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We Are Going up to Jerusalem! Toponyms in Two Translations of the Gospels into Balochi

Abstract

The history of Bible translation into Balochi goes back to the late 19th century. One century later, in 1999, a complete New Testament in Southern Balochi was published. This translation (abbreviated SBKT) was carried out in Karachi, and largely reflects the variant of Southern Balochi spoken in Karachi. There is also a more recent translation of the four Gospels into Southern Balochi (abbreviated SBCT). The text of this translation is published online. The purpose of the present article is to explore how the two translations of the four Gospels into Balochi have dealt with toponyms occurring in the Greek source text.

The toponyms are presented and discussed in alphabetical order in three different subsections (countries and provinces, towns and villages, rivers, lakes and mountains etc.) based on their names in English as found in the New Revised Standard Version from 1989.

Toponyms in the Gospels have already undergone translation rather than copying in the translation of the Gospels into the national languages of Iran and Pakistan, Persian and Urdu, which serve as models for the toponyms in the two translations studied here. SBKT basically uses the copying strategy, but with the addition of diacritics for short vowels, whereas SBCT uses the translation strategy, which involves phonological and orthographic adaptation to Balochi.

Both translations also make use of addition to make the toponyms more comprehensible to the target audience, both in comparison with the original Greek source text, and with the translations into Persian and Urdu. SBKT does so almost invariably and SBCT to a more limited extent.

Keywords: Bible Translation, Gospel texts, Balochi, toponyms, translation strategies

1. Introduction

The Bible is by far the most translated book in the world. According to Wycliffe Bible Translators' statistics from October 2015, the Bible has been translated in full into 554 of the world's languages, and as many as 2932 languages have a translation of at least one complete book of the altogether 66 books of the Bible.¹

¹ <http://wycliffenz.org/about/our-work/bible-translation-statistics> (access: 28.05.2017).

The history of Bible translation into Balochi goes back to the late 19th century. As an example, a translation of the Gospel of Matthew into Eastern Balochi² published in 1899 is available as a scan online.³ One century later, in 1999, a complete New Testament in Southern Balochi was published with the title *Injil Šarīf*.⁴ This translation (here abbreviated SBKT) was carried out in Karachi, and largely reflects the variant of Southern Balochi spoken in Karachi. The alphabet used in this translation is based on the Arabic script.

There is also a more recent translation of the four Gospels into Southern Balochi. The text of this translation is published online.⁵ One of the translators involved in this project comes from Western (Iranian) Balochistan, more specifically from the area south of Iranshahr, and the other two translators come from Turbat in Eastern (Pakistani) Balochistan. The aim of the translators in this project (here abbreviated SBCT) is to base their translation on what has been described by Carina Jahani and Agnes Korn as “Common Balochi”.⁶ The project uses two parallel alphabets for Balochi, one based on the Arabic script and one on the Latin script.

The purpose of the present article is to explore how the two more recent translations of the four Gospels into Balochi have dealt with toponyms occurring in the Greek source text.

Lincoln Fernandes,⁷ following Theo Hermans,⁸ divides names into conventional and loaded ones. “*Conventional* names are those seen as ‘unmotivated’ for translation, since they apparently do not carry a semantic load” and “*loaded* names [...] are those seen as ‘motivated’ for translation”.⁹ Even though the toponyms of the Bible, particularly in the Old Testament, often carry a semantic load, the tradition has been not to translate them into the target language. The two strategies that remain as reasonable choices are what Hermans¹⁰ calls copying, i.e. exactly reproducing the name of the source text in the target text, or transcription, which involves a certain degree of phonological and orthographic adaptation of the name to the target language. It is also possible to make an addition to the name, which means that “extra information is added to the original name, making it more comprehensible or perhaps more appealing to its target audience”.¹¹

² For a dialect division of Balochi, see, e.g.: C. Jahani, A. Korn, Balochi, [in:] *The Iranian Languages*, ed. G. Windfuhr, London–New York 2009, pp. 636–638.

³ <http://gospelgo.com/q/Balochi%20Bible%20-%20Gospel%20of%20Matthew.pdf> (access: 28.05.2017).

⁴ *Injil Šarīf*, Lahore 1999. http://worldbibles.org/language_detail/eng/bcc/Balochi,%20Southern (access: 28.05.2017).

⁵ <http://www.balochimestag.com> (access: 28.05.2017).

⁶ C. Jahani, A. Korn, *op. cit.*, pp. 641–642. Personal communication with the translators (22.05.2017).

⁷ L. Fernandes, *Translation of Names in Children’s Fantasy Literature: Bringing the Young Reader into Play*, “New Voices in Translation Studies” 2006, no. 2, p. 49. Online at: http://www.researchgate.net/publication/237246131_translation_of_Names_in_Children’s_Fantasy_Literature_Bringing_the_Young_Reader_into_Play_i (access: 16.01.2017).

⁸ T. Hermans, *On translating Proper Names, with Reference to De Witte and Max Havelaar*, [in:] *Modern Dutch Studies. Essays in Honour of Professor Peter King on the Occasion of his Retirement*, ed. M.J. Wintle, London 1988, pp. 1–24.

⁹ L. Fernandes, *op. cit.*, p. 49.

