

Interlinears: Lack of Equivalence^{*}

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1. Introduction

1.1. New interest

Greek Interlinear projects are becoming popular. By this, the Greek text of the NT is glossed with another language. In my context, I'm aware of the Greek-Baluchi interlinear project in Pakistan published and dedicated in 1999. I now have a copy of the Greek-Bahasa Indonesia interlinear published in 2004. The Philippine Bible Society initiated a project in 2003 to produce a Greek-Tagalog interlinear and we hope to finish this project within this year.

In comparison with my early years with UBS, there were no interlinear projects then, at least, not in the NBS's where I served. What does this mean?

- There is a progression in the appreciation of God's word. Our Bible users want more than a translation. If in the past they were told how a verse is supposed to be understood, now, they want direct access to the biblical text, the source languages. They may not necessarily know how to translate from the source language, but they want to see the link between the source text and the translation at hand.
- A part of this progression can be attributed to the growing interest in the study about the Bible, its history, different versions, translation principles and the like.
- In a country where the majority religion is Islam, the accusation leveled against Christianity has been on the changing character of the Bible, considering that translations now even are available in contemporary, modern languages. This is in contrast with the Quran which is still read in its original language, Arabic. Without any knowledge of the principles of translation, it is hard to convince the layperson that Bible translations maintain the integrity of the original texts. Thus, an interlinear is a good format to give an idea about the accuracy of a

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translation.

The Pakistan is on its second interlinear project, a means they have found effective to demonstrate the accuracy of the Bible in their Islamic context.

Equally interesting is looking into the reasons why Bible Society projects did not include interlinears in the past. Anyone who has majored in Biblical Studies will certainly remember how they were forbidden to use Hebrew and Greek interlinears in their exegesis class. And if students used interlinears, it was kept a secret, not only from the professor but from the other students as well. One thing is also true: the scholarly editions published by UBS do not include interlinears. It makes one wonder why there is so much bias against interlinears!

Interlinears are not perceived to be scholarly, and this may be due to the following reasons: An interlinear provides a fast way to match every Greek word with a gloss from the gloss language. The basis for the match is similarity in meaning without any regard for the structure of the gloss language. Because of this one-sided view of interlinears, it is easy to presume that assigning meanings can be quite arbitrary. All analysis is done only from the perspective of the source language when the ideal would have been to study both languages, source and gloss languages, as separate linguistic systems with their own grammars and unique characteristics.

1.2. Sample Greek-English Interlinears

For the purpose of comparison with existing interlinears, I evaluated the features of two Greek-English interlinears, *The New Greek-English Interlinear New Testament*, by Robert K. Brown and Philip W. Comfort, Illinois: Tyndale House Publishers, 1990, and *The Interlinear NRSV- NIV Parallel New Testament in Greek and English* by Alfred Marshall, Grand Rapids, Michigan: Zondervan Publishing House, 1993.

As expected, both interlinears provide a gloss in English that is a literal translation of the Greek word. Both also provide information about features of Greek grammar that do not have exact equivalents in English such as elaborate case features in nouns and adjectives, participles, negatives, and common idiomatic expressions.

There are also differences between the two interlinears. Brown and Comfort call the English counterpart as an interlinear translation. Instead of this term, Marshall

calls it the interlinear English. This is an important distinction because it explains why the former includes the superscript numbers to indicate the order the words are to be read. This is to say that the interlinear part can and should be read like well-formed sentences.

I think Marshall is on the right track not to aim for a translation in the gloss. This explains why he does not use superscript numbers. However, the rationale is never explained and this is due to the common feature of these two interlinears to focus only on the description of Greek and not on the gloss language. Marshall demonstrates his in-depth knowledge of the Greek text, to the extent that some information is no longer relevant to the needs of the interlinear user, but rather to any person studying Greek. There is one setback. Marshall mentions in the introduction that the Greek text used is the 21st edition of Eberhard Nestle's *Novum Testamentum Graece*. (Or should this be Erwin Nestle's 1883-1972 since Eberhard Nestle's period was 1851-1913?). On the other hand, Brown and Comfort used the UBS GNT 3rd edition (1983). The Greek text used in the Greek-Tagalog Interlinear is the 4th edition of the UBS Greek text.

1.3. Objective of the paper

This paper aims to present the theoretical considerations in the making of an interlinear thereby elevating this practice from a one-sided study of the Greek language, to one that gives equal importance to the gloss language. As a result, the linguistic patterns of the two are viewed from the perspective of structure leading to a more objective, holistic and consistent description of the languages.

