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<Abstract>

The Burden of Parallelism in the Bible Translation: Part Two-Illustrations

Prof. Jung-Woo Kim
(Chongshin University)

Following the previous article on “the Burden of Parallelism in Bible Translation: Part One-A Theoretical Foundation” in *JBTR* 19 (2006), 7-27, this paper deals with the problem of translation and interpretation of several poetic texts. Generally following the perspective of J. Kugel’s idea of ‘seconding’ character of the second line in a poetic verse, the author gives some concrete illustrations as follows: (1) crescendo by repetition (Gen 2:23), (2) ellipsis and double duty (Gen 3:16; 4:7), (3) maximization by phonetic similarity (Gen 4:23-24), (4) semantic extension (1Sam 18:8), (5) symbolization of numbers by ambiguity (Psa 62:11), (6) chiastic structure (Pro 30:15b-16), (7) decrescendo (Pro 30:21-23), (8) degradation after climax (Pro 30:18-20), (9) hyponym (Jud 5:26 etcs). Based on the poetic analysis, the author dares to suggest new Korean translations on the relevant texts discussed in this paper.

<Abstract>

Qumran Scrolls of Isaiah and Bible Translations

Prof. Chang-Hyun Song
(Catholic University of Daegu)

This study is about the relationship between the Scripture scrolls, especially the Isaiah manuscripts found in Qumran, and contemporary Bible translations. The Old Testament scrolls found in the caves of Qumran since 1947 are older by more than 1000 years than the Scripture manuscripts available till then. It is evident that the Qumran Scripture scrolls are very important resources in studying the history of the Old Testament text formation together with other various textual transmissions and ancient translations. The finding of the Qumran Scripture scrolls have greatly influenced textual criticism of the Old Testament and editing of the new critical edition of the Hebrew Bible.

On the other hand, the United Bible Societies formed the committee for the "Hebrew Old Testament Textual Project" (hereinafter HOTTP) in 1969. This committee has analyzed about 5,000 phrases of the Masoretic text that are controversial in terms of textual criticism, and presented the *Preliminary and Interim Report* and the final report, C*ritique textuelle de l'Ancien Testament*. Based on these reports, the HOTTP committee is preparing to edit the new Hebrew Bible, BHQ. During such process, the Qumran Scripture scrolls were selected as a significantly important resource for criticizing the Old Testament text.

Since the finding of the scrolls in Qumran, various Bible translations like RSV and others, started reflecting evidences from the Qumran scrolls to their work. In other words, the Masoretic text and the Qumran Scripture scrolls that suggest different reading, have influenced not only new Bible translations but in the correcting work of existing translations as well.

In this study, the texts of Isaiah 52:13-53:12 were analyzed, and issues in translation were specifically discussed. Among the 22 manuscripts of Isaiah found in Qumran, the ones relating to texts of Isaiah 52:13-53:12 are 1QIsa^{a}, 1QIsa^{b}, 4QIsa^{b}, 4QIsa^{c}, and 4QIsa^{d}. The texts of Isaiah 52:13-53:12 were analyzed through critical reference to the *Preliminary and Interim Report* and the final report by the

HOTTP. In particular, we have examined how the Qumran manuscripts for these texts have influenced translations like the FBJ, RSV, NEB, NAB, NIV, LUT, TOB, REB, NRS, *New Korean Revised Version* (1998), *Revised New Korean Standard Version* (2001), *Seonggyeong* (2005), and so on. Through this study, we were able to witness the value of the Qumran scrolls for the Old Testament textual criticism and the history of the Old Testament text formation, and their influence on contemporary Bible translation.

