

**TO BAYASH OR NOT TO BAYASH: THE INFLUENCE OF THE CROATIAN
LANGUAGE IN BIBLE TRANSLATION AMONG ARDELENI BAYASH IN
MEDJIMURJE, CROATIA**

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Abstract

Over the course of time, majority languages (also known as languages of wider communication or LWCs) have a tendency to encroach upon minority languages. In this paper, we will explore areas in which Bayash, as spoken in the Ardelean dialect in Medjimurje, Croatia, has given way to Croatian. This can be seen in a number of more mundane areas such as numbers and kinship terms, but also in religious terminology, including terms for the spirit world, terms used in moral instruction, and titles of religious offices and structures. These facts influence the current efforts to translate the Bible into the Ardelean dialect of Bayash where decisions must be made as to when Croatian loanwords² will enjoy wider understandability among modern speakers than older Bayash words which are fading from contemporary usage. In addition to general observations about contemporary Bayash, this paper will document specific instances of biblical terminology

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² As an aid to readers of this paper, *Bayash* words are given in *italic* and **Croatian** words in **bold**, while English translations are underlined. Where loanwords have a **Croatian** root in a *Bayash* form, the two parts of the term have been set in different typefaces to indicate this (e.g., **proglasalesk**, which has a Croatian root [to proclaim] to which is appended a Bayash ending. In cases where the Croatian and Romanian words are the same or very similar, such that it is not possible to determine whether the word is Bayash or a loanword, we have indicated this by putting the typeface in both bold and italic (e.g., *propovjedaleskă*, since the root comes from the Croatian **propovjedati** but could also be from the Romanian propovădui).

where current translators must wrestle with choices in their efforts to make a modern Bayash Bible which will be natural and acceptable for today's listeners.

Keywords: *Bayash, Bible translation, loanwords, language contact, Croatian*

Background

Over the last decade, efforts have been underway to translate the Bible into the language spoken by the Ardeleni Bayash who live in Medjimurje, Croatia. Throughout this process, Bible translators have been guided by best practices which include four guiding principles, namely, that a modern translation of the Bible should seek to be accurate, clear, natural and acceptable (Barnwell 1986, Barnwell 2002).

By accurate, we mean that the translators are not at liberty to invent or distort what the Bible says, or to change its meaning in any way (Barnwell 1986). Our goal is always, through detailed exegesis of the source languages in which the Bible was originally written (Hebrew, Aramaic and Greek) and proper attention to historical and cultural settings and backgrounds, to determine the original meaning of a given Bible text (Kaiser/Silva 2007) and then to seek to express that same meaning (Callow 1998) as much as possible, in the receptor language, namely Bayash.

While accuracy must be of the highest importance when translating from one language to another, clarity is also of great significance (Blight 1999). If the resulting translation is not understood by the intended audience, then the translation falls short of its goals. This means that any time a word, phrase, sentence, paragraph or entire book is translated, the translator is walking a tightrope between insuring that the translation correctly presents the meaning of the original, yet at the same time is understandable to the hearer. If the listener or reader comes away

from the translation misunderstanding, or not understanding, the meaning, then the translation has missed the mark.³

Languages have different registers and follow expected norms (Barnwell 2002) according to their applicable genres (Fee/Stuart 2014) so that naturalness (Beekman/Callow 2002) and acceptability (Larsen 2001) also play a very important role in translation. A term, for example, might give an accurate translation as far as it goes, but may sound odd or disharmonic to the native speaker. Or, a term may be clear in expressing a meaning, but in such a way that feels inappropriate to the setting of the Bible, perhaps especially in its intended use of being read in public in the church to people of all ages.⁴

In the current project of translating the Bible into Bayash, the translators who are making choices concerning which words to use in the translation are being guided by these four principles, namely, that the translation should always be accurate, clear, natural and acceptable. In this paper we will explore some of the difficulties in applying these four principles when it comes to decisions regarding the use of loanwords.⁵

Orthography

Most Bayash have never read their language, it being mainly oral. However, they are used to seeing printed Croatian and some are used to reading it. We have benefited from observing how

³ A case in point is wineskin or **mjevova** which a reader unacquainted with the Bible or the ancient world would probably misunderstand. For this reason, we translate the reference in Luke 5:37 as **čturica** (canteen) and add as a footnote, Čturica aj pelji dā la birkā ili dā la kecā hundi sā bagā strugur šā atunšje sā fašji vin (A canteen from the skin of a lamb or from a goat where grapes are kept to make wine).

