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**Lexical Challenges in the St. Lucian Creole
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Lexical Challenges in the St. Lucian Creole Bible Translation Project

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1. Introduction

The project to translate the New Testament of the Bible into St. Lucian Creole began in earnest in 1987 after the translators finished three years of natural text collection, linguistic analysis, team-building, and literacy projects. At this writing, in the summer of 1998, the whole New Testament manuscript is complete and is undergoing final revisions and formatting. It should be in print sometime in 1999.¹

A goal we have for the translation is that it not sound like a translation. That is, as much as possible it should sound or read as though this text had originally been produced with the French Creole-speaking people as its primary audience. One problem is that the content is somewhat foreign, though not completely foreign. Another problem is that while Greek was well established as a literary language two thousand years ago, at the present time St. Lucian Creole is not. We have been spurred on by other people's experiences that translation from a source language is possible, using the resources available in the receptor language, if appropriate skills and training are brought to the task and proper study and attention are given to the challenge.

One question we are commonly asked, when we tell what we are doing, is "How do you translate words that are in Greek but not in French Creole?" This is indeed one of the challenges we face. In trying to make the translation not sound like a translation there are other, perhaps even greater, challenges. How do you make sure the grammatical patterns used are completely natural, and not carry-overs from the source language? How do you make sure to use only images, figures of speech, and idioms that communicate clearly and naturally in the receptor language? How do you recognize and use natural discourse patterns? The solutions to all of these problems can come from the right combination of training, effort, and natural aptitude, and there can be different levels of success. All of our translation is put into first draft by a mother-tongue speaker, but even a native speaker cannot be expected to do a good translation into his own language without an adequate understanding of the source text, without a thorough orientation of translation principles, and without consciously studying the patterns of his own language.

The Greek New Testament source text contains references to geographical (*e.g.*, lake, desert, winter), biological (*e.g.*, camel, fig tree, wheat), political (tribe, emperor, tax), cultural (scroll, tunic, wineskin, cornerstone), and theological (justification, propitiation, righteous, holy, prophesy) concepts that are not natural to the traditional French Creole context. In addition there are other terms that do not necessarily reflect foreign concepts but still are in Greek and not in St. Lucian Creole, like 'wilderness', 'widow', 'ancestor', and 'ligament'.

¹ This is a report of the activities of a translation team comprised of David and Lynn Frank and Paul and Cynthia Crosbie of the Summer Institute of Linguistics, and mother-tongue translators Mano Leon and Peter Samuel. This project is supported by a grant from the United Bible Societies, and the printed *Tèstaman Nèf-la* will be published by the Bible Society in the East Caribbean. Peter Samuel collected the data for the glossary. A great many more people than can be named in this paper have also contributed to the project over the years as checkers, reviewers, and sources of information.

Different translations into various majority languages such as English, French, or Spanish reflect different styles of translation. Different styles of translation can each be appropriate for different audiences and uses. Some translations for example would carry over the form including word order, sentence length, etc. of the source language as much as possible into the receptor language. The translation style used in the St. Lucian Creole translation project can be called “meaning-based” or “dynamic equivalent” translation. Rather than simply translating word for word, this translation attempts to extract the meaning of the source text from the form in which it is couched and express that meaning using the forms natural in the receptor language. The goal is to produce a translation that is clear, accurate, and natural.

2. Existing Religious Vocabulary

St. Lucian Creole is not as limited in Biblical vocabulary as one might think. While there are plenty of hurdles to overcome in translating the New Testament in the way of lexicon, grammar, and rhetoric, still St. Lucian Creole has a good foundation on which to build. The Roman Catholic church has been involved in St. Lucia since the days of the formation of the French Creole (see Frank 1993). Long-established Creole words include *disip* ‘disciple’, *zapòt* ‘apostle’, *fawizyen* ‘pharisee’, *nanj* ‘angel’, *batizé* ‘baptize’, *glowifyé* ‘praise’, and *miwak* ‘miracle’. A *pawabòl* (‘parable’) is even a speech genre indigenous to Creole, denoting a message with a hidden meaning.

It is interesting to note that many French Creole nouns are derived from a French preposition or article plus noun. Following are some examples:

dlo ‘water’ < Fr. de l’eau

lafwa ‘faith’ < Fr. *la foi* (‘the faith’ in English would be *lafwa-a* in Creole)

lam ‘soul’ < Fr. *l’âme*

lèspwi ‘spirit’ < Fr. *l’esprit*

lévanjil ‘scripture’ < Fr. *l’évangile* ‘gospel’

nanj ‘angel’ < Fr. *un ange* (variant: *lanj* < Fr. *l’ange*)

zapòt ‘apostle’ < Fr. *les apôtres*

Besides the specifically Biblical vocabulary that already exists in St. Lucian Creole, there are other affinities that ease the translation task. St. Lucians can identify with the fishing occupation of the disciples or the farming imagery used in the parables. Translating modern-world concepts such as airplanes, computers, x-rays and satellites into Creole would increase the likelihood of having to resort to borrowing to fill the void.

Actually, it could be argued that there are already now words to express such modern concepts in Creole, such as *plén*, *konpyouta*, and *èkstré*. This is a contentious topic of discussion. One might reason that any language can and is expected to borrow vocabulary for foreign concepts from other languages. Both English and French, for example, have done this extensively. But there seems to be a definite value among French Creole speakers, expressed in different ways, that ‘good’ Creole does not have English mixed in. In fact, there are two terms

for the Creole language, *Kwéyòl* and *Patwa*, and while *Patwa* is the more commonly-used term some have identified that label with a vernacular that carelessly mixes English with French vocabulary while *Kwéyòl* is the ‘pure’ form of the language.

In the New Testament translation, for the most part, except in connection with proper names, only words of French or African origin are used.² One notable exception is the word *titcha*, coming from English ‘teacher’. That is one word of English origin that most people would agree has legitimately been borrowed into St. Lucian Creole, and we use it to translate ‘scribe’ as *titcha lwa sé Jwif-la* (‘teacher of the law of the Jews’).³ It has been argued that some other English words like *sabaf* have already been adopted into St. Lucian French Creole. In this case, the English origin is evidenced by the *f* coming from the *th* in *Sabbath*. Similarly, *taks* ‘tax’ as in ‘tax collectors’ can be argued to be a legitimate borrowing from English into Creole.