2. Differences between Greek and Tagalog

2.1. Genetic classification

One way to classify languages is to establish families whose members are said to have developed historically from a common ancestor. The basis for this kind of diachronic classification is the regular correspondence of sounds. The existence of systematic phonetic correspondences in the forms of two or more languages point toward a common source. Consider the following example ¹⁾:

1) O'Grady, William, Michael Dobrovolsky, and Mark Aronoff, *Contemporary Linguistics* (New York: Bedford/St. Martin's, 1995), 324.

English	Russian	Hindi	Turkish
two	dva	do	iki
three	tri	tin	yt /
brother	brat	bhāī	karde /
nose	nos	nahī	burun

It is notable to see the closer similarity between English and Russian when compared with Hindi. Turkish, not related to the rest, is included to show the non-existence of cognates. Based on this type of classification, the Greek language belongs to the Indo-European family of languages, under the sub-family Hellenic. On the other hand, Tagalog belongs to the Austronesian family, under the Malayo-Polynesian branch.

2.2. Typological Classification

Another way to classify languages, but from a synchronic perspective, is through their structural characteristics. Different languages combine morphemes differently in forming words. In isolating or analytic languages, words are generally single root morphemes, such as Chinese. In agglutinating languages, words can contain several morphemes but the components are usually easily identified. In fusional or inflectional languages, words may contain different morphemes but affixes mark several grammatical categories simultaneously.

Greek is inflectional so in the Greek word λυω, the final vowel can signify any of the following grammatical categories: present tense/aspect, active voice, indicative mood, 1st person and singular number. One will note the extensive semantic load of the omega of this verb.

On the other hand, Tagalog is an agglutinating language because the word is easily divided into its component parts, thus:

nagtulungan <	n	ag	tulong	an	‘helped each other’
	Completed	aspect	active	help	reciprocal

2.3. Contrastive Analysis of languages:

In the development of Philippine linguistics, specifically, the use of linguistic principles in the study of Philippine languages, there was a stage in the 70’s when contrastive analyses were very popular. These are comparative studies of the

linguistic features of English and another Philippine language, many times with the objective to improve the teaching and use of the English language. The “other” language was analyzed only in so far that it was different from English. But as a result, the language being compared with English ended up being analyzed.

Following this type of analysis, a survey of the different parts of a Greek grammar book can easily show the major differences between Greek and Tagalog. A number of differences show categories grammaticalized in Greek whereas these are lexicalized in Tagalog. Something is said to be grammaticalized if a concept is expressed through a regular and structural alternation such as affixes. When the concept is encoded as separate words that do not exhibit a regular alternation, the category is said to be lexicalized. Please see under Reflexive for a clear distinction between these two.

- Order of basic components
 - o Greek: VSO
 - o Tagalog: VOS
- concord or agreement
 - o Greek – grammaticalized through suffixes affecting articles, nouns, pronouns, verbs, adjectives, adverbs
 - o Tagalog – none
- Case marking
 - o Greek – grammaticalized through suffixes
 - o Tagalog – grammaticalized through different markers
- Verbals
 - o Greek – participles and infinitives grammaticalized
 - o Tagalog – expressed as verbs usually, lexicalized
- Verbs
 - o Greek – phonologically conditioned classification such as liquid, -μτ , contract verbs
 - o Tagalog – elaborate semantically differentiated affix combinations
- Subjunctive
 - o Greek – grammaticalized
 - o Tagalog - lexicalized
- Nouns
 - o Greek – elaborate declension
 - o Tagalog – none

- Prepositions
 - o Greek – high differentiation
 - o Tagalog – low differentiation
- Reflexive
 - o Greek – grammaticalized in pronouns
 - Mark 5:5 κατακόπτων ἑαυτὸν λίθοις.
Bruising himself with stones
 - o Tagalog – lexicalized
 - Mark 5:5 κατακόπτων ἑαυτὸν λίθοις.
sinusugatan ang sarili ng mga bato

In Greek, the reflexive pronoun ἑαυτὸν is inflected for case, number and gender. The regular alternation marks that it is grammaticalized. In Tagalog, reflexive action is expressed lexically through the use of ‘sarili’ meaning ‘self’, and not through a grammatical alternation.

2.3.1. Concord

One morpho-syntactic characteristic of the Greek language that stands out as different from Tagalog is the prevalence of concord. This is a syntactic device manifested by the agreement of suffixes between nouns, pronouns, adjectives, articles and participles in the categories of case, gender, number.

