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

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

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

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

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

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

1. Introduction

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

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

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

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

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

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6 C. Jahani, A. Korn, op. cit., pp. 641–642. Personal communication with the translators (22.05.2017).
9 L. Fernandes, op. cit., p. 49.
11 L. Fernandes, op. cit., p. 53.
2. Phonological Systems

Tim Farrell\textsuperscript{12} outlines the following phonological system for the variant of Southern Balochi spoken in Karachi:

**Table 1. Karachi Balochi vowels**

<table>
<thead>
<tr>
<th></th>
<th>Long</th>
<th>Short</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>long a</td>
<td>short a</td>
</tr>
<tr>
<td>i</td>
<td>long i</td>
<td>short i</td>
</tr>
<tr>
<td>e</td>
<td>long e</td>
<td></td>
</tr>
<tr>
<td>o</td>
<td>long o</td>
<td></td>
</tr>
<tr>
<td>u</td>
<td>long u</td>
<td></td>
</tr>
<tr>
<td>ū</td>
<td>short ū</td>
<td></td>
</tr>
</tbody>
</table>

All the long vowels also have nasalized counterparts /ā/, /ī/, /ē/, /ō/, /ū/. Concerning diphthongs, Farrell notes that they “do occur but vary from speaker to speaker”\textsuperscript{13}.

**Table 2. Karachi Balochi consonants**

<table>
<thead>
<tr>
<th></th>
<th>Labial</th>
<th>Dental/Alveolar</th>
<th>Retroflex</th>
<th>Palato-alveolar/Palatal</th>
<th>Velar/Uvular</th>
<th>Glottal</th>
</tr>
</thead>
<tbody>
<tr>
<td>Stops/Affricates</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(vl.)</td>
<td>p</td>
<td>t</td>
<td>ā</td>
<td>k</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(vd.)</td>
<td>b</td>
<td>d</td>
<td>ā</td>
<td>g</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fricatives</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(vl.)</td>
<td>f</td>
<td>s</td>
<td>ĭ</td>
<td>x</td>
<td>h</td>
<td></td>
</tr>
<tr>
<td>(vd.)</td>
<td></td>
<td>z</td>
<td>ĭ</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nasals</td>
<td>m</td>
<td>n</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Taps</td>
<td>r</td>
<td>r</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lateral</td>
<td></td>
<td>l</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Approximants</td>
<td>w</td>
<td>y</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Concerning the fricatives /f/, /x/, and /γ/, Farrell\textsuperscript{14} notes that /f/ varies freely with /p/, that /x/ is found in loanwords as a variant of /k/ or /h/, and that /γ/ is also found in loanwords as a variant of /g/.

Jahani and Korn outline the following phonological system for Common Balochi:\textsuperscript{15}

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

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

\textsuperscript{14} Ibidem, p. 12.

\textsuperscript{15} C. Jahani, A. Korn, op. cit., pp. 641–642.
Table 3. Common Balochi vowels

<table>
<thead>
<tr>
<th></th>
<th>front</th>
<th>central</th>
<th>back</th>
</tr>
</thead>
<tbody>
<tr>
<td>high</td>
<td>ī, i</td>
<td></td>
<td>u, ū</td>
</tr>
<tr>
<td>mid</td>
<td>ē</td>
<td>ē ō</td>
<td></td>
</tr>
<tr>
<td>low</td>
<td>a, ā</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Concerning nasals, they find that “nasal vowels are found in the vast majority of Balochi dialects. In most cases, they can be analysed as allophonic sequences of V + n […], but there are dialects where at least some nasal vowels seem to have acquired phonemic status.”

They also recognise two vowel + consonant combinations, ay and awk.

Table 4. Common Balochi consonants

<table>
<thead>
<tr>
<th></th>
<th>Labial</th>
<th>Dental/ Alveolar</th>
<th>Palato-alveolar/ Palatal</th>
<th>Velar</th>
<th>Glottal</th>
</tr>
</thead>
<tbody>
<tr>
<td>Stops/ Affricates</td>
<td>p</td>
<td>t</td>
<td>ē</td>
<td>k</td>
<td>g</td>
</tr>
<tr>
<td>(vl.)</td>
<td>(vd.)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fricatives</td>
<td>s</td>
<td>ź</td>
<td>h</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(vl.)</td>
<td>z</td>
<td>z</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(vd.)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nasals</td>
<td>m</td>
<td>n</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tap</td>
<td>r</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lateral</td>
<td>l</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Approximants</td>
<td>w</td>
<td></td>
<td>y</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Jahani and Korn furthermore recognize the retroflex phonemes /ṭ/, /ḍ/, and /ṛ/ as part of the contemporary Balochi dialects, whereas they find that the retroflex nasal /n/ “seems to have acquired phonemic status in Eastern Balochi” but probably not in other dialects. Concerning the fricatives /ʃ/, /χ/, and /γ/, they find that these phonemes are peripheral in Southern and Western Balochi, and that “the tendency to replace them by sounds found in the core of the phonemic system is strong” in Southern Balochi but weaker in Western Balochi.