I heard a preacher in a countryside church one morning say “*Ou pa sa chapé* righteousness *Bondyé*” (‘You cannot escape God’s righteousness’) and, in a prayer, “*Nou ka wimèsyé’w pou* fellowship *sala*” (‘We thank you for this fellowship’). Is it legitimate to say that it is reasonable and appropriate to borrow an English word any time a Creole word is not readily available? Apart from the problem of comprehension, virtually any St. Lucian would tell you that this is not ‘good Creole’, despite the fact that this sort of borrowing is done all the time. The practice is that *ad hoc* borrowings from English are frequent — that is, choosing the path of least resistance. The value, however, is that English words are to be avoided in good Creole. Once when asking a reviewer of the translation how she would say ‘synagogue’ in Creole, she said, “Most people would probably just say *sinagòg*, but we couldn’t say that!” Even the use of old Creole words derived from French like *lonng* ‘long’ and *fòm* ‘form’ in the translation has been questioned because they have the appearance of coming from English.

Back to the topic of traditional religious vocabulary in St. Lucian Creole, one last point to make is that there is some archaic vocabulary not really part of anyone’s linguistic competence or performance except in the context of old, memorized prayers. In the present New Testament translation, archaic words like *Lipèw*, *Lifis*, and *Lisentèspwi* have been replaced by the contemporary equivalents *Papa-a*, *Gason-an*, and *Lèspwi Bondyé*. An old word *laghwa* meaning ‘glory’ is not used partly because it is not widely known, partly because it is easily confused with other religious terms like *lagwas* ‘grace’ and *lafwa* ‘faith’, and partly because it is difficult to pronounce. Decisions had to be made and are still being debated at this point concerning the use in the translation of other words that may be classified as archaic, such as *lasajès* for ‘wisdom’, *ladwati* for ‘righteousness’, *mizéwikòd* for ‘mercy’, and *ensiswatil* (< Fr. *ainsi soit-il*) for ‘amen’.

3. Vocabulary Needed

As is to be expected in translation, the vocabulary of the Greek New Testament does not always meet up with simple, straight-forward counterparts in St. Lucian Creole. Or, to put it in

² I would estimate that, apart from relatively recent borrowings from English, the vocabulary of St. Lucian Creole is about 98% of French origin. There is a handful of words from some sort of African (e.g., *bétché* for ‘white person’) or Spanish or Portuguese (e.g., *sapat* for ‘sandal’) origin.

³ Some people we have talked with have tried to help us come up with a way of translating ‘scribe’ that does not rely on a word of English origin, such as *sé gwo pèp sé Jwif-la* (‘the big people of the Jews’), but such solutions seemed to be forced and unnatural. One person we checked with said the real Creole way of saying ‘teacher’ is *enstwitchoutè*, a word which nobody else we checked with knew.

terms of meaning-based translation, some concepts that can be expressed in Koiné Greek are not easily expressed in Creole. There are different possible solutions, some elegant, some common, some reasonable but not especially felicitous. The solutions to the problem of translating foreign concepts can either solidify and strengthen the Creole language or undermine it.

The easiest solution to the problem of trying to express foreign concepts in Creole is to rely on borrowing. This is done by some people in everyday conversation, by some preachers in the pulpit, in the speech of some government representatives interviewed for the Creole news, for example. But a professional Creole reporter could not keep his job very long if he frequently used English words even where a natural Creole means of expression is not readily available, because this common practice is looked down upon as bad style.

Other solutions, besides conscious borrowing, to the problem of wanting to express foreign concepts include using a slightly more generic term, using a slightly more specific term, and using a descriptive phrase. For example, to say “Are not two sparrows (Greek στρουθία) sold for a penny?” we might say “two little birds” (*dé ti jibyé*). To say “It is better that you lose one of your members” (Greek μελῶν, referring to ‘body parts’) we could say “...to lose your eye” (*pèdi zyé’w*). There is no commonly-known word for ‘widow’ (Greek χήρα) in St. Lucian Creole,⁴ so we resort to a descriptive phrase: *an madann mawi’y ja mò* ‘a woman whose husband has died’.

In order to translate well, the question to ask is not “How is this word translated into Creole?” but rather “How would this idea be expressed in Creole?” The natural tendency is to translate word for word, thus carrying the form of the source language into the receptor language. Training and attention are required for the translator to be able to see beyond the words to the underlying message and then express that meaning meaningfully and idiomatically in the receptor language.

In addition to proper names, which constitute a problem area of their own, and everyday vocabulary, there are about one hundred key terms in the Greek New Testament that had to be rendered somehow in French Creole. For some of these like ‘to worship’, ‘Jew’ and ‘prophet’ a suitable word was already available to make the job easy. For others like ‘blaspheme’, ‘synagogue’ and ‘elder’, much study, thought, dialogue and testing were required before a translation was judged to be satisfactory. In many cases a phrase was required to translate what was a single word in the Greek. Following are some examples:

blaspheme	<i>ensilté non Bondyé</i> ‘insult God’s name’
elder	<i>ofisyé légliz-la</i> ‘officer of the church’
fast	<i>wèsté san manjé pou adowé Bondyé</i> ‘remain without food to worship God’
Gentiles	<i>lézòt nasyon ki pa jwif</i> ‘other nations that are not Jews’
idol	<i>fo bondyé</i> ‘false god’
manger	<i>an bwèt koté yo ka bay zannimo manjé</i> ‘a box where they give animals food’
scribe	<i>titcha lwa sé Jwif-la</i> ‘teacher of the law of the Jews’

⁴ There is an archaic term *vèw* meaning ‘widow’ that most people do not know.

Temple *Kay Bondyé* ‘House of God’

It is important to remember when translating that words often have ranges of meaning, including secondary and extended senses, and that there are times when one word in one language with all of its senses cannot be consistently translated the same way in another language. A simple example is that ‘to have’ in St. Lucian Creole would be *ni*, but to say “She had a baby” (using ‘have’ in the sense of ‘to bear, to conceive’) one wouldn’t use *ni* but rather *fè*, ‘to make’: *I fè an ti manmay* “She made a baby.” The primary senses of English ‘have’ and Creole *ni* match up, but not the whole set of extended senses.