Mark 7:3

οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι ἐὰν μὴ πυγμῆ νίψονται τὰς χεῖρας οὐκ ἐσθίουσιν, κρατοῦντες τὴν παράδοσιν τῶν πρεσβυτέρων,

Note the agreement between οἱ, φαρισαῖοι, Ἰουδαῖοι, where the shared final vowels are also obvious. Although not as obvious in form, the adjective παντες also agrees with the nouns in case, number and gender. The verbs have to agree with the nouns they modify in number and person. Thus, the verb ἐσθίουσιν agrees with the plural subject φαρισαῖοι and Ἰουδαῖοι. Because of the prevalent suffixes showing agreement, there is more freedom in the way words are arranged. Because of the semantic load of these words, it is not surprising that Blass et al²⁾ observe that

2) Blass, F., A. Debrunner, and Robert Funk, *A Greek Grammar of the New Testament and other early Christian Literature* (Chicago: University of Chicago Press, 1961), 248.

“word order in Greek and so in the NT is freer by far than in modern languages”. Certain tendencies and habits on word order (in the NT especially in the narrative) are observed by Blass et al and these are

1. The verb or the nominal predicate with its copula stands immediately after the conjunction (the usual beginning of a sentence) then follow in order the subject, object, supplementary participle, etc.
2. Positions are by no means mandatory. Any emphasis on an element in the sentence causes that element to be moved forward.
3. Transitional temporal phrases tend to stand at the beginning; but sometimes as a result of the tendency to begin a sentence with a verb, a meaningless meaningless ἔγενετο which does not even influence the construction may precede.

The second and third statements, Blass³⁾ admits the lack of a big picture with regard to how words are arranged in Greek. The first description is often made that the verb takes precedence in Greek. There is some truth to this but one has to equally emphasize that for every verb, the grammatical categories referring to the subject are always present. So this statement is not too significant especially when the subject is a pronoun. When the subject is a noun, it may occur before the verb. With the copula, it may be before or after. But with the emphatic proclitic pronoun, it is always before the verb.

So the most significant thing to be made about word order is that it is quite free and this is a result of the highly inflectional feature of Greek. One can move words around more easily if the words are themselves bearers of meaning and this is true for inflectional languages. In isolating languages where every significant category of meaning is represented by a separate morpheme, word order is used as basis for meaning distinction

Tagalog is basically a Verb – Object – Subject language. Being agglutinative, meaning distinction is borne by distinct affixes and syntactic marking particles. There is no morphological concord.

2.3.2. Voice

Voice is a grammatical category that shows how one part or entity is related to the

3) Ibid., 248.

action or main predication in the sentence. If the doer of the action is also the subject, the voice is active. However, if the subject is other than the doer of the action, the voice is passive. The Greek language clearly delineates between these two.

Three examples are given below which may not contain the whole verse. In the first two, Matt 1:2 and 14:58, the Greek verb is active. In Mark 14:72, the Greek verb is middle deponent and should still be translated as active. In all of these three cases, however, the active voice is not possible in Tagalog, without a change in the meaning.

Matt 1:2

Ἀβραὰμ	ἐγέννησεν	τὸν Ἰσαάκ,	‘Abraham begat Isaac’	
* si Abraham	nanganak/umanak	kay Isaac	(active)	
Ni Abraham	naging anak	si Isaac	(passive)	

Mark 14:58

Ἦμεῖς	ἠκούσαμεν	αὐτοῦ	λέγοντος	ὅτι ‘we heard him saying’
* kami	nakinig	sa kanya	sinasabi	(active)
Namin	narinig	niya	sinasabi	(passive)

The sentence above can become acceptable if made to mean ‘we listened to him saying’, thus intransitive.

Mark 14:72

δὲς	τρίς με	ἀπαρνήσει·	‘you will deny me three times’	
beses	tatlo ako	ipagkakaila mo	(passive)	
times	three me	will deny you		
* beses	tatlo sa akin	magkakaila ka	(active)	

The Tagalog sentence above can become acceptable if made to mean ‘he will lie’, thus intransitive.

2.3.3. Primacy of the patient

In the three examples above, the syntactic behavior of arguments or accompanying noun phrases shows a particular relationship between the transitive

and intransitive sentences. The subject of an intransitive verb such as ‘magkakaila ka (subject) sa akin’ meaning ‘you will deny me’ in Mark 14:72 is marked the same as the patient of a transitive clause (ako ‘me’) which is different from the marker of the cooccurring agent (mo ‘you’).⁴⁾

This syntactic behavior has been associated with ergativity when some verbs show restriction in occurring in the active voice. Studies in Philippine linguistics have attributed this to the primacy of the patient (object or goal) being the more salient nominal in Tagalog⁵⁾. Patient focus constructions are also observed in verbs that bear no affix. When one of two nominals is forced to be focused, the patient readily allows it. Some examples in Tagalog are: *ayaw* ‘don’t like’; *kailangan* ‘necessary’; *alam* ‘know’.

