

B

\lx banquet

\ps n

\gl handaan

\ex Haman come today to a banquet that I have prepared for the king. (Est.5:4)

\tr Ti Haman ay umangay nadid ten handaan a nehanda para ten hari. BT: Haman (is) come

today to banquet that-have-prepared for the king.

\rs feast

D

\lx defend

\ps verb

\gl dipensa

\ex May he defend the cause of the poor of the people. (Psa.72:4)

\tr Nákwán ay i-dipensa na en tolay hidi ten kahirapan. BT: May (he) defend the people from-cause of poverty.

\rs protect

\rs save

F

\lx fear

\ms 1

\ps v

\gl ánteng

\ex Agag came to Samuel trembling with fear. (1Sam.15:32)

\tr Ummangay ti Agag kan Samuel a magpagpag ti ánteng. BT: Agag came to Samuel trembling with fear.

\es Biblical usage yare are divided into five general categories: 1) the emotion of fear, 2) the intellectual anticipation of evil w/o emphasis upon the emotional reaction, 4) righteous behaviour or piety, and 5) formal religious worship.

\rs terror

\ms 2

\ose fear of God, fear of the Lord

\ps n

\gl paggalang ten Diyos, paggalang ten Panginoon

\ex The fear of the Lord is the beginning of wisdom. (Psalm 111:10).

\tr En kákkaánteng ten Panginoon ay sapul nen karunungan. BT: The reverence for the Lord is the beginning of wisdom.

F

\lx feast

\ps n

\gl handaan

\ex So Laban gave a wedding **feast** and invited everyone. (Gen. 29:22)

\tr Kaya nangatád ti Laban ti **handaan** ten kasal sakay inimbíta na en balang essa. BT: Then Laban gave a feast of wedding and-then he invited everyone.

\rs banquet

J

\lx just

\ps adj

\gl matuwid

\ex The Lord is just in all his ways, and kind in all his doings. (Psa.145:17)

\tr En Panginoon ay matuwid ten atanan a paraan na, sakay mabait ten atanan a gamitán na. BT: The Lord is just to all his ways, and kind to all his doings.

\ode justice

\ps n

\gl katarungan

\ex Do not deny justice to a poor person when he appears in court. (Exo. 23:6)

\tr Dyan ipamen en katarungan ten mahirap a tolay ni umatubeng ten hukuman. (BT: Don't deny justice to poor person when appears in the court).

M

\lx metaphor

\ps n

\df A figure of speech that is an implicit comparison of some likeness. There are three parts: 1) the topic, 2) the image, 3) point of similarity.

\ex You are the light of the world. (Mt.5:14)

\tr Sikam en magdemlag ti munduwid. BT: You are the light in the world.

\eg Metaphors and similes are grammatical forms which represent two propositions in the semantic structure behind the figure of speech. The relationship between the two proposition is one of comparison.

\es Misunderstanding can be due to: 1) unknown image [wineskins, whitewashed sepulchers, shipwreck, sword, etc.] 2) implicit topic {Mt. 7:6 Do not give what is holy to dogs - they will only turn and attack you. Do not throw your pearls in the front of pigs - they will only trample them underfoot. No statement is made as to what is illustrated by the words, "what is holy," "pearls," "dogs," and "swine"} 3) implicit point of similarity; the image is already being used metaphorically in the RL, 4) the image is not used metaphorically in the RL {Mt.3:3 "Prepare a road for the Lord; made a straight path for him to travel!" Paths and tracks are familiar to all cultures, but the image of working on roads to prepare them for the arrival of some dignitary maybe unfamiliar}, 5) metaphorical meaning does not communicate in the RL. In Mexican languages, animal names may only refer to the extra spirit of a person. A person in a "poste" in Paranan means they are "fat" while it means "tall and skinny" in English, and 6) new metaphors are no longer formed in the RL.

\re figure of speech

\rs simile

\ose dead metaphor

\ps n

\df A dead metaphor (like an idiom or any dead figure) is understood directly without thinking first about the primary meaning of the words which became commonly used.

\tr En dead metaphor (kona ten idiom oni agum a dead figure) ay alistu maintendiyan maski awan palla nagisip ten dipalongu a kahulugan nen upos a palagi dan a aupusan. BT: A dead metaphor (like an idiom or

even dead figure) is easy to understand even no thinking first about the primary meaning of the word it is commonly used.

\es There is no point of comparison, so the image does not need to be kept.

