

THE TRANSLITERATION OF NEW TESTAMENT PROPER NOUNS  
INTO ZULU

by

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submitted in fulfilment of the requirements for  
the degree of

MASTER OF ARTS

in the subject

AFRICAN LANGUAGES

at the

UNIVERSITY OF SOUTH AFRICA

SUPERVISOR MR. P C TALJAARD

JUNE 1991

## ACKNOWLEDGEMENTS

1. My supervisor, Mr P. C. Taljaard, for his help and willingness to discuss problems out of office hours.
2. Prof. J. P. Louw, for his guidance with literature on Greek phonology and for his advice.
3. The librarians and archivists who supplied material and found the answers to many queries:
  - i) Miss Fransie Rossouw of the South African Library.
  - ii) Peter J. Wosh of the American Bible Society.
  - iii) Rosemary Keen of the Church Missionary Society.
  - iv) The Natal Society Library.
  - v) Mrs M. Turley of the Bible Society.
4. The Rev. N. Joelson and Fr. R. Studerus O.S.B., who explained in correspondence how they had tackled the problem of transliterating New Testament names into Zulu.
5. My wife, Cynthia, for her understanding when my mind was on my studies.
6. My late father, Robert Alfred Hermanson, and my mother, Florence Margaret Hermanson, who first taught me to love the Bible, and enabled me to study it and the languages of the people of Southern Africa.
7. The God of the Bible, who called me to declare His Word to the people of Southern Africa.

## SUMMARY

To determine how New Testament proper nouns should be transliterated from Hellenistic Greek into Zulu, the characteristics of such nouns in existing translations from circa 1837 to 1986 are examined. At times the phonemic and syllabic structure of Zulu has taken second place to that of the original Greek, and the linguistic, academic and ecclesiastical background of the Bible translator. There is no agreement among scholars as to exactly what the Greek phonemes were. Biblical proper nouns transliterated into Zulu should be based on the Greek, not the language of the translator, and should be fully adapted to the phonemic and syllabic system of Zulu, the rules of Zulu, and not those of Greek or some other language, being the determining factor in how they should be pronounced and spelt in Zulu.

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## Chapter One

### INTRODUCTION

Andrew Fuller, 1754-1815, speaking of the qualities of a good missionary, asked: "What are the requisite talents and character of a good missionary?" and part of his answer was: "In every mission I conceive there should be one person at least of a clear head, calm, cool, enterprising, prudent and persevering: and, as it will be an object of the first importance in due time to translate the Scriptures, it would be good for him to have some knowledge of languages . . ." (1954:181).

These words certainly were proved to be true in South Africa, as well as many other areas where missionaries were among the first to settle among the indigenous people as new areas were colonised.

Christians believe the Bible to be the Word of God - God's revelation of Himself to all mankind whom He created, and His message to them of how they can be brought into a right relationship with Himself. Its message is the very essence of Christian missionary endeavour. The missionary's task

is to convey the message of the Bible to the people to whom he has been sent in such a way that they will understand it clearly and hear it as the word of God Himself speaking to them.

If this was to happen, then it was absolutely necessary for the missionary to begin immediately to learn the language of the people to whom he had been sent and, as soon as possible, to begin to translate the Bible into that language. This was vital if he was to have a message to tell the people, either by formal preaching, or by the method of the early church where, according to Acts 5:42, "Day after day, in the temple courts and from house to house, they never stopped teaching and proclaiming the good news that Jesus is the Christ," or, as I once heard the verse paraphrased, "they went about gossipping the Gospel." Later, once the people had been taught to read, it was necessary to engage in translating and publishing selected passages of Scripture, the New Testament and eventually the whole Bible, so that the people might read God's message for themselves.

This is exactly what many of the early missionaries did. Although some had little formal education, they struggled to study the biblical languages, Greek and Hebrew, and often Latin, and gave themselves sacrificially to learn the

language of the people among whom they lived, at a time when there was very little, if anything, to aid them. In fact, it was often they who worked out a way of writing the language down, made the first wordlists, wrote the first grammars, compiled the first dictionaries, and used their early translations of Bible passages, prayers, psalms and hymns, as primers to teach the people to read and write.

It is easy to criticise their errors today in an age when many are well educated and linguistic research is aided by ever increasing technology. Doke, however, reminds us: "it will never be realised what privation, intensity of purpose, continued study, painstaking labour and pious devotion all this (Bible translation) has meant, often in unhealthy climate, amid active opposition, with weak equipment or lack of support." (1958:84).

#### 1.1.0. The Problem of Proper Names

Among the many and varied problems which have faced Bible translators through the ages, and one which still faces them today, is how to transcribe Hebrew and Greek proper names, some of which were also derived from Latin, into the language in which they are working. Proper names include the names of individuals, clans, tribes, nations, countries, places, cities, towns, rivers, mountains, etc.

Even if a name has a meaning, it is not usual to translate it, so as to give it another name with the same meaning in the receptor language. Normally names are kept as they are in the source language, or transliterated, so that they may be pronounced in the receptor language in a way which sounds as close to the original as possible. An exception to this is where a name has a specific meaning which would have been understood by the reader of the source language and which is necessary for the full meaning and impact of the message to be grasped. In some translations, such names have been translated or, if transliterated, the translation of the name necessary to convey the same message to the reader is given in brackets in the text, or in a footnote.

That this process is not nearly as simple as it sounds at first is obvious when one looks at the many different spellings of the same name in the different translations which have appeared over the years. Part of the problem in some of the languages in southern Africa is that it took a long time before the orthography was standardised. This is not the whole reason for the problem, however, as is obvious from the fact that different spellings exist for the same names in different, reasonably recent, versions of the Bible in a language such as English, with its age-old

biblical tradition (Check List of Proper Names in the New Testament). The translation committees working on the new dynamic, or functional equivalent translations in the languages of southern Africa, including Afrikaans, have each found it necessary to revise the spelling of biblical proper names for their language. (See reports listed in bibliography.)

#### 1.2.0. Scope of Dissertation

This dissertation will examine the spelling of biblical proper names in Zulu in the earliest missionary publications and the main New Testament translations, since the first gospel, Matthew, originally translated by George Champion in 1836 or 1837, and later revised by Newton Adams, was published in Pietermaritzburg in 1848, up to the latest New Testament, translated according to the principles of dynamic equivalence, which was published by the Bible Society of South Africa in 1986. It will seek to discover the various influences which have led to the vast differences in the rendering of New Testament Greek names into Zulu, and examine whether or not the latest New Testament translation has improved the spelling of these names and brought them into line with the latest accepted orthography, and how it has attempted to solve problems caused by the differences between Hellenistic Greek and

Zulu phonemes and phonotactics. How well this has been done for the New Testament in Zulu, has important implications for the cognate languages Swati and Southern Ndebele, in both of which, New Testaments have recently been published by the Bible Society of South Africa (Swati 1981, Southern Ndebele 1987). It will also have implications for working out a system for the transcribing of Old Testament Hebrew proper names into these languages in the Old Testament translations which are being prepared.

### 1.3.0. Language Board Contribution

Although the Language Boards working on the orthography and terminology for the Nguni languages, do not seem to have tackled the problem, those working on the Sotho group of languages, have laid down the following guidelines for the spelling of personal names (Southern Sotho, Northern Sotho and Tswana, 1972).

"(a) As a general rule, proper names of people should be spelt in their original form, as used by the people themselves e.g. *Rakgoale, Khama, Mogoane, Radichaba, Van Rensburg, Pieter Maritz, Robert Bruce, David Livingstone, Beckett*, etc.

In such cases, the symbols have the same value as in the language from which the names are derived, or as in the older orthography employed.

"(b) With regard to biblical names, it has been agreed that the spelling used in the latest accepted Bible translations should be adopted as the standard."

With regard to the place names, the rules are as follows:

"(a) Sotho names of places should be spelt according to the latest orthography, and not according to any previous spellings used in European languages, e.g. *Mafikeng, Gaborone, Bonwatau, Qwaqwa, Makgaleng*;

not

*MafeKing, Gaberones, Bonoatau, Quaqua, Magaleen.*

"(b) Non-Sotho names are most conveniently treated under two heads, although where a particular form has already been adopted, not in conformity with these general principles, that form may be retained.

(1) Where a place name has an international or interlinguistic character, especially as between English and Afrikaans, that is, where the same form

is used in different languages, it should be retained in that form in Sotho, e.g. *Pretoria, Johannesburg, Durban, Kimberley, Port Elizabeth*

(ii) Where the name is modified to suit the characteristics of different languages, the Sothoization of such a name is justified, e.g.

<i>Kapa</i>	cf. Cape Town/Kaapstad
<i>Egepeta</i>	cf. Egypt/Egipte
<i>Fora</i>	cf. France/Frankryk
<i>Amerika</i>	cf. America/Amerika
<i>Jeremane</i>	cf. Germany/Duitsland
<i>Foreisetata</i>	cf. Free State/Vrystaat

N.B. Established forms such as: *Gauteng* (Johannesburg), *Tshwane* (Pretoria), *Mangaung* (Bloemfontein), *Tlhabane* (Rustenburg), *Matlakeng* (Zastron), *Meqheleng* (Ficksburg), etc., may be retained, although not in conformity with the general principles set out above."

### 1.3.1. The Personal Name Principles

Unfortunately, these principles are not much help to the Zulu Bible translator. He cannot spell biblical personal names in their original form, as Zulu is written in Roman script, while the names in the Old Testament are written in Hebrew script, and those in the New Testament in Greek script. The Zulu translator must therefore have some means whereby he can transliterate the names. This is no easy matter, for he cannot simply match a letter in Greek or Hebrew script with one in Roman script. The result will still be foreign, and difficult to pronounce, for the Zulu reader. The phonemic systems of Greek and Hebrew are totally different from that of Zulu, so, as will be shown later, it is necessary to work out a system of transliteration in which, not only are the phonemes of the biblical language represented by the nearest approximations in Zulu, but the structure of the phonemes conforms to the normal Zulu structure.

By agreeing specifically that the spelling of biblical names should follow that in the latest accepted Bible translation, and without giving any guidelines as to which principles should be followed to arrive at a reasonable transliteration of these names, the Language Board has placed a great responsibility on the Bible translators.

The translators therefore need to work out linguistically sound principles for transliterating from the biblical languages into the African languages, ensure that they understand them, apply them consistently, and can explain them and defend them. If this is not done, or if it is not done well, it is likely that the spelling of some names will change each time a new translation is published. An examination of the lists of New Testament proper names in the various Zulu translations will show clearly that this has indeed happened in the past.

Another problem is what exactly is meant by the phrase "the latest accepted Bible translations"? Accepted by whom? By the Bible Society, the majority of Christian denominations, or the Language Board? It often happens that the New Testament section of a new translation is published first, often some years before the translation of the Old Testament has been completed and the new translation of the complete Bible is published. If the spelling of the names in the new translation of the New Testament differs from those in the older translation contained in the complete Bible, which spelling should be used in other publications? That in the latest accepted New Testament, or that in the older Bible? Strictly speaking it implies that no further changes to the spelling of the names should be made, but that future Bible

translators should retain the spelling of the latest accepted translation, even if there are good reasons not to do so. This would not be acceptable to translators where they believed that inadequate linguistic principles had been applied by earlier translators in deciding the spelling of proper names.

#### 1.3.2. The Place Name Principles

The principles for the spelling of place names refer largely to the South African geographical region and are not particularly helpful for the spelling of biblical names. The names of some countries, e.g. Egypt, and geographical features such as seas, rivers and mountains may be used in the teaching of school subjects such as geography and history and so be contained in the terminology lists of the Department of Education. However, one suspects that, in the majority of cases at least, these are already taken from the Bible. One wonders also, if the Bible translator decides to change the accepted spelling of a place name, on the basis of the principles of transliterating names which he adopts, will educators and others be willing to reject the previously accepted spelling, in favour of the newer spelling adopted in the Bible?

This problem highlights the fact that Bible translators need to maintain close co-operation between themselves and those responsible for language planning, such as the Language Boards, to ensure that what they do is both understood and accepted by other linguists and educators.

A further point which needs to be noted is that villages, towns, cities, regions, provinces and countries often derive their names from the name of a person, or the people, clan or tribe who live, or lived there. This may be done by adding a prefix or suffix to some form of the personal name or name of the tribe. It has sometimes happened in transliterating a place name from one language to another, that a prefix or suffix carrying the meaning "the place, town, country of" has been included in the transliterated word, instead of the affix from the source language, being replaced by an affix with the similar meaning or function in the receptor language.

Similarly, words denoting the inhabitants of towns, regions and countries are often derived by substituting affixes, or by adding affixes to the words used as the names of those towns, regions or countries. Care should be taken when deriving words denoting national, regional, tribal, sectarian and similar names, that the affixes having the function in the receptor language of denoting inhabitants

or devotees, should be substituted for, rather than added to, the affixes in the source language. For example, "Amafilisti" (Philistines, the people of Philistia), rather than "Amafilistina" (the people of the Philistia people) - the Zulu nominal prefix *ama-* having a similar function to the English suffix *-ine* in this case.

#### 1.4.O. Aim

For over a century and a half, those translating the New Testament into Zulu have been influenced by factors, such as their own mother tongue, education, ecclesiastical tradition, personal preference, linguistic ability and training, or lack thereof, in deciding on how the names in the Greek New Testament should be transcribed and pronounced in Zulu. This means that of the 357 personal names in the 9 translations examined in this dissertation, no more than 10 have been spelt consistently the same way throughout, even if allowance is made for changes in orthography. By suggesting guidelines based on sound linguistic principles, it should be possible to make changes in the spelling of proper names unnecessary in future translations, unless there are major changes in the phonology and/or orthography of Zulu.

## Chapter Two

THE TRANSLITERATION PROCESS

## 2.1.O. Definition

The Concise Oxford Dictionary says that to transliterate is to:

"Represent (word, or absolute) in the more or less corresponding characters of a different language."

According to the dictionary then, if one transliterates a word, what one does is transcribe the characters with which that word is written in one language into the more or less corresponding characters of another language. That means that the characters are changed, but the form of the word remains the same.

Nida (1961:244), does not consider this to be transliterating, but rather transcribing. He makes a clear distinction between transcription - giving a letter for letter correspondence of the New Testament Greek with very

little regard to the pronunciation of the word in New Testament times or the symbols being used in the target, or receptor, language - and transliteration which is based primarily on pronunciation and not upon spelling. While in transcribing words from one language into another, the purpose is to find the closest correspondence of characters, in transliterating the purpose is to find the closest correspondence of phonemes.

Transcribing a word from a source language does not translate it into the receptor language. The word may still look and sound completely foreign and be most difficult for a mother-tongue speaker of the receptor language to pronounce. Transcription does have its uses, but these do not include making the meaning of a word in one language clear to a mother-tongue speaker of another language. For example, one may transcribe the Greek name Πέτρος by changing the Greek characters into Roman characters, so as to get Petros. This may be helpful to someone who is not able to read Greek script, but would like to have some idea of what the characters correspond to in Roman script, or perhaps approximately how they may be pronounced. It may also be helpful for someone who does not have a Greek typewriter and who is publishing something in which there are Greek examples. However, it is clear that once he has changed the name from the Greek, into the Roman characters, he has not necessarily transliterated it unless the resulting phonemes of the word in the target

language correspond completely to those in the original Greek word. Nor has the person translated the name. If his intention is to translate the Greek name Πέτρος into English, then he must go further and adapt the form of the word so as to obtain the closest natural English equivalent of the Greek, and that is not "Petros", but "Peter".

As a general principle, Bible translators today prefer to use the genius of the receptor language to produce a translation which is the closest natural equivalent of the biblical source text, rather than to transliterate words which at first appear to have no direct equivalent in that language. At a seminar on Bible translating, held at Bible House in Kempton Park in January 1979, Nida referred to transliterated words as "zero" words - words which have no meaning, as no mother-tongue speaker of the receptor language will understand the meaning of the word simply by reading or hearing it. The hearer, or reader, will have to be told the meaning of the transliterated word, if he is to understand it, unless the context makes the meaning clear. This may well be the case with a transliterated proper name. However, whereas the context may make it clear that the transliterated word is a name, it will give no indication either as to what the name means, nor from what it is derived.

One exception to this is where mother-tongue speakers have themselves acquired words from another language by the process of transliteration and adaptation. Foreign acquisitions usually consist of words borrowed from another language to express concepts for which there are no adequate, or convenient, words already existing in the borrowing language. It should be noted that when words are acquired from another language, the resultant words usually conform naturally to the phonological and morphological structure of the language which has acquired them. This is not always completely true, particularly when those using them are reasonably competent speakers of both the source and the receptor language, and are more able to pronounce the phonemes of the source language than unilingual speakers of the receptor language. Such people sometimes tend to pronounce the words they acquire from another language using a combination of the phonological system of both the source and the receptor language. However, having been brought into their language by mother-tongue speakers themselves, these words often become as much part of the normal vocabulary of the receptor language as its own distinctive vocabulary.

#### 2.2.0. Proper Names

The most legitimate use of transliteration is in reproducing proper names from the source language in the

receptor language. Proper names may have a meaning, and the meaning of a name may be more significant in some cultures than in others, but it is not usual to translate a name, but rather to reproduce the original name from the source language as closely as possible in the receptor language. Take the example of the Greek name Πέτρος. The name Πέτρος is derived from the word Πέτρα which has as its root meaning "bedrock, rock", and there was obviously a pun implied when the Lord Jesus Christ gave Simon this nickname (cf. Matt. 16:18). The closest natural equivalent of the Greek name Πέτρος in English, however, is "Peter", not "Rocky".

Writing about the problem of the transliteration of proper names in Hindi, C S Thoburn (1962:134) says:

"When proper names are carried over from one language to another, a certain amount of change is to be expected, for the sound pattern varies. Closely related languages may have little or no difficulty in this matter, but dissimilar languages have difficulties in proportion to their degree of dissimilarity. In either case it is possible to define the principles and procedures by which proper names are to be taken over from one language to another. The aim should be to represent the original as nearly as possible within the structure and genius of the receiving language."

Unfortunately, representing the original as closely as possible within the structure and genius of the receptor language does not always seem to have been the aim of those engaged in Bible translation, or if it was, many have missed the mark badly.

Some might feel that, whereas it is vital that the biblical message is translated from the source languages into the closest natural equivalent in the receptor language, it is of comparatively little importance whether or not names represent the original as nearly as possible within the structure and genius of the receptor language. This is not the case, however, as badly transliterated proper names may constitute what translators sometimes refer to as "noise", i.e. something which distracts the receptor, either reader or hearer, so that he may misunderstand, or mistrust the message as a whole.

Not everyone who feels the seriousness of the situation will say anything about it, but in a strongly worded article, one African has expressed his opinion and dissatisfaction with the unfortunate way in which biblical proper names have been transliterated in the languages with which he is familiar in East and Central Africa. An examination of proper names in the various Zulu versions will give ample examples of the problems of which he writes.

"Just as white Europeans brought the plague of smallpox to millions of people in the third world, so European missionaries brought another disease to Africa. However, unlike smallpox, which leaves ugly scars on the skin of those people who survive it, this other disease leaves ugly blemishes on the pages of the Bible. And what is this other disease I am referring to? Well, I mean the non-African sounds and sound combinations that have been introduced into African Bibles in the process of transliterating biblical names. You can pick up almost any of the existing Bibles in the Bantu languages of my area and find its pages pockmarked with ugly foreign sounds and sound patterns. In fact the more idiomatic and the more natural the language of the translation, the more these non-vernacular spellings of names stand out as disfiguring blemishes that spoil the beauty of the Word of God in the African language." (Munthali, 1981:225).

Sadly, what Munthali says about the transliteration of biblical names in the languages with which he is familiar, is all too true in other languages, including Zulu.

Thoburn believes that there appear to be three distinct procedures involved if Bible translators are to attain the ideal and represent the original as nearly as possible

within the structure and genius of the receptor language, i.e. without the ugly foreign sounds and sound patterns which Munthali claims disfigure the existing Bibles.

"(1) There should be a uniform system of transliteration. We would begin by agreeing as far as possible on the common phonetic ground of language A, the original, and language B, the receiving language. Then we would try to represent the peculiar ground of language A by the nearest approximations in language B. For scholarly exactness diacritical marks should be used with approximations, to indicate distinctions which cannot readily be made in the receiving language, though they are to be omitted in the final form. The result would be a table of alphabetical equivalents which would serve to transliterate words from language A to language B with relative exactness.

"(2) The second stage may be called accommodation. Languages are somewhat like the people who speak them. Each has its own peculiar genius or personality. Words and patterns of sounds are felt to be indigenous only when they harmonize with the genius of the language. Otherwise they are felt to be foreign. An illustration of this is found in the varying measure with which the Hebrew Old Testament names have been taken into the Greek New Testament.

Many Hebrew names are considered indeclinable in Greek. They are retained with a feeling of foreignness. Such are the names of Abraham and Isaac, also of Jacob when referring to the Old Testament patriarch. Other names such as Satan and Ananias, are given partial declension. Still others are given full declension, such as Ιακωβος (James). The last may be thought of as fully naturalized into the genius of the Greek language. In transferring a proper name from one language to another our aim should be more than transliteration. The immigrating names should be provided with facilities for attaining their full citizenship. They should not be merely tolerated as foreign residents.

"(3) A third stage may be recognized somewhat reluctantly, for the ideal would be to accommodate proper names to the receiving language in the manner just indicated, according to recognized principles. Yet sometimes it will be necessary to concede to established usage even when logical principles have been violated. Usage is the final arbiter in matters of language. As rules of grammar are notoriously modified by exceptions to rules, we shall not be surprised if we have to make exceptions to the rules we seek to discover and define. For example the word "Greece" which we use in English to describe the land

of the Greeks has no relation to the word used in the New Testament." (1962:134-135).

An examination of Zulu translations of the New Testament over the years, indicates that, although the various translators have used each of these principles, they have not applied them consistently. This has often resulted in inconsistencies even within the same publication. It has also meant that, although many names are spelt the same way in two or more translations, very few indeed have been spelt the same way throughout all the translations examined.

Examining the variant spellings, in the light of the principles suggested, will show some of the reasons, both linguistic and socio-linguistic, for these differences. It is also hoped that by working systematically through them that a linguistically sound and workable system can be postulated for the transliteration of New Testament Greek proper names into present-day Zulu.

## Chapter Three

THE PHONOLOGICAL SYSTEM OF NEW TESTAMENT GREEK

## 3.1.O. Introduction

Transliteration involves representing the phonemes of the source language by the closest natural equivalent phonemes of the receptor language. To do this, it is first necessary to determine the phonemes of both the source and the receptor languages. Having established them, one may then go on to compare the two phonological systems and to discover which phonemes of the one system are most likely to replace the phonemes of the other in the process of transliteration.

This should be a comparatively easy task for the linguist who is dealing with two modern languages where the speech of mother-tongue speakers of each language can be studied and the various features of the spoken language, such as phonetics, phonemics and tonemics, can be recorded, measured, and clearly determined.

De Clercq (1968:6), states:

"Klank is as klank egter nie 'n noodsaaklike kenmerk van taal nie aangesien die klankaspek van 'n taal deur skrif vervang kan word sonder dat die taal daardeur verval. Latyn is 'n goeie voorbeeld van 'n taal wat bly voortbestaan het sonder klankaanskoulikheid. Klank is dus alleen noodsaaklik as 'n vorm van aanskoulikheid."

If then, as Nida (1947:244) states, phonemics has to do with the way in which words are pronounced, rather than the way in which they are written, the question arises whether it is really possible to determine the phonemes of languages such as Latin, Classical Greek and Hellenistic Greek, which no longer exist as spoken languages, with any degree of accuracy.

### 3.2.0. The Phonology of Classical Greek

Some Classical linguists, such as Stanford (1967), believe it is possible to determine the Classical Greek phonological system accurately. While admitting that trying to recover the phonetics of any language from literary documents alone is always difficult and often full of uncertainties, except when an agreed phonetic script is used, he believes that in the case of Greek we have an unusually rich and varied body of evidence for the accepted

pronunciations in ancient times - far richer than for most of the so-called dead languages. To substantiate his claim, he puts forward the following evidence, which is quoted fairly fully so as to give examples of the evidence from which he draws his conclusions:

"To begin with, we have some good descriptions of the positions and movements of the lips, tongue and mouth in producing specific phonemes. For example, Dionysios describes the pronunciation of *rho* like this: "It is sounded with the tip of the tongue fanning out the breath and rising toward the palate near the teeth," which indicates that it was a "trilled" or "rolled" *r* as heard in Italy or Scotland, not the Irish retracted *r*, or the North-England uvular *r*. Some of these ancient phonetic descriptions have serious deficiencies and gaps, but on the whole they give clear information on many important questions.

"Secondly, we have definite statements about phonetic changes.

"Thirdly, we have comparisons between Greek and Latin phonemes by Roman rhetoricians. Thus Quintilian states that the Greek *phi* was not pronounced like the ugly Latin *f*. Yet in spite of this definite

statement - supported by other evidence - most of us wilfully pronounce *phi* as *f*, instead of approximately as in *shepherd*.

"Fourthly, we have the evidence of transliterations of Greek words into other languages and the reverse. For example, against the view that *upsilon* was pronounced like *iota* is the fact that the Latin writers did not transliterate it as *i*, but took over the Greek letter in the form of *y* - *i-grec* as the French still call it - to indicate the non-Latin sound. So, too, against the modern Greek pronunciation of *beta* as *v*, there are spellings like Οὐλέριος (not Βάλ-) for Valerius (though *B-* for *V-* does occasionally occur) and Φολούος for Fulvius. (Incidentally, the second example cannot be taken as evidence that the Greeks considered the Latin *f* was the same as their *phi*, in view of clear statements to the contrary elsewhere. What it does show is the prejudice of the Greeks, unlike the Romans, against innovations in their speech and alphabet, and a recognition that the nearest sound in their language to the Latin *f* was their *phi*, a similarity which became an identity later.) Transliterations into ancient Persian, Hebrew, Coptic and Gothic also provide useful evidence.

"Fifthly, we have references by Greek authors to specific similarities or dissimilarities of sound in their language, in connexion with ambiguities, puns, etymologies, and various types of sound-patterning (mainly assonance, rhyme, and metre.) For example, the celebrated confusion between the words λούδος, "plague" and λιμός "hunger", in the prediction quoted by Thucydides, shows that the sounds ου and ι were similar, but not identical. The dispute was not basically about the meaning but about which of two similar sounds (approximately *loymos* and *leemos*) had been uttered by the oracle, just as some years ago a member of Parliament indignantly repudiated the charge that he was a Bulgarian and was mollified on being told that what had been said was "vulgarian" with a *v*. Strictly speaking, these are not verbal ambiguities but the result of audial uncertainties, as when the Cyclopes misheard the name Οὐρίς as οὔρις. In contrast, if I were to point to the Agora in Athens and say, "That's a fine sight (site)," using the full homophone, the uncertainty would not lie in the sound, but in the meaning. An English translator of the phrase in Thucydides gives the phonetic effect aptly by translating λούδος and λιμός as "death" and "dearth" (more effective when pronounced by a southern Englishman than by an Irishman.)

"One can again gain some evidence from deliberate puns: for example, when Aristophanes says Βλέπειν Βαλλήναδε, with a pun in the second word on Παλλήναδε, he shows that /vB/ and /vΠ/ sounded somewhat alike (as in modern Greek) but were not homophones.

"Sixthly, there is evidence of onomatopoeia, or sound-mimesis as I prefer to call it. This is never conclusive since we never know just how exact the mimesis is. We can hardly assert that Aristophanes' frog-chorus with their *Bre-Ke-Ke-kex* prove that the classical *beta* was not pronounced as *v*, because the voices of the Attic frogs were scarcely, even in the highly cultivated atmosphere of the fifth-century, quite distinct in articulating the first phoneme of their croak. Certainly, so far as my own ears could determine, contemporary Attic frogs might be saying *brek* or *vrek*. But when the bleating of sheep is written with an *eta* in Βῆ, and when Homer's goats are described as μηκάδας, it will seem to me to be evidence that *eta* was more like the French ê than our ee until someone leads me to a flock of sheep that says "bee-bee". (In parenthesis we may note that until the eighteenth century "bleat" was pronounced more mimetically as *blayte*.)

"Seventhly, we have the fact that the spelling of words in the old Greek alphabet apparently was more reliably phonetical than it is in most of the modern European languages. Though the spelling of ancient Greek in the manuscripts is always suspect, since they have been processed by the Alexandrian editors and their successors down to the present day, yet fortunately in many matters of orthography scribes have been faithful even to what they could not understand. More reliably, inscriptions and early papyri, as well as glossographers like Hesychios, reveal much both by their agreements and disagreements. For example, when fourth-century Boeotian inscriptions in the Ionic alphabet use ου for u, writing words like Πυωντνος as Πουωντνος, they show that by this time *upsilon* in East Ionic and Attic no longer represented the sound u (approximately as in "moon"). Similarly, glosses in Hesychios like τοῦν for τουν, and οὐδόπαινει for οὐδόπαινει, show the same divergency between the narrowing Attic-Ionic *upsilon* and the more open sound still in use elsewhere. A good deal can be learned from accidental misspellings.

"Eighthly, among the main sources of evidence for the sound of classical Greek we have the phonetic classifications made by the ancient grammarians and rhetoricians like Dionysius of Halicarnassos and Dionysios the Thracian. For example, when they classify theta, phi and chi as "mutes" (ᾳφωνα), not as "half-voiced" (ἡμιφωνα) letters like sigma and rho, they rule out our mispronunciations of them as f, th and ch (as in loch). Similarly, when Sigma in Lucian's *Judgment of the Vowels* complains that he has been deprived of his place in words like Συρόν, stolen from him by Zeta, we know that such words were pronounced by Atticizers in the second century AD as if they began with zee (or zed).

"To these internal sources of evidence must be added the probabilities to be derived from comparative philology and general linguistics. To take a simple example: the English pronunciation of the letter i in "sight" or "smile" - or, to put it another way, the English use of the letter i to represent such a sound - is unparalleled in other European languages and was not developed in England until the fifteenth century, so the likelihood that the ancient Greeks pronounced iota in that way is small. On the other hand, the fact that Sanskrit had aspirated

*kh*, *ph* and *th* strengthens the evidence for pronouncing *chi*, *phi* and *theta* as aspirates. Some of the developments in modern Greek also help to determine pronunciations in ancient Greek.

"Taken together, the evidence from these nine main sources gives a fairly good approximate notion of the ancient Greek sound system. There are a few notable uncertainties especially in the pronunciation of the diphthongs. And the qualification "approximate" must always be emphasized. Without accurate phonographic records or scientifically precise phonetic notation no exact reproduction is feasible. Even with those scientific aids one can never give a full and intelligible picture of a single city like Athens or San Francisco during a single day, much less for a year or an epoch or a century. Each citizen sounds his words differently, and even in the case of individuals pronunciation varies from hour to hour. Sophocles would have pronounced his words one way when he was training a chorus in the Theatre of Dionysos in the morning and another way at the end of a symposium that evening. I know one present-day author who sometimes says "akoustics" and sometimes "akoostics", sometimes "privacy" and sometimes "privacy", sometimes "patronage" and sometimes "patronage", without causing confusion or offence, because such variations are normal and

accepted. But if he had said "akyoustics" or "privacy" or "patrōnage" he might well be misunderstood. The spoken word is never stable, except when fixed in a mechanical recording.

"Certainly our knowledge of classical Greek is far from perfect. But it goes a long way toward giving us the basic phonemes and pitch-variations. As an eminent German scholar once said:

'I am perfectly convinced, that, if an ancient Athenian were to rise from his grave and hear one of us speak Greek, on the basis of the best scientific enquiry and with the most delicate and practised organs, he would think the pronunciation horribly barbarous. But if he heard a modern Greek, he would not be so loud in his censure, simply because he would fail to observe that this is supposed to be his own language. ...

Finally, if a German came with his Reuchlinian pronunciation, observing qualities with pedantic care [and this applies also to the older pronunciation among English speakers], the ancient Athenian would probably stop his ears at such disfigurement of his language (if indeed he recognized it as such) and at such discordant sounds.' (Blass, p. 17).

"That, then, is our choice - between, on the one hand, an approximate approach to hearing and reading Greek as it was heard and read in classical times, and, on the other, hearing it and reading it in a palpably incorrect way - between a determined effort to get as close as we possibly can to the ancient word-melodies and a decision to use something easier but quite unauthentic."  
(1967:122-126).