The one word that gave us the most difficulty in translating the New Testament was δόξα ‘glory’. The primary meaning of that Greek word is ‘bright, visible splendor’. The same word has a variety of secondary and extended senses. Since there is not a well-understood Creole word for ‘glory’ and we had to translate it according to meaning, the renderings of ‘glory’ in Creole were diverse, as the following examples, all from the book of Luke, show:

- 2:9 *èvèk klèté Bondyé té ka kléwé toupatou anlè yo*
“and God’s light was shining everywhere on them”
- 2:14a *An syèl yo ka glowifyé Bondyé, yo ka di i gwan*
“In heaven they are praising God, they are saying he is great”
- 2:32b *èk i kay fè Izwayèl on plas pou moun konnèt*
“and he will make Israel a place for people to know”
- 4:6a *Mwen kay ba’w tout pouvwa èk wichès sé wéyòm sala*
“I will give you all power and riches of these kingdoms”
- 9:26b *lè mwen kay vini an pouvwa mwen ka kléwé kon zéklè*
“when I will come in my power shining like lightning”
- 12:27b *pa menm Sòlomon an tout wichès li ki té sa abiyé otan bèl kon yonn anpami yo*
“not even Solomon in all his riches was dressed as nice as one of them”
- 14:10b *Sa kay ba’w lonnè wèspé an zyé lézòt sé moun-an*
“That will give you honor respect in the eyes of the other people”
- 17:18 *ki viwé di Bondyé mèsì*
“who returned to tell God thank you”
- 19:38b *Annou glowifyé Bondyé*
“Let’s praise God”
- 21:27 *épi pouvwa èk gwan klèté*
“with power and great light”
- 24:26 *èk apwé sa i kay jwenn wèspé*
“and after that he will get respect”

Another little word that caused difficulty was the preposition δὲ, ‘through’. The French Creole language is rich in many ways, but it is not exactly rich in prepositions. That is not necessarily a problem for Creole speakers, but it is a challenge when one is translating from

languages that use prepositions, like Greek and English, into Creole. The lack of a Creole word for ‘through’ requires the translator to give a little extra thought, the challenge being, “How would a Creole speaker normally and naturally express the same relationship denoted by this preposition?” Consider Romans 1:2, which says “the gospel he [God] promised beforehand through [διὰ] his prophets in the Holy Scriptures”. In this verse διὰ is used to denote secondary agency. That is, the prophets did something, but it was ultimately God who was doing it. So we have translated this by saying *Bondyé té ja pwonmèt Bon Nouvèl-la an chay tan ki pasé, lè i té fè sé pwofèt-la matché’y adan lévanjil-la*, “God had already promised the Good News a long time ago, when he made the prophets write about it in the Scriptures.” In other contexts — where it is followed by an abstract noun rather than a reference to an animate being, for example — ‘through’ would denote something other than secondary agency. In each case the relationship denoted by the preposition would have to be analyzed and expressed in a manner that is appropriate for St. Lucian Creole.

Greek is rich in abstract nouns, and that was another problem area when translating into St. Lucian Creole. Examples besides ‘glory’, discussed above, are ‘fellowship’, ‘righteousness’, ‘knowledge’, ‘majesty’, ‘holiness’, ‘justification’, and ‘redemption’. But many of these abstract nouns are semantically related to verbs, adjectives, or adverbs that do exist in Creole, so the best solution is often to adjust the sentence to use a part of speech other than a noun to translate an abstract noun. To express “the light of the knowledge of the glory of God” in Second Corinthians 4:6, after a great deal of study and thought we came up with *pou nou sa wè klèté sala épi kopwann mizi gwan Bondyé gwan*, “for us to be able to see that light and understand how great God is great”. Here the abstract noun “knowledge” was translated by a verb meaning ‘understand’, and “the glory of God” was translated as ‘how great God is great’, using an adjective and an idiomatic grammatical construction that is natural in Creole. In Mark 1:4, which says John the Baptist was “preaching a baptism of repentance for the forgiveness of sins” the only one of these four abstract nouns that did not give us a problem was ‘sins’. We ended up saying *épi i ka pwéché konmisyon Bondyé ki di sé moun-an pou tounen hòd péché yo épi batizé, épi Bondyé kay pawdonnen péché yo*, “and he was preaching God’s message that told the people to turn away from their sins and be baptized, and God will forgive their sins.”

4. Testing Methods

Coming up with a way to translate something is only half of the job. We could research and find what religious vocabulary already exists in St. Lucian Creole, or coin a phrase when a term does not already exist, but the problem is in knowing how well a chosen expression communicates. Saying something is easy. Saying something that communicates well and is effective is much more difficult. The methodology used in the St. Lucian Creole Bible translation project involves extensive testing to make sure we have achieved our stated goals of clarity, accuracy, and naturalness.

Here is a list of the different types of checks done on the translation relevant to the topic at hand, *viz.* lexicon: comprehension checks, team check, consultant check, and consistency checks, and oral read-through. In addition to these checks that were carried out one or more times for each passage of the translation, several surveys were conducted to double check how well certain words were understood and to ascertain the target audience’s preferences.

As the translation progressed over the years, we regularly took out time to do two comprehension checks on each passage translated. We would hire a ‘naive’ language helper who knew Creole well but did not know the Bible well. We would read the translation to him or her a passage at a time and then ask probing questions to see how well the language helper understood the translation. Even when the translation might seem perfect to us, we could usually find places where the meaning was unclear or understood the wrong way by the naive language helper. Sometimes the misunderstandings were astonishing or comical.

Once, when translating the requirements for a church deacon, we used the word *méwité*, which to us meant ‘deserve’, to say that a deacon must be someone deserving of respect (I Tim. 3:8). When we read this to a naive language helper and asked her to explain what it meant, she said a deacon must be someone who is lacking in respect. Puzzled, we asked her how she used the word *méwité* and she gave the example *Kafé sala méwité sik*, “This coffee deserves / is lacking sugar.”

The word *manm* is sometimes used to mean ‘member’ but it is more commonly used to mean ‘muscle’. One woman we checked with said the phrase *sé manm légliz-la* made sense to her: it meant “the muscles of the church”. Similarly, *dwa* can mean either ‘right’ or ‘bedsheet’, and where we were trying to say that Esau sold his birthright for a bowl of porridge one person thought that he was exchanging his bedsheet for the porridge.

Given our goals of clarity, accuracy, and naturalness, the comprehension checks are designed to check for clarity. To double check the accuracy, a translation consultant abroad studies a back translation into English of our translation and then comes to St. Lucia to conduct his or her own tests similar to our comprehension checks but using an interpreter. To check for naturalness, we read the translation to reviewers, or let them read it if they are able, and we ask them to focus on whether this is the way Creole speakers would really use language. Even though mother tongue speakers draft the translation, when translating from another language it is very easy for the form of the source language to be carried over into the receptor language. The team check, where a native speaker on the translation team other than the one who translated that particular book reviews the translation, is one kind of naturalness check we did. Later, when the whole New Testament was in draft, we held an oral read-through that lasted over a month, in which each book was read out loud by someone other than the translator, and other mother tongue speakers not on the translation team were also present to hear the translation read. This gave another good opportunity to comment on the naturalness of the translation, and many improvements were made on each page of the manuscript as a result.