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

16 Ibidem, p. 641.
17 Ibidem.
18 Ibidem, p. 643.
19 Ibidem.
mon Balochi phonological system. Since there is a strong tendency to replace the three fricatives /f/, /x/, and /γ/ with /p/, /k/ or /h/, and /g/, particularly in Southern Balochi, they are not regarded as part of the Common Balochi sound system. This also applies to nasalized vowels, which in many dialects of Balochi can be regarded as allophonic sequences of V + n.

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

### Table 5. Vowels in the Latin script used in SBCT

<table>
<thead>
<tr>
<th></th>
<th>front</th>
<th>central</th>
<th>back</th>
</tr>
</thead>
<tbody>
<tr>
<td>High</td>
<td>i, e</td>
<td></td>
<td>a, u</td>
</tr>
<tr>
<td>Mid</td>
<td>é</td>
<td>ó</td>
<td></td>
</tr>
<tr>
<td>Low</td>
<td>a, á</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### Table 6. Consonants in the Latin script used in SBCT

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

### 3. Results of the Investigation

In this section, the toponyms being studied will be presented and discussed in alphabetical order based on their names in English as found in the New Revised Standard Version from 1989. This version is available online at: http://www.biblestudytools.com/nrs/ (access: 16.01.2017).
three times or more in the Greek source text will be investigated. Their spelling will be presented in the script(s) used in the actual translation. This means that Arabic script is used for items from SBKT and Latin and Arabic scripts for items from SBCT.

The toponyms are also given in Greek and in the two most likely languages of transmission, Persian and Urdu. All the terms are given in the Arabic script used for these two languages. For Persian, two forms are cited, that of the Old Persian Version and that of the New Millennium Version. The Old Persian Version (here abbreviated OPV)21 was published in the late 19th century, and was therefore available at the time of the translation of both SBKT and SBCT. The New Millennium Version (here abbreviated NMV) of the New Testament was published in 200523 and was therefore available only for the translation of SBCT. For Urdu, a version that can be downloaded from the web is used. Unfortunately, it has been impossible to ascertain the year of publication of this version. It is thus not entirely clear if it has been available to the translators. It is, however, assumed that the spelling of toponyms does not vary greatly between different versions of the Gospels. The version that can be accessed online was preferred to a version that would be less readily accessible, even though the year of publication of that latter version could be ascertained.

3.1. Names of Countries and Provinces

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

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

22 Note that although the name of this translation is the “Old Persian Version”, the language of this translation is not Old Persian. It is a translation into Modern New Persian, just like the New Millennium Version. The Old Persian Version is available online at: http://www.bible.com/versions/136-pov-fas-persian-old-version (access: 16.01.2017).
Egypt (Gr. Ἑλευσίνης, Pe. مصر (OPV and NMV), Ur. مصر): This name occurs four times in the Gospel of Matthew, Chapter 2 (v. 13, 14, 15, 19). It is rendered مصر in SBKT and مسر in SBCT. There are altogether five occurrences in SBKT (one extra occurrence in Matt. 2:13) and four occurrences in SBCT. Neither of the translations adds any specifying noun to this name.

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

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

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

When the term clearly denotes the country, the noun ملک in SBKT and molk / ملک in SBCT meaning ‘country, land’ is added in Matt. 2:20 and 2:21, where also the Greek source text has the noun γῆ ‘country, land’. In Matt. 10:23, SBCT has
no added noun and SBKT has ‘the house of Israel’. In Luke 4:25, SBKT has the rendering ‘in the land of the house of Israel’, whereas SBCT has the Esráíla / اسرائیل ‘in Israel’ without further specification.