\es Criteria for identifying dead metaphor are: the figure is used a number of times in the N.T, by several different authors as "flesh, door, fruit". In the context of Mt.7:16-20, however, "fruit" is used as a live metaphor because of the interrelated images such as grapes, figs, a good tree, a corrupt tree, cutting trees down and burning them. The absence of the tree criteria, listed under 'live metaphors' indicates a dead metaphor.

\re idiom

\ex A wide door for effective work has opened to me. (1Cor.16:9)

\tr Nagkahud kami ti maganda a pagkakataun para makagamet ti maganda. BT: We-have-opportunity to do-good-work.

\ex (non scriptural) Kumán siya a makina ni magtarabahu. BT: S/he looks-like machine if working.

\ose live metaphor

\ps n

\df It is one that is understood only after thinking of the primary meaning of the word(s) or the comparison on which it is based.

\tr Iyád ay maintendiyan la káttapos a pagisipan en dipalongu a kahulugan nen upos oni págparehas ni hadya naalap. BT: This is understood only after thinking the first meaning of word or comparison on based.

\ex He is a liar and the father of lies. (Jn. 8:44)

\tr Siya ay mabuli sakay ama nen kakabuliyán. BT: He is a liar and the father of lies.

\es It is constructed on the spot by the author or speaker to teach, illustrated, or create an effect.

\es Criteria to identify a live metaphor: 1) number of interrelated images {Mk.2:21; Mt.12:33; Luk.6:43,44}; 2) clear chronological or logical order of the images {Mt.13:24-30; Mt.13:37, 48}; 3) in a particular context, nonfigurative items closely related to the image(s) is used {Mk.1:17}.

\es Choices of translating: 1) retain the metaphor in the RL, make the topic, image or pt. of similarity explicit 2) use a simile to make the comparison explicit 3) use a nonfigurative form 4) combine any two form: metaphor simile or nonfigurative form
P

\lx protect

\ps v

\gl mággingát

\ex God will be with you and protect you wherever you go.(Gen.28:15)

\tr En Panginoon en kakaguman mu sakay mággingat dikomu maski hadya ka.

BT: The Lord is with you and protect you wherever you go.

\rs save

\rs defend

R

\lx righteous

\ms 1

\ps adj

\gl matuwid

\ex The Lord is righteous and loves good deeds.(PSA 11:7)

\tr En Panginoon ay matuwid sakay gugustu na en maganda a gamet.BT: The Lord is righteous and he loves good deeds.

\es Ten Hebreo a pinággubwatan a upos (saddiq) en orihinal na a kahulugan ay ayun ten

ugali nen tolay o kaya neayun ten maganda a kaugaliyan. BT: In Hebreo the root word (saddiq) originally means according to the character of a person or in-accordance to good character.

\rs just

\ms 2

\ode righteousness

\ps n

\gl pagkamatuwid/katuwiran

\ex I walk the way of righteousness.

(Pro.8:20)

\tr Máglakadák ten dilan nen katuwiran.

(BT: I'm walking to the path of righteousness.)

\lx robber

\ps n

\gl mágholdap

\ex The drunkards wait for you like robbers and cause many men to be unfaithful.

(Pro.23:28)

\tr En lasenggu hidi ay maguray dikomu a

kona ten mágholdap sakay hidi en naggubwatan kaya naging madukas en agum. BT: The drunkards wait for-you like a robbers and they are-the-cause why many men became worst.

\rs thie

f

S

\lx save

\ps v

\gl iligtas

\ex God will save me from the power of death. (Psa. 49:15)

\tr Iligtas-ák nen Diyos ten kapangyariyan nen kamatayan. BT: God will save me from thepower of death.

\rs protect

\rs defend

\lx sheep

\ms 1

\ps n

\gl tupa

\ex David wander about like a lost sheep. (Psa.119:176)

\tr Ti David ay maglakad a kona ten tupa a netawtaw. BT: David walking like a lost sheep.

\ec (wool of sheep) En tupa hidi ten Bibliya kákpalan ay kulay luta oni pinaghalu a mangitit sakay mapudew, nadid kákpalan a tupa ay te dutdut a mapudew. En koblet di ay magamet a punyus sakay mabagál a ulas a magamit nen pastol. BT: The sheep to the Bible most-of-them are brown or mix black and white, now most sheep have white wool. Their wool is can-make as jacket or blanket that use by the shepherd.\ec (nature) En tupa hidi ay mahina a hayup, umasa la hidi ten pastol a mánggiya dikodi ten pággulaan, mangprutekta ten mágkatapang a hayup sakay magbulak dikodi ti langis. En tupa bi hidi ay mahilig a mákgrupu peru kákpalan dikodi ay alistu a metawtaw (Jn.10:1-18). BT:Sheep are weak animals, they depend to their shepherd to guide and pasture them, protectthem from wild animals and anoint them with oil. The sheep really-want-to-be-in-group (flock) but most of them easily lost.

