REPORT OF THE ONE DAY CONFERENCE OF THE COMMITTEE FOR THE REVISION OF THE
TSONGA SCRIPTURES HELD AT THE THE BRITISH AND FOREIGN BIBLE SOCIETY
219 BREE ST. JOHANNESBURG, ON THURSDAY, 25th MARCH, 1959, COMMENCING AT
9.45 a.m.

CHAIRMAN - the Rev. R. Cuenod, Chairman of the Tsonga Translation Committee called
the meeting to order at 9:45 a.m.

MEMBERS PRESENT:

CUENOD REV. R. C.
CHAMBER REV. C. AUSTIN
HAWTHORN REV. T.
JENKINS REV. C. S.
JOHANSSON REV.
KHOSA REV. J.
KHOSA REV. S. G.
LERESCH Rev. P. T.
MACAVU REV. JOAO
MALULEKE REV.
MARIVATE REV. D.
NDHAMBEL MR. B.
MTSANGWISI MR. H. B.
THALIKULA REV. O. M.

WELCOME:

On behalf of the President of the British and Foreign Bible Society in
London and the whole society, the Rev. T. Hawthorn, its Organising
Secretary in Johannesburg, extended a hearty welcome to
all present.
Mr. Hawthorn added that meetings for organising translations is the
most important work of the Bible Society.

DEVOTIONS - Were conducted by REV. T. HAWTHORN, M.C., M.A.

INTRODUCTIONS - Rev. P. T. LERESCHIE INTRODUCED the various members present and added
that we have invited representatives of government to be with us MR.
NDHAMBIE and MR. E. THALKULA. We are very grateful that they have been
able to come to help us.

APOLOGY

A letter from Rev. W. C. De Mille of the Free Methodist Mission was read.
He regretted being unable to be present, in view of the fact that he was
going overseas.

NEW SECRETARY - In view of Rev. De Mille's going overseas, REV. T. HAWTHORN proposed
that REV. C. S. JENKINS be elected Secretary. At this juncture, REV. C.
AUSTIN CHAMBER of Lourenco Marques entered and apologised for being late,
his train having not arrived in Johannesburg on time. REV. C. S. JENKINS
asked to be relieved of this Secretarial responsibility whereupon REV.
T. HAWTHORN requested C. AUSTIN CHAMBER to accept this work and for REV.
C. S. JENKINS to be Vice-Chairman in REV. CHAMBER'S place. This
proposal was accepted by the meeting.

2/MINUTES............
MINUTES - Of the previous meeting held on the 11th of September 1958 were read by REV. P.T. LERESCHE and upon motion by REV. T. HAWTHORN, seconded by REV. O.M. STOCKWELL, these were confirmed by the meeting.

QUESTION - re: "N" in the plural of "MU-MI" class.

Arising from the Minutes was the question as to whether this letter "n" should be retained. It was decided that the "n" be omitted in the plural e.g. "mitirho" - "mitirho" (not mintirho)

"nkhwama" "Mikhwama" (not minkhwama)

LIAISON WITH BANTU ADMINISTRATION DEPARTMENT

The Chairman REV. CUEKOD referred to the decision of the last meeting to invite the Native Affairs Dept. (Bantu Administration Dept.) to select representatives of its Educational Section and send them to our Tsonga Bible Translation Committee and be expressed appreciation at having these representatives with us today.

CORRESPONDENCE - B. & F. BIBLE SOCIETY IN LONDON

A letter from the British and Foreign Bible Society headquarters in London was read. The Bible Society request detailed reports of translations as they proceed. REV. T. HAWTHORN remarked that the British and Foreign Bible Society Translation Committee in London was vitally interested in our translation work.