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

In SBCT, the word damages / دَمگ ‘province’ is added four times in Matthew (2:1, 2:22, 3:5, 19:1), but on four occasions there is no addition (2:5, 3:1, 4:25, 24:16). In Mark, damages / دَمگ is added once (10:1) and is absent twice (3:8, 13:14). There is also one occurrence (1:5) of Yahudiah / يهودیه with the specifying words سجحین مِتَگ و کَلْگان ‘all villages and hamlets’ where the Greek source text has the construction فَلَا يوُدَا أَيْرَا دَمَا ‘the Jewish land/country(side)’. In Luke, damages / دَمگ is added three times (1:5, 1:65, 23:5) and is absent seven times (2:4, 3:1, 4:44, 5:17, 6:17, 7:17, 21:21). There is also one occurrence of Yahudiah / يهودیه (1:39), in a longer construction with the specifying nouns سَجَحَنْيَا و کُلَگان ‘villages and hamlets’ where the Greek source text has the construction تُبَيِّنَوْت یُهُودَیَا غَنْف ‘the Jewish land/country’.

**Samaria (Gr. Σαμαρεία, Pe. سامریه (OPV and NMV), Ur. ساماریه):** This name is rendered ساماریه in SBKT and سامره / سامره in SBCT. The name appears four times in the Gospels (Luke 17:11, John 4:4, 4:5, 4:7) but only twice in each of the translations. In John 4:5, it is changed to the adverb ‘there’ in both translations (سَامَرِيَّة in SBKT and وَدَأ / وَدَأ in SBCT) and in 4:7 the adjective ‘Samaritan’ is used instead of the name of the province (سَامَرِيَّة in SBKT and سَامِرَی / سَامِرَی in SBCT). Both times it occurs in SBKT it is specified by the word صوبه ‘province’, and in SBCT it is specified by damages / دَمگ ‘province’ in John 4:4, but by the noun مَسَر / مَسَر ‘border’ in Luke 17:11. This may be due to the presence of Gr. μέσος ‘middle’ in the original.

### 3.2. Names of Towns and Villages

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

27 Here the Greek source text has the genitive form Ἰουδαία ‘of Judah’.

28 Here the Greek source text has the word ὅριον ‘region’.
Bethany (Gr. Βηθανία, Pe. بیت عنیا, (OPV), بیت عنیا (NMV), Ur. عنیا بیت)\textsuperscript{29} This name occurs eleven times in the Gospels (twice in Matthew, four times in Mark, twice in Luke, and three times in John) and is rendered بیت عنیا in SBKT and Bayt-Anyá / بئیت عنیا in SBCT. In SBKT, it is accompanied by the specifying noun میتئَگ ‘village’ on all eleven occasions, whereas this noun, spelled مێتگ / میتئَگ in SBCT, is only found when the name occurs for the first time in each Gospel (Matt. 21:17, Mark 11:1, Luke 19:29, John 11:1), and not when it re-occurs (Matt. 26:6, Mark 11:11, 11:12, 14:3, Luke 24:50, John 11:18, 12:1).

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

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

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

Bethphage (Gr. Βηθφαγή, Pe. فاجی بیت (OPV), بیت فاجی (NMV), Ur. فاجی بیت): This name is found three times in the Gospels (Matt. 21:1, Mark 11:1, Luke 19:29). The rendering in SBKT is بَیت فَاجی and in SBCT Bayt-Páji / بئیت فاچی. Both translations add the specifying noun ‘village’ on all three occasions, in SBKT spelled میتئَگ and in SBCT spelled میتگ / مێتگ.

Bethsaida (Gr. Βηθσαϊδά, Pe. بیت صیدا (OPV), بیت صیدا (NMV), Ur. صیدا بیت): The name Bethsaida occurs seven times in the Gospels (Matt. 11:21, Mark 6:45, 8:22, Luke 9:10, 10:13, John 1:44, 12:21). In SBKT it is rendered بَیت صَیدا and is invariably accompanied by the noun شهر ‘town’ (which is also found in the original text in Luke 9:10). In SBKT the rendering is Bayt-Saydá / بئیت سیدا. In this translation, the noun شهر / شهر is present in Luke 9:10 following the Greek source text, and is also added in Mark 6:45 and John 1:44.

Cana (Gr. Κανά, Pe. قانا (OPV and NMV), Ur. قانا): This name occurs four times in the Gospel of John (2:1, 2:11, 4:46, 21:2). In SBKT it is rendered قانا with the addition of شهر ‘town’ in all four instances. In SBCT it is rendered Káná / بئینات نامه شهیرا ‘in a town named Cana’, whereas the Greek source text only has γν Κανά ‘in Cana’. Also in John 2:11 and 4:46 the noun شهر / شهر is added in SBCT, but in John 21:2 no specifying noun is added.