In summary then, Stanford seems to believe that, from descriptions of the way in which the phonemes were pronounced, statements about phonetic changes, comparisons between Greek and Latin phonemes, transliterations of Greek words into other languages and the reverse, references to similarities and dissimilarities between sounds in languages, onomatopoeia, the spelling, or misspelling, of Greek words, the phonetical classifications of sounds by ancient Greek grammarians and rhetoricians and evidence derived from comparative philology and general linguistics, it is possible to determine "a fairly good approximate notion of the ancient Greek sound system". Unfortunately, nowhere in his book does he tabulate or summarise his findings to help his readers know what he means when he speaks about the "Reformed" pronunciation he advocates, to distinguish it from the confusion he says reigns in Ireland and Britain, the less chaotic position in the United

States, or the four methods (with infinite sub-variations) used in Europe, where they take as their models either modern Greek, pronunciation determined from the evidence of classical Greek, or classical Latin, or their own national language (1967:126). Such a tabulation, systematising the evidence he presents throughout the book, would be most helpful, and indeed is necessary if the new student is to learn correct pronunciation from the start, and the scholar is to know which phoneme he is pronouncing incorrectly.

What is difficult to understand, however, is that having said "the evidence ... gives a fairly good approximate notion of the ancient Greek sound system," and "our knowledge of classical Greek pronunciation is far from perfect. But it goes a long way toward giving us the basic phonemes," he goes on to quote Blass when he said that "if an ancient Athenian were to rise from his grave and hear one of us speak Greek, on the basis of the best scientific enquiry and with the most delicate and practised organs, he would think the pronunciation horribly barbarous." (Blass p. 17). Surely if it is possible to determine the phonemes and tonemes of ancient Greek with any degree of accuracy, then it should also be possible for a present-day scholar of ancient Greek with linguistic training to reproduce the language in speech so that it would not sound barbarous, any more than a good non-mother-tongue speaker of a modern language sounds to one whose mother-tongue it is. That is unless, of course, one does not accept that it is possible

for a non-mother-tongue speaker to reproduce the phonemes of another language accurately.

### 3.3.0. Evidence from Generative Phonology

Another scholar of Classical Greek, Sommerstein, has made a contribution to the study of ancient Greek phonology with his phonological analysis of the classical Attic dialect, spoken in Athens between 480 and 320 BC. His study is based on the insights gained from modern generative theory. He does produce a short phonological inventory, but as Louw points out in his review of the book (1976:49), these

"even leave the general reader with many unanswered questions. He has to decide for himself, collecting material from all over the book, which Greek symbols represent the phonemes given in Roman script, hoping that he interprets the phonetic representations correctly since the extremely brief display of distinctive features will not help the non-specialist in any way. This will most unfortunately discourage many readers who are really looking for a book to help them understand more of generative phonology."

Maybe one of the reasons why he does not use the I.P.A. Phonetic Script is because it uses some of the Greek alphabet to represent certain phonemes and these may be

different from the phonemes which he believes the Greek to be.

In presenting his phonological inventory, Sommerstein says:

"An autonomous phonemic description of classical Attic Greek would probably require eighteen consonant phonemes and twelve vowel phonemes as follows:

ph	th	kh		î	i	[ü]	ü	û
p	t	k						
b	d	g		ê				
	s				e			
m	n	ŋ			e			o
l	r							
w	y	h				ä	a	

"As Allen points out, even in an autonomous system the phonemic status of /ŋ/ is dubious, and it can easily be shown to be a conditioned variant of /n/ in some contexts and of /g/ in others. All the other consonants will also appear in the underlying representations of a generative phonological description. As to the vowels ... there is an underlying system of five short vowels /a i u e o/, and five corresponding long vowels; the complicated and asymmetrical system results from various rules which interfere with this underlying pattern."

(1973:2)

Sommerstein gives two other charts which, he says are not intended as a classificatory matrix, but as a display of features relevant to the part which the segment types play in Greek phonology. He states that the order in which the features are given therefore has no significance, and the presence of blanks signifies only that segments of a certain class can never be distinguished by the features in question (thus "heightened glottal pressure" is relevant only for consonants, and "delayed release" only for oral stop consonants. What is not clear are his features [low] and [high] on the consonant chart. If /r/ is [+high], one would expect /l/, /n/, /s/, /z/, /d/, /t/ and /th/ also to be [+high], unless the use of [-high] together with [+high] indicates that the height of the tongue is irrelevant.

### Vowels and Glides

	i ē ī ā ō ū ū i e ē a o o u ū w y h
syllabic	+ + + + + + + + + + + + + + + + + + +
consonantal	- - - - - - - - - - - - - - - - - - -
sonorant	+ + + + + + + + + + + + + + + + + + +
long	+ + + + + + + - - - - - - - - - - - -
high	+ - - - - + + - - - - - + + + + + -
low	- - + + - - - - + + + - - - - - +
back	- - - + + + + - - - - + + + + - + -
round	- - - - + + + + - - - - + + + + + - -
heightened subglottal pressure	- - +

## True Consonants (including liquids)

	l	r	r̥	m	n	ŋ	s	z	b	d	g	p	t	k	ph	th	kh	c	ʒ
syllabic	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
consonantal	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
nasal	-	-	-	+	+	+	-	-	-	-	-	-	-	-	-	-	-	-	
sonorant	+	+	+	+	+	+	-	-	-	-	-	-	-	-	-	-	-	-	
low	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
high	-	+	+	-	-	+	-	-	-	-	+	-	-	+	-	+	-	-	
back	-	-	-	-	-	+	-	-	-	-	+	-	-	+	-	+	-	-	
voice	+	+	-	+	+	+	-	+	+	+	+	-	-	-	-	-	-	+	
h.s.p.	-	-	?	-	-	-	-	-	-	-	-	-	-	+	+	+	-	-	
anterior	+	-	-	+	+	-	+	+	+	+	-	+	-	+	+	-	+	+	
coronal	+	+	+	-	+	-	+	+	-	+	-	-	+	-	+	-	+	+	
continuant	+	+	+	-	-	-	+	+	-	-	-	-	-	-	-	-	-	-	
delayed release							-	-	-	-	-	-	-	-	-	-	+	+	
strident	-	-	-	-	-	-	+	+	-	-	-	-	-	-	-	-	+	+	
lateral	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	

These charts are confusing rather than helpful, as the one gives eighteen consonants (including the glides), whereas the other gives nineteen consonants (excluding the glides). When it comes to vowels, the one gives twelve phonemes, while the second gives sixteen. There is no mention here of phoneme clusters, although they undoubtedly exist. An in depth study of the phonological rules which follow the charts may bring some further clarification, but it still seems inadequate to be of any real help to the

Bible translator who is looking for a clear description of the phonemes, and allophones, of Greek and their distribution.

### 3.4.O. The Phonology of Hellenistic Greek

The New Testament was written, not in Classical Greek, but in Hellenistic Greek, which has sometimes also been referred to as Koine Greek, which, says Yeager:

"differs from Classical Greek of Homer's Day (800 BC) as modern English differs from the Classical English of Chaucer. After the conquests of Alexander the Great, who died in 323 BC, the language of the New Testament spread throughout the Mediterranean world. During the three hundred years from Alexander the Great to the Christian era, a period known as Hellenistic, the Greek language evolved into the common dialect of the market place. It was spoken widely if not universally through the civilised world of Jesus' days of earthly ministry. Of course many people were bi-lingual because of their acquaintance with their mother tongue, whether Latin, Hebrew, or some other." (1976:lxv).

Yeager's statement is rather unscientific, but it indicates in popular terminology something of how difficult it is to discover exactly what spoken Greek would have sounded like

at any one time or place in history. It is likely that the pronunciation of the Greek spoken in New Testament times had changed considerably from the Attic Greek studied by Sommerstein, particularly when one takes into account that it was being spoken by people from many different linguistic backgrounds each with their own phonemic system.

Hellenistic Greek is studied by theological students, usually as a compulsory subject, to enable them to read the New Testament in the language in which it was originally written, as a basis for the accurate understanding and exegeting of the text. Most grammar books begin with an explanation of how the letters of the Greek alphabet should be pronounced. Usually these explanations do not give phonetic values for the sounds, but rather describe the Greek phonemes in terms of the language in which the book is written. Where that language lacks a phoneme which is similar to the Greek phoneme, then the Greek phoneme is described in terms of a similar phoneme of another modern European language, with which the student may, or may not, be familiar. Here is an example of how the Greek phonemes are described in a number of the grammar books available in English:

<u>Letter</u>	<u>Nunn</u>	<u>Jay</u>	<u>Yeager</u>
<u>English sound</u>			
Alpha When long like a in father, when short like a in cat	a	a	a as in father
Beta Like English b	b	b	b as in boy
Gamma Always hard like g in get	g	hard	g as in girl
Delta Like English d	d	d	d as in dog
Epsilon Like e in met	e	short	e short as in get
Zeta Like English z or dzs	z		dz as in adze
Eta Like a in fate	e	long	e as in fete or a in gate
Theta Like th in thin	th		th as in thing
Iota When long like ee i in queen, when short like i in hit.			i in fit
Kappa Like English k	k		k as in keep
Lambda Like English l	l		l as in lad
Mu Like English m	m		m as in man
Nu Like English n	n		n as in never
Xi Like English x	x		ks as in kicks
Omicron Like o in not	o	short	o short as in ominous
Pi Like English p	p		p as in party
Rho Like English r	r		r as in run
Sigma Like English s	s		s as in say

Tau	Like English <i>t</i>	<i>t</i>	<i>t</i> as in ten
Upsilon	Like French <i>u</i> in <i>du</i>	<i>u</i>	<i>u</i> as in French <i>tu</i>
Phi	Like English <i>ph</i>	<i>ph</i>	<i>ph</i> as in phone
Chi	Like <i>ch</i> in chaos or in Scotch <i>loch</i>	<i>ch</i> (i.e. <i>kh</i> )	<i>ch</i> as in chasm
Psi	Like <i>ps</i> in lips	<i>ps</i>	<i>ps</i> as in tops or psalm
Omega	Like <i>o</i> in tone	<i>o</i> (long)	<i>o</i> (long) as in over

Jay also explains that a *gamma* before a guttural (*gawma*, *Kappa*, *xi* or *chi*) is pronounced as an /n/.

All three explain that there is no letter of the Greek alphabet to denote the English sound *h*, but that whether or not a word begins with the sound is indicated by an inverted comma over the initial vowel or diphthong to denote rough or smooth breathing, as it is commonly called.

### Diphthongs

The English equivalents are given as follows:

<u>Sound</u>	<u>Nunn</u>	<u>Jay</u>	<u>Yeager</u>
ai	as in aisle	aisle	aisle
ei	height	eider	freight
ou	oil	boil	not given
au	cow	caught	house

ou	loose	group	count
eu	feud	euphony	feud
ην	not given	euphony	not given
υι	quit	wine	we

### 3.5.O. Summary

In most cases, the grammarians, writing for English-speaking students, have likened the Greek phonemes to English phonemes. This is understandable and natural when one is trying to explain speech sounds to those who have little or no phonetic or other linguistic training and who are unilingual. It is important to realise that, just as grammars of New Testament Greek written for English students suggest that the Greek speech sounds are similar to those of English, so grammars written for Afrikaans, German, French and Scandinavian students, liken the Greek phonemes to similar phonemes in the other respective languages. This means that students reading the Greek New Testament aloud, generally will do so using the corresponding phonemes of their own mother tongue and thereby read Greek with the "foreign accent" of the language which they normally speak.

A further complication is the fact that even those who have written grammars of Classical or Hellenistic Greek in English do not agree on the corresponding English phonemes in some cases, as can be seen clearly by comparing the

suggested pronunciations given in the lists above. Some of the points of disagreement concerning Hellenistic Greek which appear above, are the following:

### Consonants

Zeta: Should this be pronounced like *z*, or like *ds*, as suggested by Nunn, as *dz* in *adze*, according to Yeager, or is its phonetic value *zd*, which Sommerstein accepts for Classical Greek? Louw (1976:49) points out that Sommerstein accepts this without explanation, but adds that this "hopefully will end the long controversy on this notorious double consonant."

Theta: The New Testament Greek grammarians listed above all accept this to be a dental fricative, according to their examples, whereas the Classicists, Stanford and Sommerstein, state it to be an aspirated dental plosive.

Xi: Yeager's example shows this to be a double consonant, whereas Nunn and Jay liken it to the English *x*, which, in the initial position of a word would be a totally different sound from what it would be at the end of a word.

Phi: The New Testament Greek grammarians listed compare this to the English *ph* in *phone*, whereas the Classicists do not accept it as a denti-labial fricative, but as an aspirated biliabial plosive, as in the word *shepherd*.

Chi: English does not have a velar fricative, so Nunn takes the Scottish *loch* as one of his examples of the sound of the Greek phoneme. His second example, *chasm*, is shared with the other two and also with the Classicists, Stanford and Sommerstein, who believe this to be an aspirated velar plosive.

Psi      Yeager adds confusion by giving two examples, one in which the *p* is sounded - *tops*, and the other where the *p* is silent - *psalm*.

### Vowels

Alpha: Nunn gives examples of a long and a short form, Jay gives similar examples in a later section of his book on the pronunciation of vowels, but Yeager gives an example only of a long form. Nunn says that the universal custom used to be to pronounce the long *a* as in *lathe*, but adds that this pronunciation should no longer be followed.

Eta: Both Nunn and Yeager give as examples the a as in "ate". Jay gives the ee in "deep" as his example of what he calls a long e, while in a note, Nunn says that the sound used to be pronounced as in "meet", but that it should not be. Professor J.P. Louw told me in conversation that the tendency in South Africa is to move away from the previously accepted pronunciation, as given by Nunn, to the sound represented in Afrikaans by the ê in "sê".

Iota: Nunn gives a long and a short form, and says that the long form should be like the ee in queen, not the i in bite. Yeager gives only a short form, and Jay gives pin as his example of the short form and, in opposition to Nunn, pile as the long form.

Upsilon: Neither Nunn nor Yeager have an English equivalent for this phoneme and so go to the French. Jay follows the English and gives a short form as in put and a long form as in cute, while Nunn says explicitly that it should not be pronounced that way.

Omega: The books consulted all agree on the pronunciation, but, according to Professor J P Louw, the tendency in South Africa is to move away from this and pronounce it as /ɔ/.

### Diphthongs

Yeager gives six diphthongs, Nunn seven, and Jay eight. Those on which they differ are:

əʊ Which Nunn and Yeager have as in *cow* and *house*, and Jay has as in *caught*. Louw favours the pronunciation found in the Afrikaans word *oud*.

ɛɪ Which Nunn and Jay have as indistinguishable from the diphthong *ai*. Yeager makes the distinction that *ei* should be pronounced as in *freight* and, according to Louw, this is the distinction now being made in South Africa.

ŋʊ This diphthong is listed only by Jay.

əʊ Nunn gives *loose* as an example of its pronunciation, Yeager gives *group*, taking an English word with a similar spelling, while Jay, also taking a word with a similar spelling, says that the *ou* is pronounced as in *count*.

vi All three disagree on its pronunciation, with Nunn giving *quit* as an example, Jay giving *wine*, and Yeager giving *we*. Louw favours the pronunciation found in the Afrikaans word *koei*.

### 3.6.O. Conclusions

#### 3.6.1. The Available Evidence

Our knowledge of Classical and Hellenistic Greek comes from literary sources alone. These manuscripts contain evidence of how the Greek of those days was pronounced, sometimes giving a description of how certain speech sounds were formed, or by comparing them with speech sounds in other foreign languages; sometimes by devices such as puns; sometimes by writers making spelling mistakes or copyists transcribing words incorrectly because of their not hearing them correctly or because of their hearing them correctly, but misunderstanding them. Modern linguistic analysis also throws a certain amount of light on the probable pronunciation of phonemes through the study of morphophonemic changes and similar phenomena. Nevertheless, despite the data available, it is most unlikely that, after such a great passage of time, we could state with any degree of certainty what the phonemes of either Classical or Hellenistic Greek were. Although some

suggest that the Greek of today could serve as a good model, the idea does not have much appeal, as just as Greek grammar has changed dramatically from the Classical, through the Hellenistic to the Modern period, so the pronunciation is likely to have changed, as it is known to have done in other languages. Very few grammars, if any, have attempted to represent the phonemes of the Hellenistic Greek of the New Testament with standard phonetic symbols. Rather they try as far as possible to explain what they believe to have been the Greek phonemes represented by the letters of the Greek alphabet, in terms of the closest natural similar sound in the language in which they are writing. Only seldom do they resort to the sounds of another language when they feel that their own is totally inadequate in that particular case, and even then they pick a language with which they believe their readers may be familiar.

### 3.6.2. Disagreement among scholars

Although I studied Hellenistic Greek at theological college, I have no more than a basic knowledge of the language. This is probably true of the majority of Bible translators, particularly those who have gone as missionaries to those whose culture and language is different from their own. We have to depend heavily on the available literature for guidance. It would appear that, despite modern linguistic research into Classical and

Hellenistic Greek, there is still no agreement among scholars as to exactly what the Greek phonemes were. For this reason, according to Professor Louw in a personal conversation, it is necessary to ensure that written examples are provided for delegates when one reads a paper at an international conference on Greek.

### 3.6.3. Traditional phoneme values

There is apparently good evidence that some of the Greek phonemes were pronounced differently from what was traditionally accepted to have been the case. Stanford (1967:125), cites evidence, for example, that phi, theta and chi should be pronounced as bilabial, dental and velar aspirated plosives, rather than as fricatives, as seems to have been traditionally accepted. Whether these are fricatives or aspirated plosives may have a bearing on how they are transliterated into other languages. It may be necessary to exercise caution, however, particularly in languages where there is already a strong tradition as to the traditionally accepted corresponding phoneme in the language. For example, phi is traditionally transliterated as a labio-dental fricative in English and not as a bilabial plosive. Greek scholars may agree in future to pronounce phi as an aspirated plosive. However, to attempt to change the pronunciation of English words derived from Greek because of evidence that the Greek phoneme was an aspirated plosive and not a fricative, would be a grave

error. It is interesting to note that the letters of the Greek alphabet are used to denote the respective fricatives in the IPA Script (IPA, 1949; Ladefoged, 1990).

#### 3.6.4. Extralinguistic problems

From the above, it does not seem possible to define the phonemic system of the Hellenistic Greek of the New Testament with any degree of certainty. This, and the fact that the New Testament personal names have been transliterated into Zulu in the past by missionaries who were not only taught to pronounce the Greek phonemes differently, but whose own language and tradition has influenced the pronunciation, is reflected in the way in which the names have been spelt in the different Zulu translations.

#### 3.6.5. Is transliteration possible?

Is it possible to transliterate Greek names into Zulu, if it is not possible to make absolute assertions regarding the phonological system of New Testament Greek? It would seem to be. No two languages have identical phonemic systems, so the task is not to know exactly what the Greek phonemes are and to try to match them with identical or almost identical Zulu phonemes. The task is rather to find the closest natural equivalent of the Greek name in Zulu. This may or may not involve transliteration. Where it

does, it is the resultant Zulu word and its pronunciation, and not that of the original Greek word, which is important to the Zulu. There is general agreement regarding the majority of consonants, and where there is disagreement the problem can often be solved naturally by what is required by the Zulu phonemic system in that particular position. This is also the case with the vowels and diphthongs. Louw questions the evidence on which Sommerstein postulates slight differences of pronunciation of vowels (1976:49), but these are of no account when all the vowels and diphthongs of Greek must be pronounced as one of the five vowels (two with allophones) of Zulu, or by vowels separated by a semi-vowel, when the name is transliterated. The result must conform to the rules of Zulu phonology, rather than to the rules of Greek phonology, and so the Zulu closest natural equivalent of a New Testament name may sound completely different from what it did to the speaker of Hellenistic Greek in New Testament times.

## Chapter Four

THE PHONOLOGY OF ZULU

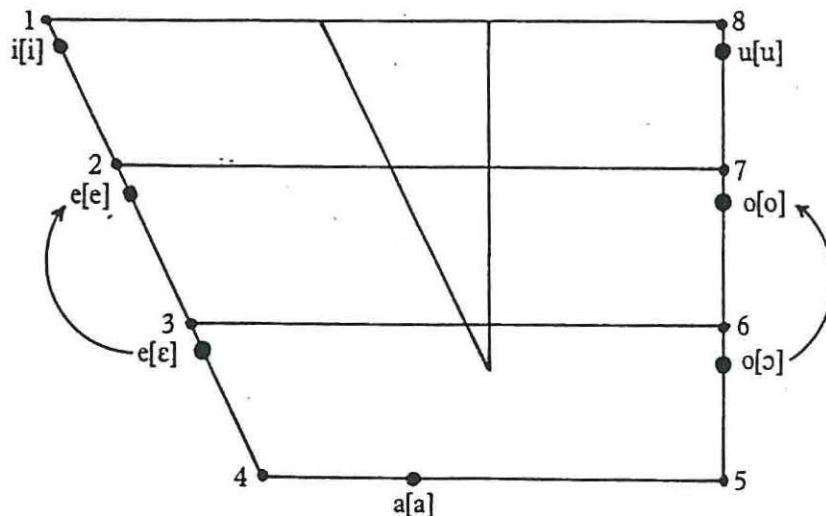
## 4.1.0. Introduction

To determine how to transliterate New Testament Greek into Zulu, it is necessary, not only to attempt to determine the Greek phonemic system, but also to examine the sound system and to postulate the phonemes and the phonotactic rules of Zulu so that the similarities and differences between the two languages may become clear.

## 4.2.0. Zulu Vowels

## 4.2.1. Zulu Vowel Chart

The Zulu vowels occupy the following positions on the I.P.A. vowel chart (Taljaard and Snyman, 1990:53):



There are five vowel phonemes in Zulu, two of which have allophones. The mid-front vowel phoneme, represented in the orthography by *e*, and the mid-back vowel phoneme, represented by *o*, each have two allophones. The allophones [ɛ] and [ɔ] occur in the majority of cases, e.g. at the beginnings of words, at the end of words, and in almost any other position within the word. The allophones [ɛ] and [ɔ] occur if the following syllable of the word contains a high vowel [i] or [u]. This force is retrogressive within the word, and will effect all vowels in the preceding syllables until it is blocked by a vowel with no allophone.

#### 4.3.0. Zulu Consonants

Taljaard and Snyman (1990:70) classify the consonants of Zulu phonetically according to the table on the following page. It should be noted that the glottal consonants are fricatives, as shown. They are not approximants as they are shown on the original chart. Also, the labio-dental and dorso-velar nasals which are marked with an asterisk do not occur, as stated in the footnote, "only when preceded by a nasal," but they are nasals which occur in labio-dental and dorso-velar nasal-compounds respectively.

TABLE OF CONSONANTS

MANNER OF ARTICULATION					PLACE OF ARTICULATION									
Manner of ob- struction	Manner of air- stream release	Nature of air- stream release	Channel of air- stream release	Air- stream mecha- nism	Bilabial	Labio- dental	Labio- velar	Apico- alveolar	Apico- alveo- lateral	Lamino- postal- veolar	Medio- postal- veolar	Medio- palato- lateral	Dorso- velar	Glossal
STOP	Plosive	VL	M	LR	p'			t'					k'	
		A	M	P	ph			th					kh	
		PV	M	P									χ	
		DBV	M	P	b			ɖ					g	
		BV	M	P	b*			d*					g*	
	Implosive	V	M	O+P	ɓ									
CONTINUANT	Affricate	BV	L	P					dʒ*					
		VL	L	LR					rɸ*				kɸ	
		VL	M	LR		ɸf'		ts'		tʃ'				
		BV	M	P		ɸv*		dz*		[dʒ]*				
		DBV	M	P					dʒ					
	Precative	VL	M	P		f		s		f		x		
CONTINUANT	Approximant	BV	M	P		v		z						
		VL	L	P					ɬ				h	
		BV	L	P					ɬ				ɦ	
		V	L	P					l					
		BV	L	P					l					
	Nasal	VL	M	P				w			j			
Trill	V	M	P								n		ŋ*	
		BV	N	P	m	nj*		n						
	BV	N	P	m				n						

\*These sounds only occur when preceded by a nasal.

A — Aspirated

L — Lateral

N — Nasal

V — Voiced

BV — Breathy voice

LR — Laryngeal

O — Oral

VL — Voiceless

DBV — Delayed breathy voice

M — Medial

P — Pulmonic

PV — Partially voiced

Zulu also has dental, palatal, and alveolateral click consonants, represented in the orthography by *c*, *q* and *x*, which are classified as follows (Taljaard & Snyman, 1990:71):

Manner of Articulation			Place of Articulation		
Channel of airstream release	Nature of airstream	Airstream mechanism	Apicolaminodental	Apicolaminopalatal	Apico-alveolateral
M	VL	LN		!	
M	A	LN+P	h	!h	h
M	DBV	LN+P	g	!g	g
M	BV	LN+P	g*	!g*	g*
N+M	V+VL	P+LN	ŋ	ŋ!	ŋ
N+M	V+VL	P+LN	ŋ	ŋ!	ŋ

\*These clicks only occur when preceded by a nasal.

A — Aspirated

LN — Lingual

P — Pulmonic

BV — Breathy voice

M — Medial

V — Voiced

DBV — Delayed breathy voice

N — Nasal

VL — Voiceless

#### 4.3.1.O. Zulu Consonant Phonemes

A phoneme is a family of sounds in a particular language, and no phoneme is exactly the same in all environments. The norm phoneme of a language is identified as that which occurs most frequently, and in the speech styles of the majority of speakers of that language. Allophones, or the variants of phonemes, may sometimes be in free variation with one another, but their distribution is generally regulated by specific rules. For example, the Zulu stops marked with an asterisk on the chart in 4.3.O., are allophones which occur only in nasal compounds.

Phonemes are classified according to their distinguishing features. Unfortunately, scholars differ in their descriptions of the phonemes of Zulu. Khumalo (1987:133), using the orthographic symbols, can therefore note that:

"Cope (1966) and Lanham (1960) classify /b/ and /k/ "lenis-voiced". To Louw (1962), /k/ varies between "radical", i.e. voiceless unaspirated, and "voiced", while /b/ is regularly "implosive". To Doke (1926), /b/ is "implosive" while /k/ is "unvoiced, unaspirated". The latest study, Traill et al. (1987), provides instrumental evidence in support of phonetic alignment of /b/ and /k/ and finds no evidence of "implosion" in the articulation of /b/."

In the following charts, the points of articulation are given as Bilabial, Labio-dental, Alveolar, Pre-palatal, Velar and Glottal. The release is Central oral, Lateral oral, or nasal. Where the phonetic and the orthographic symbols for a phoneme coincide, the phonetic symbol is not indicated. Where the phonetic symbol and the spelling differ, the phonetic symbol is indicated in square brackets below the orthographic symbol. Allophonic variants are indicated by an asterisk.

#### 4.3.1.1. Stops

##### Plosives

Examining the plosives, there is no radical series, although in normal speech the ejection becomes so weak that the voiceless series might be interpreted as radical. The series is marked as glottalic in this dissertation to distinguish the voiceless /k'/ typographically from the partially voiced /k̚/. There is a voiceless series /p'/ - /t'/ - /k'/, an aspirated series /ph/ - /th/ - /kh/, and a voiced series /bh/ [b] - /d/ - /g/. The voicing is delayed voicing and these phonemes also depress the tone of the following vowel. There are two exceptions, the implosive /b/ [6] and the partially-voiced /k̚/. These, Lanham (1960:42) points out, are the only stops which, apart from aspirates, do not occur in sequence with a preceding homorganic nasal. These he classifies as lenis voiced stops, as does Khumalo (1984:212). This is the position taken in this dissertation, while also not discarding the injection feature of /b/ [6].

<u>Plosive</u>		B	LD	A	PP	V	G
Voiceless	CO	p		t		k	
		[p']		[t']		[k']	
Aspirated	CO	ph		th		kh	
Voiced	CO	bh		d		g	
		[b]		[d]		[g]	
Partially vd	CO					k̚	
						[k̚]	
Implosive vd	CO	b					
		[6]					

### Affricates

There is no radical series of affricates. The central oral voiceless velar and the lateral oral velar are in free variation.

<u>Affricate</u>	B	LD	A	PP	V	G
Voiced	CO			j [dʒ]		
Voiceless	CO		ts [ts']	t'sh [tʃ']	kl [kx']	
Voiceless	LO					[kɻ']

### 4.3.1.2. Continuants

#### Fricatives

There is a voiceless and voiced series of fricatives with central oral release, and a voiceless and voiced alveolar with lateral oral release. A voiceless velar occurs, as a dialectal variant of the voiceless glottal (Khumalo 1987:107). The voiced glottal occurs in limited cases, many derived from Afrikaans.

<u>Fricative</u>	B	LD	A	PP	V	G
Voiceless	CO		f	s	sh [ʃ]	[x]* h*
Voiced	CO		v	z		hh [ɦ]
Voiceless	LO				hl [ɬ]	
Voiced	LO				dl [ɮ]	

### **Approximants/Frictionless Continuants**

The approximants, or frictionless continuants, include the liquid /l/, and the semi-vowels /w/ and /y/. The alveolar nasal phoneme, found in the prefixes of Classes 9 and 10 where prenasalisation takes place, is distinguished by some from that found in other environments. In that case it is written /N/ and has the allophones [n] [m] [ŋ] [ɲ]. Zulu does not have the phoneme /ŋ/, but it does occur as a dialectal allophone of /ng/ in the first person singular concord *ngi-*. The problem of nasal compounds in Zulu phonology is as yet unresolved and lies beyond the scope of this dissertation. Lanham (1960:34) interprets nasal sonorants in multi-segment margins as single phonemes in clusters. In this dissertation the blanket term *nasal compounds* is used and how nasal phonemes compound and cluster with other phonemes is set out in the chart in 4.4.1.

<u>Frictionless Continuants</u>		B	LD	A	PP	V	G
Voiced	LO			l			
Voiced	CO	w			y		
Voiced	N	m		n	ny		
					[ŋ]		

## Vibrants

The vibrant, or trill consonant, is found in a few ideophones but otherwise only in foreign adoptives. It is, however, gaining status as a phoneme in Zulu.

<u>Vibrant</u>	L	D	A	P	P	V	G
Voiced	CO		(r)				

### 4.3.1.3 Clicks

Clicks are independent of the normal air stream used for the production of speech sounds. They are produced by closing the oral passage front and back, drawing the tongue downward to produce a vacuum, and releasing at some point.

<u>Clicks</u>		<u>Dental</u>	<u>Alveolar-Lateral</u>	<u>Pre-palatal</u>
Voiceless	CO	c		q
Aspirated	CO	[/]		[!]
		ch		qh
		[/kh]		[!kh]
Voiced	CO	gc		gq
		[g/]		[!g]
Voiceless	LO		x	
			[//]	
Aspirated	LO		xh	
			[//kh]	
Voiced	LO		gx	
			[//g]	

#### 4.4.0. Zulu Phonotactics

##### 4.4.1. The arrangement of Phonemes in Compounds/Clusters

(a) Nasal consonants can combine with other consonants and when they do they always come first. The nasal must be homorganic to the consonant with which it combines. Nasals can only combine with certain elements, e.g. stops and clicks, but not with aspirated stops and clicks. In cases where a nasal potentially precedes an aspirated phoneme, it will combine with an unaspirated allophone of that phoneme. There are also nasal-affricative compounds, affricatives being stops, but there are no nasal fricative consonants. A nasal may combine with the phoneme /w/, but not with the phoneme /y/. Voiced nasal compounds are fully voiced.

<u>Nasal Compounds</u>	B	LD	A	PP	V	G
------------------------	---	----	---	----	---	---

##### N + Plosive

Voiced	CO	mb	nd	ng		
Voiceless	CO	mp [mp']	nt [nt']	[ŋg] nk [ŋk']		

---

##### N + Affricate

Voiced	CO	mv	nz	nj		
Voiceless	CO	[ŋfθv]	[ndz]	[ŋdʒ]		
		mf	ns	ntsh		
Voiced	LO	[ŋpθf]	[nts']	[ntʃ']		
Voiceless	LO		ndl			
			[ndʒ]			
			nhl	nkl		
			[ntʃ']	[nkl']		

---

<u>N + Click</u>	<u>Dental</u>	<u>Pre-palatal</u>
Nasal voiceless CO	nc [ŋ̊]	nq [ŋ̊̄]
Nasal voiced CO	ngc [ŋ̊̄g̊]	ngq [ŋ̊̄g̊̄]
Nasal voiceless LO		nx [ŋ̊̄̄]
Nasal voiced LO		ngx [ŋ̊̄̄g̊̄]

(D) Other consonants may also combine with the phoneme /w/, and when they do they always precede the /w/. The phoneme /w/ does not combine with bilabial consonants, although /mw/ does occur in rare cases. Usually, where a bilabial and /w/ could occur together, a morphophonemic change takes place. /w/ does not combine with /y/, and when it is compounded with a nasal compound, the order is always n - C - w.

In the following chart, only the orthographic, and not the phonetic symbols are given.

