave some also to her husband who was with her, and he ate it.** (Genesis 3:6 ULB) - The word "and" here simply shows that something else happened. Some languages would not need to start the sentence with "and."
 - "And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took some of its fruit, and ate it. She also gave some to her husband who was with her, and he ate it." (Genesis 3:6 ULB)
- **I did not immediately consult with flesh and blood, nor did I go up to Jerusalem to those who had become apostles before me, but instead I went to Arabia and then returned to Damascus. Then after three years I went up to Jerusalem to visit Cephas, and I stayed with him fifteen days.** (Galatians 1:16-18 ULB) Some languages might not need the words "but" or "then" here.
 - "I did not immediately consult with flesh and blood, nor did I go up to Jerusalem to those who had become apostles before me. Instead I went to Arabia and then returned to Damascus. After three years I went up to Jerusalem to visit Cephas, and I stayed with him fifteen days.

3. Use a different connecting word.

- **Therefore whoever breaks the least one of these commandments and teaches others to do so, will be called least in the kingdom of heaven. But whoever keeps them and teaches them will be called great in the kingdom of heaven.** (Matthew 5:19 ULB) - The word "but" is used here because of the contrast between the two groups of people. But in some languages, the word "but" would show that what comes after it is surprising because of what came before it. So "and" might be clearer for those languages.
 - "Therefore whoever breaks the least one of these commandments and teaches others to do so, will be called least in the kingdom of heaven. And whoever keeps them and teaches them will be called great in the kingdom of heaven."
- **Since the captain could not tell anything because of all the noise, he ordered that Paul be brought into the fortress.** (Acts 21:34 ULB) - Instead of starting the first part of the sentence with "since", some translators might prefer to start the second part of the sentence with "so".
 - "The captain could not tell anything because of all the noise, so he ordered that Paul be brought into the fortress."

End of Story

Description

There are different types of information that may be given at the end of a story. Often this is background information. This background information is different from the actions that make up the main part of the story. A book of the Bible is often made up of many smaller stories that are part of the larger story of the book itself. For example, the story of Jesus' birth is a smaller story in the larger story of the book of Luke. Each of these stories, whether large or small, can have background information at the end of it.

This page answers the question:

What kinds of information are given at the end of a story?

In order to understand this topic, it would be good to read:

[Writing Styles](#)

[Background Information](#)

Different purposes for end of story information:

- to summarize the story
- to give a comment about what happened in the story
- to connect a smaller story to the larger story it is a part of
- to tell the reader what happens to a specific character after the main part of the story ends
- to tell on-going action that continues after the main part of the story ends
- to tell what happens after the story as a result of the events that happened in the story itself

Reasons this is a translation issue:

Different languages have different ways of presenting these kinds of information. If translators do not use their language's ways of doing this, readers may not know

- that this information is ending the story
- what the purpose of the information is
- how the information is related to the story.

Principles of translation

- Translate the particular kind of information at the end of a story the way your language expresses that kind of information.
- Translate it so that people will understand how it relates to the story it is part of.
- If possible, translate the end of the story in a way that people will know where that story ends and the next begins.

Examples from the Bible

1. To summarize the story

Then the rest of the men should follow, some on planks, and some on other things from the ship. **In this way it happened that all of us came safely to land.** (Acts 27:44 ULB)

2. To give a comment about what happened in the story

Many who practiced magical arts brought their books together and burned them in the sight of everyone. When they counted the value of them, it was fifty thousand pieces of silver. **So the word of the Lord spread very widely in powerful ways.** (Acts 19:19-20 ULB)

3. To tell the reader what happens to a specific character after the main part of the story ends

Mary stayed with Elizabeth about three months and then returned to her house. (Luke 1:56 ULB)

4. To tell on-going action that continues after the main part of the story ends

All who heard it were amazed at what was spoken to them by the shepherds. **But Mary kept thinking about all the things she had heard, treasuring them in her heart.** (Luke 2:18-19 ULB)

5. To tell what happens after the story as a result of the events that happened in the story itself

After Jesus left there, the scribes and the Pharisees opposed him and argued with him about many things, trying to trap him in his own words. (Luke 11:53-54 ULB)

Introduction of a New Event

When people tell a story or when they start a new part of a story, they often put certain information at the beginning, such as who the story is about, when it happened, and where it happened. They may have certain ways of telling these things. For your translation to sound natural you may need to follow those ways.

This page answers the question:

How do we introduce a new event in a story?

In order to understand this topic, it would be good to read:

[Writing Styles](#)

[Order of Events](#)

Description

When people tell a story, they tell about an event or a series of events. Often they put certain information at the beginning of the story, such as who the story is about, when it happened, and where it happened. New events in a story might involve new people, new times, and new places. In some languages people also tell if they saw the event or heard about it from someone else.

When your people tell about events, what information do they give at the beginning? Is there a certain order that they put it in? You may need to change how and in what order new information is introduced at the beginning of a new event in order for your translation to sound natural in your language.

Here are some examples of how some events are introduced in the books of Matthew and Luke.

In the days of Herod, king of Judea, there was a certain priest named Zechariah, from the division of Abijah. His wife was from the daughters of Aaron, and her name was Elizabeth. (Luke 1:5 ULB)

The verses above introduce a story about Zechariah. The first underlined phrase tells when it happened, and the next two underlined phrase introduce the main people.

One day while Zechariah was performing his duties as a priest before God in the order of his division, the priests followed their custom and chose him by lot to enter the temple of the Lord and burn incense. (Luke 1:8-9 ULB)

Like 1:5-7 tell about Zechariah and Elizabeth being old and not having any children. The phrase One day helps to introduces the first event in this story.

The birth of Jesus Christ happened in the following way. His mother Mary was engaged to marry Joseph, but before they came together, she was found to be pregnant by the Holy Spirit. (Matthew 1:18 ULB)

The underlined sentence above makes it explicit that a story about Jesus is being

introduced. The story will tell about how the birth of Jesus happened.

After Jesus was born in Bethlehem of Judea in the days of Herod the king, learned men from the east arrived in Jerusalem saying,...
(Matthew 2:1 ULB)

The underlined phrase above shows that the events concerning the learned men happened after Jesus was born.

In those days John the Baptist came preaching in the wilderness of Judea saying, ... (Matthew 3:1-22 ULB)

The underlined phrase above shows that John the Baptist came preaching around the time of the previous events. It is probably very general and refers to when Jesus lived in Nazareth.

Then Jesus came from Galilee to the Jordan River to be baptized by John. (Matthew 3:13 ULB)

The word "then" shows that Jesus came to the Jordan River some time after the events in the previous verses.

Examples from the Bible

Now there was a Pharisee whose name was Nicodemus, a member of the Jewish Council. This man came to Jesus at night time (John 3:1-2 ULB)

The author first introduced the new person and then told about what he did and when he did. In some languages it might be more natural to tell about the time first.

⁶Noah was six hundred years old when the flood came upon the earth. ⁷Noah, his sons, his wife, and his sons' wives went into the ark together because of the waters of the flood. (Genesis 7:6,7 ULB)

Verse 6 is a summary of the events that happen in the rest of the chapter. Chapter 6 already told about how God told Noah that there would be a flood, and how Noah prepared for it. This sentence introduces the part of the story that tells about Noah and his family and the animals going into the ship, the rain starting, and the rain flooding the earth. Some languages might need to make it clear that this simply introduces the event. The people went into the ship before the flood came.

Translation Strategies

If the information given at the beginning of a new event is clear and natural to your readers, consider translating it as it is in the ULB or UDB. If not, consider one of these strategies.

1. Put the information that introduces the event in the order that your people put it.
2. If readers would expect certain information but it is not in the Bible, consider using an indefinite word or phrase such as: another time, someone.
3. If the introduction is a summary of the whole event, use your language's way of showing that it is a summary.
4. If it would be strange in the target language to give a summary of the event at the beginning, show that the event would actually happen later in the story.

Examples of Translation Strategies Applied

1. Put the information that introduces the event in the order that your people put it.
 - **Now there was a Pharisee whose name was Nicodemus, a member of the Jewish Council. This man came to Jesus at night time and said to him ...** (John 3:1,2)
 - "There was a man whose name was Nicodemus. He was a Pharisee and a member of the Jewish Council. One night he came to Jesus and said..."
 - "One night a man named Nicodemus, who was a Pharisee and a member of the Jewish Council, came to Jesus and said ..."
 - **As he passed by, he saw Levi the son of Alpheus, who was sitting at the tax collecting place, and he said to him ...** (Mark 2:14 ULB)
 - "As he passed by, Levi the son of Alpheus was sitting at the tax collecting place. Jesus saw him and and said to him ..."
 - "As he passed by, there was a man sitting at the tax collecting place. His name was Levi, and he was the son of Alpheus. Jesus saw him and said to him ..."
 - "As he passed by, there was a tax collector sitting at the tax collecting place. His name was Levi, and he was the son of Alpheus. Jesus saw him and said to him ..."
2. If readers would expect certain information but it is not in the Bible, consider using an indefinite word or phrase such as: another time, someone.
 - **Noah was six hundred years old when the flood came upon the earth.** (Genesis 7:6 ULB) - If people expect to be told something about when the new event happened, the phrase "after that" can help them see that it happened after the events already mentioned.
 - "After that, when Noah was six hundred years old, the flood came upon the earth."
 - **Again he began to teach beside the lake.** (Mark 4:1 ULB) - In chapter 3 Jesus was teaching at someone's house. Readers may need to be told that this new event happened at another time, or that Jesus actually went to

the lake.

- "Another time Jesus began to teach people again beside the lake."
- "Jesus went to the lake and began to teach people again there."

3. If the introduction is a summary of the whole event, use your language's way of showing that it is a summary. This is one way that it can be done in English.

- **Noah was six hundred years old when the flood came upon the earth.**

(Genesis 7:6 ULB)

- "Now this is what happened when Noah was six hundred years old and the flood came upon the earth."

4. If it would be strange in the target language to give a summary of the event at the beginning, show that the event would actually happen later in the story.

- **Noah was six hundred years old when the flood came upon the earth. Noah, his sons, his wife, and his sons' wives went into the ark together because of the waters of the flood.** (Genesis 7:6 ULB)

- "Now this is what happened when Noah was six hundred years old. Noah, his sons, his wife, and his sons' wives went into the ark together because God had said that the waters of the flood would come."

Next we recommend you learn about:

[Background Information; Introduction of New and Old Participants](#)

Introduction of New and Old Participants

The first time that people or things are mentioned in a story, they are new participants. After that, whenever they are mentioned, they are old participants. In order to make your translation clear and natural, you will need to refer to the participants in such a way that people will know if they are new participants or ones that they have already read about.

This page answers the question:

Why cannot the readers of my translation understand who the author was writing about?

In order to understand this topic, it would be good to read:

[Parts of Speech](#)

[Writing Styles](#)

Description

The first time that people or things are mentioned in a story, they are new participants. After that, whenever they are mentioned, they are old participants.

Now there was a Pharisee whose name was Nicodemus... This man came to Jesus at night time... Jesus replied to him (John 3:1)

The first underlined phrase introduces Nicodemus as a new participant. He is then referred to as "This man" and "him" when he is an old participant.

Reason this is a translation issue

In order to make your translation clear and natural, it is necessary to properly refer to the participants in such a way that people will know if they are new participants or participants that they have already read about.

Examples from the Bible

New Participants

Sometimes a new participant is introduced with a phrase that says that he existed, such as "There was a man" in the example below. The phrase "There was" tells us that this man existed. The word "a" in "a man" tells us that that author is speaking about him for the first time. The rest of the sentence tells where this man was from, who his family was, and what his name was.

There was a man from Zorah, of the family of the Danites, whose name was Manoah. (Judges 13:2 ULB)

Sometimes a new participant is simply mentioned in relation to another person who was already introduced. In the example below, Manoah's wife is simply referred to as "his wife". This phrase shows her relationship to him.

There was a man from Zorah, of the family of the Danites, whose

name was Manoah. His wife was not able to become pregnant and so she had not given birth. (Judges 13:2 ULB)

Sometimes a new participant is introduced simply by name because the author assumes that the readers know who the person is. In the book of Judges, the first time that the angel of Yahweh is mentioned, he is referred to simply by his title.

The angel of Yahweh went up from Gilgal to Bochim, (Judges 2:1 ULB)

Old Participants

A person who has already been brought into the story, may then be referred to with a pronoun, with a noun phrase, or by name or title. In the example below, Manoah is referred to with the pronoun "his," and his wife is referred to with the pronoun "she".

His wife was not able to become pregnant and so she had not given birth. (Judges 13:2 ULB)

In the example below, Manoah's wife is referred to with the noun phrase "the woman".

The angel of Yahweh appeared to the woman and said to her, (Judges 13:3 ULB)

In the example below, Manoah is referred to with his name.

Then Manoah prayed to Yahweh

Some languages have something on the verb that tells something about the subject. In some of those languages people do not always use noun phrases or pronouns for old participants when they are the subject of the sentence. The marker on the verb gives enough of a clue for the listener to understand who the subject is. (See: [Verbs](#))

In some languages people do not always have to use a noun or noun phrase to refer to an old participant when that participant is the subject of a sentence. People can understand it from the context.

Translation Strategies

1. If it is a new participant, use one of your language's ways of introducing new participants.
2. If it is not clear who a pronoun refers to, use a noun phrase or name.
3. If an old participant is referred to by name or a noun phrase, and people wonder if this is another new participant, try using a pronoun instead. If a pronoun is not needed because people would understand it clearly from the context, then leave out the pronoun.

Examples of Translation Strategies Applied

1. If it is a new participant, use one of your language's ways of introducing new participants.
 - **Joseph, a Levite, a man from Cyprus, was given the name Barnabas by the apostles (that is, being interpreted, Son of encouragement).** (Acts 4:36-37 ULB)- Starting the sentence with Joseph's name when he has not been introduced yet might be too quick in some languages.
 - "There was a man named Joseph, from Cyprus. He was a Levite and he was given the name Barnabas by the apostles (that is, being interpreted, Son of encouragement)."
 - "There was a Levite from Cyprus whose name was Joseph. The apostles gave him the name Barnabas, which means Son of encouragement."

2. If it is not clear who a pronoun refers to, use a noun phrase or name.
 - **It happened when he finished praying in a certain place, that one of his disciples said, "Lord, teach us to pray just as John taught his disciples."** (Luke 11:1 ULB) - Since this is the first verse in a chapter, readers might wonder who "he" refers to.
 - "It happened when Jesus finished praying in a certain place, that one of his disciples said, "Lord, teach us to pray just as John taught his disciples."

3. If an old participant is referred to by name or a noun phrase, and people wonder if this is another new participant, try using a pronoun instead. If a pronoun is not needed because people would understand it clearly from the context, then leave out the pronoun.
 - **Joseph's master took Joseph and put him in prison, in the place where all the king's prisoners were put, and Joseph stayed there.** (Genesis 39:20 ULB) - Since Joseph is the main person in the story, some languages might find it odd to use his name so much. They might prefer a pronoun.
 - "Joseph's master took him and put him in prison, in the place where all the king's prisoners were put, and he stayed there in the prison."

Next we recommend you learn about:

[Pronouns - When to Use Them](#)

Poetry

Poetry combines figures of speech with pleasant sounds and deep feelings to make a passage both beautiful and easier to remember.

Description

Poetry is one of various way in which to use words to make the writing more beautiful and to show the feeling. It is used to express a stronger emotional feeling than simple non-poetic forms would express. Poetry is easier to remember and tends to last longer than ordinary speech.

This page answers the question:

What is poetry and how do I translate it into my language?

In order to understand this topic, it would be good to read:

[Figures of Speech](#)

[Writing Styles](#)

Some things commonly found in poetry

- Many figures of speech such as [Apostrophe](#).
- Parallel lines (See: [Parallelism](#) and [Parallelism with the Same Meaning](#))
- Repetition of some or all of a line
 - **Praise him, all his angels; praise him, all his angel armies. Praise him, sun and moon; praise him, all you shining stars.** (Psalm 148:2-3 ULB)
- Lines of similar length.
 - **Love is patient and kind; love does not envy or boast; it is not arrogant or rude.** (1 Corinthians 13:4 ULB)
- The same sound used at the end or at the beginning of two or more lines
 - "Twinkle, twinkle little star. How I wonder what you are." (from an English rhyme)
- The same sound repeated many times
 - "Peter, Peter, pumpkin eater" (from an English rhyme)
- Old words and expressions

Some places to look for poetry in your language

1. Songs, particularly old songs or songs used in children's games
2. Religious ceremony or chants of priests or witch doctors
3. Prayers, blessings, and curses
4. Old legends

Elegant or fancy speech

Elegant or fancy speech is similar to poetry in that it uses beautiful language, but it does not use all of the language's features of poetry, and it does not use them as much as poetry does. Popular speakers in the language often use elegant speech,

and this is the probably the easiest source of text to study to find out what makes speech elegant in your language.

Reasons this is a translation issue:

- Different languages use poetry for different things. If a poetic form would not communicate the same meaning in your language you may need to write it without the poetry.
- In some languages, using poetry for a particular part of the Bible would make it much more powerful.

Examples from the Bible

The Bible uses poetry for songs, teaching and prophecy. Almost all of the books of the Old Testament have poetry in them and many of the books are completely poetry.

for you saw my affliction;
you knew the distress of my soul. (Psalm 31:7 ULB)

This example of [Parallelism with the Same Meaning](#) has two lines that mean the same thing.

Yahweh, judge the nations;
vindicate me, Yahweh, because I am righteous and innocent, Most High.

This example of parallelism shows the contrast between what David wants God to do to him and what he wants God to do to the unrighteous nations. (See: [Parallelism](#))

Keep your servant also from arrogant sins;
let them not rule over me. (Psalm 19:13 ULB)

This example of personification speaks of sins as if they could rule over a person. (See: [Personification](#))

Oh, give thanks to Yahweh; for he is good, for his covenant faithfulness endures forever.
Oh, give thanks to the God of gods, for his covenant faithfulness endures forever.
Oh, give thanks to the Lord of lords, for his covenant faithfulness endures forever. (Psalm 136:1-3 ULB)

This example repeats the phrases "give thanks" and "his covenant faithfulness endures forever."

Translation Strategies

If the style of poetry that is used in the source text would be natural and give the right meaning in your language, consider using it. If not, here are some other ways of translating it.

1. Translate the poetry using one of your styles of poetry.
2. Translate the poetry using your style of elegant speech.
3. Translate the poetry using your style of ordinary speech. If you use poetry it may be more beautiful.

If you use ordinary speech it may be more clear.

Examples of Translation Strategies Applied

**Blessed is the man who does not walk in the advice of the wicked,
or stand in the pathway with sinners,
or sit in the assembly of mockers.
But his delight is in the law of Yahweh,
and on his law he meditates day and night.** (Psalm 1:1,2 ULB)

The following are examples of how people might translate Psalm 1:1,2.

1) Translate the poetry using one of your styles of poetry. (The style in this example has words that sound similar at the end of each line.)

"Happy is the person not encouraged to sin
Disrespect for God he will not begin
To those who laugh at God, he is no kin.
God is his constant delight
He does what God says is right
He thinks of it all day and night

2) Translate the poetry using your style of elegant speech.

- "This is the kind of person who is truly blessed: the one who does not follow the advice of wicked people, or stop along the road to speak with sinners, or join the gathering of those who mock God. Rather he takes great joy in Yahweh's law, and he meditates on it day and night."

3) Translate the poetry using your style of ordinary speech.

- "The people who do not listen to the advice of bad people are really happy. They do not spend time with people who continually do evil things or with those who do not respect God. They love to obey Yahweh's law, and they think about it all the time."

Next we recommend you learn about:

[Symbolic Language](#)

Proverbs

People enjoy proverbs because they give a lot of wisdom in few words. When you follow your language's ways of saying proverbs, you will make your translation sparkle.

Description

Proverbs are a sentence or a few sentences that give wisdom or teach a truth. Proverbs in the Bible often use metaphor and parallelism.

This page answers the question:

What are proverbs, and how can I translate them?

In order to understand this topic, it would be good to read:

[Metaphor](#)

[Parallelism](#)

[Writing Styles](#)

Hatred stirs up conflicts,
but love covers over all offenses. (Proverbs 10:12 ULB)

Look at the ant, you lazy person, consider her ways, and be wise.
It has no commander, officer, or ruler,
yet it prepares its food in the summer,
and during the harvest it stores up what it will eat. (Proverbs 6:6-8
ULB)

Reason this is a translation issue:

Each language has its own ways of saying proverbs. There are many proverbs in the Bible. They need to be translated in a way for people to recognize them as proverbs and understand what they teach.

Examples from the Bible

A good name is to be chosen over great riches,
and favor is better than silver and gold. (Proverbs 22:1 ULB)

This means that it is better to be a good person and to have a good reputation than it is to have a lot of money.

Like vinegar on the teeth and smoke in the eyes,
so is the sluggard to those who send him. (Proverbs 10:26 ULB)

This means that if a person is lazy and does not do what he was sent to do, he will be very annoying to those who send.

The way of Yahweh protects those who have integrity,
but it is destruction for the wicked. (Proverbs 10:29 ULB)

This means that Yahweh protects people who do what is right, but he destroys those

who are wicked.

Translation Strategies

If translating a proverb literally would be natural and give the right meaning in your language, consider doing that. If not, here are some options:

1. Find out how people say proverbs in your language, and use one of those ways.
2. If certain objects in the proverb are not known to many people in your language group, consider replacing them with objects that people know and that function in the same way in your language.
3. Substitute a proverb in your language that has the same teaching as the proverb in the Bible.
4. Give the same teaching but not in a form of a proverb.

Examples of Translation Strategies Applied

1) Find out how people say proverbs in your language, and use one of those ways.

- **A good name is to be chosen over great riches, and favor is better than silver and gold.** (Proverbs 22:1 ULB)

Here are some ideas for ways people might say a proverb in their language.

- "It is better to have a good name than to have great riches, and to be favored by people than to have silver and gold."
- "Wise people choose a good name over great riches and favor over silver and gold."
- "Try to have a good reputation rather than great riches."
- "Will riches really help you? I would rather have a good reputation."

2) If certain objects in the proverb are not known to many people in your language group, consider replacing them with objects that people know and that function in the same way in your language.

- **Like snow in summer or rain in harvest, so a fool does not deserve honor.** (Proverbs 26:1 ULB)
 - "It is not natural for a cold wind to blow in the hot season or for it to rain in the harvest season; And it is not natural to honor a foolish person."

3) Substitute a proverb in your language that has the same teaching as the proverb in the Bible.

- **Do not boast about tomorrow** (Proverbs 27:1 ULB)
 - "Do not count your chickens before they hatch."

4) Give the same teaching but not in a form of a proverb.

- **A generation that curses their father and does not bless their mother, that is a generation that is pure in their own eyes, but they are not washed of their filth.** (Proverbs 30:11-12 ULB)
- "People who do not respect their parents think that they are righteous, and they do not turn away from their sin."

Symbolic Language

Symbolic language in speech and writing is the use of symbols to represent other things and events. In the Bible it occurs most in prophecy and poetry, especially in visions and dreams about things that will happen in the future. Though people may not immediately know the meaning of a symbol, it is important to keep the symbol in the translation.

This page answers the question:

What is symbolic language and how do I translate it?

In order to understand this topic, it would be good to read:

[Writing Styles](#)

Description

Symbolic language in speech and writing is the use of symbols to represent other things and events. In the Bible it occurs most in prophecy and poetry, especially in visions and dreams about things that will happen in the future.

“Eat this scroll, then go speak to the house of Israel.” (Ezekiel 3:1 ULB)

This was in a dream. Eating the scroll is a symbol of reading and understanding well what was written on the scroll.

One purpose of symbolism is to help people understand the importance or severity of an event by calling it another. Another purpose of symbolism is to tell people about something that they would be able to understand while hiding the true meaning from others.

Reason this is a translation issue: People who read the Bible today may find it hard to recognize that the language is symbolic, and they may not know what the symbol stands for.

Translation Principle: When symbolic language is used, it is important to keep the symbol in the translation. It is also important not to explain it more than the original speaker or writer did, since he may not have wanted everyone living then to be able to understand it easily.

Examples from the Bible

After this I saw in my dream at night a fourth animal, terrifying, frightening, and very strong. It had large iron teeth; it devoured, broke in pieces, and trampled underfoot what was left. It was different from the other animals, and it had ten horns. (Daniel 7:7 ULB)

The meaning of the underlined symbols is explained in Daniel 7:23-24 as shown below. The animals represent kingdoms, iron teeth represent a powerful army, and the horns represent powerful leaders.

This is what that person said, 'As for the fourth animal, it will be a fourth kingdom on earth that will be different from all the other kingdoms. It will devour the whole earth, and it will trample it down and break it into pieces. As for the ten horns, out of this kingdom ten kings will arise, and another will arise after them. He will be different from the previous ones, and he will conquer the three kings. (Daniel 7:23-24 ULB)

I turned around to see whose voice was speaking to me, and as I turned I saw seven golden lampstands. In the middle of the lampstands there was one like a Son of Man, ... He had in his right hand seven stars, and coming out of his mouth was a sharp two-edged sword.... As for the hidden meaning about the seven stars you saw in my right hand, and the seven golden lampstands: the seven stars are the angels of the seven churches, and the seven lampstands are the seven churches. (Revelation 1:12, 16, 20 ULB)

This passage explains the meaning of the seven lampstands and the seven starts. The two-edged sword represents God's word and judgment.

Translation Strategies

1. Translate the text with the symbols. Often the speaker or author explains the meaning later in the passage.
2. Translate the text with the symbols. Then explain the symbols in footnotes.

Examples of Translation Strategies Applied

1. Translate the text with the symbols. Often the speaker or author explains the meaning later in the passage.
 - **After this I saw in my dream at night a fourth animal, terrifying, frightening, and very strong. It had large iron teeth; it devoured, broke in pieces, and trampled underfoot what was left. It was different from the other animals, and it had ten horns.** (Daniel 7:7 ULB) - People will be able to understand what the symbols mean when they read the explanation in Daniel 7:23-24.
2. Translate the text with the symbols. Then explain the symbols in footnotes.
 - **After this I saw in my dream at night a fourth animal, terrifying, frightening, and very strong. It had large iron teeth; it devoured, broke in pieces, and trampled underfoot what was left. It was different from the other animals, and it had ten horns.** (Daniel 7:7 ULB)
 - "After this I saw in my dream at night a fourth animal,¹ terrifying, frightening, and very strong. It had large iron teeth;² it devoured,

broke in pieces, and trampled underfoot what was left. It was different from the other animals, and it had ten horns."³ The footnotes would look like:

- [1] The animal is a symbol for a kingdom.
- [2] The iron teeth is a symbol for the kingdom's powerful army.
- [3] The horns are a symbol of powerful kings.

Symbolic Prophecy

Description

Symbolic prophecy is a type of message that God gave to a prophet so that the prophet would tell others. These messages use images and symbols to show what God will do in the future.

The main books that have these prophecies are Isaiah, Ezekiel, Daniel, Zechariah, and Revelation. Shorter examples of symbolic prophecy are also found in other books, such as in Matthew 24, Mark 13, and Luke 21.

The Bible tells both how God gave each message and what the message was. When God gave the messages, he often did so in miraculous ways such as in dreams and visions. (See *dream* and *vision* pages in [translationWords](#) for help translating "dream" and "vision".) When prophets saw these dreams and visions, they often saw images and symbols about God and heaven. Some of these images are a throne, golden lamp stands, a powerful man with white hair and white clothes, and eyes like fire and legs like bronze. Some of these images were seen by more than one prophet.

The prophecies about the world also contain images and symbols. For example, in some of the prophecies strong animals represent kingdoms, horns represent kings or kingdoms, a dragon or serpent represents the devil, the sea represents the nations, and weeks represent longer periods of time. Some of these images were also seen by more than one prophet.

The prophecies tell about the evil in this world, how God will judge the world and punish sin, and how God will establish his righteous kingdom in the new world he is creating. They also tell about things that will happen concerning heaven and hell.

Some of these writings are presented as poetry and some are presented as narrative. They usually use the past tense because the prophets tell about what they saw in their visions or dreams. But they are about things that would happen in the future. Some of these things happened after the prophets told about them, and some of them will happen at the end of this world.

Reason this is a translation issue: Some of the images are hard to understand because we have never seen things like them before.

Translation Principles

- Translate the images in the text. Do not try to interpret them and translate their meaning.
- When the same image appears in more than one place in the Bible, and it is

This page answers the question:

What is symbolic language and how do I translate it?

In order to understand this topic, it would be good to read:

[Writing Styles](#)

[Symbolic Language](#)

- described in the same way, try to translate it the same way in all those places.
- Sometimes it is difficult to understand what order the events described in the various prophecies happen. Simply write them as they appear in each prophecy.

Examples from the Bible

The following passages describe powerful beings that Ezekiel, Daniel, and John saw. Images that come up in these visions include hair that is white as wool, a voice like many waters, a golden belt, and legs or feet like polished bronze. Though the prophets saw various details, it would be good to translate the details that are the same in the same way.

In the middle of the lampstands there was one like a Son of Man, wearing a long robe that reached down to his feet, and a golden belt around his chest. His head and hair were as white as wool — as white as snow, and his eyes were like a flame of fire. His feet were like burnished bronze, like bronze that had been refined in a furnace, and his voice was like the sound of many rushing waters. He had in his right hand seven stars, and coming out of his mouth was a sharp two-edged sword. His face was shining like the sun at its strongest shining. (Revelation 1:13-16 ULB)

As I looked,
thrones were set in place,
and the Ancient of Days took his seat.
His clothing was as white as snow,
and *the hair of his head was like pure wool*. (Daniel 7:9 ULB)

I looked up and saw a man dressed in linen, with a belt around his waist made of pure gold from Uphaz. His body was like topaz, his face was like lightning, his eyes were like flaming torches, his arms and his feet were like polished bronze, and the sound of his words was like the sound of a great crowd. (Daniel 10:5-6 ULB)

Behold! The glory of the God of Israel came from the east; his voice was like the sound of many waters, and the earth shone with his glory! (Ezekiel 43:2 ULB)

Biblical Imagery

Biblical Imagery

Description

Imagery is language in which an image is paired with another idea so that the image represents the idea. This includes metaphors, similes, metonymies, and cultural models. Most of these things in a language come from broad patterns of pairings between images and ideas, but some do not. These pages on Biblical Imagery tell about patterns of imagery in the Bible.

This page answers the question:

What kinds of imagery are commonly used in the Bible?

In order to understand this topic, it would be good to read:

[Figures of Speech](#)

[Metaphor](#)

[Metonymy](#)

The patterns of pairings found in the Bible are often unique to the Hebrew and Greek languages. It is useful to recognize these patterns because they repeatedly present translators with the same problems on how to translate them. Once translators think through how they will handle these translation challenges, they will be ready to meet them anywhere they see the same patterns.

Common Patterns in Metaphors and Similes

A **metaphor** occurs when someone speaks of one thing as if it were a different thing. The speaker does this in order to effectively describe the first thing. For example, in "My love is a red, red rose," the speaker is describing the woman he loves as beautiful and delicate.

A **simile** is like a metaphor, except that it uses words such as "like" or "as" as a signal to the audience that it is a figure of speech.

See: [Biblical Imagery - Common Patterns](#) for links to pages showing common patterns of pairings between ideas in metaphors and similes.

Common Metonymies

In metonymy, a thing or idea is called not by its own name, but by the name of something closely associated with it.

See [Biblical Imagery - Common Metonymies](#) for a list of some common metonymies in the Bible.

Cultural Models

Cultural models are mental pictures of parts of life or behavior. These pictures help

us imagine and talk about these things. For example, Americans often think of marriage and friendship as if they were machines. Americans might say "His marriage is breaking down" or "Their friendship is going full speed ahead."

The Bible often speak of God as if he were a shepherd and his people were sheep. This is a cultural model.

Yahweh is my shepherd; I will lack nothing. (Psalm 23:1 ULB)

He led his own people out like sheep and guided them through the wilderness like a flock. (Psalm 78:52 ULB)

Some of the cultural models in the Bible were used much by the cultures in the Ancient Near East, and not only by the Israelites.

See: [Biblical Imagery - Cultural Models](#) for a list of cultural models in the Bible.

Biblical Imagery - Common Metonymies

Some common metonymies from the Bible are listed below in alphabetical order. The word in all capital letters represents an idea. The word does not necessarily appear in every verse that has the image, but the idea that the word represents does.

A CUP or bowl represents what is in it

my cup runs over. (Psalm 23:5 ULB)

There is so much in the cup that it runs over the top of the cup.

For every time you eat this bread and drink this cup, you proclaim the Lord's death until he comes. (1 Corinthians 11:26 ULB)

People do not drink cups. They drink what is in the cup.

The MOUTH represents speech or words

A fool's mouth is his ruin. (Proverbs 18:7 ULB)

Oh, how I would encourage you with my mouth! (Job 16:5 ULB)

I heard you when you boasted against me with your mouth; you said many things against me. I heard them. (Ezekiel 35:13 ULB)

In these examples the mouth refers to what a person says.

The MEMORY OF A PERSON represents his descendants

The memory of a person represents his descendants, because they are the ones who should remember and honor him. When the Bible says that someone's memory dies, it means that either he will not have any descendants, or his descendants will all die.

You terrified the nations with your battle cry;
you have destroyed the wicked;
you have blotted out their memory forever.
The enemy crumbled like ruins
when you overthrew their cities.
All remembrance of them has perished. (Psalm 9:5-6 ULB)

His memory will perish from the earth (Job 18:17 ULB)

Yahweh is against evildoers,
in order to wipe out their memory from the earth. (Psalm 34:16 ULB)

This page answers the question:

What are some common metonymies used in the Bible?

In order to understand this topic, it would be good to read:

[Biblical Imagery](#)

[Metonymy](#)

ONE PERSON represents many people

For the wicked person boasts of his deepest desires;
he blesses the greedy and insults Yahweh. (Psalm 10:3 ULB)

This does not refer to a particular wicked person, but to wicked people in general.

A PERSON'S NAME represents his descendants

Gad—raiders will attack him, but he will attack them at their heels.
Asher's food will be rich, and he will provide royal delicacies.
Naphtali is a doe let loose; he will have beautiful fawns. (Genesis
49:19-21 ULB)

The names Gad, Asher, and Naphtali refer not only to those men, but to their descendants.

A PERSON represents himself and the people with him

It came about that when Abram entered into Egypt, the Egyptians saw
that Sarai was very beautiful. (Genesis 12:14 ULB)

Here when it says "Abram" it represents Abram and all the people traveling with him. The focus was on Abram.

PIERCING represents killing

His hand pierced the fleeing serpent. (Job 26:13 ULB)

This means that he killed the serpent.

Look, he is coming with the clouds; every eye will see him, including
those who pierced him. (Revelation 1:7 ULB)

"Those who pierced him" refers to those who killed Jesus.

SINS represent punishment

Yahweh has placed on him the iniquity of us all (Isaiah 53:6 ULB)

This means that Yahweh placed on him the punishment that should have gone to all of us.

Biblical Imagery - Common Patterns

This page discusses ideas that are paired together in limited ways. For a discussion of more complex pairings, see [Biblical Imagery - Cultural Models](#).

Description

In all languages, most **metaphors** come from broad patterns of pairings of ideas in which one idea represents another. For example, some languages have the pattern of pairing **height** with "much" and pairing **being low** with "not much," so that **height** represents "much" and **being low** represents "not much." This could be because when there is a lot of something in a pile, that pile will be high. So also if something costs a lot of money, in some languages people would say that the price is **high**, or if a city has more people in it than it used to have, we might say that its number of people has gone **up**. Likewise if someone gets thinner and loses weight, we would say that their weight has gone **down**.

The patterns found in the Bible are often unique to the Hebrew and Greek languages. It is useful to recognize these patterns because they repeatedly present translators with the same problems on how to translate them. Once translators think through how they will handle these translation challenges, they will be ready to meet them anywhere.

For example, one pattern of pairings in the Bible is of walking with "behaving" and a path with a kind of behavior. In Psalm 1:1 the walking in the advice of the wicked represents doing what wicked people say to do.

Blessed is the man who does not walk in the advice of the wicked
(Psalm 1:1)

This pattern is also seen in Psalm 119:32 where running in the path of God's commands represents doing what God commands. Since running is more intense than walking, the idea of running here might give the idea of doing this wholeheartedly.

I will run in the path of your commandments. (Psalm 119:32 ULB)

Reasons this is a translation Issue

These patterns present three challenges to anyone who wants to identify them:

(1) When looking at particular metaphors in the Bible, it is not always obvious what two ideas are paired with each other. For example, it may not be immediately obvious

This page answers the question:

In the Bible, what ideas are often used to represent other ideas?

In order to understand this topic, it would be good to read:

[Biblical Imagery](#)

[Metaphor](#)

[Simile](#)

that the expression //It is God who puts strength on me like a belt// (Psalm 18:32 ULB) is based on the pairing of clothing with moral quality. In this case, the image of a belt represents strength. (See: "Clothing represents a moral quality" in [Biblical Imagery - Man-made Objects](#))

(2) When looking at a particular expression, the translator needs to know whether or not it represents something. This can only be done by considering the surrounding text. The surrounding text shows us for example, whether "lamp" refers concretely to a container with oil and a wick for giving light or whether "lamp" is an image that represents life. (See: "FIRE or LAMP represents life" in [Biblical Imagery - Natural Phenomena](#)).

In 1 Kings 7:50, a lamp trimmer is a tool for trimming the wick on an ordinary lamp. In 2 Samuel 21:17 the lamp of Israel represents King David's life. When his men were concerned that he might "put out the lamp of Israel" they were concerned that he might be killed.

The cups, lamp trimmers, basins, spoons, and incense burners were all made of pure gold. (1 Kings 7:50)

Ishbibenob...intended to kill David. But Abishai the son of Zeruiah rescued David, attacked the Philistine, and killed him. Then the men of David swore to him, saying, "You must not go to battle anymore with us, so that you do not put out the lamp of Israel." (2 Samuel 21:16-17)

(3) Expressions that are based on these pairings of ideas frequently combine together in complex ways. Moreover, they frequently combine with—and in some cases are based on—common metonymies and cultural models. (See: [Biblical Imagery - Common Metonymies](#) and [Biblical Imagery - Cultural Models](#).) For example, in 2 Samuel 14:7 below, "the burning coal" is an image for the life of the son, who represents what will cause people to remember his father. So there are two patterns of pairings here: the pairing of the burning coal with the life of the son, and the pairing of the son with the memory of his father.

They say, 'Hand over the man who struck his brother, so that we may put him to death, to pay for the life of his brother whom he killed.' And so they would also destroy the heir. Thus they will put out the burning coal that I have left, and they will leave for my husband neither name nor descendant on the surface of the earth. (2 Samuel 14:7 ULB)

Links to Lists of Images in the Bible

The following pages have lists of some of the ideas that represent others in the Bible, together with examples from the Bible. They are organized according to the kinds of image:

- A. **Biblical Imagery - Body Parts and Human Qualities**
- B. **Biblical Imagery - Human Behavior** - Includes both physical and non-physical actions, condition and experiences.
- C. **Biblical Imagery - Plants**
- D. **Biblical Imagery - Natural Phenomena**
- E. **Biblical Imagery - Man-made Objects**

Biblical Imagery - Animals

Some images from the Bible involving body parts and human qualities are listed below in alphabetical order. The word in all capital letters represents an idea. The word does not necessarily appear in every verse that has the image, but the idea that the word represents does.

An ANIMAL HORN represents strength

God is my rock. I take refuge in him.
He is my shield, the horn of my salvation, my stronghold, and my refuge,
the one who saves me from violence. (2 Samuel 22:3 ULB)

The "horn of my salvation" is the strong one who saves me.

There I will make the horn of David to grow. (Psalm 132:17 ULB)

The "horn of David" is King David's military strength.

BIRDS represent people who are in danger and defenseless

This is because some birds are easily trapped.

My enemies have relentlessly hunted me like a bird, without cause.
(Lamentations 3:52 ULB)

Save yourself like a gazelle from the hand of the hunter,
like a bird from the hand of the fowler. (Proverbs 6:5 ULB)

A fowler is a person who catches birds, and a snare is a small trap.

We have escaped like a bird out of the snare of the fowlers;
the snare has been broken, and we have escaped. (Psalm 124:7 ULB)

BIRDS THAT EAT MEAT represent enemies who attack swiftly

In Habakkuk and Hosea, Israel's enemies who would come and attack them were compared to an eagle.

and their horsemen come from a great distance—they fly like an eagle hurrying to eat! (Habakkuk 1:8 ULB)

An eagle is coming over the house of me, Yahweh.
... Israel has rejected what is good,

This page answers the question:

What are some examples of animals and animal body parts that are used as images in the Bible?

In order to understand this topic, it would be good to read:

[Biblical Imagery - Common Patterns](#)

[Metaphor](#)

[Metonymy](#)

and the enemy will pursue him. (Hosea 8:1,3)

In Isaiah, God called a certain foreign king a bird of prey because he would come quickly and attack Israel's enemies.

I call a bird of prey from the east, the man of my choice from a distant land; (Isaiah 46:11 ULB)

A BIRD'S WINGS represent protection

This is because birds spread their wings over their chicks to protect them from danger.

Protect me like the apple of your eye; hide me under the shadow of your wings
from the presence of the wicked ones who assault me, my enemies who surround me. (Psalms 17:8-9 ULB)

Be merciful to me, God, be merciful to me,
for I take refuge in you until these troubles are over.
I stay under your wings for protection until this destruction is over.
(Psalm 57:1 ULB)

DANGEROUS ANIMALS represent dangerous people

In Psalms, David referred to his enemies as lions.

My life is among lions;
I am among those who are ready to devour me.
I am among people whose teeth are spears and arrows,
and whose tongues are sharp swords.
Be exalted, God, above the heavens (Psalm 57:4 ULB)

Peter called the devil a roaring lion.

Be sober, be watchful. Your adversary—the devil—like a roaring lion is stalking around, looking for someone to devour. (1 Peter 5:8 ULB)

In Matthew, Jesus called false prophets wolves because of the harm they did to people by their lies.

Beware of false prophets, those who come to you in sheep's clothing, but are truly ravenous wolves. (Matthew 7:15 ULB)

In Matthew, John the Baptist called the religious leaders poisonous snakes because of the harm they did by teaching lies.