Sometimes when reading the translation out loud we know our translation is technically correct but we still get some valuable feedback as to how it comes across. Once, upon hearing a selection of the manuscript read aloud, some people gasped when they heard the word *djanmèt* and said that word couldn’t be used in the Bible. They were accustomed to hearing the archaic ‘harlot’ in the King James Bible, which did not convey a lot of meaning to them.

The St. Lucian Creole word *sab* means ‘sword’ and *lanm* means ‘blade’, so to say ‘two-edged sword’ we said *sab dé lanm*, literally ‘sword of two blades’. The only problem is that *sab* can also mean ‘sand’ and *lanm* can also mean ‘wave’, so one person in our oral read-through said *sab dé lanm* sounded like it meant the ‘sand of two waves’. We had to be vigilant in

watching for anything unnecessarily crude-sounding, anything comical-sounding, and anything that did not sound like the way people really talk.

In addition to all the usual tests and checks we decided to carry out a couple of surveys. The first was to check a set of fifteen religious terms that we had been disputing among ourselves. Most of these were words that might be classified as archaic, and we wanted to determine whether they were well enough known to use in the translation. About half of the words we tested this way, such as *kwayan* ‘believer’, *ladwati* ‘righteousness’, and *bèlté pouvwa*, a phrase we were experimenting with to translate ‘glory’, were rejected, and about half were retained, including *lasajès* ‘wisdom’, *lagwas* ‘grace’, and *lanmityé* ‘selfless love’. Some people misunderstood *mizéwikòd*, ‘mercy’, to mean ‘a curse’, so we decided to use it only in a few unambiguous contexts and use something like *tchè fèb*, ‘weak heart’ (a Creole idiom), elsewhere.

One of the words we tested in this first survey and ended up rejecting was *nati*, which is supposed to mean ‘nature’. We had already gotten indications that people might misunderstand it to refer to dreadlocks. Our surveyors were testing *nati* with a group of villagers by reading First Corinthians 11:7. There was a young Rasta listening in from a distance, and when the survey was finished at that one site he called the surveyors over and said he was very happy to hear that verse, because it confirmed that God really does have dreadlocks. The verse in question had read *An nonm pa ni pyès wézon pou kouvé tèt li, paski Bondyé ja fè’y menm kon i menm Bondyé yé, épi i ja ba li an nati ki menm kon sa li*, or “A man does not have any reason to cover his head, because God has already made him just as he God is, and he has already given him a *nati* that is just like his own.” The surveyors, mother tongue translators Peter Samuel and Mano Leon, could not convince the man that that is not what that verse was supposed to be saying.⁵ Needless to say, the use of the word *nati* in the translation was rejected after that.

A second survey was conducted in June, 1998, not to assess comprehension and familiarity but to try to understand what people’s preferences were. A focus of the survey was on English influence versus French influence. Concerning proper names, generally the ones more closely resembling the English names like *Pita*, *Jémz*, and *Androu* were preferred over the ones closer to the French like *Pyè*, *Jak*, and *Andwé*. The respondents embraced the use of some English borrowings as normal, like *taks* for ‘tax’ and *sabaf* for ‘sabbath’, while rejecting others like *sinagòg* for ‘synagogue’ and *yis* for ‘yeast’. We are still awaiting the preferences from the Roman Catholic Church, which is in the majority in St. Lucia, before we will consider the survey to be finished.

5. Decisions and Conclusions

A number of factors have to be considered in order for a translation to achieve maximum effectiveness. Accuracy and faithfulness to the original text are of course of primary importance, but a translation cannot be judged to be accurate apart from consideration of the effect it has on its audience. Is a word like *méwité* an “accurate” translation of ‘deserve’ if a hearer understands it to mean something else? That is actually a controversial question in some circles, but we

⁵ The Rasta insisted that if the Bible said that then it must be true. It occurred later to the surveyors that they might have quoted him Paul’s Epistle to the Colossians (2:13), which read, “When you were dead in your spirits because your life was a life of sin, you had not yet cut off and thrown away your sinful *nati*.”

believe that words do not have objective meanings but rather serve as vessels to carry meanings, which are functions of both speaker's intent and hearer's understanding.

Apart from questions of accuracy and comprehension, the effectiveness of a translation depends on how the message is received. Is it in a language form that the intended audience will respect and to which they will pay attention? Acceptability cannot take priority over accuracy, but still it is an important factor in judging a translation. We have sought in our translation to use a language form that is respectable and should have the salutary effect of not only attracting an audience but also reinforcing St. Lucian Creole as a language.

Our testing methods have helped us determine what communicates and what is acceptable as good Creole. One further question remained — that of dialect variation — and we had to come up with a metric to help us determine which variant forms to use. Following is a list of some of the dialect variation we had to deal with:

<i>apwézan ~ abwézan</i> 'now'	<i>kouyé ~ kwiyé</i> 'to call'
<i>asèpté ~ aksèpté</i> 'to accept'	<i>lawiviyè ~ lòvyè</i> 'river'
<i>bouzwen ~ bizwen ~ bwizen</i> 'to need'	<i>mansonj ~ manchòz ~ manchonz</i> 'lie'
<i>dèwò ~ dòwò</i> 'outside'	<i>padan ~ patan ~ padantan ~ paditan</i> 'while'
<i>ében ~ enben</i> 'or'	<i>piski ~ paski ~ paskè</i> 'because'
<i>édé ~ endé</i> 'to help'	<i>ponmèt ~ pwonmèt</i> 'promise'
<i>enswi ~ enstwi</i> 'to teach'	<i>pwen ~ pwan</i> 'to take'
<i>fidji ~ fidjay</i> 'face'	<i>tchébé ~ tchenbé</i> 'to hold'
<i>kòdanné ~ kòdonné ~ kondanné</i> 'to condemn'	<i>tiyé ~ tiwé</i> 'to remove'
<i>konpwann ~ kopwann</i> 'to understand'	<i>voyé ~ vowé ~ vwéyé</i> 'to send'

Since all of these forms except probably *tchébé* are derived from French, we settled on the metric of choosing from among the variant forms used in the translation the one that was closest to the French. The idea was that the one closest to the French would likely be the nucleus around which the other variants revolved.

It is widely recognized that Martin Luther, in translating the Bible into German in the early 1500s, established New High German as a standard among a set of dialects. Any good encyclopedia would state this fact in articles on Luther, the German language, or German literature. See the article in the 1991 World Book Encyclopedia on German literature, for example, which states, "Martin Luther translated the Bible into German, thus preparing the way for a standard German language."