<u>W-compounds</u>	B	LD	A	PP	V	G
<u>Plosive</u>						
Aspirated CO			thw		khw	
Partly voiced CO					kw	
Fully voiced CO			dw		gw	
Voiceless CO			tw		kw	

Fricative

Voiceless	CO	(fw) sw shw	hw
Voiced	CO	(vw) zw	hhw
Voiceless	LO	hlw	
Voiced	LO	dlw	

---

FrictionlessContinuant

Voiced	N (mw)	nw nyw
Voiced	LO	lw

---

Affricate

Voiced	CO	jw
Voiceless	CO	tsw tshw (klw)

---

Nasal CompoundN + Plosive

Voiced	CO	ndw ngw
Voiceless	CO	ntw nkw

---

N + Affricate

Voiced	CO (mvw)	nzw njw
Voiceless	CO (mfw)	nsw ntshw
Voiced	LO	ndlw
Voiceless	LO	nhlw (nklw)

---

Clicks	Dental	Pre-palatal
Voiceless CO	cw	qw
Aspirated CO	chw	qhw
Voiced CO	gcw	gqw
Nasal vless CO	ncw	nqw
Nasal voiced CO	ngcw	ngqw
Voiceless LO		xw
Aspirated LO		xhw
Voiced LO		gxw
Nasal LO		nxw
Nasal voiced LO		ngxw

---

#### 4.4.2. The Sequence of Phonemes

- (a) With the exception of nasal-compounds and w-compounds, a consonant cannot follow a consonant in Zulu, except if the first consonant is a syllabic nasal such as the noun prefix in Class 1 and Class 3, the adjectival concord of Class 1 and Class 3, and the objectival concord of Class 1. Where this would occur in other circumstances, C + C gives rise to a morphophonemic change such as with the noun prefixes and adjectival concords of Class 9 and Class 10, the passive -w-, and the causative -y- with verbal radicals ending in /k/ or /l/.
- (b) There can also not be two vowels side by side in the same word in Zulu, unless they are separated by a juncture, a supra-segmental element, manifesting itself in a pause, length, tone, etc. In morphological contexts where this situation would otherwise occur, either a morphophonemic change takes place and there is coalescence or elision, or a different allomorph occurs, such as the pre-locative -s-.
- (c) Word and word-groups in Zulu may begin with either a consonant or a vowel, but they all end in a vowel.

(d) In general, it seems that if C1 and C2 are clicks, they must be identical or have the same place of articulation. The two exceptions are not conclusive, as C1 is at a morpheme boundary, and the voicing is brought about by the nasal.

<i>ungcwecwe</i>	sheet of iron
<i>ungqweqwane</i>	frost

(e) If C1 and C2 are glottal fricatives and C1 is voiced, C2 is also voiced.

<i>-hhhhh-</i>	gash
<i>ihhuuhhu</i>	siren

(f) Cw can never be followed by *u* or *o*, and in all cases where this would happen through contact of two morphemes, an allomorph, which does not incorporate the Cw, is used. Cw is also rarely followed by *i*, and the least restriction is with *a*.

(g) It appears that the velar, partially-voiced consonant /k/, written *K*, occurs in prefixal and suffixal morphemes, rather than in roots. However, it does not appear that the three velar stops, voiceless, partially-voiced and voiced, can be reduced to two phonemes.

(h) Syllables carry one tone and one tone only, the tone being carried by the vowel in syllables of V or CV structure, and it can also be carried by a syllabic nasal. It is important that adoptives, including words transliterated from another language, should conform to the syllabic structure of Zulu. If they do not, they will not conform to the tonal patterns of Zulu either.

#### 4.5.O. Differences between Greek and Zulu phonology and phonotactics

(a) The most basic difference between the consonants, is that whereas Zulu has click consonants, Greek does not.

(b) Greek has both vowels and diphthongs, although the exact number of each is difficult to ascertain as opinions differ from scholar to scholar, as has already been shown (op. cit. p. 48-49). There could be up to twelve vowel phonemes (some of which may have allophones, although this is not clear), in addition to eight diphthongs. Zulu has only five vowel phonemes, two of which have allophones. It has no diphthongs.

(c) Two vowels or two consonants may follow one another in a word in Greek, but not in Zulu, with the exception of nasal compounds and w-compounds. Where this occurs, some adaptation will need to be made when the word is transliterated into Zulu, so that the resultant Zulu

word will conform to the normal phonological structure of Zulu nouns.

The differences between the phonology and phonotactics of Hellenistic Greek and Zulu and their implications for transliteration are dealt with in more detail in chapter 7.

#### 4.6.0. The Structure of Zulu Personal Names

4.6.1. All Zulu personal names are nouns belonging to Class 1a, and have the prefix *u-*. Substituting the prefix *o-* for the prefix *u-* will place the noun in Class 2a. The noun then has the meaning, either of more than one person with the same name, or the person of that name and his friends, those with him, or those accompanying him.

e.g. *UJojo* (George); *OJojo* (Georges; George and his friends; George and those with him; George and company)

4.6.2. All Zulu nouns end with an open syllable and thus in a vowel.

4.6.3. It follows, therefore, that personal names derived from other languages require the prefix *u-* or *o-* in Zulu in order to function as Class 1a or Class 2a nouns in line with all other Zulu personal

names. Secondly, if the name does not end in a vowel, a vowel should be supplied so as to conform to the structure of other Zulu nouns. It will be necessary to investigate if there are any rules regarding the choice of a final vowel. For example, from what has been said about Cw above, it is obvious that a name with a final Cw would not take -o or -u as a final vowel and would also be most unlikely to take -i, leaving only -a or -e.

## Chapter Five

THE CHARACTERISTICS OF TRANSLITERATED PERSONAL NAMES IN  
SELECTED TRANSLATIONS

## 5.1.O. Introduction

Personal names from the Old and New Testament appear in some of the earliest Scripture selections published in Zulu. An examination of these and the names contained in the first Gospel published and eight other translations of the New Testament published between 1865 and 1986 gives some indication of the principles upon which each translator, or translation team, based their transliteration of personal names into Zulu.

The translations examined include those published by the American Bible Society, the British and Foreign Bible Society and the Bible Society of South Africa. They also include a translation by the Anglican, Bishop J W Colenso; the Lutheran, Hermannsburg Missionary Society; and the Roman Catholic Mission at Mariannhill. The American Bible Society published during the period when American missionaries were mainly responsible for Scripture translation work among the Zulu. The British and Foreign Bible Society, took over the responsibility of publishing

the Zulu Bible in 1939 as they maintained offices in South Africa whereas the American Bible Society did not and were also responsible for the publication of a new translation of the Bible in 1959. The Bible Society of South Africa became autonomous in 1965 and published a New Testament in 1986. Bishop Colenso, the Hermannsburg Mission and the Roman Catholic Mission at Mariannhill were all responsible for their own publications.

Unfortunately, it was not possible to examine first editions of some of the publications as they were not readily available for study. The lists in the appendix for the Colenso Version, the first complete Bible and the Roman Catholic version are all from the second edition, or impression, of the respective publications.

The personal names in the New Testament are of Greek, Latin and Hebrew origin, those of Latin and Hebrew origin appearing either in the cognate Greek form, or as a transliteration in Greek.

Personal names in Greek, being nouns, have the morphological structure of Greek nouns, viz. a stem + a case-bearing suffix. Whereas the stem bears the semantic meaning of the noun, the case-bearing suffix marks the declension to which the noun belongs and changes according to its syntactic relationship within the sentence.

## 5.2.O. Earliest Publications

### 5.2.1. *Incuadi Yokuqala Yabafundayo*

#### 5.2.1.1. History

In December 1835, Dr. Newton Adams, George Champion and Aldin Grout, missionaries of the American Zulu Mission of the American Board of Commissioners for Foreign Mission, arrived in Port Natal to establish mission work among the Zulu, the "Maritime Zoolahs", as they are referred to in documents of the time (Booth, 1968:viii).

The earliest publication in which Biblical personal names are transliterated into Zulu, appears to have been the *Incuadi Yokuqala Yabafundayo* which was published by them probably at the end of 1837 or beginning of 1838. It was intended primarily for use in teaching the Zulu to read and contained eight spelling lessons, nine lessons on Old Testament history, two Psalms, and three other lessons. It is probably this book to which Owen referred when he recorded in his diary on 4 February 1838:

"... and we are kindly furnished with an elementary book by the American Missionaries from their own press at Port Natal." (Cory, 1926:106).

Their press had arrived in Port Natal during May, and on 1 June 1837 Champion recorded that a Zulu spelling book was ready for the press (Booth, 1967:97). The copy of the booklet in the Grey Collection in the South African Library in Cape Town is missing the title page, but is obviously one of the second edition of 1841, as this is date given on page 33, together with the Latin numeral and Zulu equivalent, in a list of numbers indicating how they are written in English and Latin numerals, and what they are called in Zulu. Van der Walt records a similar page, page 34, in *Incuadi Yabantuana* published by Aldin Grout in 1846, where the date 1846 occurs written in a similar manner (1989:27).

#### 5.2.1.2. Characteristics

The booklet, *Incuadi Yokuqala Yabafundayo*, gives the 26 letter alphabet, including the letter *r*, which would have been needed if their Zulu pupils were to be taught to

read English. The missionaries were obviously aware that Zulu lacked the phoneme /r/, for they either omitted it *uAbehama*, or substituted *I* for *r*, *uAbelama*, both forms being found for the name *Abraham* in the same booklet. In fact, the names which occur in the booklet seem almost to have been selected to illustrate that point. No consistency occurs regarding whether the initial letter of the prefix, or the initial letter of the stem should be capitalised, as can be seen from the examples in this and the other early booklets.

The following biblical personal and place names occur:

<i>uAbelama</i> / <i>uAbehama</i>	Abraham
<i>Uadam</i>	Adam
<i>Ueva</i>	Eve
<i>uIsaka</i>	Isaac
<i>uJehova</i>	Jehovah
<i>uJesu Kelisti</i>	Jesus Christ
<i>uLota</i>	Lot
<i>Unoa</i>	Noah
<i>uTixo</i> / <i>Utixo</i>	God
<i>eBisiba</i>	Beersheba
<i>eHibelona</i>	Hebron
<i>eJodani</i>	Jordan
<i>eKanani</i>	Canaan

<i>uMameli</i>	Mamre
<i>eSodoma neGomali</i>	Sodom and Gomorrah
<i>eZola</i>	Zoar

5.2.2. Incuadi Yesibini Yabafundayo - Gokuzalua, Nokuenza,  
 Nokufa Ku Ka Jesus Kelistus - 1841

The following personal and place names occur in the copy of this Second Reading Book concerning the birth, doings and death of Jesus Christ:

<i>uAbelam</i>	Abraham
<i>uhelod</i>	Herod
<i>uIzaka</i>	Isaac
<i>uJakoba</i>	Jacob
<i>Jesus Kelistus</i>	Jesus Christ
<i>uJosefa</i>	Joseph
<i>Ujudas</i>	Judas
<i>uKaefas</i>	Caiaphas
<i>Ulazalus</i>	Lazarus
<i>Unikodimus induna yAbaju Nicodemus ruler of the Jews</i>	
<i>Umalia</i>	Mary
<i>Umalia Magdalena</i>	Mary Magdalene
<i>Umatha</i>	Martha
<i>Umoses</i>	Moses
<i>uPilate</i>	Pilate
<i>uPitile</i>	Peter

<i>uPontius</i>	Pontius
<i>uZebede</i>	Zebedee
<i>eBethlehem</i>	Bethlehem
<i>eBethani</i>	Bethany
<i>Ibethpage</i>	Bethphage
<i>eEgypte</i>	Egypt
<i>eGalilia</i>	Galilee
<i>intaba yeOlive</i>	Mount of Olives
<i>eIzrael</i>	Israel
<i>eJerusalem</i>	Jerusalem
<i>uJudea</i>	Judea
<i>eKapeleum</i>	Capernaum

### 5.2.3. Characteristics

- (a) Transliterated personal names were given the prefix *u-* and so became nouns of Class 1a, in common with all other personal names.
- (b) Transliterated personal names which ended in a closed syllable were normally, but not always, supplied with a final vowel so that they would end in an open syllable, in common with other Zulu nouns.

*Incwadi Yesibini Yabafundayo* gives *uJesus Kelistus*, *uhelod*, *Umoses*, *uAbelam*, *Unikodemus*, *Ulazalus*, *Ujudas*, *uKaefas* and *Pontius* all with closed syllables.

It is not clear why Abraham is spelt in three different ways in the two booklets. Possibly *uAbelam* in the second book was intended to have the final vowel -a, as in the first book, and it is a typographical error. On the other hand, the *m* may have been intended as a syllabic nasal (Ndlazi, 1981:22).

- (c) The missionaries had not yet settled even the issue of what the Zulu form of the name of the one whom they had come to proclaim should be, as in two different books in the same year, they called him *uJesu Kelisti* and *uJesus Kelistus*.
- (d) The forms *uIsaka* and *uizaka* suggest the confusion possibly occurred from the way in which the name is spelt, and the way in which it is pronounced, in English, the language of the missionaries.
- (e) There is no consistency regarding whether the initial *u-* or the first consonant of the name should be a capital letter. Usually it is the initial vowel.

However, in some names, neither the initial vowel nor the initial consonant is capitalised, e.g. *uhelod*. This may be an unintended typographical error. It could also be due to a shortage of type, as different languages contain different percentages of the various letters and this fact was not always taken into account when supplying type, nor could it be when the language for which it was being supplied was only then being reduced to writing (Schutte, 1971:274).

- (f) It is interesting to note the place name *eEgypte*, with the English spelling, the Zulu locative prefix *e-*, and the final vowel *-e* to make a Zulu open syllable.
- (g) Note the Xhosa adjectival stem *-bini* in the title of the book, instead of the Zulu *-bili*. The stem *-bili* is possibly a later development, or originally from a different area from that in which the missionaries were working at the time. Alternatively, this may be a remnant of the Xhosa with which they had had contact while in Bethelsdorp and from the interpreters with a knowledge of Xhosa who accompanied them (Booth, 1968:39. Van der Walt, 1989:22).

(h) As the orthography did not distinguish between the aspirated and unaspirated plosives, it seems that the intention of the *th* in words such as *eBethlehem*, *eBethani* and *Ibethpage*, was that the *th* be pronounced as a voiceless dental fricative, which sound is not in the Zulu phonemic system.

#### 5.2.4. Incuadi Yesitatu Yabafundayo - Izindaba ZiKa Jesu

Kristu - 1847

The following personal and place names occur, all with final vowels so that the nouns end in open syllables. Note that the Saviour's name is given in the form in which it has been written ever since, and also that the non-Zulu phoneme /r/ has been introduced, although it still does not occur in the name *Uabehama*.

<i>Uabehama</i>	Abraham
<i>Umaria</i>	Mary
<i>Ugabereli</i>	Gabriel
<i>uHerodi</i>	Herod
<i>Jesu Kristu</i>	Jesus Christ
<i>uJoani</i>	John
<i>uLazarosi</i>	Lazarus
<i>umLevite</i>	Levite

<i>uMatu</i>	Matthew
<i>Unikodemosi</i>	Nicodemus
<i>eBethlehemi</i>	Bethlehem
<i>Uisraeli</i>	Israel
<i>eJerusalem</i>	Jerusalem
<i>eJeriko</i>	Jericho
<i>eSamaria</i>	Samaria

These words display a number of interesting features.

- (a) The forming of an additional syllable in Zulu, by vowel epenthesis within a consonant cluster which does not occur in Zulu.

e.g. *Ugabereli* Gabriel  
*Uisraeli* (cf. *eIzrael*) Israel

- (b) New forms of names from the previous booklets, with final vowels, and where the vowels within a word are assimilated.

e.g. *Unikodemosi* (cf. *Unikodimus*) Nicodemus  
*uLazarosi* (cf. *Ulazalus*) Lazarus

- (c) Two syllables reduced to one syllable.

e.g. *Ugabereli* (not *Ugaberiel*; *Ugaberiyeli*) Gabriel

(d) Two vowels in juxtaposition, without the expected semi-vowel to separate them.

e.g. <i>uJoani</i> (not <i>uJowani</i> or <i>uJohani</i> )	John
<i>Umaria</i> (not <i>Umariya</i> )	Mary
<i>Uisraeli</i> (not <i>Uisirayeli</i> )	Israel

(e) The English suffix *-ite* occurs, where in Zulu the Class 1 noun prefix *um-* already carries the meaning intended.

e.g. <i>umLevite</i>	(i.s.o. <i>umLevi</i> )	Levite
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#### 5.2.5. Historical Significance

Documents obtained from the American Bible Society, an official history of the Bible Society Movement in Southern Africa (Smit 1970:213), Doke (1958:89), and Coldham (1966:773) all give the date for the publication of the first Scripture portion in Zulu as 1846. This research has shown that the missionaries of the American Zulu Mission published their First Reading Book containing Scripture portions as early as the latter half of 1837 and that the Grey Collection has copies of the First and the Second Reading Book, published in 1841. Christofersen records that in 1841, only five years after his arrival, Champion wrote that he was printing "another small book for

the schools, 56 pages ... and ... a revised and enlarged edition of the first book." Also, in spite of interruptions, the records show that at Umlazi, some 55 380 pages were printed before 1841 (Christofersen, 1967:19). It should be noted that when Schutte refers to this same letter, written at Umlazi to the Rev. R. Anderson, and dated 20 October 1841, he says "het die sendelinge berig" (the missionaries reported) (1971:335). The copy of the letter in the State Archives in Pietermaritzburg (A608 vol. A/3/38, 1841), a photocopy of which is in the possession of this researcher, is unfortunately unsigned. That it was not written by George Champion is certain, as he left Natal and arrived back in Boston on 11 April 1839. He did not return to Natal, but died on the island of Santa Cruz, on 17 December 1841, at the age of 31. The fact that the beginning of the letter refers to the improvement in the health of Mrs. Adams, making it unnecessary for them to have to travel to the Cape, rather indicates that the letter was written by Dr. Newton Adams, particularly seeing that he established Umlazi and was stationed there.

The editions published in 1846 and 1847, mentioned by Doke and Coldham as the first Scripture publications in Zulu are the third edition of the Second Reading Book and the second edition of the Third Reading Book, respectively. To confuse the issue, the third edition of the Second Reading Book, published in 1846 and which is in the Grey Collection, has the sub-title *Izindaba E Zi Ketiweyo Encuadini Yika Jehova*, which differs from the sub-title of the second edition.

### 5.2.6. ABC and Reading Book - 1848

The Rev. H P S Schreuder, a Norwegian missionary in Zululand, published a reading primer in 1848, the year when the American missionaries published their first complete gospel. The only biblical personal names which occur in this primer are:

<i>Uadam n-Oeva</i>	Adam and Eve
<i>uJehova</i>	Jehovah
<i>uJesu Kerise</i>	Jesus Christ
<i>uSatane</i>	Satan

It is interesting to note that he sometimes capitalises the initial vowel, and sometimes capitalises the first consonant, and also that the vowel resulting from the coalescence of the vowel of the conjunctive morpheme *na-* and the noun prefix *u-* is a capital, presumably because the initial vowel of *Ueva* would have been a capital letter.

Note that in the word *Kerise*, the two consonant clusters in the Greek, which do not occur in the Zulu phonemic system, have been adapted to Zulu, the first by making two syllables through vowel ephenthesis by the inserting of the vowel *e*, and the second by omitting the second element of the consonant cluster, so that the Zulu phoneme /s/ replaces the Greek cluster /στ/.

### 5.3.O. Ivangeli Eli-yingcwele Eli-baliweyo G'uMatu - 1848

On 1 March 1826, Capt. Allen F. Gardiner, an Anglican layman who wanted to do missionary work among the Zulu, wrote a letter to the Church Missionary Society from the Gloucester Hotel, Piccadilly. In a lengthy letter, now in the archives in the library of the University of Birmingham (C A4/M1 p. 1-3), he says:

"Some progress has already been made in translating the New Testament into the Zulu tongue; Mr. Fynn, the only competent person in South Africa, having kindly undertaken that work, and I trust there will soon be a considerable portion prepared for publication."

Mystery surrounds this translation work and whether it ever existed. On the one hand, if Fynn did undertake such a great task, why did he not mention it in his journal, and why did the early missionaries not know of it? On the other hand, if Fynn had not done anything, why should Gardiner have written as if he had? Perhaps Gardiner was being over optimistic in the "progress" which had actually been made and what he meant by the words "Mr Fynn ... having kindly undertaken that work" was that Gardiner had asked Fynn if he would be willing to translate the New Testament into Zulu, and that Fynn had kindly consented.

without realising exactly what such a project would entail. If Fynn had been doing the work by his own volition, Gardiner would hardly have used the words "kindly undertaken" which imply some sort of request being made and being agreed to. What is almost certain is that if Fynn did translate any portion of the New Testament into Zulu, it was never published.

Van der Walt (1989:96), mentions a Zulu translation, published in 1836, by the Wesleyan Church, of the four Gospels, the first three chapters of Acts, and Jude in the Natal Public Library in Pietermaritzburg. She says: "Dit is die werk van ene "Enrini" (dalk Henry Fynn?)" (It is the work of a certain "Enrini" (Henry Fynn, perhaps?)). She (ibid. 26) obtained this information from Ries (1957:4). The book in question is not Zulu, but Xhosa, and "Erhini" was not the translator, but the place of publication - "Erhini" being the Xhosa name for Grahamstown, in and around which much of the work of the Wesleyan Church, or Methodist Church, developed.

The first gospel in Zulu, translated by the Rev. George Champion and revised by the Rev. Dr. Newton Adams, was the Gospel of Matthew. This was published by David Buchanan in Pietermaritzburg, given as "Umkungunhlovu", in 1848. The date of this publication is erroneously given as 1841 by Bleek in his catalogue of the Grey Library, and the error was copied by Hahn in his index (Bleek, 1858:103 Hahn,

1884:139). The actual booklet referred to has been examined by this researcher, after the error was brought to his attention in correspondence by a previous Director of the South African Library. Schutte (1971:336) also gives the date 1841, without any reference to source, while van der Walt gives both dates on different pages (1989:97,102).

It is interesting to note that Colenso made use of this gospel and, within three months of his arrival in Natal, advertised a reprint of it, printed in England in 1855, with the notation on the title page that it is "Reprinted with some alterations, from the Translation published by the American missionaries" (Schutte, 1971:351). A copy of this is in the library of the Bible Society in Cape Town.

The personal names in this gospel display the following characteristics:

- (a) The nouns all have a final vowel and so end in an open syllable.
- (b) Some Greek consonant clusters which do not have corresponding consonant clusters in Zulu, are adapted by inserting a vowel between the elements of the cluster.

<u>uAndjria</u>	Andrew
<u>uEsgerome</u>	Esrom

*uIsiraeli* Israel

*uPiterosi* Peter

But note:

*Iskariota* Iscariot

*ukristu* Christ

- (c) Although two vowels are never found in juxtaposition within a word in Zulu, and where this potentially would happen, there is usually an intervening semi-vowel, a semi-vowel is inserted only sometimes where the Greek has two vowels in juxtaposition.

*uAbiudi* Abiud

*uAndiria* Andrew

*uBoazi* Boaz

*uImanuele* Immanuel

*uIsiraeli* Israel

*uKaisari* Caesar

*uSalatieli* Shealtiel

But note:

*uBarakiya* Barakia

*uKayefa* Caiaphas

- (d) Sometimes when the Greek word has two vowels in juxtaposition, one of the vowels is dropped in the Zulu.

*uEla~~kimi~~* Eliakim

*uS~~a~~latiel~~i~~* Shealtiel

- (d) Where there is a closed syllable in the middle of a word, so that two Greek consonants come together, a vowel is inserted between them, so as to produce an open syllable, as required in Zulu.

*uBelezubull~~i~~* Beelzebul

*uSalatieli* Shealtiel

But note:

*Magdalena* Magdalene

- (e) The non-Zulu alveolar trill phoneme /r/ has been introduced, but it does not yet occur in *uAbekama* (Abraham).

*uArame* Aram

- (f) The semi-vowel phoneme /j/ (written orthographically as y) is used as the transliteration of the Greek iota i, in place of the voiced pre-palatal

fricative /dʒ/ (written orthographically as J) which had been used previously and was used again later.

<i>uYehova</i>	Jehovah
<i>uYesu</i>	Jesus
<i>uYoani</i>	John

(g) A transliteration of the English suffix *-ini* is used where the Zulu Class 1 noun prefix *um-* carries the meaning required, as can be seen by comparing the example with how the word has been adapted in the 1865 edition of the New Testament.

*umNazarini* > *umNazareti* (1865) Nazarene

#### 5.4.O. ITestamente Elitya - 1865

This first New Testament in Zulu, the combined work of missionaries of the American Zulu Mission, was printed at Esidumbini in Natal, and went through six editions between then and 1892.

Some of the characteristics of the personal names, are the following:

(a) The name *Abraham*, previously written *uAbraham* is now written as *uAbaham*, but it still does not contain the consonant cluster /br/.

(b) The vowels in certain names differ from what they are in the 1855 and 1893 publications. Whether this was intended, or whether it is simply a typographical error, it is often impossible to determine.

<i>uAbiqdi</i>	cf.	<i>uAbiudi</i>
<i>uAkemi</i>	cf.	<i>uAkimi</i>
<i>uAnosi</i>	cf.	<i>uAnassi</i>
<i>uEliakemi</i>	cf.	<i>uEliakimi</i>
<i>uEliodi</i>	cf.	<i>uEliudi</i>
<i>uGedeone</i>	cf.	<i>uGidioni</i>
<i>uIsareli</i>	cf.	<i>uIsraeli</i> (1855) <i>/uIsraeli</i> (1893)

(c) Greek consonant clusters which do not have a corresponding consonant cluster in Zulu are treated inconsistently. Sometimes there is vowel ephenthesis of *e*, *i* or *u*, with a vowel being inserted between the elements of the cluster, while at other times the consonant cluster is accepted as a Zulu phoneme. The same is true when there is a closed syllable in the middle of the Greek word.

<i>uAgusitu</i>	Augustus
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<i>uAnderu</i>	Andrew
<i>uApifia</i>	Apphia
<i>uArisitaku</i>	Aristarchus
<i>uBlastu</i>	Blastus
<i>uDemeteri</i>	Demetrius
<i>uErasito</i>	Erastus
<i>uGabirelli</i>	Gabriel
<i>uSikaroti</i>	Iscariot
<i>uKelaudi</i>	Claudia / Claudius
<i>uKereske</i>	Crescens
<i>uMaliKosi</i>	Malchus
<i>uMeliki</i>	Melchi
<i>uMunason</i>	Mnason
<i>uSikeva</i>	Sceva
<i>uSilivano</i>	Silvanus
<i>uSitaku</i>	Starchus
<i>uTeretulu</i>	Tertullus

But note:

<i>uAmplia</i>	Ampliatus
<i>uAndroniko</i>	Andronicus
<i>uAristobulo</i>	Aristobulus
<i>uDiotrefasi</i>	Diotrepes
<i>uKlemente</i>	Clementi
<i>uKristu</i>	Christ
<i>uStefene</i>	Stephen
<i>uTertiu</i>	Tertius

*uTrufene* Tryphaena

(d) The initial vowel is dropped in some of the Greek names, while in others it is retained.

*uLesande* Alexander

*uFakisada* Arphaxad

*uOdia* Euodia

*uBulo* Eubulus

*uRia* Uriah

*uNiKe* Eunice

But note:

*uAlfesu* Alphaeus

(e) One name with an initial vowel in the Greek, has acquired the *um-* prefix of Class 1, rather than the *u-* prefix of Class 1a.

*uMeutiku* Eutychus

(f) One name has *t* instead of the expected *K* as the first consonant, but this is probably a typographical error.

*uTarlo* Carpo

(g) Some names have obviously been transliterated from the English equivalent, rather than from the Greek.

<i>uAnderu</i>	Andrew cf. Gr. Ἀνδρέας
<i>uPita</i>	Peter cf. Gr. Πέτρος

(h) Some Greek consonant clusters are replaced by single Zulu consonants.

Bp <i>uAbahama</i>	Abraham
ε <i>uLegande</i>	Alexander
ε <i>uFelise</i>	Felix

(i) Some Greek consonant clusters are accepted in the Zulu word.

δρ <i>uDrusila</i>	Drusilla
φρ <i>uEpafra</i>	Epaphras
φθ <i>uJefta</i>	Jephthah
γρ <i>uAgripa</i>	Agrippa
κρ <i>uKrispo</i>	Crispus
λμ <i>uSalmone</i>	Salmon
μβρ <i>uJambre</i>	Jambres
μπλ <i>uAmplia</i>	Amplius
μψ <i>uSamsoni</i>	Samson
νδρ <i>uAndroniko</i>	Andronicus
γκρ <i>uAsinKrito</i>	Syncritus
νρ <i>uPrisila</i>	Prisilla <u>but</u> uPokorusi

ρκ	<i>uA<u>r</u>Ke lausi</i>	Archelaus
ρμ	<i>uHer<u>m</u>a</i>	Hermas
ρν	<i>uBar<u>n</u>aba</i>	Barnabas
ρπ	<i>uTa<u>r</u>po</i>	Carpus
ρσ	<i>uBar<u>s</u>aba</i>	Barsabbas
ρτ	<i>uAr<u>t</u>ema</i>	Artemas
σκ	<i>uKer<u>e</u>res<u>k</u>e</i>	Crescens
σλ	<i>uE<u>s</u>li</i>	Esli
σπ	<i>uKr<u>i</u>spo</i>	Crispus
στ	<i>uFest<u>u</u></i>	Festus
τρ	<i>uDio<u>t</u>ref<u>a</u>si</i>	Diotrepes

### 5.5.0. IBaible Eli Ingewe - 1883

#### 5.5.1. History

In 1883, the first complete Bible in Zulu, translated by missionaries of the American Zulu Mission, was published by the American Bible Society. A panel of about 20 translators worked independently on different books of the Bible, but were supplied with a handwritten wordlist to ensure that they all used the same Zulu words in translating various concepts (Christofersen, 1967:64). Various attempts were made to trace this list in the archives of the American Zulu Mission and the American Board of Commissioners for Foreign Missions, both in South Africa and in the United States, during research for this dissertation, but without success.

The Rev. Stephen C. Pixley, the final editor of this Bible, in a letter to the Board of Commissioners, wrote of some of the problems he had encountered and commented: "In the Chronicles, another kind of work was found in Zuluizing proper names." Chronicles has probably the largest number of proper names in the Old Testament, and maybe he found the exercise difficult in other parts of the Bible as well. He did not want to hold up the publication by having to make changes in line with the English Revised Version, but preferred to make corrections only, in addition to adjusting the spelling of proper names (letter 25 February 1882). So, this Bible included the fourth edition of the New Testament in which the printer's errors and the spelling of some proper names only were corrected (Letter J O Means, 27 March 1882).

Mr. Pixley was assisted in proofreading this first Bible, by Ira Adams Nembula, the son of Mbulasi Makanya, Dr. Adams' first Zulu convert to Christianity (*ibid.* 27). He studied at the University of Michigan and graduated as a doctor of medicine in 1887, before returning to Natal where he died in 1896, while serving as district surgeon at Umsinga in Zululand (*ibid.* 164).

A second edition of this Bible was published in 1893, and it is a reprint of this edition which was examined for the purposes of this dissertation. Of interest is the fact

that the section 2 Samuel 18:24-33 was omitted in error from page 295, and was supplied after the end of Malachi on page 797, with a note reading: "Isahlukowana lesi a si fakwanga endaweni e faneleyo". There is, however, nothing on page 295 to indicate that it is missing from the text in its correct position.

This edition has proved popular among the Zulu, and incidentally also among the Ndebele of Zimbabwe, through the intervening years, and a facsimile has continued to be reprinted by the Bible Society of South Africa to the present day.

#### 5.5.2. Characteristics

The Bible was translated by members of the same mission which had translated the publications already discussed. Their method of transliterating Greek proper nouns into Zulu can therefore be seen as a development of what occurred before. Many Greek consonant clusters, and other consonants in juxtaposition, some of which were previously prevented in the transliterated Zulu equivalent by vowel ephenthesis, now appear in the Zulu words. It is interesting to see how many of these clusters contain the element /r/ which did not originally occur in Zulu.

From the consonant clusters which appear, it seems that possibly by this time the translators had decided that it was no longer necessary to attempt to reproduce the Greek phonemes with the equivalent Zulu phonemes when recording biblical names. Perhaps they now considered those who had been taught to read, sufficiently educated, and to have had sufficient contact with English, to be able to pronounce the foreign phonemes with a certain degree of success. Although the Zulu reader may not be able to pronounce the names as easily as they would if they were transliterated using Zulu phonemes and syllable structure, this would not lead to their misunderstanding what they were reading, for they would be able to identify the foreign-sounding word as the name of a foreigner.