But when he saw many of the Pharisees and Sadducees coming to him for baptism, he said to them, "You offspring of poisonous snakes, who warned you to flee from the wrath that is coming? (Matthew 3:7 ULB)

EAGLES represent strength

He satisfies your life with good things so that your youth is renewed like the eagle. (Psalm 103:5 ULB)

For Yahweh says this, "See, the enemy will come flying like an eagle, spreading out his wings over Moab." (Isaiah 48:40 ULB)

SHEEP or a FLOCK OF SHEEP represents people who need to be led or are in danger

My people have been a lost flock. Their shepherds have led them astray in the mountains; (Jeremiah 50:6 ULB)

He led his own people out like sheep and guided them through the wilderness like a flock. (Psalm 78:52 ULB)

Israel is a sheep scattered and driven away by lions. First the king of Assyria devoured him; then after this, Nebuchadnezzar king of Babylon broke his bones. (Jeremiah 50:17 ULB)

See, I send you out as sheep in the midst of wolves, so be as wise as serpents and harmless as doves. Watch out for people! They will deliver you up to councils, and they will whip you in their synagogues. (Matthew 10:16 ULB)

Biblical Imagery - Body Parts and Human Qualities

Description

Some images from the Bible involving body parts and human qualities are listed below in alphabetical order. The word in all capital letters represents an idea. The word does not necessarily appear in every verse that has the image, but the idea that the word represents does.

The **BODY** represents a group of people

Now you are the body of Christ and individually members of it. (1 Corinthians 12:27 ULB)

Rather we will speak the truth in love and grow up in all ways into him who is the head, Christ. Christ joins the whole body of believers together—it is held together by every supporting ligament so that the whole body grows and builds itself up in love. (Ephesians 4:15-16 ULB)

In these verses, the body of Christ represents the group of people who follow Christ.

The **FACE** represents someone's presence

Do you not fear me—this is Yahweh's declaration—or tremble **before my face**? (Jeremiah 5:22 ULB)

To be before someone's face is to be in their presence, that is, to be with them.

The **FACE** represents someone's attention

Every man of the house of Israel who takes his idols into his heart, or who **puts the stumbling block of his iniquity before his face**, and who then comes to a prophet—I, Yahweh, will answer him according to the number of his idols. (Ezekiel 14:4 ULB)

To put something before one's face is to look at it intently or pay attention to it.

Many seek the face of the ruler, (Proverbs 29:26 ULB)

If someone seeks another person's face, he hopes that the person will pay attention to him.

Why do you **hide your face** and forget our affliction and our oppression? (Psalm 44:24 ULB)

This page answers the question:

What are some examples of body parts and human qualities that are used as images in the Bible?

In order to understand this topic, it would be good to read:

[Biblical Imagery - Common Patterns](#)

[Metaphor](#)

[Metonymy](#)

To hide one's face from someone is to ignore him.

The FACE represents surface

The famine was over all the face of the whole land. (Genesis 41:56 ULB)

He encloses the face of the moon and spreads his clouds on it. (Job 26:9 ULB)

The HAND represents a person's agency or power

Yahweh has burst through my enemies by my hand like a bursting flood of water. (1 Chronicles 14:11 ULB)

"Yahweh has burst through my enemies by my hand" means "Yahweh has used me to burst through my enemies."

Your hand will seize all your enemies; your right hand will seize those who hate you. (Psalm 21:8 ULB)

"Your hand will seize all your enemies" means "By your power you will seize all your enemies."

Look, Yahweh's hand is not so short that it cannot save. (Isaiah 59:1 ULB)

"His hand is not short" means that he is not weak.

The HEAD represents the ruler, the one who has authority over others

God has subjected all things under Christ's feet and has made him the head over all things in the church, which is his body, the fullness of him who fills all things in all ways. (Ephesians 1:22 ULB)

Wives should be subject to their own husbands, as to the Lord. For the husband is the head of the wife, as Christ also is the head of the church, and he is the Savior of the body. (Ephesian 5:22-23 ULB)

A MASTER represents anything that motivates someone to act

No one can serve two masters, for either he will hate the one and love the other, or else he will be devoted to one and despise the other. You cannot serve God and wealth. (Matthew 6:24 ULB)

To serve God is to be motivated by God. To serve money is to be motivated by money.

A NAME represents the person who has that name

May your God make the name of Solomon better than your name, and make his throne greater than your throne." 1 Kings 1:47 (ULB)

See, I have sworn by my great name—says Yahweh. My name will no longer be called upon by the mouths of any of the men of Judah in all the land of Egypt...." (Jeremiah 44:26 ULB)

If someone's name is great, it means that he is great.

Listen now to the prayer of your servant and to the prayer of your servants who delight to honor your name.... Nehemiah 1:11 (ULB)

To honor someone's name is to honor him.

A NAME represents the fame or reputation of a person

You must no longer profane my holy name with your gifts and your idols. Ezekiel 20:39 (ULB)

To profane God's name is to profane his reputation, that is, to profane how people think about him.

For I will make my great name holy, which you have profaned among the nations.... Ezekiel 36:23 (ULB)

To make God's name holy is to cause people to see that God is holy.

Your servants have come here from a land very far away, because of the name of Yahweh your God. We have heard a report about him and about everything that he did in Egypt (Joshua 9:9 ULB)

The fact that the men said they heard a report about Yahweh shows that "because of the name of Yahweh" means because of Yahweh's reputation.

The NOSE represents anger

Then...the foundations of the world were exposed at your battle cry, Yahweh—at the blast of the breath of your nostrils. (Psalms 18:15 ULB)

By the blast of your nostrils the waters were piled up.... (Exodus 15:8 ULB)

Smoke went up from out of his nostrils, and blazing fire came out of his mouth.... (2 Samuel 22:9 ULB)

...This is the Lord Yahweh's declaration: 'My fury will arise in my nostrils!' (Ezekiel 38:18 ULB)

A blast of air or smoke coming from someone's nose shows his great anger.

RAISED EYES represents arrogance

but you bring down those with proud, uplifted eyes! (Psalm 18:27 ULB)

Uplifted eyes show that a person is proud.

God humbles a proud man, and he saves the one with lowered eyes. (Job 22:29 ULB)

Lowered eyes show that a person is humble.

The SON OF SOMETHING shares its qualities

no son of wickedness will oppress him. (Psalm 89:22b ULB)

A son of wickedness is a wicked person.

May the groans of the prisoners come before you;
with the greatness of your power keep the **children of death** alive. (Psalm 79:11 ULB)

Children of death here are people that others plan to kill.

We all were once among these unbelievers and acted according to the evil desires of our flesh, doing the will of the flesh and of the mind, and we were by nature **children of wrath** like the others. (Ephesians 2:3 ULB)

Children of wrath here are people with whom God is very angry.

Translation Strategies

See the Translations Strategies on [Biblical Imagery - Common Patterns](#).

Biblical Imagery - Farming

Some images from the Bible related to farming are listed below in alphabetical order. The word in all capital letters represents an idea. The word does not necessarily appear in every verse that has the image, but the idea that the word represents does.

A FARMER represents God, and the **VINEYARD** represents his chosen people

My well beloved had a vineyard on a very fertile hill.

He spaded it and removed the stones, and planted it with the choicest vine.

He built a tower in the middle of it, and also built a winepress.

He waited for it to produce grapes, but it produced wild grapes.

(Isaiah 5:1-2)

For the kingdom of heaven is like a landowner who went out early in the morning to hire workers for his vineyard. (Matthew 20:1 ULB)

There was a man, a person with extensive land. He planted a vineyard, set a hedge about it, dug a winepress in it, built a watchtower, and rented it out to vine growers. Then he went into another country.

(Matthew 21:33 ULB)

The GROUND represents people's hearts

For Yahweh says this to each person in Judah and Jerusalem: 'Plow your own ground, and do not sow among thorns. (Jeremiah 4:3)

When anyone hears the word of the kingdom but does not understand it.... This is the seed that was sown beside the road. He who was sown on the rocky ground is he who hears the word and receives it with joy immediately....He who was sown among the thorn plants, this is he who hears the word, but the cares of the world and the deceitfulness of riches choke the word.... He who was sown on the good soil, this is he who hears the word and understands it. (Matthew 13:20-23)

Break up your unplowed ground, for it is time to seek Yahweh.... (Hosea 10:12)

This page answers the question:

What are some examples in the Bible of images taken from farming?

In order to understand this topic, it would be good to read:

[Biblical Imagery - Common Patterns](#)

[Metaphor](#)

[Metonymy](#)

SOWING represents actions or attitudes, and REAPING represents judgment or reward

Based on what I have observed, those who plow iniquity and sow trouble reap the same. (Job 4:8 ULB)

Do not be deceived. God is not mocked. Whatever a man plants, that is what he will also harvest. For he who sows seed to his own sinful nature will harvest destruction, but he who sows seed to the Spirit, will harvest eternal life from the Spirit. (Galatians 6:7-8 ULB)

THRESHING and WINNOWING represent the separation of evil people from good people

After farmers harvest wheat and other types of grain, they bring them to a *threshing floor*, a flat place with hard ground, and have oxen pull heavy wheeled carts or sleds without wheels over the grain to *thresh* it, to separate the usable grains from the useless chaff. Then they take large forks and *winnow* the threshed grain by throwing it up in the air so the wind can carry off the chaff while the grains fall back to the threshing floor, where they can be gathered and used for food. (See *thresh* and *winnow* pages in [translationWords](#) for help translating "thresh" and "winnow.")

So I will winnow them with a pitchfork at the gates of the land. I will bereave them. I will destroy my people since they will not turn from their ways. (Jeremiah 15:7 ULB)

His winnowing fork is in his hand to thoroughly clear off his threshing floor and to gather the wheat into his storehouse. But he will burn up the chaff with fire that can never be put out. (Luke 3:17 ULB)

GRAFTING represents God's allowing the Gentiles to become his people

For if you were cut out of what is by nature a wild olive tree, and contrary to nature were grafted into a good olive tree, how much more will these Jews, who are the natural branches, be grafted back into their own olive tree? For I do not want you to be unaware, brothers, of this mystery, in order that you will not be wise in your own thinking. This mystery is that a partial hardening has occurred in Israel, until the completion of the Gentiles come in. (Romans 11:24-25 ULB)

RAIN represents God's gifts to his people

...he comes and rains righteousness on you. (Hosea 10:12)

For the land that has received the rain that often falls on it, and that

produces a crop useful for those who worked the land, receives a blessing from God. But if it bears thorns and thistles, it is worthless and is in danger of being cursed. Its end comes in burning. (Hebrews 6:7-8)

Therefore be patient, brothers, until the coming of the Lord, like the farmer awaits the valuable harvest of the earth, waiting patiently for it, until the early and late rains fall. (James 5:7)

Biblical Imagery - Human Behavior

Some images from the Bible involving human behavior are listed below in alphabetical order. The word in all capital letters represents an image. The word does not necessarily appear in every verse that has the image, but the idea that the word represents does.

BEING BENT OVER represents being discouraged

Yahweh supports all who are falling and raises up all those who are bent over. (Psalm 145:14 ULB)

This page answers the question:

What are some examples of things people do that are used as images in the Bible?

In order to understand this topic, it would be good to read:

[Biblical Imagery - Common Patterns](#)

[Metaphor](#)

[Metonymy](#)

BIRTH PAINS represent the suffering that is necessary to achieve a new condition

Be in pain and labor to give birth, daughter of Zion, like a woman in labor.

For now you will go out of the city, live in the field, and go to Babylon. There you will be rescued.

There Yahweh will rescue you from the hand of your enemies. (Micah 4:10 ULB)

For nation will rise against nation, and kingdom against kingdom.

There will be famines and earthquakes in various places. But all these things are only the beginning of birth pains. (Matthew 24:7-8 ULB)

My little children, I am suffering labor pains for you again, until Christ will have been formed in you! (Galatians 4:19 ULB)

BEING CALLED SOMETHING represents being that

The Holy One of Israel is your Redeemer; he is called the God of the whole earth. (Isaiah 54:5b ULB)

This is because he actually he is the God of the whole earth.

The one who is wise in heart is called discerning, (Proverbs 16:21a ULB)

This is because he actually is discerning.

He will be...be called the Son of the Most High. (Luke 1:32 ULB)

This is because he actually will be the Son of the Most High.

So the holy one to be born will be called the Son of God. (Luke 1:35 ULB)

This is because he actually will be the Son of God.

Every male that opens the womb will be called dedicated to the Lord. (Luke 2:23 ULB)

This is because he actually will be dedicated to the Lord.

CLEANLINESS represents being acceptable for God's purposes

Noah built an altar to Yahweh. He took some of the **clean** animals and some of the **clean** birds, and offered burnt offerings on the altar. Yahweh smelled the pleasing aroma... (Genesis 8:20 ULB)

The priest will examine him again on the seventh day to see if the disease is better and has not spread farther in the skin. If it has not, then the priest will pronounce him clean. It is a rash. He must wash his clothes, and then he is clean. (Leviticus 13:6 ULB)

CLEANSING or PURIFYING represents making something acceptable for God's Purposes

He must go out to the altar that is before Yahweh and make atonement for it, and he must take some of the bull's blood and some of the goat's blood and put it on the horns of the altar all around. 19He must sprinkle some of the blood on it with his finger seven times to cleanse it and dedicate it to Yahweh, away from the unclean actions of the people of Israel. (Leviticus 16:18-19 ULB)

This is because on this day atonement will be made for you, to cleanse you from all your sins so you will be clean before Yahweh. (Leviticus 16:30 ULB)

UNCLEANLINESS represents not being acceptable for God's purposes

You may eat any animal that has a split hoof and that also chews the cud. However, some animals either chew the cud or have a split hoof, and you must not eat them, animals such as the camel, because it chews the cud but does not have a split hoof. So the camel is unclean for you. (Leviticus 11:3-4 ULB)

And if any of them dies and falls on anything, that thing will be unclean, whether it is made of wood, cloth, leather, or sackcloth. Whatever it is and whatever it is used for, it must be put into water; it

will be unclean until evening. Then it will be clean. (Leviticus 11:32 ULB)

MAKING SOMETHING UNCLEAN represents making it unacceptable for God's purposes.

Or if anyone touches anything God has designated as unclean, whether it be the carcass of an unclean wild animal or the carcass of any livestock that has died, or creeping animal, even if the person did not intend to touch it, he is unclean and guilty. (Leviticus 5:2 ULB)

BEING CUT OFF FROM SOMETHING represents being separated from it

Uzziah, the king, was a leper to the day of his death, and lived in a separate house, since he was a leper; for he was cut off from the house of Yahweh. (2 Chronicles 26:21 ULB)

BEING CUT OFF represents being killed

So you must keep the Sabbath, for it must be treated by you as holy, reserved for him. Everyone who defiles it must surely be put to death. Whoever works on the Sabbath, that person must surely be cut off from his people. (Exodus 31:14-15 ULB)

Whoever does not humble himself on that day must be cut off from his people. Whoever does any work on that day, I, Yahweh, will destroy him from among his people. (Leviticus 23:29-30 ULB)

But he was cut off from the land of the living. (Isaiah 53:8 ULB)

COMING AND STANDING BEFORE SOMEONE represents serving him

How blessed are your people, and how blessed are your servants who constantly stand before you, because they hear your wisdom. (1 Kings 10:8 ULB)

Covenant faithfulness and trustworthiness come before you. (Psalm 89:14 ULB)

(Covenant faithfulness and trustworthiness are also personified here. See: [Personification](#))

DRUNKENNESS represents suffering and WINE represents judgment

Too much wine makes a person weak and he staggers. So too, when God judges people, they become weak and stagger. So the idea of wine is used to represent God's judgment.

You have shown your people severe things;
you have made us drink the wine of staggering. (Psalm 60:3 ULB)

But God is the judge;
he brings one down and raises up another.
For Yahweh holds a cup in his hand of foaming wine,
which is mixed with spices, and pours it out.
Surely all the wicked of the earth will drink it to the last drop. (Psalm 75:8 ULB)

he also will drink the wine of God's wrath, the wine that has been prepared and poured unmixed into the cup of his anger. (Revelation 14:10 ULB)

EATING UP represents destroying

God brings [Israel] out of Egypt.
He has strength like a wild ox.
He will eat up the nations who fight against him.
He will break their bones to pieces.
He will shoot them with his arrows. Numbers 24:8 ULB)

Another word for "eat up" is devour.

Therefore as the tongue of fire devours stubble, and as the dry grass goes down in flame,
so their root will rot, and their blossom will blow away like dust,
(Isaiah 5:24 ULB)

Therefore Yahweh will raise up against him, Rezin, his adversary, and will stir up his enemies,
the Arameans on the east, and the Philistines on the west.
They will devour Israel with open mouth. (Isaiah 9:11-12 ULB)

I will make my arrows drunk with blood,
and my sword will devour flesh
with the blood of the killed and the captives,
and from the heads of the leaders of the enemy. (Deuteronomy 32:42 ULB)

FALLING UPON or BEING UPON represents affecting

Yahweh God caused a deep sleep to fall upon the man, so the man slept. (Genesis 2:21 ULB)

Would not his majesty make you afraid?

Would not his dread fall upon you? (Job 13:11 ULB)

Then the Spirit of Yahweh fell on me and he said to me... (Ezekiel 11:5 ULB)

Now look, the hand of the Lord is upon you, and you will become blind. (Acts 13:11 ULB)

FOLLOWING SOMEONE represents being loyal to him

They broke away from Yahweh, the God of their fathers, who had brought them out of the land of Egypt. **They went after other gods**, the very gods of the peoples who were around them, and they bowed down to them. They provoked Yahweh to anger because they broke away from Yahweh and worshiped Baal and the Ashtoreths.

For Solomon followed Ashtoreth, the goddess of the Sidonians, and he followed Milcom, the disgusting idol of the Ammonites. (1 Kings 11:5 ULB)

Not one of them who despised me will see it, except for my servant Caleb, because he had another spirit. He has followed me fully; I will bring him into the land which he went to examine. His descendants will possess it. (Numbers 14:23-24 ULB)

GOING BEFORE, ACCOMPANYING, OR FOLLOWING A KING WITH HIS OTHER ATTENDANTS represents serving him

See, his reward is with him, and his recompense is going before him. (Isaiah 62:11 ULB)

Righteousness will go before him and make a way for his footsteps. (Psalm 85:13 ULB)

INHERITING is permanently possessing something

Then the King will say to those on his right hand, "Come, you who have been blessed by my Father, inherit the kingdom prepared for you from the foundation of the world." (Matthew 25:34)

The blessing of God's complete rule is given as the permanent possession to those to whom the King is speaking.

Now this I say, brothers and sisters, that flesh and blood cannot inherit the kingdom of God. Neither does what is perishable inherit what is imperishable. (1 Corinthians 15:50 ULB)

People cannot receive the kingdom of God in its complete form as a permanent possession while they are still in their mortal bodies.

An **INHERITANCE** is something that someone permanently possesses

You will bring them and plant them on the mountain of your inheritance. (Exodus 15:17 ULB)

The mountain where God will be worshiped is viewed as his permanent possession.

Pardon our iniquity and our sin, and take us as your inheritance. (Exodus 34:9 ULB)

Moses asks God to still accept the people of Israel as his special possession, that is, as the people permanently belonging to him.

the richness of the glory of his inheritance among those who are set apart for him. (Ephesians 1:18 ULB)

The wonderful things that God will give all who are set apart for him is viewed as their permanent possession.

An **HEIR** is someone who permanently possesses something

For it was not through the law that the promise was given to Abraham and to his descendants, this promise that they would be heirs of the world. (Romans 4:13 ULB)

The promise was that Abraham and his descendants would permanently possess the entire world.

God has spoken to us by a Son, whom he appointed to be the heir of all things. (Hebrews 1:2 ULB)

God's Son will receive all things as a permanent possession.

It was by faith that Noah...condemned the world and became an heir of the righteousness that comes through faith. (Hebrews 11:7 ULB)

Noah received righteousness as a permanent possession.

LYING DOWN represents DYING

When your days are fulfilled and you lie down with your fathers, I will raise up a descendant after you, (2 Samuel 7:12 ULB)

Ask them, 'Are you really more beautiful than anyone else? Go down and lie with the uncircumcised!'

They will fall among those who were killed by the sword! Egypt is given to the sword; her enemies will seize her and her servants! (Ezekiel 32:19-20 ULB)

REIGNING OR RULING represents controlling

This happened so that, as sin ruled in death, even so grace might rule through righteousness for everlasting life through Jesus Christ our Lord. (Romans 5:21 ULB)

Therefore do not let sin rule in your mortal body in order that you obey its lusts. (Romans 6:12 ULB)

RESTING or a RESTING PLACE represents a permanent beneficial situation

Naomi her mother-in-law said to her, "My daughter, should I not seek a place for you to rest, so that things may go well for you?" (Ruth 3:1 ULB)

Therefore I vowed in my anger that they would never enter into my resting place. (Psalm 95:11 ULB)

This is my resting place forever; I will live here, for I desire her [Zion]. (Psalm 132:14 ULB)

The nations will seek him out, and his resting place will be glorious. (Isaiah 11:10 ULB)

RISING, STANDING UP represents acting

Rise up for our help and redeem us for the sake of your covenant faithfulness. (Psalm 44:26 ULB)

SEEING SOMETHING represents being there

You will not let the one who has covenant faithfulness see the pit. (Psalm 16:10 ULB)

SELLING represents handing over to someone's control. BUYING represents removing from someone's control

[Yahweh] sold [the Israelites] into the hand of Cushan Rishathaim king of Aram Naharaim. (Judges 3:8 ULB)

SITTING IS RULING

A throne will be established in covenant faithfulness, and one from David's tent will faithfully sit there. (Isaiah 16:5 ULB)

STANDING represents successfully resisting

So the wicked will not stand in the judgment, nor sinners in the assembly of the righteous. (Psalm 1:2 ULB)

WALKING represents behaving and PATH represents behavior

Blessed is the man who does not walk in the advice of the wicked. (Psalm 1:1 ULB)

For Yahweh approves of the way of the righteous. (Psalm 1:6 ULB)

Turn from me the path of deceit. (Psalm 119:28 ULB)

I will run in the path of your commandments. (Psalm 119:32 ULB)

Biblical Imagery - Man-made Objects

Some images from the Bible involving man-made objects are listed below in alphabetical order. The word in all capital letters represents an image. The word does not necessarily appear in every verse that has the image, but the idea that the word represents does.

BRONZE represents strength

He trains...my arms to bend a bow of bronze.
Psalm 18:34 ULB)

This page answers the question:

What are some examples things people make that are used as images in the Bible?

In order to understand this topic, it would be good to read:

[Biblical Imagery - Common Patterns](#)

[Metaphor](#)

[Metonymy](#)

CHAINS represent control

Let us tear off the shackles they put on us and throw off their chains.
Psalm 2:3

CLOTHING represents moral qualities (emotions, attitudes, spirit, life)

It is God who puts strength on me like a belt. (Psalm 18:32 ULB)

Righteousness will be the belt of his waist, and faithfulness the belt around his hips. (Isaiah 11:5 ULB)

May my adversaries be clothed with shame; may they wear their shame like a robe. (Psalm 109:29 ULB)

I will clothe his enemies with shame. (Psalm 132:18 ULB)

A SNARE (A LIGHT TRAP FOR BIRDS WORKED BY CORDS) represents death

For he will rescue you from the snare of the hunter. (Psalm 91:3 ULB)

The cords of death surrounded me, and the snares of sheol confronted me. (Psalm 116:3 ULB)

The cords of the wicked have ensnared me. (Psalm 119:61 ULB)

The wicked have set a snare for me. (Psalm 119:110 ULB)

The wicked is ensnared by his own actions. (Psalm 9:16 ULB)

A SNARE IS PERSUASION TO DO EVIL

They mingled with the nations and learned their ways and worshiped their idols, which became a snare to them. (Psalm 106:35-36 ULB)

A TENT represents a house, home, people in one's home, descendants

God will likewise destroy you forever; he will take you up and pluck you out of your tent. (Psalm 52:5 ULB)

The house of the wicked will be destroyed, but the tent of the upright will flourish. (Proverbs 14:11 ULB)

A throne will be established in covenant faithfulness, and one from David's tent will faithfully sit there. (Isaiah 16:5 ULB)

Biblical Imagery - Natural Phenomena

Some images from the Bible involving natural phenomena are listed below in alphabetical order. The word in all capital letters represents an image. The word does not necessarily appear in every verse that has the image, but the idea that the word represents does.

LIGHT represents someone's face (This often combines with FACE represents someone's presence)

Yahweh, lift up the light of your face on us.
(Psalm 4:6 ULB)

For they did not obtain the land for their possession by their own sword,
neither did their own arm save them;
but your right hand, your arm, and the light of your face,
because you were favorable to them. (Psalm 44:3 ULB)

they did not reject the light of my face. (Job 29:24 ULB)

Yahweh, they walk in the light of your face. (Psalm 89:15 ULB)

LIGHT represents goodness, and DARKNESS represents evil

But if your eye is bad, your whole body is full of darkness. Therefore, if the light that is in you is actually darkness, how great is that darkness!
(Matthew 6:23 ULB)

LIQUID represents a moral quality (emotion, attitude, spirit, life)

Yahweh has burst through my enemies before me like a bursting flood of water. (2 Samuel 5:20 ULB)

He will make a full end to his enemies with an overwhelming flood.
(Nahum 1:8 ULB)

My heart drips because of sadness. (Psalm 119:28 ULB)

I am being poured out like water. (Psalm 22:14 ULB)

It will come about afterward that I will pour out my Spirit on all flesh.
(Joel 2:28 ULB)

This page answers the question:

What are some examples of things in nature that are used as images in the Bible?

In order to understand this topic, it would be good to read:

[Biblical Imagery - Common Patterns](#)

[Metaphor](#)

[Metonymy](#)

My God, my soul has melted within me. (Psalm 42:6 ULB)

For it is great, the anger of Yahweh that has been poured out on us. (2 Chronicles 34:21 ULB)

FIRE represents extreme feelings, particularly love or anger

Because iniquity will be increased, the love of many will be extinguished. (Matthew 24:12 ULB)

Surging waters cannot quench love. (Song of Solomon 8:7 ULB)

For a fire is kindled by my anger and is burning to the lowest sheol. (Deuteronomy 32:22 ULB)

Therefore the anger of Yahweh was set on fire against Israel. (Judges 3:8 ULB)

When Yahweh heard this, he was angry; so his fire burned against Jacob, and his anger attacked Israel. (Psalm 78:21 ULB)

FIRE OR A LAMP represents life

They say, 'Hand over the man who struck his brother, so that we may put him to death, to pay for the life of his brother whom he killed.' And so they would also destroy the heir. Thus they will put out the **burning coal** that I have left, and they will leave for my husband neither name nor descendant on the surface of the earth. (2 Samuel 14:7 ULB)

You must not go to battle anymore with us, so that you do not put out the lamp of Israel. (2 Samuel 21:17 ULB)

I will give one tribe to Solomon's son, so that David my servant may always have a lamp before me in Jerusalem. (1 Kings 11:36 ULB)

Nevertheless for David's sake, Yahweh his God gave him a lamp in Jerusalem by raising up his son after him in order to strengthen Jerusalem. (1 Kings 15:4 ULB)

Indeed, the light of the wicked person will be put out; the spark of his fire will not shine. The light will be dark in his tent; his lamp above him will be put out. (Job 18:5-6 ULB)

For you give light to my lamp; Yahweh my God lights up my darkness. (Psalm 18:28 ULB)

A dimly burning wick he will not quench. (Isaiah 42:3 ULB)

WATER represents what someone says

A quarreling wife is a constant dripping of water. (Proverbs 19:13 ULB)

His lips are lilies, dripping myrrh. (Song of Solomon 5:13 ULB)

My groaning is poured out like water. (Job 3:24 ULB)

The words of a man's mouth are deep waters; the fountain of wisdom is a flowing stream. (Proverbs 18:3 ULB)

FLOODING WATER represents disaster

I have come into deep waters, where the floods flow over me. (Psalm 69:2 ULB)

Do not let the floods of water overwhelm me. (Psalm 69:15 ULB)

Reach out your hand from above; rescue me out of many waters from the hands of these foreigners. (Psalm 144:7 ULB)

A ROCK represents protection

Who is a rock except our God? (Psalm 18:31 ULB)

Yahweh, my rock, and my redeemer. (Psalm 19:14 ULB)

A SPRING OF WATER represents the origins of something

The fear of Yahweh is a fountain of life. (Proverbs 14:27 ULB)

SHADOW or DARKNESS represents death

Yet you have severely broken us in the place of jackals and covered us with the shadow of death. (Psalm 44:19)

Biblical Imagery - Plants

Some images from the Bible involving plants are listed below in alphabetical order. The word in all capital letters represents an idea. The word does not necessarily appear in every verse that has the image, but the idea that the word represents does.

A BRANCH represents a person's descendant

In the examples below, Isaiah wrote about one of Jesse's descendants and Jeremiah wrote about one of David's descendants.

A shoot will sprout from the root of Jesse, and a branch out of his root will bear fruit.

The Spirit of Yahweh will rest upon him, the spirit of wisdom and understanding. (Isaiah 11:1 ULB)

See, days are coming—this is Yahweh's declaration—when I will raise up for David a righteous branch.

He will reign as king; he will bring prosperity and carry out justice and righteousness in the land. (Jeremiah 23:5 ULB)

In Job when it says "his branch will be cut off," it means that he will not have any descendants.

His roots will be dried up beneath;
above will his branch be cut off.

His memory will perish from the earth;
he will have no name in the street. (Job 18:17 ULB)

A PLANT represents a person

God will likewise destroy you forever; he will...root you out of the land of the living. (Psalm 52:5 ULB)

A PLANT represents an emotion or attitude

Just as planting one kind of seeds results in that kind of plant growing, behaving in one way results in that kind of consequence.

The emotion or attitude in the verses is underlined below.

Sow righteousness for yourselves, and reap the fruit of covenant faithfulness. (Hosea 10:12 ULB)

This page answers the question:

What are some examples of plants that are used as images in the Bible?

In order to understand this topic, it would be good to read:

[Biblical Imagery - Common Patterns](#)

[Metaphor](#)

[Metonymy](#)

Based on what I have observed, those who plow iniquity and sow trouble, reap the same. (Job 4:8 ULB)

For the people sow the wind and reap the whirlwind. (Hosea 8:7 ULB)

You have turned...the fruit of righteousness into bitterness. (Amos 6:12 ULB)

What fruit then did you have at that time of the things of which you are now ashamed? (Romans 6:21 ULB)

A TREE represents a person

He will be like a tree planted by the streams of water that produces its fruit in its season, whose leaves do not wither; whatever he does will prosper. (Psalm 1:3 ULB)

I have seen the wicked and terrifying person spread out like a green tree in its native soil. (Psalm 37:35 ULB)

I am like a green olive tree in God's house. (Psalm 52:8 ULB)

Biblical Imagery - Cultural Models

Description

Cultural models are mental pictures of parts of life or behavior. These pictures help us imagine and talk about these topics. For example, Americans often think of marriage and friendship as if they were machines. Americans might say "His marriage is breaking down" or "Their friendship is going full speed ahead." In this example, human relationships are modeled as a MACHINE.

This page answers the question:

What are cultural models and what are some cultural models found in the Bible?

In order to understand this topic, it would be good to read:

[Biblical Imagery](#)

Some cultural models, or mental pictures, found in the Bible are listed below. First there are models for God, then models for humans, things, and experiences. Each heading has the model written in capital letters. That word or phrase does not necessarily appear in every verse, but the idea does.

God is modeled as a HUMAN BEING

Although the Bible explicitly denies that God is a human being, he is often spoken of as doing things that humans do. But God is not human, so when the Bible say that God speaks, we should not think that he has vocal chords that vibrate. And when it says something about him doing something with his hand, we should not think that he has a physical hand.

If we hear the voice of Yahweh our God any longer, we will die.
(Deuteronomy 5:25 ULB)

I have been strengthened by the hand of Yahweh my God (Ezra 7:28 ULB)

The hand of God also came on Judah, to give them one heart to carry out the command of the king and leaders by the word of Yahweh (2 Chronicles 30:12 ULB)

The word "hand" here is a metonym that refers to God's power. (See: [Metonymy](#))

God is modeled as a KING

For God is the King over all the earth; (Psalm 47:7 ULB)

For the kingdom is Yahweh's;
he is the ruler over the nations. (Psalm 22:28 ULB)

Your throne, God, is forever and ever;

a scepter of justice is the scepter of your kingdom. (Psalm 45:6 ULB)

This is what Yahweh says,
"Heaven is my throne, and the earth is my footstool. (Isaiah 66:1 ULB)

God reigns over the nations;
God sits on his holy throne.
The princes of the peoples have gathered together
to the people of the God of Abraham;
for the shields of the earth belong to God;
he is greatly exalted. (Psalm 47:8-9 ULB)

God is modeled as a SHEPHERD and his people are models as SHEEP

Yahweh is my shepherd; I will lack nothing. (Psalm 23:1 ULB)

His people are sheep.

For he is our God, and we are the people of his pasture and the sheep of his hand. (Psalm 95:7 ULB)

He leads his people like sheep.

He led his own people out like sheep and guided them through the wilderness like a flock. (Psalm 78:52 ULB)

He is willing to die in order to save his sheep.

I am the good shepherd, and I know my own, and my own know me. The Father knows me, and I know the Father, and I lay down my life for the sheep. I have other sheep that are not of this fold. Those, also, I must bring, and they will hear my voice so that there will be one flock and one shepherd. (John 10:14-15 ULB)

God is modeled as a WARRIOR

Yahweh is a warrior; (Exodus 15:3 ULB)

Yahweh will go out as a warrior; he will proceed as a man of war. He will stir up his zeal.
He will shout, yes, he will roar his battle cries; he will show his enemies his power. (Isaiah 42:13 ULB)

Your right hand, Yahweh, is glorious in power;
your right hand, Yahweh, has shattered the enemy. (Exodus 15:6 ULB)

But God will shoot them;

suddenly they will be wounded with his arrows. (Psalm 65:7 ULB)

For you will turn them back; you will draw your bow before them.
(Psalm 21:12 ULB)

A leader is modeled as a SHEPHERD and those he leads are modeled as SHEEP

Then all the tribes of Israel came to David at Hebron and said, "Look...when Saul was king over us, it was you who led the Israelite army. Yahweh said to you, 'You will shepherd my people Israel, and you will become ruler over Israel.' " (2 Samuel 5:1-2 ULB)

"Woe to the shepherds who destroy and scatter the sheep of my pasture—this is Yahweh's declaration." (Jeremiah 23:1 ULB)

Therefore be careful about yourselves, and about all the flock of which the Holy Spirit has made you overseers. Be careful to shepherd the assembly of the Lord, which he purchased with his own blood. 29I know that after my departure, vicious wolves will enter in among you, and not spare the flock. I know that from even among your own selves some men shall come and say corrupt things, in order to draw away the disciples after them. (Acts 20:28-30 ULB)

The eye is modeled as a LAMP

Variations of this model and the model of the EVIL EYE are found in many parts of the world. In most of the cultures represented in the Bible, these models included the following elements:

People see objects, not because of light around the object, but because of light that shines from their eyes onto those objects.

The eye is the lamp of the body. Therefore, if your eye is good, the whole body is filled with light. (Matthew 6:22 ULB)

This light shining from the eyes carries with itself the viewer's character.

The appetite of the wicked craves evil; his neighbor sees no kindness in his eyes. (Proverbs 21:10 ULB)

Envy and cursing are modeled as looking with an EVIL EYE at someone, and favor is modeled as looking with a GOOD EYE at someone

The primary emotion of a person with the evil eye is envy. The Greek word translated as "envy" in Mark 7 is "eye," which refers here to an evil eye.

He said, "It is that which comes out of the person that defiles him. For

from within a person, out of the heart, proceed evil thoughts..., envy
.... (Mark 7:20-22 ULB)

The context for Matthew 20:15 includes the emotion of envy. "Is your eye evil?" means "Are you envious?"

Is it not legitimate for me to do what I wish with my own possessions?
Or is your eye evil because I am good? (Matthew 20:15 ULB)

If a person's eye is evil is envious of other people's money.

The eye is the lamp of the body. Therefore, if your eye is good, the whole body is filled with light. But if your eye is bad, your whole body is full of darkness. Therefore, if the light that is in you is actually darkness, how great is that darkness! No one can serve two masters, for either he will hate the one and love the other, or else he will be devoted to one and despise the other. You cannot serve God and wealth. (Matthew 6:22-24 ULB)

A person who is envious might put a curse or enchantment on someone by looking at him with an evil eye.

Foolish Galatians, whose evil eye has harmed you? (Galatians 3:1 ULB)

A person with a good eye can put a blessing on someone by looking at him.

If I have found favor in your eyes... (1 Samuel 27:5 ULB)

Life is modeled as BLOOD

In this model, the blood of a person or an animal represents its life.

But you must not eat meat with its life—that is its blood—in it.
(Genesis 9:4 ULB)

If blood is spilled or shed, someone has been killed.

Whoever sheds man's blood, by man will his blood be shed, (Genesis 9:6 ULB)

In this way, this person would not die by the hand of the one who wanted to avenge the blood that was shed, until the accused person would first stand before the assembly. (Joshua 20:9 ULB)

If blood cries out, nature itself is crying out for vengeance on a person who killed someone. (This also includes personification, because the blood is pictured as someone that can cry out. See: [Personification](#))

Yahweh said, "What have you done? Your brother's blood is calling out to me from the ground. (Genesis 4:10 ULB)

A country is modeled as a WOMAN, and its gods are modeled as HER HUSBAND

It came about, as soon as Gideon was dead, the people of Israel turned again and prostituted themselves by worshiping the Baals. They made Baal Berith their god. (Judges 8:33 ULB)

The nation of Israel is modeled as GOD'S SON

When Israel was a young man I loved him, and I called my son out of Egypt. (Hosea 11:1 ULB)

The sun is modeled as BEING IN A CONTAINER AT NIGHT

Yet their words go out over all the earth and their speech to the end of the world. He has pitched a tent for the sun among them. The sun is like a bridegroom coming out of his chamber and like a strong man who rejoices when he runs his race. (Psalm 19:4-5 ULB)

Psalm 110 pictures the sun as being in the womb before it comes out in the morning.

from the womb of the dawn your youth will be to you like the dew. (Psalm 110:3 ULB)

Things that can move fast are modeled as having WINGS

This is especially true of things that move in the air or the sky.

The sun is modeled as a disc with wings, which allow it to "fly" through the air from east to west during the daytime. In Psalm 139, "the wings of the morning" refers to the sun. In Malachi 4 God called himself the "sun of righteousness" and he spoke of the sun as having wings.

If I fly away on the wings of the morning and go to live in the uttermost parts across the sea. (Psalm 139:9 ULB)

But for you who fear my name, the sun of righteousness will rise with healing in its wings. (Malachi 4:2 ULB)

The wind moves quickly and is modeled as having wings.

He was seen flying on the wings of the wind. (2 Sam. 22:11 ULB)

He rode on a cherub and flew; he glided on the wings of the wind. (Psalm 18:10 ULB)

you walk on the wings of the wind (Psalm 104:3 ULB)

Futility is modeled as something that the WIND can blow away

In this model, the wind blows away things that are worthless, and they are gone.

Psalm 1 and Job 27 show that wicked people are worthless and will not live long.

The wicked are not so,
but are instead like the chaff that the wind drives away. (Psalm 1:4 ULB)

The east wind carries him away, and he leaves;
it sweeps him out of his place. (Job 27:21 ULB)

The writer of Ecclesiastes says that everything is worthless.

Like a vapor of mist,
like a breeze in the wind,
everything vanishes, leaving many questions.
What profit does mankind gain from all the work that they labor at
under the sun? (Ecclesiastes 1:2-3 ULB)

In Job 30:15, Job complains that his honor and prosperity are gone.

Terrors are turned upon me;
my honor is driven away as if by the wind;
my prosperity passes away as a cloud. (Job 30:15 ULB)

Human warfare is modeled as DIVINE WARFARE

When there was a war between nations, people believed that the gods of those nations were also at war.

This happened while the Egyptians were burying all their firstborn,
those whom Yahweh had killed among them, for he also inflicted
punishment on their gods. (Numbers 33:4 ULB)

And what nation is like your people Israel, the one nation on earth
whom you, God, went and rescued for yourself?...You drove out
nations and their gods from before your people, whom you rescued
from Egypt. (2 Samuel 7:23 ULB)

The servants of the king of Aram said to him, "Their god is a god of
the hills. That is why they were stronger than we were. But now let us
fight against them in the plain, and surely there we will be stronger
than they." (1 Kings 20:23 ULB)

Constraints in life are modeled as PHYSICAL BOUNDARIES

The verses below are not about real physical boundaries but about difficulties or the lack of difficulties in life.

He has built a wall around me, and I cannot escape. He has made my shackles heavy. (Lamentations 3:7 ULB)

He has blocked my path with walls of hewn stone; every way I take is crooked. (Lamentations 3:9 ULB)

Measuring lines have been laid for me in pleasant places (Psalm 16:6 ULB)

Dangerous places are modeled as NARROW PLACES

In Psalm 4 David asks God to rescue him.

Answer me when I call, God of my righteousness;
give me room when I am hemmed in.
Have mercy on me and listen to my prayer. (Psalm 4:1 ULB)

A distressing situation is modeled as a WILDERNESS

When Job was distressed because of all the sad things that happened to him, he spoke as if he were in a wilderness. Jackals and ostriches are animals that live in the wilderness.

My heart is troubled and does not rest;
days of affliction have come on me.
I go about with darkened skin but not because of the sun;
I stand up in the assembly and cry for help.
I am a brother to jackals,
a companion of ostriches. (Job 30:27-29 ULB)

Wellbeing is modeled as PHYSICAL CLEANLINESS, and evil is modeled as PHYSICAL DIRTINESS

Leprosy is a disease. If a person had it, he was said to be unclean.

Behold, a leper came to him and bowed before him, saying, "Lord, if you are willing, you can make me clean." Jesus reached out his hand and touched him, saying, "I am willing. Be clean." Immediately he was cleansed of his leprosy. (Matthew 8:2-3 ULB)

An "unclean spirit" is an evil spirit.

When an unclean spirit has gone away from a man, it passes through waterless places and looks for rest, but does not find it. (Matthew 12:43 ULB)



Checking Manual Volume 1

Version 5

Introduction to Checking

Introduction to the Checking Manual

Translation Checking Manual

This manual describes how to check translated biblical content for accuracy, clarity, and naturalness.