⁴ Examples might include terms for sexual activity, body parts, or excrement.

⁵ I use the present tense since the translation is an on-going process and we feel that we are still learning. Though the project has been going on for over a decade, there is much room for improvement and we are eager to learn so that we can make the best possible Bible translation.

Hungarian Beás has handled questions of orthography (Orsós 2002, Orsós 2008, and Varga 2004). In order to make our Bible translation as easy as possible to read, we have adopted the Croatian alphabet, seeking as much as possible to follow a phonetic representation of spoken Bayash using Croatian orthography. The exception is for the sound [ə] which we represent with the letter *a* with breve, i.e., with the Romanian *ă*. This is admittedly an oversimplification, but our experience has been that what we may lose in strict accuracy, we gain in clarity. In other words, we are already at a great disadvantage when seeking to encourage Bayash to read the Bible in their language since most of them have never read Bayash so we have found it advantageous to make the barriers as low as possible. In actual field work, the first five minutes when they are exposed to Bayash in print can make or break the participants' willingness to try to read in the language.⁶

Intended Bible translation audience

A word should be said about our intended readers. Bible translation is designed to communicate God's truth to as many people as possible in a language that will be understood as long as possible, before needing to be revised. In keeping with this aim, we seek to use Bayash language which is currently spoken by both genders, especially among the younger generation, among those with average education, using language that is still being passed on to children (Loewen 1986: 201–204). This influences our translation decisions. For example, we have come across words which are understood by Bayash in their 50s-70s, but are not understood by Bayash in their 20s. When this is the case, we normally choose to use Croatian loanwords in keeping with our goal that this Bible will be understood by as many people as possible, for as long as possible.

⁶ For a different view which adds the characters *î*, *ś*, and *ź*, see Radosavljević 2016; Olujić/Radosavljević 2015.

We also recognize that many Bayash will be unable to read, or even if they are able to read, will prefer listening.⁷ For this reason, we seek to optimize our Bible translation for audio listeners, which means we often add implied information directly in the text to be read, though others might prefer to relegate this information to footnotes. Our reasoning is that footnotes will not be read in the audio version of the Bible and therefore many Bayash listeners will not have access to this implied information. (Beekman/Callow, 2002). One example is that we often add implied information for geographical terms, such as in Luke 4:1. Here the original Greek text says that Jesus returned from the Jordan (ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου), yet in our translation we add river (*su āntors dām rijeka Jordan*) since Bayash unfamiliar with Palestinian geography will not understand that Jordan is a reference to a river by that name (as opposed to the modern country by that name).

It is neither wise nor accurate to make statements such as “the Bayash say *x*”. One must qualify *which* Bayash he is describing. For the purposes of this paper, “the Bayash” specifically refers to Bayash living in Medjimurje, Croatia, who speak an Ardelean dialect. It does not presume to speak for others, such as Bayash living in Serbia or in other locations outside Croatia, much less for Ludari speakers in Croatia, or Serbia and beyond.⁸

In this paper, in order to provide stylistic variation, I often use interchangeably the phrases “the Bayash say”, “the Bayash use”, “the Bayash write”, “Bayash speakers use”, etc. and this for two reasons: to avoid the monotonous repetition of the same phrase, but also to emphasize that our goal is to provide a Bible using common, everyday language which the Bayash regularly use.

⁷ We recognize at the outset that most will probably prefer audio, yet we remain committed to written texts because we believe that the long-term benefits of literacy are worth the investment.

⁸ Having said that, it is our hope that our Bible translation into Ardelean Bayash for Croatia, can and will be adapted for use with Bayash and Ludari in other parts of Europe.

Our intended readers are those of all ages who live in Croatia and speak Bayash in the home as their mother tongue.

Our goal is not to use an invented language. It is not our concern to keep the Bayash language alive simply for the sake of keeping it alive.⁹ If the Bayash use Croatian terminology in their normal speech, then we use that in the Bible translation, rather than using a Bayash word which has gone out of normal usage, or worse yet, inventing a word which, though in theory could exist, in practice does not.

