

Chapter 6

Testing of Key Terms

6.1 Introduction

This section will firstly review the list of key translation terms to be tested in this thesis. Next, each key translation term will be discussed, including the original Biblical Greek term as well as the currently used Bisu term along with the potential new translation term. Lastly, the test instrument question for each term will be explained and the results given.

6.2 List of Key Translation Terms

The following chart lists key translation terms tested in this thesis using a pilot test instrument. The Greek terms are located in the first column. The second column lists the Bisu term currently being used along with a literal translation. The third column lists the potential new terms. Translations of these terms are also listed. In fourth column is the number of the questions used to test these terms. The questions can be found in the appendix. In the last column is the passage from Mark or Acts that was read to the subjects.

Table 14: List of Key Translation Terms, Questions and Passages

Eng.	Greek	Current	Suggested	#	Ref.
Spirit	12.18 πνεῦμα (pneuma)	<i>Ang hkong ang la ang sheung ang shang</i> (อังกอองอองลา อางเซ็งอองชวาง) 'Clean Soul'	<i>Hpacaw ang hkong ang la ang sheung ang shang</i> (พางาว อังกอองอองลา อางเซ็งอองชวาง) 'Phracaw's clean soul'	1, 6a	Mk 1:9-12; Acts 6:1-3, 7
Demon	12:37 πνεῦμα δαίμονιον (daemonion), δαίμων (daemon), διάβολος (diabolos)	<i>Daeya</i> (แดยา) 'spirit' or <i>Daeya ang lay</i> (แดยา อางไล) 'Dangerous spirit'	<i>Daephakdae</i> (แดพาคแด) 'Possession spirit'	2, 5	Mk 1:23- 27; Mk 9:17- 27
Sin	88.289 ἀμαρτία (Hamartia)	<i>Ang si ang blap</i> อางซี อางบลาบ (Sin- Bisu-Thai)	<i>Ang si</i> (อางซี) (Sin- Bisu)	3	Mk 2:1-12
Satan	12.34 διάβολος, Σατανᾶς (Satanos)	<i>Satan</i> (ซาตาน)		4	Mk 3:22- 27
Priest	53.86 ἱερατεία; (ierateia)	<i>Purohit</i> (ปุโรหิต) 'preist-thai'	<i>Putang</i> (ปุตาง) 'priest of the village spirit'	6b	Acts 6:1-3, 7
Soul	πνεῦμα sense 1(d) (Barnwell 1995)	<i>Ang hkong ang la</i> (อังกอองอองลา) 'Soul'		7	Acts 7:59
Dream, Vision	33.486 ὄναρ (onar); ἐνύπνιον (enupnion)	<i>Mae beunbeun</i> (แม่มืบบึน) 'Dream'	<i>Mae beunbeun yang mama to la chi</i> (แม่มืบบึน ย่าง มามา ตอ ลา ชี) 'dream that is really happening'	8b	Acts 10:3-4
Angel	12.28 ἄγγελος (angelos)	<i>Htaewada</i> (เทวาคา) 'Angel'-Thai	<i>Hpracaw daeya ang men</i> (พางาว แดยา อางแมน) 'Phracaw's good spirit'	8a	Acts 10:3-4

Eng.	Greek	Current	Suggested	#	Ref.
God	12.1 θεός (Theos)	<i>Hpracaw</i> (พາရာ) 'god, Buddha'	<i>Ang cao</i> (ฮางจาว) 'Greatest of the spirits'	9	Acts 17:23

6.3 Holy Spirit

This section begins by reviewing translation problems with the Greek term πνεῦμα (Pneuma) 'spirit' and then discusses the term being used in Bisu. Next, the results of both multiple-choice tests are explained.

6.3.1 Translating the Greek Term πνεῦμα (Pneuma) 'Spirit'

In Louw & Nida (1988), the Greek term 12.18 πνεῦμα (Pneuma) is defined as 'a title for the third person of the Trinity, literally 'spirit'. English translations of this term are 'Spirit, Spirit of God, and Holy Spirit'. According to Barnwell (1995), the term πνεῦμα (Pneuma) has three senses in which it is used, a person's spirit, a spirit as in an independent and invisible being, or a supernatural impulse or inspiration. Barnwell lists the various senses as follows.

Spirit

1. A person's spirit:
 - a) A person in relation to God and the supernatural world,
 - b) Divine wisdom and authority in a person,
 - c) A person's inner attitude or disposition, and
 - d) The life of a person, the invisible part of him, which is separated from his body when he dies.
2. A spirit, an independent and invisible being:
 - a) The category of spirits in general,
 - b) The Spirit of God (Holy Spirit),
 - c) A ghost, a spirit without a body, usually the spirit of a dead person, and
 - d) An evil, unclean spirit.
3. A supernatural impulse or inspiration

Barnwell notes that in senses 1 c and d the term “spirit’ has no specific connection with God.”

Louw and Nida (1988, under 12:18 ‘Holy Spirit’) note that it is difficult in some languages to find a satisfactory term for the Holy Spirit of God. Choosing a term that normally refers to local spirit beings may indicate evil or mischievous character. Choosing a term ‘heart’ or ‘soul’ of God may also be problematic in that the term may imply that the God has died, as the soul in many languages is inactive until after death. The soul is also often seen as something that is not able to act on its own. Other problems may include the idea that the soul is often believed to be impersonal as opposed to being the personal manifestation of God.

6.3.2 The Current Term ‘Holy Spirit’ in Bisu

The term currently being used in Bisu for the key term ‘Holy Spirit’ is *Ang hkong ang la ang sheung ang shang* ‘clean soul’. The word for ‘soul’ refers to the invisible part of a human being that departs the body, usually after death. However, in Bisu beliefs, this part of a person may depart temporarily from an individual at certain times during their life, causing the person to become ill. If this occurs, a special spirit doctor is called upon to call the ‘soul’ of that person back to them. Bisu people maintain that although their beliefs about *Ang hkong ang la* ‘soul’ are similar to Thai beliefs about *winyaan* (วิญญาณ) ‘soul’, they are not the same. What is important here is that for Bisu people, *Ang hkong ang la* ‘soul’ brings to mind a particular set of beliefs specific to Bisu people only.

The addition of ‘clean’ is meant to express the sense of ‘Holy’ in ‘Holy Spirit’. ‘Clean’ in this Bisu sense has no special religious or ceremonial connotation, but as mentioned in 6.3.6 it can have a moral one. It is the common word for all things unsoiled, such as a ‘clean shirt’ or a ‘clean house’.

6.3.3 Test 1 Discussion of Question and Findings for πνεῦμα (Pneuma)

The passage used in both tests for the key term ‘Holy Spirit’ was taken from Mark chapter 1:9-12 with the term actually being used in verses 10 and 12. In this passage, Jesus arrives in Nazareth in the region of Galilee where John baptizes him in the Jordan River. In verse 10, as Jesus emerges from the river ‘the clean soul like a white dove bird landed on Jesus.’ (Bisu-English Back

Translation) Then in verse 11, God speaks from heaven and declares that Jesus is his son and that God loves him. Finally, in verse 12, the term 'clean soul' is used again when the author Mark says, 'The clean soul caused him to go into the forest where no one lives.'

This passage constitutes the first place in the gospel of Mark where the term 'clean soul' is used. It should also in theory establish that the term 'clean soul' is associated with God in some manner as he is also mentioned, though the specifics of that relationship may remain unclear.

There are several problems with introducing this key term for 'Holy Spirit' to Bisu using this passage. Firstly, the passage does not give Bisu speakers a specific definition for the term. The original Jewish audience of the New Testament had many advantages over a Bisu audience regarding this term as they had a history of the 'Spirit of God' being active on earth from the moment of creation. Bisu speakers have no similar concept with which to associate this term. Also, hearers in New Testament times believed that the 'Holy Spirit' would possess people on occasion, so this situation was not unusual, although the significance of this particular instance seems to have been lost on them at the time. Since the term for 'Holy Spirit' here is actually literally 'clean soul', Bisu hearers are likely to be influenced by their own particular beliefs about the nature of the 'soul' in their interpretation of this passage.

The question posed to hearers after listening to this passage was "What is *ang hkong ang la ang sheung ang shang*? 'clean soul'" There were four possible answers. The first answer was *daeya* 'spirit', the general term in Bisu for an invisible being. Usually, this term conjures up negative feelings in Bisu speakers as these are malevolent beings that are capricious and unpredictable, self-serving and have no special affection for human beings. They are at once demanding and difficult to satisfy. They are easily offended, and thus the Bisu are afraid of them. They can however be persuaded to act on behalf of a person if certain demands are met. *Ang hkong ang la* 'soul' becomes such a being after death. The author's prediction was that Bisu speakers would not be likely to choose this answer, as it is the one that least fits the context. Bisu speakers also make a distinction between *ang hkong ang la* 'soul' and *daeya* 'spirit'.

The second answer was 'the soul of a person who has done good (works)'. The author's predication was that this answer would be the most likely to be chosen among Bisu speakers. When one talks about *ang hkong ang la* 'soul' one usually includes references to the person to whom it belongs. It is not normal for a supernatural being to have an *ang hkong ang la* 'soul'. Therefore it seemed likely that Bisu speakers would think the term refers to a person.

The third answer listed is *hpracaw ang hkong ang la* 'God's soul'. This is the meaning that is intended by the use of the term *ang hkong ang la ang sheung ang shang* 'clean soul'.

The fourth answer listed is "I don't know".

The author predicted that the first test set would result in a low number of correct answers. The author predicted that second test which adds *hpracaw* 'God' in front of this phrase would increase the number of correct answers to this question. The reasoning for this was that by specifying to whom the 'soul' belongs, namely God, the hearer is less likely to misunderstand the phrase as referring to a living human being.