THE USE OF "U" IN 3RD PERSON SINGULAR

Referring to the letter from the Tsonga language Committee of the Native Affairs Department (Bantu Administration Dept.) which had been read at our previous meeting, it was decided that the Secretary write to the Department that this Tsonga Bible Translation Committee recommends that the distinction be made between the 2nd person and the 3rd person pronoun and that we use "u" and "o" to distinguish these two pronouns. It was also suggested that the Secretary present texts from the Bible which would illustrate confusion arising from the use of "u" for both of these singular pronouns.

It was pointed out that this matter had been presented to the Department in previous correspondence and without any results. REV. T. HAWTHORN suggested that if the Department did not answer, we would request the British and Foreign Bible Society's London Headquarters to write to the Bantu Administration Dept.

REPORT OF THE WORKING OF THE SUBCOMMITTEE

(2) Rev. P.T. LERESCHE told of how REV. M. SCHALLER had worked thirty-five years in Mozambique and retired in Switzerland. Now he has agreed to take part in this translation and has set to work to refresh his knowledge of Hebrew as Mr. Leresche is also going GREEK. Mr. Leresche expressed our appreciation for REV. M. SCHALLER'S offer to co-operate in this work of revision.

(3) YEHOVA The request of REV. SCHALLER was considered and after a discussion on this subject of the transcription of Hebrew tetragram of the name of God; the European members favoured the use of YAYS but the African members felt that YEHOVA should be retained. All finally agreed as the language is Tsonga, we should concede to the desire of the Tsonga members and accept YEHOVA.

(4) HOLINESS, HOLY, etc.

Rev. Leresche referred to the adoption of ku hlawuleka and ku kwetsimain a previous meeting, and asked if "hlawulekisa" should be used in Genesis 2: 3 and EX. 20:18/ and MATT. 6:9 and "vapofota la 'vo hlawuleka" in Acts 3:21.

LEV. 18

3/On motion..................
On motion by C. AUSTIN CHAWNER, seconded by A. JOHANSSON, it was resolved that as far as possible -

(a) "Kwatsime" be used for glory, glorious, etc.
(b) "Hlavuleka" be used for setting apart,
(c) "Tema" be used for cleansing

(5) REPENTANCE, CONVERSION

"ku hundzuka" had been adopted for "repent" in 1958, but now the question was how should "conversion" be translated?

In Acts 3:19 presents a problem "repent" and be converted.

A discussion followed on the use of words "hundzuka" "tisola" "tileya" and "titsan'wa". It was decided to use "Titsan'wani ni hundzuka"

EXPENSES:
During the lunch hour - 1 - 2 p.m., the travelling expenses of the Committee Members was considered and the matter duly cared for.

REV. AND MRS. SANDERSON: Lunch was provided by the Bible Society and REV. and Mrs. Sanderson were guests of the Committee by special invitation. They told of interesting experiences and of the search and selection of suitable expressions and words in connection with their translation of the New Testament in the Hausa language of W. Africa, which translation they have just completed.

FURTHER CONSIDERATION OF THE WORKING SUB-COMMITTEE'S QUESTIONS

The further consideration of Tsonga words was resumed at 2 p.m.

(6) ABSTRACT NOUNS TO REPLACE INFINITIVE VERBS (in the present Tsonga version)

(a) Knowledge - It was decided to use the noun "mfumo" in some places and infinitive of the verb "ku funa" in other places - e.g. "a ku te ku funa ka wena" - Lord's Prayer. "mfumo wa Xikwenbu, wu fani ri ..... Mt 13. "mfumo wa Xikwenbu, wu fanisika.......

(b) Judgements:-

The question was considered whether to use
"siavanyiso swa wena"
"siavanyiso ye wena"

It was decided to use:

"m'avanyiso" in Rev. 15:4
" ku avanyisa ka wena" Rom 16:7 avanyiso ri koma Matt 12:18
"Lengavinyana le'ri tshuvikaka,

(c) Joy

Decided to use "ntsako" in preference to Ku tsaka.

"ntsako" wa n'wina" - I John 1:4
"ntsako" - John 15:11.