Bλ u <u>Blastu</u>	Blastus
Bρ u <u>Abrahama</u>	Abraham <u>but</u> <u>uGabirieli</u>
φλ u <u>Flegone</u>	Phlegon
γδ <u>Magdalene</u>	Magdalene
ε    u <u>Aleksandro</u>	Alexander
λκ u <u>Melki</u>	Melchi
λμ u <u>Elmodamu</u>	Elmadam
λν u <u>Silvano</u>	Silvanus
λξ    u <u>Beelzebule</u>	Beelzebul
νδρ    u <u>Aleksandro</u>	Alexander
π u <u>Appia</u>	Apphia
ωρ u <u>Prochoro</u>	Prochorus
ρφ    u <u>Arfak sada</u>	Arphaxad

ργ	<i>oBoanergese</i>	Boanerges
πι	<i>uBarjesu</i>	Barjesus
ρμ	<i>uParmena</i>	Parmenas
σκ	<i>uKreske</i>	Crescens
σρ	<i>uIsraeli</i>	<u>but</u> Israel
στ	<i>uAugustu</i>	Augustus
τρ	<i>uDemetrio</i>	Demetrius

### 5.6.0. Izindab'ezinhle Ezashunyayelwa Ku'bantu

Ng'uJesu-Kristo Inkosi Yetu Kanye Nezinnchwadi  
Ezalotshwa Ng'abapostole Bake

#### 5.6.1. History

This is a translation by Bishop J W Colenso, Anglican Bishop of Natal, nicknamed "uSobantu" (Father of the People) by the Zulu. It was probably published at the end of 1876, or the beginning of 1877 as, although the catalogue of the Grey Library does not give the last figure of the date, and there is no date in the book itself, the postal wrapper in which the book was posted to the Grey Library, has the franking stamp dated 18 January 1877. It was printed at Bishopstowe by his Zulu printer, Magema, and company, and published by P Davis and Sons, of Pietermaritzburg and Durban.

The edition from which the data for this dissertation was extracted is that which was published by Miss H E Colenso in London in 1897. It has on its front cover *Izindaba Ezinhle Zikhishwe ngu Sobantu* (The Good News Published by Bishop Colenso).

### 5.6.2. Characteristics

- (a) Colenso is inconsistent about supplying a final vowel to the names, so that many end in a closed syllable, which is not possible in Zulu.

<i>uAbel</i>	Abel
<i>uAbiud</i>	Abiud
<i>uAsher</i>	Asher

- (b) Although all vowels occur in the final position, -o appears to be favoured, possibly because the nominative form of the Greek noun in the second declension has the suffix -os.

- (c) Although many words contain consonant clusters which do not normally occur in Zulu, some of the Greek consonant clusters have been made into an extra syllable by vowel ephenthesis.

a	<i>uAfa<u>k</u>asada</i>	Arphaxad
	<i>uAra<u>k</u>ipo</i>	Archippus

	<i>uMala<u>k</u>o</i>	Malchus
e	<i>uAnetipa</i>	Antipas
	<i>uAre<u>K</u>ela</i>	Archelaus
	<i>uAre<u>t</u>ema</i>	Artemas
	<i>uBele<u>ze</u>buli</i>	Beelzebul
	<i>uBere<u>n</u>ike</i>	Bernice
	<i>uHeremase</i>	Hermas
	<i>uJef<u>g</u>eta</i>	Jephthah
	<i>uKlemene<u>s</u>e</i>	Clement
	<i>uPeresise</i>	Persis
	<i>uSosetene</i>	Sosthenes cf. <i>uAristako</i>
i	<i>uFelikise</i>	Felix
	<i>uPrisi<u>K</u>ila</i>	Priscilla cf. <i>uKreskens</i>

(d) In some cases, Greek consonant clusters and consonants in juxtaposition to one another, have been reduced to a single consonant, but this is inconsistently done.

κσ	<i>uAle<u>s</u>andro</i>	Alexander
πφ	<i>uAf<u>i</u>ya</i>	Apphia
ρφ	<i>uAf<u>a</u>Kasada</i>	Arphaxad
ρκ	<i>uPo<u>k</u>io</i>	Porcius
ρμ	<i>uHe<u>m</u>eze</i>	Hermes cf. <i>uHeremese</i>
	<i>uHe<u>w</u>ogenese</i>	Hermogenes
ρν	<i>uBa<u>n</u>aba</i>	Barnabas cf. <i>uBerenike</i>
ρσ	<i>uBa<u>s</u>aba</i>	Barsabbas
λκ	<i>uMe<u>K</u>izede<u>K</u>e</i>	Melchizedek
ρτ	<i>uTe<u>t</u>ulo</i>	Tertullus

cf.	<i>uTertia</i>	Tertius
cf.	<i>uAretema</i>	Artemas

- (e) There is inconsistency in the use of the semi-vowel *y* to separate two vowels in juxtaposition.

<i>uAbia</i>	Abijah
<i>uAbiata</i>	Abiathar
<i>uGaio</i>	Gaius
<i>uAfiya</i>	Apphia
<i>uAkayiko</i>	Achaicus

- (f) Although not consistent, Colenso tends to use *u* to represent the Greek *upsilon v*, which is often represented as *y* in English, where the other translators have tended to use *i*.

<i>uApolyone</i>	Apollyon
<i>uAsunkrito</i>	Asynchritus
<i>uDionusio</i>	Dionysius
<i>uHumenayo</i>	Hymenaeus
<i>uLysania</i>	Lysanias
<i>uOlympase</i>	Olympas
<i>uSyntyke</i>	Syntyche

- (g) In some cases, a double vowel *aa* is given, but not in others.

<i>uBaal</i>	Baal	cf.	<i>uBalawa</i>
<i>uNaaman</i>	Naaman		
<i>uAlfu</i>	Alpheus		

(d) The Greek diphthong *eu* is reduced to *u* in some cases, while in others, the *u* becomes *v*.

<i>uAlfu</i>	Alpheus
<i>uTadu</i>	Thaddeus
<i>uTyda</i>	Teudas
<i>uZuse</i>	Zeus
<i>uYtiko</i>	Eutychus
<i>uEvodia</i>	Euodia

In two cases the diphthong has been elided with the Zulu noun prefix.

<i>uNiKe</i>	Eunice
<i>uBulo</i>	Eubulus

(e) In some cases, names have been transliterated from English, rather than from Greek.

<i>uAndru</i>	Andrew
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### 5.7.O. Dr. Henry Callaway

Henry Callaway, a medical doctor, was ordained as deacon in Pietermaritzburg in 1854, and worked with Colenso for three years before setting up the Springvale Mission Station, near Richmond, in 1858. Although he is best known for his publications on Zulu oral tradition, folktales, history, traditions and religion, he also produced translations of various books of Scripture and the Anglican Prayer Book. Schutte (1971:360) records that in 1865 he had a dictionary of all the personal names in the New Testament ready for press, but that there is no evidence that it was ever published. He comments that it was an interesting undertaking and that it would definitely have served a useful purpose. Although it apparently never appeared in print, there is no doubt that it was compiled, for Callaway reported that "The translation has been made directly from the Greek, with the co-operation of the Rev W. O. Newham."

There can be no doubt that this would be an interesting document, but it is questionable whether it would have served any useful purpose to the Bible translators of the time, as they evidenced a remarkable lack of respect for one another's abilities. Schutte notes that Callaway showed the same lack of respect for the work of the pioneer missionaries as did Colenso, particularly because of what they considered to be their imperfect knowledge of Zulu (1971:357). In reading Colenso's account of his first

visit of ten weeks in Natal (1855), one gets the feeling that he did not really accept the American missionaries, for not only did they come from a Colony which had fought against Britain for its independence, but they were also Congregationalists and not of the Established Church. "Dissenters" he calls them, yet here they were, in a British Colony and starting to set up a Congregational Church among the Zulu before the Church of England had done much to evangelise them. Not only that, but even Colenso and Callaway found it difficult to co-operate, or they would not have been working simultaneously on translations into Zulu of exactly the same portions of Scripture and publishing them independently.

An examination of *Incwadi Yokukuleka Yabantu Abakristu, Isimo Amasacramento, nezimo ezinye, njengokuma kwekeriki, li ti*, "Church of England," *nawahhubo KaDavidi*, published by the Society for Promoting Christian Knowledge in 1882, when Callaway was the Bishop of St John's, Kaffraria, shows a similarity between his spelling of personal names and that of Colenso. He does not usually supply final vowels to make open syllables at the end of the word, and he is most inconsistent with the use of capitals, sometimes capitalising the prefix, sometimes the initial consonant, and sometimes neither, even in the spelling of the same name.

The copy of this book in the library of this researcher, bears the handwritten inscription on the flyleaf "Seven copies of this book have been given to Keetchwayo by S.P.C.K."

#### 5.8.O. ITestamente Elitya - 1917

##### 5.8.1. History

A revised translation of the New Testament was published by the American Bible Society in 1917, and the complete Bible in 1924. This version was originally intended to serve all Societies and the Natal Missionary Conference originally appointed a large representative committee under the chairmanship of a member of the American Zulu Mission to do the work. The Rev. W.C. Wilcox was responsible for the work at first. Different books of the Bible were assigned to different individuals, but little progress was made and the responsibility was therefore later entrusted to the Rev. Dr. James Dexter Taylor.

This version of the New Testament and Bible did not find general acceptance in the churches, and resulted in the earlier editions being reprinted once again, and the Hermannsburg Mission translating their own versions.

### 5.8.2. Characteristics

- (a) An examination of the list of personal names shows that, while the names have been given the noun prefix *u-* of Class 1a, wherever possible, they are spelt with what is otherwise the English spelling. For this reason, they do not have a final vowel and so end with a closed syllable.
- (b) In Greek, whereas the names Ruth and Seth, are spelt with a final theta, and there is a theta in Abiathar, the final consonant in Elisabeth is not theta, but tau. The English spelling is followed with *uElisabeth*, *uRuth* and *uSeth*, but not with *uAbiatar*.
- (c) In some words where the Greek and English have a double consonant, this has been copied, but not consistently.

<i>uAddi</i>	Addi
<i>uApelles</i>	Apelles
<i>uJannai</i>	Jannai
<i>uNaggai</i>	Naggai

But: <i>uApolion</i>	Apollo
<i>uApolos</i>	Appolos
<i>uJanes</i>	Jannes

- (d) In some words where the Greek and the English has a double vowel, this has been copied, but not consistently.

<i>uBaal</i>	Baal
But: <i>uBalam</i>	Balaam
<i>uIsak</i>	Isaac

- (e) Taylor follows the English spelling of *uHezron*, as does the Hermannsburg translation and the translation of 1986. This *z* transliterates the Hebrew *tsade*, found in the spelling of the name in the Old Testament (Gen. 46:9), rather than the Greek *sigma* in the Greek spelling of the name found in Matthew. The Greek spelling ends in a *mu* and not a *nu*, which accounts for the versions which spell the name with an *m* in place of an *n*. The Hebrew also clearly begins with a *he*, which accounts for the initial *h*, represented in the Greek by the rough breathing mark.

- (f) In some words the Greek *upsilon* has been transliterated *i*, in others as *u* and in others, following the English, as *y*, as if the semi-vowel were a vowel in Zulu.

<i>uApolion</i>	Apollyon
<i>uAsinkritus</i>	Asyncritus

<i>uLisias</i>	Lysias
<i>uSintike</i>	Syntyche
<i>uElymas</i>	Elymas
<i>uHumenio</i>	Hymenaeus
<i>uNumfas</i>	Nympha
<i>uDionysius</i>	Dionysius
<i>uLysanias</i>	Lysanias
<i>uOlympas</i>	Olympas

(g) The Greek diphthong  $\epsilon\nu$  is not treated consistently, being either represented as *u*, elided, or changed to *ev*.

<i>uTuda</i>	Teudas
<i>uNike</i>	Eunice
<i>uBulo</i>	Eubulus
<i>uUtiko</i>	Eutychus
<i>uEvodia</i>	Euodia

### 5.8.3. Explanation

The reason for names being spelt as they are is the result of a decision of a series of Orthography Conferences organised by the Rev. W.C. Wilcox in 1906 or 1907 (1908:17-19). This is clear from correspondence between Dr. James Dexter Taylor and the Rev. Wm. I. Haven of the American Bible Society. On 29 July 1918, while working on the Old Testament, Dr. Taylor wrote:

"One of the big problems with this revision was the spelling of proper names. You will recall that the revision was undertaken in the first instance by Mr. Wilcox. With the purpose of getting a concensus of opinion on that and other points of orthography, he organised an Orthography Conference which sat several days at a time on several different occasions. All the missionary societies including Roman Catholics and the Government (!) (sic) were represented. The discussions soon left aside all reference to the new version of the Bible and dealt with the broader question of Zulu orthography. Great difference of opinion developed, in fact the conference split almost exactly even on the fundamental question as to the disjunctive or the conjunctive method of writing and most of the discussion was given to that. The Rule (sic) brought in regarding the proper names viz. that they be spelled as in English, instead of Zuluizing them, passed unanimously and unquestioned. The examples given eLondon, and eWashington would pass without question for a modern book or newspaper.

Mr Wilcox proceeded to apply the rule to the Bible and during the time I worked with him I devoted myself simply to applying the rule every time a particular name occurred instead of applying it about three times out of five. So I formed the habit of using the English speelling (sic) which had seemed

odd to me at first. When I was condemned [condowned] (unclear) to take over the MSS. and do the whole job over again and was back in Natal, I prepared a circular which I sent out to representative linguists of several societies which use our Bible, asking whether they thought the rule regarding proper names should apply to the Bible. About half thought it should, though some suggested certain modifications. The other half felt sure it should not and that the Bible would be spoiled by its application. While there was no doubt about London and Washington there was doubt about Kearith-Jearim. I was led to continue the application of the rule by certain considerations: first by the habit already acquired, second by the fact that native Christian parents are naming their children uDavid, uAbraham, etc. and not uDavida, uAbrahama, as the names appear in the old version and third by the fact that the Anglican authority assured me that the English spelling was to be used in their revised Prayer-book. I find that it has been even to the extent of spelling Philkip (sic) with Ph a sound entirely foreign to Zulu, while they have retained the Zulu spelling of names much less offensive to Zulu phonography in their English spelling.

I decided from the start on a few modifications of the rule such as avoiding Ph as in Pharoah (Faro) etc. and retained the Zulu spelling of certain New

Testament names so familiar in their Zulu spelling as to make it seem almost sacrilege to change them. I have felt for a long time that if I had the decision to make over again, I would go somewhat further in the conservative direction, increasing the number of modifications of the rule. It was the fact that Gen (sic) and part of Exodus were in plates that deterred me from changes in the proper names which I think desirable in the interest of making pronunciation easier for the native reader as well as satisfying those who hold the more conservative view of the proposed change of spelling. I am of course now bound by precedent established in the New Testament, but within those limits should like to take advantage of the opportunity."

It is obvious from this letter then that Dr. Taylor was not responsible for the decision to follow the English spelling of biblical names as far as possible, and that he would have preferred to have adapted them more to Zulu phonological rules, had he been given the choice.

5.9.0. ITestamente Elitsha LeNkosi uMsindisi Wetu uJesu  
Kristu - Hermannsburg Mission 1922

5.9.1. History

The German Lutheran missionaries of the Hermannsburg Mission, with their mission press at Moorleigh, near Estcourt, were dissatisfied with the New Testament and Bible published by the American Bible Society in 1917 and 1924 respectively, on the grounds of what they considered to be both theological and linguistic inaccuracies. Unfortunately the translators do not appear to have kept minutes of their meetings, and copies of reports and correspondence obtained by this researcher from the Hermannsburg Mission archives do not throw much light on exactly what they saw the problems to be. They, however, translated and published their own versions of the New Testament in 1922, and the Bible in 1924 (Ries, 1957:7). For this dissertation, the names studied were from the second impression of the New Testament printed in Zwickau, Germany in 1924.

#### 5.9.2. Characteristics

- (a) The translators relied heavily on the German text of the Luther Bible and this is clearly evident in some of the personal names used and also in the German influence on the way in which they are spelt, showing that they were transliterated from the German and not from the Greek. The most obvious of these is in Mark 3:17, where the nickname given to James and John by Jesus "Sons of Thunder" is given as *oBenhargem*, the

name in the Luther Bible in use at that time being *Benhargem*. It has not been possible to trace the origin of this name, as it does not appear to have been in any of the Greek texts mentioned, nor has it been possible to discover how the word may have been derived from Hebrew or Aramaic, although reference has been found to its having been derived from Hebrew (Gispen, 1977:114). The current version of the Luther Bible has followed the Greek and has *Boanerges*. Other names in which the spelling was influenced by the German are:

*uAbjathar*                            Abiathar

*uHiob*                                 Job

(b) In only some cases have final vowels been added, so the majority of names end in a closed syllable.

(c) In some cases two Greek consonants have been separated in the Zulu by vowel ephenthesis, so as to form an extra syllable.

*uManason*                            Mnason

*uBerenike*                            Bernice

(d) The following names are probably typographical errors, although they also occur in the Bible, which was set in different type.

<i>uProfimus</i>	Trophimus
<i>uAsimkritus</i>	Asyncritus
<i>uDistrifes</i>	Diotrephes

(e) The name *uBarjehu* is used instead of *uBarjesu*, presumably so as to avoid confusion with the name of the Saviour.

5.10.0. Izincwadi Eziyingcwele zeThestamente Elisha  
 leNkosi uMsindisi wethu uJesu Kristo -  
 Mariannhill 1955

#### 5.10.1 History

This is a Roman Catholic translation by Fr. Rafael Studerus OSB, with the help of a Zulu manuscript by the Rt. Rev. Abbot Gerard Wolpert, and Fr. J. B. Sauter, of Mariannhill, for Matthew. He was assisted by a team of Zulu nuns at Thwasana, and the translation was discussed by the Zulu Liturgical Translation Commission. The names for this dissertation were taken from the second edition, printed in 1966.

### 5.10.2. Characteristics

(a) In a letter on 21 September 1990, responding to a request from this researcher for information about the translation, Fr. Studerus gave some of the reasons why it was decided to make their own translation, and wrote:

"A difficulty is also the transcription of names: We were fairly used to the latin (sic) form: e.g. Petrus noPaulus, but this is more local."

This then gives an explanation for the fact that there are very few names for which final vowels have been supplied, with the result that most of the names ending in a closed syllable in Greek, also end in a closed syllable in this translation.

(b) Certain names are spelt according to English spelling, using letters which represent click sounds in Zulu. It is probable that this was done because these names are wellknown in the Catholic Church and have been given as christian names to Zulu children (Koopman, 1976:84ff.).

<i>uAlexander</i>	Alexander
<i>uCornelius</i>	Cornelius
<i>uEunice</i>	Eunice
<i>uClaudia</i>	Claudia
<i>uClement</i>	Clement
<i>uFelix</i>	Felix

(c) In certain places, semi-vowels *y* and *w* have been inserted between vowels.

<i>uAkhayikus</i>	Achaicus
<i>uApollyon</i>	Apollyon
<i>uBar-Joshuwa</i>	Bar-jesus
<i>uElisewu</i>	Elisha
<i>uEliyezer</i>	Eliezer
<i>uKhayin</i>	Cain
<i>uKayinan</i>	Cainan
<i>uLoyis</i>	Lois

(d) Vowel ephenthesis takes place in the case of *uKhilowe* /ɛλ/, which other translations have treated in the same way as they have treated names beginning with /kλ/.

(e) It is interesting to note the name *uBar-Joshuwa* instead of *uBar-Jesus*, probably as an attempt to avoid confusion with the name of the Saviour.

(f) The name 'Ia<sup>u</sup>Bp<sup>ns</sup> (Jambres) is transliterated *uMambres*, both in the text and footnote, following a variant reading in some Latin versions of 2 Tim. 3:8 (Nestle-Aland, 1984:554).

#### 5.11.O. IBhayibheli Elingcwele - 1959

##### 5.11.1. History

In 1939, the British and Foreign Bible Society negotiated with the American Bible Society for the publication rights of the Zulu Bible in exchange for the publication rights of the Bulgarian Bible (BFBS correspondence, Organe to Steyn 23/5/41; Coleman to Steyn 7.11.46). This made sense, as the American Bible Society did not have an office in South Africa, whereas the British and Foreign Bible Society had established a branch in South Africa as early as 1820, and had an office in Durban.

In 1944, the Natal Missionary Conference resolved that a new translation should be made of the whole Bible (Smit, 1970:215) A committee, at first under the chairmanship of the Rev T. Liesegang, and later the Rev O. Sarndal, was appointed by the British and Foreign Bible Society, and in 1948 a tentative edition of the revised translation of the Gospel of John was published. This work culminated in the publishing of the New Testament and Psalms in 1956, by the British and Foreign Bible Society, and of the complete

Bible in 1959. The Bible was in the new orthography which became compulsory for use in schools in 1959 (Doke, 1958:xii). Dean Sarndal was assisted by a committee consisting of J. Astrup, G. Krause, H. Filter, S. Dahle, M.J. Mpanza, A. Hlongwane and S.S. Ndlovu in preparing the New Testament and Psalms, and subsequently, an interdenominational committee consisting of J. Astrup, G. Krause, H. Filter, S. Dahle, G. Liserud, B. Shiele, W. Weber, M.C. Haldorsen, M.J. Mpanza, A. Hlongwane, S.S. Ndlovu, S. Sikakane, E. Madondo and J. Mbatha, worked on the Old Testament. (Smit, 1970:216).

For the purpose of this dissertation, the names were taken from the 1959 edition of the Bible.

#### 5.11.2. Characteristics

(a) By vowel ephenthesis, some of the Greek consonant clusters which do not occur in Zulu, were made into an additional syllable. This has not been done consistently. Also, in the case of the first example, a second additional syllable which is quite unnecessary, has been inserted with the addition of ey.

a           *uAdameyini*      Admin

e           *uEseli*                Esli

1	<i>uApifiya</i>	Apphia
	<i>uArfaki<sub>s</sub>adi</i>	Arphaxad
	<i>uAsinkititu</i>	Asyncritus
	<i>uElimadamu</i>	Elmadam
	<i>uEsiromu</i>	Hezron
	<i>uFilegu</i>	Phlegon
	<i>uMeli<sub>k</sub>i</i>	Melchi cf. <i>uMelkisedeki</i>

(b) Where two vowels are in juxtaposition in the Greek, they have been separated by semivowels *y* and *w* in the Zulu.

<i>uNayimani</i>	Naaman
<i>uManayeni</i>	Manaen cf. <i>uManahen</i> (1924)
<i>uKayini</i>	Cain
<i>uGayu</i>	Gaius
<i>uEneya</i>	Aeneas
<i>uGideyoni</i>	Gideon
<i>uAbiya</i>	Abijah
<i>uDaniyeli</i>	Daniel
<i>uDiyonisiyu</i>	Dionysius
<i>uJuliyu</i>	Julius
<i>uRobowamu</i>	Rehoboam
<i>uLowisi</i>	Lois
<i>uEmanuweli</i>	Emanuel

- (c) An unfortunate spelling, also found in the 1894 edition, is the name *uFebe* for the woman's name Phoebe. One of the principles of Bible translation is to avoid words which could cause misunderstanding. Phoebe was a deaconess of the church at Cenchreae, but the name *uFebe* could easily be misunderstood to have been derived from the word *isifebe* (prostitute).
- (d) There is a tendency to transliterate exactly from the Greek, and to disregard the Old Testament equivalent and Hebrew spelling of the name.

<i>uAsafa</i>	Asa	A σ α φ
<i>uEsiro<u>m</u>u</i>	Hezron	Ἐσρον
<i>uNathamu</i>	Nathan	Ναθαν
<i>uRemfani</i>	Rephan	Ρεφαν

Exception:

<i>uJosefa</i>	Josech
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## 5.12.0. IThe stamente eliSha namaHubo - 1986

### 5.12.1. History

During 1973, an initial investigation was launched by the Bible Society of South Africa to determine whether the 1959 edition of the Bible in Zulu, which is a fairly literal translation of the Hebrew and Greek text, was fully comprehensible to the Zulu reader.

In January 1975, a seminar/workshop was held at Edendale, near Pietermaritzburg, to select two fulltime translators to make a dynamic translation of a Gospel and an Epistle into Zulu. Those selected were Mr. Bethuel Blose Ndelu, a Lutheran school teacher, who had had some of his poetry and plays published, and the Rev. Ernest H. B. Mkize, his brother-in-law, an Anglican clergyman. The Rev. Nils Jonatan Joelson, commonly known as "Nisse", a Swedish Lutheran, was appointed project coordinator, and the team began work fulltime in the Bible House, Durban, on 1 April 1975.

This translation team was assisted by comments from a Review Committee drawn from different denominations. Their task was to make a dynamic translation of the Gospel of Mark and the Epistle to the Ephesians. This was to be "the closest natural equivalent to the original", in which meaning was to have predominance over form, in the natural Zulu of today. It was also decided to include the Book of

Acts and, because of Mr. Ndelu's particular gifts as a Zulu poet, and the use of Psalms in the liturgy of many churches, also the Psalms.

The manuscript of the Gospel of Mark and the Epistle to the Ephesians, approved by the Review Committee, was submitted to the Bible Society of South Africa on 23 March 1977, while the manuscripts of Acts and Psalms were submitted on 22 December of the same year. These four books were published in one volume, with forty illustrations by the artist Duke Ketye, in August 1979, under the title *Indaba Enhle kaNkulunkulu*.

The Rev. E.H.B. Mkize resigned in 1977 and was replaced by Mr D.T. Maseko, while Mr. B.B. Ndelu resigned in 1980 and was replaced by Mr. K. Magubane.

The New Testament and Psalms was completed and was published in 1986.

#### 5.11.2. Characteristics

It was possible to communicate directly with the Rev. N. Joelson to determine the principles upon which the translators based their transliteration of personal names. In a letter, dated 11 August 1988, in reply to specific questions, the following matters became clear:

(a) Mr. Joelson studied Classical Greek, and not Hellenistic Greek, about fifty years ago, and said:

"In any case, our Greek pronunciation both now and fifty years ago has had very small consequence for the transliteration of names into Nguni languages, perhaps with the exception of the "th" sound and "spiritus asper"."

(b) Their main rule for transliteration was that they should spell the names as they are generally pronounced by Zulus today. In this regard he says:

"The Zulu translators informed me if the letters k-p-t should be aspirated or not. I do not know any rule here. Also the matters of the soft or hard b/bh."

and

"I listened to the translators."

and

"We never took 1959 as a pattern, nor 1917 where aspiration of k-p-t did not yet occur (sic). We started from scratch, listening to the way the ordinary people pronounced the names. The name

Tofilasi was accepted after some objection from my side. Classical was Baba Maseko's argument: "Mfundisi, if you want this to be a dynamic translation, you must have the names as the people know them." No objection to the form Tofilasi came from the Review Committee."

- (c) The names should have the same form in the New Testament as in the Old Testament. The 1959 translation tended to follow the Greek spelling, even when it differed from being a direct transliteration of the Hebrew, and resulted in the name of an Old Testament personality being totally different in the New Testament.

<i>uJese</i>	Jesse cf. <i>uJesayi</i>
<i>uRahabhu</i>	Rahab cf. <i>uRakhabi</i>
<i>uRawu</i>	Ram cf. <i>uAramu</i>

- (d) Where the same person is referred to, but the name is spelt differently in the Greek, the same spelling should be used in Zulu, rather than to transliterate the Greek. So, where Silas Σιλας is called Silvanus Σιλουανος in the Greek in 2 Cor. 1:19, in the Zulu he is referred to as uSilasi.

(e) The origin of the name played a part in determining the final vowel supplied. Where the name was derived from Latin, it generally ended in *-u*, presumably as the nominative case suffix of these names in Latin is *-us*.

<i>uLusiyu</i>	Lucius		
<i>uThithiyu</i>	<i>Justu</i>	<i>Titius</i>	<i>Justus</i>
<i>uKhrispu</i>	Crispus		
<i>uAristakhu</i>	Aristarchus		
<i>uSikhundu</i>	Secondus		
<i>uAmpliyathu</i>	Ampliatus		
<i>uUbhanu</i>	Urbanus		
<i>uFortunathu</i>	Fortunatus		
<i>uThethiyu</i>	Tertius		
<i>uGayiyu</i>	Gaius		
<i>uKhwartu</i>	Quartus		
<i>uPhonto Pilatu</i>	Pontius Pilate		

Exceptions:

<i>uPawula</i>	Paul	cf.	<i>uSawuli</i>
<i>uMarko</i>	Mark		
<i>uPhetro</i>	Peter		
<i>uKhoneliyase</i>	Cornelius		
<i>uNerusi</i>	Nereus		
<i>uThithusi</i>	Titus		
<i>uRufasi</i>	Rufus		

(f) Where the name was originally Greek, the final vowel was generally -o, presumably as the nominative case suffix of these nouns in Greek is -os.

<i>uAndronikho</i>	Andronicus
<i>uAristobulo</i>	Aristobulus
<i>uEwuthiko</i>	Eutychus
<i>uEphenetho</i>	Epaenetus
<i>uAsinkhritho</i>	Asyncritus
<i>uFilologo</i>	Philologus
<i>uPhiro</i>	Pyrrhus
<i>uOnesimo</i>	Onesimus
<i>uNasiso</i>	Narcissus
<i>uErasto</i>	Erastus

Exceptions:

<i>uTofilasi</i>	Theophilus
<i>uThimothi</i>	Thimothy
<i>uZebedi</i>	Zebedee
<i>uKristu</i>	Christ
<i>uSosiphatha</i>	Sosipater
<i>uSopathha</i>	Sopater
<i>uBhatolomu</i>	Bartholomew
<i>uAleksanda</i>	Alexander
<i>uBhathimiyoze</i>	Barttimaeus
<i>uTimiyose</i>	Timaeus

<i>uAlfiyose</i>	Alphaeus
<i>uThadiyose</i>	Thaddaeus

(g) Greek names beginning with a vowel have either "spiritus lenis" (smooth breathing), or "spiritus asper" (rough breathing). Those which have "spiritus asper" are generally spelt with an *H* after the initial *u-*, as in the German and Swedish Bibles, and to bring them into line with the similar names in the Old Testament.

<i>uHana</i>	Anna
<i>uHananiya</i>	Ananias
<i>uHanase</i>	Annas
<i>uHaretha</i>	Aretas
<i>uHesli</i>	Esli

**Exceptions:**

<i>uAbela</i>	Abel
<i>uEnokhi</i>	Enoch
<i>uEnose</i>	Enos

(h) Translation teams working in co-operation with, and under the direction of the Bible Society of South Africa, are required to draw up a list of personal and place names, based on *Ökumenisches Verzeichnis der biblischen Eigennamen nach den Loccumser Richtlinien*.

This the Zulu translators did, early in the project, although the list is undated. It is clear that, although they may have sometimes been inconsistent or have overlooked a few names in their final editing, they were nevertheless serious in their attempt to "spell the names as they are generally pronounced by Zulus today" (op.cit. p.54 (b)). Although it was not obvious at the beginning of this study, it became clear that there is a vast difference between the spelling on the list and the spelling of many of the names in the published New Testament. This meant that each name on the prepared list had to be checked individually with those in the published Testament. In most cases the improvements are in line with the findings of this dissertation.

## Chapter Six

THE CHARACTERISTICS OF TRANSLITERATED NAMES OF PEOPLES  
AND PLACES IN SELECTED TRANSLATIONS

## 6.1.O. Introduction

In translating the Bible, it is necessary to transliterate not only the personal names of people, but also names such as those of countries, provinces, areas, towns, rivers and mountains. This applies also to the the names of the nationalities of the people who come from those countries, provinces, areas and towns, or who have some characteristic such as belonging to some tribe, or some religious, political, or academic group. Under these two lists are included other proper nouns which are not strictly personal names, and which have been transliterated in some cases.

Phonologically the problems of transliterating such names is very similar to those relating to the transliteration of personal names, for they are made up of the same Greek or Hebrew phonemes. These names, when incorporated into Zulu, also require a noun class prefix, and closed syllables in the source language should be made into open syllables in Zulu, for example, by the addition of a terminal vowel, if the word in the source language ends in a consonant.

As the names given to peoples are often derived from their place of origin, place names will be dealt with first.

#### 6.2.0. Place Names

##### 6.2.1. Class prefix

Grout (1852), writing about the class prefix, says:

"For names of places the incipient is generally I - thus, Itengatenga, Intsikintsi, Itafamasi, Ifumi, etc.

But the names of places are generally used by natives, in the inflected (locative) case, as, Etengatenga, Etafamasi, Epasiswe (Ipasiswe), Esidumbini or Esidunjini (Isidumbi), where the incipient is isi and the root dumbi.

"The incipient in the names of rivers, is U, Um, I or Ama, thus Utugela, Umgeni, Ilovu, Amanzimtoti, Amahlongwa."

The majority of the place names found in the selected translations have the class 5 prefix *i-* and for consistency this is how they have been listed in the appendix, although they may occur in the locative form

(with Grout's classical background, he refers to the locative "case") with e- in the actual text.