In the first test set, where the original key term for 'Holy Spirit', *ang hkong ang la ang sheung ang shang* 'clean soul' was used, two out of six subjects believed the term referred to God's soul which was the sought after answer. Four out of the six subjects believed the term referred to the soul of a person who has done good works.

As predicted, the majority of subjects believed that the phrase *ang hkong ang la ang sheung ang shang* 'clean soul', was referring to a person who was of good character. From this, two possible conclusions might be proposed, 1) the word 'soul' in Bisu is automatically assumed to belong to a living human being, or 2) the word 'clean' in Bisu when combined with 'soul' is understood to refer to that individual's good character.

The results of the first pilot test would suggest that the term *ang hkong ang la ang sheung ang shang* 'clean soul', in Bisu does not appear to communicate the correct meaning of the Greek term πνεῦμα (Pneuma) 'spirit' to the majority of subjects in this study. One discovery noted in the interviews is that 'soul' in Bisu in common usage tends to be preceded by a pronoun or proper name indicating possession. This reinforces the idea that a 'soul' must belong to someone. The

phrase 'clean soul' as it is currently being used, does not indicate to whom the 'soul' belongs. Therefore in test 2, the term will be preceded by the current term for 'God' in order to test the validity of this hypothesis.

6.3.4 Test 2 Discussion of Question and Findings for πνεῦμα (Pneuma)

Mark 1:9-12 was used to test this term in test 2, just the same as in test 1. However, the term for πνεῦμα (Pneuma) 'spirit' was changed from *ang hkong ang la ang sheung ang shang* 'clean soul' to *hpracaw ang hkong ang la ang sheung ang shang* 'God's clean soul'. As it was noted that in worldview interviews that the term *ang hkong ang la* 'soul' was always used with a possessor preceding it, the possessor *hpracaw* 'God', was added. As such, the term literally means 'God's clean soul'.

Subjects were asked, "What is *hpracaw ang hkong ang la ang sheung ang shang* 'God's clean soul'?"

In the second test set, where a modified key term for 'Holy Spirit', *hpracaw ang hkong ang la ang sheung ang shang* 'God's clean soul' was used, three out of six subjects responded with the sought after answer of c) 'God's clean soul'. Two subjects responded with the answer b) the soul of a person who has done good works, while one person responded with d) I don't know. This represents a slight improvement from test 1.

These results, combined with the results from test 2, would seem to suggest that the problem is not with *ang hkong ang la* 'soul' but with *ang sheung ang shang* 'clean'. When the results of this test question are viewed in conjunction with answers given for question 6 where this same phrase *ang hkong ang la ang sheung ang shang* 'clean soul' is used it would suggest that this term can have moral connotations. Bisu speakers are confused when 'clean' is used to describe something impersonal like *ang hkong ang la* 'soul'. Even with the addition of the possessor *hpracaw* 'God', Bisu speakers often still understand the phrase to refer to a person.

There are at least two possible interpretations of the data. The first is that *ang hkong ang la* 'soul' perhaps cannot, or perhaps should not, be used to talk about God or spirit beings as *ang hkong ang la* is primarily associated with living people who possess bodies. According to worldview questionnaires, the *ang hkong ang la*

'soul' of a person may sometimes leave his body while they are still alive. However, once the person dies the *ang hkong ang la* 'soul' departs the body and either is immediately reincarnated or becomes a *daeya* 'spirit'. Some *daeya* 'spirit' formerly existed as *ang hkong ang la* 'soul' but none possess one.

The second possible interpretation is that the term *ang sheung ang shang* 'clean' is a description of one's character, similar to the English expression 'He's a good soul'.

6.3.5 Conclusions on 'Holy Spirit'

This section reviewed the results for both test sets for the key translation term 'Holy Spirit' in terms of the stated goals of the test. The test provided potential information about native speakers understanding of the terms and potential problems were identified. Though more speakers would need to be tested to verify the findings, evidence suggests that the use of the term for soul may be restricted to only living human beings. Evidence also suggests that term 'clean' may not be the best term to translate the Greek idea of 'Holy'.

6.4 Evil Spirits

This section begins by reviewing translation problems associated with the Greek term δαιμόνιον (*daimonion*) 'demon' and then discusses the corresponding term being used in Bisu. Next, the results of both multiple-choice tests are explained.

6.4.1 Translating the Greek Term δαιμόνιον (*Daimonion*) 'Demon'

Sense 2d of πνεῦμα 'spirit' (Barnwell 1995) is 'an evil, unclean spirit'. In a separate section of her work called 'Evil Spirits', she explains that

The terms 'evil spirit', 'unclean spirit' and 'demon' are used interchangeably in the New Testament. They refer to spiritual beings that serve Satan as his agents, being under his authority. These spiritual beings have the power to oppress a human being and take control of him (1995: Evil Spirits).

Louw & Nida note that often languages have a large number of terms that refer to particular kinds of evil spirits who are often believed to be the cause of various kinds of human behavior such as insanity, depression, epilepsy, sexual perversion and violence. In a case where there is no generic term that covers all

instances, Louw & Nida (1988) suggest selecting “a class of demons which parallels most closely the descriptions of demon activity in the New Testament and use such a term with appropriate contextual qualifications so as to suggest that such a term is to be understood in a general sense.” They also note that the term ‘evil spirit’ should not be so unduly restrictive as to cause the hearer to think there are both good and evil demons or clean and unclean demons.

6.4.2 The Current Term ‘Evil Spirit’ in Bisu

The current term for ‘Evil Spirit’ as used in Mark and Acts in Bisu is *daeya* ‘spirit’ or *daeya ang lay* ‘dangerous spirit’. *Daeya* ‘spirit’ as stated previously refers to a term that conjures up negative feelings in Bisu speakers. Occasionally, the term *ang lay* ‘dangerous’ is added. This is not a phrase that is typically used by Bisu speakers to talk about local spirit beings. *Daeya* ‘spirits’ are malevolent beings that are capricious and unpredictable, self-serving and have no special affection for human beings. They are at once demanding and difficult to satisfy, thus terrorizing human beings. They can be persuaded to act on behalf of a person if certain demands are met.

6.4.3 Test 1 Discussion Questions and Findings for δαιμόνιον (Daimonion)

There are two passages in this study that used the Greek term δαιμόνιον (daimonion) ‘demon’, each with a separate question. The first passage was also taken from Mark chapter one. In verses 23-26 a man is introduced who is possessed by an evil spirit “a spirit had entered him and (he) cried out. ‘Jesus Nazareth person, what are you doing to us? You have come to destroy us. I know who you are. The clean person. Whom God has sent.’” (English Back Translation) Jesus then commands the spirits to be quiet and come out of the man. The term *daeya ang lay* ‘dangerous spirit’ is used in verse 26, “The spirit causes the man to shake and cried out. Then it ran out of him.” Those gathered around the area wondered to each other what had just happened and where Jesus got such power. Then at the end of verse 27 they note “spirits run away from him in fear”.

The question then posed to subjects about this passage is “In this story, what is a *daeya* (เดชา) ‘spirit’? The possible answers were a) *daephakdae* ‘possession spirit’ b) *winyaan* ‘soul’ (Thai), c) a forest spirit and d) any kind of spirit. *Daephakdae*

'possession spirit' is a particular type of Bisu spirit whose chief feature is that it tends to possess people. It has many features common to spirits that possessed people in New Testament times. It can speak through a person, using their voice, though it may sound strange. It can also cause a person to have superhuman strength or cause them to go into convulsions. It does have at least one feature not normally attributed to New Testament spirits in that it is believed to eat the insides of a person.

Winyaan is the Thai term for 'soul'. It is very similar to *ang hkong ang la* 'soul' in Bisu, but speakers maintain that it is distinct. Speakers are unlikely to choose this answer, as it is very distinct from the category of *daeya* 'spirit'.

A forest spirit is another kind of spirit that the Bisu people believe can possess people at times, most notably if one goes out into the forest and accidentally offends it.

The last choice is 'Any kind of spirit'.

The second passage used in this study to test the term for 'evil spirits' was in question 5 which used Mark 9:17-26. In this passage, a father brings his demon-possessed child to Jesus, believing that Jesus can heal him. However, Jesus is not available, so Jesus' disciples make an unsuccessful attempt to drive the demon out of the child. When Jesus appears on the scene, the father of the sick child describes his condition and how the disciples were unable to help. Jesus then asks several questions about the child's condition. The father explains that the symptoms include repeated attempts by the spirit to kill the child by throwing him into the fire or the river. The man then asks Jesus if he can do anything to help. Jesus responds by saying that with enough faith anything is possible. The man then asks for more faith. Then Jesus commands the spirits to come out of the boy and orders them never to return. The child goes into convulsions and then falls still, causing onlookers to speculate that he may be dead.

After listening to this passage, subjects were asked, "Suppose this was a Bisu story. What kind of 'spirit' *daeya* would this 'spirit' be?" The purpose of this question is to discover whether or not the general term in Bisu for 'spirit' *daeya* is sufficient or if speakers associate the kind of spirit described in this particular passage to a particular kind of Bisu spirit, namely the spirit called *daephakdae*

'possession spirit'. This spirit in particular appears to most closely resemble that of the kind of evil spirit mentioned in this passage.

As in all questions, four possible choices are given. The first was *daephakdae* 'possession spirit', a type of Bisu spirit that is frequently associated with acts of possession. This spirit may give the host superhuman strength and cause the host to foam at the mouth as well as throw him into convulsions. The spirit may also communicate with others using the voice of the host, though the voice may be altered.

The second choice is *gudae* 'our spirits'. The term refers to the collective group of spirits that haunt a village because they were unable, for various reasons, to immediately reincarnate upon their deaths.

The third choice is *pumdae* 'grave spirit', a spirit that haunts graveyards or cremation sites. This is a spirit of a deceased person.