(d) Fellowship

The question was whether to use "ku hlangana" or "hlangano". In the discussion, the word "xingswa" was considered but this was rejected in that it is really a Swazi word. Finally the word "xinkulubaye" was adopted.

"xinkulubaye" - I John 1:3
"xinkulubaye" na Moya" - II Cor. 13:14.

(e) Glory of God

The question was whether John 11:40 should be rendered:-- Kana a nzi ku byelesa leswaka loko u pfumela u ta wena"
It was decided to use "vuhosi".
"Vuhosi" bya Xikwembu - John 11:40

This led to a consideration of Rom 8:21. Decided to render this as follows:
"ku Khaneni ka ku ntshunzeka"

(7) USE OF "INGI", "NGI", "WONGI", etc.
(a) IMPERFECT TENSE IN A RELATIVE SENTENCE
Decided to adopt "Timbaka leti ngi ti fihlwile" - Matt 13:34. "Loyi ana a ri kona" - Rev. 4:18.
(b) "ingi" - Lk 19:42
(c) "wongi" - Matt. 12:7
"wongi" instead of "wangi" or swang" - Rev 1:17

(b) "drawon" - "xivandzanc xo chavisa" instead of "dragons" - Rev. 12:3,4,7,9,13,17.

(c) List of precious stones in Rev. 21,18-21
Decided to use Rev. P.T. Beresche's suggestions in the text, but to put at the foot of the page those names in English and Portuguese so that students may identify them.

(d) neighbour
The words "muhukuloni, muhukulorhi, and mnhukuloby" were considered. It was decided to use "muhukuloby."

(e) soldiers, soldier.
In the present Tsonga version, different words are used:

"mesoche" in Lk 3:14
"timhunha" in Lk 23:11, John 19:2 23, etc.
"mesoche" in Matt 28:12
"savandia" in Rev. 9:16.

Decided to use "mesoche in all places

(f) Palm Sunday (Siku ra Mahanga)
(9) WORDS AND EXPRESSIONS

Various words and expressions were considered and the following decisions made:

(a) to bear fruit:
(b) this leaven - "comela lexi" - Matt. 13:33, Luke 12:1. 13:21
(c) in such a way that.... "le'ro ka" - Matt 13:2
"mbewa yi hundzuka marhi, lo'wo ka tinkyanyana " - Matt. 13:32.
"a dyondsiza sinagogeni ya v le'ro ka va hlasala" Matt. 13:54
(d) "kuhlewa-hlewa" instead of ku hlvetela or ku kasetana. John 7:12
(c) curse
"Hosi, vona nkuwa lesi u nga vu tahinya" Mark 11:21
(f) heard this
"loko va twile sweswo " Acts 4:24, 5:21, 33
(g) Two Trees.
"mirhi minbirhi" (not "le'minbirhi").

EXPRESSIONS OF GRATITUDE

Rev. P.T. Lorosche expressed his thanks to all for their patience and assistance.

The Chairman, Rev. R. Cuenod thanked Rev. Lorosche and his collaborators of the working sub-committee for all their hard work in the continual translating from day to day.

THE USE OF WORD "CARRY, BEAR"

Just before closing, this was considered and the meeting favoured the following
"Simon a rhwala xihambano"
"Yesu a byala xihambano"

NEXT MEETING

It was decided not to set any definite date for the next meeting as some members would be going overseas for quite a few months.

EXPRESSION OF APPRECIATION:

On behalf of all, the Chairman, Rev. R. Cuenod thanked Rev. T. Hawthorn and Miss Winifred Harvey for the lovely lunch and all the good things which we have a prefaced.

The Chairman closed the meeting with prayer.
of a meeting held in the Swedish Church Hall, Johannesburg, on the 28th February, and the 2nd and 3rd March, 1967.