<Abstract>

Advances in “Literary Functional Equivalence” Approach to Bible Translation

Prof. Tai-il Wang
(Methodist Theological Seminary)

The purpose of this paper is to give an overview of what is called “literary functional equivalence” approach to Bible translation. In comparison with the previous perspective of dynamic equivalence, in which the informative function of language has been fully considered, “literary functional equivalence” places its emphasis on the various communicative functions of biblical texts on every level of language. It is not to suggest that a more literal or formal correspondence translation is to be preferred, but to represent in the process of “faithful” translation the stylistic devices and rhetorical techniques that are embedded in biblical literature. Stylistic features of Hebrew rhetoric are considered important factors which can help readers or hearers to understand the message of the Scripture correctly. This entails the point that aesthetic and interrelated artistic features of the source text are to be recognized, analysed, and appreciated in translation. Without paying close attention to the entire communicative conventions in the biblical language, the meaning of the original text are not fully to be reproduced in translation. The unity, rhetoricity, structure, patterning, imagery, dramatics and many other items pertaining to the original text are no doubt parts of main components of the biblical text, which must be translated. The texts from Jonah 1:1, 2, 3, 4, 15; 3:1, 3, 10; 4:4 are discussed for illustration to describe how literary features can be handled in “meaningful” translation.

<Abstract>

Greek Discourse Factors to Translate Luke 2:1-52

Prof. Je-Soon Chung
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The purpose of this article is to see how a Bible translation can result differently when a translator adopts a discourse analysis, which has been widely used among cross-cultural translators, dealing with the text higher than sentence level such as paragraphs or the entire text. The method this article used is pragmatic, functional, and interdisciplinary. It cannot surely show all Greek discourse factors due to limited pages. Instead, it chooses some important discourse factors that can affect a Bible translation and shows them by using 2:1-52 of the Gospel of Luke as a sample text. The following things are mainly dealt with by this article:

First, it shows how linguistic devices such as "points of departure" that determine the continuity or discontinuity of the text can affect delimiting the text as smaller units, so called paragraph.

Second, it explains how the Greek connectives such as δέ and καί, play important roles and functions within a narrative text in order to keep text cohesiveness as a developmental progress.

Third, it emphasizes that whenever participants are referred, a translator should be careful of dealing with linguistic devices attached and try to find their roles and functions. Especially, since these participants' references are interwoven keeping the dynamics of the text, a translator should always keep in mind that the omissions of important marked ones or the additions of unnecessary implied information lose or hinder such dynamic progress of the text.

Fourth, it presents that even synonymous words can carry their discourse meanings within a whole text differently. The findings of different senses of the synonymous words used within a text cannot be captured by a sentence-oriented translation method. To counter this, translator should diligently search for its relevant meaning with discourse analysis by which its sense can be found out through the intertextuality of text, cotext, and context. In this area, translators are not only required to keep linguistic competence, they are also required to cultivate creative and brave endeavors to apply such findings into their translations.

It is really a great privilege for a translator to utilize diverse discourse factors researched by recent discourse linguists. What is even better, is that translators themselves diligently study, evaluate and even compare diverse discourse factors. Then, when they apply these factors into their translation, the translated texts surely keep linguistic consistency and accuracy with the dynamics of the text much more than before.

Intertextuality: Lost (and Found) in Translation

Philip Towner*

The purpose of this study is to discuss the literary process known as intertextuality and define it as a translation challenge for Bible translation. After the a brief background to the concept (A), some common examples will illustrate the ways in which it works, the levels at which it can operate, and the degree to which intention or purpose often affects translation strategies (B). Here the important distinction within literature between sacred and secular text will be identified. Then, two NT examples of "intertextual play" will be set out and developed to demonstrate its importance for meaning (C). In the context of this discussion, some failed translation strategies will be exposed and the relative value of foreignizing versus domesticating translation approaches will be discussed. Finally, I will identify some questions which the phenomenon of intertextuality force us to ask — questions about translation and the way in which translation might address intertextuality; and I will discuss some options for dealing with intertextuality in translation (D).

1. Introducing Intertextuality

A history of the discovery and development of "intertextuality" as a literary phenomenon would take at least a book to treat adequately. That depth of treatment is not necessary for the purposes of this paper, but some indication as to the complexity of the phenomenon and its relevance for Biblical Studies and translation has to be given. In a general way, the term itself suggests the topic it seeks to describe: the process of a text within the confines of its own discourse exceeding its discourse and narrative boundaries by engaging and connecting with another

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existing text which functions within its own discourse and narrative boundaries. In reading the NT, for instance, we are most familiar with this process in the case of well-marked quotations of OT material: quotation formulas ("it is written", "for the Scripture says", etc.) provide the reader or hearer with the immediate and explicit clue that the writer is drawing another text into the present discourse. What we have to become aware of is the fact that this literary device can be activated in much more subtle — sometimes almost undetectable — ways. All that is really required for the device to be employed is that author and reader/hearer (and sometimes perhaps only the author) is sufficiently familiar with another text or set of texts which are intentionally connected to the present text by one of various means.