The fourth choice is 'Any kind of spirit' or *daeya*.

It was the author's prediction that the majority of speakers will identify the *daephakdae* 'possession' spirit (or answer choice a) as the particular kind of spirit that best suits the context of these passages.

In Bisu Key Term Test 1, question 2 using Mark 1:23-27, two out of six subjects responded with the sought after answer of a) *daephakdae* 'possession spirit' while three out of six subjects responded with d) any kind of 'spirit'. Finally, one person answered b) *winyaan* 'soul' (Thai).

These results would suggest that while it is possible that this spirit is a *daephakdae* 'possession spirit', it is just as possible that it could be any one of the Bisu spirits. This might suggest that the general (and original) term for 'spirit' *daeya* is sufficient when talking about spirits that possess people in the New Testament.

6.4.4 Test 2 Discussion of Questions and Findings for 'Evil Spirit'

Test set 2 used the same passage as test set 1 for key term 'Evil Spirit', Mark 1:23-27. The term for 'evil spirit' was changed from the general term for 'spirit' *daeya*, to *daephakdae* 'possession spirit'. The purpose of this was to determine if a more specific term could be used in its place and if doing so would increase subjects understanding of the passage.

After being read the passage, subjects were asked, “In this story, what kind of spirit is this?” The following answers were listed as possible choices, a) a dangerous spirit *daeya ang lay* ‘dangerous spirit’ b) *winyaan* ‘soul’-Thai, c) forest spirit and d) any kind of spirit.

In the second test where the more specific term, *daephakdae* ‘possession spirit’ was used, three subjects responded with the sought after answer of a) ‘a dangerous spirit’. Two subjects responded with the answer b) *winyaan* ‘soul’-Thai, while one subject answered d) any kind of spirit.

These results represent only a slight improvement over test 1. Subjects from both tests answered that the particular spirit in this story could be either a *daephakdae* ‘possession spirit’, a *daeya ang lay* ‘dangerous spirit’ or any kind of spirit. As the point of this test question was to determine if the more specific spirit *daephakdae* ‘possession spirit’, these results are inconclusive.

6.4.5 Conclusion on ‘Evil Spirit’

In conclusion the term *daeya* ‘spirit’ is sufficient as a key translation term for ‘demon’. The results do support the use of a more specific term. This particular question and its results, should they prove valid through further testing, could potentially suggest that according to native speakers’ understanding of the scenario regarding demon possession in this story, this type of spirit could really be any kind of spirit.

6.5 Sin

This section begins by reviewing translation problems with the Greek term ἁμαρτία (Hamartia) ‘Sin’ and then discusses the corresponding term being used in Bisu. Next, the results of both multiple-choice tests are explained.

6.5.1 Translating the Greek Term ἁμαρτία (Hamartia) ‘Sin’

The Greek term 88.289 ἁμαρτία (hamartia) according to Louw & Nida (1988) means, “to act contrary to the will and law of God - ‘to sin, to engage in wrongdoing, sin.’” ‘Hamartema’ (88.290 ἁμάρτημα) according to Louw & Nida means “that which someone has done in violating the will and law of God - ‘sin, wrongdoing.’”

Barnwell (1995) in the section entitled 'Sin, Sinner', defines 'hamartia' as 'the quality of being wrong in the sight of God or an individual act of doing wrong against another person or against God.' In her study of the term, Barnwell divided the various senses of the term as follows:

A. Sin (noun form)

1. A specific act or acts of wrongdoing.
2. Sinfulness, being in the wrong, as the condition that human beings are in, the state of being sinful.
3. An accumulated record of wrongdoings.
4. A personified power or force that is at work in peoples' lives to make them do wrong.

B. To sin

C. Sinner, a person who sins.

The passage used to test the Bisu term for 'sin' in this thesis falls under sense A. 3: An accumulated record of wrongdoings (Barnwell 1995 under 'sin', Louw & Nida 1988).

Barnwell (1995) suggests exploring a list of the words in the same general area of meaning as 'sin' in the receptor language. She also advises investigating the limitations of any term for 'sin' for it may only refer to particular kinds of wrongdoing, such as those that the receptor culture perceives as major acts of wrongdoing.

6.5.2 The Current Term for 'sin' in Bisu

The term currently being used in Bisu for 'sin', is *ang si ang blap*¹¹. It is combination of the Bisu term and the Thai term. The Thai term *baap* is also used in the Thai translation of the Bible and is a word borrowed from Buddhism. The Bisu combination term is an artificial term used only in the Bisu New Testament. This word is a Bisu rendering of the Thai term *khwambaap* (ความบาป). According to Tambiah (1970:53), it means 'demerit'. It is the opposite of *bun* 'to make

¹¹ *Blap* is a borrowing from Thai that is in turn a borrowing from Pali/Sanskrit. The Thai term is actually pronounced *baap*, but Bisu inserts an 'l'.

merit'. The combination term did not appear in worldview interviews. In those interviews, only the Bisu term, *ang si* was observed.

Most Bisu speakers perceived these two terms to be close in meaning, though not the same. The exact nature of the difference was not completely clear, except that the Bisu term has no Buddhist implications.

In worldview interviews, Bisu speakers were asked what constituted the greatest *ang si* (ဝၢၣ်နီ) 'sin' a person could commit. They responded that the greatest 'sin' was for a woman to become pregnant out of wedlock within the boundaries of the village. Clearly, the term has moral implications. Other types of *ang si* include murder and theft. Based on the fact that speakers claimed that the village spirit *ang cao* 'god' knows about their *ang si* 'sin' even when no one else can have seen it and that he knows even when they are thinking about committing *ang si* 'sin', it is clear that *ang si* 'sin' includes thoughts as well as actions. Bisu speakers also believe that *ang cao* 'god' is concerned about the 'sins' of the Bisu people and to commit *ang si* against him personally could have deadly consequences. The term is not used to describe acts that lesser spirit beings *daeya* 'spirits' find offensive. The term *ang si* 'sin' denotes an offense that can also be committed against other human beings. The Bisu language makes no distinction between intentional and unintentional acts of wrongdoing. *Ang si* 'sin' refers to intentional as well as unintentional ones.

Visser-den Hertog (2007) conducted a survey of Thai subjects to discover for herself the meaning of various Thai Buddhist terms. She discovered that "the concept of *khwaambaap* is linked to the concept of karma," and that "*khwaamphit* is not so bad as *khwaambaap*. *Khwaamphit* may be understood as something bad that was done unintentionally" (2007:3-4). She also discovered that Buddhist respondents cited lying, stealing, adultery, killing animals and drinking alcohol as examples of *khwaambaap*. She also notes that the Buddhist concept stresses the sin of killing animals more than the killing of people.

6.5.3 Test 1 Discussion Questions and Findings for 'Sin'

The passage used in question 3, in which the term 'sin' is in focus, was Mark 2:1-12. This story begins with Jesus at Peter's house in Capernaum, where Jesus is staying. Already by this time in the gospel, Jesus' teaching is popular and his

healing powers well known. He is surrounded by a group of people so large that he is inaccessible to some coming to seek his help. One paralyzed man is so desperate that his friends lower him down to Jesus through a hole in the roof of the house. Expecting Jesus to heal the man of his paralysis, the crowd of onlookers is shocked when Jesus turns to the man and declares, "Child, I forgive your sins."

Knowing this had shocked the teachers of law among the crowd, Jesus used a rhetorical question to challenge they're thinking. He asks them whether it is easier to heal people or to forgive sins. Jesus then declares that he will demonstrate his powers by healing the man so that people will understand that he has authority on earth to forgive sins.

Jesus then turns to the paralytic and commands him to get up, take his mat and walk home. The man immediately gets up and walks home.

After listening to this passage, subjects were asked, "What does *ang si ang blap* 'sin' mean?" The subjects were given the following answers to choose from: a) 'to disobey God', b) 'to disobey people', c) 'to disobey spirits' or *daeya*, or d) 'I don't know'.

The purpose of the question was to determine if the subjects understood that the term used here, *ang si ang blap* 'sin' (*Bisu-Thai Combination*), meant acts of wrongdoing committed against God. If so, they would choose answer a) to disobey God. Secondly, the results of this question could then be compared to the same passage and question in test 2 using only the Bisu term, *ang si* 'sin' .

It was unlikely that Bisu subjects would choose answer c) 'to disobey spirits' *daeya* as the worldview interviews suggest that the term is not normally used when talking about lesser spirits. These spirits must be at times placated, but when one of these spirits takes offense, the Bisu believe it is because certain required ceremonies have not been performed.

Three out of six subjects responded with the sought after answer of a) to disobey God. Two people responded with the answer b) to disobey people. One person responded with d) I don't know. These results would suggest that the majority of people understand *ang si ang blap* 'sin' to refer either to disobedience to God or to people.

6.5.4 Test 2 Discussion on Questions and Findings for ‘Sin’

The passage used to test the key translation term ‘sin’ in test set 1 was the same as in test 1, Mark 2:1-12. The term was changed from *ang si ang blap* ‘sin’ (Bisu-Thai) to *ang si* ‘sin’ (Bisu only). The purpose of this test question was to determine if the Bisu term was sufficient. The same question was asked as in test 1 and the same choices were given.

Four out of six subjects answered a) to disobey God, while two subjects answered b) to disobey people. This would suggest that the term *ang si* ‘sin’ (Bisu only) could mean either to disobey God or to disobey people. The context of this passage doesn’t make it totally clear which sense is meant. Both answers are correct according to the Bisu sense of the term.