¹⁰ T. Hermans, *op. cit.*, p. 13.

¹¹ L. Fernandes, *op. cit.*, p. 53.

2. Phonological Systems

Tim Farrell¹² outlines the following phonological system for the variant of Southern Balochi spoken in Karachi:

Table 1. Karachi Balochi vowels

<i>a</i>	long a
<i>ə</i>	short a
<i>i</i>	long i
<i>ɪ</i>	short i
<i>e</i>	long e
<i>o</i>	long o
<i>u</i>	long u
<i>ʊ</i>	short u

All the long vowels also have nasalized counterparts /ã/, /ĩ/, /ẽ/, /õ/, /ũ/. Concerning diphthongs, Farrell notes that they “do occur but vary from speaker to speaker”.¹³

Table 2. Karachi Balochi consonants

		Labial	Dental/ Alveolar	Retroflex	Palato- -alveolar/ Palatal	Velar/ Uvular	Glottal
Stops/Affricates	(vl.) (vd.)	<i>p</i> <i>b</i>	<i>t</i> <i>d</i>	<i>ʈ</i> <i>ɖ</i>	<i>ç</i> <i>ʝ</i>	<i>k</i> <i>g</i>	
Fricatives	(vl.) (vd.)	<i>f</i>	<i>s</i> <i>z</i>		<i>ʃ</i> <i>ʒ</i>	<i>x</i> <i>ɣ</i>	<i>h</i>
Nasals		<i>m</i>	<i>n</i>				
Taps			<i>r</i>	<i>ɽ</i>			
Lateral			<i>l</i>				
Approximants		<i>w</i>			<i>y</i>		

Concerning the fricatives /f/, /x/, and /ɣ/, Farrell¹⁴ notes that /f/ varies freely with /p/, that /x/ is found in loanwords as a variant of /k/ or /h/, and that /ɣ/ is also found in loanwords as a variant of /g/.

Jahani and Korn outline the following phonological system for Common Balochi:¹⁵

¹² T. Farrell, *Basic Balochi. An Introductory Course*, “Baluchistan Monograph Series”, 1, Naples 1990, pp. 11–13. Here the symbols used in Farrell’s own transcription system are used.

¹³ *Ibidem*, p. 11. Here the symbols are adapted to those used in C. Jahani, A. Korn, *op. cit.*, p. 641.

¹⁴ *Ibidem*, p. 12.

¹⁵ C. Jahani, A. Korn, *op. cit.*, pp. 641–642.

Table 3. Common Balochi vowels

	front	central	back
high	<i>ī, i</i>		<i>u, ū</i>
mid	<i>ē</i>		<i>ō</i>
low		<i>a, ā</i>	

Concerning nasals, they find that “nasal vowels are found in the vast majority of Balochi dialects. In most cases, they can be analysed as allophonic sequences of V + n [...], but there are dialects where at least some nasal vowels seem to have acquired phonemic status.”¹⁶ They also recognise two vowel + consonant combinations, *ay* and *aw*.¹⁷

Table 4. Common Balochi consonants

		Labial	Dental/ Alveolar	Palato-alveolar/ Palatal	Velar	Glottal
Stops/ Affricates	(vl.) (vd.)	<i>p</i> <i>b</i>	<i>t</i> <i>d</i>	<i>č</i> <i>ǰ</i>	<i>k</i> <i>g</i>	
Fricatives	(vl.) (vd.)		<i>s</i> <i>z</i>	<i>š</i> <i>ž</i>		<i>h</i>
Nasals		<i>m</i>	<i>n</i>			
Tap			<i>r</i>			
Lateral			<i>l</i>			
Approximants		<i>w</i>		<i>y</i>		

Jahani and Korn furthermore recognize the retroflex phonemes /ʈ/, /ɖ/, and /ɽ/ as part of the contemporary Balochi dialects, whereas they find that the retroflex nasal /ŋ/ “seems to have acquired phonemic status in Eastern Balochi” but probably not in other dialects.¹⁸ Concerning the fricatives /f/, /x/, and /ɣ/, they find that these phonemes are peripheral in Southern and Western Balochi, and that “the tendency to replace them by sounds found in the core of the phonemic system is strong” in Southern Balochi but weaker in Western Balochi.¹⁹

The phonology of the toponyms in the two translations will be compared to the phonological systems outlined for Karachi Balochi (Tables 1 and 2) and for Common Balochi (Tables 3 and 4). The three retroflex phonemes /ʈ/, /ɖ/, and /ɽ/, which are part of almost all Balochi dialects, are here regarded as part of the Com-

¹⁶ *Ibidem*, p. 641.

¹⁷ *Ibidem*.

¹⁸ *Ibidem*, p. 643.

¹⁹ *Ibidem*.

mon Balochi phonological system. Since there is a strong tendency to replace the three fricatives /f/, /x/, and /ɣ/ with /p/, /k/ or /h/, and /g/, particularly in Southern Balochi, they are not regarded as part of the Common Balochi sound system. This also applies to nasalized vowels, which in many dialects of Balochi can be regarded as allophonic sequences of V + n.

Tables 5 and 6 present the symbols used in the Latin script of SBCT for the phonemes in Common Balochi plus the three retroflex phonemes.