2. PRESENT:-

Rev. T.R. Schneider, Chairman, Swiss Mission in S.A.
Rev. D.R. Alexander, Church of the Nazarene.
Rev. P.D. Baloyi, Free Methodist Church in S.A.
Rev. G. Johansson, Scandinavian Independent Baptist Union.
Rev. D.C. Narivate, Tsonga Presbyterian Church.
Rev. E.F.C. Mashaya
Mr. H.D. Ntsan'wisi
Rev. F.J. Nyff, Secretary, Free Methodist Church in South Africa.
Rev. A. Sithole, Assemblies of God.
Rev. J.W. Thuketana Tsonga Presbyterian Church.
Rev. E.B. Zitha.

3. APOLOGY:-

An apology was received from Rev. Matsombe of Lourenco Marques.

4. FIRST SITTING:-

I. DEVOTIONS. The First Sitting convened at 9.45a.m., on the 28th February. Devotions began with the singing of Hymn No. 39 in the Tsonga Presbyterian Hymnal, "Nito leco tiya ni am Yehova ntsena".
Rev. D.R. Alexander then brought a devotional message based on Matt. 5:1-16. The spirit of the man in the candle of the Lord. Jesus is, in effect, saying: "As long as your light is shining, mine is shining. But there must be in us a Christ-like quality which will glorify our Father in Heaven. These verses cause us to stretch for a higher degree of Christ-likeness. If the spirit of man is to be Christ-like, one thing needful is to avoid controversy and argument. How far can we carry this? These verses have the answer. There is something there to copy. Our own lives can be the candle of the Lord.

II. ORGANISATIONAL. The Chairman welcomed the members to the meeting, especially Mr. Ntsan'wisi, who had travelled a long distance to be present, expressing also the sympathy of the Committee to Mr. Ntsan'wisi because of his wife's illness.

The Chairman handed out revised and corrected drafts of Mark's Gospel, to be used for the final revision in this meeting. These incorporate corrections made by the late Rev. Leresche himself, after the earlier draft, as well as the latest accepted paragraph headings and quotation references, as published by the United Bible Societies.

It was agreed to take a recess for lunch at 1 p.m.

The Chairman announced that Miss P.D. Beuchat, Lecturer in Bantu Languages at Witwatersrand University, and a member of the Tsonga Language Committee, would be visiting this committee this afternoon.

The Chairman also notified the committee that he had been appointed as an observer to the Tsonga Language Committee, as representing the Bible Society of South Africa, and this committee.

As the Tsonga Language Committee is also
in session this week, it was agreed that this committee should not meet on Wednesday, so that Rev. Schneider can attend the Language Committee meeting. This committee will meet on Friday in order to regain the time lost.

III. MEMORANDA. It was agreed that the Translator's Memorandum of 24/11/66 should be referred to the Tsonga Language Committee. Also that the Chairman should represent this committee as favouring the present orthography as given in the Tsonga Terminology and Orthography No. 2, as there are large stocks of books in print. He is also requested to outline to the Language Committee what a tremendous undertaking the publishing of a Bible is, and request that the rulings made should be allowed to stand. In his role of representing the Bible Society, he is to ask to be permitted to refer back to this Bible Committee any matters decided in the Language Committee's meetings which he feels would not be acceptable to the Bible Committee. It was also agreed that he should request to have Mr. Harivate accompany him to the meetings of the Language Committee.

The Memorandum by F.J. Ryff, addressed to the Secretary for Bantu Education, and dealing with the subject of capitalization, was read to the committee with a view to asking the Chairman to further discuss the matter with the Language Committee. The Chairman noted that the first page represented the feelings of this committee, but that the solution offered on the second was a personal view.

The Memorandum by D.R. Alexander to the Secretary for Bantu Education was taken in hand. Mr. Alexander explained that this was written as from the Nazarene Publishing House rather than the Tsonga Bible Committee.

It was requested and approved that all members of this committee who make representations to Government Departments regarding Tsonga Language or Terminology, should send copies thereof to the other members.