In Zulu, the place of residence of a person, particularly of a chief, or of a tribe, is often indicated by prefixing the locative possessive *kwa-* to the person's name. Thus, each of the areas into which the Promised Land was divided for each of the tribes of Israel, named after the sons of Jacob, is designated by *kwa-* followed by the name of the founding father of the tribe. This fact is also mentioned by Grout, and a good example is found in Revelation chapter 7, where all the tribes are listed. For example, in the 1986 version, *emndenini wakwaGadi* (from the family of the place of Gad). The first New Testament and first Bible, however, use the possessive form with Class 1a nouns *esizweni siKaGadi* (from the tribe of Gad), which is not as idiomatic.

An interesting development is that in the 1959 Bible and 1986 New Testament, Canaan, which previously has had the prefix *i-* and locative *e-*, now has the prefix *kwa-*, as Canaan was a person, a son of Ham (Genesis 10:6).

With regard to countries, the 1986 version is fond of using the pronominal form of Class 5, referring to the word *ilizwe* (country), often with the locative prefix *Kw-* e.g. *KwelamaGriki* (to the country of the Greeks); *Kwelabafileyo* (to the land of the dead).

#### 6.2.2. Translated or transliterated?

Some of the names have been translated, or partially translated, rather than transliterated in some translations, so that the Forum of Appius is *emzini kaA-* (at the village of Appius) in the Hermannsburg, and *enkundleni kaA-* (at the place of Appius) in the 1917 and Roman Catholic versions. The Fair Havens harbour was translated in the singular *iteku elihle* in the first New Testament (1865) and Bible (1883), and thereafter in the plural *Mathekumahle*, with Colenso using the word *awacweba* which, in the singular, he defines in his dictionary as a "Still sheltered lagoon, like the inner Bay at Durban" (1905:89). While the majority of translations have transliterated the name by which the northeast wind was known, the Roman Catholic (1955) version uses *inyakatho* in inverted commas, the name by which the north wind is known to the Zulus, while the 1986 version has formed a compound word, including the idea of east *inyakatho-mpumalanga*. Olivet, or the Mount of Olives,

is normally translated, with the olive being identified by different trees, according to the version, and the 1917 version using both a translation and a transliteration in different verses *intaba yeminqumo* (Mt. 21:1), *iOlivet* (Lk. 19:29). The various trees mentioned are: *umgwene* (1848), possibly the *umgwenya* (kafir plum); *umhlakuva* (Hermannsburg) (castor oil bush); *umnqumo* and *umhlwathi* (wild olive), both identified by Doke as *Olea africana verrucosa*, while the biblical olive is *Olea europaea oleaster*. While most versions transliterated "Paradise", Colenso translated the word as *entokozweni* (place of joy). Straight Street was translated as *Ilungile* (road in good order) in the first New Testament and Bible, whereas the other translations have used the stem *-qondile* (road without curves). The Three Taverns has been partly transliterated and partly translated, such as in the first New Testament and Bible *iTaberntatu* and the Roman Catholic 1955 version *Zinkantini-ezintathu*, it has been translated as by Colenso *ezindhlini ezintatu wezihamhi*, the 1917, and the Hermannsburg version, while the latest two versions have opted for transliteration *iTresi-Thabene*. This is a surprising change with the current emphasis on dynamic equivalent translation. One would have expected the word to have been translated, rather than transliterated, to make the meaning clear to the modern Zulu reader.

Another word which has sometimes been transliterated, refers to the figurehead of a particular ship, depicting the twin sons of Jupiter. The Greek word Διοσκουροις was transliterated in the plural with prefix *o-* in the first New Testament and Bible, and in the singular by Colenso. The remaining versions translated the word, by using the Zulu word for twins *amawele*, and supplying the transliterated word *kaJupiter*, while the 1959 version uses only *amawele*. The 1986 version uses the form *izithixo ezingamawele* (twin idols), using the word *izithixo* which was incorporated into Zulu, via Xhosa, from Hottentot.

Hades has sometimes been translated, sometimes transliterated. The 1848 Matthew had *ekusoneni*, a locative of the verbal noun meaning "to disappear, depart, die". Colenso used both *iHades* (Mt. 16:18) and *Kwa'latya* (Mt. 11:13) (the burning place). The Hermannsburg and Roman Catholic versions both use *esihogweni*, which can refer to an intensely hot place and has come to mean "Hell". The 1986 version has *Kwelabafileyo* (to the land of the dead).

The early missionaries taught not only Christianity, but also subjects like history and geography. Modern Bible translators need also to cooperate with modern educationalists when transliterating proper names which also occur in school subjects. For example, what name does the Zulu history and geography teacher use for countries such as Spain and Italy? *iSpaniya* is based on the Greek, but the Roman Catholic and 1986 versions use *iSpeyini* which is based on the English. Similarly, Colenso used *iItalia*, from the Greek, most of the others use *iIthali*, from the English, and the 1986, after first suggesting *iIthaliya* in the prepared list, has used *KwelaseNtaliyane*, derived from the word *iNtaliyane* (an Italian). The official Terminology and Orthography no. 3, does not help, for it does not list Spain, and uses the English spelling, with a prefix, for Italy *iItaly*. This, however, suggests that if it were spelt in Zulu it would be *iIthali* and it would then be better to retain what the children are familiar with in school in the Bible, rather than derive the name of the country from the name by which the people are known, even though this is common in Zulu where countries are not known by popular names.

### 6.3.O. Peoples

Doke (1954:40), after giving examples of Class 1 nouns such as *umuthwa* (a Bushman), *umThembu* (a Thembu), *umSuthu* (a Sotho), and *umTshwana* (a Tswana), the last two taking the prefix *abe-* instead of *aba-* in the plural, he says:

"Note that *umZulu* has its plural in Class 3 (Meinhof 5 & 6), viz. *amaZulu*. The individuals of tribes are usually indicated by Class 3 nouns, as *iSwazi* (a Swazi) *amaSwazi*; *umZulu* is evidently used exceptionally to distinguish it from *izulu* (sky), the plural form *amaZulu* in all probability, being more primitive than the singular. The more usual word for a Zulu, however, is *owakwazulu* (pl. *abakwazulu*), a pronominal form."

Koopman (1990:334) states that the form *abakwazulu* makes a useful distinction between the Zulu clan and the Zulu nation - *amaZulu*. This may be so when the two words are used together in the same context. One wonders if the distinction is quite so clear when the words are used alone for later in the article he says of Class 6:

"This is without doubt the most "popular" noun class for Zulu clan names.... It provides the majority of plurals for Class 1 clan names, as well as giving plurals for larger groups such as *amaxhosa* (the Xhosa nation) < *umXhosa* (a Xhosa)."

Ndlazi (1981:38f.) gives a list of nouns indicating persons, certain professions and ranks in professions, which have been incorporated into Class 1a, with the prefix *u-* and plural *o-* in Class 2a. He then has a paragraph on nouns of religion which he says were incorporated from English into Zulu by missionaries, following what he calls "Doke's semantic principle" that all nouns which indicate persons should bear the prefix *um-* or *umu-*. His implication seems to be that had the incorporation of these nouns been left to the Zulu, and not been artificially incorporated by the missionaries, they would have been incorporated as Class 1a, and not as Class 1 nouns. Whether or not this is a valid assertion is impossible to determine. However, Doke does not say that "all nouns which indicate persons should bear a prefix *um-* or *umu-*". What he does say is that it is probable that in proto-Bantu each class of nouns had a definite significance which is still recognisable in certain classes in Zulu, such as Class 1 which is distinctly the "Personal Class" (1954:38). Whether or not the nouns were artificially

incorporated, they have become totally accepted as Class 1 nouns with their plural in Class 2, or Class 6.

<i>umphristi</i> (pl. Cl. 2)	priest
<i>umfarisi</i> (pl. Cl. 2)	Pharisee
<i>umsadusi</i> (pl. Cl. 2)	Saducee
<i>umSamariya</i> (pl. Cl. 6)	Samaritan
<i>umbhabhadisi</i> (pl. Cl. 6)	Baptist

In transliterating the names of the various groupings of peoples, relatively few have been transliterated as nouns in Zulu, the pronominal form mentioned by Doke, being far more common. Usually, the singular noun prefix is Class 1 *um-*, as with the examples above, although Colenso does have Class 5 *iSurī* (Syrian). However, whereas the plurals of some words have either been Class 2 *aba-* or Class 6 *ama-* throughout all the translations, others have sometimes been Class 2 and sometimes Class 6, e.g.

<i>abakristu</i> / <i>amaKristu</i>	Christians
<i>abajuda</i> / <i>amaJuda</i>	Jews
<i>abarabia</i> / <i>amArabi</i>	Arabians
<i>abahaberu</i> / <i>amaHeberu</i>	Hebrews

In the early translations, the English suffixes were sometimes retained and transliterated into Zulu, so that in the 1848 Matthew there were words such as *abaHerodiani* (Herodians); *umLevite* (Levite); *umNazarini* (Nazarene); *umSamaritani* (Samaritan). The first New Testament had two forms *awaRoma* and *awaRowani*, possibly because different books had been translated by different people living far apart. The form *awaRowani* also appears in John 11:48 of the Roman Catholic version, although in the epistle the people are called *abaseRoma*. Possibly the translators wanted to ensure that their readers understood that those who were to destroy the holy place were the heathen Romans, and not the *awaRoma* or even *abaseRoma* who could be confused with the Roman Catholics, or their leaders in the Holy See.

The 1959 version had *umNaziri* (Nazarene) in Mt. 2:23, with a reference to the glossary which reads "Umuntu owahlukaniselwa uNKULUNKULU, waba-yisithunywa sakhe" (A person consecrated to God, becoming his messenger). This was probably because the translators took the name to be a reference to Numbers 6:1-21, or more likely to Is. 11:1 and the Hebrew word for "branch". However, it would seem that, as Christ did not follow the customs of Numbers 6, the word referred to his having come from Nazareth, whose inhabitants were despised. Miss Kellogg, compiler of the

Concordance (1964), brought the attention of the Bible Society to the problem in December 1968, suggesting that it should be *umNazaretha*. After consultation, this change was made and *umNazaretha* is found in the later impressions of this version.

Some words have been translated, rather than transliterated, for example the Augustan Cohort of Acts 27:1 is called *isigaba* (troop); *ibutho* (regiment) and *iviyo* (platoon), and attributed to *uAugustus*; *uKesari* and *inGonyama* (The Lion Regiment).

The Libertines of Acts 6:9 have been transliterated as *abLibertino*, but also translated as *abakhululwa* (those who have been freed) (Roman Catholic 1955) and *abaziphethe* (those who govern themselves) (1986). The Hellenists were also transliterated as *amaHeleni* in the first New Testament (1865), but the meaning is brought out well in the 1986 translation as *amaJuda akhulumwa isiGriki* (Greek-speaking Jews).

Smith (1985:6) warns against transliterating *Xavavata* (Canaanite), a Hebrew description, and *Kavavatos* (Cananaean), an equivalent Greek title, referring to the same person, either in the same form, or without some sort of explanation, in parenthesis,

a footnote, or a glossary. Most of the translations have had a slight difference in form, and the 1986 edition has preferred to translate "Cananaean" as *umshokobezi* (rebel).

A similar problem occurs with the names "Bar-Jona" and "Bar-Jesus", the prefix *Bar-* being the Hebrew for "son of". With the exception of the 1865 New Testament, the translations have used the Zulu equivalent in the case of "The son of Jona". The possibility of a misunderstanding arising that the person referred to by the name "Bar-Jesus" is the son of the Saviour, has led the translators all to transliterate the *Bar-*, and in the case of the Hermannsburg to use the synonymous form -*jehu*, and in the case of the Roman Catholics -*Joshuwa* instead of -*Jesus*.

## Chapter Seven

ESTABLISHING PRINCIPLES FOR TRANSLITERATING NEW TESTAMENT  
PROPER NAMES INTO ZULU

7.1.O. Introduction

In his essay on Zulu Orthography in 1852, the Rev. Lewis Grout, discussed the writing of foreign proper nouns in Zulu, and summed up the position excellently, as follows:

"As far as there has been any particular embodying of rules on this subject by the American Zulu Mission, the following is the amount: - That in Zuluizing proper names of Scripture, the identity of the name be preserved, as far as possible, in conformity with the genius of the Zulu Language.

To this end, when two or more vowels come together in the original, let the more important be preserved and the other or others be dropped; or, if this destroys the name's identity, let the vowels be preserved and separated if need be, by a consonant or semi-vowel.

And again, when the name contains several consonants in juxtaposition (combinations not found in Zulu) let the more important be preserved and the

rest omitted; or, if this impairs the identity too much, let the consonants be preserved and separated, if need be, by a vowel. Let U be given as initial or incipient to the names of persons, and I to names of places, introduced from other languages.

No new vowel or additional termination need be given to names ending in a consonant.

When R cannot be elided in accordance with the above provisions let it be exchanged for L.

These general remarks with these few suggestions, imperfect and insufficient as they are, are all made in the hope that they may be at least suggestive, and of some service in devising a system for the orthography of proper names introduced from the Scriptures and other Languages into the various cognate dialects of South Africa."

With the exception of the suggestion that it was not necessary to supply a terminal vowel, to ensure an open syllable at the end of the name in Zulu, it is a pity that Grout's suggestions as to the rules applied by the American Zulu Mission were not accepted and rigorously applied by all translators from that time on. Had they been, and care taken that they were in accordance with the principles by which the Zulus themselves were beginning to adopt other foreign words into their language, the situation may have

been completely different from what it is. In place of what Munthali (1981:225) calls disfiguring and ugly blemishes on the pages of the Bible, the names of the characters of the Bible could have taken on a completely Zulu form which would have been relatively easy for any reader to pronounce, whether he was elderly, unilingual and living in a rural area; or young, multilingual and urbanised.

The tendency today is away from the purist and traditional. Many of the words adopted for use in schools and contained in the Zulu Terminology and Orthography No. 3 (1972) contain consonant clusters which were not originally Zulu. With rapid urbanisation, education, multilingualism, and the influence of the mass media, the tendency is to move away from the traditional and to accept code switching as normal. In his essay, Grout asked the question "Shall all consonantal combinations unknown in Zulu and of a difficult enunciation be modified and a part rejected, or shall they be separated and a vowel be inserted to make them pronounceable to the Zulu?" To many Zulus today it is an insult to suggest that there are sounds which they may find difficult to pronounce, although they concede that they may be difficult for the elderly and illiterate, but that is of no consequence if they are not able to read, or are not going to read what is written. This may be so, but

is there any reason why the Zulu should want to pronounce words something like they are pronounced in another language, rather than as they would most naturally be pronounced in Zulu, particularly when the name was not originally pronounced as it now is in English or Afrikaans? Language and culture often swing like a pendulum with people first swinging away from what was their own, and then just as vigorously swinging back to it.

In the light of the pressures which come from the purist on the one side, and the multilingual modernist on the other, the Bible translator has an unenviable task in establishing principles upon which to base the transliteration of biblical names. Nevertheless, it is imperative that he do so, and that is what we now attempt.

#### 7.2.O. Base transliteration on original Greek

According to Smith (1985:1), the policy of the United Bible Societies is to recommend to Bible translators that the transliteration of names be based on the Hebrew form for the Old Testament and on the Greek form for the New Testament. While they can propose and recommend this policy of direct transliteration from Hebrew and Greek, however, they cannot enforce it. The actual decision to do so must come from the people in the churches for whom the

Bible is intended, as it is important to ensure that the resulting translation will be accepted. It would be tragic for the whole translation to be rejected, simply because the readers for whom the Bible was intended did not agree with the way in which the biblical proper names had been spelt, or that unacceptable spelling of names should even be a contributing factor to its rejection.

The rejection of a translation on these grounds is a distinct possibility, particularly where there is a long history, within a language group, of differing ecclesiastical traditions, or of missionaries with differing mother-tongues. For example, Roman Catholic missionaries have often used the Latin Vulgate as their source text, or at least have based their transliteration of biblical names on the Latin with which they were familiar. According to Father Studerus (personal letter 21.09.90), this influenced him in the translation of the New Testament for which he was responsible (1955). Similarly, the Zulu translations examined in this dissertation show evidence of how translators have been influenced by their own language in the translation of names. For example, the influence of English in Colenso's *Andru* (Andrew), the 1865 New Testament's *uAnderu* and *uPita* (Peter), and the influence of German in the Hermannsburg translators' *uHiob* (Job).

A further implication of using the original Greek as the basis for the transliteration of biblical names is that they will not be spelt as they are in English, with only the addition of a noun class prefix, as we have seen was attempted in the 1917 version (op. cit. p. 101f.). This will also eliminate the problem which occurs in the Roman Catholic version of 1955, where some names are spelt as they are in English, using the letters *c* and *x* which normally represent the click consonants in Zulu.

*u Alexander*

*u Cornelius*

*u Clement*

*u Eu n i c e*

Suggesting any change of this nature can become a highly emotional issue, with those of one tradition feeling that a change in a name from that with which they are accustomed, is an attack on their language, their church, belief, or ecclesiastical system. In some cases, such a change could be seen as an attack on the very Word of God itself, where extremely fundamental Christians have accepted the Bible translation to which they are accustomed, as being totally inerrant, even in matters such as spelling and punctuation.

Basing the transliteration of proper names on the name in the original Hebrew form in the Old Testament or the original Greek form in the New Testament, should eliminate the possibility of such sociolinguistic problems arising in the future. It also offers a sound principle on which to establish an acceptable transliterated form of a name in a language which already has a number of different forms for some or other reason.

#### 7.3.O. Transliterate Greek into Zulu phonemic and syllabic structure

Smith (1985:2) says:

"Translators may be able to make comprehensive use of Hebrew and Greek lists of names, adopting the closest acceptable equivalents all the way through. However, they should do so according to carefully defined principles applicable to their own language, as the transliteration of names from other languages must be made in accordance with phonetic usage natural to the receptor language."

Grout (1852), while realising that supplying a noun prefix, and some alteration to the phonemes was indispensable, struggled with the question of how far one could go in

introducing names from other languages into Zulu and still remain truthful and accurate. He said:

"...it would seem that alphabetical signs, rather than sounds, should be chiefly followed in the transferring of proper names into a new language, that is, that the signs in which the name is originally written should still be employed in the new language, so far as that new language furnishes signs corresponding to the original, though the sound in other languages may give place to the sound assigned to these signs in the new language.

The sound is variable, fleeting, transitory, but the character is permanent and may be retained ever the same.

The sound varies among different nations and sometimes among different individuals of the same nation."

Earlier in the essay, he asked:

"And , shall the orthography of the foreign sound in Zulu, be regulated by the sound, or by the letter? That is, if e, is sounded in Zulu as ey in they, or a in name; and if i, is sounded like i in machine, or ee

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## **APPENDIX**

**NEW TESTAMENT PERSONAL NAME LIST**

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	Matt. 1848	NT 1865	Bible 1893	Colenso 1897	NT 1917	Herman. NT 1924	RC NT 1955	Bible 1959	NT 1986	RSV	Reference
1	uAbela	uAbela	uAbela	uAbel	uAbel	uAbel	uAbel	uAbela	uAbela	Abel	Mt 23:35
2		uAbadoni	uAbadoni	uAbadone	uAbadon	uAbadon	uAbadon	uAbadoni	uAbadoni	Abbadon	Rev 9:11
3	uAbia	uAbia	uAbia	uAbia	uAbija	uAbia	uAbia	uAbiya	uAbhiya	Abijah	Mt 1:7
4	uAbiudi	uAbiodi	uAbiudi	uAbiud	uAbiud	uAbiud	uAbiud	uAbiyudi	uAbhiyudi	Abiud	Mt 1:13
5	uAbehama	uAbahama	uAbrahama	uAbraham	uAbraham	uAbraham	uAbraham	uAbrahama	uAbrahama	Abraham	Mt 1:2
6		uAbiata	uAbiatar	uAbiata	uAbiatar	uAbjathar	uAbiathare	uAbiyathara	uAbhiyatha	Abiathar	Mk 2:26
7		uAdamu	uAdamu	uAdam	uAdam	uAdam	uAdam	uAdamu	uAdamu	Adam	Lk 3:38
8		uAdi	uAdi	uAdi	uAddi	uAddi	uAddi	uAdi	uAdi	Addi	Lk 3:28
9		Missing	Missing	Missing	Missing	uAdmin	uAdameyini	uAdmini	uAdmini	Admin	Lk 3:33
10		uAgabe	uAgabu	uAgabo	uAgabus	uAgabus	uAgabus	uAgabu	uAgabu	Agabus	Acts 11:28
11		uAgripa	uAgripa	uAgripa	uAgripa	uAgripa	uAgripa	uAgripa	uAgripa	Agrippa	Acts 25:13
12		uAgusitu	uAgustu	uKesar-Augusto	uAugustu(s)*	uAugustus	uAugustus	uAwugustu	uAgustu	Augustus	Lk 2:1
13	uAkazi	uAhazi	uAhazi	uAhaz	uAhaz	uAhas	uAkha	uAkazi	uAhazi	Ahaz	Mt 1:9
14		uAkayikuse	uAkaiku	uAkayiko	uAkaikus	uAkayikus	uAkhayikus	uAkhayiku	uAkhayiko	Achaicus	1 Cor 16:17
15	uArekelusi	uArkelausi	uArkelau	uArkelau	uArkelau	uArkelaus	uArkelaus	uArkelawu	uArkelawo	Archelaus	Mt 2:22
16	uAkimi	uAkimi	uAkim	uAkim	uAkim	uAkim	uAkim	uAkimu	uAkimu	Achim	Mt 1:14
17		uArkipu	uArkipu	uArkipo	uArkipus	uArkipus	uArkipus	uArkipu	uArkipho	Archippus	Col 4:17
18		uAkwila	uAkwila	uAkila	uAkwila	uAkwila	uAkwila	uAkwila	uAkwila	Aquila	Acts 18:2
19		uLesande	uAleksandro	uAleksandro	uAleksandro	uAlfeus	uAlexander	uAleksandru	uAleksanda	Alexander	Mk 15:21
20	uAlfa	uAlfeeu	uAlfeu	uAlfu	uAlfeu	uAlfeus	uAlfewu	uAlfewu	uAlfiyose	Alpheus	Mk 2:14
21	uAminadabi	uAminadabi*	uAminadaba	uAminadab(e)	uAminadab	uAminadab	uAminadab	uAminadaba	uAminadaba	Aminadab	Mt 1:4
22	uAmoni	uAmoni	uAmon	uAmon	uAmon	uAmon	uAmoni	uAmoni	uAmoni	Anos / Amon	Mt 1:10 fn
23		uAmosi	uAmosi	uAmose	uAmos	uAmos	uAmos	uAmosi	uAmosi	Amos	Lk 3:25
24		uAmplia	uAmplia	uAmplia	uAmpliatus	uAmplia	uAmpliatus	uAmpliyatu	uAmpliyathu	Ampliatus	Rom 16:8
25	uAndiria	uAndreu	uAndrea	uAndru	uAndrea	uAndreas	uAndreas	uAndrea	uAndreya	Andrew	Mk 1:16
26		uAndroniko	uAndroniko	uAndroniko	uAndronikus	uAndronikus	uAndronikus	uAndroniku	uAndronikho	Andronicus	Rom 16:7
27		uAntipasi	uAntipasi	uNetipa	uAntipas	uAntipas	uAnripas	uAntipase	uAntiphasi	Antipas	Rev 2:13
28		uApifia	uApfia	uAfiya	uApfia	uAfia	uAphia	uApifiya	uApifiya	Apphia	Philemon 2
29		uApele	uApele	uApolose	uApelles	uApelles	uApheles	uApelle	uApelle	Apelles	Rom 16:10

	Matt. 1848	NT 1865	Bible 1893	Colenso 1897	NT 1917	Herman.	NT 1924	RC NT 1955	Bible 1959	NT 1966	RSV	Reference	
30		uApolioni	uApolioni	uApoluone	uApolion	uApolion	uApoliyon	uApolioni	uApholiyon	Apollyon		Rev 9:11	
31		uApolo	uApolo	uApolo	uApolos	uApolos	uApholo	uApholo	uApholo	Appolos		Acts 18:24	
32		uArisitaku	uAristaku	uAristako	uAristarkus	uAristarkus	uAristarku	uAristarku	uAristakho	Aristarchus		Acts 19:29	
33		uAristobulu	uAristobulo	uAristobulo	uAristobulus	uAristobulus	uAristobulus	uAristobulu	uAristobhulo	Aristobulus		Rom 16:10	
34	uArame	uArami	uAramu	uArame	uArni	uAram	uAram	uArani	uArni	Arni		Lk 3:33	
35		uAroni	uAroni	uArone	uAron	uAron	uAron	uAroni	uAroni	Aaron		Acts 7:40	
36		uFakisada	uFaksada	uAfakasada	uArpakshad	uArfaksad	uArfaksad	uArfakisadi	uAphaksadi	Arphaxad		Lk 3:36	
37	vAsa	uAsa	uAsa	uAsa	uAsa	uAsa	uAsa	uAsafa	uAsa	Asa / Asaph		Mt 1:7 fn	
38		uAseri	uAseri	uAsher	uAsher	uAseri	uAseri	uAseri	uAseri	Asher		Lk 2:36	
39		uAsinkrito	uAsinkrita	uAsunkrito	uAsinkritus	uAsimkritus	uAsinkritis	uAsinkiritu	uAsinkritho	Asyncritus		Rom 16:14	
40		uArtema	uArtema	uArtemea	uArtemas	uArtemas	uArtemas	uArethema	uAthemasi	Artemas		Tit 3:12	
41		uDiana	uDiana	uAretemise	uDiana	uDiana	uDiyana	uDiyana	uDiyana	uAthemisi	Artemis		Acts 19:24
42	uAzore	uAzori	uAzori	uAzor	uAzor	uAsor	uAzor	uAzori	uAzori	Azor		Mt 1:13	
43	uNyana kaYona	uBa-Jona	kaJona	ka'Jonas	kaJona	kaJonas	kaJona	kaJona	kaJona	Bar-Jona		Mt 16:17	
44		uBa-Jesu	uBarjesu	uBajesu	uBar-Jesu	uBarjehu	uBar-Joshuwa	uBarjesu	uBhajesu	Bar-Jesus		Acts 13:6	
45		uBalaki	uBalaki	uBalaka	uBalakia	uBalak	uBalak	uBalaki	uBhalakhi	Balak		Rev 2:14	
46		uBalami	uBalami	uBalama	uBalam	uBalaam	uBalam	uBalami	uBhalamu	Balaam		Jude 11	
47		uBali	uBali	uBaal	uBaal	uBaal	uBal	uBali	uBhali	Baal		Rom 11:4	
48	umBapatizi	umbapatizi	umbapatizi	umbapatizi	umbapatizi	umbapatizi	umbhabhadisi	umbhapatizi	umbhabhadisi	Baptist		Mt 3:1	
49		uBarnaba	uBarnaba	uBanaba	uBarnaba	uBarnabas	uBarnabas	uBarnaba	uBhanabasi	Barnabas		Acts 4:36	
50	uBarabi	uBaraba	uBaraba	uBarabas	uBarabas	uBarabas	uBarabas	uBaraba	uBharabha	Barabbas		Mk 15:15	
51		uBaraka	uBaraki	uBarak	uBarak	uBarak	uBarak	uBaraki	uBharakhi	uBarak		Heb 11:32	
52	uBarikiya	uBarakia	uBarakia	uBarakia	uBarakia	uBarakia	uBarakhiya	uBarakia	uBharakhiya	Barachiah		Mt 23:35	
53		uBarsaba	uBarsaba	uBasaba	uBarsabas	uBarsabas	uBarsabas	uBarsaba	uBhasabha	Barsabbas		Acts 1:23	
54		uBatimeo	uBartimeo	uBartimeo	uBartimeo	uBartimeus	uBartimewu	uBartimeo	uBhathimiyoze	Bartimaeus		Mk 10:46	
55	uBatoloma	uBartolome	uBartolome	uBatolomu	uBartolome	uBartolomeus	uBartolomewu	uBartolome	uBhatolomu	Bartholomew		Mk 3:18	
56	uBelezubuli	uBelzebuli	uBelzebule	uBelezebuli	uBelzebule	uBelzebule	uBelzebhube	uBelzebule	uBhelezabhule	Beelzebul		Mk 3:22	
57		uBeliali	uBeliali	uBeliale	uBelial	uBelial	uBelial *	uBeliali	uBheliyali	Belial		2 Cor 6:15	
58		uBernike	uBernike	uBerenike	uBerenike	uBerenike	uBerenise	uBerenike	uBhenise	Bernice		Acts 25:13	
59		uBenjamini	uBenjamini	uBenjamin	uBenjamin	uBenjamin	uBenjamin	uBenjamini	uBhenjamini	Benjamin		Acts 13:21	
60		uBosori	uBeori	uBosore	uBeor	uBosore	uBosor	uBeori	uBheyori	Beor		2 Pet 2:15	
61		Oboanege	oBoanergese	oBoanerge	oBoanerges	oBenharem	oBoanerges	oBoanergese	oBhowanegesi	Boanerges		Mk 3:17	
62	uBoazi	uBoazi	uBoaz	uBoaz	uBoas	uBooz	uBowasi	uBhowazi	Boaz		Mt 1:5		
63		uBlastu	uBlasto	uBlastus	uBlastus	uBlastus	uBlastu	uBlastu	uBlasto	Blastus		Acts 12:20	
64	uDaneli	uDanyeli	uDaniel	uDaniel	uDaniel	uDaniel	uDaniel	uDanyeli	uDanyela	Daniel		Mt 24:15	

	Matt. 1848	NT 1865	Bible 1893	Colenso 1897	NT 1917	Herman. NT 1924	RC NT 1955	Bible 1959	NT 1986	RSV	Reference
65	uDavida	uDavida	uDavida	uDavide	uDavide	uDavide	uDavide	uDavide	uDavide	uDavide	Mk 2:25
66	uDemasi	uDemasi	uDemase	uDemas	uDemas	uDemas	uDema	uDemasi	Demas	Demas	Col 4:14
67	uDemeteri	uDemeterio	uDemetrio	uDemetrius	uDemetrius	uDemetrius	uDemetriyu	uDemetriyo	Demetrius	Demetrius	Acts 19:24
68	uDidumosi	uDidumu	onguWele	uDidimu	nguWele	uDidimu	uDidimu	uDidimu	Twin / Didimus	Jn 11:16	
69	impindiso	impindiso	ukulunga	uLungileyo	ukulunga	uMphindisi	ukuLunga	uDikhe	justice *	justice	Acts 28:4
70	uDionisi	uDionisi	uDionusio	uDionysius	uDionisius	uDionisius	uDiyonisiyu	uDiyonisiyo	Dionysius	Dionysius	Acts 17:34
71	uDiotrefasi	uDiotrefe	uDiotrefe	uDiotrefe	uDiotrefes	uDiotrefes	uDiotrefe	uDiyotrefe	Diotrepes	Diotrepes	3 Jn v9
72	uDorka	uDorka	uDorka	uDorkas	uTabea	uThabitha	uDorka	uDokhasi	Dorcas	Dorcas	Acts 9:36
73	uDrusila	uDrusila	uDrusila	uDrusila	uDruisila	uDruisilla	uDruisila	uDruisila	Drusilla	Drusilla	Acts 24:24
74	uHebera	uHeberi	uEbere	uEber	uEber	uHeber	uEbere	uEbhheru	Eber	Eber	Lk 3:35
75	uKlezare	uElezari	uKlezari	uKleazar	uKleazar	uKleazar	uKleyazare	uKleyaza	Eleazar	Eleazar	Mt 1:15
76	uEli	uEli*	uHeli	uEli	uHeli	uHeli	uEli	uEli	Eli	Eli	Lk 3:23
77	uElia	uElia	uElia	uElia	uElia	uElia	uElia	uElia	Elijah	Elijah	Mk 8:28
78	uEluma	uEluma	uEluma	uElumas	uElimas	uElimas	uEluma	uElimas	Elymas	Elymas	Acts 13:8
79	uElisha	uElisha	uElisha	uElisha	uElisa	uElisewu	uElisa	uElisha	Elisha	Elisha	Lk 4:27
80	uElakimi	uEliakimi	uEliakimi	uEliakim	uEliakim	uEliakim	uEliyakimi	uEliyakhimu	Eliakim	Eliakim	Mt 1:13
81	uElieza	uEliezeri	uEliezere	uEliezer	uEliezer	uEliezer	uEliyezeri	uEliyeza	Eliyezer	Eliyezer	Lk 3:29
82	uEliudi	uEliodi	uEliudi	uEliud	uEliud	uEliud	uEliudi	uEliyudi	Eliud	Eliud	Mt 1:14
83	uElisabeta	uElisabeta	uElisabeta	uElisabeth	uElisabet	uElisabetha	uElisabete	uElizabete	Elizabeth	Elizabeth	Lk 1:5
84	uElmodamu	uElmodamu	uElmodade	uElmadam	uElmadam	uElmadam	uElmadam	uElmadamu	Elmadam	Elmadam	Lk 3:28
85	Eloi	Eloi	Eloi	Eli	Eli	Eli	Eloi	Eloyi	Elo	Elo	Mk 15:34
86	uEnea	uEnea	uEnea	uEneas	uEneas	uEneysa	uEneya	uEniyase	Aeneas	Aeneas	Acts 9:33
87	uKnoki	uKnoki	uKnoke	uKnok	uKnok	uHenok	uKnocke	uKnokhi	Enoch	Enoch	Lk 3:37
88	uKnosi	uKnosi	uKnose	uEnos	uEnos	uHenos	uKnose	uKnose	Enos	Enos	Lk 3:38
89	uEpafra	uEpafra	uEpafra	uEpafras	uEpafras	uEphafras	uEphafra	uEphafrasi	Ephras	Ephras	Col 4:12
90	uEpfaditu	uEpfaditu	uEpfadito	uEpfaditu	uEpfaditu	uEphafaditus	uEphafadithu	uEphafaditho	Ephafaditho	Ephafaditho	Phil 2:25
91	uEpenetu	uEpenetu	uEpeneto	uEpanetus	uEpanetus	uEpenetus	uEpenetu	uEphenetho	uEpaenetus	uEpaenetus	Rom 16:5
92	uErasito	uErasito	uErasito	uKrastus	uKrastus	uKrastus	uKrastu	uKrasto	Krastus	Krastus	Acts 19:22
93	uEri	uEri	uEri	uEr	uHer	uHeri	uEri	uEri	Er	Er	Lk 3:28
94	uEsau	uEsau	uEsau	uEsau	uEsau	uEsau	uEsawu	uEsawu	Esau	Esau	Rom 9:13
95	uEva	uEva	uEva	uEva	uEva	uEva	uEva	uEva	Eve	Eve	2 Cor 11:3
96	uOdia	uOdia	uEvodia	uOdia	uEvodia	uEvodia	uEvodiya	uEvodiya	Euodia	Euodia	Phil 4:2
97	uBulo	uBulo	uBulo	uYubulos	uBulus	uBulus	uEwubulu	uEwubhulo	Eubulus	Eubulus	2 Tim 4:21
98	uMeutiku	uButiku	uUtiko	uButikus	uButikus	uButikus	uEvitiku	uEwuthiko	Eutychus	Eutychus	Acts 20:9
99	uFaro	uFaro	uFaro	uFaro	uFarao	uFarao	uFaro	uFaro	Pharaoh	Pharaoh	Acts 7:10