The same is observed in verbs derived from nouns in which the cooccurring agent noun appears to have been incorporated into the verb, or sometimes called a cognate verb. Matt 1:2 example *‘*umanak*’ ‘give birth to a child’ and ‘*anak*’ is ‘child’. Similar examples are: ‘*anayin*’ to be infested with termites ‘*anay*’ ‘termites’; ‘*lamukin*’ means ‘to be bitten by mosquitos’ where ‘*lamok*’ means ‘mosquitos’.

This section presents the major issues of difference between Greek and Tagalog: genetic classification, typological classification, the prevalence of concord in Greek and the ergative tendencies of Tagalog. Because of this tendency, an active verb in Greek is sometimes impossible and sometimes very unnatural to render as active also in Tagalog.

3. Principles to be used in the interlinear:

3.1. The lack of equivalence

Equivalence in this paper is used to refer to the close similarity between languages because of their common descent. This was shown in the close phonetic correspondence between English, Russian and Hindi in section 2.1 The basis for the similarity is the fact that the languages belong to the same family.

Among Philippine languages, shared morpho-syntactic characteristics can also be

4) ‘ka’ and ‘ako’ belong to the same syntactic set of pronouns in Tagalog.

5) De Guzman, Videa, “The ergative analysis: A different view of structure” (Diliman Quezon City: Lecture at the University of the Philippines, 1998).

the basis for equivalence. One can note the similarity of the syntactic markers in 5 Philippine languages below.

A: Tagalog Bumili ang bata ng libro.
Bought the child mrk⁶⁾ book

Cebuano mipalit ug libro ang bata
Bought mrk book the child

Hiligaynon nagbakal ang bata sang libro
Bought the child mrk book

Consider, however, the languages in B:

B. Kapampangan sinali yang libru ing anak
Bought he/she+mrk book the child

Ilocano gimmatang ti ubing ti libro
Bought the child mrk book

All these sentences mean, “The child bought a book.” in 5 languages in the Philippines. Among these, languages in A are closer structurally than those in B. In A, note that except for a difference in order of words, the gloss of the words is identical. In B however, note the need for a cross-referent pronoun in Kapampangan, to refer to the child. In Ilocano, note the use of the identical marker for the subject ‘child’ and the direct object ‘book’. The degree of similarity can differ as in A and B, but their similarity typologically is easily established.

If equivalence is based on inherent similarities between related languages, both genetically and typologically, and if Greek and Tagalog are clearly of different types on both counts, as shown in section 2.0, what can be the basis to make an interlinear with Tagalog as the gloss language?

3.2. A correspondence, but not equivalence

6) Syntactic marker.

There may be a lack of equivalence, but one can establish a correspondence. The fact that there are numerous interlinears with Greek as the SL and many languages as GL (Bahasa Indonesia, Baluchi) is a proof that despite the lack of equivalence, there is value in showing correspondence in an interlinear. The user usually wants to have an idea about the literal meaning of the Greek word, but first the correspondence has to be established. The weakness of existing interlinears is that only the SL is given importance. No wonder, assigning the gloss is arbitrary because there is no reference whatsoever to the structure or linguistic patterns of the GL. It is like a patchwork, the GL patching up for whatever is found in the SL. Glossing will cease to be arbitrary only if the structure of the GL is given the same importance as the SL and the principles of glossing are based on sound linguistic principles and therefore shows consistency.

3.2.1. The verb ‘εἶμι’ and Tagalog ‘ay’

The Greek verb ἔειμι is a copula verb characteristic of many languages in the Indo-European family of languages which is not found in Tagalog. Although used often to indicate a state of being, it can also combine with a participle to form a periphrastic construction. Either way, this copula verb embodies a combination of grammatical categories such as tense/aspect, mood, gender and person.

Tagalog ‘ay’ has been wrongfully analyzed as equivalent to the verb ‘to be’. But ‘ay’ does not exhibit any verbal quality except to order the components, always putting the subject before it and the predicate after it. There are times when Greek ἔειμι also behaves this way. Because of ἔειμι’s grammatical load such as person and number, there will be times when ‘ay’ will be glossed with a pronoun. Clearly, there is no equivalence, but a correspondence can be established.