6.5.5 Conclusion on ‘Sin’

This section reviews the results for both test sets for the key translation term ‘Sin’. This particular question and its results, should they prove valid through further testing, could suggest that the addition of *ang blap* ‘sin’ (Thai) to *ang si* ‘sin’ (Bisu) does not significantly change listeners’ understanding of the term. Therefore, one might conclude that the terms are interchangeable and that is not necessary to add *ang blap* ‘sin’ (Thai). *Ang si* ‘sin’ (Bisu) alone was sufficient to convey the meaning of ‘sin’ for the subjects of this test.

6.6 Satan

This section begins by reviewing translation problems with the Greek term Σατανᾶς (Satanas) ‘Satan’ and then discusses the corresponding term being used in Bisu. Next, the results of both multiple-choice tests are explained.

6.6.1 Translating the Greek Term Σατανᾶς (Satanas) ‘Satan’

There are two Greek terms from Louw and Nida, 12.34 διάβολος (Diabolos), Σατανᾶς (Satanas) for the being that is commonly translated as ‘Satan’ or the ‘Devil’ in English. The first term literally means ‘slanderer’ and the second means ‘adversary’. Both terms refer to the principal supernatural evil being.

Under the same entry, Louw and Nida also cite a verse from the passage that will later be used in this thesis to test the Bisu term for ‘Satan’, namely Mark 3:23.

Barnwell defines the term ‘Satan’ as referring to “the supreme evil spiritual being who leads and directs all other evil spiritual beings.” Barnwell also notes that διάβολος (Diabolos) in its singular form indicates the supreme evil spiritual being and contrasts with the plural form that refers to lesser evil spirits or those spirits who follow Satan.

Louw & Nida advise against a literal translation of διάβολος (Diabolos) as ‘slanderer’ as there is nearly always a more relevant way of referencing the Devil. It is equally inadvisable, they say, to borrow a term from another language, as this may introduce other complications, especially if the term’s meaning is not consistent throughout the language area. Some languages use a descriptive phrase such as ‘the chief of demons’ rather than a proper name.

6.6.2 The Current Term ‘Satan’ in Bisu

The term currently being used for Σατανᾶς (Satanas) in Bisu, as well as the Thai Bible, is *Satan* (ซาตาน), which is a transliteration of the Greek term. In the traditional religion of the Bisu, there is no formal organization of the *daeya* ‘spirits’. The spirits have no leader and therefore there is no proper name in Bisu that would present as an obvious choice. The Bisu term currently being used is problematic because the term *Satan* is used in both Thai and in Bisu to describe a bad person.

6.6.3 Discussion of Test Questions and Findings for ‘Satan’

The passage used in question 4 of the Bisu key terms test is Mark 3:22-27. In this passage, a group of people from Jerusalem accuse Jesus of being able to cast demons out of people because “The head of spirits named Beelzebub has entered Jesus.” Jesus responds by asking a rhetorical question, “Can Satan drive out his own group?” He then makes a statement that is difficult to translate in many languages. He explains that if the members of a household cannot get along, it is impossible for them to continue living together. Jesus ends by emphasizing that Satan and his followers are no different.

Of special note is the first reference to ‘Satan’ in the Bisu translation is verse 22. The people from Jerusalem refer to ‘Satan’ as ‘the head of spirits named Beelzebub’ (Bisu Back Translation). Beelzebub is not a name that is familiar to Bisu people, and it is worth noting that this passage constitutes the first mention of Satan in this Gospel. The Greek translation of this particular passage only

indirectly identifies 'Satan' as 'Beelzebub'. In order to understand that 'Satan' is the head of spirits, a Bisu speaker would need to deduce from the context that 'Beelzebub' is another name for 'Satan'.

After hearing this passage, Bisu speakers were asked, "Who is 'Satan'?" Four choices were offered. The first was a) *daephakdae* 'possession spirit', which is explained earlier in this thesis, a type of spirit known for possessing people. The second choice was b) any kind of 'spirit' *daeya*. The third was c) 'the head of dangerous spirits' *daeya ang lay*. And the final choice offered was d) 'a bad person'.

Four out of six test subjects responded with the sought after answer of c) the head of dangerous spirits. One person responded with b) any kind of spirit and one person responded with d) a bad person.

6.6.4 Test 2 Discussion on Questions and Findings for 'Satan'

The passage used to test the key translation term 'Satan' was the same passage as used in test 1, Mark 3:22-27. The only change to this passage was that the phrase in verse 22 from "The head of spirits named Beelzebub has entered Jesus," to "The head of spirits named Satan has entered Jesus." The reason for this change was that this passage constitutes the first mention of Satan in this Gospel. The original translation of this particular passage only indirectly identifies 'Satan' as 'Beelzebub'. In order to understand that 'Satan' is the head of spirits, a Bisu speaker would need to deduce from the context that 'Beelzebub' is another name for 'Satan'. So this test replaces the name Beelzebub with Satan, so that the text explicitly states that he is the headman¹² of dangerous spirits. As Barnwell (1995) suggests, "In areas where the name 'Satan' is not known, it will be good to introduce the name, but it will be advisable in such a case to provide some indication of who is referred to, at least the first time Satan is mentioned in a particular passage."

After listening to this passage, subjects were given the following answers to choose from. The first was a) *daephakdae* 'possession spirit'. The second choice

¹² The Bisu term does not actually indicate a human being, but a leader of some kind. 'Headman' is the closest English translation for the Bisu term as it is normally used.

was b) any kind of spirit or *daeya*. The third was c) ‘the head of dangerous spirits’ or *daeya ang lay*. And the final choice offered was d) ‘a bad person’.

The purpose of this question was to determine whether explicitly stating that Satan is the headman of dangerous spirits in the text will encourage more correct answers or whether the common usage of the term (referring to a bad person) will dominate subjects understanding of the term.

In test set 2, three out of six subjects answered d) a bad person. One of the subjects answered a) *daephakdae* ‘possession spirit’, one of the subjects answered b) any kind of spirit and finally, one person answered with the sought after answer of c) The head of dangerous spirits. This represents a surprising decrease in correct answers from test set 1. As everything about the test remained the same, there seems to be no real explanation for these findings. It does however confirm that many Bisu people do use this term to refer to a bad person.

6.6.5 Conclusions on ‘Satan’

As with all questions in this pilot test, this question was evaluated according to its ability to accomplish its aims. This question did not significantly develop an understanding of the native speaker’s ability to understand the term or to identify potential problems with terms. Finally, the results suggest the replacement term did not improve upon the original term.

6.7 Priest

This section begins by reviewing translation problems with the Greek term ἱερατεία (*hierateia*) ‘priest’ and then discusses the corresponding term being used in Bisu. Next, the results of both multiple-choice tests are explained.

6.7.1 Translating the Greek Term ἱερατεία (*hierateia*) ‘Priest’

As Barnwell (1995) points out, in the Old Testament, the primary role of the priest was to perform sacrifices. Barnwell describes the main responsibilities of the priests as follows, “They carried out various sacred duties in the Temple on behalf of the people as a whole. These included offering sacrifices and offerings every morning and evening, together with special sacrifices and other duties on the Sabbath and at annual festivals” (Barnwell 1995). Additionally, priests would present altar sacrifices on behalf of individuals. Priests also “...had the authority

to declare a person or thing ‘clean’ in the sight of God, and ‘acceptable to him and free from religious taint.’”

In the Gospels and the book of Acts, the role of the priest still includes sacrifices, and the burning of incense in the temple sanctuary as seen in the first chapter of Luke. Luke describes Zechariah as an *hierateia* ‘priest’ as seen in Luke 1:8 below:

ἐγένετο δὲ ἐν τῷ ἱερατεύειν ... ἐναντι τοῦ θεοῦ

‘he was doing his work as a priest ... before God’ Luke 1:8.

Usage of this term employs an additional sense after the Gospels and begins to be used figuratively by the epistles, especially Romans and Hebrews, refer to all believers in Jesus as members of the ‘priesthood’ of believers. Lastly, there is only one occurrence, as Barnwell (1995) notes, of the term ‘priest’ being used to refer to non-Jewish priests in the New Testament.

Louw and Nida (1988) suggest,

In societies in which there is no organized priesthood and where there are only medicine men or shamans, it has often been possible to translate (53.86) ἱερατεία (*hierateia*) as simply ‘to be God’s shaman.’ Whether such an expression can be used depends very largely upon the connotations associated with shamanism.

They also note “In a number of languages ‘chief priests’ are referred to simply as ‘big priests’ or ‘important priests.’”

Barnwell’s (1995) suggestion echoes that of Louw and Nida. She emphasize that the most important feature of a priest that distinguishes him from other religious leaders is that he presents the sacrifices and offerings of the people. She suggests trying to find a term in the receptor language that highlights this function.

However, she also advises testing the acceptability of such as term as a word for ‘priest’ in the New Testament. The term may remind receptor language speakers too much of the traditional religious practices.

6.7.2 The Current Term ‘Priest’ in Bisu

The term currently used in Bisu to denote ‘priest’ is *purohit*. It is a term borrowed from Thai.

6.7.3 Discussion of Test Questions and Findings for 'Priest'

The passage used in the Bisu key terms test in this thesis for the key term 'Priest' was Acts 6:1-3 and 7. The particular passage was chosen because it includes terms that the author wished to test, both the key term 'Holy Spirit' and 'Priest' are used in this passage. The key term 'Priest' is not frequently used in Mark or Acts, and therefore it was something of challenge to find a passage to test a term for a Jewish priest. Unlike the Gospel of Matthew, which was written for a Jewish audience, the Gospel of Mark was likely written in Rome, originally for the Christian church in that city. The Gospel of Luke, was written for a Gentile audience and includes the story of the priest Zechariah who became the father of John the Baptist. However, no passage in Mark uses this term. Other religious leaders, however, play a key role in all of the Gospels.

Acts is not especially useful to test this term either. Acts mentions the 'chief priests', but the general term for Jewish priests, in their temple role of performing sacrifices, do not figure prominently.