	Matt. 1848	NT 1865	Bible 1893	Colenso 1897	NT 1917	Herman. NT 1924	RC NT 1955	Bible 1959	NT 1986	RSV	Reference	
100	uFelise	uFelise	uFelikise	uFelise	uFelikse	uFelix	uFelksi	uFeliksi	Felix		Acts 23:24	
101	uFestu	uFestu	uPokino-Festo	uFestus	uFestus	uFestus	uFestu	uFestu	Festus		Acts 24:27	
102	uFibe	uFebe	uFibe	uFibe	uFibe	uFobe	uFebe	uFibhi	Phoebe		Rom 16:1	
103	uFugelo	uFugelo	uFugelo	uFugelos	uFugelas	uFigelos	uFigelu	uFigelo	Phygelus		2 Tim 1:15	
104	uFileto	uFileto	uFileto	uFileto	uFiletus	uFiletus	uFiletu	uFiletho	Philetus		2 Tim 2:17	
105	uFilemone	uFilemone	uFilemone	uFilemon	uFilemon	uFilemon	uFilemoni	uFilimoni	Philemon		Philemon v 1	
106 uFilipa	uFilipi/e?	uFilipu	uFilipo	uFilipu	uFilipus	uFiliphu	uFiliphu	uFiliphu	Philip		Mk 3:18	
107	uFilologu	uFilologo	uFilologo	uFilologus	uFilologus	uFilologus	uFilologu	uFilologo	Philologus		Rom 16:15	
108	uFilegone	uFlegone	uFlegone	uFlegon	uFlegon	uFlegon	uFilegu	uFlegoni	Phlegon		Rom 16:14	
109	uFortunatuse	uFortunatu	uFortunato	uFortunas	uFortunas	uFortunatus	uFortunatu	uFothunathu	Fortunatus		1 Cor 16:17	
110	uGabireli	uGabireli	uGabriele	uGabriel	uGabriel	uGabriel	uGabriyeli	uGabriyeli	Gabriel		Lk 1:19	
111	uGalio	uGalio	uGalio	uGalio	uGalio	uGallio	uGaliyu	uGaliyo	Gallio		Acts 18:12	
112	uGamalieli	uGamalieli	uGamalielie	uGamaliel	uGamaliel	uGamaliel	uGamaliyeli	uGamaliyeli	Gamaliel		Acts 5:34	
113	uGayo	uGayo	uGaio	uGaius	uGajus	uGayus	uGayu	uGayiyu	Gaius		Acts 20:4	
114	uGedeone	uGidioni	uGedeon	uGideon	uGideon	uGideon	uGideyoni	uGidiyoni	Gideon		Heb 11:32	
115	uGogi	uGogi	oGoge	uGog	uGog	uGogi	uGogi	uGogi	Gog		Rev 20:8	
116	uHagare	uHagari	uHaga	uHagar	uHagar	uAgar	uHagari	uHagari	Hagar		Gal 4:24	
117	uEmori	uEmori	uHamo	uHamor	uHemor	uHemor	uHamori	uHamori	Hamor		Acts 7:16	
118	uAna	uAna	uHana	uAnna	uHana	uAnna	uAna	uHana	Anna		Lk 2:36	
119	uAnania	uAnania	uAnania	uAnanias	uAnanias	uAnanias	uAnaniya	uHamaniya	Ananias		Acts 5:1	
120	uAnosi	uAnasi	uAnase	uAnnas	uHanas	uAnnas	uHanase	uHanase	Annas		Lk 3:2	
121	uAretasi	uAretasi	uAreta	uAretas	uAretas	uAretas	uAretha	uHaretha	Aretas		2 Cor 11:32	
122	uHerma	uHerma	uHeremase	uHermas	uHermas	uHermas	uHerna	uHermasi	Hermas		Rom 16:14	
123	uHermese	uHerne	uHeremase	uHermes	uHermes	uHermes	uHerme	uHerme	Hermes		Rom 16:14	
124	uMekuri	uMerkuri	uHemese	uMerkuri	uMerkur	uMerkur	uMerkuriyu	uHerme	Hermes		Acts 14:12	
125	uHermogene	uHermogene	uHemogene	uHermogene	uHermogenes	uHermogenes	uHermogene	uHermogene	Hermogenes		2 Tim 1:15	
126 uHerodi	uHerodi	uHerodi	uHerode	uHerod	uHerodes	uHerode	uHerode	uHerodi	Herod		Mk 3:6	
127 uHerodiasi	uHerodia	uHerodia	uHerodia	uHerodia	uHerodias	uHerodias	uHerodiya	uHerodiya	Herodias		Mk 6:17	
128	uHerodio	uHerodiana	uHerodione	uHerodion	uHerodion	uHerodion	uHerodios	uHerodiyone	uHerodiyoni	uHerodion		Rom 16:11
129	uEsli	uEsli	uEsli	uEsli	uEsli	uHesli	uEseli	uHesli	Esli		Lk 3:25	
130 uEzekia	uHezekia	uHezekia	uHezekia	uHezekia	uHezekia	uEzekias	uHezekiya	uHezekiya	Hezekiah		Mt 1:9	
131 uEserome	uEsromi	uEsromi	uEsrom	uHezron	uHezron	uEsron	uEsromu	uHezroni	Hezron		Mt 1:3	
132	uHumenaiso	uHumenio	uHumenayo	uHumenio	uHumeneus	uHimenuwus	uHimenewu	uHimenusi	Hymenaeus		1 Tim 1:20	
133	uHosea	uHosea	uHosea	uHosea	uHosea	uHosea	uHoseya	uHoseya	Hosea		Rom 9:25	
134 uImanuele*	uEmanueli	uEmanueli	uEmanuel	uImmanuel	uImmanuel	uImmanuel	uEmanuweli	uImanuweli	Emmanuel		Mt 1:23	

Matt. 1848	NT 1865	Bible 1893	Colenso 1897	NT 1917	Herman.	NT 1924	RC NT 1955	Bible 1959	NT 1986	RSV	Reference
135 uIsake	uIsaka	uIsaka	uIsak	uIsak	uIsaak	uIsak	uIsaka	uIsaka	uIsaka	Isaac	Mk 12:26
136 uIsia	uIsaya	uIsaya	uIsaya	uIsaya	uIsaya	uIsaya	uIsaya	uIsaya	uIsaya	Isiah	Mt 3:3
137 uYudasi-Iskariota	uSikaroti	Iskarioti	waseSkara	Iskariot	Iskariot	waseKhariyoth	Iskariothe	Iskariyoth	Iskariyoth	Iscariot	Mk 3:19
138 Israeli	Isareli	Israeli	uIsraele	uIsrael	uIsrael	uIsrael	uIsrayeli	uIsrayeli	uIsrayeli	Israel	Mk 12:29
139	uJefta	uJefta	uJefeta	uJefta	uJefta	uYefthe	uJefta	uJafta	uJafta	Jephthah	Heb 11:32
140 uYakobi	uJakobe	uJakobe	uJakobo	uJakob	uJakobus	uJakobe	uJakobe	uJakobe	uJakobe	Jacob	Mt 1:2
141 uYakobi	uJakobe	uJakobe	uJakobo	uJakobe	uJakobus	uJakobe	uJakobe	uJakobe	uJakobe	James	Mk 1:19
142	uJambre	uJambre	uJambrese	uJambres	uJambres	uMambres	uJambre	uJambresi	uJambresi	Jambres	2 Tim 3:8
143	uJana	uJana	uJanna	uJannai	uJanas	uJanne	uJanayi	uJanayi	uJanayi	Jannai	Lk 3:24
144	uJane	uJane	uJanese	uJanes	uJannes	uJannes	uJane	uJanesi	uJanesi	Jannes	2 Tim 3:8
145	uJaredi	uJaredi	uJaredi	uJared	uJared	uJared	uJarethi	uJaredi	uJaredi	Jared	Lk 3:37
146	uJasone	uJasone	uJasone	uJason	uJason	uYason	uJasoni	uJasoni	uJasoni	Jason	Acts 17:5
147	uJairo	uJairo	uJairo	uJairo	uJairus	uYairus	uJayiru	uJayiro	uJayiro	Jairus	Mk 5:22
148 uYekonia	uJekonia	uJekonia	uJekonia	uJekonia	uJekonia	uJekonias	uJekoniya	uJekhoniya	uJekhoniya	Jachoniah	Mt 1:11
149 uYeremia	uJeremia	uJeremia	uJeremia	uJeremias	uJeremias	uJeremiya	uJeremiya	uJeremiya	uJeremiya	Jeremiah	Mt 16:14
150 uYese	uJese	uJese	uJese	uJese (se)*	uJese	uYesse	uJesayi	uJese	uJese	Jesse	Acts 13:22
151 uYesu-Kristu	uJesu	uJesu	uJesu-Kristo	uJesu	uJesu	uJesu	uJesu	uJesu	uJesu	Jesus	Mt 1:21
152	uJezabeli	uJezebele	uJezeabele	uJezebel	uJezebel	uJezebel	uJezabeli	uJezabeli	uJezabeli	Jezebel	Rev 2:20
153	uJobe	uJobe	uYobe	uJob	uHiob	uJobe	uJobe	uJobe	uJobe	Job	James 5:11
154 uYuda	uJuda	uJuda	uJuda	uJoda	uJuda	uJuda	uJuda	uJuda	uJuda	Joda	Lk 3:26
155	uJoana	uJoana	uJoana	uJoanan	uJohana	uJohannes *	uJohanani	uJohanani	uJohanani	Joanan	Lk 3:27
156	uJoana	uJoana	uJohana	uJohana	uJohana	uJohanna	uJowana	uJwana	uJwana	Joanna	Lk 8:3
157 uYoani	uJohane	uJohane	uJohane	uJohane	uJohannes	uJohannes	uJohane	uJohane	uJohane	John	Mt 1:4
158 uYona	uJona	uJona	uJona	uJona	uJonas	uJona	uJona	uJona	uJona	Jonah	Mt 12:39
159	uJonana	uJonana	uJonase	uJonam	uJonam	uJona *	uJonamu	uJonamu	uJonamu	Jonam	Lk 3:30
160 uYorami	uJoram	uJoram	uJoram	uJoram	uJoram	uJoram	uJoram	uJoram	uJoram	Joram	Mt 1:8
161	uJorimu	uJorimu	uJoreme	uJorim	uJorem	uJorim	uJorimi	uJorimi	uJorimu	Jirim	Lk 3:29
162 uYosefa	uJosefa	uJosefa	uJosef	uJosef	uJosef	uJosef	uJosefa	uJosefa	uJosefa	Joseph	Mk 15:43
163 uYosafati	uJosafati	uJosafati	uJosafat	uJehoshafat	uJosafat	uJosafat	uJosafati	uJosafati	uJosefathi	Jehoshaphat	Mt 1:8
164	uJosefa	uJosefa	uJosef	uJosek	uJosef	uJosef	uJosefa	uJosefa	uJoseki	Joseph	Lk 3:26
165 uYosesi	uJose	uJose	uJose	uJoses	uJoses	uJosef	uJose	uJosesi	uJosesi	Joses	Mk 6:3
166 uYosia	uJoshua	uJoshua	uJoshua	uJesu	uJesu	uJoshua	uJoshua	uJoshua	uJoshua	Joshua	Acts 7:45
167 uOzia	uJose	uJose	uJose	uJesu	uJesu	uJesu	uJese	uJeshwa	uJeshwa	Joshua	Lk 3:29
168 uYosia	uJosia	uJosia	uJosia	uJosia	uJosia	uJosiya	uJosiya	uJosiya	uJosiya	Josiah	Mt 1:10
169 uYotami	uJotami	uJotami	uJotam	uJotam	uJotam	uJotham	uJotham	uJotham	uJotham	Jotham	Mt 1:9

	Matt. 1848	NT 1865	Bible 1893	Colenso 1897	NT 1917	Herman. NT 1924	RC NT 1955	Bible 1959	NT 1986	RSV	Reference
170	uJoeli	uJoeli	uJoele	uJoeli	uJoel	uJoel	uJoweli	uJoweli	Joel	Acts 2:16	
171	uYuda	uJudasi	uJuda	uJuda	uJuda	uJuda	uJuda	uJuda	Judah	Mt 1:2	
172	uYudasi	uJudasi	uJuda	uJudase	uJudas	uJudas	uJuda	uJudasi	Judas	Mk 3:19	
173	uJude	uJuda	uJuda	uJuda	uJuda	uJuda	uJuda	uJudas	Jude	Jude v1	
174	uJulia	uJulia	uJulia	uJulia	uJulia	uJulia	uJuliya	uJuliya	Julia	Rom 16:15	
175	uJulio	uJulio	uJulio	uJulius	uJulius	uJulius	uJuliyu	uJuliyu	Julius	Acts 27:3	
176	uJunia	uJunia	uJunia	uJunias	uJunias	uJunia	uJuniya	uJuniyasi	Junias	Rom 16:7	
177	uJustu	uJustu	olungileyo	uJustus	uJustus	uJustus	uJustu	uJustu	Justus	Acts 1:23	
178	olungileyo	olungileyo	olungileyo	ulungileyo	olungileyo	Olungileyo	olungileyo	oLungileyo	Righteous One	Acts 3:14	
179	uKandase	uKandake	uKandake	uKandake	uKandaze	uKhandake	uKhadakhe	uKhandase	Candace	Acts 8:27	
180	uTarlo	uKarpo	uKapo	uKarpas	uKarpas	uKarpus	uKarpu	uKhapho	Carpus	2 Tim 4:13	
181	uKayefa	uKaiafa	uKaiafasi	uKaifa	uKaifas	uKaifas	uKayafase	uKhayifase	Caiaphas	Acts 4:6	
182	uKani	uKani	uKaine	uKani	uKain	uKhayin	uKayini	uKhayini	Cain	Heb 11:4	
183	uKefasi	uKefasi	uKefas	uKefas	uKefas	uKhefase	uKhefase	uKhefase	Cephas	Jn 1:42	
184	uKanane	uKenani	uKainane	uKainan	uKainan	uKayinan	uKayinamu	uKhenani	Cainan	Lk 3:36	
185	uKanane	uKenani	uKainane	uKainan	uKainan	uKayinan	uKayinani	uKhenani	Cainan	Lk 3:37	
186	uKaisari	uKesari	uKesare	uKesari	uKesari	uKesare	uKesari	uKhesari	Caesar	Mk 12:14	
187	uKisi	uKishi	uKise	uKish	uKis	uKhis	uKisi	uKhishi	Kish	Acts 13:21	
188	uKoneli	uKornelio	uKornelio	uKormelius	uKornelius	uCornelius	uKorneliyu	uKhoneliyase	Cornelius	Acts 10:1	
189	uKosamu	uKosamu	uKosame	uKosam	uKosam	uKosana	uKosamu	uKhosamu	Cosam	Lk 3:28	
190	uKrispo	uKrispu	uKrispo	uKrispus	uKrispus	uKrispu	uKrispu	uKhriplu	Crispus	Acts 18:8	
191	uKuza	uKuza	uKuza	uKuza	uKuza	uKhusa	uKhuza	uKhuza	Chuza	Lk 8:3	
192	uKelaudi	uKlaudia	uKlaudia	uKlaudia	uKlaudia	uClaudia	uKlawudiya	uKlawudiya	Claudia	2 Tim 4:21	
193	uKelaudi	uKlaudia (o)*	uKlaudio-Kesare	uKlaudio	uKlaudius	uClaudius	uKlawidiyu	uKlawidiyu	Claudius	Acts 11:28	
194	uKlemente	uKlemente	uKlemenese	uKlemente	uKlemente	uClement	uKlemente	uKlementi	Clement	Phil 4:3	
195	uKleopasi	uKleopasi	uKleofa	uKleopas	uKleofas	uKleofas	uKleyophase	uKlophase	Cleopas	Lk 24:18	
196	uKlopa	uKlopa	uKleofa	uKlopas	uKleofas	uKleofa	uKleyophase	uKlophase	Clopas	Jn 19:25	
197	uKloe	uKloe	uKloe	uKloe	uKloe	uKhilowe	uKlowe	uKlowe	Chloe	1 Cor 1:11	
198	uKora	uKora	uKora	uKora	uKora	uKhore	uKora	uKhora	Korah	Jude v 11	
999	uKereske	uKreske	uKreskens	uKreske	uKreskens	uKreskens	uKreske	uKresensi	Crescens	2 Tim 4:10	
200	uKristu	uKristu	uKristo	uKristu	uKristu	uKristo	uKristu	uKristu	Christ	Mk 1:1	
201	uKwarto	uKwarto	uKwarto	uKwartus	uKwartus	uKwartus	uKwartu	uKhwathu	Quartus	Rom 16:23	
202	uKurenio	uKurenio	uKurenio	uKrenio	uKurenius	uKwirini	uKhureniyu	uKhviriniyu	Quirinius	Lk 2:2	
203	uLabeu/Lebasi	uLebesu	uLebese	Missing	uLebeus	Missing	Missing	Missing	Labbaeus	Mt 10:3	
204	uLameki	uLameki	uLameke	uLamek	uLamek	uLamek	uLameka	uLameka	Lamech	Lk 3:36	

	Matt. 1848	NT 1865	Bible 1893	Colenso 1897	NT 1917	Herman.	NT 1924	RC NT 1955	Bible 1959	NT 1986	RSV	Reference
205	uLazarosi	uLazaru	uLazaro	uLazaro	uLazarus	uLazaru	uLazaru	uLazaru	uLazaru	Lazarus		Lk 16:20
206	uSixuku	uLegeone	uBandla	uLegeone	uBandhla	uMabutho	uLegiyona	Siliviyo lamabutho	emp <i>i</i>	Legion		Mk 5:9
207	uLevi	uLevi	uLevi	uLevi	uLevi	uLevi	uLevi	uLevi	uLevi	Levi		Mk 2:14
208	uLidia	uLidia	uLidia	uLidia	uLidia	uLidia	uLidiya	uLidiya	uLidiya	Lidia		Acts 16:14
209	uLino	uLino	uLino	uLinos	uLinos	uLinus	uLinu	uLinu	uLinosi	Linus		2 Tim 4:21
210	uLusani	uLusanio	uLusania	uLysanias	uLusanias	uLusanias	uLusaniya	uLusaniya	uLisaniya	Lysanias		Lk 3:1
211	uLisia	uLisia	uLusia	uLisias	uLisias	uLisias	uLisiya	uLisiya	uLisiya	Lysias		Acts 24:22
212	uLoti	uLoti	uLote	uLot	uLot	uLothe	uLoti	uLothi	Lot			Lk 17:28
213	uLuke	uLuka	uLuke/uLuko	uLuke	uLukas	uLuka	uLuka	uLuka	uLuka	Luke		2 Tim 4:11
214	uLuki	uLukio	uLuka	uLukius	uLukius	uLusius	uLukiyu	uLusiyu	uLucius	Lucius		Acts 13:1
215	uLoisi	uLoisi	uLoise	uLoisi	uLoisi	uLoyis	uLowisi	uLuwisi	Lois			2 Tim 1:5
216 Magdalene	Magdalene	Magdalene	was' eMagdala	Magdalene	Magdalena	Magdalena	Magdalena	waseMagdala	Magdalene			Mk 15:40
217	uMagogi	uMagogi	uMagoge	uMagogi	uMagog	uMagogi	uMagogi	uMagogi	Hagog			Rev 20:8
218	uMaleleli	uMaleleli	uMalelele	uMahalelel	uMahalelel	uMalaliyeli	uMaleleyeli	uMahalaleli	Mahalaleel			Lk 3:37
219	uMata	uMati	uMaate	uMatata	uMaat	uMahata	uMati	uMahathi	Maath			Lk 3:26
220	uMalikosi	uMalkosi	uMalako	uMalkos	uMalkus	uMalkus	uMalkusi	uMalkosi	Malchus			Jn 18:10
221 uMamona	uMamona	uMamona	uMamona	uMamona	uMamona	uMamona	uMamona	uMamona	Hammon			Mt 6:24
222	uManane	uManane	uManaen	uManaen	uManahen	uManahen	uManayeni	uManayeni	Manaen			Acts 13:1
223 uManasi	uManase	uManasa	uManase	uManase	uManase	uManase	uManase	uManase	Manasseh			Mt 1:10
224 uMaria	uMaria	uMaria	uMaria	uMaria	uMaria	uMaria	uMariya	uMariya	Mary			Mk 6:3
225	uMarako	uMarko	uMarko	uMarko	uMarkus	uMarkus	uMarku	uMarko	Mark			Acts 12:12
226 uMatu	uMatu	uMateu	uMatu	uMateu	uMateus	uMathewu	uMathewu	uMatewu *	Matthew			Mk 3:18
227	uMata	uMarta	uMarta	uMarta	uMarta	uMartha	uMarta	uMata	Martha			Lk 10:38
228 uMatani	uMatani	uMatani	uMatan	uMatan	uMatan	uMatham	uMathani	uMathani	Matthan			Mt 1:15
229	uMatata	uMatata	uMatata	uMatata	uMatatan	uMathatha	uMathata	uMathatha	Mattatha			Lk 3:31
230	uMatati	uMatati	uMatata	uMatthat	uMatat	uMathata	uMathati	uMathathi	Matthat			Lk 3:24
231	uMatatia	uMatatiasi	uMatatia	uMatathias	uMatatias	uMathathiya	uMatathiya	uMathathiya	Mattathias			Lk 3:25,26
232	uMatia	uMatia	uMatia	uMatias	uMatias	uMathias	uMathiya	uMathiyase	Matthias			Acts 1:23
233	uMelea	uMelea	uMelea	uMelea	uMelea	uMeleya	uMeleya	uMeleya	Melea			Lk 3:31
234	uMelikisedeki	uMelkisedeki	uMekizedeke	uMelkizedek	uMelkizedek	uMelkisedeki	uMelkisedeki	uMelkhizedeki	Melchizedek			Heb 5:6
235	uMeliki	uMelki	uMelki	uMelki	uMelki	uMelki	uMelki	uMelki	Melchi			Lk 3:24
236	uMenani	uMenana	uMainane	uMenna	uMenam	uMena	uMena	uMena	Menna			Lk 3:31
237	uMesia	uMesia	uMesia	uMesia	uMesias	uMesiya	uMesiya	uMesiya	Messiah			Jn 1:41
238	uMatusala	uMatusala	uMetusela	uMethusela	uMetusala	uMathusala	uMathusala	uMathusala	Hethuselah			Lk 3:37

	Matt. 1848	NT 1865	Bible 1893	Colenso 1897	NT 1917	Herman.	NT 1924	RC NT 1955	Bible 1959	NT 1986	RSV	Reference
239	uMhlonyane	uMhlonyane	umhlonyane	uMhlonyane	uMhlonyane	uMhlonyane	uMhlonyane	uMhlonyane	uMhlonyane	uMhlonyane	Wormwood	Rev 8:11
240	uMikale	uMikale	uMikale	uMikael	uMikael	uMikael	uMikayeli	uMikhayeli	uMikhayeli	Michael	Michael	Rev 12:7
241	uMunasoni	uMnasoni	uMnasone	uMnason	uManason	uMnason	uMnasoni	uMnasoni	uMnasoni	Mnason	Mnason	Acts 21:16
242	uNigeri	uNigeri	ong'uNegro	uNiger	uNiger	uNiger	uNigeri	uNigeri	Mnyama	Niger	Niger	Acts 13:1
243	uMoloke	uMoloko	uMolok	uMoloko	uMolok	uMoloki	uMoloki	uMoloki	uMolokhi	Moloch	Moloch	Acts 7:43
244 uMosi	uMosi	uMose	uMose	uMoses	uMoses	uMose	uMose	uMose	uMose	Moses	Moses	Mk 1:44
245	uNage	uNage	uNage	uNaggai	uNange	uNage	uNagayi	uNagayi	uNagayi	Naggai	Naggai	Lk 3:25
246	uNakora	uNakora	uNakore	uNahor	uNahor	uNahor	uMahori	uMahori	uMahori	Nahor	Nahor	Lk 3:34
247	uNaumi	uNaumi	uNaume	uNahum	uNahum	uNahum	uMahume	uMahume	uMahume	Nahum	Nahum	Lk 3:25
248	uNamane	uNamana	uNaaman	uNaman	uNaeman	uNamana	uNayimani	uNayimani	uNamani	Naaman	Naaman	Lk 4:27
249	uNakiso	uNarkiso	uNarakiso	uNarkisus	uNarkisus	uNarkisus	uNarkisu	uNarkisu	uNasiso	Narcissus	Narcissus	Rom 16:11
250 uNasoni	uNasoni	uNasoni	uNason	uNashon	uNahason	uNason	uNasoni	uNasoni	uNahashoni	Nahshon	Nahshon	Mt 1:4
251	uNatani	uNatani	uNatane	uNathan	uNatan	uNathan	uNathamu *	uNathamu *	uNatana	Nathan	Nathan	Lk 3:31
252	uNataneli	uNataneli	uNatanaele	uNataneli	uNatanael	uNatanael	uNathanayeli	uNathanayeli	uMataniyeli	Nathanael	Nathanael	Jn 1:45
253 umNazarini	umNazareti	umNazareta	owaseNazarete	umNazareti	umNazaret	owaseNazareth	umNazari *	umNazareth	umNazaretha	Nazarene	Nazarene	Mt 2:23
254	uNeri	uNeri	uNeri	uNeri	uNeri	uNeri	uNeri	uNeri	uNeri	Neri	Neri	Lk 3:27
255	uNereu	uNero	uNereo	uNereus	uNereus	uNereus	uNerewu	uNerusi	uNerusi	Nereus	Nereus	Rom 16:15
256	uNikan	uNikanori	uNikanore	uNikanor	uNikanor	uNikanor	uNikanori	uNikanoro	uNikanoro	Hikanor	Hikanor	Acts 8:5
257	uNikodemosi	uNikodemus	uNikodimo	uNikodemu	uNikodemu	uNikodemu	uNikodemu	uNikodemu	uNikodima	Nicodemus	Nicodemus	Jh 3:1
258	uNikola	uNikola	uNikola	uNikolaus	uNikolas	uNikolas	uNikolawu	uNikholawo	Nicolas	Nicolas	Nicolas	Acts 8:5
259	uNumfasi	uNumfasi	uNumfa	uNumfasi	uNumfa	uNumfas	uNimfa	uNimfa	uNimfa	Nympha	Nympha	Col 4:15
260	uNoa	uNoa	uNoa	uNoa	uNoa	uNowe	uNowa	uNowa	uNowa	Noah	Noah	Lk 3:36
261 uObedi	uObedi	uObedi	uObed	uObed	uObed	uObed	uObede	uObede	uObhedi	Obed	Obed	Mt 1:5
262	uNolimpa	uOlimpa	uOlumpase	uOlympas	uOlimpas	uOlimpia	uOlimpa	uOlimpa	uOlimpa	Olympas	Olympas	Rom 16:15
263	uOnesiforo	uOnesiforo	uOnesiforo	uOnesiforos	uOnesiforo	uOnesiforo	uOnesiforu	uOnesiforo	uOnesiforo	Onesiphorus	Onesiphorus	2 Tim 1:18
264	uOnesimu	uOnesimu	uOnesimo	uOnesimu	uOnesimo	uOnesimo	uOnesimu	uOnesimo	uOnesimo	Onesimus	Onesimus	Philemon v10
265	Paule	Paule	Paulo	Paulus	Paulus	Paulus	Pawulu	Pawula	Paula	Paulus	Paulus	Acts 13:7
266	uPaule	uPaule	uPaulo	uPaul	uPaulus	uPaulus	uPawulu	uPawula	Paul	Paul	Paul	Acts 13:9
267	uPamenasi	uParmena	uPamena	uParmenas	uParmenas	uParmenas	uPhamena	uPhamena	Parmenas	Parmenas	Parmenas	Acts 8:5
268	uPatroba	uPatroba	uPatrobase	uPatrobas	uPatrobas	uPatrobas	uPatroba	uPatroba	Patrobas	Patrobas	Patrobas	Rom 16:14
269	uFaleki	uFaleki	uFaleke	uPeleg	uPeleg	uFaleg	uFaleki	uFaleki	uPhelegi	Peleg	Peleg	Lk 3:35
270	uFanueli	uFanueli	uFanuele	uFanuel	uFanuel	uFanuel	uFanueli	uFanueli	uPhenuweli	Phanuel	Phanuel	Lk 2:36
271 uFaresi	uFaresi	uFaresi	uFares(e)*	uParez	uParez	uFares	uFaresi	uFaresi	uPherezi	Perez	Perez	Mt 1:3
272	uPersi	uPersi	uPereaise	uPersis	uPersis	uPersis	uPersisi	uPersisi	uPhersisi	Persis	Persis	Rom 16:12
273 uPiterosi	uPita	uPetro	uPetro	uPetro	uPetrus	uPetrus	uPetro	uPetro	uPhetro	Peter	Peter	Mt 4:18