Mark 1:11

Σὺ	εἶ	ὁ	υἱός	μου	ὁ	ἀγαπητός
You	are	the	son	my	the	beloved
Ikaw	ay	ang	anak	ko	ang	minamahala

Mark 1:13

καὶ	ἦν	ἐν	τῇ	ἐρήμῳ	τεσσαράκοντα	ἡμέρας
and	was	at	the	desert	forty	days
at	siya ay	nasa sa	ilang	apatnapu		mga araw

3.3. The gloss is not intended to be read as a translation.

By virtue of the principle above, that what is to be maintained is a correspondence rather than equivalence, the gloss should not be read as a translation. Therefore, it will not read as a well-formed sequence of words but it should be possible to glean the meaning even just from the corresponding words of the SL. Quite differently, as mentioned in section 1.2, some existing Greek-English interlinears are intended to be read as translations by the system of superscript numbers on the English words to indicate the order how they are to be read. Such treatment of the GL clearly demonstrates the corresponding words of the GL being pulled from all directions for the sake of finding a word to correspond to the SL. Correspondence is made only on the surface level.

The following is an example from Brown and Comfort (1990):

Mark 1:13

καὶ ἦν	ἐν	τῇ	ἐρήμῳ	τεσσαράκοντα	ἡμέρας
and he had been	⁴ in	⁵ the	⁶ wilderness	⁷ forty	⁸ days
at siya ay	nasa sa	ilang	apatnapu	mga araw	

πειραζόμενος	ὑπὸ	τοῦ	Σατανᾶ
¹ tempted	² by	-	³ Satan
tinutukso	ni	Satanas	

3.3.1. No ligature in Tagalog

The Tagalog ligature is the morpheme that is added to link words within a descriptive phrase, whether adjectival or adverbial. This ligature is phonologically conditioned: /na/ when preceded by a word ending with a consonant, /η/ as in the example above in Mark 1:13.

τεσσαράκοντα	ἡμέρας
forty	days
apatnapu	mga araw (gloss)

In a well-formed level, this phrase is:

apatnapun mga araw

If the order of the constituents of the descriptive phrase are reversed:

Mga araw na apatnapu
Days linker forty

The linker takes the form of /na/ in the latter example because it now follows a word that ends with a semi-vowel /w/. Because of the phonological conditioning, the linker apparently makes the flow of speech smooth. And because of principle 2 that states that the gloss is not intended to be read as a translation, the ligature will not be added in the gloss. This supports the position that an interlinear is not a surface structure representation but rather a stage prior to it. The only time when a linker will be used is when a descriptive phrase forms the gloss of one Greek words such as:

τεσσεράκοντα
forty
apat + na + pu
four lnk ten

3.4. Accompanying Translation

The Greek-Tagalog Interlinear recognizes the need to show a coherent, grammatical rendering of the glosses through the accompanying translation on the same page. This is the Bagong Ang Biblia⁷⁾, or Revised Ang Biblia (RAB), a formal translation of the Bible in Tagalog. The gloss will fulfill the purpose of providing the literal meaning while RAB provides the smooth reading of the gloss language.

The RAB is a revision of the 1905 Ang Biblia, while maintaining the same formal correspondence approach. As a revision, the language was adjusted to make it more readable. Consequently, the very archaic words were revised to make them more understandable and for the same reason, the very formal approach was in

7) RAB, 2001.

some places revised to reflect meaning rather than the form. For these reasons, it is not surprising to see how RAB has deviated from the gloss of the interlinear. However, when RAB still reflects the literal gloss, priority is given to the choice of lexicon used in RAB. An example is the Greek word ἴδου or ἴδε. The 1905 Ang Biblia consistently translated as ‘narito’ meaning ‘here it is’. RAB sometimes used a more contextual rendering such as Mark 15:35:

Mark 1:2

Ἴδου	ἀποστέλλω	τὸν	ἄγγελόν	μου
Behold	I send	the	messenger	of me
Narito	nagsusugo ako	ng	sugo	akin

Mark 15:35

Ἴδε	Ἠλίαν	φωνεῖ
Look	for Elijah	he calls
Tingnan ninyo	kay Elias	tumatawag siya
Look you (pl)	to Elijah	calling he

3.5. When even Correspondence is difficult

Section 2.3 lists down the different categories in language where Greek and Tagalog greatly differ. Most of these involve grammatical categories in Greek but which are lexicalized in Tagalog. Two of the more difficult ones are the participles and subjunctive. Because of the lack of equivalence, it is expected that there will be more inconsistency in the way the verbal participle and the subjunctive verb are glossed.

Mark 9:14

Καὶ ἐλθόντες πρὸς τοὺς μαθητὰς ‘and when they came to the disciples’

The participle ἐλθόντες can be glossed in two ways:

a) nang dumating sila sa mga alagad
when came (act) they to disciples

b) pagdating nila sa mga alagad
when/after coming (pas) they to the disciples

This participle can be glossed in these two ways. Example A retains the active voice in Tagalog but needs to add an adverbial ‘nang’ which is not found in Greek. In B, one word gloss is retained in Tagalog but the voice is changed.