Given the limitation of using only the already translated books of Mark and Acts, and not wanting the distraction of adding the modifications of 'chief' or 'leading' to the term for 'priest', one is left with Acts 6:7.

In the passage, Acts 6:1-3 and 7, the early Christian church was beginning to take shape as a multicultural and multi-lingual organization. It included both Jews and Gentiles. However, in this instance Jews who grew up speaking Hebrew were apparently prejudiced against Jews who grew up speaking Greek and began to argue over the distribution of food to Greek speaking widows. The 12 apostles of Jesus call the believers together to resolve the situation. They propose creating a new position in the church body, whose role it is to oversee the equal distribution of food. The apostles propose the following in the Bisu translation of verse 3: "In your group there are people who have the clean soul strongly. So choose 7 people from among them who are smart and good. Then have them become the people who take care of the food preparation."

Verses 4 to 6 are skipped in the test in order to avoid distracting the speakers hearing this story for the first time. Instead, verse 7 is read to them:

“The people who knew the story of God’s word increased greatly. And in the city of Jerusalem there were also many people who believed in God’s word. A lot of priests also believed the word of God.”

It should be acknowledged that while hearing this story, Bisu speakers would not have the advantage of an introduction to the socio-linguistic situation of the first century Jews. However, Bisu speakers have had very similar experiences of prejudice in their history with Northern Thai speakers.

After hearing this story, Bisu speakers were asked, “What does *purohit* (ปุโรหิต) mean?” They were given the following options to choose from: a) ‘a monk’, b) ‘a person who performs sacrifices’, c) *phrasutwat*¹³ and finally, and d) ‘I don’t know’

A higher number, four out of six subjects, responded to question 6b with the correct answer b) a person who performs sacrifices, this might suggest that a majority Bisu speakers seem to understand the Thai term. What can be learned from this result is that certainly not all Bisu speakers understand the borrowed term as it is currently being used. Key term test 2 may provide further insight if the local term elicits a greater number of correct responses.

The prediction on the part of the author and the Bisu translation team was that the majority of people would not understand the meaning of this term. It was thought that a borrowed term would result in fewer correct answers than a receptor language term.

6.7.4 Test 2 Discussion of Questions and Findings for ‘Priest’

The passage used to test the key translation term, ‘priest’ was the same as for test set 2, Mark 9:17-27. The only difference was that *purohit* ‘priest’ (Thai) was replaced by *putang* (ปู่ตาง) ‘village priest’, the local term for the priest who is dedicated to *ang cao* ‘village spirit’. After listening to the passage, subjects were asked to define the term using all of the choices that were used in test set 1.

¹³ This word is not from Thai. It was used Acts 14:13 where it was used as the word for Zeus in the Bisu translation of the book of Acts. It should not have been used as a possible answer for this question.

The choice of the term *putang* ‘village priest’ was driven by a desire to use the local term for a person whose duty it was to perform sacrifices on behalf the group as a whole. The *putang* ‘village priest’ fulfills this role for the Bisu (see Section 5.7).

Five out of six subjects responded that with the answer b) ‘a person who performs sacrifices’, of these subjects, one person originally answered b) but then changed their answer to d) ‘I don’t know’, when the question was re-read to him. One other subject chose this answer as well. These results represent a slight improvement over test 1.

The subject who answered that he didn’t know what a *putang* ‘village priest’ was, was asked to confirm that a *putang* ‘village priest’ was the person in charge of sacrifices to *ang cao* ‘village spirit’. The subject confirmed that it was, but that he didn’t understand what it meant in this context. This might indicate that using the local term in a new context may confuse some people.

6.7.5 Conclusions for ‘Priest’

According to the aims of the test, this question succeeded in demonstrating that Bisu speakers understand the Bisu term as meaning ‘one who performs’ sacrifices. One potential problem identified was that the use of a local term in a new context may be, at least at first, difficult for a few Bisu people to understand. If further testing confirms these results, then this test question will have demonstrated that a local term may be an appropriate alternative.

6.8 Soul

This section begins by reviewing translation problems with the Greek term πνεῦμα (*pneuma*) in the sense of ‘Soul’ and then discusses the corresponding term being used in Bisu. Next, the results of both multiple-choice tests are explained.

6.8.1 Translating the Greek Term πνεῦμα (*Pneuma*) in the sense of ‘Soul’

The key term often translated in English as ‘soul’ is problematic. Beliefs commonly understood by English-speaking translators about the word ‘soul’ are inconsistent with that of the terms used in the New Testament (Barnwell 1995: Soul). The author encountered this problem when studying this key term and

believes that Thai and Bisu translators may encounter the same kinds of problems.

English speakers generally understand the term 'soul' as referring to the invisible part of the person that continues to exist after death. In Thai this term would be *winyaan* and in the Bisu language it is *ang hkong ang la*. English, Thai and Bisu all have different beliefs about the nature of the soul and the kind of things it might do while the physical part of the person is still living, but they all share the belief that this is the invisible part of a person that continues on after death.

In the New Testament, one sense of the Greek term πνεῦμα (pneuma) meaning 'spirit' is actually the part of a person that continues to live on after death. This is the same term that is used to describe the Holy Spirit, spiritual beings like demons and a person's inner attitude and disposition.

In Acts 7:59, the term Stephen uses to refer to the invisible part of himself that will separate from him at death is actually 'spirit' or πνεῦμα (pneuma) or sense 1(d) in Barnwell's list (section 6.3.1).

Section 6.3.1. outlined the differences between the terms 'soul' and 'spirit' in Greek. It was stated that the term in focus here is actually one sense of the term πνεῦμα. The Bisu terms meaning 'spirit' *daeya* and 'soul' *ang hkong ang la* constitute similar problems as they do in English. A literal translation of πνεῦμα (pneuma) might result in *daeya* 'spirit' which actually refers to senses 2 (a) the category of spirits in general, 2(c) a ghost, a spirit without a body, usually the spirit of a dead person and 2(d) an evil, unclean spirit. However, it does not refer to sense 1(d) the life of person, the invisible part of him, which is separated from his body when he dies. For that sense the term *ang hkong ang la* 'soul' is used.

6.8.2 The Current term for 'Soul' in Bisu

As previously stated in section 6.3.2, the word for 'soul' refers to the invisible part of a human being that departs the body, usually after death. However, in Bisu beliefs, this part of a person may depart temporarily from individuals at certain times during their life, causing the person to become ill. If this occurs, a special spirit doctor is called upon to call the 'soul' of that person back to them. Bisu people maintain that although their beliefs about *Ang hkong ang la* 'soul' are similar to Thai beliefs about *winyaan* (วิญญาณ) 'soul', they are not the same. Bisu cannot explain exactly how, but their sense is that the two are in some way

different. What is important here is that for Bisu people, *Ang hkong ang la* 'soul' brings to mind a particular set of beliefs specific to Bisu people only.

6.8.3 Test 1 Discussion of Test Questions and Findings for 'Soul'

The passage used in both Bisu key term tests to evaluate the term for the invisible part of an individual that separates from him at death or πνεῦμα (pneuma) is Acts 7:59-60. In this passage Stephen is being stoned to death. This excerpt from Acts is very brief and does not include the preceding verses which includes Stephen's long speech. Nor does it include the verses that indicate why Stephen is being stoned and by whom.

The verse in focus here is verse 59 that reads in Bisu as follows:

"Then the group of people began throwing stones at Stephen. So then Stephen prayed. 'Jesus, please take my soul.' (พาซซุ เวอ กงา อางคองอวงลา มาง นา ลือ ล่า ล่า ปาว.)

"Then Stephen got down on his knees. And (he) cried out. 'Lord of life, this time do not cause them to have this sin.' When he finished praying he died."

After listening to this passage, subjects were asked the following question: "What does 'Jesus, please take my soul' (พาซซุ เวอ กงา อางคองอวงลา มาง นา ลือ ล่า ล่า ปาว) mean?"

Subjects were then given the following options to choose from: a) Stephen will die and God will take him to heaven, b) God will give Stephen a good soul (*ang hkong ang la ang men* อางคองอวงลา อางแม่น), c) God will cause a spirit (*daeya* แดชา) to come out of Stephen and finally, d) I don't know.

The focus of this question was not to determine the appropriateness of the term *ang hkong ang la*. This question is an attempt to investigate Bisu subjects' understanding of an expression using this term that may possibly conflict with their worldview.

For question 7, five out of six subjects responded with the sought after answer of a) Stephen will die and God will take him to heaven. Only one subject responded with d) I don't know. This result would seem to suggest that Bisu speakers understand this use of the term for 'soul' in Bisu. This might also reaffirm the meaning of *ang hkong ang la* 'soul' as the part of a person that separates from him after death.

The author's predictions for this question was that there was more or less a fifty-fifty chance subjects would understand this expression. They would probably understand the term 'soul', but might think that God was giving Stephen a new or better soul.

6.8.4 Test 2 Discussion of Questions and Findings for 'Soul'

The passage used in the Bisu key terms test in this thesis for the key term 'soul' was the same as in test set 1, Acts 6:1-3 and 7. In this question the phrase surrounding the term was modified slightly from the original from "Jesus, please come down and take my soul." (พาซซุ เวอ กงา อางคองอองลา มาง นา ลือ ล่า ล่า ปาว) to "Jesus, please receive my soul well." (พาซซุ เวอ กงา อางคองอองลา มาง นา แม่น แน ซวีอ แล ล่าปาว). The purpose of this question was simply to see if the total number of correct answers would improve if the phrase were stated slightly differently. The actual term for soul was not in focus. The idea was to explore the uses of this term in order to better understand it.

Three out of six speakers chose answer a) Stephen will die and God will take him to heaven. Two subjects chose answer c) God will cause a spirit to come out of Stephen and one chose answer b) God will give Stephen a good soul. These represent a decrease in correct answers from test set 1.