A Bible translation published in St. Lucian Creole should have the effect of promoting Creole literacy. St. Lucian Creole could technically be considered a written language, because of the books published in Creole by SIL and other groups like the Folk Research Centre. But for all practical purposes Creole remains an unwritten language for the majority of the population, which remains unaware of the books published in Creole. Attempts to teach Creole literacy have

not met with much success because of lack of interest. Motivation is the most important factor in the success of any literacy program, and having something people want to read is the most important motivating factor. The Scriptures in St. Lucian Creole will give people something they will be motivated to learn to read.

Our purpose in translating the New Testament into St. Lucian Creole was not primarily to reinforce the language or to establish French Creole as a written language, but we believe the St. Lucian Creole New Testament, and perhaps some day the complete Bible, will have those effects.

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Appendix: A Glossary of Selected St. Lucian Creole Religious Vocabulary

adowé TR V to worship *Sé an lèspwi nou sa adowé Bondyé paski i menm sé an lèspwi.* (see also **glowifyé**) [**<Fr adorer**]

batenm N baptism *Batenm pòpòt ka mennen gwan nòs.* (see also **batizé**) [**<Fr baptême**]

batizé ADJ; TR V baptized; to baptize *I kay batizé Dimanch pwochen.* (see also **batenm**) [**<Fr baptiser**]

Bèlzibòb PROP N (var: **Bèlziboul**)
Beelzebub, prince of the devils *Nonm sala mové menm kon Bèlzibòb.* (see also **Satan**, **djab**, **denmou**) [**<Eng Beelzebub**]

bennédiksyon N blessing *I jwenn bennédiksyon an tout sa i fè.* (opp: **modisyon**) [**<Fr bénédiction**]

benni ADJ; TR V blessed; to bless *I mandé Bondyé pou benni'y avan'y alé.* (opp: **modi**) [**<Fr béni**]

Bondyé PROP N (var: **Dyé**) God *Sé Bondyé ki fè syèl épi latè-a.* [**<Fr bon Dieu**]

chapèl N shrine, sanctuary *Ou sa adowé Dyé adan chapèl li.* (see also **légliz**) [**<Fr chapelle**]

chapit N chapter *Ouvè Labib ou épi li liv Twavay chapit yonn, vèwsé yonn.* (see also **vèwsé**) [**<Fr chapitre**]

chaplé N rosary *Papa mwen ka di chaplé'y dé fwa pa jou.* [**<Fr chapelet**]

denmou N demon, devil, evil spirit *Sé moun-an pitché kouwi paski yo di denmou bawé yo.* (see also **Satan**; syn: **vyé lèspwi**, **mové lèspwi**, **djab**) [**<Fr démon**]

disip N disciple *Jézi té ni an chay disip ka swiv li mé i té ni douz zapòt.* (see also **zapòt**) [**<Fr disciple**]

djab N devil *Misyé-a té faché paski sé moun-an di'y i lèd kon an Djab.* (see also

Satan; syn: **denmou**, **vyé lèspwi**) [**<Fr diable**]

dlo benni NP (var: **glo benni**) holy water
Pwèt-la sèvi glo benni pou benni sé moun-an. [**<Fr de l'eau béni**]

dwèt ADJ straight, righteous *Jan Batis té ka maché dwèt épi lavi'y té nèt.* (opp: **kochi**) [**<Fr droit**]

Dyé PROP N variant of **Bondyé**.

ensiswatil INTERJ amen *An non di Lipèw, Lifis, Lisentèspwi, ensiswatil.* (syn: **amèn**) [**<Fr ainsi soit-il**]

étonnèl ADJ (var: **étènèl**, **étònèl**, **étèwnèl**)
eternal, everlasting *Nonm-lan ki sové-a kay jwenn lavi étonnèl.* (syn: **diwant**) [**<Fr éternel**]

Fawizyen N Pharisee *Sé Fawizyen-an té hayi Jézi épi yo fè konplo pou tchwé'y.* (see also **Sadisyen**) [**<Fr pharisien**]

fwè N brother, fellow Christian *Tout moun ki ka sèvi Dyé sé fwè mwen ében sè mwen.* (see also **sè**) [**<Fr frère**]

gajé N practitioner of gajé *Vyé madanm sala tou dous mé mwen tan moun di i sè an gwo gajé.* (see also **gajé**, **tchenbwa**; syn: **jan gajé**) [**<Fr gageure?**]

gajé N; INTR V witchcraft; to practice witchcraft *Yo di nonm sala ka gajé épi i fè on moun mal.* (see also **gajè**) [**<Fr gager?**]

glowifyé TR V to praise *Mwen ka glowifyé Dyé èk tout tchè mwen.* (see also **adowé**) [**<Fr glorifier**]

ipokwézi N hypocrisy *Ipokwézi byen konmen adan légliz atchwèlman.* (see also **ipokwit**) [**<Fr hypocrisie**]

ipokwit N hypocrite *Sé Fawizyen-an té ipokwit paski yo ka fè akwèdi yo té ka swiv Bondyé mé tchè yo té mové.* (see also