Volume One

Volume One contains instructions for checking the translation that the translation team will use to check each other's work. If they follow these instructions, they will complete checking level one. Volume One also contains instructions for the translation team to use for checking the translation with the language community for clarity and naturalness, and for church leaders to use when they check the translation for accuracy. If they follow these instructions, they will complete checking level two. This volume also contains instructions for the leaders of church networks to use for checking the translation for accuracy at level three.

Volume Two

Volume Two contains further instructions for checking the translation that the leaders of church networks can use to check the translation. Because many leaders of church networks do not speak the language of the translation, Volume Two also contains instructions for creating a back translation, which allows people to check a translation in a language that they do not speak.

This page answers the question:

What is the Checking Manual?

In order to understand this topic, it would be good to read:

[Introduction to the Translation Manual](#)

Next we recommend you learn about:

[Introduction to Translation Checking](#)

Introduction to Translation Checking

Translation Checking

Introduction

As part of the translation process, it is necessary that several people check the translation to make sure that it is clearly communicating the message that it should communicate. A beginning translator who was told to check his translation once said, "But I speak my native language perfectly. The translation is for that language. What more is needed?" What he said was true, but there are two more things to keep in mind.

One thing is that he may not have understood the source text correctly, and so someone who knows what it should say might be able to correct the translation. This could be because he did not correctly understand a phrase or expression in the source language. In this case, someone else who understands the source language well can correct the translation.

Or it could be that he did not understand something about what the Bible meant to communicate at a certain place. In this case, someone who knows the Bible well, such as a Bible teacher or a Bible translation checker, can correct the translation.

The other thing is that, although the translator may know very well what the text should say, the way he translated it might mean something else to a different person. That is, another person might think that the translation is talking about something other than what the translator intended, or the person hearing or reading the translation might not understand what the translator was trying to say. That is why it is always necessary to check what someone else understands from the translation so that we can make it more accurate and more clear.

This is a guide to the process of checking, in the form of a scale with three levels.

This checking scale helps to show the extent to which the accuracy and clarity of a translation have been verified. These checking levels have been developed by the unfoldingWord network (see <https://unfoldingword.org>), the same group that manages Door43 with the help of many volunteers, and they are used to indicate the checking level of all biblical content on Door43.

The Checking Levels

There are three checking levels:

- [Checking Level One - Affirmation by Translation Team](#)
- [Checking Level Two - Affirmation by Community](#)

This page answers the question:

Why do we do translation checking?

In order to understand this topic, it would be good to read:

[Introduction to the Checking Manual](#)

- [Checking Level Three - Affirmation by Church Leadership.](#)

Any translation that has not yet been checked to Level One is considered to have not been checked and is assigned no checking status.

The purpose of having several Checking Levels is to make translated materials quickly available to the church, while also allowing the content to continue to be checked and corroborated in an open environment. At all times, the degree to which its accuracy has been checked will be clearly indicated. We believe this will result in a faster checking process, allow broad church participation and ownership, and produce better translations.

Next we recommend you learn about:

[Introduction to the Checking Levels](#)

Introduction to the Checking Levels

How Checking Levels Work

Here are some important tips to remember when working with Checking Levels:

- Only translations that have reached Checking Level One or higher will be made available on the unfoldingWord website (see <http://ufw.io/content/>) and the unfoldingWord mobile app.
- Only translations that have reached Checking Level Three will be approved as source texts for other translations.
- When a Checking Level has been completed and all appropriate edits have been made to the translation on door43, the checkers will inform unfoldingWord of the details of the check, including who did the checking and their title or qualifications as a translation checker. unfoldingWord will then harvest a copy of what is on door43, digitally publish a static copy of it on the unfoldingWord website (see <https://unfoldingword.org>) and make it available on the unfoldingWord mobile app. A print-ready PDF will also be produced and made available for download. It will continue to be possible to change the checked version on door43, allowing for future checking and editing.
- For Open Bible Stories projects: Only Open Bible Stories translations that have been made from version 3.0 or higher of the English source text are eligible to be checked to Level One (or higher). Translations made from versions before 3.0 must be updated before proceeding with Checking Levels. See [Source Texts and Version Numbers](#).

This page answers the question:

How do the checking levels work?

In order to understand this topic, it would be good to read:

[Introduction to Translation Checking](#)

The Checking Levels

The strategy for quality assurance of unfoldingWord content, including Open Bible Stories, is described briefly here and in detail at <http://ufw.io/qa/> .

The three-level checking scale we use is dependent on the unfoldingWord [Translation Guidelines](#). All translated content is compared against the theology of the Statement of Faith and against the procedures and methodologies of the Translation Guidelines. With these documents forming the foundation, these are the three levels of checking used in the unfoldingWord project:

- [Checking Level One - Affirmation by Translation Team](#)
- [Checking Level Two - Affirmation by Community](#)
- [Checking Level Three - Affirmation by Church Leadership](#)

Checking the Checkers

The process and checking framework described in this document depends on an ongoing process of checking and revising content, as determined by the Church that uses the content. Feedback loops are encouraged (and modeled in translation software, where feasible) with a view to maximizing input from the greatest number of users of the content. The translations of the content are made available on the translation platform (see <http://door43.org>), which is designed to make it easy for users to collaboratively create content that increases in quality over time.

Next we recommend you learn about:

*[Introduction to the Checking Levels](#); [Checking Level One - Affirmation by Translation Team](#);
[Source Texts and Version Numbers](#)*

The Goal of Checking

Why Check?

The goal of checking is to help the translation team produce a translation that is accurate, natural, clear, and accepted by the church. The translation team also wants to achieve this goal. This might seem easy, but it is actually very difficult to do, and takes many people and many, many revisions to the translation to achieve. For this reason, the checkers play a very important role in helping the translation team to produce a translation that is accurate, natural, clear, and accepted by the church.

This page answers the question:

What is the Goal of Checking?

In order to understand this topic, it would be good to read:

[Introduction to the Checking Levels](#)

Accurate

The checkers who are pastors, church leaders, and leaders of church networks will help the translation team produce a translation that is accurate. They will do this by comparing the translation with the source language and, when possible, also with the original languages of the Bible. For more information about accurate translations, see [Create Accurate Translations](#).

Clear

The checkers who are members of the language community will help the translation team produce a translation that is clear. They will do this by listening to the translation and pointing out to them the places where the translation is confusing or does not make sense to them. Then the translation team can fix those places so that they are clear. For more information about clear translations, see [Create Clear Translations](#).

Natural

The checkers who are members of the language community will also help the translation team produce a translation that is natural. They will do this by listening to the translation and pointing out to them the places where the translation sounds strange and does not sound like the way that someone who speaks their language would say it. Then the translation team can fix those places so that they are natural. For ore information about natural translations, see [Create Natural Translations](#).

Church-approved

The checkers who are members of a church in the language community will help the translation team produce a translation that is approved and accepted by the church

in that community. They will do this by working together with members and leaders of other churches from the language community. When members and leaders that represent the churches of a language community work together and agree that the translation is good, then it will be accepted and used by the churches in that community. For more information about translations that are approved by the church, see [Create Church-Approved Translations](#).

Next we recommend you learn about:

[Introduction to Translation Checking; Checking Authority and Process](#)

Checking Authority and Process

Explanation

The Church in each people group has the authority to decide for themselves what is and what is not a good quality translation of the Bible in their language. Authority to check and approve a Bible translation (which is constant) is separate from capacity, or the ability to carry out the process of checking a Bible translation (which can be increased). The authority for determining quality belongs to the Church, independent of their current ability, experience, or access to resources that facilitate the checking of Bible translations. So while the church in a language group has the authority to check and approve their own Bible translation, the unfolding Word tools, including these modules of translationAcademy, are designed to ensure that the church also has the capacity to check the quality of their Bible translation using an excellent process.

This model proposes a three-tiered approach to affirming the quality of a translation, designed to reflect three general levels of Church authority within a people group:

- **Authority Level 1:** Determined by the Church-based translation team.
- **Authority Level 2:** Determined by the agreement of pastors/elders who are members of different Church networks in the language group, and tested with the language community.
- **Authority Level 3:** Determined by the leadership of Church networks with a presence in the people group that speaks the language.

The process for checking a translation will be described in the modules under the heading "Checking Process."

This page answers the question:

What is the difference between the authority to check a Bible translation and the process for checking?

In order to understand this topic, it would be good to read:

[The Goal of Checking](#)

Next we recommend you learn about:

[Authority Level 1; Checking Level One - Affirmation by Translation Team](#)

Defining Church Authority

Authority Level 1

Authority Level 1: Affirmation by Translation Team

The intent of this level is to affirm the agreement of the translation team with standard Christian doctrine, as well as with the guidelines for ensuring the accuracy of the translation itself. Content published at this level promotes the broadest reach of the content as an active project, with an open invitation (implied or direct) to members of the language community to suggest improvements to the translation.

To achieve this level, the translation team asserts that the [Statement of Faith](#) is an accurate reflection of their own beliefs and that the translated content is also in harmony with it.

The translator (or team) asserts that the translation has been done in accordance with the [Translation Guidelines](#) and that they have made use of available exegetical and translation checking resources in the translation process, including the translationNotes and translationWords.

This page answers the question:

What is authority level 1?

In order to understand this topic, it would be good to read:

[Checking Authority and Process](#)

Next we recommend you learn about:

[Authority Level 2; Checking Level One - Affirmation by Translation Team](#)

Authority Level 2

Authority Level 2: Affirmation by Community

The intent of this level is two-fold:

1. to affirm the effectiveness of the form of the language used in the translation, as determined by representatives of the language community.
2. to affirm the accuracy of the translation, as determined by pastors or leaders from the local churches that will use it.

At this level, the model implements the concept of a "testimony of two or three witnesses" in the checking process.

To achieve this level, the translation team will submit the translation to members of the language community that will use the translation. The language community will review the translation for **clarity** and **naturalness**.

The translation team will then submit the translation to church leaders from the language community that will use the translation. These church leaders will review the translation for **accuracy** by checking it against the source texts, the exegetical resources, the [Statement of Faith](#), and the [Translation Guidelines](#).

The translation team will edit the translation based on these reviews so that the language community affirms that it is natural and clear, and so that the church leaders affirm that it is accurate.

This page answers the question:

What is authority level 2?

In order to understand this topic, it would be good to read:

[Authority Level 1](#)

Next we recommend you learn about:

[Authority Level 3](#)

Authority Level 3

Authority Level 3: Affirmation by Church Leadership

The intent of this level is to affirm that the translation agrees with the intent of the original texts and with the sound doctrine of the Church historic and universal.

To achieve this level, the translation team will submit the translation for review by the highest leadership of the Church that speaks the language. It is best if these leaders represent as many of the major groups of churches that exist in the language community as possible. Level 3 is thus achieved by the mutual agreement of the leadership of multiple church networks.

The translation team will edit the translation so that the leadership of these church networks affirm that it is an accurate translation and will be accepted by their church fellowships.

Level 3 is completed when the translation has been thoroughly checked and approved by the leadership (or their delegates) of at least two church networks that have personnel trained in biblical languages and content.

This page answers the question:

What is authority level 3?

In order to understand this topic, it would be good to read:

[Authority Level 2](#)

Next we recommend you learn about:

[Checking Level Three - Affirmation by Church Leadership;](#)
[Checking Level One - Affirmation by Translation Team](#)

Types of Checks

Self Check

How to do a Self-Check

- After you have translated a passage without looking at the source text, compare it again to the source text. Make sure that it says all the parts of the message of the source text and does not leave out anything. If some part of the message was missing, put it in your translation at the point where it fits best in your language.
- If you are translating the Bible, compare your translation with other translations of the same Bible passage. If one of those makes you think of a better way to say something, then revise your translation in that way. If one of those helps you to understand something better than you did before, then change your translation so that it communicates the meaning better.
- After these steps, read your translation out loud to yourself. Fix anything that does not sound like it is the way that someone from your community would say it. Sometimes parts of sentences need to be put in a different order.

This page answers the question:

How do I check my first draft?

In order to understand this topic, it would be good to read:

[Checking Level One - Affirmation by Translation Team](#)

Next we recommend you learn about:

[Peer Check](#)

Peer Check

How to do a Peer Check

- Give your translation to a member of the translation team who did not work on this passage. Have that person go through all of the same steps of the Self Check, making note of any places that need fixing.
- Review the translation together and fix those places.
- Read the revised translation out loud to this person and fix anything that does not sound like it is the way that someone from your community would say it.

This page answers the question:

How can others help me check my work?

In order to understand this topic, it would be good to read:

[Checking Level One - Affirmation by Translation Team Self Check](#)

Next we recommend you learn about:

[translationWord Check](#)

translationWord Check

How to do a translationWord Check

- Make a list of the translationWords in the story or Bible passage that you translate, along with the term that you choose for it in the target language. It is best if you can do this on a chart so that you can list the source word or phrase in one column and the target word or phrase in another column. Further columns could list equivalent terms in other languages and the references where these terms occur in the Bible. Make sure that everyone translating Bible books that use these terms has access to the chart so that you can all use the same words or phrases in your translation.
- Use the list of words and definitions in the translationWords section of Door43 or translationStudio to help you to make a list of these words and to understand what they mean.
- Each time the translationWord occurs in the source text, make sure that the word you have chosen for the translation still makes sense in that context. If it does not, discuss the problem with others on the translation team and try to find a solution together. You may need to use a different term, or you may need to use more than one term for the different contexts, or you may need to find another way to communicate the translationWord, such as using a longer phrase.

This page answers the question:

How can I check for the important words in my translation?

In order to understand this topic, it would be good to read:

[Checking Level One - Affirmation by Translation Team](#)

[Peer Check](#)

Next we recommend you learn about:

[Accuracy Check](#)

Accuracy Check

Checking the Translation for Accuracy

The purpose of this section is to make sure that the new translation is accurate. In other words, when compared with the source translation, does the new translation communicate the same meaning (not necessarily with the same wording or the exact order)?

Level One

The people who do the Level One accuracy check can be members of the translation team, but they should not be the same people who translated the story or Bible passage that they are checking. They can also be members of the community who are not part of the translation team. They should be speakers of the language of the translation, be respected in the community, and, if possible, know the Bible well in the language of wider communication. The purpose of this step is to make sure that the translation accurately communicates the meaning of the original story or Bible passage. The checkers will be helping the translation team think about the best way to translate the meaning of the story or Bible passage in their own language. There can be one person who checks a story or Bible passage, or more than one. Having more than one person checking a story or passage can be helpful, because often different checkers will notice different things.

Levels Two and Three

The people who do the Level Two or Level Three accuracy check should not be members of the translation team. They should be church leaders who speak the language of the translation and who know the Bible well in the source language. It is true that the language community members who checked the translation for naturalness and clarity were not allowed to look at the source while they were doing their checking. But for accuracy testing, the new translation *must* be compared with the source text, or with the source in the original biblical languages.

All Levels

The people doing the checking should follow these steps:

1. Each of the checkers should read the translation (or listen to the recording) by himself, comparing it to the original Bible passage or story in the language of wider communication. It can be helpful for the translator to read the translation out loud to the checker while the checker follows along looking at the source

This page answers the question:

How can I do an accuracy check?

In order to understand this topic, it would be good to read:

[Checking Level One - Affirmation by Translation Team](#)

[Create Accurate Translations](#)

[translationWord Check](#)

Bible or Bibles. As the checker reads (or listens to) the translation and compares it to the source, he should keep in mind these general questions:

- Does the translation add anything to the original meaning?
 - Is there any part of the meaning that is left out of the translation?
 - Has the translation changed the meaning in any way?
2. The checker should make notes where he thinks there might be a problem or something to be improved. Each checker will discuss these notes with the translation team.
 3. After the checkers have checked a Bible Story or chapter individually, they should all meet with the translator or translation team and review the story or Bible passage together. As they come to the places where each checker made note of a problem or question, the checkers can ask their questions or make suggestions for improvement. As the checkers and the translation team discuss the questions and suggestions, they might think of other questions or new ways of saying things. This is good. As the checkers and the translation team work together, God will help them discover the best way to communicate the meaning of the story or Bible passage.
 4. After the checkers and the translation team have decided what they need to change, the translation team will revise the translation.
 5. After the translation team revises the translation, they should read it out loud to each other or to other members of the language community to make sure that it still sounds natural in their language.
 6. The translator (or team) makes a note of any Bible passages that are still difficult to understand, and where they would like additional help from other Bible checkers. These notes will be used by the church leaders and checkers in levels two and three, so that they can help the translators understand the meaning and communicate it more clearly.

Additional Questions

These questions can also be helpful for finding anything that might be inaccurate in the translation:

- Was everything that was mentioned in the source language translation also mentioned in the flow of the new (local) translation? (Did the meaning of the new translation follow the message (not necessarily the wording) of the source translation? Sometimes if the arrangement of words or the order of ideas is different than in the source translation, it sounds better that way and is still accurate.)
- Were the people introduced in each story doing the same things as those

mentioned in the source language translation? (Was it easy to see who was doing the events of the new translation when it was compared to the source language?)

- Are there translation words used in the new translation that do not match your understanding of the words in the source version? (Think about things like this: How do your people talk about a priest (one who sacrifices to God) or a temple (the sacrifice place of the Jews) without using a word borrowed from the source language?)
- Are the phrases used in the new translation helpful in understanding the more difficult phrases of the source translation? (Are the phrases of the new translation put together in a way that brings better understanding and still fit with the meaning of the source language translation?)
- Another way to determine if the text is accurate is to ask comprehension questions about the translation, such as, "who did what, when, where, how, and why." There are questions that have already been prepared to help with this. To view the translation questions go to <http://ufw.io/tq/>. The answers to those questions should be the same as the answers to those questions about the source language translation. If they are not, there is a problem in the translation.

Next we recommend you learn about:

[Checking Level Two - Affirmation by Community](#); [Language Community Check](#); [Church Leader Check](#); [Other Methods](#); [Create Accurate Translations](#)

Language Community Check

Language Community Check

After you, the translation team, have performed the checks listed under Level One, you are ready to take the translation to the community so that you can check to see if it communicates the message clearly and naturally to them in the target language.

For this check you will read a section of the translation to members of the language community. Before you read the translation, tell the people listening that you want them to stop you if they hear something that is not natural in their language. For more information on how to check a translation for naturalness, see [Natural Translation](#).

There are a set of questions and answers for each Open Bible Story and for each chapter of the Bible that you can use to test the translation to make sure that it is communicating clearly. See <http://ufw.io/tq/> for the questions.

To use these questions, follow these steps:

1. Read the passage of the translation to one or more members of the language community who will answer the questions. These members of the language community must be people who have not been involved in the translation before. In other words, the community members who are asked the questions should not already know the answers to the questions from working on the translation or from previous knowledge of the Bible. We want them to be able to answer the questions only from hearing or reading the translation of the story or Bible passage. This is how we will know if the translation is communicating clearly or not. For this same reason, it is important that the community members not look at a Bible while they are answering these questions.
2. Ask the community members some of the questions for that passage, one question at a time. It is not necessary to use all of the questions for each story or chapter if it seems that the community members are understanding the translation well.
3. After each question, a member of the language community will answer the question. If the person only answers with a "yes" or a "no," then the questioner should ask a further question so that he can be sure that the translation is communicating well. A further question could be something like, "How do you know that?" or "What part of the translation tells you that?"
4. Write down the answer that the person gives. If the person's answer is similar

This page answers the question:

How can the language community help me check my work?

In order to understand this topic, it would be good to read:

[Checking Level Two - Affirmation by Community](#)

to the suggested answer that has been provided for the question, then the translation of the story is clearly communicating the right information at that point. The answer does not have to be exactly the same as the suggested answer to be a right answer, but it should give basically the same information. Sometimes the suggested answer is very long. If the person answers with only part of the suggested answer, that is also a right answer.

5. If the answer is unexpected or very different than the suggested answer, or if the person cannot answer the question, then the translation team will need to revise the part of the translation that communicates that information so that it communicates the information more clearly.
6. After the translation team has revised the translation of the passage, then ask other members of the language community the same questions, that is, ask other speakers of the language who have not been involved in checking the same passage before. If they answer the questions correctly, then the translation is now communicating well.
7. Repeat this process with each story or Bible chapter until members of the language community can answer the questions well, showing that the translation is communicating the right information clearly. The translation is ready for the church check of level 2 when language community members who have not heard the translation before can answer the questions correctly.
8. Go to the Community Evaluation (see [Language Community Evaluation Questions](#)) Page and answer the questions there.

Next we recommend you learn about:

[Natural Translation](#); [Other Methods](#); [Decisions for Writing Your Language](#);
[Language Community Evaluation Questions](#)

Church Leader Check

How to do a Church Leader Check

After the translation has been checked by community members for clarity, it will be checked by a group of church leaders for accuracy. This group must consist of at least three church leaders who are native speakers of the target language, and who understand well one of the languages in which the source text is available. They should not be related to, or otherwise closely connected with, the translation team. Usually these reviewers will be pastors. These church leaders should represent the different church networks in the language community. We recommend that the group include church leaders from three different church networks, if the community has that many.

This page answers the question:

How can the church leaders help improve the translation?

In order to understand this topic, it would be good to read:

[Checking Level Two - Affirmation by Community](#)

These reviewers should follow these steps:

1. Read the [Translation Guidelines](#) to make sure that the translation is in agreement with both of those as they review the translation.
2. Answer the questions about the translator or translation team that are located at [Translator Qualifications](#).
3. Verify that the translation has been done in a style that is acceptable to the intended audience by asking the questions at [Acceptable Style](#).
4. Verify that the translation accurately communicates the meaning of the source text by following the guidelines at [Accuracy Check](#).
5. Verify that the translation is complete by following the guidelines at [Complete Translation](#).
6. After you have reviewed several chapters or one book of the Bible, meet with the translation team and ask about each problem. Discuss with the translation team how they might adjust the translation in order to fix the problems. Make plans to meet again with the translation team at a later time, after they have had time to adjust the translation and test it with the community.
7. Meet again with the translation team to verify that they have fixed the problems.
8. Affirm that the translation is good. See [Level 2 Affirmation](#) to do that on the Level Two Affirmation page.

Next we recommend you learn about:

[Accuracy Check](#); [Accurate Translation](#); [Level 2 Affirmation](#)

Other Methods

Other Checking Methods

As well as asking questions, there are other checking methods that you may also use to ensure that the translation is easy to read and sounds natural to the listeners. Here are some other methods that you may like to try:

- **Retell Method:** You, the translator or tester, can read a few verses and ask someone else to retell what was said. This helps to check the clarity and naturalness of the translation and offers alternate ways of saying the same thing.
- **Reading Method:** Someone other than you, the translator or tester, should read a portion of the translation while you take notes where the pauses and mistakes occur. This will show how easy or how difficult it is to read and understand the translation. Look at the places in the translation where the reader paused or made mistakes and consider what part of the translation was difficult. You may need to revise the translation at those points so that it is easier to read and understand.
- **Offer Alternate translations:** In areas where you are not sure of the best way to express a word or phrase, ask other people for an alternative translation or offer a choice between two translations and see which alternative translation people think is the most clear.
- **Reviewer Input:** Let others whom you respect read your translation. Ask them to take notes and tell you where it might be improved. Look for better word choices, natural expressions, and even spelling adjustments.
- **Discussion Groups:** Ask people to read the translation aloud in a group of people and allow them and others to ask questions for clarification. Pay attention to the words they use, since alternate words and expressions come up when someone is trying to make sense of a difficult point, and these alternate words and expressions might be better than the ones in the translation. Pay attention to the places where people do not understand the translation, and work to make those places clearer.

This page answers the question:

What are some other methods that I can use to check the translation?

In order to understand this topic, it would be good to read:

[Language Community Check](#)

Next we recommend you learn about:

[Decisions for Writing Your Language](#); [Language Community Evaluation Questions](#)

What to Check For

Accurate Translation

An Accurate Translation

It is very important to make sure that the new translation is accurate. Those who have been chosen to check the translation for accuracy have the responsibility to make sure that it communicates the same meaning as the source translation.

For instructions on how to do this, go to [Accuracy Check](#), and follow the steps in the section under the heading "All Levels."

This page answers the question:

Is the translation accurate?

In order to understand this topic, it would be good to read:

[Appropriate Alphabet](#)

[Church Leader Check](#)

Next we recommend you learn about:

[Complete Translation](#); [Accuracy Check](#); [Create Accurate Translations](#)

Clear Translation

A Clear Translation

Ask yourself questions like the following as you read the translation to see if the translated message is clear. For this section of testing, do not compare the new translation with the source language translation. If there is a problem at any place, make a note of it so that you can discuss the problem with the translation team at a later time.

This page answers the question:

How can I tell if the translation is clear?

In order to understand this topic, it would be good to read:

[Checking Level Two - Affirmation by Community](#)

1. Do the words and phrases of the translation make the message understandable? (Are the words confusing, or do they tell you plainly what the translator means?)
2. Do your community members use the words and expressions found in the translation, or has the translator borrowed many words from the national language? (Is this the way your people talk when they want to say important things in your language?)
3. Can you read the text easily and understand what the writer might say next? (Is the translator using a good style of telling the story? Is he telling things in a way that makes sense, so that each section fits with what came before and what comes after?)

Additional help:

- One way to determine if the text is clear is to read a few verses at a time out loud and ask someone listening to retell the story after each section. If the person can easily restate your message, then the writing is clear.
- If there is a place where the translation is not clear, make a note of that so that you can discuss it with the translation team.

Next we recommend you learn about:

[Acceptable Style](#); [Natural Translation](#); [Create Clear Translations](#); [Language Community Check](#)

Natural Translation

A Natural Translation

To translate the Bible so that it is NATURAL means that:

The translation should sound like it was written by a member of the target language community—not by a foreigner.

To check a translation for naturalness, it is not helpful to compare it to the source language. During this check for naturalness, no one should look at the source language Bible. People will look at the source language Bible again for other checks, such as the check for accuracy, but not during this check.

To check a translation for naturalness, you or another member of the language community must read it out loud. You can read it to one other person who speaks the target language or to a group of people. Before you start reading, tell the people listening that you want them to stop you when they hear something that does not sound like the way someone from your language community would say it. When someone stops you, then you can discuss together how someone would say that same thing in a more natural way.

It is helpful to think about a situation in your village in which people would talk about the same kind of thing that the translation is talking about. Imagine people that you know talking about that thing, and then say it out loud in that way. If others agree that that is a good and natural way to say it, then write it that way in the translation.

This page answers the question:

Is the translation natural?

In order to understand this topic, it would be good to read:

[Appropriate Alphabet](#)

[Checking Level Two - Affirmation by Community](#)

[Clear Translation](#)

Next we recommend you learn about:

[Acceptable Style](#); [Create Natural Translations](#); [Language Community Check](#)

Acceptable Style

Translation in an Acceptable Style

As you read the new translation, ask yourself these questions. These are questions that will help determine whether or not the translation has been done in a style that is acceptable to the language community:

1. Is the translation written in a way that can be understood easily by both young and old members of the language community?
(Whenever someone speaks, they can change their choice of words for either a younger or an older audience. Is this translation done using words that communicate well to both young and old people?)
2. Is the style of this translation more formal or informal? (Is the manner of speaking the way that the local community prefers, or should it be more or less formal?)
3. Does the translation use too many words that were borrowed from another language, or are these words acceptable to the language community?
4. Did the writer use an appropriate form of the language acceptable to the wider language community? (Is the writer familiar with the dialects of your language found throughout the area? Did the writer use a form of the language that all of the language community understands well, or did he use a form that is used in only a small area?)

This page answers the question:

Did the translation team use an acceptable style?

In order to understand this topic, it would be good to read:

[Clear Translation](#)

[Natural Translation](#)

[Church Leader Check](#)

If there is a place where the translation uses language in the wrong style, make a note of that so that you can discuss it with the translation team.

Next we recommend you learn about:

[Appropriate Alphabet](#); [Complete Translation](#)

Complete Translation

A Complete Translation

The purpose of this section is to make sure that the translation is complete. In this section, the new translation must be compared to the source translation. As you compare the two translations, ask yourself these questions:

This page answers the question:

Is the translation complete?

In order to understand this topic, it would be good to read:

[Accurate Translation](#)

1. Is the translation missing any of its parts? In other words, does the translation include all the events of the book that was translated?
2. Does the translation include all the verses of the book that was translated? (When you look at the verse numbering of the source language translation, are all of the verses included in the target language translation?) Sometimes there are differences in verse numbering between translations. For example, in some translations some verses are grouped together or sometimes certain verses are put in footnotes. Even though there may be these kinds of differences between the source translation and the target translation, the target translation is still considered to be complete.
3. Are there places in the translation where something seems to be left out, or there seems to be a different message than is found in the source language translation? (The wording and the order can be different, but the language that the translator used should give the same message as the source language translation.)

If there is a place where the translation is not complete, make a note of that so that you can discuss it with the translation team.

Next we recommend you learn about:

[Self-Assessment Rubric](#); [Level 2 Affirmation](#)

Self-Assessment Rubric

Self-assessment of Translation Quality

The objective of this section is to describe a process by which the Church can reliably determine for themselves the quality of a translation. This following assessment is intended to suggest some of the most important techniques for checking a translation, rather than to describe every conceivable check that could be employed. Ultimately, the decision of what checks are used, when, and by whom should be made by the Church.

This page answers the question:

How can I objectively assess the quality of the translation?

In order to understand this topic, it would be good to read:

[Complete Translation](#)

[Church Leader Check](#)

[Checking Level Three - Affirmation by Church Leadership](#)

How to Use the Assessment

This assessment method employs two types of statements. Some are "yes/no" statements where a negative response indicates a problem that must be resolved. Other sections use an equally-weighted method that provides translation teams and checkers with statements about the translation. Each statement should be scored by the person doing the check (beginning with the translation team) on a scale of 0-2:

0 - disagree

1 - agree somewhat

2 - strongly agree

At the end of the review, the total value of all responses in a section should be added up and, if the responses accurately reflect the state of the translation, this value will provide the reviewer with an approximation of the probability that the translated chapter is of excellent quality. The rubric is designed to be simple and provide the reviewer with an objective method to assess where the work needs improvement. *For example, if the translation scores relatively well in "Accuracy" but quite poorly in "Naturalness" and "Clarity," then the translation team needs to do more community checking.*

The rubric is intended to be used for each chapter of translated biblical content. The translation team should do an assessment of each chapter after they finish their other checks, and then the level 2 church checkers should do it again, and then the level 3 checkers should also assess the translation with this checklist. As more detailed and extensive checking of the chapter is performed by the Church at each level, the points for the chapter should be updated from each of the first four sections (overview, naturalness, clarity, accuracy), allowing the church and community to see how the translation is improving.

The Self-Assessment

The process is divided into five parts: the **overview** (information about the translation itself), **naturalness**, **clarity**, **accuracy**, and **Church approval**.

1. Overview

circle either "yes" or "no" for each statement below.

no | yes This translation is a meaning-based translation that attempts to communicate the meaning of the original text in ways that are natural, clear, and accurate in the target language.

no | yes Those involved in checking the translation are first-language speakers of the target language.

no | yes The translation of this chapter is in agreement with the Statement of Faith.

no | yes The translation of this chapter has been done in accordance with the Translation Guidelines.

2. Naturalness: "this is *my* language"

This section can be strengthened through doing more community checking. See [Language Community Check](#)

0 1 2 Those who speak this language and have heard this chapter agree that it is translated using the correct form of the language.

0 1 2 Those who speak this language agree that the key words used in this chapter are acceptable and correct for this culture.

0 1 2 The illustrations or stories in this chapter are easy for people who speak this language to understand.

0 1 2 Those who speak this language agree that the sentence structure and order of the text in this chapter is natural and flows correctly.

0 1 2 The review of the translation of this chapter for naturalness included community members who have not been directly involved in creating the translation of this chapter.

0 1 2 The review of the translation of this chapter for naturalness included both believers and non-believers, or at least believers who are relatively unfamiliar with the Bible so that they do not know what the text is supposed to say before they hear it.

0 1 2 The review of the translation of this chapter for naturalness included speakers

of the language from many different age groups.

0 1 2 The review of the translation of this chapter for naturalness included both men and women.

3. Clarity: *"the meaning is clear"*

This section can be strengthened through doing more community checking. See [Language Community Check](#)

0 1 2 This chapter is translated using language that native speakers of the language agree is easy to understand.

0 1 2 Speakers of this language agree that the translations of names, places, and verb tenses are all correct in this chapter.

0 1 2 Figures of speech in this chapter make sense for people in this culture.

0 1 2 Speakers of this language agree that the way this chapter is structured does not distract from the meaning.

0 1 2 The review of the translation of this chapter for clarity included community members who have not been directly involved in creating the translation of this chapter.

0 1 2 The review of the translation of this chapter for clarity included both believers and non-believers, or at least believers who are relatively unfamiliar with the Bible so that they do not know what the text is supposed to say before they hear it.

0 1 2 The review of the translation of this chapter for clarity included speakers of the language from many different age groups.

0 1 2 The review of the translation of this chapter for clarity included both men and women.

4. Accuracy: *"the translation communicates what the original source text communicated"*

This section can be strengthened through doing more accuracy checking. See [Accuracy Check](#)

0 1 2 A complete list of all important words in the source text for this chapter has been used to help ensure all terms are present in the translation.

0 1 2 All important words are translated correctly in this chapter.

0 1 2 All important words are translated consistently in this chapter, as well as in other places where the important words appear.

0 1 2 Exegetical resources have been used for the entire chapter to identify and

resolve potential translation challenges, including the Notes and translationWords.

0 1 2 Historical details in the source text (like names, places, and events) have been preserved in the translation.

0 1 2 The meaning of each figure of speech in the translated chapter has been compared and aligned to the intent of the original.

0 1 2 The translation has been tested with native speakers who were not involved in creating the translation and they agree that the translation accurately communicates the intended meaning of the source text.

0 1 2 The translation of this chapter has been compared against at least two source texts.

0 1 2 All questions or disagreements about any of the meaning in this chapter have been resolved.

0 1 2 The translation of this chapter has been compared against the original texts (Hebrew, Greek, Aramaic) to check for correct lexical definitions and intent of the original texts.

5. Church approval: *"the naturalness, clarity, and accuracy of the translation is approved by the Church that speaks that language"*

no | yes Church leaders who have checked this translation are native speakers of the target language, and include someone who understands well one of the languages in which the source text is available.

no | yes People from the language community, both men and women, old and young, have reviewed the translation of this chapter and agree that it is natural and clear. *(Note: this addresses the first part of the community check for Level 2.)*

no | yes Church leaders from at least two different church networks have reviewed the translation of this chapter and agree that it is accurate. *(This addresses the final aspect of Level 2, the Church check).*

no | yes The leadership or their delegates of at least two different church networks have reviewed the translation of this chapter and endorse it as a faithful translation of this chapter of the Bible in this language. *(This addresses Level 3.)*

Next we recommend you learn about:

[Level 2 Affirmation](#); [Accuracy Check](#); [Language Community Check](#); [Accurate Translation](#); [Clear Translation](#); [Natural Translation](#); [Questions for Checking on Level Three](#); [Level 3 Approval](#)

Checking Process

Checking Level One - Affirmation by Translation Team

Checking Level One – Translation Team Check

Level One checking will be done primarily by the translation team, with some help from others in the language community. The translator or translation team should check their translation before they translate very many stories or chapters of the Bible, so that they can correct mistakes as early as possible in the translation process. Many of the steps in this process will need to be done several times before the translation is finished.

For the purposes of the unfoldingWord project, translations of Bible texts and biblical content are able to be published after they reach Checking Level One. This enables the broadest reach of the content as an active project, with an open invitation to others in the language community (implied or direct) to help improve the translation.

Steps for checking under Level One:

These are the steps that the translation team must follow in order to achieve Checking Level One:

1. **Contact.** Make contact with at least one element of the unfoldingWord network, notifying unfoldingWord that you intend to begin translation. To get information about how to do that, see [Finding Answers](#)
2. **Review.** Review the [Translation Guidelines](#).
3. **Agree.** Agree that the Statement of Faith is an accurate reflection of your own beliefs and that you intend to translate the content in harmony with it and also in accordance with the Translation Guidelines by signing the form (see <http://ufw.io/forms/>).
4. **Draft.** Make a draft translation of some portions of the text. For instructions on how to make a draft translation, see [First Draft](#).
5. **Self Check.** For instructions on how to do a Self Check of your draft translation, see [Self Check](#).
6. **Peer Check.** For instructions on how to do a Peer Check of your draft translation, see [Peer Check](#).
7. **translationWord Check.** For instructions on how to do an translationWord Check of your draft translation, see [translationWord Check](#).
8. **Accuracy Check.** For instructions on how to do an Accuracy Check of your draft

This page answers the question:

How do I do a level one check?

In order to understand this topic, it would be good to read:

[Introduction to the Checking Levels](#)

translation, see [Accuracy Check](#).

9. **Affirmation.** Affirm that you, as a translation team or individual, have made full use of the translationNotes, the definitions of translationWords, and the other exegetical and translation checking resources in the translation process, and that you have followed the steps for checking under Level One.

For instructions on how to affirm completion of Level One, see [Level 1 Affirmation](#).

Next we recommend you learn about:

[Statement of Faith](#); [Translation Guidelines](#); [Accuracy Check](#)

Level 1 Affirmation

Proper Documentation for Level 1 Affirmation

We, the members of the translation team, affirm that we have completed the steps below for level 1 checking:

- Initial study of the text, using:
 - The translationNotes
 - The definitions of translationWords
- Individual blind drafting
- Individual self check
- Peer check
- Key word check as a team
- Verse-by-verse accuracy check as a team
- Final editing, including everything learned from the earlier editing sessions, the translationNotes, and the definitions of translationWords

Names of translation team members:

- Name or pseudonym:
- Name or pseudonym:
- Name or pseudonym:
- Name or pseudonym:
- Name or pseudonym:
- Name or pseudonym:

Next we recommend you learn about:

[Checking Level Two - Affirmation by Community](#)

This page answers the question:

How do I affirm that I have finished level 1 checking?

In order to understand this topic, it would be good to read:

[Statement of Faith](#)

[Translation Guidelines](#)

[Checking Level One - Affirmation by Translation Team](#)

[Accuracy Check](#)

Checking Level Two - Affirmation by Community

Checking Level Two - External Check

The purpose of Level Two checking is to verify that representative groups from the local language community agree that the translation is a good one.

Level Two checking will be done in two ways:

1. **Language Community Check.** The translation will be checked by members of the language community to make sure that it is clear, natural, and understandable. For the steps to follow to do the Language Community Check, see [Language Community Check](#).
2. **Church Leader Check.** The translation will be checked by a group of church leaders from the language community to make sure that it is accurate. For the steps to follow to do the Church Leader Check, see [Church Leader Check](#).

Once this has been done, this work needs to be affirmed (see [Level 2 Affirmation](#)).

This page answers the question:

How do I do a level 2 check?

In order to understand this topic, it would be good to read:

[Introduction to the Checking Levels Accuracy Check](#)

Next we recommend you learn about:

[Language Community Check](#); [Church Leader Check](#); [Self-Assessment Rubric](#); [Level 2 Affirmation](#)

Language Community Evaluation Questions

We, the members of the translation team, affirm that we have checked the translation with members of the language community.

- We have checked the translation with old people and young people, and with men and women.
- We used the translation Questions when we checked the translation with the community.
- We corrected the translation to make it clearer and easier to understand in the places where the community members did not understand it well.

This page answers the question:

How can I show that the community approves the translation?

In order to understand this topic, it would be good to read:

[Language Community Check](#)

[Other Methods](#)

[Decisions for Writing Your Language](#)

Please also answer the following questions. The answers to these questions will help those in the wider Christian community know that the target language community finds the translation to be clear, accurate, and natural.

- List a few passages where the community feedback was helpful. How did you change these passages to make them clearer?
- Write an explanation for some of the Important Terms, explaining how they are equal to terms used in the source language. This will help the checkers understand why you chose these terms.
- Does the community verify that there is a good flow to the language when the passages are read out loud? (Does the language sound like the writer was a person from your own community?)

The community leaders might want to add their own information to this or make a summary statement about how acceptable this translation is to the local community. This can be included as part of the Level Two Community Check Evaluation information. The wider church leadership will have access to this information, and it will help them validate the translation as approved by the local Christian community when they do the Level Two Church check and also Level Three Checking.

Next we recommend you learn about:

[Church Leader Check](#); [Self-Assessment Rubric](#)

Level 2 Affirmation

Proper Documentation for Level Two Affirmation

We, as church leaders in our language community, affirm the following:

1. The translation conforms to the Statement of Faith and Translation Guidelines.
2. The translation is accurate and clear in the target language.
3. The translation uses an acceptable style of the language.
4. The translation uses an appropriate alphabet and system of spelling.
5. The community approves of the translation.
6. The community evaluation form has been completed

This page answers the question:
How can church leaders affirm that the translation is good?

In order to understand this topic, it would be good to read:
[Complete Translation](#)

If there are any remaining problems, make a note of them here for the attention of the Level Three Checkers.

Names and positions of the level 2 checkers:

- Name:
 - Position:
- Name:
 - Position:
- Name:
 - Position:
- Name:
 - Position:
- Name:
 - Position:
- Name:
 - Position:

Next we recommend you learn about:
[Self-Assessment Rubric; Checking Level Three - Affirmation by Church Leadership](#)

Checking Level Three - Affirmation by Church Leadership

Checking Level Three - Authenticated Check

Level Three checking will be done by groups or organizations that are recognized by the churches in a language community. The leaders from these groups will verify that they approve of the distribution and use of the translation among the people affiliated with them. This approval is not required for distribution of the translation, but rather serves to validate it.

Those who do Level Three checking need to be other than the people who did Level Two checking.

The intent of this level is to affirm the alignment of the translation with the intent of the original texts and the sound doctrine of the Church historic and universal, through the review and affirmation by the leadership of the Church that speaks the language. Level 3 is thus achieved by the mutual agreement of the leadership of multiple church networks. The Church networks should be representative of the churches in the language community. Those checking the translation should be first-language speakers of the language, and those signing off on the check are those in leadership roles in the Church networks. A leader of a Church network who is also a first-language speaker of the language of the translation could both check the translation and sign off on its quality.