The above statement must be qualified, however. Many of the concepts and truths taught in the Bible are topics which do not necessarily come up in everyday speech. For those terms, there will be a learning curve for the Bayash, just as there will be for anyone who reads or hears the Bible for the first time. We may be introducing unfamiliar words to the Bayash, but that is unavoidable if they have not been regularly exposed to biblical terminology before this. To use English as an example, there is no reason that a mother tongue speaker of English cannot be taught words such as redemption, sanctification, justification, and reconciliation. These are not invented words, but they are probably not in the regular speaking vocabulary of many English speakers. In this case, the rendering of the terms depends a great deal on the specifics of one's translation theory, especially regarding the translation of more difficult theological terms. While all translators may agree in principle on the importance of the four principles of accuracy, clarity, naturalness and acceptability, some translators may emphasize one of these principles over the others, and all translators will when the principles conflict. An example is to proclaim, which can

⁹ This is admittedly a controversial point, yet we maintain that though an anthropologist may make it his or her aim to preserve a language for historical or sociological reasons, that is not the aim of the Bible translator. Having said that, having a Bible translation in a language not only shapes that language, giving it an encoded form, but also tends to extend the life and use of the language by enshrining it in sacred writings (see Naish 1982, Owens 2006).

be translated with a loanword (**proglasalesk**), but alternatively could be explained as to tell (*spuj*). In fact, in the same chapter, Luke 4, the Bayash translators render the term once each way. Luke 4:19 is translated as *să proglasalesk anu pljin dă milă alu Domnuluj* in a section of poetry, with the meaning to proclaim the year of grace of the Lord. Two dozen lines later, in a prose narrative section, the translators use *Ali Isus lju zăs: “Ju trăbă să mă duk âm alčilje varušur să spuj Hir fălos dă kraljevstva alu Dimizov”* (4:43) which means, But Jesus said to them, “I must go to other towns to tell the Good News of the kingdom of God, even though the Greek is the same in both places (κηρύσσω). This illustrates a point we have noticed in translation, that there is a tendency for Croatian loanwords to be used when translating a formal register, whereas Bayash terms are used when translating a more informal register.¹⁰

As another example, repentance could be translated with a one-word equivalent, *ănkăjaskă*.

However, another option is to translate the concept which is more simply expressed as to turn away from sin or to turn to God, in which case a word for turn (e.g., *ăntork*) will be used.

Part of the issue in choosing how to translate involves the language structure. New Testament Greek often uses nouns to express an action, especially in prepositional phrases (e.g., εἰς μετάνοιαν, for repentance, *dă ănkăjală*). For clarity, however, it might be more advantageous to convert this into a verbal phrase, such as to show that you have turned from sin (cf. CEV 1995). These are sometimes referred to as event nouns (Barnwell 1986, Blight 1999) since although a noun is used in Greek, it is referring to an event which in some languages is more clearly expressed with verbs. One aspect of clarity in translation is to recognize when the linguistic form a source language uses to express a meaning may not be the same as the form used in the receptor language. We have found that there is a tendency to use Croatian loanwords when our

¹⁰ These two examples could be seen as intrasentential code-mixing (Leschber 2008).

translation closely follows the form of the Greek, but that we tend to use a Bayash word or phrase when the form of the language is adjusted to be more natural in Bayash.

Loanword Issues in Bayash Bible Translation¹¹

Numbers

We will now move on to specific examples and Bible verses for which loanwords are an issue.

Our first topic is numbers.

In general, Bayash use Bayash numbers for 1-10 and for 100, but otherwise use Croatian numbers. Numbers occur many times in the Bible and normally do not pose problems for accuracy or acceptability. For the sake of naturalness and clarity in our translation, we use the convention of Bayash numbers for one through ten (*unu* [1], *doj* [2], ***tri*** [3], *patru* [4], *šinš* [5]), *šasă* [6], *šapči* [7], *opt* [8], *novă* [9], *zešji* [10] and for 100 (*suta*), but otherwise, we use Croatian numbers (e.g., ***jedanaest*** [11], ***trideset sedam*** [37], ***tisuća petsto*** [1500]), which is normal in modern Bayash speech (compare similar observations in Radosavljević 2016).

Kinship terms

Bayash is poor in kinship terms. For some closer relatives,¹² we use Bayash terms, such as *sora* (sister), *frači* (brother), *fišjor* (son), *fata* (daughter), *bărbat* (husband), ***cagănka*** or *mujeri* (wife).

As the circle of relationship moves further out, more removed from the speaker, there is a tendency to use Croatian words, such as ***šogor*** (brother-in-law), ***šogorica*** (sister-in-law), ***teta***

¹¹ For insightful discussions of Croatian loanwords used by the Bayash see Sorescu-Marinković 2008, Sikimić/Sorescu-Marinković 2013.