	Matt. 1848	NT 1865	Bible 1893	Colenso 1897	NT 1917	Herman.	NT 1924	RC NT 1955	Bible 1959	NT 1966	RSV	Reference
274	uPezulu konke	uPezukonke	yopezukonke	uPezu Konke	uPezukonke	uPhezukonke	uPhezukonke	uPhezukonke	uPhezukonke	Most High	Lk 1:32	
275	Missing	Missing	Missing	uPirus	Missing	uPirrus	uPhiru	uPhiro	Pyrrhus		Acts 20:14	
276	uPorkio	uPorkio	uPokio	uPorkius	uPorkius	uPorsius	uPorkiyu	uPhokhiyu	Porcius		Acts 24:27	
277	uPontio Pilate	uPontio Pilatu	uPontio-Pilato	uPontio Pilatu	uPontius Pilatu	uPonsius Pilatus	uPontiyu Pilatu	uPhontu Pilatu	Pontius Pilate		Acts 4:27	
278	uPokorusi	uProkoro	uProkoro	uProkoros	uProkorus	uProkorus	uProkhoru	uPhrokhoru	Prochorus		Acts 6:5	
279	uPubuli	uPublio	uPublio	uPublius	uPublius	uPublius	uPhubiliyu	uPhubiliyu	Publius		Acts 28:8	
280	uPude	uPude	uPudese	uPude	uPudens	uPudens	uPhude	uPhudensi	Pudens		2 Tim 4:21	
281 Pilati	Pilate	Pilatu	Pilato	Pilatu	Pilatus	uPilatus	uPilatu	uPilatu	Pilate		Mt 27:2	
282	uPrisila	uPrisila	uPrisikila	uPrisila	uPrisila	uPrisilla	uPrisila	uPhrisila	Priscilla		Acts 18:2	
283	uPrisila	uPrisila	uPrisikila	uPriska	uPriska	uPriska	uPriska	uPhrisila	Prisca		Rom 16:3	
284 uRakabi	uRahabi	uRahabi	uRahab	uRahab	uRahab	uRahab	uRakhabi	uRahabhu	Rahab		Mt 1:5	
285 uRakela	uRakeli	uRakeli	uRakele	uRatshel	uRakhel	uRakhel	uRakheli	uRasheli	Rachel		Mt 2:18	
286 uArame	uArami	uAramu	uAram	uRam	uRam	uAram	uAramu	uAramu	Ram / Aram		Mt 1:3 fn	
287	uRemfani	uRemfani	uRemfan	uRefan	uRemfani	uRemfa	uRemfani	uRefani	Rephan		Acts 7:43 *	
288	uRagau	uRagau	uRagau	uReu	uRagahu	uRagawu	uRagawu	uRegu	Reu		Lk 3:35	
289 uRoboami	uRoboami	uRoboama	uRoboam	uReoboam	uRehabeam	uRoboam	uRobowanu	uRehobhowanu	Rehoboam		Mt 1:7	212
290	uResa	uResa	uResa	uRhesa	uResia	uResa	uResa	uResa	Rhesa		Lk 3:27	
291	uRebeka	uRebeka	uRebeka	uRebeka	uRebeka	uRebeka	uRebeka	uRibheka	Rebecca		Rom 9:10	
292	uRoda	uRoda	uRoda	uRoda	uRoda	uRode	uRoda	uRoda	Rhoda		Acts 12:13	
293	uRufo	uRufo (o)*	uRufo	uRufus	uRufus	uRufus	uRufu	uRufasi	Rufus		Mk 15:21	
294 uRute	uRuti	uRuti	uRute	uRuth	uRuth	uRuth	uRuth	uRuthi	Ruth		Mt 1:5	
295	uSafira	uSafira	uSafira	uSafira	uSafira	uSafira	uSafira	uSafira	Sapphira		Acts 5:1	
296 uSalatieli	uSalatieli	uSalatieli	uSalatiel	uShealtiel	uSealtiel	uSalathiel	uSalatiyeli	uSalathiyeli	Shealtiel		Mt 1:12	
297 uSalmoni	uSalmone	uSalmona	uSalmon	uSalmon	uSalma	uSalmon	uSalmoni	uSalimoni	Salmon		Mt 1:4	
298	uSalmoni	uSalmoni	uSalmone	uSalmon	uSalmon	uSalmon	uSala	uSalimoni	Sala		Lk 3:32	
299	uSalome	uSalome	uSalome	uSalome	uSalome	uSalome	uSalome	uSalome	Salome		Mk 15:40	
300	uSamsoni	uSamsoni	uSamson	uSamson	uSamson	uSamson	uSamsoni	uSamsoni	Samson		Heb 11:32	
301	uSamueli	uSamueli	uSamuele	uSamuel	uSamuel	uSamuel	uSamueli	uSamueli	Samuel		Acts 3:24	
302	uSara	uSara	uSara	uSara	uSara	uSara	uSara	uSara	Sarah		Rom 4:19	
303 uSatani	uSatani	uSatani	uSatan	uSatane	uSatan	uSathane	uSathane	uSathane	Satan		Mk 1:13	
304	uSaule	uSauli	uSaulo	uSaul	uSaul	uSawul	uSawulu (e)	uSawuli	Saul		Acts 7:58	
305	uSekundo	uSekundo	uSekundo	uSekundus	uSekundus	uSekundus	uSekhundu	uSikhundu	Secundus		Acts 20:4	
306	uSeregi	uSergio	uSergio-Paulo	uSergius	uSergius	uSergius	uSergiyu	uSergiyu	Sergius		Acts 13:7	
307	uSaruki	uSaruki	uSaruke	uSerug	uSerug	uSarug	uSeruki	uSerugi	Serug		Lk 3:35	
308	uSete	uSeti	uSete	uSeth	uSet	uSeth	uSeti	uSethi	Seth		Lk 3:38	

	Matt. 1848	NT 1865	Bible 1893	Colenso 1897	NT 1917	Herman.	NT 1924	RC NT 1955	Bible 1959	NT 1986	RSV	Reference
309	uSala	uSala	Missing	uShela	uSala	uSale	uSala	uShela	uShela	Shelah	Lk 3:35	
310	uSemi	uShemi	uSheme	uShem	uSem	uSem	uSemi	uShemu	Shem	Lk 3:36		
311	uSemei	uSemei	uSeme	uSemein	uSemei	uSemeyi	uSemeyini	uShimeyi	Semein	Lk 3:26		
312	uSila	uSila	uSila	uSilas	uSilas	uSilas	uSila	uSilasi	Silas	Acts 15:23		
313	uSilivano	uSilvano	uSilvano	uSilvanus	uSilvanus	uSilvanus	uSilvanu	uSiliasi	Silvanus	2 Cor 1:19		
314	uSimeoni	uSimeoni	uSimeone *	uSimeon	uSimeon	uSimon	uSimonyi	uSimiyoni	Simeon	Acts 13:1		
315 uSimona	uSimone	uSimoni	uSimone	uSimon	uSimon	uSimon	uSimoni	uSimoni	Simon	Mk 1:16		
316	uSuntuke	uSintike	uSuntuke	uSintike	uSintike	uSintikhe	uSintike	uSintikhe	Syntyche	Phil 4:2		
317	uSikeva	uSikeva	uSkeva	uSkeva	uSkeva	uSikhewas	uSkeva	uSkeva	Sceva	Acts 19:14		
318 uSolomone	uSolomone	uSolomona	uSolomone	uSolomon	uSalomo	uSolomon	uSolomoni	uSolomoni	Solomon	Acts 5:12		
319	uSopate	uSopatro	uSopate	uSopater	uSopater	uSopater	uSopatra	uSopatha	Sopater	Acts 20:4		
320	uSosipateri	uSosipatere	uSosipatere	uSosipatero	uSosipater	uSosipater	uSosiphatra	uSosiphatha	Sosipater	Rom 16:21		
321	uSostene	uSostene	uSosetene	uSostenes	uSostenes	uSosthenes	uSostene	uSostene	Sosthenes	Acts 18:17		
322	uStaku	uStaku	uStakise	uStakus	uStakus	uStakis	uStaku	uStakhisi	Stachys	Rom 16:9		
323	uStefanase	uStefana	uStefano	uStefanas	uStefanus	uStefan	uStefana	uStefana	Stephanas	1 Cor 1:16		
324	uStefene	uStefano	uStefano	uStefano	uStefanus	uStefani	uStefanu	uStefano	Stephen	Acts 6:8		
325	uSusana	uSusana	uSusana	uSusana	uSusana	uSusana	uSusana	uSusana	Susanna	Lk 8:3		
326	uTabita	uTabita	uTabita	uTabita	uTabea	uThabitha	uThabitha	uThabitha	Tabitha	Acts 9:36		
327 uTadisi	uTadeu	uTadeu*	uTadu	uTadeu	uTadeus	uThadewu	uThadewu	uThadiyose	Thaddaeus	Mk 3:18		
328 uTamare	uTamar	uTamar	uTamar	uTamar	uThamar	uTamar	uThama	Tamar	Tamar	Mt 1:8		
329	uTara	uTara	uTara	uTera	uTara	uThare	uThara	uThera	Terah	Lk 3:34		
330	uTertiu	uTertio	uTertio	uTertius	uTertius	uTersius	uTertiyu	uThethiyu	Tertius	Rom 16:22		
331	uTeretulu	uTertulu	uTetulo	uTertulus	uTertulus	uTertullus	uTertulu	uThethulu	Tertullus	Acts 24:1		
332	uTeuda	uTeuda	uTuda	uTeudas	uTeudas	uTheodas	uThewuda	uThewuda	Teudas	Acts 5:36		
333	uTiberi	uTiberi	uTiberio-Kesar	uTiberius	uTiberius	uTiberius	uTiberiyu	uThibheriyu	Tiberius	Lk 3:1		
334	uTikiku	uTikiku	uTukiko	uTikikus	uTikikus	uTikikus	uThikhiku	uThikhikho	Tychicus	Eph 6:21		
335	uTimeo	uTimeo	uTimeo	uTimeo	uTimeus	uTimewu	uThimewu	uThimiyose	Timaeus	Mk 10:46		
336	uTimona	uTimona	uTimone	uTimon	uTimon	uTimon	uThimon	uThimon	Timon	Acts 6:5		
337	uTimote	uTimote	uTimoti	uTimote	uTimoti	uThimothi	uThimothewu	uThimothi	Timothy	Acts 16:1		
338	uTiranu	uTitau	uTurano	uTyranus	uTuranus	uTiranos	uTiranu	uThirano	Tyrannus	Acts 19:9		
339	Missing	Missing	Missing	uTitus	Missing	uThitius	uThithiyu	uThithiyu	Titius	Acts 18:7		
340	uTitusi	uTitusi	uTito	uTitus	uTitus	uTitus	uThithu	uThithu	Titus	2 Cor 2:13		
341	uTeofilusi	uTeofilu	uTeofilo	uTeofilo	uTeofilus	uTheofile	uTheyofilu	uTofilasi	Theophilus	Acts 1:1		
342 uTomasi	uTomasi	uTomasi	uToma	uTomas	uTomas	uTomas	uTomase	uTomasi	Thomas	Mk 3:18		
343	uTrufene	uTrufena	uTrufena	uTrifina	uTrifina	uTryfina	uTrifina	uTrayifina	Tryphaena	Rom 16:12		

Matt. 1848	NT 1865	Bible 1893	Colenso 1897	NT 1917	Herman. NT 1924	RC NT 1955	Bible 1959	NT 1986	RSV	Reference
344	uTrufosa	uTrufosa	uTrufosa	uTrifosa	uTrifosa	uTryfosa	uTrifosa	uTrifosa	Tryphosa	Rom 16:12
345	uTrofimu	uTrofimo	uTrofimo	uTrophimus	uProfimus*	uTrophimus	uTrophimu	uTrophimo	Trophimus	Acts 20:4
346	uRubane	uUrbane	uUrbano	uUrbanus	uUrbanus	uUrbanus	uUrbanu	uUrbanu	Urbanus	Rom 16:9
347 uUria	uRia	uUria	uUria	uUria	uUria	uUrias	uUriya	uUriya	Uriah	Mt 1:6
348 uOzia	uOzia	uOzia	uOzia	uUzia	uOsia	uOzias	uOziya	uUziya	Uzziah	Mt 1:8
349	uNike	uUnike	uNike	uUnike	uUnike	uEunice	uEvnike	uYunisi	Eunice	2 Tim 1:5
350 uSadoki	uSadoki	uSadoki	uZadok	uSadok	uZadok	uSadok	uSadoki	uZadoki	Zadok	Mt 1:14
351	uZakeu	uZakeu	uZakio	uZakeu	uZakeus	uZakhewu	uZakewu	uZakewu	Zacchaeus	Lk 19:2
352 uZakaria	uZakaria	uZakaria	uZakaria	uZakaria	uZakarias	uZakaria	uZakariya	uZakariya	Zechariah	Lk 1:5
353 uZebedia	uZebedi	uZebedi	uZebede	uZebedi	uZebedeus	uZebedewu	uZebedewu	uZebedi	Zebedee	Mt 4:21
354	uZenasi	uZenasi	uZenase	uZenas	uZenas	uZenas	uZena	uZena	Zenas	Tit 3:13
355 uZara	uZara	uZara	uZara	uZera	uSara	uZara	uZara	uZera	Zera	Mt 1:3
356 uZorobabeli	uZorobabeli	uZorobabeli	uZorobabel	uZerubabel	uZorobabel	uZorobabel	uZorobabeli	uZerubbabeli	Zerubbabel	Mt 1:12
357	uJupita	uJupiter	uZuse	uJupiter	uJupiter	uJupiter	uJuphtheri	uZewusi	Zeus	Acts 14:12

#### NEW TESTAMENT PLACE NAMES

1	iBilene	iAbilene	iAbilene	iAbilene	iAbilene	iAbilina	iAbilene	iAbhilene	Abilene	Lk 3:1
2	iAkaya	iAkaya	iAkaya	iAkaya	iAkaya	iAhaya	iAkaya	iAkhaya	Achaia	Acts 18:12
3	iAdramitio	iAdramitio	iAdramitio	iAdramitium	iAdramitio	iAdramision	iAdramityu	iAdramithyo	Adramyttium	Acts 27:2
4	iAdria	iAdria	iAdria	iAdria	iAdria	iAdria	iAdriya	iMedithera	Adria	Acts 27:27
5	iNoni	iEnoni	iEnone	iEnon	iEnon	iEnon	iEnoni	iEnoni	Aenon	Jn 3:23
6	iAkeledama	iAkeldama	iAkeldama	iAkeldama	iAkeldama	iHakheldama	iHakheldama	iHakheldama	Akeldama	Acts 1:19
7	iLesandria	iAlesandria	iAlesandria	iAlesandria	iAlesandria	iAlexandriya	iAleksanda	iAleksandriya	Alexandria	Acts 18:24
8	iAmfipoli	iAmfipoli	iAmfipoli	iAmfipolis	iAmfipolis	iAmfipholi	iAmfipholi	iAmfipholi	Amphipolis	Acts 17:1
9	iAntioki	iAntioki	iAntioki	iAntiok	iAntioki	iAntiokhya	iAntiyokiya	iAntiyokhi	Antioch	Acts 8:5
10	iAntipatri	iAntipatri	iAntipatri	iAntipatris	iAntipatris	iAntipatris	iAntipatheri	iAntiphatri	Antipatris	Acts 23:31
11	iApolonia	iApolonia	iApolonia	iApolonia	iApolonia	iApolonia	iApholoniya	iApholoniya	Apollonia	Acts 17:1
12	iForumapi	iForumapi	iApi-Foro	enkundhleni	emzini	enkundleni	iAphiyo Foru	iAphiyo Foru	Forum of	Acts 28:15
				ka Apia	ka Apia	ka-Aphius			Appius	
13	iArabia	iArabia	iArabia	iArabia	iArabia	iArabia	iArabia	iArabhiya	Arabia	Gal 1:17
14	iAreopagu	iAreopagu	iAreopago	iAreopagu	intaba kaAres	iAreyopago	iAregophagu	iAreyophago	Areogapus	Acts 17:19
15 iArimatia	iArimatia	iArimatia	iRama	iArimatia	iArimatia	iArimathea	iArimathea	iArimathiya	Arimathea	Mt 27:57

	Matt. 1848	NT 1865	Bible 1893	Colenso 1897	NT 1917	Herman. NT 1924	RC NT 1955	Bible 1959	NT 1986	RSV	Reference
16	iAmagedoni	iArmagedoni	iMagedone	iHar-Magedon	iHar-Magedon	iHar-Magedon	iHarmagedoni	iMagidoni	Armageddon	Rev 16:16	
17	iAsia	iAsia	iAsia	iAsia	iAsia	iAsia	iAsiya	iAsiya	Asia	Acts 2:9	
18	iAsose	iAso	iAsose	iAsos	iAsos	iAsos	iAsu	iAso	Assos	Acts 20:13	
19	iAtene	iAtene	iAtene	iAtene	iAtene	iAthene	iAthene	iAthene	Athens	Acts 17:15	
20	iAtalia	iAtalia	iAtalia	iAtalia	iAtalia	iAthalia	iAtaliya	iAthaliya	Attalia	Acts 14:25	
21	iAzotu	iZotu	iAzoto	iAzotu	iAsdod	iBabilon	iBabiloni	iAshdodi	Azotus	Acts 8:40	
22	iBabulona	iBabelona	iBabulona	iBabulon	iBabylon	iBerea	iBereya	iBhiriya	Babylon	Mt 1:11	
23	iBerea	iBerea	iBerea	iBerea	iBerea	iBethsaida	iBethesda	iBhetheesa	Beroea	Acts 17:10	
24	iBetesida	iBeteeda	iBetesaida	iBetedsa	iBetani	iBethania	iBethaniya	iBhethani	Beth-zatha	Jn 5:2	
25	iBetania	iBetani	iBetani	iBetani	iBetabara	iBethania	iBethabara	iBhethani	Bethany	Mt 21:17	
26	iBetani	iBetabara	iBetabara		iBetabara	iBethania	iBethabara	iBhethani	Bethany	Jn 1:28	
27	iBetheleimi	iBetelema	iBetlehema	iBethlehem	iBethlehem	iBethlehem	iBetlehema	iBhetlehema	Bethlehem	Mt 2:1	
28	iBetefage	iBetifage	iBetfage	iBetfage	iBetfage	iBhethfage	iBetfage	iBhetfage	Bethphage	Mt 21:1	
29	iBetidaida	iBetasaida	iBetasaida	iBetaseda	iBethsaida	iBethsaida	iBetsayida	iBhetsayida	Bethsaida	Mt 11:21	
30	iBitinia	iBitania	iBitunia	iBitunia	iBitunia	iBithinia	iBithiniya	iBithiniya	Bithynia	Acts 16:7	
31	iKaisaria	iKesaria	iKesaria	iKesaria	kwaKesaria	iKesaria	iKhesareya	iKhesariya	Ceasarea	Mt 16:13	
32	iKana	iKana	iKana	iKana	iKana	iKhana	iKhana	iKhana	Cana	Jn 2:1	
33	iKanani	iKanana	iKanani	iKanana/iKanaan	iKanan	iKhanana	kwaKhanani	kwaKhanana	Canaan	Acts 7:11	
34	iKapenami	iKapenamu	iKapernaume	iKapename	iKapernaum	iKapharnaum	iKapernawume	iKhaphenawume	Capernaum	Mt 4:13	
35	iKapadosia	iKapadosia	iKapadosia	iKapadokia	iKapadosia	iKhapadosia	iKhaphadosiya	iKhaphadosiya	Cappadocia	Acts 2:9	
36	iKelaude	iKlaude	iKlaude	iKlauda	iKlauda	iKhawuda	iKlawuda	iKhawuda	Cauda fn	Acts 27:16	
37	iKenkere	iKenkrea	iKenkrea	iKenkrea	iKenkrea	iKhenkreya	iKhenkreya	iKhenkreya	Cenchrae	Acts 18:18	
38	iKio	iKio	iKio	iKios	iKios	iKhiyos	iKiyu	iKhiyo	Chios	Acts 20:15	
39	iKorazini	iKorazini	iKorazine	iKorazin	iKorazin	iKhoroziyan	iKorazini	iKhorazini	Chorazin	Mt 11:21	
40	iKilikia	iKilikia	iKilikia	iKilikia	iKilikia	iSilisiya	iKhilikhiya	iSilisiya	Cilicia	Acts 8:9	
41	iNidu	iNidu	iNido	iNidus	iNidus	iGnidos	iKinidu	iKhinido	Cnidus	Acts 27:7	
42	iKolose	iKolose	iKolose	iKolose	iKolose	iKholose	iKolose	iKholose	Colossae	Col 1:2	
43	iKorinte	iKorinte	iKorinto	iKorinte	iKorinte	iKhorinte	iKorinte	iKhorinte	Corinth	Acts 18:1	
44	iKoso	iKose	iKose	iKos	iKos	iKhos	iKhose	iKhose	Cos	Acts 21:1	
45	iKerete	iKrete	iKrete/iKreta	iKrete	iKrete	iKhretha	iKrete	iKhretha	Crete	Acts 27:7	
46	iKupero	iKupero	iKupro	iKupro	iKupro	iKhiprus	iKhupro	iSayipro	Cyprus	Acts 4:36	
47	iKurine	iKirena	iKurene	iKurene	iKurene	iKirene	iKhurene	iSayirene	Cyrene	Mt 27:32	
48	iDalmanuta	iDalmanuta	iDalmanuta	iDalmanuta	iDalmanuta	iDalmanutha	iDalmanutha	iDalmanutha	Dalmanutha	Mk 8:10	
49	iDalmatia	iDalmatia	iDalmatia	iDalmatia	iDalmatia	iDalmasia	iDalmathiya	iDalmathiya	Dalmatia	2 Tim 4:10	
50	iDamari	iDamari	iDamaris	iDamaris	iDamaris	iDamaris	iDamaris	iDamaris	Damaris	Acts 17:34	

	Matt. 1848	NT 1865	Bible 1893	Colenso 1897	NT 1917	Herman. NT 1924	RC NT 1955	Bible 1959	NT 1986	RSV	Reference	
51	iDekapolisi	iDamaseku	iDamaseku	iDamasko	iDamaseku	iDamaskus	iDamasko	iDamaseku	Damascus		Acts 9:2	
52	iDekapolisi	iDekapoli	iDekapoli	iDekapoli	iDekapoli	iDekapolis	iDekapholi	amanxuluma	Decapolis		Mt 4:25	
53		iDebe	iDerbe	iDebe	iDerbe	iDerbe	iDerbe	iDerbe	Derbe		Acts 14:6	
54	iGipite	iGipite	iGipite	iGipite	iGipite	eGipite	iGibhithe	iGibithe	Egypt		Mt 2:13	
55	iMausi	iMau	iMause	iMaus	iMaus	iMaus	iMawuse	iMawusi	Emmaus		Lk 24:13	
56	iFesu	iEfesu	iEfeso	iEfesu	iEfesu	iEfesu	iEfesu	iEfesu	Ephesus		Acts 18:19	
57	iFarime	iFraime	iEphraim	iEfraim	iEfraim	iEfrem	iEfrayimi	iEfrayimu	Ephraim		Jn 11:54	
58	Ufrati	iUfrate	iUfrate	uFrates*	uFrat	iEfrate	uEwfrathe	iYufrathe	Euphrates		Rev 9:14	
59	Itegu elihle	iTeku elihle	Amacweb'amahle	maTeku Amahle	amaTeku amahle	eMathekumahle	Metheku-mahle	Mathekumahle	Fair Havens		Acts 27:8	
60	Igabata	iGabata	iGabata	iGabata	Igabata	iGabatha	iGabatha	iGabatha	Gabbatha		Jn 19:13	
61	sikaGadi	sikaGadi	eGade	sakwaGad	kwaGad	Kwa Gad	kwaGadi	kwaGadi	Gad		Rev 7:5	
62	iGalatia	iGalatia	iGalatia	iGalatia	iGalatia	iGalasia	iGalathiya	iGalathiya	Galatia		Acts 16:6	
63	iGalalia	iGalile	iGalile	iGalile	iGalile	iGaleliya	iGalile	iGalile	Galilee		Mt 2:22	
64	iGeza	iGeza	iGaza	iGaza	iGaza	iGaza	iGaza	iGaza	Gaza		Acts 8:26	
65	iGenesareta	iGenesareta	iGenesarete	iGenesaret	iGenezaret	iGenesaretha	iGenesaretha	iGenesaretha	Gennesaret		Mt 14:34	
66	lamaGadara	lamaGadara	iGenesarete	iGerasa	iGadara	iGerasa	iGerasa	iGerasa	Gerasene		Mk 5:1	
67	iGetesemane	iGetisemane	iGetsemene	iGetesemane	iGetsemene	iGetsemene	iGetsemene	iGetsemene	Gethsemane		Mt 26:36	
68	iGolgota	iGolgota	iGolgota	iGolgota	iGolgota	iGolgotha	iGolgotha	iGolgotha	Golgotha		Mt 27:33	
69	iGomora	iGomora	iGomora	iGomora	iGomora	iGomora	iGomora	iGomora	Gomorrah		Mt 10:15	
70	iGerike	iGreki	iGreki	kwelamaGreki	iGreki	kwelamaGriki	lamaGreki	kwelamaGriki	Greece		Acts 20:2	
71	ekuJoneni	ihadesi	ihaidese	kwa'latya/iHades	iHaidese	esihogweni	esihogweni	iHayidese	kwelabafleyo	Hades		Mt 11:23
72	iKarana	iKarana	iHaran	iHaran	iHaran	iHaran	iHaran	iHaran	Haran		Acts 7:2	
73	iHierapoli	iHierapoli	iHierapoli	iHierapolis	iHierapolis	iHierapolis	iHiyerapholi	iHiyerapholi	Hierapolis		Col 4:13	
74	ilkonio	ilkonio	ilkonio	ilKonium	ilKonium	ilKhoniyo	ilKhoniyo	ilKhoniyo	Iconium		Acts 13:51	
75	iDumia	iDumia	iDumia	iDumia	iDumia	iDumeya	iDumeya	iDumiya	Idumea		Mk 3:8	
76	iLiriko	illiriko	illurikom	illirikum	illirikum	illirikum	illiriya	illiriya	Illyricum		Rom 5:19	
77	sika Isakari	sika Isakari	kwa'lsakari	kwalsakar	kwalsakar	kwa-Isakar	kwalsakare	kwalsakhari	Issachar		Rev 7:7	
78	iIsraeli	iIsraeli	iIsraeli	iIsraele	iIsrael	iIsrael	iIsrayeli	iIsrayeli	Israel		Mt 2:6	
79	iTali	iItali/iItalia	iItalia	iItali	iItali	iItali	iItali	iItali	Italy		Acts 18:2	
80		iTurea	iTurea	iTuria	iTurea	iTurea	iTureya	iTureya	Ituraea		Lk 3:1	
81	iYeriko	iJeriko	iJeriko	iJeriko	iJeriko	iJeriko	iJeriko	iJeriko	Jericho		Mt 20:29	
82	iYerusalema	iJerusalem	iJerusalem	iJerusalem	iJerusalem	iJerusalem	iJerusalem	iJerusalem	Jerusalem		Mt 2:1	
83	iJopa	iJopa	iJafa	iJopa	iJafa	iJafa	iYophe	iJopha	Joppa		Acts 9:36	

Matt. 1848	NT 1865	Bible 1893	Colenso 1897	NT 1917	Herman.	NT 1924	RC NT 1955	Bible 1959	NT 1986	RSV	Reference
84 iYoredani	iJoredani	iJordani	iJoredane	iJordan	iJordan	iJoridane	iJordani	iJordan	Jordan		Mt 3:5
85 iYudia	iJudia	iJudia	iJudia	iJudia	iJudia	iJudiya	iJudiya	iJudiya	Judea		Mt 2:1
86 iKedroni	iKedroni	iKedroni	iKedron	iKedron	iKidron	iKhedron	iKedroni	iKhidroni	Kidron		Jn 18:1
87 iLaodikia	iLaodikia	iLaodikia	iLaodikia	iLaodikia	iLoadikia	iLawodiseya	iKawodikeya	iLawodisiya	Laodicea		Col 2:1
88 iLasia	iLasia	iLasia	iLasea	iLasea	iLasea	iLaseya	iLaseya	iLaseya	Lasea		Acts 27:8
89 iLibia	iLibia	iLibia	iLibia	iLibya	iLibia	iLibia	iLibiya	iLibhiya	Libya		Acts 2:10
90 iIikaonia	iIikaonia	iIukaonia	iIukaonia	iIikaonia	iIikaonia	iLikhaonia	iLikawoniya	iLikhoniya	Lycaonia		Acts 14:6
91 iLikia	iLikia	iLusia	iLikia	iLikia	iLisias	iLisia	iLikhiya	iLisiya	Lycia		Acts 27:5
92 iLida	iLida	iLuda	iLida	iLida	iLida	iLida	iLida	iLida	Lydda		Acts 9:32
93 iLisita	iListra	iLustra	iLustra	iLustra	iListra	iListra	iListra	iListra	Lystra		Acts 14:6
94 iMakedonia	iMakedonia	iMakedonia	iMakedonia	iMakedonia	iMakedonia	iMasedonia	iMakedoniya	iMasedoniya	Macedonia		Acts 16:9
95 iMagdala	iMagdala	iMagdala	iMagdala	iMagadan	iMagdala	iMagedan (fn)	iMagadana	iMagadani	Magadan		Mt 15:39
96 iMelita	iMelita	iMelita	iMelita	iMelita	iMelita	iMelitha	iMelitha	iMalta	Malta		Acts 28:1
97 sikaManasa	sikaManasa	kwaManase	kwaManase	kwaManase	kwa Manase	kwaManase	kwaManase	kwaManase	Manasseh		Rev 7:6
98 iMesopotamia	iMesopotamia	iMesopotamia	iMesopotamia	iMesopotamia	iMesopotamia	iMesopotamia	iMesopotamiya	iMesophothamiya	Mesopotamia		Acts 2:9
99 iMiletu	iMiletu	iMileto	iMileto	iMiletus	iMiletus	iMilethe	iMilethu	iMilethu	Miletus		Acts 20:15
100 iMitilene	iMitilene	iMitulene	iMitulene	iMitilene	iMitilene	iMitilene	iMithilene	iMithilene	Mitylene		Acts 20:14
101 iMira	iMira	iMura	iMira	iMira	iMira	iMira	iMira	iMira	Myra		Acts 27:5
102 iMisia	iMisia	iMusia	iMisia	iMisia	iMisia	iMisia	iMisiya	iMisiya	Mysia		Acts 16:7
103 iNaini	iNaine	iNain	iNain	iNain	iNayim *	iNayim *	iNayini	iNayini	Nain		Lk 7:11
104 iNazarete	iNazareta	iNazareta	iNazareta	iNazareta	iNazaret	iNazaretha	iNazaretha	iNazaretha	Nazareth		Mt 2:23
105 iNeapoli	iNeapoli	iNeapolise	iNeapolis	iNeapolis	iNeapolis	iNeapolis	iNeyapholi	iNeyapholi	Neapolis		Acts 16:11
106 iNikopoli	iNikopoli	iNikopoli	iNikopolis	iNikopolis	iNikopolis	iNikhopolis	iNikopholi	iNikhopholi	Nicopolis		Tit 3:12
107 iNiniva	iNineva	iNineva	iNineve	iNineve	iNinive	iNinive	iNineve	iNiniva	Nineveh		Mt 12:41
108 Urakuloni	uRoklidoni	Uroklidone	uRakwilo	uRakwilo	Inyakatho	iKwurakiloni	inyakatho- mpunalanga		Northeast		Acts 27:14
109 intaba yomGwene	yemihlwati	yemihlwati	yemigwenya	yemiNqumo/iOlivet	yemihlakuva	yemihlwathi	eyemiNqumo	yemiHlwathi	Olivet	Lk 19:29/Mt 21:1	
110 iPamfilia	iPamfilia	iPamfilia	iPamfilia	iPamfilia	iPamfilia	iPamfilia	iPhamfiliya	iPhamfiliya	Pamphylia		Acts 2:10
111 iPaflo	iPaflo	iPaflo	iPaflo	iPaflo	iPafos	iPhafos	iPhafu	iPhafu	Paphos		Acts 13:6
112 eParedisini	eParadisi	ekutokozeni	eParadise	eParadise	empharadisweni	eParadisi	ePharadisi	ePharadisi	Paradise		Lk 23:43
113 iPasika	ipasika	ipasika	iPaska	ipasika	iPasika	iPhasika	iPhasika	iPhasika	*Passover		Mt 26:2
114 iPatara	iPatara	iPatara	iPatara	iPatara	iPatara	iPhatara	iPathara	iPathara	Patara		Acts 21:1
115 iPatmosi	iPatmo	iPatmos	iPatmos	iPatmos	iPatmos	iPhatmose	iPhathmosi	iPhathmosi	Patmos		Rev 1:9
116 Egandeywe	Egandeywe	Egandeywe	Kus'egcekeni- lamatshe	Umgandayo wamatsho	Kusegecekeni- lamatshe	eGandeywe- ngamatsho	eGandaywe- ngamatsho	isiGcawu esi- ngamatsho	Pavement		Jn 19:13