Level 3 is completed when the translation has been thoroughly checked and approved by the leadership (or their delegates) of at least two church networks that have personnel trained in biblical languages and content.

To proceed with Level Three checking, go to [Questions for Checking on Level Three](#).

This page answers the question:

How do I do a level 3 check?

In order to understand this topic, it would be good to read:

[Introduction to the Checking Levels](#)

[Checking Level Two - Affirmation by Community](#)

[Accuracy Check](#)

Next we recommend you learn about:

[Questions for Checking on Level Three; Self-Assessment Rubric](#)

Questions for Checking on Level Three

Questions for Level Three

These are the questions for the Level Three checkers to keep in mind as they read the new translation.

You can answer these questions after you read portions of the translation or as you come across problems in the text. If you answer "no" to any of these questions in the first group, please explain in more detail, include the specific passage that you feel is not right, and give your recommendation for how the translation team should correct it.

This page answers the question:

What do I look for in a level 3 check?

In order to understand this topic, it would be good to read:

[*Checking Level Three - Affirmation by Church Leadership*](#)

Keep in mind that the goal of the translation team is to express the meaning of the source text in a natural and clear way in the target language. This means that they may have needed to change the order of some clauses and that they had to represent many single words in the source language with multiple words in the target language. These things are not considered to be problems.

1. Does the translation conform to the Statement of Faith and Translation Guidelines?
2. Did the translation team show a good understanding of the source language as well as the target language and culture?
3. Does the language community affirm that the translation speaks in a clear and natural way in their language?
4. Which of the following translation styles did the translators appear to follow?
 - A. Word by word translation, staying very close to the form of the source translation.
 - B. Phrase by phrase translation, using natural language phrase structures.
 - C. Meaning-focused translation, aiming for a freedom of local language expression.
5. Do the community leaders feel that the style that the translators followed (as identified in question 4) is appropriate for the community?
6. Do the community leaders feel that the dialect that the translators used is the best one to communicate to the wider language community? For example, have the translators used expressions, phrase connectors, and spellings that will be recognized by most people in the language community?
7. As you read the translation, think about cultural issues in the local community that might make some passages in the book difficult to translate. Has the translation team translated these passages in a way that makes the message of the source text clear, and avoids any misunderstanding that people might have because of the cultural issue?
8. In these difficult passages, do the community leaders feel that the translator has used language that communicates the same message that is in the source

text?

9. In your judgment, does the translation communicate the same message as the source text? If any part of the translation causes you to answer "no," please answer the second group of questions below.

If you answer "yes" to any of the questions in this second group, please explain in more detail so that the translation team can know what the specific problem is, what part of the text needs correction, and how you would like them to correct it.

1. Are there any doctrinal errors in the translation?
2. Did you find any areas of the translation that seem to contradict the national language translation or the important matters of faith found in your Christian community?
3. Did the translation team add extra information or ideas that were not part of the message in the source text?
4. Did the translation team leave out information or ideas that were part of the message in the source text?

If there were problems with the translation, make plans to meet with the translation team and resolve these problems. After you meet with them, the translation team may need to check their revised translation with the community leaders to make sure that it still communicates well, and then meet with you again.

When you are ready to approve the translation, go here: [Level 3 Approval](#).

Next we recommend you learn about:

[Accuracy Check](#); [Level 3 Approval](#); [Self-Assessment Rubric](#)

Level 3 Approval

Proper Documentation for Level Three Affirmation

I, as a representative of the fill in name of church network or Bible translation organization Church Network or Bible translation organization serving the fill in the name of the language community language community, approve of the translation, and affirm the following:

1. The translation conforms to the Statement of Faith and Translation Guidelines.
2. The translation is accurate and clear in the target language.
3. The translation uses an acceptable style of the language.
4. The community approves of the translation.

If any problems remain unresolved after meeting with the translation team a second time, please make note of them here.

Signed: sign here

Position: fill in your position here

For Gateway Languages, you will need to follow the [Source Text Process](#) so that your translation can become a source text.

This page answers the question:

How can I affirm a Level 3 approval of the translation?

In order to understand this topic, it would be good to read:

[Checking Level Three - Affirmation by Church Leadership](#)

[Questions for Checking on Level Three](#)

[Self-Assessment Rubric](#)



Checking Manual Volume 2

Version 5

Introduction to Translation Checking - Part 2

The translation team will do a lot of checking of their own translation, as we saw in Translation Manual Volume One. Those checks bring their work up to checking Level One. Then they need to have their work checked by others in order to meet the requirements of Level Two and Level Three.

For Level Two and Level Three, the translation team needs to bring their work to members of the language community and to the church leaders. This is necessary because the translation team is very close to and involved in their work, and so they sometimes do not see mistakes that others can see more easily. Other speakers of the language can suggest better ways of saying things that the translation team may not have thought of. Sometimes the translation team makes the translation sound strange because they are following the words of the source language too closely. Other speakers of the language can help them fix that. Also, the translation team may lack some of the expertise or knowledge of the Bible that others have, and so there may be some mistakes that others can correct for them. For these reasons, people that are not part of the translation team need to check the translation.

Checking Manual Volume One contains guidelines for how the translation team can do a check with members of the language community and some for church leaders. This volume contains guidelines that the church leaders can use to guide them in checking the translation for both Level Two and Level Three.

This page answers the question:

Why should I check someone else's translation?

In order to understand this topic, it would be good to read:

[Church Leader Check](#)

[Checking Level Three - Affirmation by Church Leadership](#)

Next we recommend you learn about:

[Steps in Checking a Translation](#)

Steps in Checking a Translation

Steps in Checking a Translation

Before Checking

1. Find out ahead of time which set of stories or which Bible passage you will be checking.
2. Read the passage in several versions in any languages you understand, including the original languages, if possible.
3. Read the passage in the ULB and UDB, and read the Notes and translationWords.
4. Make note of any parts that you think might be difficult to translate.
5. Research these passages in translation helps and commentaries, making notes about what you discover.

This page answers the question:

What are the steps I should follow to check someone else's translation?

In order to understand this topic, it would be good to read:

[Introduction to Translation Checking - Part 2](#)

While Checking

1. **Ask Questions.** When you see something that you think might be a problem in the translation, do not make a statement to the translator that there is a problem in the translation. If you do not speak the target language, then you do not know if there is a problem or not. You only suspect that there could be a problem. Even if you do speak the target language, it is more polite to ask a question than to make a statement that something is wrong. You could ask something like, "What would you think about saying it this way?" and then suggest an alternative way to translate it. Then together you can discuss the different translation ideas. If you do not speak the target language, you must only ask questions.
2. **Explore the target language and culture.** The questions that you ask will be to discover what the phrase means in the target language. The best questions are the ones that help the translator to think about what the phrase means and how it is used. Useful questions are, "In what situations is this phrase used in your language?" or "Who usually says things like this, and why do they say it?" It is also useful to help the translator to think about what a person from his village would say if in the same situation as the person in the Bible.
3. **Teach the translator.** After you explore the meaning of a phrase in the target language and culture, you can tell the translator what the phrase means in the source language and culture. Then together you can decide if the phrase in the translation or the phrase he has just thought of has that same meaning or not.

Checking the Translation Directly

If you speak the target language, then you can read or hear the translation and ask

the translation team about it directly.

Using a Written Back Translation

If you do not speak the target language, you will need to work from a back translation in a language that you do understand. This can be written separately from the translation, or it can be written as an interlinear, that is, with a line of back translation written under each line of the translation. It is easier to compare the translation to the back translation when they are written as an interlinear, and it is easier to read a back translation that is written separately. Each method has its own strength. The person who makes the back translation should be someone who was not involved in making the translation.

1. If possible, review the back translation in written form before meeting with the translator or translation team face-to-face. This will give you time to think about the passage and to do further research on questions that arise because of what the back translation says. It will also save a lot of time when you meet with the translation team, because there will be a lot of text that you do not need to talk about because you read it in the back translation and it did not have problems. When you meet together, you will be much more productive because you can spend all of your time on the problem areas.
2. As you work through the back translation, make notes of questions that you want to ask the translator, either for clarification or to help the translator think about possible problems with the translation.
3. Also ask the translator for a copy of the translation (if it is not interlinear), so that you can compare the translation with the back translation and make note of the connectors that the target language uses and other features that might not be visible in the back translation. Looking at the translation can also help to identify places where the back translation might not accurately represent the translation, for example, where the same words are used in the translation but they are different in the back translation. In this case, it is good to ask the translator why the back translation is different, and if it needs to be corrected.
4. If you cannot review the back translation before meeting with the translator, then work through it with the translator, discussing questions and problems as you work together. Often, as the back translation is compared to the translation, the translator will also discover problems with the translation.

Using an Oral Back Translation

If there is no written back translation, then have someone who knows the target language and also a language that you understand make an oral back translation for you. This should be a person who was not involved in making the translation. As you listen to the oral back translation, make notes of words or phrases that seem to communicate the wrong meaning or that present other problems. The person should translate the passage in short segments, pausing in between each segment

so that you can ask your questions after you hear each segment.

After Checking

Some questions will need to be set aside for later, after the checking session. Be sure to plan a time to meet again to discuss the answers to these questions. These will be:

1. Questions that you or someone else will need to research, usually something about the biblical text that you will need to find out, such as more exact meanings of biblical words or phrases, or the relationship between biblical people or the nature of biblical places.
2. Questions to ask other speakers of the target language. These would be to make sure that certain phrases are communicating correctly, or to research the cultural background of certain terms in the target language. These are questions that the translation team may need to ask of people when they return to their community.

Key Words

Make sure that the translation team is keeping a list of the translationWords (important terms) from the Bible passages that they are translating, along with the term in the target language that they have decided to use for each of these important terms. You and the translation team will probably need to add to this list and modify the terms from the target language as you progress through the translation of the Bible. Use the list of translationWords to alert you when there are Key Words in the passage that you are translating. Whenever there is a Key Word in the Bible, make sure that the translation uses the term or phrase that has been chosen for that Key Word, and also make sure that it makes sense each time. If it does not make sense, then you will need to discuss why it makes sense in some places but not in others. Then you may need to modify or change the chosen term, or decide to use more than one term in the target language to fit different ways that the Key Word is used. One useful way to do this is to keep track of each important term on a spreadsheet, with columns for the source language term, the target language term, alternative terms and the Bible passages where you are using each term. We hope that this feature will be in future versions of translationStudio.

Next we recommend you learn about:

[Back Translation](#)

Back Translation

What is a back translation?

A back translation is a translation of the biblical text from the local target language back into the language of wider communication. It is called a "back translation" because it is a translation in the opposite direction than what was done to create the local target language translation.

A back translation is not done in a completely normal style, however, because it does not have naturalness as a goal in the language of the translation (in this case, the language of wider communication). Instead, its goal is to represent the words and expressions of the local language translation in a literal way, while also using the grammar and word order of the language of wider communication. In this way, the translation checker can most clearly see the meaning of the words in the target language text, and can also understand the back translation well and read it more quickly and easily.

This page answers the question:

What is a back translation?

In order to understand this topic, it would be good to read:

[Steps in Checking a Translation](#)

Next we recommend you learn about:

[The Purpose of the Back Translation](#)

The Purpose of the Back Translation

Why is a back translation necessary?

The purpose of a back translation is to allow a consultant or checker of biblical material who does not understand the target language to be able to see what is in the target language translation, even though he or she does not understand the target language. Therefore, the language of the back translation needs to be a language that both the person doing the back translation (the back translator) and the checker understand well. Often this means that the back translator will need to translate the target language text back into the same language of wider communication that was used for the source text.

This page answers the question:

Why is a back translation necessary?

In order to understand this topic, it would be good to read:

[Back Translation](#)

Some people might consider this to be unnecessary, since the biblical text already exists in the source language. But remember the purpose of the back translation: it is to allow the checker to see what is in the target language translation. Just reading the original source language text does not allow the checker to see what is in the target language translation. Therefore, the back translator must make a new translation back into the language of wider communication that is based only on the target language translation. For this reason, the back translator *cannot* look at the source language text when doing his back translation, but *only* at the target language text. In this way, the checker can identify any problems that might exist in the target language translation and work with the translator to fix those problems.

The back translation can also be very useful in improving the target language translation even before the checker uses it to check the translation. When the translation team reads the back translation, they can see how the back translator has understood their translation. Sometimes, the back translator has understood their translation in a different way than they intended to communicate. In those cases, they can change their translation so that it communicates more clearly the meaning that they intended. When the translation team is able to use the back translation in this way before they give it to the checker, they can make many improvements to their translation. When they do this, the checker can do his checking much more rapidly, because the translation team was able to correct many of the problems in the translation before meeting with the checker.

Next we recommend you learn about:

[The Back Translator](#)

The Back Translator

Who should do the back translation?

To do a good back translation, the person must have three qualifications

1. The person who makes the back translation should be someone who is a mother-tongue speaker of the local target language and who also speaks the language of wider communication well.
2. This person must also be someone who was not involved in making the local target language translation that he is back translating. The reason for this is that someone who made the local target language translation knows what he intended the translation to mean, and will put that meaning in the back translation with the result that it looks the same as the source translation. But it is possible that a speaker of the local target language who did not work on the local target language translation will understand the translation differently, or will not understand parts of it at all. The checker wants to know what these other meanings are that other speakers of the local target language will understand from the translation so that he can work with the translation team to make those places communicate the right meaning more clearly.
3. The person who does the back translation should also be someone who does not know the Bible well. The reason for this is that the back translator must give only the meaning that he understands from looking at the target language translation, not from knowledge that he might have from reading the Bible in another language.

This page answers the question:

Who should do the back translation?

In order to understand this topic, it would be good to read:

[The Purpose of the Back Translation](#)

Next we recommend you learn about:

[Kinds of Back Translations](#)

Kinds of Back Translations

What kinds of back translations are there?

Oral

An oral back translation is one that the back translator speaks to the translation checker in the language of wider communication as he reads or hears the translation in the target language. He will usually do this one sentence at a time, or two sentences at a time if they are short. When the translation checker hears something that may be a problem, he will stop the person doing the oral back translation so that he can ask a question about it. One or more members of the translation team should also be present so that they can answer questions about the translation.

An advantage of the oral back translation is that the back translator is immediately accessible to the translation checker and can answer the translation checker's questions about the back translation. A disadvantage of the oral back translation is that the back translator has very little time to think about the best way to back translate the translation and he may not express the meaning of the translation in the best way. This may make it necessary for the translation checker to ask more questions than if the back translation were expressed in a better way. Another disadvantage is that the checker also has very little time to evaluate the back translation. He only has a few seconds to think about one sentence before hearing another. Because of this, he may not catch all of the problems that he would catch if he had more time to think about each sentence.

Written

There are two types of written back translations. The differences between the two will be discussed in the next module. A written back translation has several advantages over an oral back translation. First, when a back translation is written, the translation team can read it to see if there are any places where the back translator has misunderstood their translation. If the back translator misunderstood the translation, then other readers or hearers of the translation certainly will misunderstand it also, and so the translation team will need to revise their translation at those points.

Second, when the back translation is written, the translation checker can read the back translation before meeting with the translation team and take time to research any question that arises from the back translation. Even when the translation checker does not need to research a problem, the written back translation allows him more time to think about the translation. He can identify and address more of

This page answers the question:

What kinds of back translations are there?

In order to understand this topic, it would be good to read:

[*The Back Translator*](#)

the problems in the translation and sometimes come to better solutions to the problems because he has more time to think about each one than when he has only a few seconds to think about each sentence.

Third, when the back translation is written, the translation checker can also prepare his questions in written form before meeting with the translation team. If there is time before their meeting and if they have a way to communicate, the checker can send his written questions to the translation team so that they can read them and change the parts of the translation that the checker thought to be problems. This helps the translation team and the checker to be able to review much more of the biblical material when they meet together, because they were able to fix many of the problems in the translation before their meeting. During the meeting, they can concentrate on the problems that remain. These are usually places where the translation team has not understood the checker's question or where the checker has not understood something about the target language and so thinks that there is a problem where there is not. In that case, during the meeting time the translation team can explain to the checker what it is that he has not understood.

Even if there is not time for the checker to send his questions to the translation team before their meeting, they will still be able to review more material at the meeting than they would have been able to review otherwise because the checker has already read the back translation and has already prepared his questions. Because he has had this previous preparation time, he and the translation team can use their meeting time to discuss only the problem areas of the translation rather than reading through the entire translation at a slow pace, as is required when making an oral back translation.

Fourth, the written back translation relieves the strain on the translation checker from having to concentrate for many hours at a time on hearing and understanding an oral translation as it is spoken to him. If the checker and translation team are meeting in a noisy environment, the difficulty of making sure that he hears every word correctly can be quite exhausting for the checker. The mental strain of concentration increases the likelihood that the checker will miss some problems with the result that they remain uncorrected in the biblical text. For these reasons, we recommend the use of a written back translation whenever possible.

Next we recommend you learn about:

[*Kinds of Written Back Translations*](#)

Kinds of Written Back Translations

There are two kinds of written back translations.

Interlinear Back Translation

An interlinear back translation is one in which the back translator puts a translation for each word of the target language translation underneath that word. This results in a text in which each line of the target language translation is followed by a line in the language of wider communication. The advantage of this kind of back translation is that the checker can easily see how the translation team is translating each word of the target language. He can more easily see the range of meaning of each target language word and can compare how it is used in different contexts. The disadvantage of this kind of back translation is that the line of text in the language of wider communication is made up of translations of individual words. This makes the text difficult to read and understand, and may create more questions and misunderstandings in the mind of the translation checker than the other method of back translation. This is the same reason we do not recommend the word-for-word method for translation of the Bible!

This page answers the question:

What kinds of written back translations are there?

In order to understand this topic, it would be good to read:

[Kinds of Back Translations](#)

Free Back Translation

A free back translation is one in which the back translator makes a translation in the language of wider communication in a separate space from the target language translation. The disadvantage of this method is that the back translation is not related as closely to the target language translation. The back translator can overcome this disadvantage when back translating the Bible, however, by including the verse numbers with the back translation. By referring to the verse numbers in both translations, the translation checker can keep track of which part of the back translation represents which part of the target language translation. The advantage of this method is that the back translation can use the grammar and word order of the language of wider communication, and so it is much easier for the translation checker to read and understand. Even while using the grammar and word order of the language of wider communication, however, the back translator should remember to translate the words in a literal way. We recommend that the back translator use the method of free back translation.

Next we recommend you learn about:

[Guidelines for Creating a Good Back Translation](#)

Guidelines for Creating a Good Back Translation

1. Show the Target Language Usage for Words and Clauses

a. Use the meaning of the word in context

If a word has only one basic meaning, then the back translator should use a word in the language of wider communication that represents that basic meaning throughout the back translation. If, however, a word in the target language has more than one meaning, so that the meaning changes depending on the context that it is in, then the back translator should use the word or phrase in the language of wider communication that best represents the way that the word was used in that context. In order to avoid confusion for the translation checker, the back translator can put the other meaning in parentheses the first time that he uses the word in a different way, so that the translation checker can see and understand that this word has more than one meaning. For example, he might write, "come (go)" if the target language word was translated as "go" earlier in the back translation but in the new context it is better translated as "come."

If the target language translation uses an idiom, it is most helpful to the translation checker if the back translator translates the idiom literally (according to the meaning of the words), but then also includes the meaning of the idiom in parentheses. In that way, the translation checker can see that the target language translation uses an idiom in that place, and also see what it means. For example, a back translator might translate an idiom such as, "he kicked the bucket (he died)." If the idiom occurs more than once or twice, the back translator does not need to continue to explain it each time, but can either just translate it literally or just translate the meaning.

b. Keep parts of speech the same

In the back translation, the back translator should represent the parts of speech of the target language with the same parts of speech in the language of wider communication. This means that the back translator should translate nouns with nouns, verbs with verbs, and modifiers with modifiers. This will help the translation checker to see how the target language works.

c. Keep clause types the same

In the back translation, the back translator should represent each clause of the target language with the same type of clause in the language of wider communication. For example, if the target language clause uses a command, then the back translation should also use a command, rather than a suggestion or

This page answers the question:

What are the guidelines for creating a good back translation?

In order to understand this topic, it would be good to read:

[*Kinds of Written Back Translations*](#)

request. Or if the target language clause uses a rhetorical question, then the back translation should also use a question, rather than a statement or other expression.

d. Keep punctuation the same

The back translator should use the same punctuation in the back translation as there is in the target language translation. For example, wherever there is a comma in the target language translation, the back translator should also put a comma in the back translation. Periods, exclamation points, quote marks, and all punctuation need to be at the same place in both translations. In that way, the translation checker can more easily see which parts of the back translation represent which parts of the target language translation. When making a back translation of the Bible, it is also very important to make sure that all chapter and verse numbers are in the right places in the back translation.

e. Express the full meaning of complex words

Sometimes words in the target language will be more complex than words in the language of wider communication. In this case, the back translator will need to represent the target language word with a longer phrase in the language of wider communication. This is necessary so that the translation checker can see as much of the meaning as possible. For example, to translate one word in the target language it might be necessary to use a phrase in the language of wider communication such as, "go up," or "be lying down." Also, many languages have words that contain more information than the equivalent words in the language of wider communication. In this case, it is most helpful if the back translator includes that additional information in parentheses, such as "we (inclusive)," or "you (feminine, plural)."

2. Use the Language of Wider Communication Style for Sentence and Logical Structure

The back translation should use the sentence structure that is natural for the language of wider communication, not the structure that is used in the target language. This means that the back translation should use the word order that is natural for the language of wider communication, not the word order that is used in the target language. The back translation should also use the way of relating phrases to each other and the way of indicating logical relations, such as cause or purpose, that are natural for the language of wider communication. This will make the back translation easier to read and understand for the translation checker. This will also speed up the process of checking the back translation.

Next we recommend you learn about:

[*Types of Things to Check*](#)

Types of Things to Check

Types of things to check

1. Ask about anything that does not seem right to you, so that the translation team can explain it. If it also does not seem right to them, they can adjust the translation. In general:
 - A. Check for anything that appears to be added, that was not a part of the meaning of the source text.
 - B. Check for anything that appears to be missing, that was a part of the meaning of the source text but was not included in the translation.
 - C. Check for any meaning that appears to be different than the meaning of the source text.
2. Check to make sure that the main point or the theme of the passage is clear. Ask the translation team to summarize what the passage is saying or teaching. If they choose a minor point as the primary one, they might need to adjust the way that they translated the passage.
3. Check that the different parts of the passage are connected in the right way – that the reasons, additions, results, conclusions, etc. in the Bible passage are marked with the proper connectors in the target language.
4. Check for the consistency of the translation words, as explained in the last section of "Steps in Checking a Translation." Ask how each term is used in the culture – who uses the terms, and on what occasions. Also ask what other terms are similar and what the differences are between the similar terms. This helps the translator to see if some terms might have unwanted meanings, and to see which term might be better, or if they might need to use different terms in different contexts.
5. Check figures of speech. Where there is a figure of speech in the Bible text, see how it has been translated and make sure it communicates the same meaning. Where there is a figure of speech in the translation, check to make sure it communicates the same meaning as in the Bible text.
6. Check to see how abstract ideas were translated, such as love, forgiveness, joy, etc. Many of these are also Key Words.
7. Check the translation of things or practices that might be unknown in the target culture. Showing the translation team pictures of these things and explaining to them what they are is very helpful.
8. Discuss the words about the spirit world and how they are understood in the target culture. Make sure that the ones used in the translation communicate the right thing.
9. Check anything that you think might be especially difficult to understand or translate in the passage.

This page answers the question:

What types of things should I check?

In order to understand this topic, it would be good to read:

[Steps in Checking a Translation](#)

After checking all of these things and making corrections, have the translation team read the passage out loud again to each other or to other members of their community to make sure that everything still flows in a natural way and uses the right connectors. If a correction made something sound unnatural, they will need to make additional adjustments to the translation. This process of testing and revision should repeat until the translation communicates clearly and naturally in the target language.

Next we recommend you learn about:

[*How to Do a Formatting Check*](#)

How to Do a Formatting Check

There are checks that you can do before, during, and after translation of a book of the Bible that will make the translation go much easier, look good, and be as easy to read as possible. The modules in this section give more information about the following topics.

Before Translating

The translation team should make decisions about the following issues before you start to translate.

1. Alphabet. See [Appropriate Alphabet](#).
2. Spelling. See [Consistent Spelling](#).
3. Punctuation. See [Consistent Punctuation](#).

While Translating

After you have translated several chapters, the translation team may need to revise some of these decisions to take care of problems that they discovered while translating. You can also do consistency checks in ParaText at this time to see if there are more decisions that you need to make about spelling and punctuation.

After Finishing a Book

After finishing a book, you can check to make sure that all the verses are there, and you can decide on section headings. It is also helpful to write down ideas for section headings as you translate.

1. Versification. See [Complete Versification](#).
2. Section Headings. See [Section Headings](#).

This page answers the question:

What do I need to do so that the translation looks right?

In order to understand this topic, it would be good to read:

[Types of Things to Check](#)

Next we recommend you learn about:

[Appropriate Alphabet](#); [Consistent Spelling](#); [Consistent Punctuation](#)

Appropriate Alphabet

The Alphabet for the Translation

As you read the translation, ask yourself these questions about the way words are spelled. These questions will help to determine if an appropriate alphabet has been chosen to represent the sounds of the language and if words have been written in a consistent way so that the translation will be easy to read.

This page answers the question:

Does the translation use an appropriate alphabet?

In order to understand this topic, it would be good to read:

[Acceptable Style](#)

[Alphabet/Orthography](#)

1. Is the alphabet suitable to represent the sounds of the language of the new translation? (Are there any sounds that make a difference in meaning but have to use the same symbol as another sound? Does this make the words hard to read? Can additional marks be used to adjust these letters and show the differences?)
2. Is the spelling used in the book consistent? (Are there rules that the writer should follow to show how words change in different situations? Can they be described so others will know how to read and write the language easily?)
3. Has the translator used expressions, phrases, connectors, and spellings that will be recognized by most of the language community?

If there is something about the alphabet or spelling that is not right, make a note of that so that you can discuss it with the translation team.

Consistent Spelling

In order for the reader to be able to read and understand the translation easily, it is important that you spell words consistently. This can be difficult if there is not a tradition of writing or spelling in the target language. Several people working on different parts of a translation also makes this difficult. For that reason, it is important for the translation team to meet together before they start translating to talk about how they plan to spell words.

Discuss the words that are difficult to spell as a team. If the words have sounds in them that are difficult to represent, then you may need to make a change in the writing system that you are using (see [Alphabet/Orthography](#)). If the sounds in the words can be represented in different ways, then the team will need to agree on how to spell them. Make a list of the agreed upon spellings of these words in alphabetical order. Make sure that each member of the team has a copy of the list, to consult when translating. Add to the list as you come across more difficult words, but make sure everyone has the current list. It may be helpful to use a spreadsheet to maintain your spelling list.

The names of people and places in the Bible can be difficult to spell because many of them are unknown in target languages. Be sure to include these in your spelling list.

Computers can be a great help for checking spelling. If you are working on a Gateway Language, a word processor may have a dictionary already available. If you are translating into an Other Language, you can use the find and replace feature to fix misspelled words. ParaText also has a spell check feature which will find all variant spellings of words. It will present these to you and then you can choose which spellings you have decided to use.

This page answers the question:

Are words in the translation spelled consistently?

In order to understand this topic, it would be good to read:

[Introduction to Translation Checking - Part 2](#)

[Acceptable Style](#)

[Alphabet/Orthography](#)

[Appropriate Alphabet](#)

Next we recommend you learn about:

[Consistent Punctuation](#)

Consistent Punctuation

"Punctuation" refers to the marks that indicate how a sentence is to be read or understood. Examples include the indicators of pauses such as the comma or period and the quotation marks that surround the exact words of a speaker. In order for the reader to be able to read and understand the translation correctly, it is important that you use punctuation consistently.

Before translating, the translation team will need to decide on the methods of punctuation that you will use in the translation. It may be easiest to adopt the method of punctuation that the national language uses, or that a national language Bible or related language Bible uses. Once the team decides on a method, make sure that everyone follows it. It may be helpful to distribute a guide sheet to each of the team members with examples on it of the correct way to use the different punctuation marks.

Even with the guide sheet, it is common for translators to make mistakes in punctuation. Because of this, after a book has been translated, we recommend importing it into ParaText. You can enter the rules for punctuation in the target language into ParaText, then run the different punctuation checks that it has. ParaText will list all of the places where it finds punctuation errors and show them to you. You can then review these places and see if there is an error there or not. If there is an error, you can fix the error. After running these punctuation checks, you can be confident that your translation is using punctuation correctly.

This page answers the question:

Does the translation use consistent punctuation?

In order to understand this topic, it would be good to read:

[Consistent Spelling](#)

[Alphabet/Orthography](#)

[Appropriate Alphabet](#)

Next we recommend you learn about:

[Complete Versification](#)

Complete Versification

It is important that your target language translation include all of the verses that are there in the source language Bible. We do not want some verses to be missing by mistake. But remember that there can be good reasons why some Bibles have certain verses that other Bibles do not have.

Reasons for Missing Verses

1. **Textual Variants** - There are some verses that many Bible scholars do not believe were original to the Bible, but were added later. Therefore the translators of some Bibles chose to not include those verses, or included them only as footnotes. For more information about this, see [Textual Variants](#). Your translation team will need to decide whether you will include these verses or not.
2. **Different Numbering** - Some Bibles use a different system of verse numbering than other Bibles. For more information about this, see [Chapter and Verse Numbers](#). Your translation team will need to decide which system to use.
3. **Verse Bridges** - In some translations of the Bible, the contents of two or more verses are rearranged so that the order of information is more logical or easier to understand. When that happens, the verse numbers are combined, such as 4-5 or 4-6. The UDB does this sometimes, and on rare occasions, also the ULB. Because not all of the verse numbers appear or they do not appear where you expect them to be, it might look like some verses are missing. But the contents of those verses are there. For more information about this, see [Verse Bridges](#). Your translation team will need to decide whether to use verse bridges or not.

This page answers the question:

Are any verses missing in the translation?

In order to understand this topic, it would be good to read:

[Consistent Spelling](#)

[Consistent Punctuation](#)

[Appropriate Alphabet](#)

Checking for Missing Verses

In order to check your translation for missing verses, after a book has been translated, import the translation into ParaText. Then run the check for "chapter/verse numbers." ParaText will give you a list of everywhere in that book that it finds verses missing. You can then look at each of those places and decide if the verse is missing on purpose because of one of the three reasons above, or if it is missing by mistake and you need to go back and translate that verse.

Next we recommend you learn about:

[Section Headings](#)

Section Headings

Decisions about Section Headings

One of the decisions that the translation team will have to make is whether or not to use section headings. Section headings are like titles to each section of the Bible that begins a new topic. The section heading lets people know what that section is about. Some Bible translations use them, and others do not. You may want to follow the practice of the Bible in the national language that most people use. You will also want to find out what the language community prefers.

This page answers the question:

What kind of section headings should we use?

In order to understand this topic, it would be good to read:

[Acceptable Style](#)

[Consistent Punctuation](#)

[Complete Versification](#)

Using section headings requires more work, because you will have to either write or translate each one, in addition to the text of the Bible. It will also make your translation of the Bible longer. But section headings can be very helpful to your readers. Section headings make it much easier to find where the Bible talks about different things. If a person is looking for something in particular, he can just read the section headings until he finds one that introduces the topic that he wants to read about. Then he can read that section.

If you have decided to use section headings, then you will need to decide which kind to use. Again, you will want to find out which kind of section heading the language community prefers, and you may also choose to follow the style of the national language. Be sure to use a kind of section heading that the people will understand is not part of the text that it introduces. The section heading is not a part of scripture; it is just a guide to the different parts of scripture. You might be able to make this clear by putting space before and after the section heading and using a different font (style of letters), or a different size of letters. See how the Bible in the national language does this, and test different methods with the language community.

Kinds of Section Headings

There are many different kinds of section headings. Here are some different kinds, with examples of how each one would look for Mark 2:1-12:

- Summary statement: "By healing a paralyzed man, Jesus demonstrated his authority to forgive sins as well as to heal." This tries to summarize the main point of the section, and so it gives the most information in a full sentence.
- Explanatory comment: "Jesus heals a paralyzed man." This is also a full sentence, but gives just enough information to remind the reader which section follows.
- Topical reference: "Cure of a paralytic." This tries to be very short, only giving a

label of a few words.

- Question: "Does Jesus have authority to heal and forgive sins?" This one creates a question that the information in the section answers. People who have a lot of questions about the Bible may find this especially helpful.
- "About" comment: "About Jesus healing a paralyzed man." This one makes it explicit that it is trying to tell you what the section is about. This may be the one that makes it easiest to see that the heading is not a part of the words of scripture.

As you can see, it is possible to make many different kinds of section headings, but they all have the same purpose. They all give the reader information about the main topic of the section of the Bible that follows. Some are shorter, and some are longer. Some give just a little information, and some give more. You may want to experiment with the different kinds, and ask people which kind they think is most helpful for them.

Next we recommend you learn about:

[Language Community Evaluation Questions](#)



Gateway Languages Manual

Version 5

Gateway Language Translation

Translating in the Gateways

What Needs To Be Translated

The following materials must be translated into the gateway languages and checked to the levels stated.

- translationAcademy vol 1 & vol 2 - Level 2
- Open Bible Stories text - Level 3
 - OBS translationNotes - Level 3
 - OBS translationQuestions - Level 2
- ULB Text - Level 3
- UDB Text - Level 3
 - Bible translationNotes - Level 3
 - Bible translationQuestions - Level 2
 - translationWords - Level 2

This page answers the question:

What must be translated in the Gateway Languages?

In order to understand this topic, it would be good to read:

[Gateway Languages Strategy](#)

[Open License](#)

It is important that you translate the text of the ULB and the UDB before you translate tN and tQ. However, another good method would be to translate all of the translation resources for each chunk of the Bible together. In this case, for each chunk of text, you would translate the ULB and the UDB of those verses, then tN, tW, and tQ for those same verses. Then you would move to the next chunk and translate each of the resources for that chunk, as well, in that order. For information about which books of the Bible to translate first, see [Choosing What to Translate](#).

Why Translate Two Bibles into the Gateway Languages?

Some people might ask this question, because adequate Bibles already exist in most of the Gateway languages. However, these are end-user Bibles, designed to be read and studied by people who speak those languages in their homes and churches. The Bibles that we are translating are not end-user Bibles. They are Bibles designed to be used in conjunction with each other and with the other translation helps as a set of tools that will allow speakers of other languages to use them to translate a Bible into their own languages. What they produce from these tools will be an end-user Bible.

To make an end-user Bible, it is always best to translate from more than one version, so that the translator does not fall into the habit of following the form of any one version too closely. Also, it is always possible to translate something in more than one way in a target language, and often the biblical language has more than one possible meaning. Looking at multiple versions that between them reveal these differences gives the translator a window into those things that a single version would not give. This benefit is maximized when the two (or more) source Bibles use

very different styles, such as literal and dynamic. Having a literal version and a dynamic version side by side give the translator a "three-dimensional" view into the original text, allowing him to see both the form and the meaning at the same time. It is for this purpose that we are providing the ULB and the UDB.

Next we recommend you learn about:

[*Translating the ULB; Translating the UDB; Choosing What to Translate*](#)

Translating the ULB

Translation Theory for Translating the ULB

The Unlocked Literal Bible (ULB) is designed to be used in conjunction with the translationNotes and the Unlocked Dynamic Bible (UDB) as a tool for Bible translation. Unlike the UDB and unlike an end-user Bible, the ULB is designed to reflect the forms of the source languages, so that the Other Language (OL) translator can see what they are. By using the ULB, the OL translator can "look through" it to see how the original Bible expressed the biblical ideas. As you translate the ULB, therefore, you must try to retain the grammatical and syntactic structures of the original as far as the target language (Gateway Language) will allow. If the original structure does not make sense in the target language, then you will need to change it into a structure that does make sense. It does no good to make a translation that the OL translator using this tool will not be able to understand. But as far as the target language will allow, retain the structures of the original in your translation of the ULB.

This page answers the question:

What are the guidelines for translating the ULB?

In order to understand this topic, it would be good to read:

[Gateway Languages Strategy](#)

[Translating in the Gateways](#)

What method should be used to translate the ULB?

When translating the ULB, keep the English source open in front of you. This means that if you are translating using MAST methodology, do not use the step of blind drafting. The reason for this is that blind drafting is a method that translators use in order to produce natural target language translations. Through blind drafting, the translator replaces structures from the source language that would be unnatural in the target language with structures that are natural for that target language. But the ULB is a tool that must retain the original, biblical language structures in order to be useful to the translator. The best way to guard these structures is to translate with the English source ULB open in front of you so that you can be sure to keep these structures as they are in the English ULB, as far as the target language will allow.

Does Translation of the ULB Require a Back Translation?

We expect that the people translating the ULB into the Gateway Languages will be well-educated and have good theological training. They will be connected into church networks that will have adequate resources for checking the translations against the English source as well as the original biblical languages. For this reason, back translations of the ULB will usually not be necessary. The exception to this will be if the translation of the ULB is done by a secular translation company. In this case, we will need to also request a back translation into English, done according to the guidelines set forth in [Back Translation](#) and following modules.

What are the structures of the ULB that should be retained?

The translation of the ULB needs to retain the original grammatical forms (as far as is possible), the idioms, and the figures of speech of the original so that the OL translator can consider them and use them if they communicate the right thing in the target language. If those forms get changed in a Gateway Language (GL) translation of the ULB, then the OL translator will never see them and the translationNotes about them will not make sense. Keep in mind that the ULB and the UDB are only going to be translated into the GLs, because they are translation tools for the use of the OL translator. We want these tools to be as useful as possible. For the ULB, this means that it should retain structures that we would not always retain in an end-user Bible. The GL translator must understand that this translation will lack naturalness and sometimes also lack clarity because it is aiming at reproducing these original language structures and figures of speech that may not translate well into the GL. Wherever the ULB translation lacks clarity, however, there should also be a translationNote to explain the meaning of the structure for the OL translator. The translationNotes and the UDB will provide the meaning wherever that meaning is in doubt in the ULB. In this way, the tools will work together to provide the OL translator with a full set of information about both the form and the meaning of the original Bible.

Examples

Grammatical Forms

The ULB of Luke 2:47 reproduces a grammatical form from the Greek source language that is also natural in English, but that might not be natural in other languages. When talking about the boy Jesus at the temple, it says, "All who heard him were amazed at his understanding and his answers." The nouns "understanding" and "answers" refer to events, not things, and so must be translated as verbs in many languages.

The UDB of the same verse gives an example of how these nouns can be translated as verbs. It says, "All the people who heard what he said were amazed at how much he *understood* and how well he *answered* the questions that the teachers asked."

When translating the ULB, however, these nouns should be translated as nouns if that will make sense in the target language.

Idioms

The ULB of Matthew 2:20 reproduces an idiom from the Greek source language. It refers to Herod and his soldiers who were trying to kill the child Jesus as, "those who sought the child's life." In some languages this is clear, and in others it is not.

The UDB of the same verse tries to make the meaning clear by translating this idiom as, "the people who were trying to kill the child."

When translating the ULB, however, this idiom should be translated as it is, so that the Other Language translator can consider it and use it if it makes sense. The UDB and the translationNotes will provide the meaning.

Figures of Speech

The ULB of John 1:17 reproduces a figure of speech from the Greek source language. It says, "grace and truth came through Jesus Christ." (This figure of speech is called "personification;" see [Personification](#).) This figure of speech talks as if grace and truth were like people who can come and go, and it talks as if Jesus Christ were like a doorway that they can come through. In some languages this makes sense, but in other languages it does not. The plain meaning is that Jesus Christ acted toward us with grace and taught us true things about God.

The UDB of the same verse tries to make this plain meaning clear by translating it as, "Jesus Christ was kind to us far beyond what we deserved and taught us true things about God."

When translating the ULB, however, this figure of speech should be translated as it is, so that the Other Language translator can consider it and use it if it makes sense. If it does not, the UDB provides an alternative way to translate it.

Next we recommend you learn about:

[Adapt the ULB; Translating the UDB](#)

Translating the UDB

Translation Theory for Translating the UDB

The Unlocked Dynamic Bible (UDB) is designed to be used in conjunction with the Unlocked Literal Bible (ULB) and the translationNotes as a tool for Bible translation. Unlike the ULB and unlike an end-user Bible, the UDB does not use figures of speech, idioms, abstract nouns, or grammatical forms that are difficult to translate into many languages. The purpose of the UDB is to show the plain meaning of all of those things wherever they occur in the ULB.

Because the UDB lacks these things, it is not a beautiful end-user Bible. An end-user Bible will use the figures of speech and idioms that speak naturally and beautifully in the target language, but the UDB does not use them. As the Other Language translator uses both the UDB and the ULB together as his translation source, he will be able to see the figures of speech, idioms, and other forms of the original Bible in the ULB and also see what their meaning is in the UDB. Then he can use the figures of speech or other forms from the ULB that are clear and natural in his language. When the forms in the ULB are not clear or natural in his language, then he can choose other forms in his language that have the same meaning as the UDB translation or the Notes. When translating the UDB, please do not use idioms, figures of speech, or difficult grammatical forms in the Gateway Language translation. The purpose of the UDB is to change all of these problematic grammatical forms into more universal ones to make them easier to translate, and to make the meaning as clear as possible.

The UDB avoids using long or complex sentences. In many languages, long or complex sentences are unnatural and unclear. When translating the UDB, keep the sentences short and simple.

The UDB often fills in the participants when these are lacking in the original Bible and the ULB. In the original biblical languages, these participants could be left out and still understood by the reader. But in many languages these must be included for the translation to be clear and natural. When translating the UDB, therefore, be sure to include all of the participants that are there in the UDB.

What method should be used to translate the UDB?

When translating the UDB, keep the English source open in front of you. This means that if you are translating using MAST methodology, do not use the step of blind drafting. The reason for this is that blind drafting is a method that translators use in order to produce natural target language translations. Through blind drafting, the translator replaces structures from the source language that would be unnatural in

This page answers the question:

What are the guidelines for translating the UDB?

In order to understand this topic, it would be good to read:

[Gateway Languages Strategy](#)

[Translating in the Gateways](#)

[Translating the ULB](#)

the target language with structures that are natural for that target language. But the UDB is a tool that carefully avoids certain structures that can be difficult to translate in some languages, as explained above. If the translator is using blind drafting, he might accidentally replace the simple structures of the UDB with structures that are natural in the target Gateway Language but unwanted in the UDB, such as idioms and figures of speech from the target GL. In order to guard against replacing these structures, it is best to translate the UDB with the English source text open to look at.