As indicated, NT scholars have been aware of the technique of quoting the OT for as long as the NT texts have been studied. Without even introducing the term "intertextuality" academic studies plumbed the depths of rabbinic writings and then the Qumran texts in the effort to discover the secret of intention in quoting ancient texts. And a range of answers emerged. For some, the intention of NT quotations of OT texts was best interpreted on the basis of the authority of the OT for the early Christian communities. Thus authoritative proof texts could serve to ground or confirm the authority of a NT apostolic utterance or pronouncement. C. H. Dodd took the lead in suggesting, however, that an OT quotation intended to call to mind more than just the text itself; it created a link to an entire narrative, so that to discern the sense and function of the material quoted within the NT writing, the original hearer or reader would need to place the present discourse within the story containing the quoted material. As soon as Dodd developed this theory, of course, scholars began to place limits on his findings: in certain cases, entire OT stories/narratives could be called up in this way for at NT audience, but it will be interpretation of the NT writing/discourse employing the quotation that will yield the clues suggesting this extensive connection with the OT.

Again, pioneers in this kind of literary interrelationship did not use the language of "intertextuality." This emerged through literary studies, where again the process by which a writer intentionally forges links with other existing literature has been observed for as long as there has been literature. With modern and post modern discussions of the locus of meaning (in the author or in the reader or in some combination of the two), however, "intertextuality" has come fully into its own as an element of communication with huge implications for the interpretation of

meaning, and ultimately, even in the literary world, for translation.

2. Some Common Examples

Once the concept is introduced, it is apparent that intertextuality operates on all levels of communication, and the "texts" in the process — both those being created or uttered and those being engaged by the author — are not at all limited to written texts. My daughters used to constantly insert into our family dinner conversations lines from the popular movies — usually comedies — that we had all watched. Why? Sometimes the purpose was just to break the tension created by the discussion of a disappointing test score by drawing us all back into a funny scene: (from Robin Williams in "Mrs. Doubtfire") "Layla, don't make me get the hose!" In a movie, "You've Got Mail", the character played by the actor Tom Hanks engages in an extended intertextual connection to the movie "The Godfather", in order to describe for his email recipient what it means to "play rough" in the business world. In advising the person he was in conversation with to treat business as business and not take it personally, he urged her to "go to the mattress." What is interesting is that for those who have not seen the movie this phrase refers to, it is often mistaken as advice to the woman to seduce her competitors (i.e. "take them to bed"). But the purpose of the allusion is quite the opposite. The phrase "Go to the mattress" called to mind the gruesome scene in "The Godfather" where the lieutenants of one family were sent to the house of a Hollywood director, whose success had been assured by mafia assistance in the past, to call him back to obedience in a particular situation where he had been straying from the family's control. The Hollywood director woke up early in the morning to find the bloody severed head of his prize racehorse in his bed with him.

Of course, political figures in the context of speech-making often draw on texts that not only exist in the public's awareness but also frequently bear enormous authoritative and sentimental weight. Martin Luther King did so famously, often drawing whole Biblical OT narratives into his listeners' purview. Interestingly, his own technique, which often involved personalizing the Biblical allusions, reveals not only his hermeneutics but also his understanding of the dynamic of intertextuality. "I have been to the mountaintop" allows him to take his hearers back

to the story of Moses, at the close of his ministry, looking into the Promised Land but unable to enter: an OT example of an eschatology that is already and not yet. In Martin Luther King's case, however, he as a new Moses was prophetically sure that he was about to do the very thing Moses was not allowed to do — enter the Promised Land.

This is intertextuality — the engaging of an existing text by the author of a text in process to make some point or another. If any of this was lost on you in the examples I chose, because you were not familiar with the background texts, or because you only know the movies through translation, then you begin to realize how difficult translation of intertextuality can be.