Mark 12:2

ἵνα παρὰ τῶν γεωργῶν λάβῃ ἀπὸ τῶν καρπῶν τοῦ ἀμπελῶνος ‘to get from them some of the fruit of the vineyard’

The subjunctive, aorist active 3rd singular verb λάβῃ is glossed as ‘makakuha’ meaning ‘be able to get/receive’ to reflect the contingency meaning more than the tense/aspect aorist since in the subjunctive, nature of action is given more importance than time. In some cases however, the subjunctive meaning is not reflected as in:

Mark 11:28

ἢ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην ἵνα ταῦτα ποιῆς; ‘and who gave you this authority to do them?’

In Tagalog, the subjunctive present active 2nd sg verb ποιῆς is glossed as a simple ‘gawin’ meaning ‘to do’, which is no different in form and meaning from the indicative verb ποιῶ.

4. Summary

The assumption of equivalence is apparent in the very format of an interlinear. But many times, there is no equivalence. Consequently, the making of interlinears involve a number of theoretical considerations.

There is no better substitute to learning a language as one language with its own grammar and unique features. However, the reality is that people do not always have this opportunity since this entails more time and focus. The impression sometimes is that a person only needs to have an "idea" of what's happening in the other language. I believe, this has led to the proliferation of interlinears. So, this paper recognizes that there is value in making an interlinear because it provides a quick correspondence between two languages, namely the one being studied such as Greek, and the one that is known by the user, such as English or Tagalog. The

inadequacy, however, is that the gloss language is not given proper treatment. I believe that an interlinear's analysis of the two languages is useful to know how the two language systems relate with one another. As the two languages retain their uniqueness, the goal is still to find a correspondence between them. The picture is of two linguistic systems being rearranged and readjusted to find a systematic correspondence between them. Because of the reality of the two unique systems, two principles are necessary. First, it is important to establish equivalence, if there is a close affinity between the two languages. If not, which is usually the case in interlinears, the pattern of correspondence should be analyzed. Secondly, because of the lack of equivalence, the gloss is not to be read as a translation. The two linguistic systems will vary in numerous aspects and this principle will allow flexibility in the gloss language to shed light on the meaning of the source language. However, because the interlinear involves two linguistic systems, consistency in the gloss is given high priority. For Greek and Tagalog, a number of syntactic categories in Greek are lexicalized in Tagalog. The manner of expression may be different, but what is significant is that the same general idea can still be expressed.

This type of interlinear will include a brief grammatical sketch of the two languages, the source and gloss languages, that is user friendly to the target audience. This will be provided in the actual product but not in this paper. Very important to the final product is the introduction that will explain how the user can make good use of the interlinear, the principles integrated, with the use of minimal technicality.

Appendix: Sample of Mark 1:1-8 in a Greek-Tagalog interlinear format

* Keyword

Interlinears, gloss language, Tagalog, equivalence, correspondence.

Sample Greek-Tagalog Interlinear: Mark 1:1-87)**Mark 1:1**

Ἄρχῃ	τοῦ	εὐαγγελίου	Ἰησοῦ	Χριστοῦ	[υἱοῦ	θεοῦ].
N-NF-S	DGNS	N-GN-S	N-GM-S	N-GM-S	N-GM-S	N-GM-S
[THE] BEGINNING	OF THE	GOOD NEWS	OF JESUS	CHRIST	[THE] SON	OF GOD.
PASIMULA	NG	EBANGHELYO	NI JESU-	CRISTO	[ANAK	NG DIYOS]

Mark 1:2

Καθώς	γέγραπται	ἐν	τῷ	Ἰσαΐα	τῷ	προφήτῃ,	Ἴδοὺ
CS	VIRP--3S	PD	DDMS	N-DM-S	DDMS	N-DM-S	QS
ST AS	IT HAS BEEN WRITTEN	IN	-	ISAIAH	THE	PROPHET,	BEHOLD
TULAD NG	NASUSULAT	NASA	SA	ISAIAS	NA	PROPETA	NARITO

ἀποστέλλω	τὸν	ἄγγελόν	μου	πρὸ	προσώπου	σου,	ὃς
VIPA--1S	DAMS	N-AM-S	NPG-1S	PG	N-GN-S	NPG-2S	APRNM-S
I SEND	THE	MESSENGER	OF ME	BEFORE	[THE] FACE	OF YOU,	WHO
NAGPAPADALA AKO	NG	SUGO	KO	UNAHAN	MUKHA	MO	NA

7) The grammatical description uses the analysis and symbols from Friberg 1981.