Does Translation of the UDB Require a Back Translation?

We expect that the people translating the UDB into the Gateway Languages will be well-educated and have good theological training. They will be connected into church networks that will have adequate resources for checking the translations against the English source as well as the original biblical languages. For this reason, back translations of the UDB will usually not be necessary. The exception to this will be if the translation of the UDB is done by a secular translation company. In this case, we will need to also request a back translation into English, done according to the guidelines set forth in [Back Translation](#) and following modules.

Examples

The following are examples of ways that the text of the Bible can be unclear for some languages and what the UDB does to overcome those problems. When you translate the UDB, make sure that your translation of the UDB also avoids these problems.

Passive Voice

Passive voice is a grammatical construction that is common in Greek and English but it is not used in many other languages, so it can be very confusing. For that reason, it is not used in the UDB. In passive voice, the receiver of the action changes places with the actor. In English, the actor normally comes first in the sentence. But in passive voice, the receiver of the action comes first. Often, the actor is left unstated. In that case, the UDB will fill in the actor. See "Missing Participants" below.

For example, the ULB of Romans 2:24 says, "the name of God is dishonored among the Gentiles because of you."

The action is "dishonor," the actors are "the Gentiles" (non-Jews), and the receiver of the action is "the name of God." The reason for the action is "because of you."

The UDB rearranges the verse to put the actor and the receiver of the action in a more normal order. It says, "The non-Jews speak evil about God because of the evil actions of you Jews." This is more clear for many languages. When you translate the UDB, make sure that you do not use any passive voice constructions.

Abstract Nouns

The ULB of Romans 2:10 says, "But praise, honor, and peace will come to everyone who practices good..."

In this verse, the words "praise," "honor," "peace," and "good" are abstract nouns. That is, they are words that refer to things that we cannot see or touch. They are ideas. The ideas that these nouns express are closer to actions or descriptions than they are to things. In many languages, therefore, these ideas must be expressed by verbs or description words, not by nouns.

For this reason, the UDB expresses these nouns as actions or descriptions. It says, "But God will praise, honor, and give a peaceful spirit to every person who habitually does good deeds."

When translating the UDB, avoid using abstract nouns. For more information on abstract nouns, see [Abstract Nouns](#).

Long, Complex Sentences

The ULB translates the first three verses of Romans as one complex sentence. It says, "¹ Paul, a servant of Jesus Christ, called to be an apostle, set apart for the gospel of God, ² which he promised beforehand by his prophets in the holy scriptures, ³ concerning his Son, who was born from the descendants of David according to the flesh."

The UDB breaks that into five sentences that are more simple in form. It says, "¹ I, Paul, who serve Christ Jesus, am writing this letter to all of you believers in the city of Rome. God chose me to be an apostle, and he appointed me in order that I should proclaim the good news that comes from him. ² Long before Jesus came to earth, God promised that he would reveal this good news by means of what his prophets wrote in the sacred scriptures. ³ This good news is about his Son. As to his Son's physical nature, he was born a descendant of King David."

When translating the UDB, keep the sentences short and simple.

Missing Participants

In the ULB, Romans 1:1 says, "Paul, a servant of Jesus Christ, called to be an apostle, set apart for the gospel of God..."

In this verse, there is a participant that is left unstated, but still understood. This participant is God. It is God who called Paul to be an apostle and who set him apart for the Gospel. In some languages, this participant must be stated.

Therefore the UDB of Romans 1:1 says, "God chose me to be an apostle, and he appointed me in order that I should proclaim the good news that comes from him."

When translating the UDB, be sure to include all of the participants that are there in the UDB.

Events out of Order

The ULB of Luke 2:6-7 says, "⁶ Now it came about that while they were there, the time came for her to deliver her baby. ⁷ She gave birth to a son, her firstborn child, and she wrapped him snugly in strips of cloth. Then she put him in an animal feeding trough, because there was no room for them in a guest room."

In some languages, events need to be told in the order in which they happened, or else the story will be confusing and hard to understand. People might understand from these verses that Mary delivered her baby outside in the street, and then looked for somewhere to stay and, after a long search, ended up putting him in an animal feeding trough.

The UDB tells these events in the order in which they happened, so that it is clear that Mary was already in the shelter for animals when she gave birth. It says, "⁶⁻⁷ When they arrived in Bethlehem, there was no place for them to stay in a place where visitors usually stayed. So they had to stay in a place where animals slept overnight. While they were there the time came for Mary to give birth and she gave birth to her first child, a son. She wrapped him in wide strips of cloth and placed him in the feeding place for the animals."

Figures of Speech

The ULB of Romans 2:21 says, "You who preach not to steal, do you steal?"

This is a figure of speech called a rhetorical question. It is not a real question that is used to seek an answer. It is used to make a point. In this case, Paul is using it to scold his audience and to condemn their hypocrisy. Many languages do not use rhetorical questions, or they do not use them in this way.

To show how to translate this meaning without a rhetorical question, the UDB says, "You who preach that people should not steal things, it is disgusting that you yourself steal things!" When you translate the UDB, be sure to not use rhetorical questions or other figures of speech. For more examples of figures of speech, see [Figures of Speech](#) and the modules linked there.

Idioms

The ULB of Deuteronomy 32:10 says, "he guarded him as the apple of his eye."

The word "apple" here does not refer to a kind of fruit, but instead refers to the pupil, the dark center of a person's eye. The phrase "the apple of his eye" is an idiom that refers to anything that is extremely precious to a person, or the one thing that is

the most precious to a person. In many languages this idiom makes no sense, but they have other idioms that have this meaning. The Other Language translator should use one of these idioms from the target language in the OL translation, but there should be no idiom in the translation of the UDB.

To show the meaning of this verse, the UDB expresses this in plain language, without an idiom. It says, "He protected them and took care of them, as every person takes good care of his own eyes."

The Notes add another way to translate this that makes the meaning clear. It says, "He protected the people of Israel as something most valuable and precious." When you translate the UDB, be sure that you do not use any idioms. Only use plain language that makes the meaning clear. For more information on idioms, see [Idiom](#).

For more examples of how the UDB avoids difficult grammatical constructions, idioms, and figures of speech, see the section of examples in [Translating the ULB](#).

Next we recommend you learn about:

[Translating translationNotes](#); [Checking the UDB](#)

Adapt the ULB

Prerequisites for Adapting an Existing Translation for the ULB

What is needed to adapt an existing translation and use it as the ULB for a Gateway Language (GL)?

In order to adapt an existing translation and use it as the ULB for a Gateway Language (GL), it is necessary that the existing translation be a literal translation. That is, it should follow the same order of clauses as the original biblical languages and reproduce the original biblical idioms and figures of speech. Most Bibles that were translated into Gateway Languages in the first half of the twentieth century or earlier are literal translations.

It is also necessary that the Bible that you adapt as the ULB not be encumbered by copyright. That means that it must be in the public domain or have a license that permits us to reproduce and translate it. For more information on copyrights and licensing, see [Open License](#).

If the Bible is very old, you will need to update the language and the style so that it uses words that people use now and "talks" in the way that people talk now. Even though the ULB has a literal style, it must use words that people know so that they can understand it.

Methodology for Adapting an Existing Translation for the ULB

What are the steps for adapting an existing translation for the ULB?

Because adapting an existing translation is a process of editing rather than of translating, the first four steps of the MAST process cannot be used for this. Especially do not use the step of blind drafting. Instead, you should follow these steps:

1. Read the chapter in the English ULB and the Notes for that chapter. If you are beginning to translate a book, also read the overview of the book.
2. Read the chapter in the Bible that you are adapting as the ULB.
3. Go through the chapter and change old words to words that people use now.
4. Using the list of translationWords for that chapter, check to make sure that a good translation for each of those words is used in the Gateway Language ULB.
5. If some sentences are put together in a strange way, check to see if they are also that way in the English ULB.
 - A. If the sentences are also put together in that same strange way in the

This page answers the question:

What are the guidelines for adapting an existing translation as the ULB?

In order to understand this topic, it would be good to read:

[Translating the ULB](#)

[Translating the UDB](#)

[Translating in the Gateways](#)

- English ULB, it is because the original Bible has that structure. Leave them as they are. There will be a Note that will explain that structure.
- B. If the sentences are not put together in that same strange way in the English ULB, then change the sentence so that it is clearer for modern readers.
6. If you see that any verse or phrase in the Bible that you are adapting is very different than the English ULB, then change it so that it is more like the English ULB.
 7. If you see that any verse is missing in the Bible that you are adapting but it is there in the English ULB, then translate that verse from the English ULB.

After you do these things so that the text is ready to use as the Gateway Language ULB, you will need to translate the translationNotes. As you translate the translationNotes, you may see that there are parts of your adapted ULB that should be different so that the translationNote can make sense. Also, you may see that some translationNotes need to be changed so that they can refer to the right parts of the adapted ULB. In this way, you will need to make changes to both the Gateway Language ULB and the Notes as you adapt them to each other so that they make sense and are truly helpful for the OL translator. For more information about this process, see [Translate the translationNotes](#).

Does Adapting a Translation of the ULB Require a Back Translation?

How does the church ensure the translation conforms to these guidelines?

We expect that the translation that has been adapted as the ULB already went through a series of checks to ensure that it accurately reflects the original meaning of the biblical text. This would have been done by the entity that originally translated and published the Bible translation. We also expect that the people adapting this translation for use as the ULB in the Gateway Language will be well-educated and have good theological training. They will also be connected into church networks that will have adequate resources for checking the adapted translation. For this reason, back translations of the adapted ULB will usually not be necessary. The exception to this will be if the adaptation of the translation is done by a secular translation company, and there is no church network that speaks the Gateway Language that is available to check the adaptation. In this case, we will need to also request a back translation into English, done according to the guidelines set forth in [Back Translation](#) and following modules.

Next we recommend you learn about:

[Translating translationNotes; Open License](#)

Translating translationNotes

Why

translationNotes offer alternative ways to translate a phrase from the ULB. It is important that the phrase that you use to translate this kind of translationNote be a direct substitute for the phrase that it replaces in the ULB. In other words, the phrase has to have the same grammatical construction as the phrase in the ULB. That is, it needs to fit into the sentence in the ULB just like the original phrase did. In order to make sure that the phrase in the GL Note fits the sentence in the GL ULB, you must be able to always look at both the English translationNote and the GL ULB as you translate. Translating the translationNotes while having the source visible, therefore, is the most efficient way to translate them and this will also reduce the number of errors in translation. For more information on the types of translationNotes, see [Using the translationNotes](#).

This page answers the question:

What are the guidelines for translating or adapting the translationNotes?

In order to understand this topic, it would be good to read:

[Adapt the ULB](#)

[Translating the ULB](#)

Guidelines

Does the entire Bible need translated first?

It is not necessary to have the **entire** ULB and UDB Bible translated before translating the helps (tN, tW, tQ). The translation of these resources for a book could be started after the translation of that book is complete.

When I am translating the notes, do I need the ULB and UDB available and translated?

When you translate the translationNotes for the Bible, you must also have both the ULB and the UDB in front of you, already translated into the target Gateway Language. You must have the ULB available so that you can copy the part of the ULB text that the translationNote is talking about directly into the translationNote. You must also have the UDB text already translated and available, because the translationNotes often copy part of the UDB text in order to show another way to translate the same part of the verse. Other times, the translationNote does not quote the UDB but it does refer to it. In that case, you need to be able to see what the UDB says in order to translate the translationNote in the best way.

In addition, the translationNotes directly comment on parts of the ULB text, so you must read the part of the ULB text that the translationNote comments on in order to properly translate the translationNote. After you read and understand the ULB text, then you can translate the translationNote so that it makes sense together with the

ULB text that it refers to.

May I use blind drafting?

Do not use the method of blind drafting to translate the translationNotes. Always translate the translationNotes with the Gateway Language ULB and UDB in front of you, and the English translationNotes also visible. This is because you must copy the ULB phrase into the translationNote exactly as it is in the ULB, and you must also copy the UDB phrase if the translationNote also quotes the UDB.

How does the church ensure the translation conforms to these guidelines?

We expect that the people translating the translationNotes into the Gateway Languages will be well-educated and have good theological training. They will be connected into church networks that will have adequate resources for checking the translations against the English source as well as the original biblical languages. For this reason, back translations of the translationNotes will usually not be necessary. The exception to this will be if the translation of the translationNotes is done by a secular translation company. In this case, we will need to also request a back translation into English, done according to the guidelines set forth in [Back Translation](#) and following modules.

Adapting the translationNotes

May I change a note so that it makes sense in my language?

Often, the ULB in the target Gateway Language will say things in a different way than the ULB said them in English. In order for the translationNote to be useful in the target Gateway Language, you will need to adapt the translationNote so that it talks about the text of the ULB as it is in the Gateway Language translation. This means that you will need to copy the phrase of the Gateway ULB that is the translation of the same phrase from the English ULB into the translationNote, and then sometimes change the translationNote so that it makes sense and is helpful for the Other Language translator who will use these translationNotes as translation tools.

May I delete a note that does not apply to my language?

Because languages can be very different from each other, sometimes there will be translationNotes that are important and necessary for some languages, but that are not needed for other languages. If there is a translationNote that does not make sense when applied to the ULB text in the target Gateway Language, then you as the translator will need to modify the translationNote so that it does make sense in relation to the ULB in your target Gateway Language. If the translationNote does not apply at all to the target GL text of the ULB, then you may delete that note from your translation of the translationNotes. But be sure to think about it very carefully before

you delete a translationNote, to be sure that it is not necessary for the GL translation.

May I add a note that would help with translation in my language?

For the same reason, sometimes you will realize that the Other Language translator will need a translationNote in order to understand a phrase in the target Gateway Language ULB, but there might not be a translationNote already written for that phrase, because it was not necessary for the English ULB. In that case, you will need to write a new translationNote and include it in your translation. Usually these translationNotes will be to explain a phrase or way of saying something that is normal in the Gateway Language but that is not normal in the Other Languages that you know of. When writing your translationNote, follow the same style and format of the existing translationNotes.

Remember that speakers of many different languages will be using these Gateway Language translationNotes to help them translate the Bible. There will be many things that you will understand about the Bible in the Gateway Language that the OL translator may not understand. For that reason, if you think that there is something difficult to understand in the GL ULB, write a translationNote that can help the OL translator to understand it. There will probably be many Other Language translators who will benefit from reading the translationNote and who will make a better translation because of it.

Because the translationNotes need to be adapted in these ways and not simply translated, it is best if the people adapting the translationNotes be people who are well educated in biblical studies so that they can understand the various problems that the translationNotes explain.

Next we recommend you learn about:

[*Using the translationNotes; Translating translationWords; Checking translationNotes*](#)

Translating translationWords

Why

It is important that the Other Language translators understand all of the words that they are translating. But some of the words in the Bible are not used in everyday life in our time or in our cultures, and so the translator may not be familiar with them. Other words are used in everyday life, but they are used in a different way in the Bible. Some of these words have very important or special meanings in the Bible. They tell us a lot about God and his relationship with us. So in order for the Other Language translator to completely understand these words, we have provided the definitions in translationWords. When you translate this list into the Gateway Language, it will help all of the Other Language translators who will use it to translate the Bible for their people with good understanding.

This page answers the question:

What are the guidelines for translating translationWords?

In order to understand this topic, it would be good to read:

[Translating translationNotes](#)

[Translating the ULB](#)

[Adapt the ULB](#)

Guidelines

Does the entire Bible need translated first?

It is not necessary to have the **entire** ULB and UDB Bible translated before translating the helps (tN, tW, tQ). The translation of these resources for a book could be started after the translation of that book is complete.

What is the "Definition" section of translationWords?

tW definitions have several parts, the first part is "Definition." This gives the meaning of the word as it is used in the Bible. Please do not use definitions from a modern Gateway Language dictionary, because the way words are used in the Bible can be different from the way they are used in modern, everyday life. We want to make sure that the Other Language translator understands the way that the word is used in the Bible.

It is possible that the Gateway Language might express the meaning of the English word by different words, with each of those words having part of the meaning of the English word. In this case, you will need to list each of those words at the top, separated by commas. Several of the English tW entries already have multiple words at the top like this, such as "prophet, prophecy, prophesy, seer, prophetess" (see <https://door43.org/en/obe/kt/prophet>). Then, in the "Definition" part, you will need to list those words in separate paragraphs with a definition for each one. The Other Language translator can then choose the word that he needs to understand from that list and translate it correctly in the passage that he is translating.

What is the "Translation Suggestions" section of translationWords?

The second part of a tW entry is "Translation Suggestions" or "Translation Strategies." This section gives different ideas for how the Other Language translator can translate the word. This section gives more than one way to translate the word because it can mean slightly different things in different contexts. Be sure that you understand the differences of meaning between the different contexts in which the word is used so that you can translate them correctly.

In the Gateway Language, some of the tW are not used in all of the same contexts as the English tW are. **In that case, you will need to adjust your translation.** If one of the Translation Suggestions does not work in the Gateway Language, then do not translate that Translation Suggestion. Instead, write a Translation Suggestion that shows how that word is used in the Gateway Language. Think about the different ways that the word is used in the Bible, and try to make sure that there is a Translation Suggestion for each of the primary uses. We want the Other Language translator to see and consider the differences and the similarity in meaning between the uses of the word so that he can choose the best word in his language to express those meanings.

As you translate the ULB and UDB, you may find that you need to add a meaning to a word in the tW entry, or you may need to add another word to the entry because the Gateway Language uses more than one word for the idea of that important tW. Go ahead and do this as you find more words or meanings for the words.

Under the "Translation Suggestions" or "Translation Strategies" section is a line that says, "(See also...)." You only need to translate the words "See also," and you only need to translate this one time, not for every tW. The rest of the line will be created automatically, if the translation is done in translationStudio Desktop.

Do I translate the "Bible References" and "Examples for the Bible Stories" sections of translationWords?

The third and fourth parts are "Bible References" and "Examples from the Bible Stories." You only need to translate these words of the titles, and you only need to translate them one time, not for every tW. You do not need to translate the rest of these parts. They will be created automatically, if the translation is done in translationStudio Desktop.

Next we recommend you learn about:

[Translating translationQuestions](#)

Translating translationQuestions

Why

We want all translations of the Bible to communicate clearly the message that God wants them to communicate. One tool that we are providing so that the OL translators can make sure that their translations are communicating correctly is translationQuestions. The OL translators will use tQ to conduct community checks of each chapter of the Bible that they translate.

This page answers the question:

What are the guidelines for translating translationQuestions?

In order to understand this topic, it would be good to read:

[MAST Core Concepts](#)

[Translating translationWords](#)

[Translating translationNotes](#)

[Translating the ULB](#)

Guidelines

Does the entire Bible need translated first?

It is not necessary to have the **entire** ULB and UDB Bible translated before translating the helps (tN, tW, tQ). The translation of these resources for a book could be started after the translation of that book is complete.

MAST Method

1. Read the chapter of the ULB that the Questions are about, so that you understand it.
2. Draft each Question with its answer as one chunk. Work through the Questions for that chapter of the ULB, translating each pair of questions and answers.
3. When you finish translating each question-answer pair for that chapter, go back and do the checking steps, comparing your translation with the English source questions and answers.
4. Now compare your translation of each answer with the Gateway Language ULB of that verse. It is important that your answer to each Question match very closely to the words of the ULB. At this step, you may need to adjust the words of your answers so that they are the same as the words of the ULB. This is so the OL translators and checkers of the OL translation can use your questions and answers and easily see if their translation is communicating the right message. When the words of your answer are the same as the words of the ULB, the OL checker can see where that answer is in the translation and know what part of their translation they need to make more clear if the person answering the question gives a different answer.

Modified MAST Method

This is an alternative method for translating tQ.

1. Read the chapter of the ULB that the Questions are about, so that you understand it.
2. Translate only the question part of each question-answer pair using the MAST method of blind drafting. Each Question will be one chunk. Draft all of Questions for one chapter.
3. In the self-edit stage of checking, edit each Question to correct any mistakes or to add things that you left out.
4. Now copy the answer to each question from the words of the Gateway Language ULB of that verse that match the answer to that question in the English source. In this way, the words of each answer will always match the words of the Gateway Language ULB.

You may want to try both methods and see which one works best for you.

If the ULB Has Not Been Translated

If the ULB has not been translated already, an alternative method would be to translate the ULB together with the other resources, chunk by chunk. In this case, for each chunk of text, you would translate the ULB and the UDB of those verses, then tN, tW, and tQ for those same verses. Then you would move to the next chunk and translate each of the resources for that chunk, as well. After you finish drafting all of the resources for one chunk, then go back and do the checking steps for all of the resources for that chunk.

Next we recommend you learn about:

[Checking the ULB; Checking translationNotes](#)

Translating translationAcademy

Recommended Training and Experience

translationAcademy contains many lessons on specialized topics, such as language, translation issues, biblical studies, software, and audio equipment. Some of the vocabulary is also specialized. We recommend that the people who translate tA into a Gateway Language have a **college-level education or some training and experience in the particular area that they are translating**. For example, if you are translating the Translation Manual, it would be good if you have training and experience in linguistics and translation. If you are translating the Audio Manual, it would be good if you have training and experience using audio equipment. You will be able to translate more accurately and clearly if you have experience in the topic.

This page answers the question:

What are the guidelines for translating translationAcademy?

In order to understand this topic, it would be good to read:

[Introduction to translationAcademy](#)

[Gateway Languages Strategy](#)

[Translating translationNotes](#)

[Translating the ULB](#)

This means that you will want to have **several specialists** on your translation team, with each specialist translating the parts that they are most familiar with. If you find that some lessons are unclear, discuss the problem with other members of the team until you understand what the lesson is trying to teach. You cannot translate something that you do not understand. If you try to do that, the Other Language translator will not be able to understand or use it.

Recommended Reference Materials

We recommend that you use specialized dictionaries as you translate to help you understand the concepts that you are translating. Do not use unusual or technical words in your translation if there is a simpler way to communicate the same thing. Remember that the OL translators speak the Gateway Language as a second language, they will not know unusual or technical words. Try to keep the lessons uncomplicated and clear, using simple language as much as you can. We have tried to write the lessons of tA using simple language, so please follow this same style.

Next we recommend you learn about:

[Checking the ULB; Checking translationNotes](#)

Checking Gateway Language Translation Materials

Checking the ULB

When checking the ULB, remember that the ULB needs to retain the original grammatical forms (as far as possible), the idioms, and the figures of speech of the original so that the OL translator can consider them and use them if they communicate the right thing in the target language. If those forms get changed in a Gateway Language (GL) translation of the ULB, then the OL translator will never see them and the Notes about them will not make sense. When you are checking the GL translation of the ULB, you must only compare it to the English ULB. Do not refer to any other version of the Bible when checking the ULB. The GL translation of the ULB will not be as smooth and clear as the Gateway Language Bible that you are used to, because it is showing the OL translator the forms of the original biblical languages. Please do not try to make the ULB sound like your favorite translation of the Bible in your language.

This page answers the question:

What are the guidelines for checking the ULB?

In order to understand this topic, it would be good to read:

[Steps in Checking a Translation](#)

[Types of Things to Check](#)

[Adapt the ULB](#)

[Translating the ULB](#)

What Should Be Checked in the ULB?

In addition to the things mentioned in [Types of Things to Check](#), the ULB needs to be checked in these areas:

1. **Idioms** - If there is an idiom in the source ULB, then that same idiom should be in the target ULB. If the idiom does not make sense in the target language, make sure that there is a Note that explains its meaning. If there is not a note for it, then write one in the Gateway Language translationNotes that explains its meaning.
2. **Figures of Speech** - If there is a figure of speech in the source ULB, then that same figure of speech should be in the target ULB. If the figure of speech does not make sense in the target language, make sure that there is a Note that explains its meaning. If there is not a note for it, then write one in the Gateway Language translationNotes that explains its meaning.
3. **Grammatical Forms** - Check to see if the grammatical forms, that is, the order of words in the sentence or the way that the words are arranged, is the same in the target Gateway Language ULB as they are in the English source ULB. If the words are arranged differently, ask yourself if they could be arranged the same as the words in the English ULB and still make good sense, or if it is necessary for them to be arranged in a different way in the Gateway Language ULB. If they would still make good sense in a way that an Other Language translator would understand, then put them in the same arrangement as in the English. If they

are in a different arrangement because that is what makes sense in the target Gateway Language, then leave them in the different arrangement.

What Should Not Be Checked in the ULB?

It is not necessary to check the ULB for naturalness with speakers of the Gateway Language. The ULB will not be natural in some cases, because it is designed to retain the forms of the biblical languages, as far as the Gateway Language allows.

Next we recommend you learn about:

[Translating translationNotes](#); [Checking the UDB](#); [Checking translationNotes](#)

Checking the UDB

When checking the UDB, remember that the UDB does not use figures of speech, idioms, abstract nouns, or grammatical forms that are difficult to translate into many languages. The purpose of the UDB is to change all of these problematic grammatical forms into more universal ones to make them easier to translate, and to make the meaning as clear as possible. When you are checking the GL translation of the UDB, you must only compare it to the English UDB. Do not refer to any other version of the Bible when checking the UDB. The GL translation of the UDB will not be as smooth and natural as the Gateway Language Bible that you are used to, because it does not use many of the forms of expression that make a language sound natural. These forms of expression are different for every language. So please do not try to make the UDB sound like your favorite translation of the Bible in your language.

This page answers the question:

What are the guidelines for checking the UDB?

In order to understand this topic, it would be good to read:

[Steps in Checking a Translation](#)

[Types of Things to Check](#)

[Translating the UDB](#)

What Should Be Checked in the UDB?

In addition to the things mentioned in [Types of Things to Check](#), the UDB needs to be checked in these areas. For definitions and examples of these things, see [Translating the UDB](#):

1. **Sentence length** - If you see any long or complex sentences in the Gateway Language UDB, see how you might break them up into shorter sentences.
2. **Passive voice** - If you see this construction in the Gateway Language UDB, check to see what it was in the English source UDB and change it so that it is active.
3. **Abstract Nouns** - If you see one of these in the Gateway Language UDB, check to see what it was in the English source UDB and change it back to an action or description word.
4. **Events out of order** - Make sure that the events in the Gateway UDB are in the order that they occurred. Also make sure that the logical flow of arguments, such as occur in many of the New Testament letters, is in a natural order that makes sense in the GL.
5. **Figures of speech and idioms** - Make sure that the GL UDB does not contain any figures of speech or idioms. Instead, it should use only plain, clear language.

If you see any of these forms in the English UDB, email help@door43.org to let them know of the error.

It is also useful to check the UDB for clarity with speakers of the Gateway Language, but do not confuse clarity with naturalness (see below). You can read a passage from

the UDB to a speaker of the Gateway Language, and ask if the meaning is clear. If they say, "Yes," that is enough. If they also say, "But I would say it differently," that is fine. We expect that they would say it differently. But the UDB needs to say it in a plain way. As long as the meaning of the GL UDB is clear, it is a successful translation.

What Should Not Be Checked in the UDB?

It is not necessary to check the UDB for naturalness with speakers of the Gateway Language. The UDB will very often not be completely natural, because it avoids some forms that languages naturally use, such as idioms and figures of speech. The UDB avoids these because they are specific to individual languages, and do not translate well from one language to another.

Next we recommend you learn about:

[Translating translationNotes](#); [Checking the UDB](#); [Checking translationNotes](#)

Checking translationNotes

When checking translationNotes, remember that tN are very closely tied to the text of the ULB. The purpose of tN is to explain any phrases or sentences in the ULB that are hard to understand or hard to translate.

What Should Be Checked?

In addition to the things mentioned in [Types of Things to Check](#), tN need to be checked in these areas.

1. Although the GL tN are a translation of the English tN, it is important that the phrase in each Note that reproduces the phrase from the ULB is exactly the same as it is in the GL ULB. So you must check the meaning of the Note in the English tN and make sure that the GL tN has the same meaning. Then you must also check the wording of the phrase that comes from the GL ULB and make sure that the words are exactly the same.
2. In the same way, make sure that any quotations of the UDB have the exact wording of the GL UDB.
3. Check that the GL tN makes sense with the GL ULB. It is possible that the GL translator made a good translation of the English tN, but when the Note is read with the new GL ULB, it might not explain the GL ULB in the right way, or it might not make sense with the GL ULB. In that case, you will need to discuss the problem with the translator. Then you will need to decide how to change the Note so that it explains the GL ULB in a way that will be helpful to the OL translator.
4. Check that all references to the UDB make sense with the GL UDB.
5. If the GL translator has decided that a Note does not apply to the GL ULB and has deleted the note from the GL tN, check to make sure that the Note was not needed.
6. If the GL translator has written a new Note, check to make sure that it was needed, and that it makes sense with the GL ULB.

In order to check the tN for naturalness and clarity, you will need to have people read them together with the GL ULB and UDB. Then ask them to mark anything that is not clear to them, or that they would say in a different way. Then give this feedback to the translator so that he can make those places clearer and more natural.

This page answers the question:

What are the guidelines for checking translationNotes?

In order to understand this topic, it would be good to read:

[Steps in Checking a Translation](#)

[Types of Things to Check](#)

[Translating translationNotes](#)

Next we recommend you learn about:

[Checking the UDB; Checking the ULB](#)

Finishing Checking

It can be difficult to know when you have sufficiently checked a text for errors or for ways that it could be improved. In a sense, this process is never completely finished, and people continually find ways to improve texts that have been checked already by many people. For example, there are many Bible translations in English that have been checked by many biblical scholars and are considered to be excellent translations. Yet it is possible to find places where they could be made better, and over time, they are continually revised and new versions are published. This is the process that you should expect to happen with these Bible translations, as well.

This page answers the question:

How do I know when I have finished the checking for each level?

In order to understand this topic, it would be good to read:

[*Translating in the Gateways*](#)

[*Steps in Checking a Translation*](#)

[*Types of Things to Check*](#)

Checking Evaluation Lists

The following lists can help you to consider whether or not you have checked a GL resource sufficiently.

Level One

Level one checking includes:

- Initial study of the related materials, including:
 - The guidelines for translation of the specific materials in the Gateway Languages Manual
 - The translationNotes
 - The definitions of translationWords
 - Reading each chapter connected to the translated materials in both ULB and UDB
- Careful comparison with the source text, including:
 - Individual self edit
 - Peer edit
 - Key word check as a team
 - Accuracy check as a team
- Final editing, including everything learned from the earlier editing sessions, the translationNotes, and the definitions of translationWords

Level Two

In addition to the steps listed above for level one, the resource has been checked by at least 2 people who are mother-tongue speakers of the target language, bilingual

in English, respected church leaders, and people who were not involved in translating the resource. These people can attest:

- The Translation conforms to the Statement of Faith (see <https://ufw.io/faith>) and Translation Guidelines (see <http://ufw.io/guidelines>).
- The Translation accurately communicates the content of the source document in the target language.
- The style of the Translation conforms to the guidelines set forth for translation of this resource in the Gateway Languages Manual.
- The translation team has edited the Translation to their satisfaction.

Level Three

For level three, at least 2 more people need to have checked the resource who were not involved in the translation, were not part of the checking process of level two for that resource, and are bilingual in English. In addition, these people should be leaders of church networks who are either Bible scholars themselves or who can delegate the level 3 checking to trusted associates who are Bible scholars, able to compare the GL translations with the original biblical languages. They also need to affirm the same statements as in level two.

Additional questions that can help you to evaluate if the translation has been sufficiently checked are in [Self-Assessment Rubric](#). Just be aware that the ULB and the UDB are not intended to be completely natural in the Gateway Language.

Next we recommend you learn about:

[Self-Assessment Rubric](#); [Introduction to Publishing](#); [Source Text Process](#)



Audio Manual

Version 5

Audio Manual

Introduction to the Audio Manual

The unfoldingWord Audio Manual is created to be your helpful companion, equipping you with information, skills-training and recommendations that may aid you in carrying a project from start to finish. We have divided the manual into modules covering various aspects of audio projects. The principles, standards, skills, recommendations and guides are carefully selected and continually evaluated as we endeavor to identify the best practices and optimized equipment for recording and effective distribution of Biblical content in real-world conditions. This manual will be revised and updated occasionally. You can always find the latest version at <http://ufw.io/ta/>.

This page answers the question:

What is the audio manual for?

Vision & Purpose

The vision of unfoldingWord Audio Engineering is to serve and equip the global Church to create and distribute excellent, unrestricted audio recordings of Biblical content, especially in sub-optimal conditions. The recommendations, skills-training and tips in this manual are developed for, by and with the global Church. By openly sharing access to empowering solutions, a world-wide team of media creators can lead their own projects with skill, excellence, wisdom and longevity for their own people groups.

This page answers the question:

What is the vision of unfoldingWord for this audio manual?

Today, the need for Biblical content to be accessed audibly is as significant as any time in history. As much as 80% of all people live in oral culture communities. Among people living in literate-based societies, many of them learn best, if not exclusively, by listening (aural learning). Billions of people need a solution engineered that can go the distance where traditional and modern strategies often have limited effectiveness and restrict access.

This manual, like all unfoldingWord content, is licensed CC BY-SA to make it irrevocably accessible to the global Church. By combining meaningful relationships with unrestricted resources, skills-training, advancements in recording technology, and versatile devices for offline listening and sharing, it is our belief that the global Church can work together to meet the vast need for access to Biblical content for the first time.

About Audio Recording

With nearly 140 years of history, audio recording is far from being a new invention. Over the years, certain truths have been discovered that have come to be considered "principles" of sound, many of these relating to the physics of sound. As principles were learned, inventors designed equipment to capture and reproduce sound with increasing faithfulness to the live-sound source.

This page answers the question:

In what context does unfoldingWord engage audio recording?

The type of audio recording we are thinking about in this manual does not happen in laboratory conditions of science halls or in a technical design room. Instead, it happens in a dynamic, diverse, real-world environment with each scenario a unique condition, each recording a unique, creative, human expression.

Real audio recording cannot be reduced to a technical or mechanical process. In truth, real audio recording is the craft of a creative artist applying wisdom, skills, proven principles and careful technique to the unique ingredients of the environment, the available tools and the characteristics of the people participating.

unfoldingWord understands this distinction and seeks to encourage and empower the global Church's new and existing audio recordists to become ever wiser and better skilled at their craft. Likewise, we are equally and always students of audio. So we eagerly look forward to what the global Church will continue to teach us and allow us to pass along in the free and open context.

Best Practices

In this manual we strive to identify the best approaches, standards, methods and techniques that show the most effectiveness, reliability, affordability and sustainability in the diverse challenges of the real-world context. However, these aspects are not the ultimate goal or purpose of audio recording. The ultimate goal is to worship God and make His message known to everyone.

This page answers the question:

What are best practices for audio?

Therefore, best practices are not such unless they are aligned for the worship of God, are bringing His family together in love and unity, and are confirmed to be yielding audio resources with the best possible value and meaningful blessing to the people in need of them.

Approach To Audio

Our approach to audio recording and distribution is anchored by three key concepts: excellence, simplicity and skills-training.

This page answers the question:

What is the unfoldingWord approach to audio?

Excellence

The excellence approach to audio has many aspects. It refers to what the recording quality enables for effective distribution. Does the quality allow for flexibility and versatility needed for various applications? Excellence also refers to how a project is done in regard to relationships. Does the project work and interactions bring about positive things among God's family? A third aspect of excellence is considering if the best possible value in audio content is being reached for the language group for the present time and for generations to come.

This page answers the question:

What is the excellence approach to audio?

Some reasons for excellence:

- The message of the Bible is the most valuable message in the world.
- Every language group is equally valuable to God.
- It maximizes listening longevity and format versatility across listening devices for years to come (mediocre recordings are limiting and can hit a quality threshold in usability before listener's needs are met).
- It makes a project faster and better.
- Fewer errors happen that would require additional time to fix.
- Everyone's time is spent more productively.
- The team's stress level is lower, which leads to a better overall experience and more meaningful relationships within the team.
- It is easier to do things right the first time (there really are no shortcuts).

It is important to do the best quality work we can on each project, as ultimately we are serving the Lord (Romans 12:11, Colossians 3:23-24, Ecclesiastes 9:10). Part of striving to do our best includes being responsible to strengthen our skills and keep them sharp. Together, we can do this (Proverbs 27:17).

Simplicity

We recommend keeping things simple. It is easy for beginners and experienced recordists alike to become intrigued with all of the gadgets and digital processing available in audio recording today. However, keeping things simple is not only the easiest approach, but also the wisest approach in nearly every recording scenario. In fact, things rarely go wrong when the equipment and process is kept simple. By contrast, every additional piece of equipment, cable adapter, processing step or logistical challenge that is not a necessary element increases the likelihood for errors, complications, project down time, stress and discouragement.

This page answers the question:

What is the simplicity approach to audio?

In regard to equipment, a basic setup will be the most reliable, each piece designed and tuned to do its task well. Every piece is compatible with the other pieces and with the context of the project. No unnecessary pieces of equipment, cables or software processes are taking up space or creating increased potential for problems.

In regard to the team, a small team that is committed to the project, understands their roles and works as a team will likely have excellence in their efforts. Having too many staff or participants involved can often introduce new complications to the project and decrease efficiency.

Next we recommend you learn about:

[The Equipment Setup; The Team](#)

Skills Training

Skills are perhaps the most valuable, yet underrated asset in any audio project. Gaining, sharpening and maintaining skills takes effort and time investment. However, for a recordist working toward excellence, there is great joy and appreciation for learning, strengthening and improving skills. In fact, a wise recordist not only enjoys learning, but values it as an important, continual process.

This page answers the question:

What is the skills training approach to audio?

Some people assume that upgrading to more expensive, advanced-level equipment will be a fast and easy substitute for skills. In reality, advanced-level equipment is typically more challenging to use properly, especially for people that never gained basic skills in the first place. Also, expensive equipment typically means increased complexity in the recording setup, which works against the principles discussed in the Simplicity module.

Another misconception is that "IT" or "Technology" skill sets are an automatic substitute for media creation skill sets. This assumption may come from the casual observation that technology is used. However, technology is actually used in most, if not all professions across the world and we would not assume an IT person automatically possesses the skills of a doctor, pilot or teacher. It is true that many technically-skilled people are also skilled at creative arts and working in a team context with creative artists, but it is important to understand that IT and Media Creation skill sets are not the same thing. Audio recording is a creative process, not a mechanical or technical process.

The approach that has the best strength for the dynamic, interpersonal, creative process of audio recording is anchored in skills, not equipment. Skills live on when the equipment fails. Skills know what to do when troubleshooting is needed. Skills recognize when the equipment is working fine but the recording is not coming together properly. Skills know how to adapt to the best alternative solution. Skills are sensitive to the dynamics of the creative process, hour by hour. Skills find and build upon the unique strengths of each team member. No piece of equipment can do these things and a technical understanding of the mechanics is not sufficient.

Because skills training is so important, much of the content of this handbook is dedicated to skills training on essential audio principles. Our reliance must be on skills, not equipment.

Next we recommend you learn about:

Simplicity

Audio Quality Standards

Our goal, through collaborative effort of the global Church, is to provide accurate, high-quality, audio recording of Biblical content with broad listening appeal and longevity. Rather than being production-focused, we are striving for a simple excellence that faithfully communicates the message of His Word and His love for all people, languages and cultures. We have identified the following as standards that support this goal.

This page answers the question:

What are the unfolding Word standards for audio quality?

License

All recorded content must be licensed Creative Commons Attribution Share-Alike 4.0 (CC BY-SA 4.0) International license. More information about the license terms and strategic advantages for the global Church can be found in the [Open License](#) module.

This page answers the question:

What is the license standard for unfoldingWord audio?

Format

The following are unfoldingWord format standards for recording, uploading/archiving and distribution.

This page answers the question:

What is the format standard for unfoldingWord audio?

Recording

- WAV, 44.1kHz, 16-bit, mono

door43 upload and/or archiving

- WAV, 44.1kHz, 16-bit, mono (high quality, universal standard)
- FLAC, 44.1kHz, 16-bit, mono (high quality, do not use without solution for frame/verse markers)
- MP3, 44.1kHz, 128kbps, mono (low quality, do not use without solution for frame/verse markers)

Distribution

- MP3, 44.1kHz, 128kbps, mono (high quality download)
- MP3, 44.1kHz, 64kbps, mono (mid quality download)
- MP3, 22kHz, 32kbps, mono (low quality download)

Style

The style standards identified below are selected because they enable the best flexibility for a wide variety of listening settings including personal, family, church, radio broadcast, etc. These standards also provide the best longevity for value across generations, future versatility and consistency with the most common style preferences requested by the global Church for audio Scripture content.

This page answers the question:

What are the style standards for unfoldingWord audio?

- Use narration-style approach with natural emotion, rhythm and nuance.
- Narrator(s) must be a native speaker of language and culturally acceptable for conveying Biblical content.
- Avoid unnecessary or excessive changing of narrators within a recording. Too many changes can be distracting to the listener. A change of narrator should not occur within a single chapter or story.
- No sound effects, background music, dramatization, multi-voice acting, theatrical-style voicing or emphasis that suggests a presumed interpretation of the Scripture passage onto listeners.

Note: In regard to style, there is a great degree of diversity in the way media content can be created with excellence. Our style standards are not to suggest that no other culturally appropriate styles exist for various types of media content. Instead, they serve to reflect characteristics identified as highly valuable to the global Church specifically in the area of Biblical content.

File Naming Standard

Also known as a File Naming Convention, a file naming standard identifies a specific, reliable pattern to be followed for naming audio files. This helps maintain excellent organization of audio files during the recording process and subsequent distribution, as well as clarity in identification for years to come.

This page answers the question:

What is the file naming standard for unfoldingWord audio?