Table 5. Vowels in the Latin script used in SBCT

	front	central	back
High	<i>i, e</i>		<i>o, u</i>
Mid	<i>é</i>		<i>ó</i>
Low		<i>a, á</i>	

Table 6. Consonants in the Latin script used in SBCT

		Labial	Dental / Alveolar	Retroflex	Palato-alveolar / Palatal	Velar	Glottal
Stops / Affricates	(vl.)	<i>p</i>	<i>t</i>	<i>th</i>	<i>ch</i>	<i>k</i>	
	(vd.)	<i>b</i>	<i>d</i>	<i>dh</i>	<i>j</i>	<i>g</i>	
Fricatives	(vl.)		<i>s</i>		<i>sh</i>		<i>h</i>
	(vd.)		<i>z</i>		<i>zh</i>		
Nasals		<i>m</i>	<i>n</i>				
Taps			<i>r</i>	<i>rh</i>			
Lateral			<i>l</i>				
Approximants		<i>w</i>			<i>y</i>		

3. Results of the Investigation

In this section, the toponyms being studied will be presented and discussed in alphabetical order based on their names in English as found in the New Revised Standard Version from 1989.²⁰ The section has been divided into three sub-sections, one where countries and provinces are presented, one where towns and villages are presented, and one where other toponyms for such things as rivers, lakes, and mountains are presented. All toponyms that occur

²⁰ This version is available online at: <http://www.biblestudytools.com/nrs/> (access: 16.01.2017).

three times or more in the Greek source text will be investigated. Their spelling will be presented in the script(s) used in the actual translation. This means that Arabic script is used for items from SBKT and Latin and Arabic scripts for items from SBCT.

The toponyms are also given in Greek and in the two most likely languages of transmission, Persian and Urdu. All the terms are given in the Arabic script used for these two languages. For Persian, two forms are cited, that of the Old Persian Version and that of the New Millennium Version.²¹ The Old Persian Version (here abbreviated OPV)²² was published in the late 19th century, and was therefore available at the time of the translation of both SBKT and SBCT. The New Millennium Version (here abbreviated NMV) of the New Testament²³ was published in 2005²⁴ and was therefore available only for the translation of SBCT.²⁵ For Urdu, a version that can be downloaded from the web is used.²⁶ Unfortunately, it has been impossible to ascertain the year of publication of this version. It is thus not entirely clear if it has been available to the translators. It is, however, assumed that the spelling of toponyms does not vary greatly between different versions of the Gospels. The version that can be accessed online was preferred to a version that would be less readily accessible, even though the year of publication of that latter version could be ascertained.

3.1. Names of Countries and Provinces

Babylon (Gr. Βαβυλών, Pe. بابل (OPV), بابل (NMV), Ur. بابل): This name occurs three times in the Gospel of Matthew, Chapter 1 (v. 11, 12, 17), and is rendered بابل with the addition of مُلْك 'country, land' all three times in SBKT. In SBCT, this term is rendered Babel in the Latin based script and بابل in the Arabic based script, but without any specifying noun.

Decapolis (Gr. Δεκαπόλις, Pe. دیکاپولیس (OPV), دیکاپولیس (NMV), Ur. دیکپولیس): This name occurs three times in the Gospels (Matt. 4:25, Mark 5:20, 7:31) and is rendered دیکپولیس in SBKT, with the addition of علاقہ 'region' each time it occurs. In SBCT, the rendering is Dekápolis in the Latin based script and دیکاپولیس in the Arabic based script. The word sardhagár / سرڈگار 'region' is also added in the two occurrences in Mark, whereas in Matt. 4:25, where the name occurs together with a number of other toponyms, no specifying noun is added.

²¹ http://en.wikipedia.org/wiki/Bible_translations_into_Persian (access: 16.01.2017).

²² Note that although the name of this translation is the "Old Persian Version", the language of this translation is not Old Persian. It is a translation into Modern New Persian, just like the New Millennium Version. The Old Persian Version is available online at: <http://www.bible.com/versions/136-pov-fas-persian-old-version> (access: 16.01.2017).

²³ This translation is available online at: <http://www.bible.com/versions/118-nmv-new-millennium-version> (access: 16.01.2017).

²⁴ <http://bibleinmylanguage.com/persian-new-testament-leather-bound-by-elam> (access: 16.01.2017).

²⁵ The complete Bible was published in 2014, see: http://en.wikipedia.org/wiki/Bible_translations_into_Persian (access: 16.01.2017).

²⁶ <http://www.christiansinpakistan.com/urdu-bible> (access: 16.01.2017).

Egypt (Gr. Αἴγυπτος, Pe. مصر (OPV and NMV), Ur. مصر): This name occurs four times in the Gospel of Matthew, Chapter 2 (v. 13, 14, 15, 19). It is rendered مَصْر in SBKT and Mesr / مسر in SBCT. There are altogether five occurrences in SBKT (one extra occurrence in Matt. 2:13) and four occurrences in SBCT. Neither of the translations adds any specifying noun to this name.