IV. MINUTES. The Minutes of the last meeting were adopted as circulated.

V. ARISING OUT OF THE MINUTES. There is as yet no substitute for Rev. P. Sivane on this committee.

F.J. Ryff gave a report on the occurrences of the Greek word χρόνος (hora), listing where it represents a measure of time and where a point of time. The Committee favours ἡρά for the former, and ἱμαιρ for the latter.

Copies of the list of Bible names, as adopted at the last meeting, were handed out.

VI. DRAFT REVISED. The revision of Mark's Gospel was then taken in hand, with Panel I reporting their recommendations. The corrections approved by the committee appear in the several drafts of the individual members.

A recess was taken for lunch at 1 p.m.

After/3........
(3).

After lunch the revision of Mark's Gospel was resumed.

Later in the afternoon, Miss Beuchat gave a most informative talk on Tsonga orthography, mentioning the problems faced by the Language Committee. A solution to many of these would be a completely conjunctive orthography, and the Bible would be a good book with which to lead the way.

The meeting adjourned on expiration of time.

5. **SECOND SITTING**:

The Second Sitting convened on Thursday, 2 March. All who were present on Tuesday were again in attendance, with the exception of Mr. Ntsan'wisi.

I. **DEVO TIONS**. The Second Sitting opened with the singing of Hymn No. 251 in the Tsonga Presbyterian Hymnal, "Yehova Xikwembu, ri humile dyambu."

The Chairman then brought a devotional message from Jeremiah 16:16-21. Here we have God's reaction to Israel's idolatry. In the midst of being hunted and persecuted, the prophet pours out his heart in prayer. God is still a stronghold. At a later date, Israel will have returned to their former country, to their old ways and their old worship. The great wonder of our time is the coming back of all races to the true God. Among these are included the Tsonga people, and one factor in it is the Tsonga Bible. The history of the Tsonga Bible portrays faithfulness and scholarship in endless revision and improvement, bringing across its message. Even though it was imperfect, God used the imperfect work to make His Hand known. Beyond our efforts, God is at work, using the work of our brains and hands to make Himself known. Rev. Schneider then offered prayer.

II. **ORGANIZATIONAL**. It was agreed to take a recess for lunch at 1 p.m., and to adjourn at 4 p.m.

III. **REPORT FROM TSONGA LANGUAGE COMMITTEE**. The Chairman then reported the results of his attendance yesterday at the meeting of the Tsonga Language Committee. Paragraph 9.2. of the Tsonga Terminology and Orthography No. 2 has to go. There is a definite objection to the conjunctive forms.

The Language Committee agrees to Rev. Schneider attending their meetings as representative of the Bible Society. The Bible Society is asked to approach the Bantu Education Department regarding a Tsonga-speaking representative.

It is reported that the Language Committee gave consideration to the Translator's Memorandum of 24/11/66. They are in agreement of most points, but overruled 2j. The nasalization is to be retained. With reference to capitalization, the first letter is to be capitalized in all instances except a placename in the Locative, as e.g., OJerusalem. At the beginning of a
sentence, however, there will be two capital letters, EYerusaleoa. The "w" or "y" between vowels is to be retained. Other minor changes were made, as appear on the list.

This committee decides that, owing to familiar usage, there is to be no aspiration after "n" in proper nouns.

The Language Committee points out that "k" and "l" should not come together. There should be a vowel between. This is not binding, however.

The Language Committee, on the basis of a recent decision, insists that "Gospel" should be written Evangeli. This committee feels that in this one case they should take exception to the Language Committee's ruling, and write the word Evangeli.

Matewu is accepted, but not Bartolomewu.

IV. DRAFT REVISION. The committee then returned to the consideration of Mark's Gospel.

A recess was taken for lunch, after which the draft revision was continued, Panel II reporting their recommendations.

The meeting adjourned on expiration of time.

6. THIRD SITTING:

The Third Sitting convened on Friday, 3 March, at 9.30 a.m., with the same members present as the day before, with the exception of Rev. Alexander.