6.8.5 Conclusions for 'Soul'

According to the aims of the test, these questions succeeded in demonstrating that Bisu speakers understand the term *ang hkong ang la* 'soul' as meaning the part of a person that departs the body after death. When used in this way in the text, speakers seemed to understand Stephen referring to his impending death. However, modifications to the original seemed to actually confuse speakers.

6.9 Dream, Vision

This section begins by reviewing translation problems with the Greek term ὄραματι (horamati) 'vision' and then discusses the corresponding term being used in Bisu. Next, the results of both multiple-choice tests are explained.

6.9.1 Translating the Greek Term ὄραματι (horamati) ‘Dream’

The term ὄραματι (Horamati) ‘vision’ was not originally on the author’s list of key terms to investigate. However, while reviewing the story of Cornelius’s dream in Acts with intent of addressing the key term for ‘angel’, my language assistant mentioned that there were different kinds of dreams in Bisu. The term used in this particular passage was the general term to refer to dreams of virtually any kind. In the course of our discussion, I had him note the expressions in Bisu denoting the types of dream one can have. I then asked my language assistant which kind of dream he thought Cornelius was having in this particular instance. After this discussion I incorporated the term into the tests.

Louw & Nida list four different types of dreams or visions under Semantic Domain 33: Communication, Sub-domain d”: Non-Verbal Communication, entries 33.486 to 33.489. The first group listed is 33.486 ὄναρ (onar); ἐνύπνιον (enupnion) meaning, ‘a dream as a means of communication’. Louw & Nida cite Matthew 1:20 and Acts 2:17 as examples of this type of dream mentioned in the New Testament.

ἰδοὺ ἄγγελος κυρίου κατ’ ὄναρ ἐφάνη αὐτῷ

‘behold, an angel of the Lord appeared to him in a dream’ Matthew 1:20.

καὶ οἱ πρεσβύτεροι ὑμῶν ἐνυπνίοις ἐνυπνιασθήσονται

‘and your old men will dream dreams’ Acts 2:17.

The verb form of dream that Louw & Nida note is 33.487 ἐνυπνιαζομαι (enupniachomai) meaning ‘to experience dreams having the significance of visions’. As example of this is also seen in Acts 2:17:

καὶ οἱ πρεσβύτεροι ὑμῶν ἐνυπνίοις ἐνυπνιασθήσονται

‘and your old men will dream dreams’ Acts 2:17.

The third type of dream that Louw & Nida note is 33.488 ὄρασις (horasis); ὄραμα (horama); and ὄρασις (optasia) meaning “an event in which something appears vividly and credibly to the mind, although not actually present, but implying the influence of some divine or supernatural power or agency.” Louw & Nida cite

examples of this type of dream in Revelation 9:12, Acts 9:12 and 2 Corinthians 12:1.

καὶ οὕτως εἶδον τοὺς ἵππους ἐν τῇ ὁράσει

‘and thus I saw the horses in the vision’ Revelation 9:17.

καὶ εἶδεν ἄνδρα ἐν ὁράματι Ἀνανίαν

‘and he saw in a vision a man named Ananias’ Acts 9:12.

ἐλεύσομαι δὲ εἰς ὄπτασις καὶ ἀποκαλύψεις κυρίου

‘and I will go on to visions and revelations from the Lord’ 2 Corinthians 12:1.

Lastly, Louw & Nida list 33.489 ἔκστασις (ekstasis) meaning ‘a vision accompanied by an ecstatic psychological state’. They cite Acts 10:10 as an example:

ἐγένετο ἐπ’ αὐτὸν ἔκστασις

‘an ecstatic vision came to him’ Acts 10:10.

The passage used in this thesis to test the Bisu term for dream or vision is Acts 10:3-4. This passage employs ὁράματι (horamati) or 33.488. A corresponding Bisu term will be tested for this meaning.

Blood (2000) in his note on Acts 10:3, refers the translator back to the note on Acts 2:17c in which he says:

In your translation, you should make it clear that the *visions* and *dreams* would be from God, and that, by means of those dreams, God would show people what he wanted them to know. *Visions* here are what God causes people to see while they are awake. *Dreams* here are what God causes people to have while they are asleep. If your language has only one word for “visions” and “dreams,” you could distinguish the two by including words about the people being awake for *visions* and asleep for *dreams* (Blood 2000).

However, as we shall see in the next section discussing the Bisu semantic domain of ‘dreams, visions’, Bisu terms do not make a distinction between being awake

or asleep, nor are they especially concerned about supernatural influence. Rather it appears that the important feature that separates categories of dreams and visions in Bisu is the perception of reality.

6.9.2 Discussion of Bisu Terms for ‘Dreams, Visions’

Bisu terms for ‘dreams’ may be divided into two categories, those that have an aspect of reality associated with them and those that do not. Among the terms that do not have any aspect of reality, the term *mae buen buen* (แม่มึนบึน) is further qualified by descriptive terms that denote the quality of the dream or one’s emotional response to it.

In the following chart, the various kinds of dreams in Bisu are shown. In the first column is the Bisu term. In the second column is an explanation of the term. In the third column the componential feature ‘+/- Reality’ is for that instance of the term or phrase is shown.

Table 15: Bisu Dreams

Dream	Definition	Components
mae buen buen (แม่มึนบึน)	General Term for Dreams	+/- Reality
mae buen buen shok ya (แม่มึนบึน ชรอก ยา)	Normal Dreaming	- Reality
mae buen buen ang men (แม่มึนบึน อางแมน)	A Good Dream	+/- Reality, emphasis emotional response
mae buen buen ang mon (แม่มึนบึน อางมอน)	A fun, humorous dream	- Reality
mae buen buen ang lay (แม่มึนบึน อางไล)	A violent dream	- Reality
mae buen buen yong (แม่มึนบึน โยง)	A nightmare	-Reality
mae buen buen ba mon ba sa (แม่มึนบึน บำมอนบ้ำซ่า)	A sad dream	- Reality
mae buen buen buen an แม่มึนบึน บึน อาน	A recurring dream	-Reality
mae buen buen yang mama to la chi (แม่มึนบึน ข้าง มามา ตอลา ชี)	A dream that is really happening or could really happen	+ Reality

The above chart demonstrates that there are only two terms besides the general term that are either + Reality or +/- Reality. These are *mae buen buen ang men* 'a good dream' or *mae buen buen yang mama to la chi* 'a dream that is really happening or could really happen'. As noted in the chart, the term *mae buen buen ang men* could be either real or not. The focus with this term is the positive emotional response one has to the dream. This leaves *mae buen buen yang mama to la chi* 'a dream that is really happening or could really happen' as the most likely alternative to the general term as it is the only term that definitely has an aspect of reality to it.

In conclusion, the key term tests in this thesis will attempt to evaluate the general term that is currently being used in the translation against the term, which emphasizes reality.

6.9.3 Test 1 Discussion of Test Question and Findings for 'Dream, Vision'

The passage used to test the key term 'dream, vision' in Bisu in this thesis is Acts 10:3-4. In this passage, Cornelius falls into a dream-like state or vision in which an angel of God appears to him. Cornelius is fearful at the sight of the angel. This angel tells Cornelius that God has heard his prayers and seen all that Cornelius has done to help the poor in his community.

After listening to this short passage, subjects were asked the following question: "What kind of dream, *mae buen buen* was Cornelius's dream?" The following options were listed: a) 'a dream' *mae buen buen shok ya* 'ordinary dream, no significance'; b) 'a dream that was really happening', *mae buen buen yang mama to la chi* c) 'a good dream', *mae buen buen ang men* and finally, d) 'I don't know'.

None of the subjects gave the sought-after answer of b) 'a dream that was really happening' *mae buen buen yang mama to la chi*. Rather all six subjects gave the answer c) 'a good dream' *mae buen buen ang men*. These results strongly suggest that firstly, the term currently being does not strongly indicate that the dream has any bearing to reality. Secondly, these results would also strongly suggest that the subjects interpreted this dream to be of the kind that results in positive feelings. Finally, since subjects were given the option of choosing the kind of dream that is definitely real and yet chose simply 'a good dream' which could be

either real or not instead, this would strongly suggest that subjects did not believe Cornelius's dream to have been real.

6.9.4 Test 2 Discussion of Test Questions and Findings for 'Dream, Vision'

The passage used to test the key translation term 'Dream' for test set 2 was the same as for test set 1, Acts 10:3-4. In test 1, general term for 'dream', *mae buen buen* was used. In test 2, a phrase, *mae buen buen yang mama to la chi* that means a dream that was really happening or could really happen. After listening to the text, the subjects were given the same set of possible answers, except for the first answer, which was changed to 'a regular dream'.

The purpose of this question was to determine if a more specific term for dream that explicitly states that the dream is real, would generate more correct answers (that the dream represented something real) than the general term.

Two out of six subjects answered b) 'a dream that was really happening'. Three subjects answered, c) 'a good dream', and one subject answered a) 'a regular dream'. These results represent an improvement over the zero correct answers received in the first test set. It would suggest that modifying the term to be more specific might help speakers understand that Cornelius was not simply having a really good, but unreal dream.

After discussing these results with language assistants, it was concluded that perhaps the real problem with this question is the content of the dream itself. In his dream, Cornelius sees an angel. It should be noted the term for 'angel' used in the first test was a term borrowed from Thai. Thai angels are not known to actually appear to people. This may be why no one thought the dream could be real. Calling the dream 'real' may have conflicted with what they know about 'angels'.

In test 2, both an artificial local term for 'Angel' was used as well as the modified term for 'dream'. It is now apparent that these terms should be tested separately and another context where a 'real' dream is occurring, but without any 'angels' appearing in it should be used to test any term for ὄραματι.