κατασκευάσει	τὴν	ὁδὸν	σου·
VIFA--3S	DAFS	N-AF-S	NPG-2S
WILL PREPARE	THE	WAY	OF YOU;
MAGHAHANDA	NG	DAAN	MO

Mark 1:3

φωνὴ	βοῶντος	ἐν	τῇ	ἐρήμῳ,	ἑτοιμάσατε	τὴν	ὁδὸν
N-NF-S	VPPAGM-S	PD	DDFS	AP-DF-S	VMAA--2P	DAFS	N-AF-S
A VOICE	CRYING OUT	IN	THE	WILDERNESS,	PREPARE	THE	WAY
TINIG	NG SUMISIGAW	NASA	SA	ILANG	IHANDA NINYO	ANG	DAAN

κυρίου,	εὐθείας	ποιεῖτε	τὰς	τρίβους	αὐτοῦ,
N-GM-S	A--AF-P	VMPA--2P	DAFP	N-AF-P	NPGM3S
OF [THE] LORD,	STRAIGHT	MAKE	THE	PATHS	OF HIM,
NG PANGNOON	TUWID	GAWIN NINYO	ANG	MGA LANDAS	NIYA

Mark 1:4

ἐγένετο	Ἰωάννης	[ὁ]	βαπτίζων	ἐν	τῇ	ἐρήμῳ	καὶ
VIAD--3S	N-NM-S	DNMS+	VPPANM-S	PD	DDFS	AP-DF-S	CC
CAME	JOHN	-	BAPTIZING	IN	THE	WILDERNESS	AND
DUMATING	JUAN	ANG	TAGAPAGBAUTISMO	SA	-	ILANG	AT

κηρύσσων	βάπτισμα	μετανοίας	εἰς	ἄφεσιν	ἁμαρτιῶν.
VPPANM-S	N-AN-S	N-GF-S	PA	N-AF-S	N-GF-P
PREACHING	A BAPTISM	OF REPENTANCE	FOR	[THE] FORGIVENESS	OF SINS.
NANGANGARAL	NG BAUTISMO	NG PAGSISISI	PARA	SA KAPATAWARAN	NG MGA kasalanan

Mark 1:5

καὶ	ἔξεπορεύετο	πρὸς	αὐτὸν	πάσα	ἢ	Ἰουδαία	χώρα
CH	VIIN--3S	PA	NPAM3S	A--NF-S	DNFS	A--NF-S	N-NF-S
AND	WERE GOING OUT	TO	HIM	[THE] ENTIRE	-	JUDEAN	COUNTRY
AT	PUMUPUNTA	SA	KANYA	LAHAT	ANG	JUDEA	LUPAIN

καὶ	οἱ	Ἱεροσολυμίται	πάντες,	καὶ	ἐβαπτίζοντο	ὑπ'
CC	DNMP	N-NM-P	A--NM-P	CC	VIIP--3P	PG
AND	THE	JERUSALEMITES	ALL,	AND	THEY WERE BEING BAPTIZED	BY
AT	ANG	MGA TAGA-JERUSALEM	LAHAT	AT	BINABAUTISMUHAN SILA	-

αὐτοῦ	ἐν	τῷ	Ἰορδάνῃ	ποταμῷ	ἔξομολογούμενοι	τὰς	ἁμαρτίας
NPGM3S	PD	DDMS	N-DM-S	N-DM-S	VPPMNM-P	DAFP	N-AF-P
HIM	IN	THE	JORDAN	RIVER,	CONFESSING	THE	SINS
NIYA	SA	-	JORDAN	ILOG	NAGPAPAHAYAG	NG	MGA KASALANAN NILA

αὐτῶν.

NPGM3P
OF THEM.

NILA

Mark 1:6

καὶ	ἦν	ὁ	Ἰωάννης	ἐνδεδυμένος	τρίχας	καμήλου	καὶ
CS	VIIA--3S+	DNMS	N-NM-S	+VPRMNM-S	N-AF-P	N-GF-S	CC
AND	HAD BEEN	-	JOHN	CLOTHED	HAIRS	[IN] CAMEL	AND
AT	NOON AY	SI	JUAN	NAKADAMIT	NG BALAHIBO	NG KAMELYO	AT

ζώνην	δερματίνην	περὶ	τὴν	ὀσφύν	αὐτοῦ	καὶ	ἐσθίων
N-AF-S	A--AF-S	PA	DAFS	N-AF-S	NPGM3S	CC	+VPPANM-S
BELT	A LEATHER	AROUND	THE	WAIST	OF HIM,	AND	EATING
NG SINTURON	BALAT	SA PALIBOT	NG	BAYWANG	NIYA	AT	KUMAKAIN