I. DEVOTIONS. Devotions were in charge of Rev. Thuketana, and consisted of the singing of Hymn No. 74 in the Tsonga Presbyterian Hymnal, a message on Matt. 26:14-16, and prayer. In his message, Rev. Thuketana showed how Judas defected to his Lord's enemies for the sake of money. The money he got was the price of blood.

II. DRAFT REVISION. The committee then went immediately into the revision of the drafts of Mark's Gospel, with a recess for lunch from 1 to 2 p.m. After lunch, Panel III reported their recommendations. The Gospel was completed comfortably before adjournment time.

It was agreed to meet again from 30 May to 2 June, to work on the revision of Matthew's Gospel.

Panel assignments were made as follows:
- Panel I, Chapter 1-9, incl.
- Panel II, Chapters 10-18 incl.
- Panel III, Chapters 19-28 incl.

The meeting was adjourned with prayer.
MINUTES of a Meeting held in the Swedish Church Hall, Johannesburg, 29 November to 1 December, 1966, and in the Board Room of the Nazarene Publishing House, Florida, on the 2nd December.

PRESENT:
Rev. T.R. Schneider, Chairman, Swiss Mission in South Africa.
Rev. F.J. Ryff, Secretary, Free Methodist Church in South Africa.
Rev. G. Johansson, Scandinavian Independent Baptist Union.
Rev. D.R. Alexander, Church of the Nazarene.
Rev. E.P.O. Mashava, Tsonga Presbyterian Church.
Rev. J.W. Thuketana, Tsonga Presbyterian Church.
Rev. J. Khosa, Assemblies of God.
Rev. A. Sithole, Assemblies of God.
P.D. Baloyi (part time), Free Methodist Church in South Africa.
Rev. D.C. Marivate (part time) Tsonga Presbyterian Church.
Rev. E.R. Zitha, (Part time) Tsonga Presbyterian Church.

APOLOGIES. Apologies were received from the Rev. R. Cuenod and from Mr. E. Ntshan'wisi. Also from Rev. Marivate for his part-time absence.

FIRST SITTING

I. DEVOTIONS. The First Sitting convened at 9.15 a.m., devotions being conducted by F.J. Ryff. The Scripture reading was Psalm 119:41-48. Four benefits to be received from the keeping of God's Word are here outlined by the Psalmist. Upon consideration of these, we find it is worth every effort we are called upon to put forth, to make God's Word available to the people under our care.

II. ORGANISATIONAL. It was agreed to take a break for tea at 11 a.m., and for lunch at 1 p.m., and that adjournment be at 4 p.m. The Minutes of the last meeting were read and adopted. A favourable report was given on all matters arising out of the Minutes, except that Rev. Ndove had not yet secured his residence permit, thus there is no one, as yet to fill the place of Rev. P. Sivana.

III. TRANSLATOR'S MEMORANDUM. The Memorandum of 24/11/66, submitted by Rev. Schneider, was taken in hand, with decisions effected or deferred, as follows:

1 (a) Agreement on ma as concord, but not on ya for the "short" present tense. Decision on this second point deferred (See Second Sitting.)
(b) and (c) Agreement was readily achieved.
(d) Decision deferred. (See Second Sitting.)

2 (a) Further research to be made and guidance sought. Meanwhile it is agreed to try to avoid the use of xikan'we.
(b) Decision deferred. (See Second Sitting.)
(c) See separate memorandum.
(d), (e), (f), (g), (h) Agreement was readily achieved.
(i) Decision deferred on teto and zero. (See Second Sitting.) There is complete agreement on leti and leri.
(j) and (k) Agreement was reached after discussion.

3 (a) Agreement was readily reached.
(b) Majority rule is to follow the Tsonga Language Committee's decision, but an appeal to that committee is to be made.
(c) This ruling is adopted.
(d) Matter noted and final decision awaited.