6.9.5 Conclusion for 'Dream, Vision'

Bisu speakers are likely to understand the term *mae buen buen yang mama to la chi* 'a dream that is really happening or could really happen' to indicate a dream

involving actual events, while using only *mae buen buen* 'dream' in this context, tends to cause the majority of speakers to believe the dream was not real. A problem with an underlying belief about the nature of 'Angels' was also noted.

6.10 Angel

This section begins by reviewing translation problems with the Greek term ἄγγελος (angelos) 'Angel' and then discusses the corresponding term being used in Bisu. Next, the results of both multiple-choice tests are explained.

6.10.1 Translating the Greek Term ἄγγελος (angelos) 'Angel'

The Greek term normally translated, as 'angel' in English is 12.28 ἄγγελος (Angelos) means 'a supernatural being that attends upon or serves as a messenger of a superior supernatural entity'. Louw & Nida cite several examples of 'Angel' in the New Testament:

ἄγγελος κυρίου κατ' ὄναρ ἐφάνη αὐτῷ

'an angel of the Lord appeared to him in a dream' Matthew 1:20;

τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ

'for the Devil and his angels' Matthew 25:41.

Louw & Nida offer several common ways of translating 'angelos' when no receptor language term exists. A borrowed term from another dominant language or a descriptive phrase may be used such as 'messengers', 'messengers from heaven', 'and messengers of God' or 'servants of God'.

Finding an appropriate indigenous term for 'Angel' in Bisu was a particular challenge because all spirits that fall under the category of *daeya* are malevolent. To call a *daeya* 'spirit' good is somewhat of an oxymoron while calling it bad seems redundant. As yet, no indigenous term has been encountered that would present as an obvious choice for 'Angel'.

6.10.2 The Current Term for 'Angel' in Bisu

The current being used for the key term 'Angel' in Bisu is *htewada*, a term, borrowed from Thai. This is different term for 'Angel' from the Thai New Testament, which is *thuutsawan* (ทูตสวรรค์).

Tambiah (1970) describes the village concept of the term *htewada* as “divine angels, benevolent in nature, and living in heaven or *sawan*”. He says, “a human being can never become a *htewada* ‘angels’ and that *htewada* ‘angels’ are never reborn” (1970:59).

Tambiah also points out that the village concepts of *htewada* ‘angels’ and *phii* ‘spirit’ (Thai) are two opposed supernatural categories (1970:59). Bisu villagers affirmed the belief that a *htewada* ‘angel’ and a *phii* ‘spirit’ belong to different categories. The Thai concept of *phii* ‘spirit’ closely resembles that of *daeya* ‘spirit’ in Bisu.

The current term for ‘angel’ in Bisu adds the term *hpracaw* ‘god’ to *htewada* ‘angel’ resulting in the phrase, *hpracaw htewada* ‘God’s angel’.

Of note is that the word for ‘God’ used here is *hpracaw* ‘God’. As we shall see in the following section, many subjects believe it refers to ‘Buddha’ rather than to the Supreme Being.

6.10.3 Test 1 Discussion of Test Questions and Findings for ‘Angel’

The passage used to test the key term ‘Angel’ in Bisu in this thesis is Acts 10:3-4, the same passage used to test ‘dream, vision’. In this passage, Cornelius falls into a dream-like state or vision in which an angel of God appears to him. Cornelius is fearful at the sight of the angel. This angel tells Cornelius that God has heard his prayers and seen all that Cornelius has done to help the poor in his community.

After listening to Acts 10:3-4, subjects were asked, “What is an angel of God? *hpracaw htewada*?” The options were: a) ‘a person who helps God’ *hpracaw*, b) ‘a spirit *daeya* that helps God’, c) ‘a spirit *daeya* that likes to help people’, and finally, d) ‘I don’t know’.

Four out of six subjects responded with the sought after answer of b) ‘a spirit that helps God’. One of those subjects actually answered b) or c) ‘a spirit *daeya* that likes to help people’. One other answered c) as well and finally, one person answered a) ‘a person who helps God’ *hpracaw*.

These results might suggest that qualifying the term *htewada* ‘angel’ with *hpracaw* ‘God’ helps to clarify whom the *htewada* ‘angel’ serves. However, it would seem that the term is still confusing to Bisu speakers and the term does

not sufficiently distinguish this particular *htewada* 'angel' as being any different from the ones that already exist in their worldview.

6.10.4 Test 2 Discussion of Questions and Findings for 'Angel'

The passage used to test the key term for 'Angel' in Bisu in this thesis is the same as the one used to test 'dream, vision'. However, in test set 2, the term was changed from *htewada* 'angel' to *hpracaw tang daeya ang men* 'God's good spirit'. This term is essentially an artificial expression.

After listening to Acts 10:3-4, subjects were asked, "What is an angel of God? *hpracaw tang daeya ang men*". The options were: a) 'a person who helps God' *hpracaw*, b) 'a spirit that helps God', c) 'a spirit *daeya* that likes to help people', and finally, d) 'I don't know'.

Three out of six subjects responded with the answer, b) 'A spirit *daeya* that helps God' *hpracaw*, while two subjects responded with c) 'A spirit *daeya* that likes to help people', and one person said d) 'I don't know'. These results do not show any significant change from test set 1. These results would suggest that perhaps more testing needs to be done on this term to determine whether or not there is good reason to use the local term rather than the borrowed term. Since, there was no significant change, the results are inconclusive.

6.10.5 Conclusions for 'Angel'

This question on 'angel' did not meet any of the goals of the test. No significant new information was gained about speakers' understanding of either of the terms tested. Perhaps a passage using an excerpt from the Old Testament where 'Angels' are described in more detail would prove more useful. In this passage, we are told only what the 'Angel' said in a dream and nothing about what angels are or their nature. Also, in retrospect, it would have good to have one the possible answers to the question be 'a spirit that helps the Buddha'.

6.11 God

This section begins by reviewing translation problems with the Greek term θεός (theos) 'God' and then discusses the corresponding term being used in Bisu. Next, the results of both multiple-choice tests are explained.

6.11.1 Translating the Greek Term θεός (Theos) 'God'

The key term normally translated as 'God' in English is θεός (theos) 'the one supreme supernatural being as creator and sustainer of the universe'. Louw and Nida cite Acts 17:24 as example of this use of θεός (Theos):

ὁ θεὸς ὁ ποιήσας τὸν κόσμον καὶ πάντα τὰ ἐν αὐτῷ

'God who made the world and everything in it' Acts 17:24.

Louw and Nida state (1988):

The componential features of *theos* involve a basic, underlying ambivalence. On the one hand, *theos* is regarded as unique to the exclusion of all other gods: οὐδεὶς θεὸς εἰ μὴ εἷς 'there is no God but one' 1 Corinthians 8:4. This is strictly a monotheistic view of *theos*. On the other hand, there occur such expressions as εἰπερ εἰς ἰν λεγόμενοι θεοί 'even if there are so-called gods' (1 Corinthians 8:5), and in the OT the Lord is described as being 'far above all gods' (Psalm 97:9), 'the God of gods' (Psalm 136:2), and the 'great King above all gods' (Psalm 95:3), which is essentially a henotheistic view of θεός.

However, as Louw & Nida point out, the view of *theos* seen in Galatians 4:8, τοῖς φύσει μὴ οὖσιν θεοῖς 'those who by nature are not really gods.' demonstrates the "that the gods of the pagans are not to be viewed in the same category as θεός." Rather, these 'gods' falls under 12.22 θεός *theos* meaning "any one of many different supernatural beings regarded as having authority or control over some aspect of the universe or human activity". Louw & Nida cite Acts 28:6 as an example:

θεωρούντων μηδὲν ἀτοπὸν εἰς αὐτὸν γινόμενον ... ἔλεγον αὐτὸν εἶναι θεόν

'when they saw that nothing unusual happened to him ... they said, He is a god!' Acts 28:6.

Translational equivalents of 'God' are of three major types: (1) proper names, (2) descriptive titles, and (3) borrowed terms. There are a number of problems involved in each of these types of translational equivalents.

According Louw and Nida (1988), if translators want to use a proper name in the receptor language, it is essential that the characteristics of that being be close to

the biblical God. Louw and Nida note that the essential features of an indigenous term should include (1) benevolent disposition and behavior, (2) creative and sustaining activity in the world, and (3) supreme power.

Louw and Nida (1988) also point out that there may be a number of problems involved in the use of an indigenous expression for *theos*, such factors as (1) psychological distance (the idea that such a god, though all powerful, is still very remote from mankind) and (2) the necessity for constant propitiation (as though such a god needs to be constantly entreated or sustained by means of gifts in order to make him favorably disposed toward mankind). Louw and Nida also note that:

Ideally, one should employ a well known receptor-language term for 'God' which would be applicable not only to the one supreme being, but could also refer to the 'gods of the heathen,' that is to say, a rendering of *theos* should be a generic expression which could be made particular and even exclusive by some such qualifier as 'the' or 'the one' or 'the unique.' Sometimes a qualifier such as 'the great' or even 'the supreme' can only do this.

6.11.2 Discussion of the Current Term for 'God' in Bisu

The term currently being used to translate 'God' in Bisu is *hpracaw*. It should be noted that *hpracaw* 'god' is one of many possible terms of reference for the King of Thailand as well as for the Buddha himself and for the statues dedicated to him.

6.11.3 Test 1 Discussion of Test Question and Findings for 'God'

The passage used in this thesis to test the key term 'for 'God, gods' is Acts 17:23. The English back translation of this verse reads as follows:

"I was walking around. And I saw your altars. I saw one altar that has written on it 'This God (*hpracaw*) we don't know his name.' I now ask to tell you the story of the God (*hpracaw*) you don't know and whose altar is here."