- ipokwézi** [*<Fr hypocrite*]
- jès** N supernatural trick *I fè an ti jès pou jan gajé-a pa té sa fè'y anyen.* (see also **gajé, tchenbwa**) [*<Fr geste*]
- Jézi** PROP N (var: **Jézi Kwi**) Jesus *Jézi sé sèl gason Bondyé.* [*<Fr Jésus*]
- Jézi Kwi** PROP N (var: **Jézi**) Christ, Jesus Christ *Jézi Kwi mò asou kwa Kalvè pou péché nou.* [*<Fr Jésus Christ*]
- jijman** N judgment *Asou jou jijman tout moun kay doubout douvan Dyé.* (see also **kondannasyon**) [*<Fr jugement*]
- jistifyé** ADJ; TR V justified; to justify *Bondyé ka sèvi lagwas li lè i ka jistifyé lézòm..* (opp: **kondanné**) [*<Fr justifier*]
- Jwif** N Jew *Bondyé té sèvi sé Jwif-la pou pwézèvé lévanjil-la.* [*<Fr Juif*]
- Kalvè** PROP N Calvary, the place where Jesus was crucified *Jézi Kwi mò asou kwa Kalvè pou péché nou.* [*<Fr calvaire*]
- katéchis** N catechism *Lè mwen té piti pwèt-la té ka toujou moutwé mwen katéchis.* [*<Fr catéchisme*]
- katolik** ADJ Roman Catholic *Papa mwen ka alé légliz katolik.* [*<Fr catholique*]
- kòdennèt** N a white cord used as a belt for religious vestments *Pwèt-la ka mawé wen'y épi an kòdennèt.* (see also **sanng**) [*<Fr cordonnet*]
- kondannasyon** N condemnation *La pa ni pyès kondannasyon pou an moun ki ka kwè an Jézi.* (see also **kondanné, jijman, pinisyon**; opp: **pawdonnab, salvasyon**) [*<Fr condamnation*]
- kondanné** ADJ, TR V (var: **kòdanné**) condemned; to condemn *Nonm-lan ki pa kwè an gason Dyé-a ja kondanné.* (see also **kondannasyon, pini**; opp: **jistifyé, pawdonnen**) [*<Fr condamner*]
- konfésé** TR V to confess *Si nou konfésé*
- péché nou Jézi kay pawdonnen nou.* (opp: **manti**) [*<Fr confesser*]
- konmandé** TR V (var: **koumandé**) to command, to order *Jézi ja konmandé tout nonm pou wépani.* (see also **konmandman**) [*<Fr commander*]
- konmandman** N (var: **koumandman, koumadman**) commandment, command, order *Jézi di sa ki enmen'y-la kay ni pou swiv konmandman'y.* (see also **konmandé, lwa**) [*<Fr commandement*]
- konpasyon** N compassion *Jézi ka moutwé konpasyon asou tout moun ki kwiyé asou non'y.* (syn: **tchè fèb, mizéwikòd, pityé**) [*<Fr compassion*]
- konsyans** N conscience *Bondyé mété an konsyans an tout nonm pou moutwé yo ki sa ki bon épi pa bon.* [*<Fr conscience*]
- konvèti** ADJ converted to Christianity *I ni douz lanné dépi mwen té konvèti.* (see also **sové**) [*<Fr convertir*]
- koupab** ADJ guilty *Sé moun-an ki pa wépani-a, Bondyé kay jwenn yo tout koupab asou jou jijman-an.* (opp: **innosan**) [*<Fr coupable*]
- kwa** N cross *Pou swiv Jézi ou sipozé pòté kwa'w.* (see also **kwisifyé, kwisifiks**) [*<Fr croix*]
- kwayans** N belief, faith *Tout kwayans nonm sala sé an tchenbwa.* (see also **kwè, konfyans**; syn: **lafwa**) [*<Fr croyance*]
- kwè** INTR V to believe *Bondyé kay sové tout sa ki kwè an li.* (see also **kwayans**) [*<Fr croire*]
- kwisifiks** N crucifix *I ni moun ki kwè kwisifiks-la p'òko pouwi toujou.* (see also **kwa**) [*<Fr crucifix*]
- kwisifyé** ADJ; TR V crucified; to crucify *I té ni dé vòlè ki té kwisifyé épi Jézi.* (see also **kwa, kwisifiks**) [*<Fr crucifier*]

- kwityen** N (var: **kwétyen**) Christian *An kwityen sé an nonm ki ni Lèspwi Bondyé an li.* [<Fr chrétien]
- labé** N priest *Labé-a ka mouté toulé dimanch pou fè lanmès.* (syn: **pwèt, pè**) [<Fr l'abbé]
- Labib** PROP N (var: **Bib**) Bible *Labib-la sé pawòl Bondyé.* (see also **lévanjil**) [<Fr la Bible]
- lachawité** N (var: **chawité**) charity, kindness *Nonm-lan ki di i enmen Bondyé-a sipozé fè lachawité.* [<Fr la charité]
- lachè** N flesh; sinful human nature *Lèspwi mwen vlé sèvi Dyé, mé lachè mwen fèb.* (see also **kò**; opp: **lèspwi**) [<Fr la chaire]
- ladjablès** N (var: **adjablès**) a name for a kind of evil spirit: a beautiful woman with one cow's leg *Moun di si an ti manmay alé anba wazyé li yonn ladjablès kay pwen'y.* (see also **ti bolonm**) [<Fr la diabolisse]
- lafwa** N faith *Jézi djéwi sé sa ki té ni lafwa an li.* (see also **kwayans, konfyans**) [<Fr la foi]
- laglwa** N (var: **lagwa**) glory *Lè Moziz wè laglwa Bondyé i twanblé.* (archaic) [<Fr la gloire]
- lagwas** N grace *Bondyé sèvi lagwas li pou i té sa fè mwen viv an diféwan lavi.* (see also **bonté, pawdonnab**; syn: **favè**) [<Fr la grâce]
- lajwa** N (var: **jwa**) joy *I sé an lajwa pou kouté pawòl Bondyé.* (syn: **lakontantman**; opp: **twistès**) [<Fr la joie]
- lam** N soul *Tout moun ni an lam épi apwé jijman-an lam-lan kay alé an syèl ében lanfè.* (see also **lèspwi**) [<Fr l'âme]
- lanfè** N hell *Tout nonm ki pa wépani, yo kay alé lanfè.* (opp: **syèl**) [<Fr l'enfer]
- lanmès** N mass, church service *Pwèt-la ka mouté toulé dimanch pou fè lanmès.* (see also **légliz**) [<Fr la messe]
- lanmityé** N brotherly love, affection *Si ou sé on kwityen ou sipozé ni lanmityé pou tout moun.* (see also **lanmou, enmen**; opp: **hayisans**) [<Fr l'amitié]
- lansan** N incense *Pwèt-la toujou ka bwilé lansan lè i ka fè lanmès.* (see also **pafimen**) [<Fr l'encens]
- lapé** N peace *Lè an nonm aksèpté Dyé i ka jwenn lapé an tchè'y.* (see also **wipo**) [<Fr la paix]
- lapwiyè** N (var: **pwiyè**) prayer *Mwen ka mandé Bondyé pou wéponn lapwiyè mwen.* (see also **pwédyé**) [<Fr la prière]
- lasajès** N (var: **lachajès, sajès**) wisdom *Labib-la ka enstwi nou lasajès Bondyé.* (opp: **kouyontwi**) [<Fr la sagesse]
- légliz** N church *An légliz sé an koté moun ka alé adowé Dyé.* (see also **lanmès**) [<Fr l'église]
- lèspwi** N spirit, ghost *Lèspwi-a ki adan an nonm, sé sa ki ka kondwi nonm-lan.* (see also **lam**; opp: **lachè**) [<Fr l'esprit]
- Lèspwi Bondyé** PROP N (var: **Lèspwi Dyé**) Holy Spirit *Tout nonm ki wépani kay wisivwè Lèspwi Bondyé.* (syn: **Lisentèspwi**)
- lévanjil** N scriptures *Lévanjil-la sé pawòl Bondyé épi si ou swiv li ou kay plè Bondyé.* (syn: **Labib**) [<Fr l'évangile]
- lézòm** N man, mankind *Lézòm pa pou viv asou pen tousel.* (see also **nonm**) [<Fr les hommes]
- Lifis** PROP N God the Son, Jesus *An non di Lipèw, Lifis, Lisentèspwi, ensiswatil.* (closing of prayer) (archaic; see also **Bondyé**; syn: **Jézi Kwi**) [<Fr le fils]
- Lipap** PROP N Holy Father, the Pope *Pwèt-la kay mennen péché'w bay Lipap.* [<Fr le pape]