General Guidelines

- use the official IETF language code. More information is available here <http://ufw.io/ietf/>.
- use an underscore (_) to separate information fields
- use a hyphen (-) to identify:
 - a subgroup or regional dialect of a language
 - frames within Open Bible Stories

Open Bible Stories (for full story)

Template: language code*content name*story number

Examples:

en_obs_01
 en_obs_02
 pt-br_obs_28
 es-419_obs_50

Open Bible Stories (for story frame)

Template: language code*content name*story number-frame number

Examples:

en_obs_01-01
 en_obs_01-02
 pt-br_obs_28-04
 es-419_obs_50-17

Scripture

Template: language code*Bible type*book number*book name*chapter number

Examples:

en_ulb_01_gen_01

es-419_ulb_19_sal_119

fr_udb_55_2ti_01

pt-br_ulb_44_ato_03

en_??_66_rev_22 (???= label accordingly if a different open-licensed text)

Other

When recording draft versions or other scenarios where additional identification is needed, please use the format shown below and simply add an underscore (_) followed by text that clearly communicates what the file is. For example, a draft version of the first story in English Open Bible Stories would be:

en_obs_01_draft

Note to Recordists:

Proper identification of each audio file is very important. Please verify:

- file naming according to the guidelines above
- that each file name matches the recorded content
- total file count (check for any missing or duplicated files)
- markers/cues are placed in the audio file for OBS frames or Scripture verses

Next we recommend you learn about:

[Audio Markers](#)

Characteristics

The following are important characteristics of audio files.

This page answers the question:

What are the characteristics of unfoldingWord audio?

Technical Characteristics

- Normalize to -3dB
- Noise floor below -45 dB.
- 1 second of silence at the beginning of file.
- 1 second of silence at the end of file.
- Use no compression or soft compression only. No heavily applied compression, limiting, noise gate or noise reduction.

Listening Characteristics

- Speed of narration should be moderate, comfortable and easy to follow.
- Voice must be clear and sound natural.
- No echo, reverb or delay (use adequate acoustical treatment during recording).
- No distracting background noises (clicking of computer mouse, conversations in next room, etc).
- Any editing effects processing applied in the breaks between phrases must be non-detectable and maintain the natural sound characteristics and flow of the whole audio file. unfoldingWord Audio Engineering encourages proper recording technique rather than heavy reliance on post-production effects, which are too often used in excess and without knowledge and wisdom about the impacts, potentially causing irreversible degradation to the audio quality.

Review & Checking Characteristics

A minimum of 1 native speaker of the language must be present during the recording, editing and final listening of the recording. This person is to provide:

- support and encouragement to the narrator
- accuracy checking in the areas of text reading, word pronunciation and reading style

Editing Characteristics

- Complete all editing of files in collaboration with the checker.
- Set the appropriate pausing or silencing between OBS slides or Bible chapters for natural reading flow.
 - The length of pause will vary depending on the language and speed of narration.
- Cue Markers are placed in audio at all frame changes in OBS and at important

section transitions in other types of content (such as verses of Scripture).

Next we recommend you learn about:

[*Setting the Mic Gain Level*](#); [*Noise Floor*](#); [*Finalizing*](#); [*How to Normalize an Audio Track*](#); [*The Checker*](#); [*Audio Markers*](#)

Project Setup

Project setup refers to a wide range of planning, communication, logistics, identifying team members, equipment and many other factors that must be accomplished before starting the first recording session. Excellence in project setup is one of the best ways to have an easier, faster, lower-cost, lower-stress recording project. Let's look at the various areas of project preparation and setup.

This page answers the question:

What is involved in project setup?

The Content

Regarding the content that will be recorded, there are several areas of preparation needed.

This page answers the question:

What is involved in preparing the content?

Licensing

If you are recording open-license, CC BY-SA content, no further preparation is needed in the area of license. You are free to record.

If you are planning to record copyrighted content that is not licensed CC BY-SA, you will need to obtain permission from the copyright holder. unfoldingWord does not provide support or publishing for content with restrictive licensing, so this paragraph serves only to raise awareness that content with conventional copyright licensing cannot be legally recorded without permission from the owner. This is an issue that is sometimes misunderstood by recordists and may cause significant criminal penalties in many parts of the world for the recording team, publisher or anyone receiving distributed copies. The recording team and/or organization also damages their trustworthiness as a result of not honoring the license terms placed on intellectual property owned by others.

Updated text

Make sure you have the latest version of the text you plan to record.

Copies for the team

Be sure the members on your recording team all have an identical copy of the most up to date text, whether a print version or a digital version on a laptop or uW app.

The Team

Before a recording project can begin, a recording team needs to be formed. There are four essential roles of responsibility in a recording project: the recordist, the narrator, the checker and the project coordinator. While the roles of recordist, narrator and checker are dedicated roles, the responsibilities of project coordinator may be handled by one of the team members or shared by team members.

This page answers the question:

What is involved in making a recording team?

Let's look at each of the roles.

The Recordist

The recordist has a diverse range of responsibilities. The recordist must develop their necessary creative process, perceptive and interpersonal skills for:

This page answers the question:

What does the Recordist do?

- creating media in a team setting
- leading the recording process with wisdom
- ensuring excellence in recording and editing steps according to standards

In addition, the recordist often is the greatest servant and encourager to the rest of the team, sensing their needs and helping them succeed in their roles.

The recordist must also make, or suggest many decisions in real-time that will impact the quality of the recording and the efficiency of the project. The view of unfoldingWord is that these two things, quality and efficiency, are not conflicting opposites, as they are often believed to be. Instead, making proactive decisions toward quality will naturally result in efficiency.

In many ways, the recordist has a significant influence on the morale and attitude of the team, as well as the overall experience of the recording project. A happy, pleasant, patient, humble recordist is a great blessing to the rest of the team members, as each of them also have challenging responsibilities. Remember most narrators and checkers will have less experience with the recording process and may not be confident in the beginning. Your encouragement and gentle guiding will mean a lot.

One thing a recordist can do to really strengthen the team is to make sure that he/she does not work in a way that places technology as a barrier between themselves and the rest of the team. For example, too often in recording settings, viewing sound waves on the screen is thought to be only for the recordist. Instead, we suggest that in many contexts a team that can see, understand and communicate together based on what is happening with the sound waves on the computer screen will be a team that works more effectively together.

The recordist must evaluate the recording environment before and during the recording process, providing solutions for any acoustical challenges that are present.

The recordist makes sure the equipment is of the right design, sets up the equipment properly and ensures that all team members, including themselves, are using good technique.

The recordist should also have the courage and courtesy to address recording problems right away in a kind manner. It is of no benefit to allow bad recording to happen that will need to be re-done later. It is much better to stop recording for a

moment, fix the problem, and then record with quality.

Not always, but many times the recordist will be the one that must pay close attention to the well-being of the team and learn to recognize their limits. For example, the recordist may need to suggest it is time for a short tea break when it is clear that the narrator is feeling fatigued or when everyone has just struggled through a challenging section of recording. A few minutes spent recharging physically and relationally will keep the overall productivity stronger.

Prayer is something that should be part of the project and life of the team everyday. Pressing the red record button as quickly as possible each morning is not more urgent than spending a few moments together with the Lord as a team.

Lastly, the recordist, especially those early in their learning, should take a moment to send a recorded sample via email or Dropbox to [unfoldingWord](#) or to a mentor for constructive feedback. This is an excellent way to learn in real-life scenarios, improve the excellence of the recording and potentially save the entire team from wasting a lot of time recording badly. Obviously, getting feedback at the beginning of the project is much more beneficial than waiting until later in the project.

The Narrator

The narrator is the voice of the recording. The responsibility of the narrator is to clearly communicate the words of the text (or oral translation). The narrator must not only say the correct words, but the words must also be said in the correct way. In many languages, words or phrases said in the wrong way (mispronounced, incorrect tone, incorrect emphasis on a syllable) can change the meaning of the message communicated to the listener.

This page answers the question:

What does the Narrator do?

Anyone involved in a recording project should spend a few moments in the position of narrator to gain appreciation and understanding for how challenging this role is. Few people are able to narrate even short passages on the first try without making errors. A good narrator will build upon any natural skill they have and train further at their ability to read accurately with making few mistakes (fixing mistakes is where a lot of time can be consumed on a project).

A narrator should have a clear voice that is comfortable to listen to for extended periods of time. He or she must be a native speaker of the language they are recording and must not have lost their pure accent due to living away from communities where the language is spoken daily.

Consistency in the sound of the narrator's voice is important not only for the listeners but also for the recording and editing processes. A narrator must read using their natural voice, not attempting to sound like someone else.

Can the narrator be old, young, man or woman? The answer is yes, but cultural values should be respected and taken into consideration when selecting the right narrator(s) for a project. Pastors or other ministry leaders in the people group will usually have the best understanding of the cultural values and help identify the right kind of person to communicate Biblical content in their culture.

Avoid having a popular person serve as narrator based only on their popularity or prestige. Being a popular figure in the community does not mean they have the right skills to be a narrator. A good way to identify the best narrator is to record samples of several different candidates. Assign a number to each sample file. Have local leaders listen to each file and identify the file number of the narrator that is best to listen to. This helps identify the best narrator based on skill and quality of voice, not popularity or prestige.

A narrator must also consider the varying education levels and listening needs of a diverse audience. Therefore, it is best to narrate at a slow-to-mid level speed. Avoid reading too fast.

As mentioned above, the narrator must be a native speaker of the language. To

define that more, they must be familiar with the correct pronunciation and meaning of the words in the text. He or she must be able to give the correct intonations and sound consistent, confident and natural, not speaking in a manner that conveys doubt, uncertainty or guessing.

The narrator must also obey punctuation marks correctly in the text. Failure to do so may cause listeners to hear a different message than the written text was carefully punctuated to communicate.

Another valuable skill of a narrator is the learned ability to minimize the negative impacts of their breathing during narration. Of course, the narrator must breathe and be relaxed and comfortable during the recording process. But narrators can sharpen their skills at breathing in a quieter and more controlled manner. This decreases the amount of editing work for the recordist and will be more comfortable for listeners. Our opinion is that the soft sound of the narrator breathing between phrases does sound natural and it is not distracting. By contrast, loud breathing and drastic silencing effects during the editing phase both can create a significant degree of distraction to the listener. Therefore, a good narrator can make a very positive impact on a recording by breathing skillfully.

One way to help the narrator perform well is to record the text in small portions, rather than lengthy sections. This can help not only with accurate narration, but also with good breathing technique.

The Checker

The checker is the teammate responsible to ensure that the narrator is communicating the words accurately. In this context, accuracy refers to several things. The narrator must speak the exact words that are approved as "the text" (written or oral translations). Those words must be pronounced correctly. And just as important, they must be spoken with the intonation and rhythm that accurately conveys the correct meaning.

This page answers the question:

What does the Checker do?

In order to fulfill this responsibility well, the checker must be a native speaker of the language and well engaged in the life of the language community, so as to have good judgment regarding accent, pronunciation, etc. In contrast, a person that speaks the language but has lived away from the language community, or has not been speaking the language regularly in the community context, would no longer have the best sense of accent and pronunciation.

In the case of recording a written text, the checker must have achieved proficiency as a reader of the language. They must be able to follow the text in real-time while listening to the recording.

A checker that is full of patience and encouragement will be a great blessing to the team. As mentioned before, narrating with precision is a difficult task. Any encouragement and support the checker can give will be much appreciated by the narrator.

There will likely be many situations during a recording where the checker and narrator will need to assess a word or phrase for accuracy. The checker would do well to have a resource or two readily available to aid in confirming correct pronunciation of proper nouns or other unfamiliar words that may appear in the text.

The Coordinator

The coordinator handles many of the responsibilities of bringing a recording project together. This role could be fulfilled by a person with no other responsibilities or, in many cases, might be handled by the recordist.

This page answers the question:

What does the Coordinator do?

Aspects of a project that need coordinating include identifying and arranging for the recording location, logistics for the team members involved in the project (lodging, transportation, meals), ensuring necessary funding is obtained and is being dispersed appropriately, ensuring needed equipment is available, recording session planning and project scheduling. He or she may also be involved in making sure the source text is up to date and made available to the team in the right format(s).

The coordinator would also be part of formulating an overall project plan, including time line, costs and handling special travel needs for team members (visas, etc.). Assuming that the content being recorded is CC BY-SA, licensing concerns are not an issue requiring coordination.

The Logistics

Typically there are many logistical considerations involved in a recording project. These will vary depending on the context. The following are examples of common considerations:

This page answers the question:

What logistics need to be considered?

- Arrival/departure of team to general location of project
- Arrival/departure of team to recording site
- Meals/snacks provision for team (daily)
- Obtaining/delivering equipment to/from recording site
- Costs/arrangements for use of recording site
- Ensuring electrical power is functional or that other provisions are obtained (such as battery or solar power)

The Recording Environment

The recording environment is the area where the recording takes place, including the physical objects and attributes that make up the environment such as climate conditions, ambient noise, human activities, etc.

This page answers the question:

What is a recording environment?

Generally, there are two kinds of recording environments, studio and field. We will identify some characteristics of each and discuss some of their advantages and disadvantages.

Studio Recording Environment

The studio recording environment is a place where a significant level of investment and preparation has been made to create a permanent area with favorable conditions for recording projects to occur.

This page answers the question:

What is a studio recording environment?

Generally, a studio will have at least one room where adequate acoustical treatment has been done to improve sound quality. Most of this treatment is permanent, but some may be removable to allow flexibility for different types of audio production.

Most studios will be equipped with all the basic equipment needed for voice recording. Some studios may have additional equipment on hand for other types of audio production or, for example, to select a mic that is better matched for a narrator's voice.

Many studios will have some capacity for climate control and will be equipped with electrical power, perhaps even a battery backup system.

Studios will often have a staff that includes a manager, recordist, project coordinator or other essential roles supporting audio production in a studio environment.

Advantages of a studio can be:

- A dependable, stabilized workspace with fewer variables to contend with during the process.
- A room that has received acoustical treatment to improve suitability for recording (although not guaranteed to be adequate improvements – use your own ears to evaluate).
- Equipment for audio recording in place and ready to use every day (although not guaranteed to be the correct design for voice recording or functioning properly).
- Experienced staff available for hire to aid in projects (although not guaranteed to be proficient)

Disadvantages of a studio can be:

- It is not mobile, so it may be a very long distance to travel for participants of a project.
- Permanent infrastructure requires initial investment and ongoing maintenance.
- Continual income is typically needed to keep the facility maintained and staff employed to keep studio operation viable.

Field Recording Environment

We consider the field recording environment to be any temporary setup that creates a quality recording environment where a suitable one did not previously exist.

This page answers the question:

What is a field recording environment?

It is our belief that field recording is how most Biblical content will need to be recorded. It is often too expensive to build, maintain and staff permanent infrastructure. Likewise, the high costs and logistical constraints of utilizing established, professionally designed studios can often be prohibitive. However, a field recording team is skilled, mobile and adaptable. A good field recording team enables recordings to happen where they need to happen.

Skills & Ingenuity

Often field recording requires much in the area of skills and ingenuity from the recording team, especially the recordist. The recordist needs to be able to assess the existing recording environment, detect elements that will negatively impact quality and identify locally-available solutions that will solve those issues. In order to do this effectively, the recordist needs to have a solid understanding of the behavior of sound waves in an environment and how to best treat or avoid common issues.

Simplicity

Keeping the recording process and equipment setup simple is one of the smartest decisions that can be made in field recording. A simple kit of gear means it is easy to maintain, easy to setup, and there is less chance for problems, errors or delays. Skill at knowing how to use that gear very well will produce better results than having fancy gadgets.

Adaptability

Adaptability has as much to do with a resilient attitude as it does with the ability to adjust in areas of equipment, logistics or process. A team with proper skills-training and a simple gear setup is able to be adaptive when circumstances change and Plan A is no longer viable. The ability to quickly adapt, create and succeed with excellence at Plan B or Plan C can often be necessary in field recording.

Advantages of a field recording can be:

- Recording can be done in the best location possible considering all of the factors of a project.
- Ability to record at or near where the language is spoken can make the difference in being able to record or not (cost and cultural advantages).

- A team is assembled for the specific project, which can help increase focus and intentionality.
- Intentionality by the recordist to select optimal equipment may lead to an easier recording and better quality.
- Intentionality by the recordist to analyze and treat acoustical challenges can create an environment equal or better than any studio alternatives.

Disadvantages of field recording can be:

- Nearly every aspect of recording becomes a variable that the recordist must find a solution for.
- Some locations can be extremely challenging to find an environment quiet enough for recording.
- There may be a need to setup and pack away the equipment and the workspace every day, which may reduce time spent recording.

Next we recommend you learn about:

[*Assessing the Recording Space; Simple Acoustical Treatments*](#)

Basic Acoustic Principles

One of the helpful steps toward recording with excellence is understanding basic concepts about the behavior of sound waves in a recording environment. A recordist with basic knowledge can make profound improvements in quality and clarity of the narration, often with very little investment of time, energy or material cost.

This page answers the question:

What are basic acoustic principles?

The first principle to know about acoustics is that, even though sound waves are invisible, their behavior is not unpredictable. In fact, their behavior can be easily explained, measured and calculated with mathematical formulas. This is not something the average recordist will be interested in or need to calculate so we will not devote space toward it in this module. Most recordists will only need to understand that there is an objective reason why sound behaves the way it does in a recording space and, with basic knowledge, they can be confident in knowing how to improve it.

The second principle to know about acoustics is that, in truth, when we take steps to improve the sound quality we are actually applying subtractive measures, not additive. In other words, we are not making it sound better by adding new ingredients that are good. Instead, we are making it sound better by decreasing ingredients that sound bad, thus allowing the good ingredients to be heard with more clarity.

Often what we are really solving, or overcoming, by this subtractive improvement technique is to bring a more natural balance back to the sound that has been artificially impacted by the recording environment.

A third principle about acoustics is that sound waves contain energy and will stay active (producing noise) until there is something that depletes their energy enough to become non-detectable for the human ear. Generally, acoustical challenges are caused by physical conditions that make particular sound frequencies too strong, thus throwing off the desirable balance of frequencies. The dimensions of a recording space will impact the balance, or imbalance, of frequencies.

Virtually every type of material provides some degree of absorption of sound, which is something that may not be obvious. What we really need to know is how well a particular material absorbs certain frequencies. For example, a glass window is somewhat effective at absorbing low bass frequencies, but it is very poor at absorbing mid-range and high frequencies. Therefore, in a voice recording context, glass is not going to be a very useful treatment material because it does poorly at absorbing the frequencies that are problematic in voice recording. By contrast, a wool or cotton blanket, even if it is only a thin layer of material, can provide a significant degree of sound absorption of troublesome mid-range and high frequencies.

Glass typically amplifies acoustical problems because it acts as a large, hard reflective surface to bounce sound waves back and forth with other hard surfaces, such as cement walls. Sound waves reflecting off hard surfaces are perhaps the main acoustical challenge faced in voice recording.

Deflection of sound waves is another technique to reduce reflections, yet it has a less significant effect. Deflection is typically used more when trying to keep a controlled level of reflection. It is our opinion that for beginning recordists, deflection will not be the best technique. Absorption should be the primary technique used. However, anything that can be done to absorb or scatter (deflect) sound waves will almost always be advantageous.

The last principle to know about acoustical challenges is that they must be tackled before you record, not after. There is a common assumption that software can fix acoustic issues in a recording. The reality is that some things can be adjusted by software, but there are many acoustical issues that cannot be removed from a recording later. Any attempt to do major fixing will usually degrade the entire recording, including the good aspects that need to be preserved. This can be very expensive and time consuming for only a minimum degree of effectiveness. The bottom line is that recordists need to solve acoustical issues on site before recording, not hope there will be expensive software and expert engineers available to fix it later.

Assessing the Recording Space

In most recording projects it is not feasible to expect that the recording space can be professionally analyzed by acoustical experts using calibrated measurement tools and diagnostic software. Instead the recordist is going to need to rely on their ears and their eyes as their best tools to assess a recording space.

This page answers the question:

How do I assess a potential recording space?

An easy way to give a potential recording space an initial assessment is to simply say a few phrases aloud and listen to how your voice sounds in the room. Does it sound clear and natural? Do you notice an echo? Does it sound like your voice has an unusual characteristic? Repeat this test in various locations in the room and while facing in different directions. Do you find different results depending on where you stand or which direction you face? Is there a specific location and direction that sounds the clearest and most natural?

Once you identify the best location, the next step is to make some simple acoustical improvements to make the voice sound even better.

How can we use our eyes to effectively assess the recording space and identify probable sources of acoustical problems? Even with just a small amount of training and experience, you can notice things that are acoustical challenges ready to happen. Bare cement walls and ceilings, tile floors, large glass windows, metal doors – these are physical materials that have a reputation for reflecting sound waves at a problematic level.

Before beginning to make acoustical improvements, there are few more aspects to evaluate about a potential recording space. Are there activities that typically occur in an adjacent room, on the floor above, or outdoors nearby? Is it possible that at certain times of the day or week the recording environment could be a drastically different situation than the exact time that you are assessing it? For example, an evening or weekend visit to assess a recording space may not give an accurate representation of what the ambient noise level is like during regular working hours.

Simple Acoustical Treatments

Fortunately, with a little ingenuity, easy acoustical treatment solutions can be possible using locally available materials. This is good news, since professionally manufactured acoustic foam is quite expensive and not easy to obtain in many parts of the world.

This page answers the question:

What are some simple acoustical treatments?

One of the first steps toward acoustic treatment is to utilize existing furnishings such as chairs, beds, rugs, curtains, tapestries, shelves of books and many other common items that may already be in the room or in the house or facility. In fact, you will probably notice the rooms that sound the best are often the ones with furniture absorbing and deflecting sound waves. It is our recommendation to use these common furnishings to your advantage.

What kinds of things can be done to improve a decent sounding room even further? Hanging blankets on the walls and placing a linen on the table that the narrator is using can significantly reduce echo reflections. Other ideas include positioning pillows or a suitcase with towels or linens inside just beyond the microphone in order to immediately absorb sound.

A word of caution needs to be mentioned, however, against taking acoustical treatment to the extreme. If too much treatment is used, such as covering all surfaces with carpet or foam, it will take away the natural vibrancy that a voice should have. The result is that the sound of the voice seems unnaturally dry, dull and flat. So use good, balanced judgment when approaching acoustical treatment.

After we have made simple improvements that make the room sound better, it is time to make sure our work has been as effective as we believe it is. When recording, a microphone hears, with great sensitivity, what is occurring acoustically in the recording environment. Therefore, what really matters is what the microphone is hearing.

Assuming you are using a correctly designed mic as discussed in the Microphones module, it would be an excellent next step to record a few test samples and carefully listen with a set of quality headphones. Quality headphones will tell the truth about what the microphone is hearing and indicate if further acoustical treatment steps if needed.

Next we recommend you learn about:

[Assessing the Recording Space; Microphones](#)

The Equipment Setup

For every project, a certain amount of equipment will be required and must be setup at the recording site. This is a responsibility that should be done by the recordist.

This page answers the question:

What kind of equipment is needed for an audio project?

The recordist should make all equipment selections, perform setup of the equipment, test everything to ensure it is working correctly before the project begins, and make sure the workspace is laid out for maximum effectiveness of the entire recording team.

In the Recommended Equipment section of this manual, equipment has been recommended for their simplicity, durability and suitability for sub-optimal project conditions.

In general, key considerations in setting up equipment include:

- selecting a digital recording device
- selecting audio equipment for capture and playback of sound for the team
- cables for signal path routing
- effective workspace for the team
- sufficient provision for electrical power/recharging

Next we recommend you learn about:

[Recommended Equipment](#)

The Signal Path

An important skill in setting up recording equipment (and in troubleshooting if there are problems) is to have a very good understanding of the signal path, or the way the audio signal flows from one piece of equipment to another. Some connections are physical, such as connecting a cable to a jack. Other connections are digital, such as settings selected in software (discussed in software setup section).

This page answers the question:

What is the signal path?

The description below illustrates the basic signal path.

1. Sound waves from the narrator's voice enter the microphone.
2. The microphone changes the sound wave to an electric pulse and sends it through a cable to the next device. A USB mic or a TRRS mic would connect directly to a laptop or tablet. If using a mic with a professional XLR connector, the mic would first connect to a small audio interface or mixing console and then to a laptop or tablet.
3. Once sound has reached the recording device it is captured in the recording software. The sound captured in the software can be played back for listening.
4. The sound leaves the laptop or tablet through the built-in speakers or through connected headphones or external speakers.

Many portable handheld recording devices combine the entire signal path process into a single piece of equipment.

Next we recommend you learn about:

[Activating the Mic](#)

Digital Recording Devices

For modern digital recording, there are three general categories of devices used for audio recording.

This page answers the question:

What options are there for digital recording devices?

Computers (Windows OS)

Desktop computers and laptops have been used for many years for recording and are the most popular and powerful devices. They are unequalled in their performance and capability to perform any recording, editing and file management task required during a project. Typically, these will have a larger screen and the ability to utilize keyboard and mouse commands, all of which aids in productivity and precision.

Note about other operating systems for computers: We have not focused on other OS platforms in this manual for the following reasons. Apple OS is also excellent for recording but the computers are typically far too expensive and unfamiliar for most end-users within the global Church. Linux OS is very cost effective but not familiar for most end-users. Initial testing has been done on laptops utilizing Chrome OS. While the hardware appears suitable for quality recording, it currently lacks good, fully functional, offline recording software adequate for voice recording. Therefore, Chrome is not considered a practical solution for recording at this time.

Tablets (Android OS)

Android is by far the predominate operating system for tablets today with numerous manufacturers and broad global distribution. These can typically be purchased at a much lower cost than a Windows OS laptop. Besides cost savings, one of their chief advantages is portability (at the compromise of screen size and the other factors that boost productivity and efficiency).

A fully-functional, free recording/editing software (WavePad Free) exists for Android OS, with many other apps available or being developed that offer varying degrees of functionality. While software is not a limiting factor for Android devices, it is important to be aware that most manufacturers are not building their devices with quality audio hardware inside. There are 2 primary hardware issues with Android devices that are not detectable without hands-on testing to discover what level of provision for quality audio the manufacture included in the device.

Many tablets are not equipped with a 3.5 mm TRRS jack, which means that it cannot record with an external microphone (built-in mics usually produce very poor quality). Even if it does have a TRRS jack, the majority of tested tablets were discovered to have poor quality analog to digital converters inside, which convert the captured sound to digital data. Typically there is a significant amount of static noise in the recorded sound due to the poor quality converters.

Handheld Portable Recorders

Small, battery-powered handheld digital recorders have become popular in recent years and a wide variety of models are offered by many manufacturers of electronic equipment. These devices often include a set of basic recording and playback controls, an LCD screen user-interface, the ability to listen to recorded material on the device and the ability to name files. Many of these have an extremely long battery life, record to an SD card or can connect directly to a laptop and function as a USB mic.

Portable recording devices offer some conveniences, but they usually come with various tradeoffs in their capability for other important aspects of a project. Generally, portable recording devices have limited flexibility for file naming and inevitably will require the use of another recording device to do the majority of the audio project work. The best use for a portable device would be a circumstance where it is not possible to have any other equipment where the recording will happen. While there are circumstances in voice recording where this could be the right choice, it is our suggestion that the vast majority of these devices are ill-suited for the task of voice-recording in sub-optimal conditions. For example, nearly every model is designed with omni-directional condenser mics (often 2 or more of them), which is probably the worst possible design for recording voice narration in sub-optimal settings.

Next we recommend you learn about:

[Recording Devices](#)

Audio Equipment

In keeping faithful to our approach of simplicity, there are only a few essential pieces of audio equipment that we need in order to do an excellent recording.

The important thing is to make sure we are choosing the correct type of equipment and that we know how to use it properly. The following pieces of equipment could be considered the essential pieces:

This page answers the question:

What audio equipment is needed?

Audio In

The following pieces of equipment are used in processing sound before it reaches the recording device (laptop or tablet).

Microphone

In order to capture sound we need a microphone (mic). Depending on the type of recording device and type of mic, there may be other pieces equipment needed to amplify, process and convert the sound energy before it reaches the recording device.

Which types of mics require additional amplification and processing?

- A USB or TRRS mic does not.
- Mics with a professional XLR connector do require an audio interface or small mixing console.

Pop filter or windscreen

The movement of air when certain letters or syllables are spoken by the narrator can hit the sensitive microphone capsule with too much force, causing the recorded audio to be too strong and distorted. A pop filter is a fine wire mesh or fabric placed between the narrator and the mic in order to slow down and diffuse the force of the air movement. A windscreen is a foam version that slips over the microphone capsule.

Mic stand

Whenever possible, mounting the mic on a stand will give better consistency in recording volume level and avoid handling noise when compared to holding a mic directly in your hand. A mic stand can be as simple as small tripod stand, a standard full-size mic stand or an improvised solution.

Signal Cables

The signal cables required will depend on the type of mic used. The following types of signal cables will be used with the following mic types:

- USB mic – possible cables: USB A to USB B, USB A to miniUSB, USB A to microUSB
- TRRS mic – possible cables: TRRS male to female extension (1 or 2 meters)
- XLR mic – possible cables: XLR mic cable and USB A to USB B (for audio interface or mixing console) or USB A to USB B or phone plug (mixing console)

Audio Out

The following pieces of equipment are used in playing back sound after it leaves the recording device (laptop or tablet), not including the built-in speakers on the device.

Headphones

Typically it is important to have at least one quality set of headphones available for the recordist to be able to do careful listening.

Monitors

Monitors is a term that usually applies to speakers specially designed to provide accurate, transparent reference of the recorded audio. However, in simple recording projects studio monitors are unlikely to be available, so any kind of small speaker that can provide good listening quality for the recording team could be considered a monitor.

Cables

There are a variety of cables that may be used for transferring the audio signal to headphones or monitors. The following types of cables may be used:

- TRS Y-Adapter cable – These cables split the audio into 2 pathways. These may be used in order to connect two sets of headphones or a set of headphones and a monitor. These will typically be 3.5mm TRS.
- TRRS Y-Adapter cable – These split the signal when connecting both a mic and a set of headphones to a single TRRS 3.5mm jack on a tablet (TRRS cables transfer audio in and audio out).

Power Equipment

While not specifically a piece of audio equipment, there is always a need for electrical power for the recording device, which often will not have enough battery life to last a full day of recording without needing to be recharged. There are several ways to provide for this need.

- Electrical service - it is a good idea to include an outlet strip and extension cord with the audio equipment for charging the recording device when/if electrical service is available. Be sure to have the correct plug or an adapter to the local socket configuration.
- Backup Battery – this can be in the form of a extra battery for the device. Or, in the case of a tablet, an external battery can be connected via miniUSB to recharge the tablet while in use.
- Solar – a solar panel system can be utilized to recharge batteries.

Next we recommend you learn about:

[*Recommended Equipment*](#)

Workspace Layout

The layout of the workspace for the recording team is an important consideration for a recording project. A workspace that is laid out well helps to bring the team together and make the work flow effective. A poorly configured workspace can cause the team to feel disconnected and make many repetitive tasks take longer.

This page answers the question:

What considerations are there in laying out a project workspace?

Because every workspace will be different across the world, we cannot speak specifically to each scenario. What we can do is provide key concepts that we consider when laying out a workspace. These concepts can then be applied by the recording team to their unique recording environment.

Organized & Tidy

We recommend creating a workspace that is easy to keep organized, clean and tidy. Of course, people must maintain it and care for it. But the layout often sets a tone for how people decide, and are able, to maintain it. Here are some suggestions:

- Layout the equipment and positions of the team so that cables are not stretched across areas where people must walk or in ways that make a desk messy.
- In advance, make provision for equipment like headphones, notepads, pens, etc. to have a "home". This helps prevent items from being lost or damaged.

Minimize Distractions

Avoid placing the narrator in a position where there are many visual distractions, such as facing a window or a door. They will be too easily distracted by other activities happening nearby.

Minimize Acoustical Challenges

There are certain locations in a room that will typically be prone to more acoustical challenges than others. Avoiding these locations when positioning the narrator and the microphone's listening direction can help decrease acoustical challenges. Generally, these are locations to avoid:

- Near to a wall
- Near a window
- The exact center of a square or rectangular shaped room.

Visual Connectivity

Perhaps one element that draws a team together and helps their work flow more than anything else is good visual communication within the team and in interaction with the display of the audio waveform. Unless a circumstance proves otherwise, we tend to discourage traditional layouts where:

- the recordist has exclusive view of the screen where the audio file and waveform are displayed.
- The recordist and the narrator are in separate rooms.

Instead, positioning the team in the same room with open visual communication with each other and with the audio data can give the team a better sense of truly working together as a team and making the best use of time and information.

Suitable furniture

Recording projects require many hours of patient work, so it is important that the team is comfortable and able to work productively. Provisions might include comfortable chairs and a small desk or table. There should also be enough lighting, natural or lamp, for the team to read text without straining their eyes.

One special note about chairs:

Be careful of chairs that swivel, rock or have metal legs and casters. These may contribute unwanted sounds to your recording. Quite naturally, if chairs swivel, rock or have loose metal pieces, someone on the team will be making their chair squeak, creak or clank accidentally.

Mic Setup

Setting up the microphone properly is a crucial step in the recording process. There is probably no single factor in recording that makes a greater impact on the qualities of the recording and the level of editing challenges faced in the project.

This page answers the question:

How do I properly setup a mic?

Setting up a mic is not a difficult task. It is simply a task that requires a small amount of patience and knowing what to do. There are five steps in achieving and maintaining a properly setup mic:

- Activating the mic
- Positioning the mic
- Setting the gain level
- Ensuring quality signal vs noise ratio with low noise floor
- Fine-tuning mic placement along with good mic technique by the narrator

Activating the Mic

In this section we will focus on what is required to activate USB and TRRS mics.

This page answers the question:

How do I activate the mic?

USB Mic Activation

USB mics are automatically activated when they are connected by USB cable to a device such as a laptop. Many mics will have a small colored LED light on the mic body or inside the capsule area that will emit a friendly glow, telling you that it is activated.

Typically a notification will be announced on the laptop screen indicating that the laptop has detected the USB mic.

TRRS Mic Activation

When using a TRRS mic with a mobile device such as a tablet, the device automatically detects the mic and activates it. It also automatically selects it as the input signal for recording (unless it does not have TRRS compatibility).

When using a TRRS mic with a laptop with a single TRRS jack, the laptop automatically activates it. However, in most recording software, a manual step must be taken to select the TRRS mic as the input signal for recording in the software.

Positioning the Mic

Placing the mic in the correct position is a process that typically requires a few adjustments before the ideal position is identified.

This page answers the question:

How do I position the mic?

Before proceeding, two assumptions must be clarified.

1. These instructions assume you are using a unidirectional mic. If you are using an omni-directional mic, you will likely spend all day adjusting the mic position and never find a noticeably better position. Every position will yield similar, typically poor results. So if you are using an omni-directional mic, it is important to stop and ask yourself why you are doing that. We recommend avoiding the negative impacts and decreased quality that are commonly experienced with omni-directional mics. Instead, acquire and use a reliable unidirectional mic.
2. It is always an excellent idea to use a pop filter or windscreens with a mic. These are a minimal expense and can even be improvised to a degree of effectiveness if necessary. A pop filter will disperse the force of wind that moves with too much strength on some letters and syllables. When the wind hits the mic capsule directly it can cause distortion or thudding noises in the recording. These impacts are called plosives. Most narrators will not have voice training to help them control plosives, so it is important to use a pop filter or other counter measures to prevent a recording full of plosives, which can be very unappealing for listeners to hear in the recording.

The mic placement begins by considering the various physical and audible factors of the recording space and the narrator. Other sections of this manual should have helped you get the recording space into good recording condition. Our focus now involves positioning the narrator and the mic in ways that make maximum benefit of the acoustical treatment.

Initial Placement

There are three fundamental considerations that determine the initial mic placement.

- The narrator should be positioned in a location where his/her voice can project sound in a direction that is best prepared to minimize echoes and changes to the sound of the voice.
- Where is the front of the mic pointing? This is the sensitive side. It should be pointing toward the sounds you want to capture.
- Where is back of the mic pointing? This is the side that is not sensitive to sound. It should be pointing toward any sound sources you want to block out of the recording. Many people forget about this idea. A wise recordist will leverage the

sound rejecting characteristic of the back of the mic just as strategically as the sound capturing front side.

Find the Narrator's Comfortable Position

Especially in a field recording scenario where there is less permanent furniture and fixtures, it is important to have the narrator settle in to a comfortable position. Typically the narrator is seated, but standing is also acceptable and some people believe it may improve the narrator's breathing and projection of voice. However, a standing narrator may tend to move around more, which will create increased difficulty in maintaining a consistent recording level. For this reason and others, most narrators perform their work from a seated position. When referring to a seated position, this is specifically a comfortable, yet attentive posture. Slouching or hunching over is not a good position for the narrator.

Bring the Mic To the Narrator

Have the narrator get comfortable first, then move the mic into position. If the mic is positioned first, the narrator will likely shift to a more comfortable posture and will the mic will not be in the best position.

Typically, the mic (including pop filter) should be about one hand width away from the narrator's mouth and slightly offset to be out of the direct force of the wind from their voice. If the mic is placed too far away the result will be a thin sound and low recording volume, which means the mic will need to be amplified more, which will also make it more sensitive to background sounds. This creates many unnecessary problems that will negatively impact the recording process and quality. Likewise, if the narrator is getting too close to the mic, the audio signal will be recorded too strong, resulting in distortion and popping noises in the audio track.

Setting the Mic Gain Level

Properly setting the gain level is an extremely important step that will have profound positive impacts on the recording. Improper gain level setting creates editing and production challenges that in many cases are not repairable.

This page answers the question:

How is the mic gain level set properly?

Fortunately, setting a proper gain level is one of the easiest things to do and only takes a couple minutes. The proper level is always a careful balance of three variables:

- mic preamp level
- loudness of narrator's voice
- distance of the narrator from the mic

About the Mic Preamp Level

Every mic is paired with a preamp, which may be in the form of a dedicated external preamp device, an audio interface, a mixing console channel preamp, a computer sound card or built into the mic. On a practical level, adjusting the gain level will be done either with an analog control knob on a device, by adjusting the sound settings in the computer control panel settings, or both. It is generally good advice to never set any preamp level to 100%, as it can add electronic noise into the recorded signal. If it seems that setting at 100% is necessary, it may be an indicator that one of the other three variables is not set right or that you are using equipment not designed for voice recording applications.

By contrast, if you find the need to set a level at 10% or "slightly on", you are probably using a setup with multiple gain staging and at a different stage in the signal path the gain is set too high. Operating at either of these extreme volume settings is not a good idea, with risk of added noise or a recorded signal that is thin and does not replicate the quality produced in the live environment. Multi-gain level systems should be avoided if possible due to the added complexity, the exception being a mic such as the Zoom H2n (please read module on setting up the Zoom H2n).

Our recommendation is to operate within the range of 25%-75% on equipment level settings.

About the Loudness of the Narrator's Voice

The loudness of a narrator's voice will vary from person to person. Furthermore, a narrator's voice may vary at different times of the day and at different energy levels (the characteristic sound of a person's voice can also vary throughout the day). What is more important than targeting a specific volume is that the narrator's voice must

sound natural. Asking a narrator to speak louder than they are comfortable doing will produce a noticeably unnatural feel to the recording. By contrast, asking a loud narrator to read quietly could yield a result that sounds lifeless or weak.

While making sure the voice sounds natural and comfortable is very important, people with extremely soft or extremely loud voices can present challenges to recording well. An excessively quiet voice will probably necessitate very high gain settings on the equipment, which increases ambient and electronic noise levels in the recording. An excessively loud voice can easily sound like shouting and even create additional echoes and other acoustical challenges to deal with.

The best idea is to encourage the narrator to use a steady, natural voice that is comfortable for them and can be sustained throughout recording sessions.

About the Distance of the Narrator From the Mic

The specific type of mic and the natural loudness level of the narrator's voice are variables that are unique to each recording, thus preventing our ability in this manual to specify an exact distance for placement of the mic. However, we recommend using the width or length of a hand (10 - 20 cm) as a general distance to begin with when setting the gain level.

The Process of Setting the Level

Our goal is for the signal level of the narrator's voice to register at approximately -6dB of amplitude on the level meter and/or waveform editor, depending on the measurement tools available in your software. We will need to adjust the gain sensitivity level to accomplish this.

Create a new file and begin recording. Have the narrator practice speaking at their natural volume level a hand-length away from the mic, with the mic volume set to about 50%. Observe the amplitude level of the recording. In rare cases, the volume will be consistently higher than -6dB. If so, keep decreasing the gain level setting until you have reached a proper recording volume. In many cases, the test recording volume level will be inadequate. If that is the case, follow these steps in the following order of priority.

1. Make sure the narrator is positioned comfortably and is projecting their voice to the best of their ability while still sounding natural. Sometimes beginning narrators might be reading softly for lack of confidence in a new and unfamiliar role. Other times they may not realize that they can project their voice a little louder while still sounding natural and feeling very comfortable. Be very kind and encouraging throughout the process of reaching the optimal volume output of the narrator's voice. If the test recording volume level is still low, proceed to step 2.
2. Make sure the narrator is maintaining a hand-length distance from the mic.

Many beginning narrators might gauge their distance initially, but within seconds move their posture for comfort or to be able to view the text more easily. Suddenly, they are no longer a hand-length away but may be even up to a forearm length away. Make sure they are in a comfortable position and can view the text easily. Then watch to make sure the narrator is keeping the correct distance consistently. If these things are being done correctly and the test volume level is still low on the recording, proceed to step 3.

3. As explained earlier in this module, we can often turn the mic preamp gain up to about 75% without adding too much background or electronic noise. Begin increasing the mic preamp gain level up towards 75% until you have reached the target level in the test recording.

Next we recommend you learn about:

[Zoom H2n Setup \(USB mode recording\)](#)

Signal to Noise Ratio

One characteristic of a quality recording that will have many years of usefulness, and require the least amount of additional work during editing and post-production, is a recording with an excellent signal to noise ratio.

This page answers the question:

What is the signal to noise ratio?

What is a signal to noise ratio?

Signal to noise ratio (SNR) is not exactly a ratio in the sense of a mathematical ratio, but rather a way of expressing how loud the good sound (narrator's voice) is compared to bad sound (specifically electronic noise, hiss and hum, but could also include unwanted ambient noise). An audio recording with an excellent signal to noise ratio will have the narrator's voice very clear in the foreground of the audio track, with little or no hiss or static noise in the background. By contrast, a poor signal to noise ratio will be characterized by very noticeable static noise and hiss competing with the narrator's voice. A recording with a significant amount of distracting background noise from the local environment could also be considered an example of poor signal to noise ratio.

Our goal is to record the narrator's voice (signal) at a quality level (-6dB) while having the background noise as quiet of possible. The term that refers to that background noise level and the measurements we want to achieve are discussed in the next module called Noise Floor.