¹² For one's own mother and father, Bayash use ***mama*** and ***tata***. When speaking of someone else's mother and father, they use ***mumăsa*** (mother) and ***tatăsu*** (father)

(aunt), **baka** (grandmother), **bratić** (male cousin), and **sestrična** (female cousin). However, this tendency does not carry all the way through, as shown by the use of Bayash terms such as *unči* (uncle on the mother's side), *žinjir* (son-in-law, brother-in-law), *njivasta* (daughter-in-law), *njivasta* (sister-in-law) and *sămănca* (descendant). Perfect consistency is apparently not achieved as can be seen with *sokra* (mother-in-law on the wife's side), and *sokru* (father-in-law on the wife's side), but **punac** (father-in-law on husband's side) and **punica** (mother-in-law on the husband's side). Some kinship words are very similar to Croatian, having been taken as loanwords but with small adjustments, such as *unoka* (cf. **unuk**, grandchild).

Interestingly, there is not a single word for parents, only for mother (*mumăsa* or **mama**)¹³ and father (*tatăsu* or **tata**) so in cases where the Bible says parents, we must use either **roditelji** (20 times in our New Testament translation) or *tatăsu șă mumăsa* (once in our New Testament translation) (see examples below).

Chart 1: Examples of Translation of parents

Kupiji sor rădika pă **roditelji** alor șă lJOR amură. (Mt 10:21)
 Kupiji sor rădika protiv dă **roditelji** alor șă lJOR amură. (Mk 13 :21)
 ... u vinjit Jăl ăm hram kănd ur adus **roditelji** pă Isus kupilu ăm nontru șă ăl obrezalaskă ... (Lk 2 :41)
 ... kă šinji gode ăș lasă kasăș, ili pă *mumăsa șă* pă *tatusu*, ili pă fraciš, ili pă bășăcaș, ili kupijiš ... (Lk 18 :29)

There is a word for ancestors (*moșurlje*), however it seems that this word is understood by older Bayash, but not by the present generation. This poses a challenge for Bible translation since, although the Bible literally uses the term fathers to express the idea of ancestors,¹⁴ and Bayash

¹³ There are a number of words used which are the same or very similar in both Croatian and Romanian such that in some cases it is not possible to determine whether it is a loanword from Croatian. Examples include **mama** (mother), **tata** (father), **cagănka** (wife/woman), **duša** (soul) **propovjedalesk** (preach), **greh** (sin), **grešnă** (sinful), **greșileșc** (to sin), **milost, miloș, milă** (grace and mercy), **blagoslovulit** (blessed) and **blagoslovuleșci** (to bless), **dužmanji** (enemy), **temelj** (foundation) and, **pustinja** (wilderness).

¹⁴ Ancestor/s is used very often in the Bible, between 300-500 times, depending on the translation theory used (e.g., 325 times in NASB 1995 and 476 times in NLT 2007)

has a term for that, a listener could easily misunderstand this since father in modern usage usually means one's direct progenitor. When used in the plural with a plural descriptor (e.g., in Luke 6:23, 26, κατὰ τὰ αὐτὰ γὰρ ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν, for in the same way their fathers used to treat the prophets), it can be especially unclear. A Bayash hearing their fathers used to treat the prophets might think that Jesus was referring to the prophets' individual fathers mistreating their own sons (Allen/Neeley 2010). However, in context the reference is to Israel's ancestors who mistreated God's prophets in ancient times. Thus, the translators must weigh the advantage of accuracy in using *mošurlje* against the fact that it may not be natural or clear, having dropped out of current usage.¹⁵

Colors

Bayash enjoys a fairly rich vocabulary for colors which appear in the Bible, including white (*alba*), black (*njegru*), red (*rošă*), yellow (*galbănă*), green (*verđi*), blue (*vănăta*), violet/purple (*roznă*), silver (*aržjint*), gold (*aur*), and gray (for hair; *sur*) so these should be used in Bible translation. For a few colors Bayash uses a modified Croatian word, such as for orange (**narančastă**) and brown (**smeđă**), but these do not occur in the Bible. The main difficulty for Bible translation is the lack of a Bayash term for scarlet or (deep) purple, which is used often in the Bible since it was a color associated with royalty and was used in worship. For purple, Bayash use **ljubičastă** or by describing the item as the color of a plum (*prună*). For scarlet, there is no specific term, so the translator has the choice of using dark red (*tari rošă*) or the Croatian