Galilee (Gr. Γαλιλαία, Pe. جليل (OPV and NMV), Ur. گليل): The name of the Province of Galilee occurs 53 times in the Greek text of the Gospels (see also Sea of Galilee in Section 3.3 below). The number of occurrences in Matthew is 14, in Mark it is 10, in Luke 13, and in John 16. In SBKT this name is rendered گليل and the word صُوبَه ‘province’ is added on all occasions except when the name has been given in the immediate context. This happens in John 4:45 and 4:46, where the name occurs with صُوبَه in 4:43 (in John 4:47 again صُوبَه is added), and in John 7:52, where it occurs with صُوبَه in 7:41.

In SBCT, the name is rendered Jalil / جليل. The word damag / دَمگ ‘province’ is added three times in Matthew (2:22, 3:13, and 19:1) whereas the name is left without specification on 11 occasions (4:12, 4:15, 4:23, 4:25, 17:22, 21:11, 26:32, 27:55, 28:7, 28:10, 28:16). There is also one occurrence of this name without further specification in the Balochi text, where it is not found in the Greek source text (14:1). In Mark, damag / دَمگ is added once (1:9) and the name is left without specification eight times (1:14, 1:28, 1:39, 6:21, 9:30, 14:28, 15:41, 16:7). One time the adjective Jalili / جليلي ‘Galilean’ is used instead of the name of the province (3:7). In Luke, damag / دَمگ is added twice (1:26, 8:26) and the name is left without specification 11 times (2:4, 2:39, 3:1, 4:14, 4:31, 5:17, 17:11, 23:5, 23:49, 23:55, 24:6). There are also three occurrences of the name without further specification (3:19, 9:7, 23:7) in places where the name is not found in the Greek source text, and one occurrence, also without further specification (23:6), where the Greek text has the adjective Γαλιλαῖος ‘Galilean’. In John, damag / دَمگ is added once (1:43), whereas there are 15 occurrences without this addition (2:1, 2:11, 4:3, 4:43, 4:45, 4:46, 4:47, 4:54, 7:1, 7:9, 7:41, 7:52 (twice), 12:21, 21:2).

Israel (Gr. Ἰσραήλ, Pe. اسرائيل (OPV and NMV), Ur. اسرائيل): This name occurs 30 times in the Gospels, twelve in Matthew, two in Mark, twelve in Luke, and four in John. It is rendered إسرائيل in SBKT and Esráil / اسرائيل in SBCT. In most instances the term denotes the people of Israel, in which case the term is sometimes rendered بني إسرائيل in SBKT and Bani Esráil / بني اسرائيل in SBCT ‘the House of Israel’ (e.g. Matt. 2:6). Sometimes it is rendered with an adjective بني اسرائيلي in SBKT (e.g. Luke 1:80) and Bani Esráili / بني اسرائيلي (Luke 1:80), or only Esráili / اسرائيلي (John 3:10) in SBCT. There are also occasions where the name denotes the people but is rendered as Esráil / اسرائيل in SBCT (e.g. Mark 12:29). Furthermore, the phrase βασιλεὺς Ἰσραήλ ‘king of Israel’ in Matt 27:42 and Mark 15:32 is translated يهودياني بادشاه ‘king of the Jews’ in SBKT (Esráilay bádsháh / اسرائيلني بادشاه in SBCT).

When the term clearly denotes the country, the noun مُلك in SBKT and molk / ملك in SBCT meaning ‘country, land’ is added in Matt. 2:20 and 2:21, where also the Greek source text has the noun γῆ ‘country, land’. In Matt. 10:23, SBCT has

no added noun and SBKT has *בְּנֵי אִשְׂרָאֵל* 'the house of Israel'. In Luke 4:25, SBKT has the rendering *בְּנֵי אִשְׂרָאֵל מְלָכָא* 'in the land of the house of Israel', whereas SBCT has the *Esraílá / إسرائيلا* 'in Israel' without further specification.

Judea (Gr. Ἰουδαία, Pe. يهوديه (OPV and NMV), Ur. يهوديه): This name occurs 27 times in the Gospels, eight in Matthew, three in Mark, ten in Luke, and six in John. It is rendered *يَهُودِيَه* in SBKT and *Yahudiah / يَهُودِيَه* in SBCT. In all instances where this name is used in SBKT except Matt. 2:6²⁷ and Luke 6:17 it is accompanied by the word *صُوبَه* 'province'. In Luke 4:44, the name is replaced by *مَلَك* 'land'.

In SBCT, the word *damag / دَمَك* 'province' is added four times in Matthew (2:1, 2:22, 3:5, 19:1²⁸), but on four occasions there is no addition (2:5, 3:1, 4:25, 24:16). In Mark, *damag / دَمَك* is added once (10:1) and is absent twice (3:8, 13:14). There is also one occurrence (1:5) of *Yahudiah / يَهُودِيَه* with the specifying words *sajjahén métag o kallagán / سَجَّهِن مَيْتِك و كَلْكَان* 'all villages and hamlets' where the Greek source text has the construction *πᾶσα ἡ Ἰουδαία χώρα* 'all the Jewish land/country(side)'. In Luke, *damag / دَمَك* is added three times (1:5, 1:65, 23:5) and is absent seven times (2:4, 3:1, 4:44, 5:17, 6:17, 7:17, 21:21). There is also one occurrence of *Yahudiah / يَهُودِيَه* (1:39), in a longer construction with the specifying nouns *kó-hestáni hand o damag / كَوْهَسْتَانِي هَنْد و دَمَك* 'mountainous region', where the Greek text has the genitive form *Ἰουδα* 'of Judah'. In none of the six occurrences in the Greek text of John (4:3, 4:47, 4:54, 7:1, 7:3, 11:7) is the word *damag / دَمَك* added. There is also one occurrence (3:22) of *Yahudiah / يَهُودِيَه* with the specifying words *métag o kallagán / مَيْتِك و كَلْكَان* 'villages and hamlets' where the Greek source text has the construction *τὴν Ἰουδαίαν γῆν* 'the Jewish land/country'.