ἀκρίδας	καὶ	μέλι	ἄγριον.
N-AF-P	CC	N-AN-S	A--AN-S
LOCUSTS	AND	HONEY	WILD.
NG MGA BALANG	AT	PUKYUTAN	LIGAW

Mark 1:7

καὶ	ἐκήρυσσεν	λέγων,	ἔρχεται	ὁ	ἰσχυρότερός
CC/CH	VIIA--3S	VPPANM-S	VIPN--3S	DNMS	APMNM-S
AND	HE WAS PREACHING	SAYING,	IS COMING	THE ONE	STRONGER
AT	NANGANGARAL SIYA	NAGSASABI	DUMARATING	ANG	HIGIT NA MAKAPANGYARIHAN KAYSA

μου	ὀπίσω	μου,	οἷ	οὐκ	εἰμι	ἱκανός	κύψας
NPG-1S	PG	NPG-1S	APRGM-S	QN	VIPA--1S	A--NM-S	VPAANM1S
THAN ME,	AFTER	ME,	OF WHOM	NOT	I AM	QUALIFIED,	STOOPING,
AKIN	KASUNOD	KO	NA	HINDI	AKO	KARAPAT-DAPAT	YUMUKOD

λύσαι	τὸν	ἱμάντα	τῶν	ὑποδημάτων	αὐτοῦ.
VNAA	DAMS	N-AM-S	DGNP	N-GN-P	NPGM3S
TO UNTIE	THE	STRAP	OF THE	SANDALS	OF HIM.
MAGKALAG	NG	TALI	NG	MGA SANDALYAS	NIYA

Mark 1:8

ἐγὼ	ἐβάπτισα	ὑμᾶς	ὔδατι,	αὐτός	δὲ	βαπτίσει
NPN-1S	VIAA--1S	NPA-2P	N-DN-S	NPNM3S	CH	VIFA--3S
I	BAPTIZED	YOU	IN WATER,	HE	BUT	WILL BAPTIZE
AKO	NAGBAUTISMO AKO	SA INYO	SA TUBIG	SIYA	NGUNIT	MAGBABAUTISMO SIYA

ὕμᾱς	ἐν	πνεύματι	ἁγίῳ.
NPA-2P	PD	N-DN-S	A--DN-S
YOU	IN	SPIRIT	[THE] HOLY.
SA INYO	SA	ESPIRITU	SANTO

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<Abstract>

行间 번역: 동등성의 결핍

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목적: 행간 번역을 준비하는 데 필요한 이론적 고려사항들을 제안함으로써, 원천 언어(source language)에 대하여 일방적인 분석을 하고 있는 상황에서 낱말 풀이 언어(gloss language)에 동등한 중요성을 부여하도록 현실을 고양시키는 것.

본 글에서 그리스어는 원천 언어이고 타갈로그어는 낱말 풀이 언어이다. 이 두 언어는 그 발생과 유형의 측면에서 다르다. 그리스어의 다양한 문법적인 범주 가운데 동사를 활용하고 맞추기 위해서는 타갈로그어의 낱말 풀이를 최대한 많이 조정하는 것이 요구된다. 이 조정은 서로 동등성이 부족한 언어들을 다룰 때 호응 관계를 수립하기 위한 시도이다. 그러므로 그리스어에서 문법에 맞추어진 일부 구문상의 특성들은 타갈로그어에서는 분사들, 부정사들, 재귀용법과 가정법으로 바뀌어 표현된다. 나아가 타갈로그어의 몇몇 동사들은 객어와 함께만 표현될 수 있다.

실상은 두 언어의 체계적인 호응 관계를 찾기 위해 두 언어 체계가 재배열되고 재조정되는 것이다. 서로 다른 두 체계의 실제 때문에, 두 가지 원칙이 필요하다. 첫째, 두 언어 사이에 가까운 유사성이 있다면 동등성을 수립하는 것이 중요하다. 그렇지 않다면 호응의 유형이 분석되어야 한다. 둘째, 동등성의 결핍 때문에 낱말 풀이가 번역으로 읽혀서는 안 된다. 두 언어 체계는 여러 가지 측면에서 차이가 있을 것이며, 이 원칙은 원천 언어의 의미를 밝히는 데에 유연성을 부여할 것이다. 그러나行间 번역이 두 언어 체계를 포괄하기 때문에 낱말 풀이의 일관성이 중요하게 우선 고려된다. 낱말 풀이는 가능한 글자 그대로 옮기도록 해야 한다.

行间 번역의 이러한 유형은 이 책을 읽을 독자가 쉽게 이해할 수 있는 두 언어 즉 원천 언어와 낱말 풀이 언어에 대한 간략한 문법적인 개요를 포함할 것이다.