¹⁵ Interestingly, three other translations we are doing in Romani languages (Arlı, Gurbet and Chergash) also lack a term for *ancestors*. For Arlı the translators are using the wording because like this they did to the prophets in their time and for Chergash are using like this our people did to our prophets in their time in an attempt to avoid misunderstanding which could come by using the word father and instead using possessives and time markers to indicate that the people who did this had continuity with the listeners (our ancestors) and that it was a long time ago (in their time). Gurbet chooses to be more literal by rendering because such their fathers did to the prophets.

word **skrlet**. Purple and scarlet are used in the Bible over 50 times each, often in close proximity, such as in the descriptions of the furnishings of the tabernacle (especially Exodus chapters 25-28, 35-36, 39) and in Revelation chapters 17-18. Since in half of these uses, purple and scarlet are both used in the same verse, it is wisest to maintain this distinction and use **ljubičastā** for purple and **skrlet** for scarlet.

Spirit World

The Bible uses many terms for beings in the spirit world, such as demon, devil, spirit, soul, unclean spirit,¹⁶ Satan, and angel, yet Bayash has very few specific terms. For the most part *drak* encompasses all evil spiritual beings (devil, demon, evil spirit), yet this is not sufficiently precise for Bible translation. *Drak* is best used for Bible passages referring to devil (διάβολος), and perhaps for demon (δαιμόνιον). **Demon** (demon, δαιμόνιον) is less a translation than a transliteration from Greek, so one may not need to speak of **demon** as a Croatian loanword, but rather a loanword from Greek which has been taken over into many languages. In fact, Greek transliterations are sometimes used for translation of terms from the spirit world in both Bayash and Croatian, such as *andalu* from **andeo** (angel, ἄγγελος) and *Sotona* (**Sotona**, Satan, ἠὲ σατανᾶς).¹⁷

Key Theological Terms or Terms for Moral Instruction

The selection of proper key terms is of essential importance in Bible translation. By key terms, we mean words which appear frequently in the Bible and usually carry significant weight of

¹⁶ **Nečisti duh**.

¹⁷ Two other terms which both in Croatian and Bayash are transliterations from Greek are synagogue (συναγωγή, *sinagoga*) and apostle (ἀπόστολος, *apostol*).

meaning, as opposed to function words (Decker 2014: 132-133). Following the principles of clarity and naturalness, in our translation we seek to use Bayash words as often as possible. We are able to do this for a number of key terms, such as faith (*ānkriđala*), to believe (*ānkriđec*), forgiven (*jirtači*), to forgive (*jerći*), peace (*putuljala*), joy (*fālušājā*), to rejoice (*ānfālušešći*), curse (*blastāmā*), svānt (holy), and repent (*ānkājaskā*, or in some places to stress the idea of turning or returning, *āntoršj*).

But in a number of cases, we use Croatian loanwords, such as the nouns righteous, righteousness and justification (**pravedan**, **pravednost**, **opravdanje/opravidalala**), and the verbal forms justified (**opravdalešći**, **opravdalit**, **opravdan**) and justify (**opravdalenj**), though in a few cases we choose to use the Bayash word for *dirept*, though this carries more overtones of true, honest or worthy. Much of the challenge in finding a balance in translating δικαιόω/δικαιοσύνη is in weighing the merits of accuracy (“to declare righteous”), clarity (“to treat someone as acceptable to, and right with”) and naturalness and acceptability, since Christian Bayash who use the national language (Croatian) Bibles are used to using the **pravd*/opravd*** roots.

Other instances of loanwords are command (**zapovjed**), to command (**zapovijedalešći**), judge (**sudulec**), condemn (**osudulec**), wisdom (**mudrost**), wise (**mudar**), proverb (**izrekā**), parable (**usporedbā**), worthy (**vredan**), deserves (**zaslužulešći**), comfort (**utjehā**), thanks (**hvala**), unthankful (**nezahvalni**), and hypocrite (**licemjer**).

Even though we use *ānkriđala* for faith, we use the Croatian word **vjerman** for its cognate faithful. For truth, we use **istina**, and for true (**istinitā**, though we sometimes use *anume*). Love is an interesting case as a loanword is used for the noun (**ljubav**), but a Bayash word for the verb (*plāšjec*).