Samaria (Gr. Σαμάρεια, Pe. سامره (OPV and NMV), Ur. سامريه): This name is rendered *ساماريه* in SBKT and *Sámerah / سامرَه* in SBCT. The name appears four times in the Gospels (Luke 17:11, John 4:4, 4:5, 4:7) but only twice in each of the translations. In John 4:5, it is changed to the adverb 'there' in both translations (*هَمُودَه* in SBKT and *اودا / اودا* in SBCT) and in 4:7 the adjective 'Samaritan' is used instead of the name of the province (*ساماري* in SBKT and *Sámeri / سامري* in SBCT). Both times it occurs in SBKT it is specified by the word *صُوبَه* 'province', and in SBCT it is specified by *damag / دَمَك* 'province' in John 4:4, but by the noun *simsar / سيمسر* 'border' in Luke 17:11. This may be due to the presence of Gr. *μεσος* 'middle' in the original.

3.2. Names of Towns and Villages

Arimathea (Gr. Ἀριμαθαία, Pe. رامه (OPV and NMV), Ur. ارمتياه): This name occurs four times, once in each Gospel (Matt. 27:57, Mark 15:43, Luke 23:51, John 19:38). In SBKT it is rendered *أَرِمَثِيَه* with the addition of *شَهر* 'town' in all cases. In SBCT it is rendered *Arimatía / أَرِمَاتِيَا*. Also here, *shahr / شهر* is added each time this name occurs.

²⁷ Here the Greek source text has the genitive form *Ἰουδα* 'of Judah'.

²⁸ Here the Greek source text has the word *ὄριον* 'region'.

Bethany (Gr. Βηθανία, Pe. بيت عنيا (OPV), بيت عنيا (NMV), Ur. بيت عنياه):²⁹

This name occurs eleven times in the Gospels (twice in Matthew, four times in Mark, twice in Luke, and three times in John) and is rendered بيت عنياه in SBKT and Bayt-Anyá / بيت أنيا in SBCT. In SBKT, it is accompanied by the specifying noun 'village' مینتنگ on all eleven occasions, whereas this noun, spelled métag / میتگ in SBCT, is only found when the name occurs for the first time in each Gospel (Matt. 21:17, Mark 11:1, Luke 19:29, John 11:1), and not when it re-occurs (Matt. 26:6, Mark 11:11, 11:12, 14:3, Luke 24:50, John 11:18, 12:1).

Bethlehem (Gr. Βηθλέμ, Pe. بيت لحم (OPV), بيت لحم (NMV), Ur. بيت لحم):

This name occurs eight times in the Gospels, five in Matt. 2 (v. 1, 5, 6, 8, 16), two in Luke 2 (v. 4, 15), and one in John 7 (v. 42). In addition, SBKT adds the name a second time in Luke 2:4 and also adds it in Luke 2:6. SBCT makes the same additions, plus a third addition in Luke 2:11. The form used in SBKT is بيت لحم, and the rendering in SBCT is Bayt-Lahem / بيت لاهم.

In SBKT, this name is thus found ten times, six with the word شهر 'town' accompanying it in one way or another (Matt. 2:1, 2:5, 2:16, Luke 2:4 (twice), 2:15), two without any addition (Matt. 2:8, Luke 2:6), one with the addition of 'village' مینتنگ (John 7:42), probably due to the Greek noun κώμη 'village, small town' found in this verse, and one paraphrased as بيت لحم ۽ نندوکان 'inhabitants of Bethlehem' (Matt. 2:6).

In SBCT, Bayt-Lahem is found eleven times, seven with the word shahr / شهر accompanying it in one way or another (Matt. 2:1, 2:5, 2:6, 2:11, Luke 2:4 (twice), John 7:42) and four without any addition (Matt 2:8, 2:16, Luke 2:6, 2:15).

Bethphage (Gr. Βηθφαγή, Pe. بيت فاجی (OPV), بيت فاجی (NMV), Ur. بيت فگے):

This name is found three times in the Gospels (Matt. 21:1, Mark 11:1, Luke 19:29). The rendering in SBKT is بيت فگے and in SBCT Bayt-Páji / بيت پاجی. Both translations add the specifying noun 'village' on all three occasions, in SBKT spelled مینتنگ and in SBCT spelled métag / میتگ.