	Matt. 1848	NT 1865	Bible 1893	Colenso 1897	NT 1917	Herman. NT 1924	RC NT 1955	Bible 1959	NT 1986	RSV	Reference
117	ipentekose	iPentekoste	iPentekosta	iPentekoste	iPentekoste	iPhentekoste	iPhentekoste	iPhentekoste	iPhentekoste	*Pentecost	Acts 2:1
118	iPerga	iPerga	iPega	iPerga	iPerga	iPerge	iPerge	iPerge	Perga	Acts 13:13	
119	iPergamo	iPergamo	iPeregamo	iPergamum	iPergamus	iPergamon	iPergamu	iPergamu	Pergamum	Rev 1:11	
120	iFiladelfia	iFiladelfia	iFiladelefia	iFiladelfia	iFiladelfia	iFiliadelfia	iFiladelfia	iFiladelfiya	iFiladelfi	Philadelphia	Rev 1:11
121 ka-Filipa	iFilipi	iFilipi	iFilipi/o	iFilipi	iFilipi	iFiliphi	iFilipi	iFilipi	Philippi	Philippi	Mt 16:13
122	iFenike	iFenike	iFenike	iFenike	iFenike	iFenisia	iFenike	iFenisya	Phoenicia	Phoenicia	Acts 11:19
123	iFenike	iFenike	iFenike	iFenike	iFenike	iFenise	iFenikei	iFeniksi	Phoenix	Phoenix	Acts 27:12
124	iFrigia	iFrigia	iFrigia	iFrigia	iFrigia	iFrigia	iFrigiya	iFrigiya	Phrygia	Phrygia	Acts 2:10
125	iPisidia	iPisidia	iPisidia	iPisidia	iPisidia	iPisidia	iPisidiya	iPhisidiya	Pisidia	Pisidia	Acts 13:14
126	iPontusi	iPontu	iPonto	iPontus	iPontus	iPontus	iPontu	iPontu	Pontus	Pontus	Acts 2:9
127	iTolomai	iTolemai	iTolemaise	iTolemai	iTolomai	iPhitolemayis	iPetolemayi	iPhetholemayi	Ptolemais	Ptolemais	Acts 21:7
128	iPuteoli	iPuteoli	iPotioli	iPuteoli	iPuteoli	iPhutheyoli	iPhutheyoli	iPhutheyoli	Puteoli	Puteoli	Acts 28:13
129 iRama	iRama	iRama	iRama	iRama	iRama	iRama	iRama	iRama	Ramah	Ramah	Mt 2:18
130	ulwandle	ulwandhe	ulwandhe	ulwandle	ulwandle	olwandle	ulwandle	ulwandle	Red Sea	Red Sea	Acts 7:36
	olubomvu	olubomvu	olubomvu	oluBomvu	olubomvu	olubomvu	oluBomvu	oluBomvu			
131	sikaRubeni	sikaRubeni	kwaRubene	kwaRuben	kwaRuben	kwaRuben	kwaRuben	kwaRubeni	Reuben	Reuben	Rev 7:5
132	iRegiu	iRegio	iRegio	iRegio	iRegio	iRegium	iRegiyu	iRegiyu	Rhegium	Rhegium	Acts 28:13
133	iRode	iRode	iRodo	iRhodes	iRodes	iRodos	iRodu	iRodo	Rhodes	Rhodes	Acts 21:1
134	iRoma/iRome	iRoma	iRoma	iRoma	iRoma	iRoma	iRoma	iRoma	Rome	Rome	Acts 2:10
135	iSalami	iSalami	iSalamise	iSalamis	iSalamis	iSalmina	iSalami	iSalamisi	Salamis	Salamis	Acts 13:5
136	iSalemi	iSalemi	iSalem	iSalem	iSalem	iSalem	iSalema	iSalema	Salem	Salem	Heb 7:1
137	iSalemi	iSalemi	iSalim	iSalim	iSalim	iSalim	iSalimi	iSalimi	Salim	Salim	Jn 3:23
138	iSalmone	iSalmone	iSalemone	iSalome	iSalome	iSalmone	iSalimone	iSalimone	Salmone	Salmone	Acts 27:7
139	iSamaria	iSamaria	iSamaria	iSamaria	iSamaria	iSamariya	iSamariya	iSamariya	Sanaria	Sanaria	Lk 17:11
140	iSamo	iSamo	iSamo	iSamos	iSamos	iSamos	iSamo	iSamo	Samos	Samos	Acts 20:15
141	iSamotraki	iSamotrake	iSamotrkia	iSamothrake	iSamotrake	iSamotrasia	iSamotrase	iSamotrase	Samothrace	Samothrace	Acts 16:11
142	iSardesi	iSardesi	iSaredise	iSardesi	iSardes	iSardis	iSardesi	iSardisi	Sardis	Sardis	Rev 1:11
143	iSelukia	iSelukia	iSelukia	iSelukia	iSelukia	iSeleusia	iSelukiya	iSelusiya	Seleucia	Seleucia	Acts 13:4
144	iSarone	iSarone	iSarone	iSharon	iSarona	iSaron	iSarona	iSharoni	Sharon	Sharon	Acts 9:35
145	iSikemi	iSikemi	iSekem	iShekem	iSikem	iSikhem	iSikemi	iShekhemu	Shechem	Shechem	Acts 7:16
146 iSidoni	iSidone	iSidone	iSidone	iSidon	iSidon	iSidoni	iSidoni	iSidoni	Sidon	Sidon	Mt 11:21
147	iSiloma	iSiloma	iSarone	iSiloam	iSiloam	iSilowe	iSilowama	iSilowama	Siloam	Siloam	Lk 13:4
148	ka Simeone	sikaSimeoni	kwaSumeone *	kwa Simeon	kwaSimeon	kwaSimeon	kwaSimeyoni	kwaSimiyoni	Simeon	Simeon	Rev 7:7
149	iSina	iSinai	iSina	iSinai	iSinai	iSinayi	iSinayi	iSinayi	Sinai	Sinai	Acts 7:30
150	iSmurna	iSmurna	iSmurina	iSmurna	iSmirna	iSmirna	iSmirna	iSmirna	Smyrna	Smyrna	Rev 1:11

	Matt. 1848	NT 1865	Bible 1893	Colenso 1897	NT 1917	Herman. NT 1924	RC NT 1955	Bible 1959	NT 1986	RSV	Reference
151	iSodoma	iSodoma	iSodoma	iSodoma	iSodom	iSodoma	iSodoma	iSodoma	iSodoma	Sodom	Mt 10:15
152	iSipaini	iSpania	iSpania	iSpania	iSpani	iSpania	iSpeyini	iSpaniya	iSpeyini	Spain	Rom 15:24
153	Ilungile	ILungile	endhleleni	Sigondile	esiteladini	Umgwago	siQondile	umGwago	oQondileyo	Straight Str.	Acts 9:11
154	iSukari	iSukari	iSikar	iSukari	iSikar	iSikhari	iSikhari	iSikhari	Sychar	Jn 4:5	
155	iSirakuse	iSirakuse	iSurakuse	iSurakuse	iSirakus	iSirakhuze	iSirakhuse	iSirakhuse	Syracuse	Acts 28:12	
156	iSuria	iSiria	iSiria	iSiria	iSiria	iSiria	iSiria	iSiria	Syria	Mt 4:24	
157	Missing	Missing	Missing	iSirtes	Missing	Missing	iSirti	iSirti	Syrtis	Acts 27:17	
158	iTasu	iTarsu	iTarse	iTarsus	iTarsus	iTarsus	iTarsu	iThasu	Tarsus	Acts 9:11	
159	iTesalonika	iTesalonika	iTesalonika	iTesalonika	iTesalonika	iThessalonika	iThesalonika	iThesalonika	Thessalonica	Acts 17:1	
160	iTaventatu	iTaberntatu	ezindhlini ezi- Ndhluntatu	ndhluntatu	Zinkantini-	iTresi	iTresi-	Three-Tavens	Three-Tavens	Acts 28:15	
			ntatu zezihambi wezihambi	wezihambi	ezintathu	Thaberne	Thabene				
161	iTiatira	iTiatira	iTuatira	iTiatira	iTiatira	iThiyathira	iThiyathira	iThiyathira	Thyatira	Acts 16:14	
162	iTiberia	iTiberia	iTiberiase	iTiberia	iTiberias	iThiberia	iTiberia	iThibheriya	Tiberias	Jn 6:1	
163	iTrakonita	iTrakoniti	iTrakoniti	iTrakoniti	iTrakoniti	iTrakhonithi	iTrakhoniti	iTrakhonithi	Trachonitis	Lk 3:1	
164	iTroa	iTroa	iTroase	iTroas	iTroas	iTrowa	iTrowa	iTrowa	Troas	Acts 16:8	
165	iTurosi	iTire	iTuro	iTire	iTirus	iThire	iTire	iThire	Tyre	Mt 11:21	
166	oDiokuri	oDioskuri	uDioskuri	Anawele	Anawele	Amawele	amaWele	izithixo	Twin Brothers	Acts 28:11	
167				kaJupiter	kaJupiter	kaJupiter		ezingamawele			
168	iSarepta	iSarepta	iSarepta	iZarepta	iSarepta	iSarepta	iSarepta	iZarepta	Zarephath	Lk 4:26	
169	eZabulona	yeZabuloni	kwa Zabulona	kwaZabulone	kwaZebulun	kwaSebulon	kwaZabuloni	kwaZabuloni	Zebulon	Mt 4:13	
170	iSiona	iZiyoni	Zioni	iSione	iZion	iZion	iSiyoni	iZiyoni	Zion	Mt 21:5	

#### NEW TESTAMENT PEOPLES' NAMES

1	abaLesande	owaseAlesandria	owaseAlesandria	owaseAlesandria	owaseAlesandria	owaseAlexandriya	owaseAleksandriya	owaseAleksandriya	Alexandrian	Acts 8:9
2	abaArabia	abaseArabia	amArabi	abaseArabia	owaseArabia	owaseArabia	owaseArabiya	owaseArabiya	Arabian	Acts 2:11
3	owaseAreopagu	waseAreopagu	was'eAreopago	waseAreopagu	wasentabeni	laseAreyopago	owaseAreyophagu	owaseAreyophago	Areopagite	Acts 17:34
4	owaseAsia	owaseAsia	owas'eAsia	owaseAsia	owaseAsia	owaseAsia	owaseAsiya	owaseAsiya	Asian	Acts 20:4

	Matt. 1848	NT 1865	Bible 1893	Colenso 1897	NT 1917	Herman. NT 1924	RC NT 1955	Bible 1959	NT 1986	RSV	Reference
5		owaseAtene	owaseAtene	owas'ēAtene	owaseAtene	owaseAtene	owaseAthene	owaseAthene	owaseAthene	Athenian	Acts 17:21
6		isigaba	isigaba	isigaba	ibuto	isigaba	yeviyo	eyebutho	iButho	Augustan	Acts 27:1
7	wa-s'ēKanani	sikaAgusitu	sikaKesari	sika'Kesare	likaAugustus	sikaKesari	likaKhesare	likaKesari	leNgonyama		
8	umKanani	waseKanana	owaseKanani	owas'ēKanaan	wakwakanan	owaseKanaan	waseKana	owaseKhanani	ongowakwakanana	Canaanite	Mt 15:22
9		anaKaldea	amaKaldia	amaKaldi	amaKaldia	owaseKaldia	amaKhaldeyi	amaKaledi	umshokobezi	Canaean	Mt 10:4
10		abaKristu	abaKristu	amaKristo	amaKristu	amakristu	amakristo	amaKristu	amaKristu	Christian	Acts 11:26
11		owaseKorinte	owaseKorinte	owas'ēKorinto	owaseKorinte	owaseKorinte	owaseKhoriante	owaseKorinte	owaseKhoriante	Corinthian	Acts 18:8
12		owaseKupero	owaseKupero	eKupro	owaseKupro	owazalelwā	owazalelwā	owazalelwā	owaseKhupero	esighingini	native of
13		abaKerete	abaseKrete	amaKrete	abaseKrete	owaseKreta	owaseKhretha	owaseKrethe	owaseKhrethe	Cretan	Acts 2:11
14	wa-s'ēKurine	umKirena	owaseKurene	owaseKirene	owaseKurene	owaseKurene	owaseKhirene	owaseKhurene	avela eSayirene	Cyrenian	Acts 8:9
15		umGipite	owas'ēGipite	owas'ēGipite	owaseKgipite	owaseKgipite	owaseGibhithe	owaseGibithe	amaGibhithe	Egyptian	Acts 7:22
16		abaKlamī	abaseKlamu	abKlamiti	amaKlamī	amaKlamiter	amaKlamithi	amaKlamithi	nakwaKlamu	Klamite	Acts 2:9
17		abaFesu	owaseKfesu	owas'ēKfeso	owaseKfesu	owaseKfesus	owaseKfesus	owaseKfesu	owas'ēKfesu	Ephesian	Acts 19:28
18		Bapikuro	abaEpikuro	abaka'Epikuro	abaEpikuro	abakEpikuro	esesikole	amaEpikhuru	kaEpikhuro	Epicurian	Acts 17:18
19		abaKushi	owaseKushi	owas'ēEtiopia	owaseEthiopia	owaseEthiopia	owaseThophiya	owaseEtiyopia	owaseThophiya	Ethiopian	Acts 8:27
20		abaLibertine	abaLibertino	abaLiberitino	abaLibertino	abaLibertino	abakhululwa	abaLibertino	abaZiphethe	Freedmen	Acts 6:9
21	abaGeregesino	amaGergesene	amaGergesi	amaGeregesene	amaGadara	amaGadara	bakwaGerasa	amaGadara	amaGadara	Gadarene	Mt 8:28
22		owaseGalatia	owaseGalatia	owas'ēGalatia	owaseGalatia	owaseGalatia	owaseGalasia	amaGalathiya	amaGalathiya	Galatian	Gal 3:1
23	owaseGalilia	owaseGalile	owaseGalile	owas'ēGalile	owaseGalile	owaseGalile	owaseGalileya	owaseGalile	owaseGalile	Galilean	Mt 26:69
24		amaGerike	umGreki	yeGreke	umGreki	umGreki	Missing	umGreki	Missing	Greek	Mk 7:26
25		abaHeberu	amaHeberu	amaJuda	abaJuda	isiHeberu	amaJuda	umJuda	isiHebheru	Hebrew	Jn 5:2
26		amaHeleni	amaGreki	amaGreki	abaJuda aba-	amaGreki	kuvela	umJuda okbuluma	amaJuda akhuluma	Hellenist	Acts 6:1
				lingisa amaGreki		kumaGriki fn	isiGreki	isiGreki	abiwegembu		
27	abaHerodiani	abaHerodia	abakaHerodi	abavuma uHerode	abangakuHerod	abakaHerodes	abakaHerode	abakaHerode	likaHerodi	Herodian	Mt 22:16
28	-Iskariota	uSikarioti	ulskarioti	was'ēSkara	Iskariot	ulskariot	waseKhariyote	Iskariyote	Iskariyote	Iscariot	Mt 10:4
29		uMisareli	umIsraeli	owakwalsraele	umIsrael	umIsraeli	umIsrael	umIsrayeli	umIsrayeli	Israelite	Jn 1:47
30		elaseTali	elaseTali	sas'ēltalia	elaseltali	elaseItali	elaselthali	elaseItaliya	lamaNtaliyane	Italian	Acts 10:1
31	abaYuda	abaJuda	abaJuda	amaJuda	abaJuda	abaJuda	amaJuda	abaJuda	amaJuda	Jew	Mt 2:2
32		abakonzayo	abakonzayo	abapendukileyo	ebuJudeni	abaphendukileyo	abezizwe	amaproselite	asebephendukele	Judaism	Acts 13:43
33		bezizwe					ababekhonza uNk.		enkolweni yawo		
34		owaseLaodikia	owaseLaodikia	owas'ēLaodikia	owaseLaodikia	owaseLaodikia	owaseLawodiseya	owaseLawodikeya	owaseLawodisiya	Laodicean	Col 4:16

	Matt. 1848	NT 1865	Bible 1893	Colenso 1897	NT 1917	Herman. NT 1924	RC NT 1955	Bible 1959	NT 1986	RSV	Reference
35		umLevite	umLevi	owakwa'Levi	umLevi	umlevi	owakwaLevi	umLevi	umLevi	Levite	Lk 10:32
36		amaLikaonia	bekulumisa	ekukulumeni	amaLikaonia	ulimi	ulimi	isiLikawoniya	isiLikhoniya	Lycaonian	Acts 14:11
37		owaseMakedonia	owaseMakedonia	owas'eMakedonia	owaseMakedonia	owaseMakedonia	owaseMasedonia	owaseMakedoniya	owaseMasedoniya	Macedonian	Acts 19:29
38		amaMede	amaMede	amaMedi	amaMede	amaMeder	amaMedi	amaMede	naseMediya	Mede	Acts 2:9
39		laseMidia	laseMedia	las'eMidian	lakwaMidian	laseMidian	laseMadian	lakwaMidiyani	kwaMidiyane	Midian	Acts 7:29
40	umNazarini	umNazareti	umNazareta	owas'eNazarete	umNazareti	umNazaret	owaseNazaretha	umNazari	umNazaretha	Nazarene	Mt 2:23
41		abaNikolaiti	abaNikolao	abakwa'Nikola	amaNikolao	amaNikola	yawoNikolas fn	amaNikolawu	amaNikholawo	Nicolatian	Rev 2:6
42	umFarisia	umFarisi	umFarisi	umFarisi	umFarisi	umFarisi	umFarisi	umFarisi	abafarisi	Pharisee	Mt 3:7
43		owaseFilipi	owaseFilipi	owas'eFilipi	owaseFilipi	owaseFilipi	owaseFiliphi	owaseFilipi	owaseFiliphi	Philippian	Phil 4:15
44		amaPatia	amaPartia	amaPati	amaPartia	amaParter	amaPharthi	amaParte	ePhathiya	Parthian	Acts 2:9
45		amaRoma(ni)	amaRoma	abas'eRoma	amaRoma/abaseR-	abaseRoma	amaRomani	amaRoma	amaRoma	Roman	Jn 11:48 ea
46	umSadusia	umSadusi	umSadusi	umSadusi	umSadusi	abaSadusi	umSadusi	umSadusi	abasadusi	Sadducee	Mt 3:7
47	umSamaritani	amaSamaria	amaSamaria	was'eSamaria	amaSamaria	amaSamariya	abaseSamariya	amaSamariya	owaseSamariya	Samaritan	Mt 10:5
48		umSitia	umSitia	isibutshwane	umSitia	ozulane	(akashashiwo)	umSkithe	igaba	Scythian	Col 3:11
49		Mastoiko	amaStoiko	abas'empemeni	amaStoiko	amaStoiko	esaseStoa	amaStoyiku	amaStoyikhi	Stoic	Acts 17:18
50		umSiria	owaseSiria	iSuri	owaseSiria	owaseSiria	owaseSiria	umSiriya	umSiriya	Syrian	Lk 4:27
51		iSirofenike	umSiro-fenike	kwelas'eEuro-Fenike	umSirofenike	owaseSirofenike	owaseSirofenizi	umSirofenike	owaseFenisiya	Syrophoenician	Mk 7:26
52		owaseTesalonika	owaseTesalonika	owaseTesalonika	owaseTesalonika	owaseTesalonika	owaseThessalonika	owaseThesalonika	owaseThesalonika	Thessalonian	Acts 20:4

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NOTES: 1) Some names are found with different spelling in different verses, and this is indicated by enclosing the variant letters within brackets.

2) Some names are found in different forms in the Greek. Where this is indicated in the RSV by a footnote, the abbreviation fn is given with the reference.

3) Because of lack of space on this chart, the Greek forms of these names is given on the following pages.

PERSONAL NAMES

1	"ΑΒελ	54	Βαρτιματος
2	'ΑΒαδδών	55	Βαρθολοματος
3	'ΑΒια	56	ΒεεζεΒουλ; ΒεελξεΒουΒ
4	'ΑΒισούδ	57	Βελιαρ
5	'ΑΒραάμ	58	Βερνικη
6	'ΑΒιαθαρ	59	Βενιαμιν
7	'Αδαμ	60	Βεορ
8	'Αδδι	61	Βοανηργές
9	'Αδμιν	62	Βδεξ; Βδοξ
10	"ΑγαΒος	63	Βλάστος
11	'Αγριππας	64	Δανιήλ
12	Αύγοθστος	65	Δαυΐδ
13	'Αχαε	66	Δημας
14	'Ακαικος	67	Δημήτριος
15	'Αρχελαος	68	Διδυμος
16	'Αχιμ	69	Δικη
17:	'Αρχιππος	70	Διονυσιος
18	'Ακύλας	71	Διοτρέφης
19	'Αλέξανδρος	72	Δορκας; ΤαΒιθα
20	"Αλφαιος	73	Δρούσιλλα
21	'Αμιναδαθ	74	"ΕΒερ
22	'Αμως ; 'Αμων	75	'Ελεαζαρ
23	'Αμως	76	'Ηλι
24	'Αμπλιατος	77	'Ηλιας
25	'Ανδρέας	78	'Ελύμας
26	'Ανδρόνικος	79	'Ελισατος
27	'Αντιπας	80	'Ελιακιμ
28	'Απφια	81	'Ελιεζερ
29	'Απελλης	82	'Ελισουδ
30	'Απολλυων	83	'ΕλισαΒετ
31	'Απολλως	84	'Ελμαδαμ
32	'Αρισταρχος	85	Ελοι
33	'ΑριστόΒουλος	86	Αινέας
34	'Αρνι	87	"Ενώχ
35	'Αρρών	88	'Ενώς
36	'Αρφαεάδ	89	'Επαφρας
37	'Ασάφ	90	'Επαφρόδιτος
38	'Ασήρ	91	'Επαινετος
39	'Ασύγκριτος	92	"Εραστος
40	'Αρτεμας	93	"Ηρ
41	"Αρτεμις	94	'Ησαΐ
42	'Αξώρ	95	Εθα
43	Βαριωντε	96	Εύοδια
44	Βαριησούς	97	ΕυΒουλος
45	Βαλάκ	98	Ευτυχος
46	Βαλαάμ	99	Φαραώ
47	Βάαλ	100	Φηλιε
48	Βαπτιστης	101	Φηστος
49	ΒαρναΒας	102	ΦοιΒη
50	ΒαραΒβας	103	Φύγελος
51	Βαράκ	104	Φιλητος
52	Βαραχιας	105	Φιλήμων
53	ΒαρσαΒ(Β)ας	106	Φιλιππος
		107	Φιλδογος
		108	Φλέγων

109	Φορτουνάτος	164	Ίωσής
110	Γαβρίηλ	165	Ίωσής
111	Γαλλιών	166	Ιησούς
112	Γαμαλιήλ	167	Ιησούς
113	Γάιος	168	Ιωσιας
114	Γεδεων	169	Ιωαθαμ
115	Γώγ	170	Ιωήλ
116	Αγαρ	171	Ιούδας
117	Εμμώρ	172	Ιούδας
118	Αννα	173	Ιούδας
119	Ανανιας	174	Ιουλια
120	Αννας	175	Ιουλιος
121	Αρέτας	176	Ιουνιας
122	Ερμας	177	Ιοθστος
123	Ερμης	178	Δικαιον
124	Ερμην	179	Κανδακη
125	Ερμογένης	180	Καπος
126	Ηρωδης	181	Καιαφας
127	Ηρωδιας	182	Καιν
128	Ηρωδιων	183	Κηφας
129	Εσλι	184	Καιναμ
130	Εξεκιας	185	Καιναμ
131	Εσρωμ	186	Καισαρ
132	Υμέναιος	187	Κις
133	Ωσηέ	188	Κορνηλιος
134	Εμμανουηλ	189	Κωσαμ
135	Ισαάκ	190	Κρισπος
136	Ιεσσαι	191	Χουζ
137	Ισκαριώθ	192	Κλαυδια
138	Ισραήλ	193	Κλαύδιος
139	Ιεφθαε	194	Κλήμης
140	Ιακώβ	195	Κλεοπάτρα
141	Ιακώβ	196	Κλωπάτρα
142	Ιαμβρης	197	Χλόης
143	Ιανναι	198	Κόρε
144	Ιαννης	199	Κρήσκης
145	Ιάρετ	200	Χριστός
146	Ιάσων	201	Κοναρτος
147	Ιάιρος	202	Κυρήνιος
148	Ιεχονιας	203	Λεββατος
149	Ιερεμαιας	204	Λάμεχ
150	Ιεσσαι	205	Λαξαρος
151	Ιησούς	206	Λεγιων
152	Ιεζαβελ	207	Λευι
153	Ιώβ	208	Λυδια
154	Ιωδα	209	Λινος
155	Ιωανάν	210	Λυσανιας
156	Ιωάν(ν)α	211	Λυσιας
157	Ιωάν(ν)ης	212	Λώτ
158	Ιωνας	213	Λουκας
159	Ιωναμ	214	Λουκιος
160	Ιωραμ	215	Λωισ
161	Ιωριμ	216	Μαγδαληνη
162	Ιωσήφ	217	Μαγώ
163	Ιωσαφατ	218	Μαλελεήλ

219	Μάαθ	274	‘υψιστος
220	Μάλκος	275	Πύρρος
221	Μαμωνᾶς	276	Πόρκιος
222	Μαναήν	277	Πόντιος Πιλάτος
223	Μανασσης	278	Πρόχορος
224	Μαρία ; Μαριαμ	279	Ποπλιος
225	Μάρκος	280	Πούδης
226	Ματθατος	281	Πιλάτος
227	Μάρθα	282	Πρισκιλλα
228	Ματθάν	283	Πρισκα
229	Ματταθα	284	‘Ραχαβ; ‘Ρααβ
230	Ματθατ	285	‘Ραχήλ
231	Ματταθιας	286	’Αραμ
232	Ματθιας	287	‘Ρομφα; ‘Ραιφαν; ‘Ρεμφαν
233	Μελεά	288	‘Ραγαν
234	Μελχισέδεκ	289	‘ΡοΒοάμ
235	Μελχι	290	‘Ρησά
236	Μεννα	291	‘ΡεΒεκκα
237	Μεσσιας	292	‘Ρόδη
238	Μαθουσαλα	293	‘ΡοΘφος
239	‘Αψινθος	294	‘Ρουθ
240	Μικαήλ	295	Σαπφιρα
241	Μνάσων	296	Σαλαθιήλ
242	Νίγερ	297	Σαλμων
243	Μολόκ	298	Σαλα
244	Μωυσῆς	299	Σαλώμη
245	Ναγγαι	300	Σαμψων
246	Ναχώρ	301	Σαμουήλ
247	Ναούμ	302	Σαρρα
248	Ναιμάν	303	Σαταν
249	Νάρκισσος	304	Σαυλος; Σαουλ
250	Ναασσών	305	Σεκοθινδος
251	Ναθαμ	306	Σέργιος
252	Ναθαναήλ	307	Σερούκ
253	Ναξωρατος	308	Σηθ
254	Νηρι	309	Σαλά
255	Νηρεύς	310	Σήμ
256	Νικάνωρ	311	Σεμέι
257	Νικόδημος	312	Σιλας
258	Νικόλαος	313	Σιλουανος
259	Νύμφα	314	Συιρεών
260	Νῷε	315	Σιμων
261	’Ιωβήδ	316	Συντυχη
262	’Ολυμπας	317	Σκευας
263	’Ονησιφορος	318	Σολομών
264	’Ονησιμος	319	Σώπατρος
265	Παθλος	320	Σωσιπατρος
266	Παθλος	321	Σωσθενης
267	Παρμενᾶς	322	Στάχυς
268	Πατροβας	323	Στεφανας
269	Φαλεκ	324	Στεφανος
270	Φανουρήλ	325	Σουσάννα
271	Φαρεζ	326	Ταβιθα
272	Περσις	327	Θαδδαιος
273	Πέτρος	328	Θαμαρ

329	Θάρα	24	Βηθεζαθα
330	Τέρτιος	25	Βηθανια
331	Τέρτυλλος	26	Βηθαβαρα
332	Θευδᾶς	27	Βηθλέμ
333	Τιβέριος	28	Βηθφαγη
334	Τυχικός	29	Βηθσαΐδα
335	Τιματος	30	Βιθυνια
336	Τιμην	31	Καισαρεια
337	Τιμόθεος	32	Κανα
338	Τυπαννος	33	Χανδαν
339	Τιτιος	34	Καφαρναούμ
340	Τίτος	35	Καππαδοχια
341	Θεοφιλος	36	Καθδα
342	Θωμᾶς	37	Κευκρεατ
343	Τρυφιαινα	38	Χιος
344	Τρυφωσα	39	Χοραξιν
345	Τροφιμος	40	Κιλικα
346	Ουρβανος	41	Κνιδος
347	Ουριασ	42	Κολοσσαι
348	Ὀοξιας	43	Κόρινθος
349	Εθνικη	44	Κώδ
350	Σαδωκ	45	Κρήτη
351	Ζακχατος	46	Κύπρος
352	Ζαχαριας	47	Κυρήνη
353	Ζεβεδαιος	48	Δαλμανουθα
354	Ζηνας	49	Δαλματια
355	Ζαρα	50	Δαμαρις
356	Ζοροβαβελ	51	Δαμασκος
357	Διος	52	Δεκαπολις

PLACE NAMES

1	Ἄβιληνή	55	Αἴγυπτος
2	Ἀκατα	56	Ἔφεσις
3	Ἀδραμυττηνός	57	Ἔφραιμ
4	Ἀδριας	58	Ἐδφρατης
5	Αἰνῶν	59	Καλούς Λιμένας
6	Ἀκελδαμαχ	60	Γαββαθα
7	Ἀλεξανδρευς	61	Γαδ
8	Ἀμφιπολις	62	Γαλατια
9	Ἀντιοχεια	63	Γαλιλαια
10	Ἀντιπατρις	64	Γαζα
11	Ἀπολλωνια	65	Γεννησαρετ
12	Ἀππιου φόπον	66	Γερασηνος
13	Ἀραβια	67	Γεθσημανι
14	Ἀρειος παγος	68	Γολυοθα
15	Ἀριμαθαια	69	Γομορρα
16	Ἀρμαγεδών	70	Ἑλλάς
17	Ἀσια	71	Ἐδης
18	Ἀσσος	74	Χαρραν
19	Ἀθηνης	75	Ιεραπολις
20	Ἀτταλεια	76	Ικόνιον
21	Ἀξωτος	77	Ιδουμαια
22	Βαβυλων	78	Ιλλυρικον
23	Βερέα	79	Ισσαχαρ
		80	Ισραηλ

81	Ἐπίταλια	136	Ἐρώμη
82	Ἴτουραια	137	Σαλαμίς
83	Ἴερικώ	138	Σαλημ
84	Ἴεροσόλυμα	139	Σαλιμ
85	Ἴδηππη	140	Σαλμώνη
86	Ἴορδάνης	141	Σαμάρεια
87	Ἴουδαια	142	Σάμος
88	Κεδρών	143	Σαμοθράκη
89	Λαοδικεια	144	Σάρδεις
90	Λασαία	145	Σελεύκεια
91	Λιβύη	146	Σαρών
92	Λυκαονία	147	Συχέν
93	Λυκία	148	Σιδών
94	Λύδδα	149	Σιλωάμ
95	Λύστρα	150	Σινᾶ
96	Μακεδονία	151	Σμύρνα
97	Μαγαδάν	152	Σόδομα
98	Μελιτη	153	Σπανια
99	Μανασσῆς	154	τὴν βύμην τὴν καλουμένη εὐθεῖαν
100	Μεσοποταμία	155	Συκάρ
101	Μιλητος	156	Συράκουσαι
102	Μιτυλήνη	157	Συρία
103	Μύρα	158	Σύτις
104	Μυσια	159	Ταρσός
105	Νατν	160	Θεσσαλονίκη
106	Ναζαρα; Ναζαρεθ	161	Τρεις ταΒερναι
107	Νέας πόλις	162	Θυατιρα
108	Νικόπολις	163	ΤιΒεριάς
109	Νινευή	164	Τραχωντις
110	Εύρακυλων	165	Τρψας
111	Ἐλαιών	166	Τυρδος
112	Παμφυλία	167	Διοσκούροις
113	Παφος	168	Σάρεπτα
114	Παράδεισος	169	ΖαΒουλών
115	Πασχα	170	Σιών
116	Παταρα		
117	Πάτμος		
118	Αιθοστρωτος		
119	Πεντηκοστη		
120	Πέρυη	1	Ἀλεξανδρεύς
121	Πέργαμος	2	Ἄραψ
122	Φιλαδέλφεια	3	Ἀρεοπαγιτης
123	Φιλιπποι	4	Ἀσιανος
124	Φοινίκη	5	Ἀθηνατος
125	Φοινιξ	6	ΣεΒαστος
126	Φρυγια	7	Χαναναία
127	Πισιδία	8	Χανανατος
128	Πόντος	9	Χαλδατος
129	Πτολεματος	10	Χριστιανους
130	Ποτισλοι	11	Κορινθιος
131	Ῥαμα	12	Κύπροις
132	Ἐρυθρα θαλάσσα	13	Κρής
133	Ῥουθην	14	Κυρηναίος
134	Ῥήγιον	15	Ἀιγαωνιπτιος
135	Ῥόδος	16	Ἐλαμιτης

- 17 ο Εφέσιος  
 18 ο Επικουρείος  
 19 Αἰθίοψ  
 20 Ἑλληνίς  
 21 Λιβερινός  
 22 Γαδαρηνός  
 23 Γαλαταῖ  
 24 Γαλιλαῖος  
 25 Ἐβραιῶν; Ἐβραῖος  
 26 Ἑλληνιστής  
 27 Ἡρψδιανοι  
 28 Ἰσκαριώθ  
 29 Ἰσραηλιτής  
 31 Ἰταλικός  
 32 Ἰουδαῖος  
 33 προσήλυτος  
 34 Λαοδικεύς  
 35 Λευιτής  
 36 Λυκαονιστή  
 37 Μακαδόνας  
 38 Μῆδος  
 39 Μαδιαμ  
 40 Ναζαραῖος  
 41 Νικολαΐτης  
 42 Φαρισαῖος  
 43 Φιλιππησίος  
 44 Παρθοί  
 45 Ρωμαῖοι  
 46 Σαδδουκαῖος  
 47 Σαμαριτής  
 48 Σκύθης  
 49 Στοτκοῖ  
 50 Σύρος  
 51 Συροφοινικισσα  
 52 Θεσσαλονικεύς