Galatians 5:22-23 is a good showcase of the mix of Bayash and Croatian for words for spiritual virtues: “But the fruit of the Spirit is love (**ljubav**), joy (*fălușăje*), peace (*putuljală*), patience (**strpljivost**), kindness (**ljubaznost**), goodness (*bunjala*), faithfulness (**vjernost**), gentleness (*molji*) and self-control (**samokontrola**).”

Chart 2: Examples of Translation of faith/faithful

Kănd u văzut *ănkridala* alor, jăl u zăs aluj: "Omulji, grehurlje... (Lk 5:20)
 A jăl u zăs alu mujere: "*Ănkridala* ata ću spasalit. Dući ăm putuljală." (Lk 7:50)
 dăm suflićilje alor, să nu potă *ănkradă* šă să să spasalaskă. (Lk 8:12)
 "Ju vă zăk kă njiš pă unu Izraelac nam aflat ku dăstafel **vjeră!**" (Lk 7:9)
 Isus u zăs: "Šinji ăj ala **vjernă** šă mardol upravitelj kari ăl postavalešći (Lk 12:42)

Chart 3: Examples of Translation of love

"Daje kă mu *plăkut* mult, grehurlje alji as jirtăci, mulći grehur jisă jirtăci.
 Alu ala kari ari maj pucănj dă jirtat, ala maj pucăn mu arăta *plăkătură*." (Lk 7:47)
 Ali jao avovă Farizejilor! Kă voj *plășjec* să dădec desetina dăm totă biljka,
 a nu băgăc sama dă pravdă šă **ljubav** alu Dimizov. (Lk 11:42)

Chart 4: Examples of Translation of true/truly

Anume Domnu, je u zăs, "Inka šă kănji mišj mănănkă dăm... (Mk 7:28)
 Šă jăl u zăs: "*Anume*, ju vă zăk niti unu prorok no fost ăm benji apukat ăm kraju aluj. (Lk 4:24)
 ... šă kă tu ănvec kalje lu Dimizov pljin dă **istină**, isto aša kă nu ci frikă dă njime... (Mt 22:16)
 u vinjit ănnenće aluj šă u kăzut pă đinuc, šă ju spus kutotu **istina**. (Mk 5:33)

Terms for Religious Activities, Rituals and Concepts

For many of the terms for religious activities, rituals and concepts, Croatian loanwords are used, such as to circumcise (**obrezalaskă**), circumcision (**obrezanje**), law (**zakon**), to anoint (**pomazalit**), to bow down/worship (**klanjalešćici**), to heal (**ozdravalešći**, **iscjelile**), followed (**sljedilit**), to devote (**posvetile**), to save (**spasalecă**), to destroy (**uništi/ec**), fulfilled (**ispunulit**), sacrifice (**žrtva**), temple (**hram**), prophet (**prorok**), and to proclaim (**proglasalesk**).

A large number though are regularly expressed in Bayash, such as to pray (*aroži, arugǎnj*), prayer (*arugalǎ, aruguminči*), to baptize (*bučez, bučuzǎsk*), baptism (*bučuzala*), and temptations (*ǎšjirkalurlje*).

Some of the terms for offices, professions, roles or ethnicities are Croatian loanwords (or transliterations from Greek) such as elders (**starješinur**), teacher (**učitelj**), leader (**vođa**), soldier (**vojnĳik**), centurion (**stotnik**), tax collector (**carinik**), widow (**udovicǎ**), groom (**mladoženja**), and Jew (**Židov**).

Geographical and Geopolitical Terms and Names

Bayash is poor in words for geographical or geopolitical items. Words are available for city (*varuš*), country (*pǎmǎnt*), hill (*ǎdal*), shore (*mal*), and village (*satur*), but for many geopolitical items, Croatian loanwords are used, such as river (**rijeka**), lake (**jezero**), (kingdom) **kraljevstva**, world (**svet**).

Sea can be translated as *apa mari* (literally, big water) or as **more/mare** (sea). The Bible speaks of numerous geopolitical areas; in describing these places to listeners unfamiliar with biblical geography, it is often helpful to use more precise terms than the Bayash *lok* (place), so we therefore are using **regija** or **kraju** to describe a region (Luke 4:14; 6:22-23), or using an explanatory phrase (e.g., *Tir šǎ Sidon varušurlje lǎngǎ more*, Tyre and Sidon cities along the sea) instead of coastal region or seacoast (**primorje**, παράλιος in Luke 6:17).

For the sake of clarity, we chose to use names of people and places as they appear in the Croatian Bible.