Bethsaida (Gr. Βηθσαιδά, Pe. بيت صيدا (OPV), بيت صيدا (NMV), Ur. بيت صيدا):

The name Bethsaida occurs seven times in the Gospels (Matt. 11:21, Mark 6:45, 8:22, Luke 9:10, 10:13, John 1:44, 12:21). In SBKT it is rendered بيت صيدا and is invariably accompanied by the noun شهر 'town' (which is also found in the original text in Luke 9:10). In SBCT the rendering is Bayt-Saydá / بيت سیدا. In this translation, the noun shahr / شهر is present in Luke 9:10 following the Greek source text, and is also added in Mark 6:45 and John 1:44.

Cana (Gr. Κανά, Pe. قانا (OPV and NMV), Ur. قانا):

This name occurs four times in the Gospel of John (2:1, 2:11, 4:46, 21:2). In SBKT it is rendered قانا with the addition of شهر 'town' in all four instances. In SBCT it is rendered Káná / كانا. The first introduction of Cana in SBCT (John 2:1) is as Káná námén shahréá / كانا نامین شهرنا 'in a town named Cana', whereas the Greek source text only has ἐν Κανά 'in Cana'. Also in John 2:11 and 4:46 the noun shahr / شهر is added in SBCT, but in John 21:2 no specifying noun is added.

²⁹ There are two places called Bethany in the Gospels. One is referred to in John 1:28 as a place on the east side of the river Jordan, and the second is the village on the Mount of Olives. Only the second toponym is dealt with here.

Capernaum (Gr. Καφαρναούμ, Pe. كَفَرْنَاوَم (OPV), كَفَرْنَاوَم (NMV), Ur. كَفَرْنَاوَم): There are 16 occurrences of this name in the Gospels (Matt. 4:13, 8:5, 11:23, 17:24, Mark 1:21, 2:1, 9:33, Luke 4:23, 4:31, 7:1, 10:15, John 2:12, 4:46, 6:17, 6:24, 6:59). The rendering in SBKT is كَفَرْنَاوَم, and it is invariably accompanied by the noun شَهْر 'town', whether or not the Greek source text has πόλις 'town'. The name is added an extra time in Matt. 4:13, also here followed by شَهْر. In SBCT, it is rendered Kaparnáhum / كَفَرْنَاوَم, with shahr / شَهْر being added in Matt. 4:13, 8:5, Mark 1:21, John 2:12, 4:46. In Luke 4:31, where the noun πόλις 'town' is also found in the Greek source text, the construction is Issá Kaparnáhumá shot, ke Jalilay damagay shahré / ايسا كَفَرْنَاوَمَا شَهْر، كه جليلاي دماگاي شاهر / 'Jesus went to Capernaum, which is a town in the Province of Galilee'. The name is also added an extra time in Matt 4:13 and in John 4:47. In these two instances the name occurs without shahr / شَهْر.

Jericho (Gr. Ἰεριχῶ, Pe. اَرِيحَا (OPV) اَرِيحَا (NMV), Ur. يَرِيحُو): This name is found six times in the Gospels (Matt. 20:29, Mark 10:46 (twice), Luke 10:30, 18:35, 19:1). It is rendered يَرِيحُو in SBKT and Arihá / اَرِيحَا in SBCT. In SBKT, it is specified with the noun شَهْر 'town' in five instances and only rendered شَهْر when it occurs a second time in Mark 10:46. In SBCT it is specified with shahr / شَهْر four times (Matt. 20:29, Mark 10:46, Luke 10:30, 18:35) and left unspecified twice (Mark 10:46 (second occurrence), Luke 19:1).

Jerusalem (Gr. Ἱεροσόλυμα, Pe. اورشليم (OPV and NMV), Ur. يَرُوشَلِيم): The name Jerusalem occurs 64 times in the Gospels, 13 in Matthew, 9 in Mark, 31 in Luke, and 11 in John. There are also two occurrences of the adjective Ἱεροσόλυμίτης 'of Jerusalem' (Mark 1:5, John 7:25), which have been rendered with the toponym in both translations. The form occurring in SBKT is يَرُوشَلِيم, and the form in SBCT is Urshalim / اورشليم.

In SBKT, the name normally occurs with the noun شَهْر 'town'. However, when the name with شَهْر has been mentioned in the immediate context, شَهْر is sometimes omitted (e.g. Matt. 20:18 [mentioned in 20:17], Luke 2:43, 2:45 [mentioned in 2:41], John 4:21 [mentioned in 4:20]), but in John 5:1 and 5:2 شَهْر is present in two consecutive verses. The noun شَهْر is also occasionally omitted without any mention in the immediate context (e.g. Luke 6:17, John 1:19). It is likewise omitted when the noun يَنْدوكان 'inhabitants' is added (e.g. Luke 13:34). On one occasion (Luke 2:38), the name has been changed to يَنْي اسرائيل, and there are also two additions (Luke 24:50 and John 10:23) and one omission (John 10:22) of Jerusalem, compared to the Greek source text.

In SBCT, shahr / شَهْر is added in Matt. 2:1, Mark 1:5 (adjective in Gr.), Luke 2:25, and John 1:19, which are the first occurrences in three of the Gospels (Matthew, Mark, John) and the second occurrence in Luke, the first being Luke 2:22. The name Jerusalem has also been added in Matt. 27:53, Luke 2:42, 19:41, 23:19 (here with shahr / شَهْر where the Greek source text has only πόλις 'town' and not the name Ἱεροσόλυμα 'Jerusalem'), as well as in John 7:10 (here without shahr / شَهْر).