Next we recommend you learn about:

[Noise Floor](#)

Noise Floor

The noise floor is the constant level of background noise in a recording. Once the process of setting the mic gain level has been completed, we need to make sure the noise floor is still below -45 dB before proceeding with the recording session. If you are using the right kind of equipment and have followed the steps above, you should find yourself with a sufficiently quiet noise floor, preferably -55 dB or less. If the noise floor is louder than -45 dB, you have:

This page answers the question:

What is the noise floor?

- equipment ill-suited for voice recording, or
- something in the setup process has not been done properly, or
- your location is very poorly suited for recording.

Rather than proceeding to record with a high noise floor, we highly recommend identifying the cause and solving the problem. This may require relocating, seeking support and/or training in setting the gain level properly.

Fine-tuning the Mic Placement

With a little experience, it will become easy to achieve an initial placement that yields fair results. These fair results will be refined in a matter of minutes in the process described below.

This page answers the question:

How is the mic adjusted for optimal results?

Listen to the test track on some quality headphones and observe the levels registering on the meter in your software. What do you notice about the audio quality? What did you notice about the noise floor? Was it sufficiently quiet, hopefully around -55dB? Was the narrator reaching -6dB?

If any of your responses are not satisfactory, there is still some fine-tuning needed. If there is too much echo, try repositioning the mic or improving your acoustical treatment. If the narrator was too loud, you can decrease the mic gain level. If the noise floor was too strong, you will need to turn the gain level down and have the narrator stay closer to the mic.

The suggestions in the paragraph above are solutions we might try if we were at a recording project. However, one of the valuable skills that the recordist must develop is taking all of these principles into account and determining what the best solution is in their unique circumstance. It is impossible for us to provide a universal solution in this manual without knowing what is actually occurring at the recording site. Please do not hesitate to contact us with questions if you are struggling to achieve a quality recording level with a quiet noise floor.

Acclimating

You can expect that at the beginning of the recording project or session, the narrator is still getting warmed up and acclimated to the experience of recording. As they become more confident in the process, their volume level may change slightly. This is normal and it will be up to the recordist, as it is at all times during the recording, to make sure the narrator is using good technique and that the mic gain level is set properly.

Note about Proximity Effect

In general, condenser mics do not exhibit proximity effect (USB mics and TRRS mics are condenser mics and thus do not have proximity effect). However, due to their design, professional dynamic mics have a characteristic called proximity effect where bass frequencies become much stronger when the narrator gets very close to the mic. Not every dynamic mic exhibits this characteristic to the same degree.

Proximity effect could be good or bad, depending on the result the recording team is seeking. For example, some people in radio broadcast find the enhanced bass to be a

favorable, signature sound. However, this effect is often safely managed by experienced audio engineers in professional studios to ensure that the effect does not have a negative impact on the quality.

By contrast, in the simple field recording scenario, too much bass can create at least two problems for the recording project. First, too much bass can reduce the clarity of the voice, which hurts the listening appeal of the recording. An attempt to fix that problem when the recording is processed for distribution will often reveal the second problem. So much of the sound that was originally captured was actually excessive bass, which carries more sound energy than mid and high frequencies. Reducing the bass to restore proper balance also significantly reduces the overall volume level of the recording. To fix the reduced volume level, the track must then be amplified, which increases the noise floor, sometimes to an excessive level. The end result is that even though the recordist believed that the recording level was good during the recording, the truth was that too much of the sound level was actually excessive bass, not quality voice sound.

If you record using a dynamic mic (which we do not discourage because they actually have beneficial characteristics and they are very durable), we recommend keeping the principle of proximity effect in mind as you set your recording level. Listen to your recording right away. If there is so much bass that it is reducing the clarity of the narrator's voice, you should take steps to minimize this impact. One simple way to reduce the proximity effect is to angle the mic so the narrator is not speaking directly into the front of the mic capsule.

Software Workspace

The software workspace is the area on the home screen where most of your audio work is performed. Depending on the software and the operating system platform, there is sometimes a degree of customization possible to improve your work experience.

This page answers the question:

What is the software workspace?

Below we will look at an example of a good recording/editing workspace setup for WINDOWS OS and Android OS.

Waveform Editor

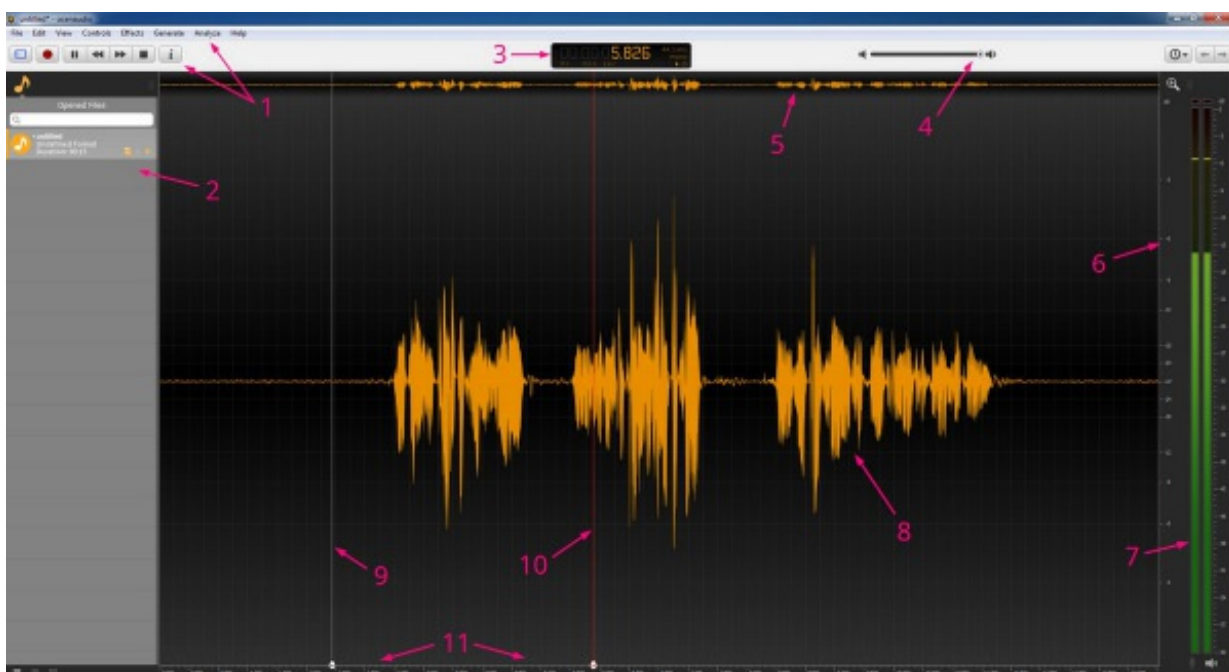
The Waveform Editor is the main screen or window where the waveform pattern of the sound wave is displayed. A good waveform editor provides a large viewing area with accurate scales to measure amplitude and time. It also will have a convenient way to zoom in to view the waveform in detail and make precise editing decisions. Currently excellent free options are available for both WINDOWS and ANDROID OS.

This page answers the question:

What is the waveform editor?

WINDOWS OS

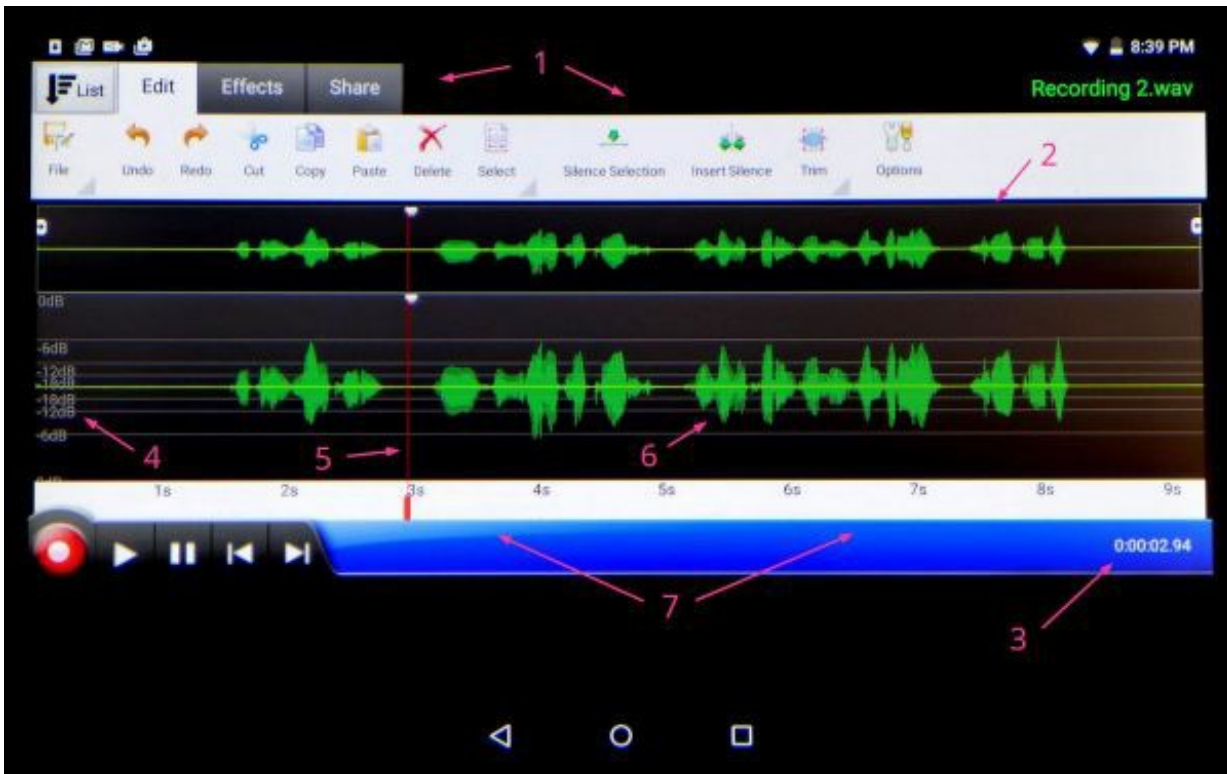
Example: *Ocenaudio (v3.0.6.0)*



1. Menu and Toolbar Buttons
2. File Bin
3. Time Display
4. Speaker Volume
5. Navigator
6. Amplitude Scale
7. Level Meter
8. Waveform (sound wave)
9. Cursor Bar
10. Play Cue
11. Timeline

Android OS

Example: *WavePad Free*



1. Menu and Toolbar Buttons
2. Navigator
3. Time Display
4. Amplitude Scale
5. Play Cue
6. Waveform (sound wave)
7. Timeline

Folder and File Management

Handling folders and files properly is one of the important, detailed tasks in recording and distribution projects. These files represent the incredible amount of work and investment contributed by many people.

Much care must be given to their naming, organization, storage, backup and as well as formatting for maximum distribution potential that meets to the diverse needs of listeners. In this module we will discuss key concepts and principles of folder and file management.

This page answers the question:

Is there a good way to manage folders and files?

Folder Naming and Structure

Anticipating and creating a good folder structure or content management system is one of the most valuable steps in managing files well. We highly discourage using default folders or, for example, saving audio files in My Documents. Too much time can be lost trying to locate files on a computer that does not have good organization of folders. This is especially important as time passes and recording projects become more numerous, distribution versions are created, the focus of the recording work evolves, etc.

This page answers the question:

How should folders be managed?

We recommend creating a master folder called Audio, Audio Projects or something similar. Inside of this folder, we recommend using subfolders according to language, project type, or whatever you find to be the best organizational structure for your projects. The main idea is that your audio-related files are always saved in a master audio folder. If all your work is in this folder, rather than scattered in different locations, it is easy to locate files, keep adding more subfolders in a logical manner, and keep your entire audio folder backed up.

File Naming

Naming files with clarity and consistency is logically the most important step in managing files. We recommend using the file naming standard described in the File Naming Module. This will not only provide a consistent structure that works across any language and any resource, but it also has provision for dialects, sub-dialects and project specific variables such as versions, drafts, community distributions, specific format settings, etc.

This page answers the question:

How should files be named?

Next we recommend you learn about:

[File Naming Standard](#)

Recording

Recording is the dynamic act of capturing, with the best possible clarity and fidelity to the source and its intended meaning, the live narration of content.

This page answers the question:

What is recording?

The Process

In the most simple terms, the process follows these steps:

This page answers the question:

What is the process for recording?

1. The recordist presses the RECORD button in the software or on the device.
2. The narrator speaks a section of content into the mic.
3. The recordist presses the STOP button or similar function in the software or device.
4. The recordist plays the recorded section for the Checker and Narrator to review.
5. Depending on the decision of the Checker, the team may edit that recorded passage or they may begin recording the next section.

These steps are repeated over and over throughout a project. While these steps are described rather simply, it is important to remember there is a tremendous depth of engagement occurring creatively, relationally and sensory among the team during these steps.

Wise recordists quickly adopt the approach of "recording with editing in mind". That is, recordists soon discover that *recording* is only the first part of a bigger process. The full process is made easier (or more difficult) because of decisions made during the recording step. In a sense, recording is simply capturing the sounds. But those sounds must come together into a meaningful, faithfully-created representation of content, which requires editing. If you want editing to go well, do what wise recordists do and "record with editing in mind".

Creating a New File

During the recording phase, you will capture the sounds as an audio file and give it a name (see File Naming Standards). In most software and on most hardware devices, you will create a new file in one of these ways:

- Press Ctrl+N
- Click or tap on the RECORD button

Some software will ask you to set the audio file properties before proceeding. If you are not asked this question, check the software or device setting to make sure it is set to the correct attributes. The standard we recommend is:

- Sample Rate: 44.1 kHz
- Bit Depth: 16
- Channels: Mono
- Format: WAV (or WAV PCM Linear)

Note: Some software may not prompt you to choose a format until you Save the file. Some software may not offer a Bit Depth selection, which usually means the software defaults to the widely-accepted standard of 16-bit.

This page answers the question:

How is a new file created?

Next we recommend you learn about:

[Format](#); [File Naming Standard](#)

Audio Markers

A handy feature found in some audio recording software programs is the ability to place markers (or flags or cues) in the audio waveform. These markers are used to indicate special points or boundaries in the audio.

This page answers the question:

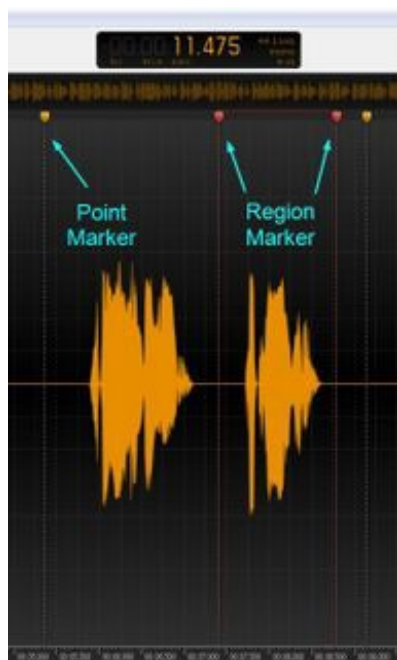
What are audio markers?

Markers can be used for any purpose that the recordist believes will be helpful. These are some common uses:

- Identifying the start of a new section of audio, such as a frame in Open Bible Stories or a verse in Scripture.
- Identifying a section of audio that needs to be fixed or reviewed.
- Identifying a point of progress in the review process.

Types

Most software programs that permit markers will allow two different types of markers, which can be used for different purposes.



Point Marker - A Point Marker identifies a single point in the time line. These are more often used for identifying sections of audio, such as verses or OBS frames. Ocenaudio gives point markers a yellow flag at the top.

Region Marker - A Region Marker identifies a region of audio in the time line marked with start and end boundaries. This type is often used to identify a section of audio that needs further attention for editing or review. Ocenaudio gives region markers a red flag at the top and red vertical boundary lines.

Placement

Point markers can be placed in the audio track in the following ways:

- Pressing the assigned keyboard shortcut key. The marker will be placed in the audio at the location of the play cue. The play cue can be placed in a location by clicking in the waveform. Point markers can also be placed while the audio file is recording or playing.
- Clicking in the waveform to choose location for marker. Then click on the Edit Menu and select Create Marker.

Region markers are identified with a red flag and can be placed by clicking in the waveform and selecting a range of audio. Then press the keyboard shortcut key or choose Create Marker from the Edit Menu.

Moving Markers

The location of point markers can be adjusted by clicking on the yellow flag and dragging the marker to the desired location. The boundaries of region markers can be adjusted by clicking on the red flags and dragging to the desired location.

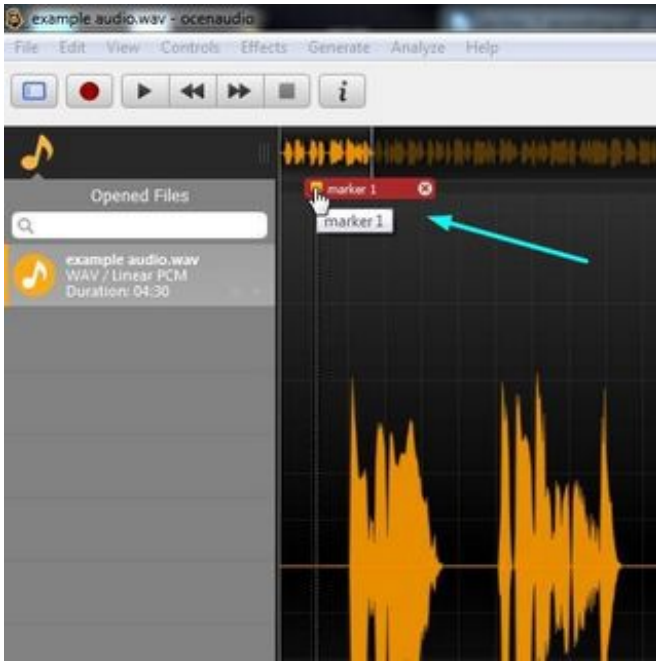
Deleting Markers

Caution must be used when choosing to delete point markers in Ocenaudio because the auto-numbering system will continue advancing to the next sequential number, even if a marker number is deleted. To preserve a numbering sequence it is recommended to move markers to the correct location rather than delete them. To delete a point marker, simply right click on the yellow flag and select "Delete Marker".

To delete a region marker, simply right click on the red flag and select "Delete Region". In Ocenaudio, region markers do not share a relationship or have an impact on the auto-numbering of point markers.

Naming Markers

Many software programs auto-name point markers. For example, Ocenaudio automatically names markers as they are placed as Marker 1, Marker 2, Marker 3, etc. The name of the marker can be viewed by moving the cursor over the flag on the marker. We recommend using the auto-naming function to your advantage as a simple way to identify verses or OBS frames. This saves time spent manually naming the markers on a lot of content types that only need sections marked intuitively, not specific descriptions in the marker name. If necessary, you can rename a marker by hovering the cursor over the marker name and clicking on it.



Playback Monitoring

Playback monitoring is the process of listening to a section of audio that has been recorded. This can be done using a variety of listening devices ranging from studio monitors (speakers), all-purpose speakers, headphones, earbuds or built-in speakers. Some pieces of monitoring equipment are better suited for the different types of listening described below.

This page answers the question:

What is playback monitoring?

General Listening

This kind of listening is done together by the team using studio monitors, an all-purpose speaker, earbuds or the device's built-in speakers. In this case, the audio quality is not being analyzed as much as simply reviewing the words for accuracy.

Critical Listening

Critical listening is something typically done by the recordist, but potentially also the entire team in some situations. In a critical listening scenario, the recordist is often using quality headphones to carefully analyze the audio. The recordist may do this to investigate if there is:

- echo in the recording,
- if an instance of background noise is noticeable in the recording, or
- if an edit process was performed with precision

Next we recommend you learn about:

[Playback Monitoring](#)

Further Considerations

Over time the recording team should develop a good rhythm to the process, a sense of how long of a section to record and many other things that make a recording project flow well. In addition, the following ideas are worth considering to help the recording process.

This page answers the question:

What are further considerations for recording?

- Begin your day of work with time spent in prayer as a recording team. The recording is not so important or so urgent that there is no time to spend a few minutes with the Lord as a team.
- Don't push too hard in recording. When it is evident that taking a break will help the team recharge, take a short break.
- A happy team will be more productive and work in much better unity together, which is really valuable when faced with difficult recording circumstances or passages. Discover how to enjoy working together and valuing each other. It will help greatly.
- Some passages will be more difficult to narrate due to the phrasing or the presence of Proper Names or unusual words. Do not hesitate to make those difficult areas into smaller sections for recording. Struggling through long sections of difficult reading can be discouraging and there is no reason to do that. Instead, gain confidence and momentum by breaking the difficult passages into small pieces to record.
- Have the narrator preview the text before the recording session begins. This will give the narrator an opportunity to consider how to read certain passages properly, perhaps even making notes on when to pause, which passages to read as smaller sections, etc.
- Some passages will have unfamiliar Proper Names or words that are more complicated to pronounce. Take time to identify them and determine the proper pronunciation in advance of recording. Pronunciation guides are available in some languages and the narrator or checker can make notations to aid the narrator in proper pronunciation during the recording.

One last tip.... Save your work often. Don't wait to save your progress until you reach the end of a story or chapter. Otherwise, you could lose a lot of hard earned progress if the file is not saved when the recordist makes a serious error, the electricity goes off or a software program crashes.

Editing

Editing is the process of making corrections and modifications to a recorded file. This is done to improve aspects such as accuracy, natural flow, volume fluctuation and removal of unwanted or distracting content.

This page answers the question:

What is editing?

Editing is perhaps the most underestimated skill and component of a recording project. There is a well-known principle held among experienced recordists, and that is "record with editing in mind". The better the techniques used and the wiser the decisions made during the recording phase, the better the editing phase goes. In fact, a seemingly small poor decision during recording can greatly impact the amount of work required in the editing phase. Some poor recording decisions cannot be corrected during editing regardless of the amount of time spent.

Decisions - Objective vs Subjective

When editing, many decisions will need to be made about what you hear and see. Some decisions will be objective, such as:

- are the words correct?
- should the long pause be shortened to a natural pause length?
- should a loud expression that peak (clipped) in amplitude be re-recorded?

This page answers the question:

What kind of decisions must be made during editing?

Other decisions will be more subjective:

- was the best tone used when narrating a passage?
- the narrator repeated a phrase several times, which one is the best one to keep?

Some editing decisions will be easy to make because they are objective, either it meets standards and audio principles or it does not. However, many editing decisions are subjective in nature and cannot be independent decisions made by the recordist. These are decisions that must be made by the checker and narrator.

Decisions - Edit or Re-record

With the conveniences of modern editing software, there is a danger to spend too much time editing a recording that should have been recorded better the first time. The idea that there are many editing tools available, some software capable of amazing precision-grade surgical editing, can easily lead a recordist to make poor decisions in the area of time management. Sophisticated editing should only be done if there is no good alternative.

This page answers the question:

Is it better to edit or re-record?

Most of the time, it is a much better decision to simply re-record a small section of audio. Consider a 1-minute section of audio. It took 1 minute to record it. It will take 1 minute to play it back when checking for quality. Any editing will quickly add time invested on that 1-minute piece of audio. Without good discernment about when to edit and when to re-record, 10 or even 15 minutes could go by trying to fix a small error that could have been re-recorded and resolved in much less time.

Most of the time a re-recorded section that does not need to be edited will be of much better quality than a section that required complex editing.

There will, of course, be situations when it makes sense to spend a little extra time editing. However, most of the time inexperienced recordists will spend too much time editing sections of audio that should be re-recorded. Do your best to be aware of this risk and strengthen your skills for assessing when to edit and when to re-record.

Use Your Ears

When beginning in audio editing, there is a tendency to focus too much on the visual display of the waveform. Too easily, a recordist can start to edit based on what is seen without even considering how the audio actually sounds. That is a common mistake.

When editing, remember that your ears are your most valuable and important assessment tool, not your eyes.

This page answers the question:

How important is listening compared to watching the screen?

Common Editing Procedures

There are a handful of editing procedures that will be utilized over and over through out a project. These include:

- Selecting a section of audio
- Copying and pasting audio
- Deleting a section of audio
- Adjusting length of gaps and breaks
- Zooming in and out of sections for a better view of the audio

For information on keyboard shortcuts for these common procedures, please see the Guide section of this manual.

This page answers the question:

What are common editing procedures?

Next we recommend you learn about:

[Keyboard Shortcuts - Ocenaudio](#); [Keyboard & Mouse Shortcuts for Audacity](#)

Making Corrections

During the editing process there will be times when a phrase, sentence or even whole section that should be re-recorded. We recommend the following approach as the safest and easiest way.

This page answers the question:

How do I make corrections?

- With your cursor, select the phrase that needs to be corrected. Leave this phrase selected.
- Create a new file that will serve as the place where corrections are recorded.
- In the new file, record the narrator speaking the phrase or sentence that needs to be corrected. Often it may be necessary to begin one phrase earlier in the content so that the narrator can effectively resume a natural voice and rhythm.
- Playback the newly recorded phrase to make sure that it is excellent. If yes, proceed to the next step. If no, re-record until it is excellent.
- Select the corrected phrase and copy it.
- Switch back to the original audio file. You will find the bad phrase is already selected so no time is lost searching for it.
- Zoom in enough that you can make precise decisions about the selection boundaries. Re-select the exact length of bad audio you want to cover up.
- Paste (Ctrl+V) the corrected audio over the selected section.
- Begin playback at the preceding sentence to ensure natural pauses are intact and that the correction blends naturally with the surrounding voice characteristics.

Timeline Navigation

If there is one skill that greatly improves your effectiveness as an audio editor, it is the ability to navigate quickly throughout the recorded audio file. Over time you will gain proficiency at quickly zooming in/out of the viewable area for effective assessment of the waveform, for good precision in selecting sections and for making changes to that section (copying, pasting, deleting, changing amplitude, etc). Good audio editing software will allow you fast navigation and excellent zoom functionality by using the mouse and scroll-wheel.

This page answers the question:

How do I navigate the timeline?

Modifying Pauses

One of the common editing procedures is making adjustments to the pauses between sentences or sections in order to ensure a natural flow. Recordings should also have approximately 1 second of silence at the beginning and end of the recording. While many software programs offer an effect that places an adjustable amount of absolute silence where you would like to in the timeline, we recommend against using this feature. The reason is that these "silence" areas will not match the general feel of the rest of the recording. Those spots will seem awkward, almost as if a vacuum sucked all of the sound away momentarily.

This page answers the question:

What is the best way to adjust the length of pauses?

Instead of using the silence feature, we recommend a technique that maintains the natural feel of the recording.

1. In the recorded file, simply find a quiet section in the audio that represents the natural ambient sound and is free of any random sounds such as the narrator moving in his chair or taking a breath.
2. Copy this section and paste it in place where you need more pause or silence.
3. Playback again to make sure the amount added gave the right length of natural pause. Adjust as needed by pasting more or deleting excess.

Note: Avoid the assumption that there is a standard length for pauses between sentences (for example 0.7 seconds). Each language is unique and so is each narrator and the speed at which they are narrating. The correct length of the pause must always be natural and is determined by the speakers of the language in the context of that narrated recording.

Measuring Length of Audio Selection

At times it will be helpful to know the length of a section of audio. In most editing software, this can be measured by selecting that section of audio and observing the value displayed in the time clock.

This page answers the question:

How can I measure how long a selection of audio is?

Finalizing

Once you have completed all the necessary checking and editing of the files, it is time to finalize your recorded audio. We are choosing to use the term "finalizing" rather than "mastering" because, in the professional audio industry, mastering often includes many steps that are not included in this manual. Many aspects of mastering are not necessary or are simply quite impossible for the sub-optimal context in which we must work, especially without high-end equipment or specialized skills in how to do mastering properly.

This page answers the question:

How are audio files finalized?

Many of the steps of finalizing can be accomplished as the team progresses through the editing phase. We will list the criteria for finalizing an audio file below in a just a moment. No matter if finalizing is done during the editing phase or as a concluding step, it is the responsibility of the recordist to make sure this has been done to every file.

If possible, it is a wise idea to make a backup copy of the "unfinished" audio files before beginning the finishing work. If an error is made in finalizing, you will be thankful to have the original files still available.

Criteria for finished audio files include:

- 1 second of silence is at the beginning and end of each chapter or story.
- Markers have been placed in the audio file at each verse or frame.
- The audio track has been normalized to -3dB (see Guide in Reference section for tips on normalizing)
- The correct number of files are present in the master project folder.
- A backup copy of the finished master WAV files has been made and stored in a secure location.

Next we recommend you learn about:

[How to Normalize an Audio Track](#)

Distribution

After many, many hours of recording and editing audio, the project is finally finished and ready to be shared. If you have done your recording and editing with excellence and wisdom, there will be a wide and powerful range of distribution opportunities for years to come.

This page answers the question:

What is distribution?

As you prepare to distribute the content created in your recording project, there are many considerations to make. In this module, we will discuss the many decisions and options that should be considered.

License

Distribution options depend significantly on the terms of the content license.

This page answers the question:

What does the license determine for distribution?

Open-licensed (CC BY-SA, Public Domain)

If you recorded and produced open-licensed content, you are free to distribute the audio content in the best ways of your choice and in any quantity.

Restricted-license (Copyright All Rights Reserved)

If you recorded and produced restricted-license content, the distribution requirements and limitations are set forth in the contract or agreement. If you want to distribute copyrighted content already produced by others, the copyright holder will have set terms for how the content may or may not be distributed. Therefore, some, or much, of what can be done to distribute CC By-SA content may not be legally possible for copyrighted content. This may lead to frustration, extra costs and missed opportunities. It is true that at no point in a project are the constraints of All Rights Reserved copyright so evident as when you want to share content with people in need of it.

These restrictions commonly cause broad challenges and frustrations for God's family in the real-world context. This can lead to decisions to break the license terms or, as the copyright holder, allow one group, but not others, to distribute content out of compliance with the license terms. Such actions are hurtful among God's family. There are also potential ramifications for recipients of restricted content. In some countries, breaking copyright law is a criminal offense. Legal action against the recipient of copyright restricted material can be pursued by the government without the request or consent of the copyright holder.

Our question is if this is the best way for God's family to participate in ministry together? Would it not be much better for God's family to work together in a way that did not require our brothers and sisters to break the law? This situation is not a problem created by the laws of governments. Instead this is a problem created by content producers choosing a license that legally restricts and controls access to Biblical content. Governments are only enforcing the license terms.

As a content producer, consider being part of the solution that avoids all of these restrictions and difficulties. Use a license that and allows all of us to work together and bless others with God's message in their heart language without all the problems mentioned above. More information on open-license Biblical content and the case for why it is so valuable can be found here:

- <https://unfoldingword.org/license/>

- <http://thechristiancommons.com>

Local Distribution

Distributing excellent Biblical audio content is an exciting and memorable event after working hard for many, many hours as a team on a recording project. It is a good idea for distribution to be led and managed by the local Churches and ministry leaders for several reasons.

This page answers the question:

What considerations are there for local distribution?

- Everyone working together makes this memorable moment in the history of the community more valuable.
- The local believers will know the best way to go about distribution in their culture, such as ways that give due honor and respect to elders or family clans.
- The local believers will know where the greatest needs are among their communities and region.
- The local Church leaders will be involved and able to build and strengthen relationships.

Uploading to door43

A system is in development that will make it possible to upload audio content directly to our file storage server, clearly identified and connected with the language and type of content that it is. At the time of this writing, the system is not complete. Please contact help@door43.org for more information.

This page answers the question:

How are audio files uploaded to door43?

Publishing to unfoldingWord

The unfoldingWord website provides the opportunity for publishing open-licensed content. For more information on how to do this, please contact help@door43.org.

This page answers the question:

How is audio content published on unfoldingWord?

Preparing the Audio Content

In most cases, a small amount of additional processing must be done to the audio content to optimize it for various local distribution opportunities. Optimizing an audio resource for local distribution may involve three things:

This page answers the question:

How is audio content prepared for distribution?

- creating a copy at format settings that reduce the file size to match the listening device capacity limitations
- possibly renaming or modifying the file names
- organizing the files into a folder structure compatible with the listening devices

Format Changes

While it is important to record the project at high quality, these file sizes are typically much too big for the capacity limits of listening equipment for the end-user. It is very easy to make a copy of the audio resource that is at the optimal file size for the end-user.

Generally speaking, in order to make the file size smaller for distribution, you will need to decrease the quality of the audio. This change is permanent. For example, when creating a standard quality MP3 file from a WAV master file, 80% of the audio quality is permanently deleted. This process cannot be reversed. Before you begin making smaller-sized, lower quality copies for distribution, make sure that you:

- have saved a backup copy of your master files
- are following a process that makes a new, separate set of files in the lower quality format. Do not permanently convert your high quality source files to low quality!

If you did a quality job making decisions during your recording and editing phases, you will have much greater ability to maintain good listening quality even when making the file sizes small for distribution.

Some recording software allows you to "batch process" or "batch convert" a group of files together at one time. This saves a tremendous amount of time over creating a distribution version of each file one at a time.

MP3 format is the most widely compatible format for distribution. Please refer to the File Format Standards module for the latest information on the file format settings we recommend for distribution.

Instructions for using a free format conversion software for WIN OS can be found in the Guides Section.

File Renaming

There may be reasons to rename a copy of an audio resource for distribution purposes (do not rename the master files). Renaming might be beneficial for:

- changing the file name to the full name of a Bible book or story
- adding a suffix to identify a draft version for community testing
- adding a suffix to identify the format settings
- changing the name to match the file naming convention required by the listening device
- meeting other needs specific to a culture or location

For instructions on how to rename groups or batches of files, please refer the module in the Guides section.

Next we recommend you learn about:

[Format](#); [How to Convert File Format \(Batch Process\)](#); [How to Rename Files with Bulk Rename Utility](#)

Offline Distribution and Listening

There are many ways to share and distribute audio resources in a local setting. Our focus is specifically on offline distribution and listening because the vast majority of people in the world:

This page answers the question:

How is content distributed and listened to offline?

- do not have internet access,
- cannot afford mobile data costs for content downloads or listening over data connection,
- are not skilled at navigating websites to find audio resources and
- have many other reasons why accessing online content is not practical or possible.

The most effective way to meet the needs of those interested to hear audio resources is to provide offline access suited to the listening platform and setting that works best for them.

For many years devices have been designed for the ability to play digital audio. These may be in the form of a versatile radio with ports for digital data, generic MP3 players or as audio players specifically designed for optimized delivery of Biblical content for the end-user. Some of these even have tamper proof memory which ensures that it is used for years to convey Biblical content, not re-programmed for other purposes.

Below we will briefly discuss a variety of options.

MicroSD Cards

MicroSD cards are small, inexpensive memory chips that typically have plenty of memory capacity to hold many hours of audio content in optimal audio format.

Even a 2GB microSD card, which is compatible with most basic mobile phones, has enough space for a full Bible. MicroSD cards are easy to transport and distribute, people are widely familiar with them and they can be used with local technology.

This page answers the question:

How are microSD cards used?



Market availability and costs for 2GB cards are becoming less cost-effective as interest for more memory capacity has come into greater demand. For many distribution applications, a 4GB microSD card may be the ideal balance of all factors and can still deliver a tremendous amount of content at a very cost-effective price.

One disadvantage of microSD cards is that they are easy to erase, use for other media content or re-sell for a good profit in a local market. This has been the fate of countless microSD cards, including ones that are removable from mobile phones and dedicated audio players.

Mobile Phones

A significant amount of writing would be needed to accurately capture the impact and potential of mobile phones across the world for their ability to receive and play media content. Mobile phones:

This page answers the question:

How are mobile phones used?



- are not limited to the infrastructure of electrical grids, telephone lines or internet.
- are by far the most common personal electronic device capable of playing audio.
- most can accept a microSD card.
- can receive or send files by a built-in short range radio signal called Bluetooth.
- many can connect to local WIFI networks to send or receive data.
- most are capable of audio and video playback.

The mobile device is certainly an incredibly powerful tool for listening to audio resources and sharing them with others. With billions of mobile devices already owned and used by people across the world, they are extremely cost effective for listening to audio content (assuming content is in the correct format for the type of phone and the license permits distribution and sharing).

For all of the benefits of smart and basic mobile phones, there are also many misconceptions and limitations that may not be obvious depending on your own experience in your own cultural context. Below are some examples:

- Not every person, or even every family has a mobile phone.
- Not every person is familiar with how to read and navigate digital menus on a mobile phone.
- Most people do not have smartphones and cannot make use of smartphone apps.
- Many people do not have easy access to electricity to recharge their mobile phone regularly, which means that using it as an audio player depletes the

valuable battery life rapidly.

- Many phones do not have a quality built-in speaker for listening with a small group of people or while working.
- Many phones do not have menus that allow for fast, easy navigation in large-sized audio resources, such as OBS, NT's or Full Bibles. This is especially true for people that are less skilled with technology.
- For people that young, old, blind, disabled or are among the 1 billion non-readers, it may be very challenging or impossible to use a mobile device without someone else operating it for them.
- Personal mobile phones are not usually shared or given away to other people or other communities in the way that a Bible or audio Bible player is shared or given away.

It is important to realize that most of the people who historically and presently do not have good access to Biblical content in their language are also unlikely to be able to access content through smartphone apps or internet streaming. It is easy to make an incorrect assumption of which technology best fits the local needs if decisions are based on your own cultural experience or on the marketing and advertising of other ministries.

Audio Players

There are many audio players being produced today by electronics manufacturers and ministry organizations. The ministry organizations have taken into consideration the many challenging contexts across the world in which people want to be able to listen to Biblical content and have designed players to meet that criteria. An example of a device designed for an incredible level of versatility, durability and utility is the MegaVoice Envoy S player. The Envoy S is approximately the size and shape of a basic mobile phone and has many features highly tuned to the needs of recording teams, ministry leaders and end-users. Some of these features include:

This page answers the question:

How suitable are audio players for offline use?



- Field programmable via miniUSB
- Tamper proof onboard memory
- Intuitive, tactile touch navigation buttons make navigation around any audio content such as Scripture, stories or lessons very easy (especially the book, chapter verse structure of Biblical content)
- End-user can bookmark their location at the end of a listening session
- Extremely durable (proven to withstand being crushed by heavy vehicles)
- Can withstand hot, cold, wet and dry climate conditions
- Includes built-in speaker for individual or small group listening
- Headphone jack for private listening
- Built-in solar panel for recharging long-life, lithium-ion battery
- MiniUSB port for additional recharging options including power adapter, laptop USB port or other recharging technology
- Can play continuously for hours on a single charge

A feature set such as this on an audio player can provide a tremendous degree of needed flexibility, intuitiveness and self-sufficiency valued by ministry leaders, families and communities alike.

Dedicated audio players offer many advantages over options like mobile phones or

radios, but they also have disadvantages that should also be considered. Typically, these audio players:

- are not readily available in many local areas, making the hardware more difficult to obtain and service locally (typically serviced through regional distributors)
- require a financial investment upfront, typically by a mission-minded church or organization that is able to absorb costs that would otherwise be too expensive for many end-users

It is important to mention that organizations creating audio players are not doing so in order to "sell hardware" as a lucrative money making idea. On the contrary, the task of designing, testing and manufacturing field-worthy devices is incredibly difficult and expensive. These devices are optimized for the needs of end-users and are more durable than cheap, consumer-grade electronics. To accomplish all of this and make them available at a mission-minded price point requires great vision and commitment to the goal of enabling people to hear God's message in their own language. Without these kinds of audio players, many people would not be listening to Biblical content.

WIFI Hotspot

An excellent way to distribute multimedia resources to people with mobile devices is by using WIFI or Bluetooth. This can be done using an existing network or from device to device. However, a device such as the LightStream designed by Renew Outreach creates its own local WIFI and Bluetooth radio transmission signal. Multiple end-users can simultaneously connect to these signals and download content from the LightStream to their mobile phone quite rapidly. In addition, the LightStream includes USB ports that can be used to copy content to USB sticks or microSD cards (adapters included).

This page answers the question:

How is content distributed and listened to offline?



Radios

There are advantages to providing audio content on a USB stick, SD card or microSD because many types of locally available radio devices can play content off these memory platforms. For example, the radio shown here is available in local markets in parts of Africa and it can be found in many homes and workplaces. Local tradesmen often know how to service them when they need repair. All that is needed is audio content.

This page answers the question:

How can radios be used?



Amplification & Recharging Systems

A tool useful for listening to audio content as a large group is the Solar Case Speaker by MegaVoice. This versatile piece of equipment can serve many purposes for a recording project, for ministry personnel working in remote locations and especially for churches and small groups.

This page answers the question:

What equipment can be used to amplify sound or recharge listening equipment?



The top of the case has dual speaker ports and a built-in solar panel that recharges the encased high-capacity lithium-ion battery. When unzipped, there is room to place a MegaVoice Envoy or mobile phone safely inside. Opening the case gives access to a 3.5mm stereo input cable that connects the speaker to an audio player. A second cable inside serves as a bi-directional charging cable. Utilizing the included adapters, an audio player or mobile device can be recharged from the case speaker battery. Likewise, a standard USB A adapter cable is included that allows the case speaker to be rapidly charged from a laptop USB charging port or other 5VDC source.

The speaker is capable of being very loud and, in an enclosed room, can provide listening coverage for dozens, perhaps even a hundred people. During the recording and editing phase, the solar case speaker can serve as a handy tool for general playback listening.

Wisdom About Best Solutions

The best distribution and listening solutions are those which most fully meet the needs of the end-user in their local context. It requires wisdom and discernment to avoid assumptions that one particular method or listening device will work for everyone.

Take time to understand the dynamics of a community and identify the best solutions. With a diversity of needs, a combination of options may be the right solution. Thankfully, working with open-licensed content allows us to finally have the freedom to make the best decisions for distribution!

This page answers the question:

How can best solutions for distribution be identified?

Recommended Equipment

There is no shortage of audio equipment being manufactured and it can be a daunting task for a new recordist to begin learning all of the design characteristics and determine which are of the best value for their recording context. In the sections below we will try to provide some helpful information about various types equipment in regard to design, purpose and recommended models for voice recording.

This page answers the question:

What equipment is best-suited for simple voice recording projects?

Microphones

A microphone, or mic, is the piece of equipment that captures the character and energy of a sound wave and converts it to an electrical pulse.

This page answers the question:

How is a good voice-recording microphone identified?

