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Greece 1975: A Translator's Wife's View

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dom of God transcends such differences. Of course, she asserted, you can't stop being a Bantu, a Britisher, an Indian, or a Boer, but all these ethnic groups have a place in the Kingdom of God. This view necessarily relativizes one's own position and requires humility.

One may ask, What really has been done to give independence to some of the Bantus? Transkei, a new nation in the northeast, held its first Bantustan election in 1963. Under the new law, ethnically-defined "Bantu homelands" are assigned to the Bantus, where they can develop their semi-autonomous states of "Bantustans." These nations are semi-autonomous, because the South Africans will temporarily control the military and the external affairs. There is a total of 18 million Blacks, to whom 13% of the total land area has been designated. Some of this land is very fertile soil. The 5 million whites, Asiatics, and Coloreds will remain on the remaining 87%. During the period of transfer, people will not be able to exercise their voting rights outside their own territory.

Still the problems are very complicated. Many whites, who for generations had worked the fertile fields in the north, were forced to give up their farms. Years later they found that the Blacks had not worked the fields properly and neglected the upkeep of the buildings. Of course, this is due in part to the lack of finances,

but mainly due to the lack of initiative. Professor Botha feels that total segregation will fail, because both races need each other. The white government should legislate heavier taxation for the whites to make it possible for the Blacks to maintain a respectable standard of living. Often the Blacks do not have the same opportunities that the whites have. The leaders in the white churches should expose the abuser. The blacks must be taught how to take the initiative by instilling within them a feeling of worth.

Professor Botha concluded by stating that there must be found a way of genuine communication between the various groups. She also suggested that evangelical Christians should lead the way to find these channels of communication. Some evangelical young people are working very hard on these problems. The need is urgent. Prime Minister Vorster has said that a solution to these problems must be found within the next five years. If it is not found soon, it will be too late.

It was refreshing to share some of these concerns with a representative of one of our sister-institutions. It reminded us again not only that there are problems all over the world, but that Christians on every continent have a task to fulfill, also a political task.

by Kornelis J. Boot

Greece 1975 - A Translator's Wife's View

For the men in the group, work began at 6:30 A.M. the day after we arrived in Athens and ended at 5:30 P.M. the day before we left. The alarm clock jarred us to consciousness shortly after 5:00 A.M. so there could be an hour of private study before committee work began. Work ended at 6:30 P.M. They did stop for breakfast, lunch and a brief rest. After the evening meal there was time for a short

walk, and then the men studied again to get ready for the next day.

Not much more can be said about the exciting schedule of the translators, except that they all finished their work assignments, and at the end of the summer the third-level translation was completed on the books of Exodus, Numbers, Zephaniah and Obadiah. It might be added that one committee rebelled against such regimen-

tation and when they found they could sit no longer they would take a sixty-second break and jog around their work room. But that was only when the boss, Ed Palmer, wasn't around. You never knew when and where he'd turn up, so even that was risky.

The wives and children soon realized there was no turning the men from this sort of schedule. We left them to their commentaries and Hebrew texts and set out to explore Athens. Those who didn't know the Greek alphabet learned it quickly in order to read street signs. Try reading ΠΑΠΑΔΙΑΜΑΝΤΟΠΟΥΛΟΥ or ΠΑΝΕΠΙΣΤΗΜΙΟΥ from a bouncing bus!

The Acropolis was the place that kept drawing us back. Often we sat in the shadow of the Parthenon and just drank in the beauty of it all—the Propylaea, the Porch of the Maidens, and the graceful Temple of Athena Nike. Mars Hill was nearby, and all around lay the city, hemmed in by a semi-circle of mountains and the sea.

The week-end trips were planned with the interests of the men in mind, and included many archaeological excavations and the ruins of ancient temples and palaces. We visited Delphi, ancient Pella, the Temple of Athena on the island of

Aegina, the ruins of ancient palaces at Mycenae and Tyrins, and the palaces of Knossos and Minos on Crete. One six year old in the group had the opinion that if you've seen one ruin you've seen them all and wailed, "Are we going to visit another wreck?"

At ancient Corinth we stood at the place of judgment where Paul had stood before Gallio. We had stepped back into the eighteenth chapter of the book of Acts! Standing there in the blazing sun, our dusty feet in sandals, we even had a better appreciation of the New Testament passages which relate foot-washing to hospitality.

We worshipped with Greek Christians in Athens and came to know some of them well enough to exchange visits. One eventually asked if we realized we could attend English services in the area. We explained that we found real joy in meeting for worship with Greek people, in spite of the language problem. Our friend smiled and replied, "We like it that you worship with us. It tells us you love Greece and you love the Greek people." After nine and a half weeks in Athens, that rather well summed up our feelings!

by Mary Zinkand

Palmer Says "Go and Do"

Dr. Edwin H. Palmer, executive secretary of the New International Version, told Dordt College and the Sioux Center community how to evaluate translations, why he thinks the Bible is errorless and how to combat secularism on the basis of the Bible.

A Christian Reformed minister from Wayne, N.J., Palmer delivered the three speeches for Dordt's Spiritual Emphasis Week October 27-29. While on campus he also lectured in many classes and spoke at chapel.

"I think it's important that we find out about a good translation. I find that people too often aren't concerned about details," he declared. "I believe it's important that we have a translation that we can depend on." Palmer postulated four questions to ask in evaluating a translation:

—Are the underlying Hebrew and Greek texts good?

—Is the translation itself accurate and dependable?

—Is the translation clear and idiomatic?