Nazareth (Gr. Ναζαρά, Pe. ناصره (OPV and NMV), Ur. ناصرت): There are eleven occurrences of the name Nazareth in the Gospels (Matt. 2:23, 4:13, 21:11,

Mark 1:9, Luke 1:26, 2:4, 2:39, 2:51, 4:16, John 1:45, 1:46). In SBKT, this name is spelled ناصرت and it occurs together with شهر ‘town’ in all instances except John 1:46, regardless of whether or not πόλις ‘town’ is present in the Greek source text. In SBCT the name is rendered Náserah / ناسیره and is accompanied by the noun shahr / شهر in Matt 2:23 (here also in Gr.), 4:13, 21:11, Mark 1:9, Luke 1:26 (here also in Gr.), 2:4 (here also in Gr.), 2:39 (here also in Gr.). There is no specifying noun in Luke 2:51, 4:16, John 1:46. In John 1:45 it is replaced by the adjective Náseri / ناسیری ‘Nazarene’.

Sidon (Gr. Σιδών, Pe. صيدون (OPV and NMV), Ur. صيدا): This name occurs eight times in the Gospels, always together with Tyre (see below) (Matt. 11:21, 11:22, 15:21, Mark 3:8, 7:31, Luke 6:17, 10:13, 10:14) and it is rendered صيدا in SBKT. The noun شهر ‘town’ accompanies the name one way or another on all occasions. In SBCT the rendering is Saydun / سيديون, and the noun shahr / شهر is added in Matt. 11:21 and Luke 10:13. The adjective Σιδώνιος ‘of Sidon’ is also found in the Greek source text of Luke 4:26. This adjective is rendered with the proper name in both translations, in SBKT specified with the noun ملك ‘land’, in SBCT in the construction Saydunay shahr Sarapah / سيديونئے شهر سَرِيه ‘Zarephath, the town of Sidon’.

Sodom (Gr. Σόδομα, Pe. سدوم (OPV), سدوم (NMV), Ur. سدوم): Sodom is mentioned five times in the Gospels (Matt. 10:15, 11:23, 11:24, Luke 10:12, 17:29). The rendering in SBKT is سدوم and in SBCT Sodum / سدوم. In SBKT, the noun شهر ‘town’ is added in all instances, whereas in SBCT shahr / شهر is added only in Matt. 11:23 and Luke 17:29. SBCT also adds the name once more in Luke 17:29, this time without shahr / شهر.

Tyre (Gr. Τύρος, Pe. صور (OPV and NMV), Ur. صور): This name occurs nine times in the Gospels, in all but one instance together with Sidon (see above) (Matt. 11:21, 11:22, 15:21, Mark 3:8, 7:24, 7:31, Luke 6:17, 10:13, 10:14). It is rendered صور in SBKT, where the noun شهر ‘town’ always accompanies the name one way or another. In SBCT the rendering is Sur / سور, and the noun shahr / شهر is added only in Matt. 11:21 and Luke 10:13.

3.3. Other Toponyms

Golgotha (Gr. Γολγοθᾶ, Pe. جلجتا (OPV), جُلجتا (NMV), Ur. گُلگتا): This name is mentioned three times in the Gospels (Matt. 27:33, Mark 15:22, John 19:17), and in all three instances it is explained as Κρανίου Τόπος ‘place of skull’. In SBKT, it is invariably rendered گُلگتا with the explanation سَرء كانپولء جاگا ‘place of skull of head’, and in SBCT it is rendered Joljotá / جُلجتا with the two words kámpól / كامپول ‘skull’ and jágah / جاگه ‘place’ also occurring in the explanation.

Jordan River (Gr. Ἰορδάνης, Pe. اردن (OPV), رود اردن (NMV), Ur. يردن / دريائے يردن): This name occurs 15 times in the Gospels (Matt. 3:5, 3:6, 3:13, 4:15, 4:25, 19:1, Mark 1:5, 1:9, 3:8, 10:1, Luke 3:3, 4:1, John 1:28, 3:26, 10:40) and in SBKT, it is everywhere rendered اَرْدُن دَرِيَا ‘Jordan Sea’. In SBCT, the rendering is invariably Ordonay kawr / اَرْدُنئے كنور ‘the River Jordan’.

Sea of Galilee (Gr. ἡ θάλασσα τῆς Γαλιλαίας, Pe. دريای جليل (OPV), درياچه جليل (NMV), Ur. گليل می جهيل): This name is found five times in the Gospels (Matt.

4:18, 15:29, Mark 1:16, 7:31, John 6:1). In SBKT, گلیل دریا 'Galilee Sea' is found in all five instances, and also in Matt. 4:13 and Mark 5:1. The name is rendered Jalilay mazangwarm / مزنگورم جلیلے 'big-lake of Galilee' in SBCT, where it is also added in the same verses as in SBKT. The Sea of Galilee is also mentioned in the Greek source text as only ἡ θάλασσα 'the sea' (e.g. in Matt. 13:1), in which case the rendering in SBKT is دریا 'sea', and in SBCT مزنگورم 'big-lake'.