After hearing this verse, subjects were asked, "Who is 'God' *hpracaw*?" The following choices were offered: a) 'The king of Thailand' b) 'Buddha' (พระพุทธรเจ้า) c) 'a big spirit' *daeya ang heu* and finally, d) 'I don't know'.

None of the subjects responded with the sought after answer of c) 'a big spirit' *daeya ang heu*. Five out of six subjects believed the term referred to b) 'Buddha' (พระพุทธเจ้า). One subject responded with d) 'I don't know'.

These results would strongly suggest that the term *hpracaw* means 'Buddha' to Bisu speakers, even when the context would seem to contradict this interpretation. It was predicted that the majority of subjects would choose b) 'Buddha' (พระพุทธเจ้า). It was unlikely that subjects would choose the sought after answer of c) 'a big spirit' *daeya ang heu* as these terms refer to the Bisu belief system.

6.11.4 Test 2 Discussion of Questions and Passage for 'God'

The passage used in test set 2 to test the key term for 'God, gods' was Acts 17:23. The term for God was changed in this passage from *hpracaw* 'god' to *ang cao* 'village spirit'. *Ang cao* 'village spirit' is the Bisu term for the greatest of the Bisu spirits.

The English back translation of the passage reads as follows:

"I was walking around. And I saw your altars. I saw one altar that has written on it 'This God, *ang cao* we don't know his name.' I now ask to tell you the story of the God *ang cao* you don't know and whose altar is here."

After hearing this verse, subjects were asked, "Who is 'God' *ang cao*?" The following choices were offered: a) 'The king of Thailand' b) 'Buddha' (พระพุทธเจ้า) c) 'a big spirit' *daeya ang heu* and finally, d) 'I don't know'.

Only one subject answered c) 'a big spirit' *daeya ang heu* (แต่ยา อางฮือ). Two subjects answered a) 'the king of Thailand', and two subjects answered b) 'Buddha' (พระพุทธเจ้า). These results suggest that changing the term for 'God' from *hpracaw* 'god' to *ang cao* 'village spirit' does not result in any significant change from test set 1.

The problem is perhaps the fact that *ang cao* 'village spirit' sounds very similar to *hpracaw* 'god'. Even if in Bisu it is the name of the greatest of the Bisu spirits, it doesn't appear that that is the first understanding that comes to Bisu speakers' minds when they hear the term used outside of their own local context. Outside of the local context it refers to either Buddha or the King of Thailand.

6.11.5 Conclusion for 'God'

According to the aims of the test, this question succeeded in demonstrating that Bisu speakers are likely to understand the terms, *hpracaw* 'god' and *ang cao* 'village spirit' both to be Buddha. It suggests that the replacement term is not likely to improve upon the original term as far as initial comprehension is concerned, should further testing render the same results.

6.12 Summary of Data

The following represents the raw data from each of the two tests conducted. Test 1 includes all of the original words currently being used in the translation of these passages. Test 2 includes changes made to key terms in all of these passages. The results of each question are given first, followed by a chart with statistical analysis.

The following chart shows the breakdown of answers given in Test 1. The top row lists the age and gender of the subjects. All subjects in test 1 were from Doi Chompu village. The row at the bottom lists the total percentage of correct answer given by that subject. The first column lists the number of the corresponding question in the test, while the second column lists the desired answer. The last column in this chart shows the percentage of correct answers given for that question.

This chart demonstrates that in five of the eleven questions, fifty percent or more of the subjects responded with correct answer. The highest score was in response to question seven with eighty-three percent of the subjects getting the answer correct. While question 4, 6b and 8 all received correct responses 66% percent of the time. The questions receiving the lowest scores were questions 6a, 9 and 10 which all received zero correct responses. While questions 1,2 and 5 all received correct responses only 33% of the time.

Table 16: Results of Test 1

Question	Correct Answer	Male	Female 67	Female 29	Female 30	Female 14	Male 58	
1 Holy Spirit	C	B	b	b	c	c	b	33%
2 Evil Spirit	A	D	d	a	a	d	b	33%
3 Sin	A	a	b	b	a	a	d	50%
4 Satan	C	D	c	c	c	c	b	66%
5 Evil Spirit	A	B	d	a	d	d	a	33%
6b Holy Spirit	B	C	c	c	a	c	c	0%
6b Priest	B	D	b	b	b	c	b	66%
7 Soul	A	D	a	a	a	a	a	83%
8 Angel	B	B or c	b	b	a	c	b	66%
9 Dream	B	C	c	c	c	c	c	0%
10 God	C	B	b	d	c	b	b	0%
Score		18%	36%	54%	54%	36%	36%	

The following chart shows the breakdown of answers given in Test 2. The top row lists the age and gender of the subjects. The row at the bottom lists the total percentage of correct answer given by that subject. The first column lists the number of the corresponding question in the test, while the second column lists the desired answer. The last column in this chart shows the percentage of correct answers given for that question.

This chart demonstrates that in seven of the eleven questions, fifty percent or more of the subjects responded with correct answer. The highest scores were in response to question three, five and six b with questions five and six b had eighty-three percent of the subjects getting the answer correct. While question three received correct responses 66% percent of the time. The questions receiving the lowest scores were questions 4, 6a and 9 and 10.

Table 17: Results of Test 2

Question	Correct Answer	Male 46	Male 55	Femal e15	Femal e16	Femal e42	Femal e42	
1 Holy Spirit	C	B	d	c	B	c	c	50%
2 Evil Spirit	A	D	b	a	a	a	b	50%
3 Sin	A	a	a	B	B	a	a	66%
4 Satan	C	d	d	a	D	c	b	16%
5 Evil Spirit	A	d	a	a	a	a	a	83%
6a Holy Spirit	B	c	b	b	C	c	c	33%
6b Priest	B	b	d	b/d	b	b	b	83%
7 Soul	A	b	c	c	a	a	a	50%
8 Angel	B	c	d	b	b	b	c	50%
9 Dream	B	b	c	c	C	b	a	33%
10 God	C	a	b	c	B	a	b	17%
Score		27%	27%	63%	45%	81%	45%	

The following chart shows the percentage difference in test results between test 1 which used the original key terms and test two which used modified key terms. This chart demonstrates that in 7 out of 11 instances, the modified key terms received a higher score than the original terms. In three instances the scores decreased.

Table 18: Chart Comparing Differences Between Tests

Question	Key Term	Test 1	Test 2	Difference	
				Increase	Decrease
1	Holy Spirit	33%	50%	+17%	
2	Evil Spirit	33%	50%	+17%	
3	Sin	50%	66%	+16%	
4	Satan	66%	16%		-50%
5	Evil Spirit	33%	83%	+50%	
6a	Holy Spirit	0%	33%	+33%	
6b	Priest	66%	83%	+17%	
7	Soul/Spirit of a person	83%	50%		-33%
8	Dream/Vision	66%	50%		-16%
9	Angel	0%	33%	+33%	
10	God	0%	17%	+17%	

6.13 Conclusion

The proposed methodology for testing key translation terms succeeded in meeting its goals. In most cases, the test resulted in a better knowledge of Bisu speakers' understanding of the terms, and in many cases, revealed potential translation problems.

For eight out of ten terms tested, conclusions could be made about native speaker's comprehension of the term. Some currently used terms were found lacking. Evidence suggests that the use of the current term for soul may be restricted to only living human beings and not appropriate to use for 'Holy Spirit'. Evidence also suggests that the current term 'clean' may not be the best term to translate the Greek idea of 'Holy' as it denotes character rather than a state of being.

Some currently used terms seem to need no changes. The term *daeya* 'spirit' is sufficient as a key translation term for 'demon'. The results didn't support the use of a more specific term. It was also demonstrated that Bisu the term *ang hkong ang la* 'soul' as meaning the part of a person that departs the body after death was sufficient. Modifications to this term seemed to actually confuse speakers.

Some indigenous terms were found to be good potential replacements for borrowed terms. The addition of *ang blap* 'sin' (Thai) to *ang si* 'sin' (Bisu) did not significantly change listeners' understanding of the term. It was also demonstrated that Bisu speakers understand an indigenous term meaning 'one who performs sacrifices' could potentially replace the Thai term. However, the use of a local term in a new context may be, at first, difficult for a few Bisu people to understand.

The results for three terms proved inconclusive. A problem with an underlying belief about the nature of 'Angels' results in majority of speakers believing a 'dream' wasn't real, despite the use of an indigenous term for a 'real dream'. Likewise, when an artificial term for 'Angel' was tested, speakers were confused. Modifications to a phrase for 'Satan' led to no decisive conclusion.

Lastly, it was found that even when the closest possible equivalent to an indigenous term for 'God' was used to replace a borrowed term from Thai, Bisu speakers still understood both the terms to refer to the Buddha.

The test was not conducted using enough participants to be statistically valid, but modifying the test and increasing the number of subjects could verify these results. The test provided valuable information to evaluate key translation terms choices. Naturally, comprehension is not the only factor in choosing key translation terms, but it is one of many important factors that the community and translators need to take into consideration.

The following modifications are recommended for the multiple-choice test to evaluate key translation terms. Firstly, the test questions concerning 'Angel' and 'dream' should be modified. Each of these terms should be tested using a separate passage that does not include the other term. Using a passage where an 'angel' speaks to someone contradicts Bisu speakers belief that says that 'angels' do not speak to people. When speakers hear that this occurred in a dream, they assume this belief is being confirmed, rather than contradicted. This leads speakers to conclude the dream cannot be real, even if the term for 'real dream' is used.

Should the results of the test remain the same after statistically valid population sample is achieved, then indigenous translation terms should be considered for 'sin' and 'priest'. Translators should also consider revising terms for 'Holy Spirit',

'Holy' and 'God'. Further investigation and experimentation needs to be conducted for the key translation terms 'angel and 'demon'.

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