Umberto Eco discusses techniques for translating intertextuality in the case of his book *Foucault's Pendulum*. At one point in the story, he describes a character's visual experience of beautiful landscapes in a drive through the Italian hills. Out of the blue readers of the original Italian encounter the phrase "beyond the hedge" which sits oddly in the context, since there had been no mention of a hedge. Eco in this way makes allusion to a poetical piece, well known to Italians. In this case, the point of Eco's intertextual connection with the sonnet is explained by the author himself — a recourse we in Biblical Studies ordinarily do not have open to us. He says the point of the literary contact is simply that the reader should understand that the character depends on the poetical experience of another to enjoy the beauty of the landscape. Translators could not hope to render this connection of thoughts, and so achieve the deep sense of the story, by reproducing the original poetical phrase, because non-Italian readers would not know the text to which Eco originally linked. So Eco suggests that radical changes could be made: and in the case of the English translation of Eco, the translator achieved the same result by inserting instead an allusion to the English poet Keats.

But this way of translating an intentional intertextual allusion in the literary domain of fiction points us to a critical distinction which we almost certainly need to make. What is the difference between translating intertextuality (or translating anything) when one moves from literary fiction to sacred literature? How do the rules differ?

The first question disguises a very large topic and I will simply suggest one feature of this distinction which affects translation. The various ecclesiastical traditions down through the centuries have agreed that the meaning of the story told

by the Scriptures (with some variety allowed for shifting from Hebrew to Greek as an OT base text, for including or rejecting the Deuterocanonicals, and for a preference for the Vulgate or New Vulgate) cannot be separated from the original narrative structure and sequences in and by which that story was first told. This observation is not intended as a comment on the relative strengths and weaknesses of domesticating (common language, functional equivalence, meaning-based) and foreignizing (literal) translation strategies. It is simply to say, rather, that in the history of the churches, as in the history of Judaism, because of the cultural function of the story of YHWH's redemption and its link to a sense of history and time, "deep" meaning and "surface" structure are not easily (if at all) separated. In fact they are intrinsically related. And this has consequences for how intertextuality — a biblical writer forging a connection to another Biblical narrative — will be negotiated in translation.

Before pressing on to NT examples of intertextuality, let me return to the topic of intertextuality within the Biblical tradition. If you have studied Hebrew, you will undoubtedly recall your instructors in Hebrew exegesis or reading courses calling attention to the use of language in the Psalms or the prophets that creates a rich and obvious connection to the language and stories of the Pentateuch. Again and again the OT writers alluded to the Exodus and Wilderness experience as they described the current disobedience of the Jewish people (in exile, perhaps) and reminded them of God's covenant faithfulness. This is intertextuality, and in the Hebrew mind, this interplay of texts was linked closely to a hermeneutics and a world view constructed on the belief that God's story was Israel's story, and the emerging Scriptures telling that story and calling people back to it were authoritative and dynamic.

Thus the Scriptures had a kind of potency for life — they were not simply records. The proof of this is the role in the community of the public reading of Scripture that grew up especially in second temple Judaism. The reading of the Scriptures was carefully set out on a yearly (or triennial) schedule so as to ensure that the people heard the story of redemption, with all its ups and downs, constantly. Practically this of course inundated the people not just with the stories but also with the language of Scriptures and so gave them a sensitivity to the subtle ways in which language and verbal "hooks" could be used by one writer to tell his story within an already existing story — i.e. intertextuality. This high degree of Biblical literacy went hand in hand with the writer's craft.

At the same time, there grew up in Judaism methods of exegesis which would later be attributed to the rabbis. While we may be most familiar with these methods through what we take to be its excesses (numerology, the counting of letters in the Hebrew Bible, strange rules of logic), one important feature of this exegesis was sensitivity to the repetitions of language and concepts that served as "hooks" to link one part of Scripture (or writer) to another. Intertextuality. Qumran literature, especially the *pesharim*, reflect such practices of exegesis by which the community was able to make contemporary sense of past prophecy and find itself within the story. This carries over to the NT writers and communities.