The Chairman mentioned particularly having received a letter from Dr. H.J. van Zyl (Ref. 22/1/6, dated 21/11/66) in answer to his enquiries, and stating that the Tsonga Terminology and Orthography No. 2 is to be amended by the deletion of Paragraph 9.2 on page 21, so that the words there listed as exceptions will be written disjunctively. The letter also states that the question of verbal nouns is to be considered further at their next meeting in February or March, and that the Bantu Education Department will come to a final decision on receiving their recommendation.

/...
The Secretary is authorized to approach the Tsonga Language Committee regarding the capitalization of certain proper nouns, where the rule given in the Tsonga Terminology and Orthography No. 2 does not seem to meet the case.

IV. BIBLE NAMES. The Committee next undertook consideration of the list of names, the Chairman drawing attention to the guiding principles outlined on the back of the sheet. The names were approved as proposed, with the following exceptions:

Abiyatara, rather than Abiyathara
Arimateya, rather than Arimatheya
Betaniya, rather than Bethaniya
Betesda, rather than Bethesda

That is, the aspiration is rejected in the above-listed words.

Also,
Khesari is adopted in preference to Kesari. Kayisari is rejected.
Khesariya is adopted in preference to Kesariya. Kayisariya rejected.
Kuza is adopted in preference to Kuza. Kuzaai is rejected.

That is, the alternative additional final syllable "-si" is rejected in all cases except "Arkelawusi."
Kirenysu is rejected in favour of Kvarino.

V. DRAFT REVISION. The revision of the draft of Luke's Gospel was resumed at the beginning of Chapter 14, continuing until the meeting adjourned on expiration of time.

SECOND SITTING

The Second Sitting convened on Wednesday, 30 November, at 9.15 a.m.

I. DEVOTIONS. Devotions consisted of the singing of Hymn No. 251 in the Tsonga Presbyterian Hymnal, followed by prayer by Rev. Sithole.

II. NAMES. Page 2 of the list of names was taken in hand.
The suggested transliterations were approved, with the following exceptions:

Mugriki, rather than Mgureki
Yayiro, rather than Yayiru
Yosafate, rather than Yosafata

The aditional suffix "-si", proferred in certain cases, was rejected in all but "Dekapolisi."
The alternative forms, "Ayigipite" and "Egipita" were rejected in favour of "Egipta."

Elisayusi was rejected in favour of Elixa
Hasli was rejected in favour of Himal
Eli was rejected in favour of Heli
Isaya was rejected in favour of Isaya
Israele was rejected in favour Israyele

In all cases where a noun prefix is capitalised, the final decision will await the action of the Tsonga Language Committee.

III. TRANSLATOR'S MEMORANDUM.
The following decisions were adopted:

1 (a) Ma is to be used in all cases.
(d) The proposal is adopted.
2 (b) The proposal is rejected. Rihlaka is to be used.
(d) The proposal is adopted. Teto and rero are to be used.
(j) The Chairman read a communication from Dr. van Zyl to the effect that the Language Committee does not want to be dogmatic in this matter, but that writers should make their own choice and be consistent. The proposal is accepted, and the nasalization is to be omitted. (See relevant document.)

The question of a decision on rixaka, manguva, etc., was raised. After short discussion it was agreed to make this point the order of the
day for 2 p.m., Friday.

IV. DRAFT REVISION. The Committee then resumed consideration of the drafts of Luke's Gospel until the lunch recess.

During recess it was the Committee's great privilege to be addressed informally by the Rev. F.J. Bedford, Africa Secretary of the B.F.B.S. Mr. Bedford outlined the nature and extent of translation work presently in progress, and inspired all present to greater and richer effort in this cause. The Committee wishes him God's blessing in all his travel and organisational endeavour.

After lunch the Committee resumed consideration of the drafts of Luke and continued therein until adjournment on expiration of time.

THIRD SITTING

The Third Sitting convened at 9:30 a.m. on Thursday, 1 December.

I. DEVOTIONS. Devotions began with the singing of Hymn No. 17 in the Tsonga Presbyterian Hymnal, after which Rev. Johansson read 2 Peter 1:12-19. He then lead in prayer.