Lipèw PROP N God the Father *An non di Lipèw, Lifis, Lisentèspwi, ensiswatil. (closing of prayer) (archaic; see also Bondyé; syn: Papa Bondyé) [<Fr le père]*

Lisentèspwi PROP N God the Holy Spirit *An non di Lipèw, Lifis, Lisentèspwi, ensiswatil. (closing of prayer) (archaic; syn: Lèspwi Bondyé) [<Fr le Saint-Esprit]*

lonmen TR V (var: **nonmen**) to christen, to name *Mwen kay nonmen ich mwen-an Dimanch sala. [<Fr nommer]*

lonnè N honor, respect *An nonm sipozé bay manman'y épi papa'y lonnè. (see also onnowé; syn: wèspé) [<Fr l'honneur]*

lowizyon N charm; object used for supernatural personal protection *Pyèsonn pa sa fè nonm sala anyen paskè i ni an lowizyon. (see also jès) [< ?]*

maji nwè N black magic: a kind of supernatural power involving entering into people's houses to do harm, especially to do physical and sexual abuse and especially to women; a person who practices black magic *Yo di plas sala benyen maji nwè épi pyèsonn pa vlé wèsté la. (see also zèb, tchenbwa, gajé) [<Fr magie noire]*

malédisyon N jinx *Nonm sala oublijé ni malédisyon; machin li toujou ka kwazé. (see also modisyon, lowizyon) [<Fr malédiction]*

miwak N miracle *Jézi fè djéwi moun épi fè lòt miwak lè i té asou latè. [<Fr miracle]*

mizéwikòd N (var: **mizéwékòd**) mercy, compassion, pity *Jézi, mwen ka mandé'w pou ou ni mizéwikòd asou mwen. (see also pawdonnab; syn: konpasyon, pityé) [<Fr miséricorde]*

modi ADJ; TR V accursed; to curse *Nonm sala modi paski i ka bat manman'y. (see also modisyon; syn: ni on malédisyon; opp: benni) [<Fr maudit]*

modisyon N curse *Bondyé pasé modisyon'y asou sèpan-an ki kwennen Adanm. (see also modi, malédisyon; opp: bennédiksyon) [<Fr maudit]*

monsenyè N bishop, Monsignor *Pwèt sala sé on monsenyè atchwèlman. (see also pwèt) [<Fr monseigneur]*

movèzté N wickness, evil *Pou lapéti movèzté nonm, Bondyé détwi latè-a èk on délij. (syn: méchansté; opp: bonté) [<Fr mauvais]*

nanj N (var: **lanj**) angel *Nanj Bondyé ka toujou véyé sé ich li-a asou latè. (see also lèspwi; opp: denmou) [<Fr un ange]*

Nòtsenyè PROP N the Lord *Nou ka pwédyé an non Nòtsenyè Jézi Kwi. (see also senyè) [<Fr Notre Seigneur]*

Nwèl N Christmas *Pwèskè tout nasyon ka sélébwé Nwèl. [<Fr Noël]*

pafimé TR V (var: **pafimen**) to surround or fill with smoke *Pwèt-la pafimé kay-la pou kouwi dèyè on vyé lèspwi. (see also lansan) [<Fr parfumer]*

Pak N Easter *Légliz-la té plen èk moun asou Dimanch Pak. [<Fr Pâques]*

pastè N (var: **pasta**) pastor *Apwé pastè-a fini pwéché, sé moun-an té ka mimiwé. (see also pwèt) [<Fr pasteur]*

pawabòl N parable *Jézi sèvi an chay pawabòl pou i té enstwi sé moun-an. (see also listwa) [<Fr parabole]*

pawadi N heaven, paradise *Jézi di yonn an sé nonm-lan ki té kwisifyé épi'y-la, 'Jòdi-a ou kay épi mwen an pawadi.' (syn: syèl; opp: lanfè) [<Fr paradis]*

pawdonnab N pardon, forgiveness *Si ou konfésé péché'w ou kay jwenn pawdonnab. (see also pawdonnen, salvasyon, mizéwikòd, pityé, lagwas; opp: kondannasyon, pinisyon) [<Fr pardonnable]*

pawdonnen ADJ; TR V pardoned, forgiven; to pardon, to forgive *Jézi ni pouvwa pou pawdonnen péché.* (see also **pawdonnab**; opp: **pini, kondanné**) [*<Fr pardonner*]

pawfé ADJ (var: **pèwfé**) perfect *Jézi sé sèl nonm ki viv an lavi pawfé asou latè sala.* [*<Fr parfait*]

pè N priest *Nonm-lan alé konfésé péché'y bay pè-a.* (syn: **pwèt, labé**) [*<Fr père*]

péché N; INTR V sin; to sin *Jézi, mwen ka mandé'w pou pa kité mwen péché.* (see also **movèzté, méchansté, péchè**) [*<Fr pécher*]

péché N sinner *Bondyé ja kouyé asou tout péché pou tounen hòd péché yo.* (see also **péché**) [*<Fr pécheur*]

pennitans N penitence *Apwé nonm-lan konfésé péché'y i alé fè pennitans li.* (see also **pawdonnab, pinisyon, sakwifis**) [*<Fr pénitence*]

pèsikité TR V to persecute *Paski mwen ka swiv Dyé, sé moun sala ka pèsikité mwen.* (see also **twoublé, anbété, pèsikasyon**; opp: **édé**) [*<Fr persécuter*]

péwi INTR V to perish, to die *Bondyé, pa kité mwen péwi an péché mwen.* (syn: **mò**; opp: **viv**) [*<Fr périr*]

piwifyé TR V to purify *Bondyé kay voyé on difé ki kay piwifyé sa ki bon èk détwi sa ki pa bon.* (see also **nétwayé**) [*<Fr purifier*]

pwéché TR V to preach *Apwé pastè-a fini pwéché, sé moun-an té ka mimiwé.* [*<Fr prêcher*]