\textsuperscript{29} There are two places called Bethany in the Gospels. One is referred to in John 1:28 as a place on the east side of the river Jordan, and the second is the village on the Mount of Olives. Only the second toponym is dealt with here.
Capernaum (Gr. Καφαρναούμ, Pe. کفرناحوم (OPV), کفرناحوم (NMV), Ur. کفرنحوم): There are 16 occurrences of this name in the Gospels (Matt. 4:13, 8:5, 11:23, 17:24, Mark 1:21, 2:1, 9:33, Luke 4:23, 4:31, 7:1, 10:15, John 2:12, 4:46, 6:17, 6:24, 6:59). The rendering in SBKT is کیپَرناحُوم, and it is invariably accompanied by the noun شهر 'town', whether or not the Greek source text has πόλις 'town'. The name is added an extra time in Matt. 4:13, also here followed by شهر. In SBCT, it is rendered Kparnahum / کَپَرناهوم, with shahr / شهر being added in Matt. 4:13, 8:5, Mark 1:21, John 2:12, 4:46. In Luke 4:31, where the noun πόλις 'town' is also found in the Greek source text, the construction is Issα Kparnahumá shot, ke Jalilay damagay shahré / ایسّا کپَرناهوما شت، که جَلیلئے دَمگئے شهرے 'Jesus went to Capernaum, which is a town in the Province of Galilee'. The name is also added an extra time in Matt 4:13 and in John 4:47. In these two instances the name occurs without shahr / شهر.

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

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

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

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

Nazareth (Gr. Ναζαρά, Pe. ناصرة (OPV and NMV), Ur. ناصرت): There are eleven occurrences of the name Nazareth in the Gospels (Matt. 2:23, 4:13, 21:11,
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Mark 1:9, Luke 1:26, 2:4, 2:39, 2:51, 4:16, John 1:45, 1:46). In SBKT, this name is spelled ناصرت, and it occurs together with شهر ‘town’ in all instances except John 1:46, regardless of whether or not πόλις ‘town’ is present in the Greek source text. In SBCT the name is rendered ناصره / ناصرہ and is accompanied by the noun شَهر ‘town’ in Matt 2:23 (here also in Gr.), 4:13, 21:11, Mark 1:9, Luke 1:26 (here also in Gr.), 2:4 (here also in Gr.), 2:39 (here also in Gr.). There is no specifying noun in Luke 2:51, 4:16, John 1:46. In John 1:45 it is replaced by the adjective ناسري / ناسري ‘Nazarene’.

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

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

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

3.3. Other Toponyms

Golgotha (Gr. Γολγοθα, Pe. جَلْجُتا (NMV), Ur. جَلْجُتا): This name is mentioned three times in the Gospels (Matt. 27:33, Mark 15:22, John 19:17), and in all three instances it is explained as Κρανίου Τόπος ‘place of skull’. In SBKT, it is invariably rendered جَلْجُتا with the explanation کامپۆل / جاگه ‘skull’ and جاگه / جاگه ‘place’ also occurring in the explanation.

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

Sea of Galilee (Gr. ηθάλασσα τῆς Γαλιλαίας, Pe. دریاچهٔ جلیل (OPV), دریاچهٔ جلیل (NMV), Ur. گَلَّیل کی جِھِیل): This name is found five times in the Gospels (Matt.
4:18, 15:29, Mark 1:16, 7:31, John 6:1). In SBKT, ‘Galilee Sea’ is found in all five instances, and also in Matt. 4:13 and Mark 5:1. The name is rendered Jalilay mazangwarm / جَلِیلئے مَزَن 'big-lake of Galilee’ in SBCT, where it is also added in the same verses as in SBKT. The Sea of Galilee is also mentioned in the Greek source text as only θάλας 'the sea’ (e.g. in Matt. 13:1), in which case the rendering in SBKT is ‘sea’, and in SBCT ‘big-lake’.

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

4. Summary

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

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

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

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30 This study does not discuss at length other details of the orthographies chosen in the two different translations.
rachi Balochi, and the spellings of, for example, بیت عنیاه صور and صیدا contain letters that do not correspond to any phoneme in Balochi or Urdu. It is thus clear that SBKT preserves the Arabic-Persian-Urdu spelling of proper names rather than spelling them in accordance with the phonology of Balochi, and specifically that of Karachi Balochi. It is therefore likely that شیلوخ and بیت فَگے are also copies from Urdu.

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

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

5. Conclusions

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

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

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

List of Abbreviations

Gr. – New Testament Greek
Matt. – The Gospel according to Matthew
NMV – New Millennium Version
OPV – Old Persian Version
Pe. – Persian
SBCT – Southern Balochi Common Translation
SBKT – Southern Balochi Karachi Translation
Ur. – Urdu
v. – verse
vd. – voiced
vl. – voiceless

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