Translation Excerpts as Examples

In the following lines from the Gospel according to Luke, we see examples of both Bayash words and Croatian loanwords in the areas we have discussed above, namely, numbers, colors, kinship terms, theological terms and terms for moral instruction, the spirit world, religious activities, rituals and concepts, offices and roles, geographical and geopolitical features, and names.

Chart 5: Examples Illustrating the use of Bayash Words and Croatian Loanwords

Isus, pljin dă **Duh Svânt** su ăntors dăm **rijeka** Jordan, šă ăl duşji **Duhu** păm pustinjă **četredeset** zălji, hundi u fost **ănşjirkat** dă la **draku**. Ăm zăljljelje no mănkat njimika, šă kănd u vinjit do kraja jăl are flămănd. **Draku** ju zăs atunşje: "Dakă jeşć tu **Fişjoru** alu Dimizov **zapovijedaleşći** alu petrişće să să fakă pită." (4:1-3)

Draku lu dus pă jăl pă **planină** naltă, šă ăm unu moment **draku** ju arătăt aluj kutotu **kraljevstvurlje** dă **svet**. (4:5)

Dă pă aje **draku** lu dus ăm **varuş Jeruzalem** šă lu pus pă maj nalt lok dă **Hram**. Atunşje ju zăs aluj: "Dakă jeşć tu **Fişjoru** alu Dimizov, seri žos! Kă ăj skris ăm **svântă** kenvija: 'Jăl u **zapovjedali** alu **andelji** aluj să ći păzaskă, (4:9-10)

Jăl lju zăs: "Ăj una **izrekă** kari sigurno ăc pripunji pă minji. A şa merţji: '**Doktoru**, ănrămăci pă ćinji săngur!' Kutotu aj făkut, kum ănj ăuzut, ăm **varuş** dă **Kafarnaum**, fă şă aişje, ăm **kraju** atov!" (4:23)

Ali **Isus** lju zăs: "Ju trăbă să mă duk ăm alčilje **varuşur** să spuj Hir fălos dă **kraljevstva** alu Dimizov. Dăm asta rănd am fost mănat pă **pămănt**." (4:43)

Atunşje lu purunşjit să nu spujă alu njime, ăar asta să fakă: Elşi să mergă la **popă** šă să să areci, dă pă aje, dă **dokaz** dă vrază, vi trăbujj să aduşj **žrtvă** dă ăistilală ka kum **Mojsije** u **zapovijedălit**. (5:14)

Svat dă jăl su **şirilit** maj pă dăparci, aşa dă gărmadă dă lumi ur vinjit să pujă ureci la jăl, šă să fjiă **ozdravalic**. A jăl să tărăje pă **lok** pustulot šă să **posvetile** la **aruguminci**. (5:15-16)

Ăm una ză, **Isus** ănvăca, ave ăm nenci pă mulc **Farizej** šă **učitelj** dă **zakonu** alu **Mojsije** kari ur vinjit dăm toci **kumpănjilje** dă **Galileja** šă **Judeja** šă dăm **Jeruzalem**. Pučere alu Domnuluj are ku **Isus** să **ozdravalaskă** pă bičez. (5:17)

Kănd u văzut **ănkriđala** alor, jăl u zăs aluj: "Omulji, **grehurlje** atelji ăs **jirtaci**." (5:19)

Una ză u mers pă **planină** să să **arozji**, šă jăl u fost akulo totă nopce ăm **aruguminci** la Dimizov. Haje zua jăl u ăimat pă **dvanaest** učenikur la jăl pă kari lju akuljes šă lju ăimat **apostoli**. (6:12-13)

Kum vinje ku jej ăm napoj žjos, jăl u stat pă ăistina dă **dal** hundi asre grupa dă **učenici** aluj šă mari gărmadă dă lumi sur akuljes, jej ur vinjit dăm **Judeja** šă dăm **varuş Jeruzalem** šă dăm **Tir** šă **Sidon varuşurlje** lăngă **more**. (6:17)

Jej ur vinjit să ăl pujă ureci, šă să fjiă **ozdravalic** dăm bičişugurlje alor. Isto aşa u **ozdravalit** pă heje kari ave **draşj** ăm jej. Mulc gănde să pujă măna pă jăl daje kă pučeri fuşje dăm jăl šă pă toc lji **iscjelile**. (6:18-19)