Siloam (Gr. Σιλωάμ, Pe. سلوام (OPV), سילוہا (NMV), Ur. شیلوخ): This is the name of a water supply system in Jerusalem that is mentioned three times in the Gospels. In Luke 13:4 a tower at Siloam is mentioned, which had collapsed killing 18 people. Here SBKT uses the term شیلوخء ٹاور 'the tower of Shilukh' and SBCT has Siluháay borj / سیلوہائے بُرج 'the tower of Siluha' corresponding to the Greek ὁ πύργος ἐν τῷ Σιλωάμ 'the tower in Siloam'. The other two occurrences are in John 9 (v. 7 and 11), where the reference is to the water at Siloam, but without any specifying word in the Greek source text. In both verses SBKT has the rendering شیلوخ حوض 'the Shilukh pool' and SBCT has the rendering Siluháay taláwag / سیلوہائے تلاوگ 'the pool of Siluha'.

4. Summary

There are a number of interesting issues related to the toponyms in the two translations of the Gospels into Balochi studied here. One concerns whether it is possible to determine the source language for the toponyms in the two translations, and another concerns the extent to which the toponyms follow the phonological pattern of the variant of Balochi (Karachi Balochi and Common Balochi) that the translation is based on. A third question is whether full vocalization of the names is given in the Arabic script in order to facilitate the reading of the names.³⁰ A fourth point concerns to what extent the translation provides extra information about the toponyms in order to help the reader, for whom these names may be unknown.

On the question of the source language, it is quite clear from the data presented that the SBKT translation, with a few exceptions, follows the Urdu rendering of toponyms, whereas the SBCT translation mainly follows the Persian rendering. When the OPV and NMV diverge, it is the rendering in NMV that serves as a model. Thus, the actual source language of the Gospels, Greek, does not serve as the source language for the toponyms.

The phonological pattern of Common Balochi is exactly reflected in SBCT. Furthermore, the orthography of SBCT only has one rendering of each phoneme, even when Persian and Urdu have different letters for one phoneme (e.g. س and ص for /s/). It is somewhat difficult to determine whether spellings in SBKT such as شیلوخ with the phoneme /x/ and بیت فگے with the phoneme /f/ are meant to reflect the Balochi pronunciation of these toponyms, or if they are copied from Urdu. The spelling قنا also contains the phoneme /q/, which is not present in Ka-

³⁰ This study does not discuss at length other details of the orthographies chosen in the two different translations.

rachi Balochi, and the spellings of, for example, *صُور*, *بیت عنیاه* and *صَیْدا* contain letters that do not correspond to any phoneme in Balochi or Urdu. It is thus clear that SBKT preserves the Arabic-Persian-Urdu spelling of proper names rather than spelling them in accordance with the phonology of Balochi, and specifically that of Karachi Balochi. It is therefore likely that *شیلوخ* and *بیت فگے* are also copies from Urdu.

The Arabic script employed in the two translations SBKT and SBCT follows the convention of not representing short vowels with letters (contrary to Kurdish in Arabic script, for example, which inserts letters for short vowels). Both translations, however, add diacritics that represent the short vowels in toponyms in order to guide the reader in pronouncing them correctly.

As for extra information about the toponyms, the SBKT translation supplies such information richly, and SBCT more sparingly. When a name is expected to be well known, such as Babylon (in SBCT) and Egypt (in SBKT and SBCT), no extra information is added to the name, but with all other names additional information is given. In SBCT this is mainly done on the first occurrence(s) in each Gospel, and in SBKT basically throughout the text, if the name has not been mentioned in the immediate context.

5. Conclusions

Toponyms encountered in the Greek source text of the Gospels have already undergone translation rather than copying in the translation of the Gospels into the national languages Urdu and Persian, which serve as models for the toponyms in the two translations studied here. It is also clear that the Arabic phonological system, which lacks the phoneme /g/, has interfered with the rendering of names such as Galilee and Golgotha in the Persian translations (NMV: *جُلُتَا*, *جلیل*) and also with the spelling of toponyms such as *صیدون*, *صیدا* / *صیدون*, *بیت عنیاه* / *بیت عنیا* in both the Persian and the Urdu translation.

If the national languages, Urdu for SBKT and Persian for SBCT (as is evident from the renderings of the toponyms in the target text), are regarded as the source texts, SBKT basically uses the copying strategy, but with the addition of diacritics for short vowels, whereas SBCT uses the translation strategy, which involves phonological and orthographic adaptation to Balochi.

It is also clear that both translations make use of addition to make the toponyms more comprehensible to the target audience, both in comparison with the original Greek source text, and with the Urdu and Persian translations. SBKT does so almost invariably and SBCT to a more limited extent.

List of Abbreviations

- Gr. – New Testament Greek
- Matt. – The Gospel according to Matthew
- NMV – New Millennium Version
- OPV – Old Persian Version

- Pe. – Persian
 SBCT – Southern Balochi Common Translation
 SBKT – Southern Balochi Karachi Translation
 Ur. – Urdu
 v. – verse
 vd. – voiced
 vl. – voiceless

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