The point is this, within Hebrew culture leading up to (and following) the NT period, the belief about the nature of Scripture's potency, the practice of its public reading and the generally high level of Biblical literacy that resulted, and the methods of exegesis that developed to ensure that all of Scripture's potency and relevance was discovered for the contemporary people all are related in some way to the literary feature of intertextuality.

The translation of the Hebrew Scriptures into Greek for the Diaspora Jewish communities (the LXX in the centuries leading up to Christ) would have obscured or obliterated a good deal of the intertextual play among the Hebrew writings, particularly the more subtle links created by lexical choice. However, the amazing fact that the Greek translation came to have canonical status (more or less) in the Diapora made it possible to for Paul to continue on in the literary traditions in which he had been immersed (including intertextual play) when he wrote letters to Disapora Jewish and Gentile Christians which constantly made contact, in overt (quotations) and subtle (allusions and echoes) ways, with the LXX. Presumably, the LXX was his narrative touchstone because the Diaspora synagogues mainly had access to YHWH's story through the Greek translation of the OT.

3. Two Examples of NT Intertextual Play

While NT intertextuality is most often considered in terms of NT use of the OT — and so "inter-canonical" — the examples I will provide of the technique both focus mainly on the less observed "intra-canonical" case in which Paul echoes Paul. In the second example, however, an OT allusion provides an OT narrative reason

for an intentional lexical shift. Both examples are drawn from the letter which closes the Pauline story — 2 Timothy. Questions about authorship can be set aside for the purposes of our study: either we will be observing cases of the actual Paul engaging his own earlier texts or writings, or a student of Paul engaging his master's earlier texts.

3.1. 2 Timothy 4:6(-8) and Philippians 2:12-18 (1:23)

The language of this section of 2 Timothy is thought to echo (or depend upon) Philippians 2:12-18; the passages are comparable in terms of topic (Paul's suffering as sacrifice), and Philippians 2:17 contains the only other occurrence of the graphic verb "to pour out [like a drink offering]."[1] Theories of literary dependence generally presume the author of 2 Timothy was not Paul, but rather that an excessive tone of self-exaltation is evidence that a later student or admirer of Paul crafted this discourse modeled on the Philippians passage.[2] Others have stressed more accurately that this is not an unexpected tone for Paul to adopt:[3] this is particularly true in light of a passage such as Philippians 2:12-18. There are indeed grounds for thinking that Paul may be intentionally echoing the Philippians letter at this point (and below), just as he has echoed Romans in earlier passages (1:7; 2:11). Let us briefly consider the connections.

> 2 Tim 4:6
>
> GNT Ἐγὼ γὰρ ἤδη σπένδομαι, καὶ ὁ καιρὸς τῆς ἀναλύσεώς μου ἐφέστηκεν.
>
> NIV For I am already being poured out like a drink offering, and the time has come for my departure.
>
> NRSV As for me, I am already being poured out as a libation, and the time of my departure has come.
>
> GNB As for me, the time has come for me to be sacrificed; the time is here for me to leave this life.

2 Timothy 4:6 describes an event in Paul's mind. How does he conceptualize it?

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1) See Hanson, 155; Bassler, 171; Dibelius and Conzelmann, 121.
2) So Dibelius and Conzelmann, 121; Brox, 265.
3) Marshall, 805; Barrett, 118; cf. Johnson, *Paul's Delegates*, 92-96.

Both parts of the sentence allude to Paul's death. The first indication of this comes in the first half of the sentence and the passive verb, "to be poured out as a drink-offering", which refers to the libation that was poured out (often) to accompany and complete a (grain, animal) sacrifice. The Greek term is *spendomai*.[4] In technical use, the term does not refer to sacrificial death, but the metaphor with its allusion to wine may well intend to evoke the imagery of Paul's blood (i.e. his life) being poured out.[5] And the language clearly places Paul's upcoming death into the sacrificial context as an offering (though the passive verb suggests it is God who is acting here)[6] that accompanies another, perhaps, more fundamental offering. It is possible in the present context that he sees his death as complementing the ultimate bloody sacrifice of Messiah (Col 1:24).[7] Above all, the passive voice and the sacrificial imagery underline that this death is not a meaningless but rather a necessary event in the furtherance of the work of the gospel.