Plăşjec pă **duşmunji** avoştri, aţutăcălji šă dădec kečinj, ali nu aşciptăc să vă ăntorkă ăm napoj. Atunşje voj vic kăpăta mari **nagrada** šă voj vic fi ăimac **fişjori** alu Maj Mari Dimizov daje kă jăl aj bun alu **nezahvalni** šă alu ubraznjiş. Fijec **miloş**, ka jăl **Tata** dăm nor ăj pljin dă **milă**. (6:35-36)

"Nu **sudulec** pã njime šã njime nu vu **suduli** pã voj. Nu **osudulec** pã njime šã njime nu vu **osuduli**. *Jirtãc* šã vu fi *jirtat*. (6:37)

daje kã *plašji* pã **narodu** anostru šã jãl aj ala kari u fãkut **sinagogã** pãntu noj. (7:5)

Isus u mers ku jej. Šã jãl no mers dãparci dã la kasã, kãnd **stotnik** u mãnat pã urtašjiš sã zãkã: "Dimizolje, nu çi činji sã vijãm kasa ame kã ju nu mes **vredan** sã vijã tu dãsup krovu amnjov! (7:7)

Kã šã ju mes **vojnìk** kari trãbã sã apukã **zapovjedur** dã la **voda** amnjov, ka kum am kãtãnj dãsupã minji kari trãbã sã mã askulci. Ju kãnd **zapovijedalskã** alu *unu*: "Duçi!", šã jãl merži, šã alu aluje: "Hajd!", šã jãl vinji, šã alu **sluga** amnjov kãnd aj zãk: "Fã asta!", šã jãl fašji." (7:8)

As indicated by the different typefaces, in the above passage we see the number one (*una*) in Bayash, but twelve (**dvanaest**) and forty (**četrdeset**) in Croatian. For the spirit world we use Bayash for devil (*draku*). For kinship terms we have Bayash for son (*fišjoru*). For religious activities and concepts we have Bayash for love (*plašjec*), faith (*ãnkriđala*), to pray, prayer (*arozji*, *aruguminçi*), tempted (*ãnšjirkat*), forgive, forgiven (*jirtãc*, *jirtat*, *jirtaci*), but Croatian for command (**zapovijedalešci**, **zapovijedalskã**, **zapovjedur**), to devote (**posvetile**), heal, healed (**ozdravalic**, **ozdravalaskã**, **iscjelile**), judge, judged (**sudulec**, **suduli**), condemn, condemned (**osudulec**, **osuduli**), unthankful (**nezahvalni**), worthy (**vredan**), proverb (**izrekã**), temple (**Hram**), and sacrifice (**žrtvã**). For theological terms and terms for moral instruction, we have Bayash for holy (*svãnt*) but Croatian for law (**zakonu**). For professions, we use the Croatian for leader (**vođa**), teacher (**učiitelj**), soldier (**vojnìk**), centurion (**stotnik**). For names of locations, we use the names used in the Croatian Bible unchanged such as Jesus (**Isus**), Moses (**Mojsije**), Judea (**Judeja**), Jerusalem (**Jeruzalem**), Tyre (**Tir**), Sidon (**Sidon**), Capernaum (**Kafarnaum**), Galilee (**Galileja**) whereas geographical and geopolitical features are mixed with Croatian for sea (*more*), river (**rijeka**) mountain (**planinã**), kingdoms (**kraljevstvurlje**), world (**svet**), region (**kraju**) but Bayash for place (*lok*), hill (*đal*), land (*pãmãnt*) and city (*varuř*).

Conclusion

Bayash as spoken by Ardilan in Medjimurje is a mixed language, borrowing frequently from Croatian. One aim of our current Bible translation is to reflect this tendency of the modern spoken language. Additionally, because of the genres and the specific subject matter of biblical texts, which often deal with foreign *realia* and complex theological concepts, we often draw from the rich heritage provided by the Croatian Bible translation tradition.

In these early stages of Bible translation we are seeking to find a safe middle ground in our use of Croatian loanwords, neither overloading the translation with Croatian so that it is difficult to understand, nor forcing older Bayash language which is no longer in current use. The four guiding principles of accuracy, clarity, naturalness and acceptability will continue to guide us in our future translation decisions.

We welcome feedback from all Bayash speakers as we seek to produce a translation which will be beneficial for Bayash now and in the years to come. If this paper has helped to explain our rationale and to invite input from other Bayash as well as to make known the translation so that it enjoys a wide readership, then the effort to produce it will have been worthwhile.

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