pwédyé INTR V (var: **pwiyé Dyé**) to pray *An nonm sipozé pwédyé bay Bondyé toulé jou.* (see also **lapwiyé**) [*<Fr prier Dieu*]

pwèt N priest *Pwèt-la ka mouté toulé Dimanch pou fè lanmès.* (see also **monsényè**; syn: **labé, pè**) [*<Fr prêtre*]

pwèzbitè N rectory, parsonage *Madanm-lan*

antwé an pwèzbitè-a èk i vòlè manjé pwèt-la. [*<Fr presbytère*]

pwofèt N (var: **poftè, pòftè, pwòftè**) prophet *Izaya té on pwofèt lotan avan tan Jézi.* [*<Fr prophète*]

sabaf N sabbath *Asou jou sabaf-la ou sipozé pozé.* (syn: **jou pozé**) [*<Eng sabbath*]

sadisyen N Sadducee *Sé sadisyen-an pa té ka kwè an wèzèwèksyon épi an nanj.* (see also **Fawizyen**) [*<Fr sadducéen*]

sakwifis N sacrifice *Pou ou sa swiv Bondyé ou ni pou fè an chay sakwifis.* (see also **pennitans, lotèl**) [*<Fr sacrifice*]

salvasyon N salvation *Sé Bondyé sèlman ki sa ba'w salvasyon.* (see also **sové, pawdonnab, mizéwikòd, lagwas**) [*<Fr salvation*]

Samz PROP N (var: **Sam**) Psalms *Wézon-an i modi kon sa sé paski an moun li dé Samz asou tèt li.* (see also **Labib, lévanjil**) [*<Fr Psaumes*]

Satan PROP N Satan, the Devil *Satan toujou vlé nou péché.* (see also **djab, vyé lèspwi, denmou, Bondyé**) [*<Fr Satan*]

sè N (var: **sésé**) sister, fellow Christian *Tout moun ki ka sèvi Dyé sé fwè mwen ében sè mwen.* [*<Fr sœur*]

sèman N oath, pledge *Lè an nonm batizé i ka fè sèman pou swiv Bondyé.* (see also **sèwmanté**; syn: **pwonmèt**) [*<Fr serment*]

sen N saint *Sen Pyè té an nonm ki swiv Bondyé èk tout tchè'y.* (archaic; see also **kwityen**) [*<Fr saint*]

senyè N lord, master *Jézi sé senyè lavi mwen.* (see also **Notsenyè**; syn: **mèt**) [*<Fr seigneur*]

sovè N savior *Jézi sé sovè latè-a.* (see also **sové, Notsenyè**) [*<Fr sauveur*]

sové ADJ; TR V saved; to save *Jézi sé sèlman ki sa sovè an nonm.* (see also **sové**,

- salvasyon, konvèti**; opp: **pèdi**) [**<Fr sauver**]
- syèl** N heaven *Pou an nonm sa antwé an syèl i ni pou aksépté Jézi Kwi kon sovè'y.* (syn: **pawadi**; opp: **lanfè**) [**<Fr ciel**]
- tantasyon** N temptation *Jézi édé mwen pou mwen pa tonbé adan tantasyon.* (see also **tanté, péché**) [**<Fr tentation**]
- tanté** TR V to tempt *Latè sala benyen bagay ki sa tanté an nonm ki ka éséyé viv dwèt.* (see also **tantasyon, péché**) [**<Fr tenter**]
- tchenbwa** N obeah: a supernatural manipulation of nature, such as to curse someone or to gain possessions *Ou sa fè tchenbwa kon ou vlé, lè jou'w wivé ou oblijé mò.* (see also **maji nwè, zèb, gajé**) [**< tchenn + bwa?**]
- témwenyaj** N (var: **témwennaj**) testimony *Témwenyaj sésé-a touché tchè mwen.* (see also **tèstifyé, sèman**) [**<Fr témoignage**]
- tèstifyé** INTR V (var: **tèstifé**) to testify *I sé an bagay ki wèd pou an moun tètifyé kont mwenman'y menm.* (see also **témwenyaj**) [**< ?**]
- ti bolonm** N name for a kind of evil spirit: a very small, midget-sized, flesh-eating, manlike creature that is usually owned by someone *Sé nonm sala ka sèvi ti bolonm pou fè vyé twavay ba yo.* (see also **ladjablès**) [**<Fr piti bon homme**]
- twadisyon** N tradition, custom *Sé Fawizyen-an ka swiv twadisyon pasé pawòl Bondyé.* (see also **lakoutim**) [**<Fr tradition**]
- twayi** TR V to betray *I sété Jida ki twayi Jézi.* [**<Fr trahir**]
- vèwsé** N verse *Ouvè Labib ou épi li liv Twavay chapit yonn, vèwsé yonn.* (see also **chapit, Labib**) [**<Fr verset**]
- vyé lèspwi** NP evil spirit *Jézi té ka toujou tiwé vyé lèspwi andidan sé moun-an lè i té asou latè.* (see also **Satan**; syn: **mové lèspwi, denmou, mové lam, djab**)
- wéjwi** INTR V (var: **widjèwté**) to rejoice *Nonm-lan ki an Dyé-a ka toujou wéjwi.* (see also **lajwa**) [**<Fr réjouir**]
- wépanti** INTR V to repent, to turn from one's sins *Tout nonm ki pa wépanti, yo kay alé lanfè.* (see also **wépantisman**) [**<Fr repentir**]
- wésisité** INTR V to be recuscitated, to be revived, to be raised *Apwé twa jou Jézi wésisité hòd lanmò.* (see also **wézéwksyon**) [**<Fr ressusciter**]
- wézéwksyon** N resurrection, becoming alive again *I ni an pil moun abwézan ki pa ka kwè an wézéwksyon-an.* (see also **wésisité**) [**<Fr résurrection**]
- wilizyon** N (var: **wélizyon**) religion *An chay moun kwè wilizyon sa sové yo, mé sa pa vwé.* (see also **lafwa, kwayans**) [**<Fr religion**]
- zapòt** N apostle *Jézi swézi douz zapòt pou yo té sa épi'y tout lè.* (see also **disip**) [**<Fr les apôtres**]
- zèb** N white magic, a milder form of obeah than tchenbwa *Nonm sala ka fè zèb pou fè sé manmay li-a fè byen an lékòl.* (see also **tchenbwa, maji nwè, gajé, wimèd wazyé**) [**<Fr les herbes**]
- zonbi** N zombie: a person who rises from the dead to do evil *Misyé-a di i pa té sa antwé an kay li paski i té ni on zonbi ki doubtout bò lapòt-la.* (see also **gajé, tchenbwa, maji nwè**) [**< ?**]