II. NAMES. Page 3 of the list of names was taken in hand. The suggested transliterations were approved, with the following exceptions:

Yese, rather than Yesayi
Levhi, rather than Levi
Mulevhi, rather than Mulevi. These two on the basis of action by the Tsonga Language Committee. Rev. Johansson wished to record objection to this.
Mate, rather than Nati
Muxx, rather than Noxe (Nosi is rejected.)
Nameni, rather than Nayimani.

The following alternative forms are rejected:

Yowani, in favour of Yohane
Malko, in favour of Malkusi
Manasi, in favour of Manase
Maria, in favour of Mariya
Mateo, in favour of Matewu
Nahum or Nahumu, in favour of Nahume

III. DRAFT REVISION. The Committee then resumed draft revision of Luke's Gospel.

The word for "hour" in Luke 22:59, is to be translated by hora, rather than awarhi. This will mean checking the other occurrences of the Greek word "hora", to see what changes will have to be made.

Considerable objection was raised to the term vuhlolotwana by Rev. Johansson and others. Discussion was discontinued, due to adjournment on expiration of time.

FOURTH SITTING

The Fourth Sitting convened at 9:15 a.m. on Friday, 2 December, 1966, in the Board Room of the Nazarene Publishing House, Florida.

I. DEVOTIONS. Devotions consisted of the singing of Hymn No. 21 in the Tsonga Presbyterian Hymnal, the reading of Psalm 121 by Rev. Khosa, and prayer by Rev. Thuketana.

II. NAMES. Pages 4 and 5 of the names list were taken into consideration and the suggested transliterations approved, with the following exceptions:

Rahabi, rather than Rahabe
Sathana, rather than Satana

/ Simiyoni
Simiyoni, rather than Simeyoni
Teyofilo, rather than Teofilo (Teyofili is rejected)
Oziyasi, rather than Oziya

The following alternative forms are rejected:

- Munazarini, in favour of Munazarene
- Filipia, in favour of Filipiya
- Pontio, in favour of Pontiyo
- Hahele, in favour of Rahele
- Salimi, in favour of Salimu
- Salomoni, in favour of Solomoni
- Trakoniti, in favour of Trakonita
- Zakea, in favour of Zakewu
- Sarepta, in favour of Sarepta
- Zebedea, in favour of Zebedewu

Here again, the question of capitalisation of inflections awaits the final decision of the Tsonga Language Committee.

It was agreed that a final list of names as now approved be circulated among the members. This completes the list of names found in the Gospels. There will be a further list of those found in the remainder of the New Testament.

III. DRAFT REVISION. The draft revision of Luke's Gospel was resumed, beginning the final chapter.

The body of Jesus is to be translated ntsumbu, rather than miri, in all instances.

After completion of the chapter, the Committee went into recess for lunch.

After lunch, the order of the day for 2 p.m. was called, and discussion commenced on xitukulwana, etc. Rev. Johanson objects that the word carries the idea of "race" or "tribe", and that xitukulwana is understood by the majority of the Tsonga people. After considerable discussion, it was agreed to leave the terms as they stand in the present version.

The Chairman then re-opened discussion on vuhlolotwana, and various alternatives were suggested. It was agreed that the term used was not of paramount importance in regard to the heathen Roman soldiers (the present reference), but that when the Committee comes to the final revision of the Acts of the Apostles, great care will need to be taken in Acts 1:26, and that we should seek to reject vuhlololwane, hlahluva and tihlolo, as these all have reference to the activities of witch-doctors.

Discussion took place on the editorial work. The responsibility of editing the drafts is relegated to Rev. Schneider, with authority to make syntactical changes where necessary, but that these be as few as possible. If necessary, a one-day meeting of the Committee can be called.

It was agreed that a meeting on Mark's Gospel should convene from February 28 to March 2, 1967.

The meeting adjourned on expiration of time.

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(CHAIRMAN)

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(SECRETARY)