Design Types

Microphones are available today in many shapes and sizes, but the visible external differences are not a clear indicator of how the mic will perform in the recording environment. Instead, there are some important internal design characteristics of microphones that play the biggest role in determining its characteristic behaviors and its suitability for voice recording, particularly in sub-optimal conditions. Let's take a look at the common designs for signal transfer method and direction of sensitivity.

Signal Transfer Method

Signal transfer method is not a description any microphone manufacturer uses, but it is a good way to think about the design aspect that registers sound waves and converts them to an electronic signal passed through wires and eventually to the recording device. There are nearly a dozen designs that do this, but only two of them are widely used in the voice recording context this manual is intended to support so we will only focus on those two.

Dynamic - This is a more robust design that relies on sound waves vibrating a thin piece of material, which then moves a coil of wire in close proximity to a magnet, thus generating electrical current in the wires. Dynamic mics are a very solid design that are often characterized as more durable, yet less sensitive than the other common design.

Condenser - This is a design that makes use of a thin material (diaphragm) that is always electrically charged. When sound waves cause it to vibrate, it makes small changes to the electrical field between the diaphragm and a nearby metal plate, thus creating electrical current. This design requires an external DC power source to electrically charge the diaphragm. While dynamic and condenser designs have some general similarities, the constantly charged diaphragm of the condenser design is much more sensitive to sound waves, especially in sensitivity to high frequencies. Condenser mics are considered to be more fragile than dynamic mics. However, many designs are quite durable and condensers have become the design chosen in nearly all consumer electronic devices manufactured today, including mobile phones.

Direction of Sensitivity

Often described as a mic's polar pattern, there are many different designs for how

strongly a mic senses (hears) or rejects sound from different directions. There are three major classifications for polar patterns, only one of which we recommend using for voice recording.

Unidirectional – Unidirectional mics are sensitive only on one side. This design is best for voice recording. Examples of this design include cardioid, hypercardioid and supercardioid patterns.

Omnidirectional – Omnidirectional mics are equally sensitive from all directions. These are not good for voice recording.

Bi-directional – Bi-directional mics are equally sensitive on two opposite sides. These are also not good for voice recording.

Connectivity Types

Microphones are available with a variety of cable connection types. The mics are designed to be compatible with the standard electrical specifications of the intended connecting interface or device. Below we will identify the most common types of connections that consistently produce the best results, are the most reliable and versatile, and are the easiest to use for the task of audio recording.

XLR Connection

This is the most common connection type for professional microphones. Mics with an XLR connection will typically produce the very best audio quality.

XLR mics cannot connect directly to a laptop or tablet. They require the use of an intermediate device like an audio interface or mixing console to convert the signal and/or cable type to one compatible with a recording device. Audio interfaces typically connect to a laptop by USB connection or Firewire connection. Most interfaces provide the recordist with simple analog controls for adjusting mic gain levels and playback listening volume.

USB Connection

USB Mics are becoming more popular because they can simply connect directly to a computer. Originally having poor audio quality, many professional mic manufacturers are beginning to produce USB mics capable of excellent sound quality. Currently, the tradeoff for direct USB connectivity to a computer can be the loss of simple analog controls for both mic gain and playback volume. For many USB mics, these controls are now contained in digital menus in the mic or in the computer control panel settings. In some cases, recording software includes handy shortcuts or features to make level adjustments.

Our testing and research with Android tablets indicates a significant degree of

unreliability among most tablets in recognizing a connected USB mic. So we only suggest that USB mics be used dependably with laptops at this time.

3.5 mm TRRS

TRRS mics are a newer connection style that are compatible with many mobile devices and some laptops wired with a 4-conductor audio jack. TRRS wiring handles incoming audio signals and outgoing audio signals through a single jack. TRRS mics will vary in sound quality and design. Most are ill-suited for quality audio recording due to design. However, there is at least one excellent option available for voice recording at a very affordable price.

It is important to be aware that even if a quality TRRS mic, such as an IK Multimedia iRig Mic Cast, is used the quality of the recorded audio may still be poor. The problem is not with the mic itself, but rather with the trend of poor quality audio conversion hardware in most Android devices.

Recommended Mics

- [Audio Technica AT2020USB+](#) (USB)
- [Rode NT-USB](#) (USB)
- [IK Multimedia iRig Studio Mic](#) (USB)
- [IK Multimedia iRig Mic Cast](#) (TRRS)
- [Audio Technica AT2020](#) (XLR)
- [Studio Projects B1](#) (XLR)
- [Shure SM57a](#) (XLR)

Audio Interfaces

Audio interfaces are used to connect a standard professional XLR mic to a laptop.

This page answers the question:

How are good options for audio interfaces?

USB Audio Interfaces

The following USB Audio Interfaces are recommended for their excellent feature sets, ease of use, durability and stability in USB connectivity.

- Presonus Audiobox - excellent sound quality, quiet preamps, easy to setup and operate
- Focusrite Scarlet Solo - excellent sound quality, quiet preamps, extremely easy to setup and operate

Note: Firmware drivers must be obtained from the manufacturer's website or may be included on a CD with the interface.

Firewire Audio Interfaces

We currently have not tested any 1 or 2 channel Firewire audio interfaces for voice recording. Our experience with Firewire interfaces is several years old and primarily with an 8 channel configuration. Therefore, even though Firewire is still an excellent option, we are unable to provide any specific recommendations on equipment.

Firewire has become less popular in recent years as USB has become the preferred configuration (especially in 1-4 channel interfaces) because of advancements in USB data transfer speed, affordability and virtually 100% compatibility with any computer. In fact, Firewire connections have become extremely difficult to find on computers built in the last few years. For this reason and others, we do not recommend Firewire as a new investment for voice recording. However, if a Firewire device is available and your computer has a compatible Firewire port and chipset, the interface will likely yield excellent results.

Playback Monitoring

The following equipment is recommended for playback listening.

Headphones

- [Sony MDR-7506](#)
- [Audio Technica ATH-MX30](#)

Monitors

- [JBL LSR305](#) (quality studio monitors)
- [MegaVoice Solar Case Speaker](#) (general recording, editing and distribution listening)

This page answers the question:

What listening equipment is recommended for the recording team?

Accessory Equipment

The following items are recommended accessory equipment items.

Pop Filters & Windscreens

- [WindTech PopGard 2000](#)
- [H2n Accessory Kit](#)

Cables

- [USB A to USB B](#)
- [USB A to miniUSB](#)
- [USB A to microUSB](#)
- [TRRS Extension](#)
- [Y-Adapter TRRS](#)
- [Y-Adapter TRS](#)
- [XLR](#)

Mic Stands

- [Gator GFW MIC 0250](#)
- [Gator GFW MIC 0821](#)

This page answers the question:

What other pieces of equipment are recommended?

Recording Devices

The following recording devices are recommended:

Laptops

We recommend a laptop with the following specs:

- OS: WIN7 (best) or WIN 8.1
- CPU: Intel Core i3 or i5 @ 2.0 GHz or faster
- RAM: 4 - 8 GB
- Size: 14" or 15.6"

Tablets (Android)

- [LG G Pad 2 – 8"](#)
- [LG G Pad – 10"](#)
- [Lenovo Tab 2A – 10"](#)
- [Nvidia Shield K1 – 8"](#)

Portable Handheld Recorders

- [Zoom H2n](#)

This page answers the question:

Which recording devices are recommended?

Recommended Software

The software recommended in this module is selected based on design, functionality, ease of use, intuitive user interface and cost effectiveness. We are especially appreciative and like to use excellent open-source or free software whenever possible, knowing that costs and licensing are typically an access barrier for the global Church.

This page answers the question:

What software is recommended for voice recording projects?

Recording & Editing Software

The following software is recommended for recording and editing audio.

This page answers the question:

What software do you recommend for recording and editing?

Windows OS

- **Ocenaudio** – Best free software for simple, efficient recording/editing. Intuitive interface and well-equipped for all basic tasks. Recordists familiar with Adobe Audition will recognize and appreciate the speed and functionality of essential procedures in Ocenaudio.
 - **Adobe Audition** – Best paid recording software for voice recording. New version (Adobe CC) can be very expensive and user interface is far more complex than earlier versions. However, for advanced level editing Adobe Audition's included tools are impressive and can accomplish things free programs cannot begin to do. If a discontinued copy of Audition 3.0 is obtainable, users will find it to be the ideal balance of a simple, intuitive user interface and well-equipped tool set.
- **Audacity** – Free recording/editing software, yet lacking in design and features that enable productivity and efficiency when compared to Ocenaudio and Adobe Audition. However, it possesses many editing and audio restoration tools not found in Ocenaudio's basic editing toolset (although not of comparable quality to Adobe Audition) that advanced level recordists may find very useful.
 - **Notes about Audacity:** *The conventional Save command will save your recorded audio files in Audacity's proprietary format which is not useful. Be sure to use the Export Audio command to save files in compatible formats such as WAV (best quality) or MP3 (low quality). If you plan to edit or save files in mp3 format you will need to download and install this [MP3 Encoder](#).*

Android OS

Note: Audio quality results vary depending on device A/D convertors. Please refer to module with list of recommended tablets.

- **WavePad Free** - WavePad Free is the best free audio recording/editing app for the Android platform and is equipped with the essential tools needed for efficiency in nearly any recording/editing task. Upgrading to paid version eliminates advertising, allows for saving to MP3 format and several other tools and options.
- **translationRecorder (tR)** – translationRecorder is in early development stage. It is a simple recording app with an emphasis on intuitive function. It has marker cues, a good file naming system and the ability to save directly to microSD card. It has very limited editing capabilities.

Format Conversion Software

The following software is recommended for converting audio file formats.

This page answers the question:

What software do you recommend for converting file formats?

Windows OS

- [Media Human Audio Converter](#) - Free, easy to use batch file format convertor.
- [Adobe Audition](#) - Excellent, powerful format conversion available as a batch process.

File Renaming Software

The following software is recommended for renaming files.

This page answers the question:

What software do you recommend for renaming files?

Windows OS

- [Bulk Rename Utility](#) - This is a powerful tool providing a tremendous degree of versatility in renaming files. Provided instructions are minimal so we have created our own covering the most common file renaming tasks for audio.

Next we recommend you learn about:

[How to Rename Files with Bulk Rename Utility](#)

Metadata Encoding Software

The following software is recommended for coding the metadata properties of MP3 and MP4 files.

This page answers the question:

What software do you recommend for encoding metadata?

Windows OS

- [Mp3Tag](#) - Free software for writing and editing file tags/meta data properties of mp3 and mp4 files.

File Sharing Software

Windows OS

This page answers the question:

What software do you recommend for sharing files?

- SHAREit - This is an excellent file transfer app that makes use of a WIFI or LAN connection to transfer files (uses a network connection but not internet). This app is particularly helpful in the more difficult task of transferring files between laptops and mobile devices and is significantly faster than Bluetooth.
- Dropbox – This software provides 1 GB of free cloud storage with the ability to share files and folder with people across the world. Excellent way to transfer files long distance.

ANDROID OS

- SHAREit - This is an excellent file transfer app that makes use of a WIFI or LAN connection to transfer files (uses a network connection but not internet). This app is particularly helpful in the more difficult task of transferring files between laptops and mobile devices and is significantly faster than Bluetooth.
- Dropbox – This software provides 1 GB of free cloud storage with the ability to share files and folder with people across the world. Excellent way to transfer files long distance.

Guides

This section contains a variety of "how to" guides and tips for using equipment and software.

This page answers the question:

Are there any guides that explain how to use the equipment and software?

Optimize Your Laptop for Recording

Audio recording requires a higher performance level from a computer than typical home or office use. If the health of your computer is poor, or its capacities are already stretched, it could have a negative impact on recording, ranging from slowed productivity to increased cost to file corruption. Here are some suggestions to get your computer in the best condition for recording.

This page answers the question:

How can I optimize my laptop for recording?

Free Improvements

The following suggestions are steps that can be taken for no cost.

Disconnect unnecessary USB peripheral devices - It is a smart step to disconnect any USB devices not needed during recording. This will help your computer supply full, stable voltage to sensitive USB recording gear. Too many devices drawing power from USB ports can cause the voltage level to drop or fluctuate outside of required parameters.

Turn off scheduled tasks - Maintenance tasks such as a system backup or a virus scan can draw too much of your available power while recording. They can also force the computer to work very hard. These additional demands can cause the cooling fans to run faster and louder, which could add extra noise to the recording.

Turn off automatic updates - If you have programs set to auto-update, it is nearly a guarantee that at least one will decide your recording session is the ideal time to begin an update. At the very least, it will divert system resources to the updating process and interrupt your work with notifications. Sometimes updates can cause system crashes. None of these things are helpful or necessary to have happen during a recording session. Configure these settings to manual and take care of updates when it is convenient outside of recording time.

Empty temporary and deleted file caches - Use a light-weight software program such as CCleaner to remove old files that have built up in your system memory over time and claim valuable RAM and hard drive space.

Scan for viruses and malware - If you have viruses or malware busy in the background they can steal valuable power that you need for audio processing. Install and run excellent, free, light-weight programs such as BitDefender Free and Malwarebytes to remove any issues from your computer.

Uninstall unnecessary programs - Get rid of unnecessary programs and other items if you don't need them on your hard drive. Beside the possibility of those programs running in the background or wanting to update, they take up hard drive space. Most hard drives begin to lose speed and performance when more than two-

thirds full. So maximizing space for your new audio material and "empty" space will yield the best performance.

Log out of online services - Online services (email, IM, Facebook, media streaming, etc.) draw processing power and can give distracting notification messages and sound effects. Log out of those and close the programs. To be even more efficient, disconnect from the LAN or wireless network while recording.

Turn off Aero - Windows Aero is a feature that adds luxury to visual experience of using Windows. To do this Aero reduces the speed and performance of your laptop slightly. It is easy to turn off Aero so that that more processing power can be devoted toward your audio project. Follow these steps:

1. Right click anywhere on the desktop screen.
2. Select "Personalize" from the menu that appears.
3. Scroll to find the category called "Basic" themes and select one.

Low-cost Hardware Improvements

Audio recording can be an intensive process on CPU, RAM and Hard Drive read/write capacity. Most likely you cannot upgrade your CPU, but often the RAM and Hard Drive can be upgraded for significant results (be sure to check for compatibility and have skilled assistance, if needed, before purchasing new hardware or attempting upgrades).

Upgrade RAM - Many consumer-grade computers have room for additional RAM on the motherboard. If your computer has an unused memory channel or is rated for higher total RAM than you currently have, upgrading is typically inexpensive and not labor-intensive. Ideally you would like to have at least 4GB of total RAM, but 8GB would be much better.

Upgrade to a Solid State Drive - Changing your Hard Drive (HDD) to a Solid State Drive (SSD) will give a significant boost in performance. However, it is a much bigger process and significantly more expensive than a RAM upgrade. Prices are improving on SSD's, but expect to pay at least \$US 0.75/GB for decent quality. Replacing your 512 GB or 1 TB HDD with an equal size SSD could easily be cost-prohibitive. But many times a SSD of 256 GB or less could revitalize a computer if new recordings were periodically transferred to other storage drives and the computer was not storing large amounts of other data.

Zoom H2n Setup (USB mode recording)

The following guide describes how to setup the Zoom H2n mic for USB recording.

This page answers the question:

How do I setup the Zoom H2n for voice recording?

Mic Settings

The H2n has 4 optional microphone pickup patterns that can be selected using the dial located on the top of the unit. Only one option is optimized for voice recording. Here is how to configure the proper settings:

The arrow on the dial should be turned to point to the MS setting. Next, toggle and hold the PLAY switch to the up position. This will cause the screen to display MS SIDE MIC LEVEL. Holding the PLAY switch upward will reduce the input sensitivity of the side stereo mics. Keep reducing until the screen indicates S:OFF (MONO).

Why these settings? As much as possible, we want maximum sound to be captured from the direction of the sound source (voice asset) and minimum sound to be captured from the other 3 directions (background noise & echo reflections of voice).

Connecting to Laptop

The Zoom H2n requires a USB → microUSB cable to connect to a laptop. A cable is not included with the mic, but is available with the Zoom H2n Accessory Kit. A USB cable with shielding is recommended.

Once the cable is connected, a few settings must be selected on the LCD screen before the mic will be activated to communicate with the recording software. On the LCD screen, take the following steps:

1. Toggle and select AUDIO I/F
2. In the AUDIO I/F menu, toggle and select CONNECT

The mic is now recognized by the software. However, one more step is necessary within the software to select the Zoom H2n as the input device. Depending on which software you are using, this is typically selected in the Preferences menu or Audio Hardware menu.

Mic Positioning

WARNING: The side of the mic that has the LCD screen is actually the back side of the mic! If you record from the LCD screen side you will get a horrible recording.

Be sure to record using the side opposite the screen (the side with the battery compartment). Another reference indicator is that the arrow on the dial will point to the correct side and a red LED is illuminated.

If possible, use a tripod stand or elevate the mic so that it is not sitting directly on a flat hard surface that will reflect sound. The threaded socket in the bottom of the H2n is compatible with Zoom stands and also should fit most camera tripod stands.

It is always a good idea to record using a pop filter or windscreen. If one is available, it will greatly raise the quality of your recording. The accessory kit includes a windscreen designed to fit the shape of the Zoom H2n mic capsule.

Position the mic 4 – 6 inches from the reader and at a 45 degree angle, offset from the path of the wind of their voice. This will help to prevent volume spikes, breath noises and bassy plosives from words that begin with "P".

Setting the Mic Gain

The H2n has a handy gain adjustment dial on the side. Adjust gain so that the input level consistently registers between -12 and -6 dB in your editing software waveform view. Momentary peaks registering slightly above -6 dB are fine. However, hitting 0 dB should be avoided because it means the audio recording will be distorted. Distorted audio is permanently ruined and cannot be fixed later through de-amplifying.

Ocenaudio Workspace Setup - WIN OS

This guide describes how to setup and optimize the workspace in Ocenaudio for voice recording projects.

This page answers the question:

What are the best workspace settings for Ocenaudio?

Step 1. Launch Ocenaudio

Launch Ocenaudio from taskbar, start menu or desktop shortcut.

Tip: - If you have WIN7, make launching Ocenaudio easy by right clicking on the Ocenaudio shortcut on your desktop. Select Pin to Taskbar. Now you will see the Ocenaudio icon in the task bar along the bottom of your screen. From the task bar you can launch Ocenaudio with a single click. If you like that option better, you can make your desktop cleaner by right clicking on the Ocenaudio shortcut again and selecting Delete.

Step 2. Set Audio File Properties Default

In this step we will create a new audio file and choose the audio file properties (these are different than file format). The properties we select will be remembered as the default settings for future new files.

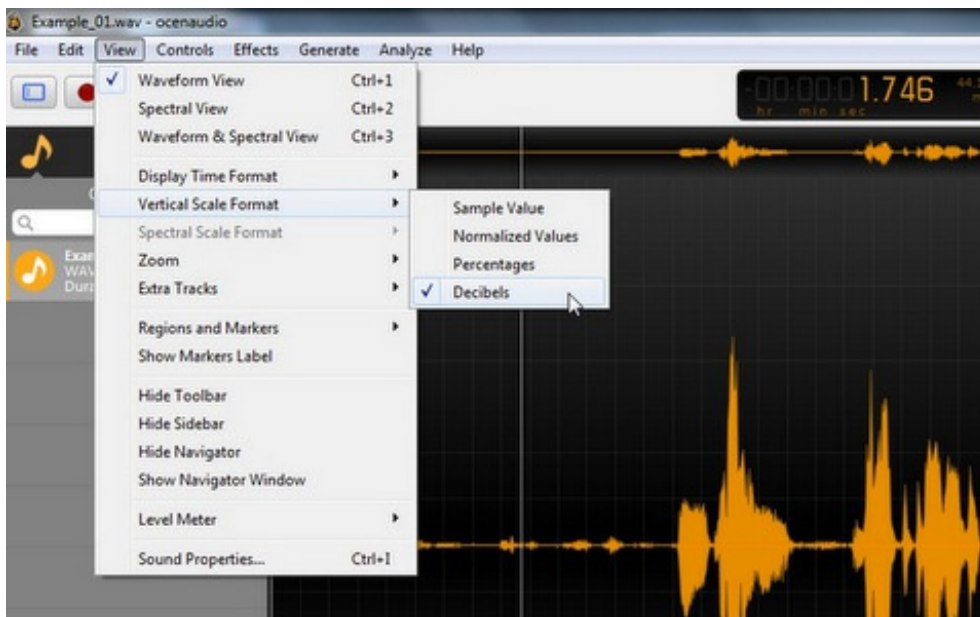
1. In the main menu bar, click on File.
2. Select New.
3. In the small New Audio window, select the following:
 - Sample Rate = 44100 Hz
 - Channels = Mono
 - Resolution = 16 bits
4. Click OK



Step 3. Choose Vertical Scale Format

In this step we will choose which measurement format will be displayed to the right of the Waveform Editor. We recommend using Decibels.

1. In the main menu bar, click on View.
2. Navigate down to Vertical Scale Format and select Decibels.



Step 4. Make Level Meter Full-size and Visible

1. In the main menu bar, click on View.
2. Navigate down to Level Meter and select Full-size Level Meter.

You will now see a digital meter along the right hand side of your screen. It displays the decibel level of your recording from -60dB to 0dB.



Keyboard Shortcuts - Ocenaudio

This guide describes helpful keyboard shortcut keys for recording and editing audio in Ocenaudio.

This page answers the question:

Are there any useful keyboard shortcuts for Ocenaudio?

Shortcut Keys

- Record/Stop Record = R
- Play/Stop = Space Bar
- Delete = Delete or Backspace
- Copy = Ctrl + C
- Paste = Ctrl + V
- Undo = Ctrl + Z
- Redo = Ctrl + Y
- Select All = Ctrl + A
- Create Marker = Ctrl + K
- Zoom = Use mouse scroll wheel to zoom at cursor location

Customizing Shortcut Keys

Keyboard shortcuts can be customized by:

1. Clicking on Edit in the toolbar menu
1. Selecting Preferences
1. Clicking on the Key Bindings tab

Keyboard & Mouse Shortcuts for Audacity

The following keyboard shortcuts are helpful for many routine operations of recording and editing audio. For a complete list of shortcuts, launch Audacity and go to: Edit → Preferences → Keyboard.

This page answers the question:

Are there any useful Keyboard or Mouse Shortcuts for Audacity?

Basic Functions

- Record = R
- Play/Stop = Space Bar
- Pause = P
- Delete = Delete or Backspace
- Copy = Ctrl + C
- Paste = Ctrl + V
- Undo = Ctrl + Z
- Redo = Ctrl + Y
- Select All = Ctrl + A
- Skip to Start = Home
- Skip to End = End

Zoom In/Out

There are several ways to accomplish zooming in/out of tracks:

- Zoom In/Out = Ctrl + mouse scroll wheel. Zooming will occur at the location of cursor.
- Zoom In = Ctrl + 1
- Zoom Out = Ctrl + 3
- Zoom to default view = Ctrl + 2
- Zoom to full view of track(s) horizontally = Ctrl + F
- Zoom to full view of track(s) vertically = Ctrl + Shift + F

Timeline Navigation

- Move ahead/back = Shift key + mouse scroll wheel
- Move to start = J
- Move to end = K

Labels (Single location and Regional)

Labels can be added to mark important locations or entire sections of recorded audio. 1. Click at the location (or select a section) that you want to identify with a label. 1. Then press Ctrl + B.

Moving Sections of Audio Within Timeline

To move/align a section of audio within a track (for example, if you are pasting together separate audio track into one full tracks)

1. Click on the Time Shift Tool [↔],
2. Then click & drag sections of audio to the right location in the timeline.
3. Remember to return to the Selection Tool [I] when you are finished aligning sections.

Exporting (Saving) Your Files

Audacity will want to save your audio file in their own proprietary format (.aup) if you click Save Project or press Ctrl & S. We do not want to save audio in their format. We want WAV (best quality/large file size) or MP3 (standard quality/small files size). To save in either of these formats:

1. go to File → Export.
2. Name your file.
3. In the "Save as type" drop-down menu, select either WAV or MP3.
4. Click the Options button if you are saving as MP3. Choose these settings:
 - Bit Rate Mode: Constant
 - Quality: 128 kbps
 - Variable Speed: N/A
 - Channel Mode: Joint Stereo

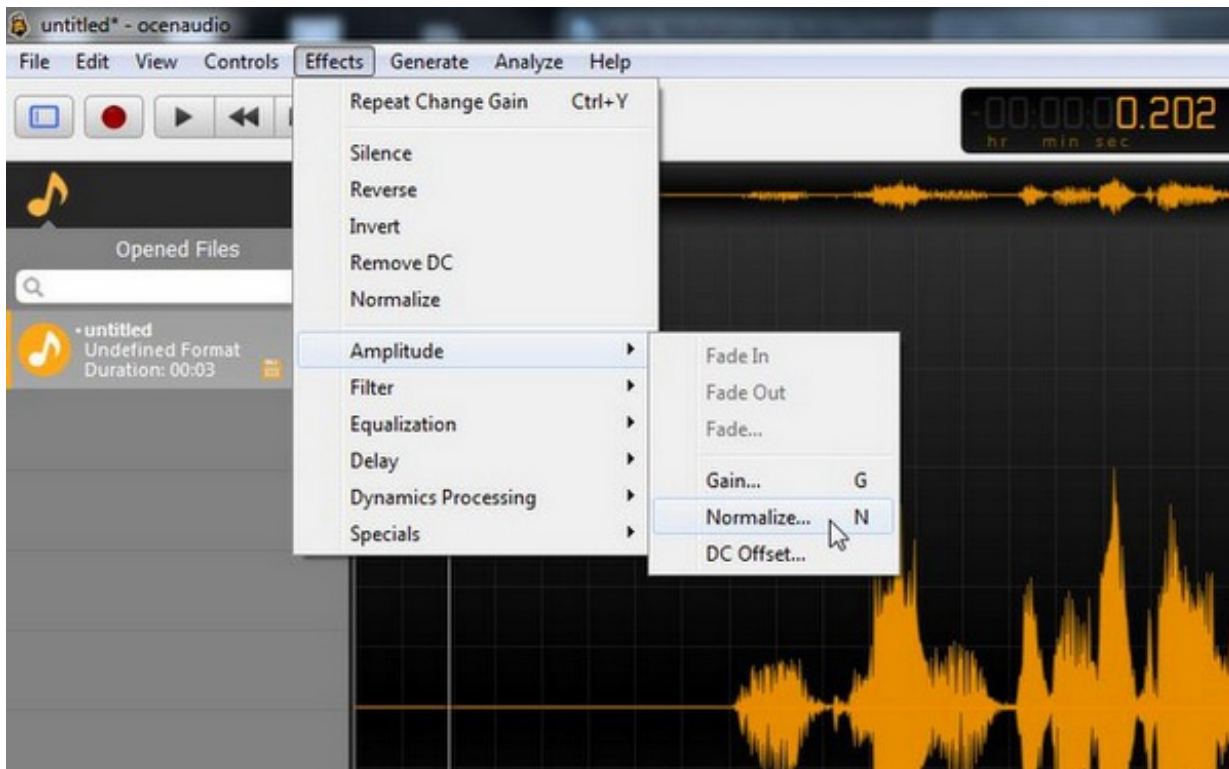
How to Normalize an Audio Track

This guide discusses how to normalize and audio track.

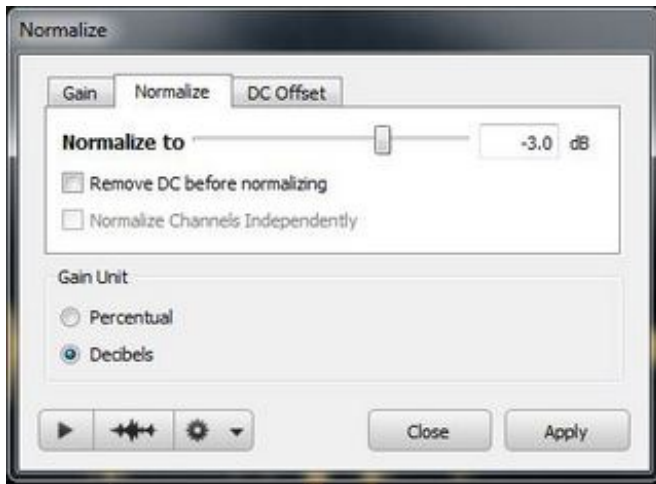
This page answers the question:

How do I normalize an audio track?

Normalizing is the process of setting the loudest point of an audio track to a specific amplitude level. In our work, we will be normalizing the audio track to -3 dB, which will raise or lower the entire track amplitude to make the loudest point exactly -3.0 dB. The following is how to normalize an audio track in Ocenaudio.



1. Make sure the file you would like to normalize is the active track in the waveform editor.
2. Click on Edit → Amplitude → Normalize... (or press the shortcut key, we assigned "N")
3. In the Normalize window, set the target to -3.0 dB and click Apply



How to Convert File Format (Batch Process)

This guide describes how to convert audio file formats.

MediaHuman Audio Converter is a free software that makes it easy to create formats for distribution.

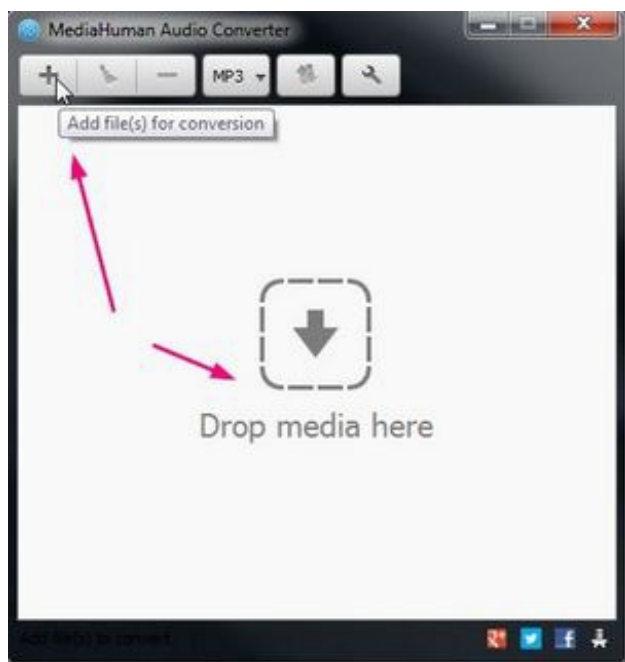
This page answers the question:

Are there any guides that explain how to use the equipment and software?

In the example below, we will show how to use MediaHuman Audio Converter to create MP3 files from a set of WAV files. We are going to chose to make standard quality MP3 files (44.1 kHz, 128kbps).

Step 1: Add files

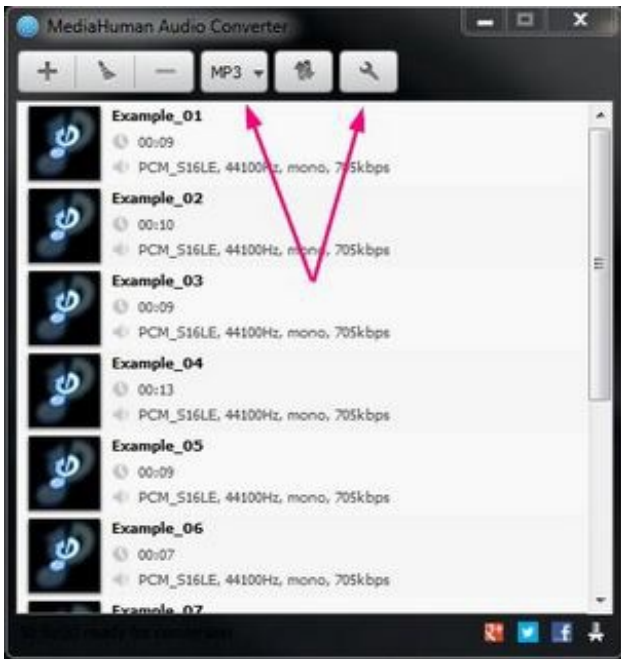
Files can be added to MediaHuman Audio Converter in 2 ways. One option is to click on the + button to launch Windows Explorer and navigate to the folder with files you would like to convert. The other option is to simply select, drag and drop the files into the converter window.



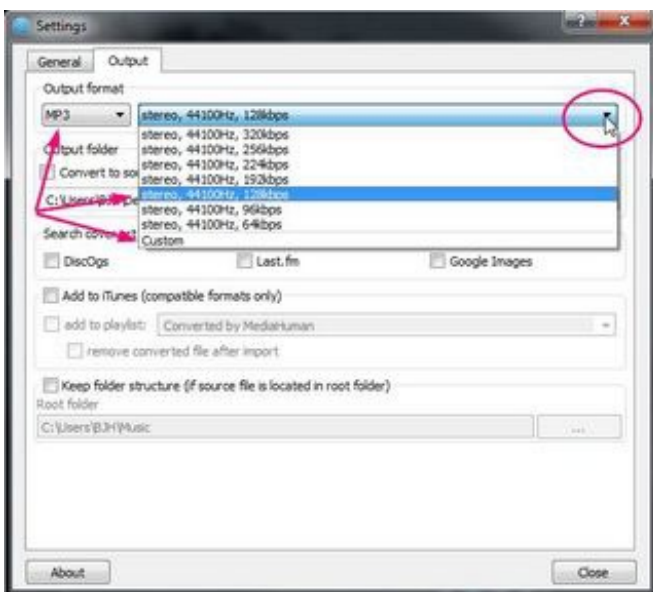
Step 2: Choose Output Format

There are 2 ways to reach the location where the output format can be changed.

- Click on the output format button
- Click on the settings button

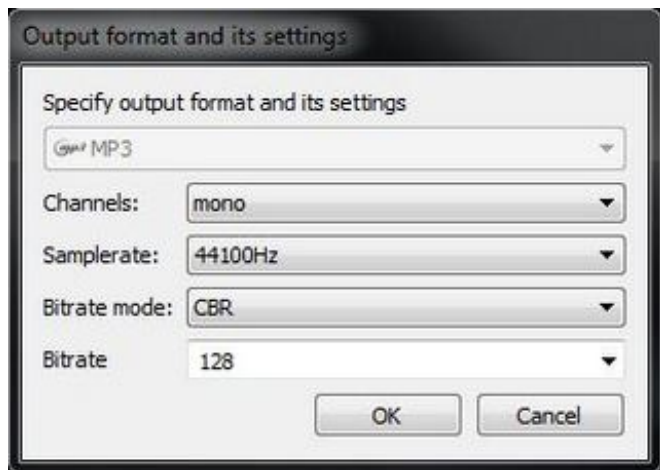


From the drop-down menu boxes, select the desired format settings. In this example, we are selecting MP3 format, 44100Hz, 128kbps. By default, MediaHuman offers this setting in stereo format, even though our source files are mono. We can either leave the setting as stereo, or we can make a custom setting for mono by choosing "Custom" from the format settings.



Creating custom settings is easy and these settings will be remembered by MediaHuman for future conversion projects. To create custom settings for the format we are creating in this example, we would make the following selections.

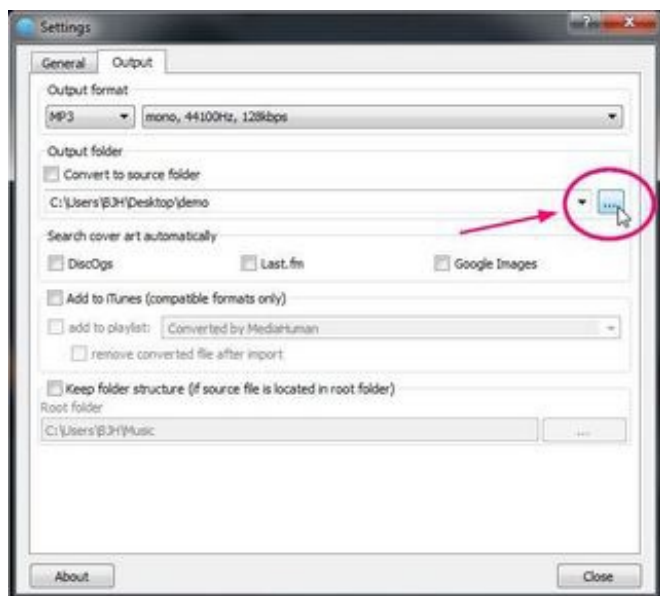
- Channels: mono
- Sample rate: 44100Hz
- Bitrate mode: CBR
- Bitrate: 128



Step 3: Choose Output Folder

Click on the ... button to choose the output folder. You have two options.

- Use an existing folder
- Create a new folder



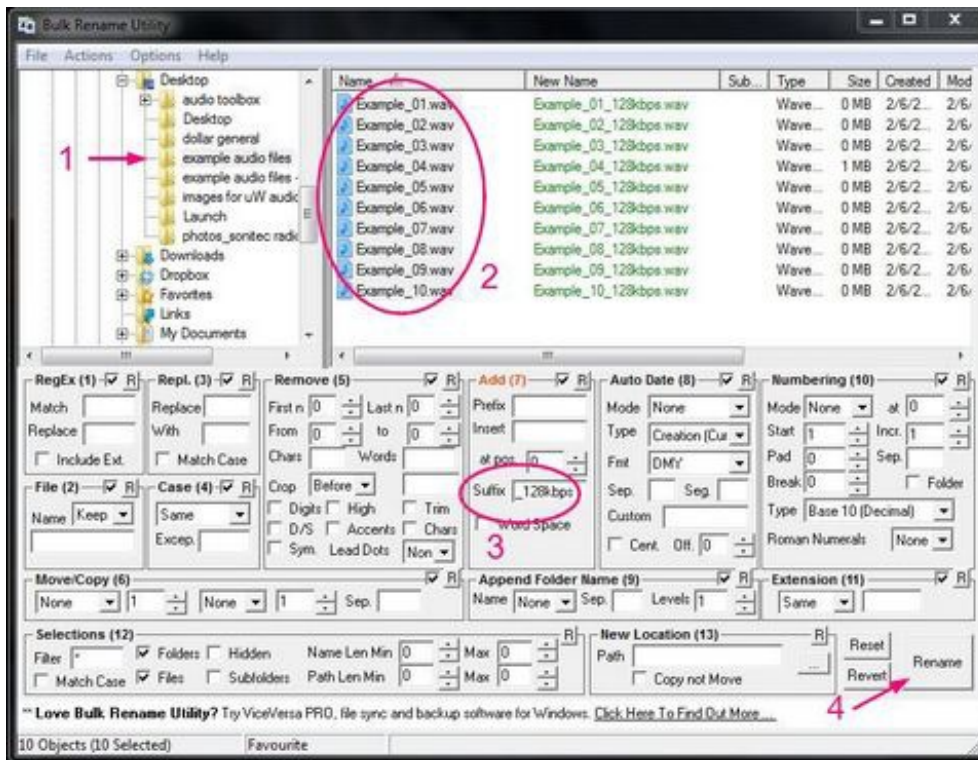
How to Rename Files with Bulk Rename Utility

Before proceeding with renaming files, make sure you have made a backup copy of your files. We also recommend using Mp3Tag to create metadata tags that clearly identify every audio track by its official name according to the File Naming Standards. This will allow you to always be sure of what the original file was, even if the file name has been changed.

This page answers the question:

How do I rename groups of files?

Below we will describe how to add a suffix to an audio file name.



1. Navigate to the folder containing the files you would like to rename.
2. Select all the files you would like to rename
3. In the suffix field, enter `_128kbps`
4. Click Rename

Checklists

This section contains checklists to aid in the planning and process of audio recording projects.

This page answers the question:

Are there any helpful checklists?

Checklist - Preparing for a Recording Project

The Team (recruit and explain responsibilities)

- Narrator
- Checker
- Recordist/Technician

This page answers the question:

What things need to be remembered for preparing recording projects?

Recording Location

- Have arrangements been made to use the location?
- Transportation arranged?
- Recording schedule made and agreed upon?

Sound Treatment

- Does the recording location have problems with sound quality (external or internal)?
- Are any materials needed to improve the room?
- Are any materials needed to isolate the mic?

Layout of Space

- How will the team be positioned in the recording area?
- Can the team adequately communicate orally and visually with one another?
- Are any tables or chairs needed

Logistics, Lodging & Meals

- Have all transportation needs been planned for?
- Have any lodging needs been planned for?
- Have all food needs been planned for (onsite or offsite)?

Equipment (test and bring all that apply)

- Laptop for recording
- Laptop mouse
- Laptop power adapter
- Tablet for recording or viewing text
- Power adapter for tablet
- Mic
- Cable for mic (USB or XLR)
- Audio Interface (for XLR mics only)
- Pop filter or windscreen for mic (to reduce wind from voice)
- Mic stand
- Headphones
- Small speaker or other listening equipment for team, unless laptop is loud

enough

- 3.5mm TRS Y-Splitter Cable to connect both headphones and speaker
- Hard Drive or flash for backing up original files
- Electrical outlets and extension cords

Software

- Recording software installed
- Recordist is trained on using the software

Text

- Copy of text for each team member in best format for them
- How will they view it? If digital format, are tablets or laptops needed?

Daily Schedule

- Does everyone know the daily recording schedule?

Checklist - Recording Process

Getting Setup

- Is team positioned and comfortable?
- Can the team see each other and communicate well?
- Does everyone of the team have easy access to seeing the text?
- Is mic placed in correct position
 - hand-length from narrator?
 - angled and offset from direct blast of wind from voice?
 - not pointing toward noise sources such as laptop fans?
- Does each person understand their responsibilities?
- Setup and connect recording and listening equipment
- Create folder on laptop for this recording project audio files
- Pray together and encourage the team

This page answers the question:

What things need to be remembered for the recording process?

Set Mic Gain level

- Create a new file with proper settings and begin a test recording
- Is voice signal at correct level? (-6dB typical peak, ranging to -12dB, with no peaks reaching 0 dB)
- Is noise floor at correct level? (-45dB or less)

Recording

- Create new file, save as WAV format
- Record small sections at a time, then play back to check for quality
- Save frequently during process
- Place markers at the beginning of each frame (picture)
- Is narrator being consistent?
- Is checker checking for quality?

Editing

- Edit gaps/breaks for natural flow
- 1 second of silence at beginning
- 1 second of silence at end
- Save final version
- At break time, save a backup copy of newly finished files to a flash drive

REMEMBER: Save audio in WAV format and make a backup copy of your files.