\ms 2

\oco sheepfold

\ps n

\gl kulungan ni tupa

\ex The man who does not enter the sheep pen by the gate is a thief. (Jn.10:1)

\tr En tolay a awan maglakad ten pintuwan nen kulungan nen tupa hidi ay mágtakaw. BT: The man does not enter to-the door-of-the-sheepfold is thief.

\ec En kulungan oni págyanan nen tupa hidi ay para te mataguwan hidi ni te madukas a panahun, ni te mágtakaw sakay matapang a hayup. Iyad ay ketan ten adeni nen makákkaao, adeni ten bukid a págsabsaban di. Awan ti atáp tehud a dingding a batu sakay eessa en pintuwan na.BT: The sheepfold or shelter of-the-sheep plural for hiding if there is bad weather, thieves and wild animals. This is seen near to the owner-house or near-to- the hill (where the sheep) grazed plural. Roofless, have stone wall and only-one door. (Num.32:16)

\lx shepherd

\ps n

\gl mággalaga

\ms 1

\ex The shepherd saves his flock from danger.

\tr En mággalaga en mangligtas ten grupu nen tupa na hidi ti kapahamakan. BT: The shepherd saves his sheep from the danger. (Zec. 9:16)

\ec Ten Luma a Tipan ti Yahweh ay mabait sakay matapat a pastol, Siya ay mahinahun sakay gamitan na en kapangyariyan na a te págmahal para iligtas en tupa hidi (Ps.23:1, Isa.40:11).BT: In Old Testament Yahweh is kind and faithfull shepherd, He is gentle and using (his) power w/ love to save the sheep (pl).

\ec Ten Bigu a Tipan ti Jesus en mabait sakay matapat a pastol, Siya en tagapagligtas nen tupa hidi (Jn.10:11) In New Testament Jesus is kind and faithful shepherd, He-is the saviour of the sheep (pl).

\ec En tarabahu nen pastol ti: dimadimang ay dulawan na en tupa hidi sakay iluwas ten kulungan. Iyangay na hidi ten kalamonan sakay bantayan na hidi. Bagu gumibi: igiya na en tupa hidi pasoli ten kulungan (Jn.10:4, Lev.27:32). BT: The work of the shepherd: in-the morning (he) call the sheep and guide-them-out in-the fold. Guide them to abundant grass and watch them. Before night: guide the sheep back to the fold.

\ec En gamit hidi nen pastol ay: ulas a gamet ti koblet ni tupa, págdatonan ti makan, tirador, sakaysarukud oni págyabat (Jer.43:12, 1Sam.17:40). BT: The equipment of shepherd are: blanketmade of sheepskin, basket of food, sling, and staff or wood-use-for-hitting.

\lx simile

\ps n

\df A figure of speech an comparison of some likeness using word "like" or "as"

There are three parts: 1)the topic, 2) the image ,and 3) the point of similarity

\ex Again, the kingdom of heaven is like a net which was thrown into the sea and gathered fish of every kind.(Mt.13:47)

\tr Ruway, en kahariyan ti langet ay kona ten panti a intogbek ten diget sakay nakalap ti sari-sari a klasi ni ikan. BT: Again, the kingdom of heaven is like a net which thrown to the sea and gathered different kind of fish.

\rs metaphor

T

\lx **terror**

\ps v

\gl neántingan

\ex The Philistines are seized with.terror.(Exo. 15:14)

\tr En Palestinu hidi ay bigla neántingan. BT: The Palestinu are seized with terror.

\rs fear

\lx **thief**

\ps n

\gl mágtakaw

\ex People don't despise a thief if he steals food when he is hungry. (Pro.6:30)

\tr Tolay hidi diyankam magsaranta ten mágtakaw ni magtakaw hidi ti makan gapu la ten aláp di. BT: People don't despise the thief if they steals food because they are-hungry.

\ec Ti Israel ay tehud hidi a kautusan a dapat isoli nen mágtakaw ten nagtakawan na ti duwwa a beses en tinakaw na (Exo.22:7). En mágtakaw ay maparusaan ni en tinakaw na ay en bagay hidi a netalaga ten Diyos. (Josh.7:11,25) In Israel they have a law that the thief must return to his victim (what)-s/he stolen two times. The theif must be punish if s/he stole the devoted-things.

\rs **robber**