The only other NT use of the verb of sacrifice, *spendomai*, is also Pauline in Philippians 2:17.

> Phil 2:17
>
> GNT Ἀλλὰ εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν, χαίρω καὶ συγχαίρω πᾶσιν ὑμῖν·
>
> NIV But even if I am being poured out like a drink offering on the sacrifice and service coming from your faith, I am glad and rejoice with all of you.
>
> NRSV But even if I am being poured out as a libation over the sacrifice and the offering of your faith, I am glad and rejoice with all of you—
>
> GNB Perhaps my life's blood is to be poured out like an offering on the sacrifice that your faith offers to God.

This and the thematic affinity of the passages (also cf. 4:6b with Phil 1:23;

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4) Gk. σπένδομαι (pass. pres.; Phil 2:17); see the noun (σπονδή) or verb in LXX Exod 29:40; Lev 23:13; Num 4:7; 29:6; Jer 51:17, 25; Sir 50:15; Philo, *Who is the Heir* 183; *Life of Moses* 2.150; Josephus, *Antiquities* 6.22. See O. Michel, *TDNT* 7, 532.

5) Cf. O. Michel, *TDNT* 7, 536; Quinn-Wacker, 792.

6) So it is questionable whether there is any emphasis on Paul's acting "voluntarily" (*pace* Michel, *TDNT* 7, 536; Quinn-Wacker, 792); the thought is rather of obedience.

7) But it is notable that in the other use of the term in Phil 2:17, Paul conceived of his death as completing the service of the Philippian church, which in turn can be seen as its embodiment of the death of Christ (see Marshall, 806).

references to “crown” in 4:8 and Phil 4:1; and the use of athletic imagery in general in both letters) suggest the later text is intentionally echoing the earlier. Bear in mind that 2 Timothy is ostensibly addressed to Timothy and that Timothy certainly knew the letter to the Philippians (Phil 1:1). What should be noticed, however, is the difference in the degree of certainty registered in each text employing the “pouring out” imagery: Philippians 2:17 has “if indeed” (“even if”), while 2 Timothy 4:6 states definitely “I am already” (cf. also the denial “Not that I have already ⋯” of Phil 3:12). What is presented as a distant possibility in the earlier setting has now become imminent certainty in Paul’s mind.

When it is recognized that Paul’s sense of imminent “departure” envisioned in 2 Timothy 4:6b (Gk. noun *analysis*) has a counterpart in his desire “to depart and be with Christ” in Philippians 1:23 (Gk. verb *analy*ō), and that the same shift between the texts from uncertainty to certainty is again evident, the case for an intentional intertextual connection becomes almost certain.

What purpose would Paul have had in creating this literary connection for Timothy and other readers of his concluding letter? The main function of the language and imagery in 2 Timothy (as in Philippians) is to provide a theology for suffering and hardship. This is achieved by Paul separately in each letter. What Paul is able to strengthen for Timothy and others who might have known the earlier reflection on these things given in Philippians is the sense of completion and historical certainty whereas in the earlier setting desire and commitment were further removed from historical certainty. One therefore sees progression, and for Timothy to be drawn back into the earlier setting by means of the intertextual echo is to allow him observe how the realities of imprisonment have not diminished Paul’s commitment and hope but have rather confirmed these things. For one who is about to receive the mantle of service, the echo of a passage containing Paul’s theological evaluation of his crisis would have been all the more poignant a device to enact the hand-over of ministry responsibilities.

The interpretation can of course be debated and enlarged upon. My concluding observations relate to translation strategies. If the connection between these two passages is intentional, then translations of each text must be such that they grant access to the intertextual connection. A comparison of the translations offered above allows a very simple conclusion: the more literally inclined (NIV, NRSV) allow the attentive modern reader to make the connection by treating the unusual NT word,

spendomai, consistently as references to the drink offering; the common language translations observed obscure the link by resorting to a translation that settles for what is the semantic lowest common denominator: sacrifice. It can surely be argued that former literal translations represent a foreignizing approach, since the specific concept of the drink offering or libation is not typical for most of the audiences utilizing these modern translations. And the common language aim to domesticate — by seeking a broader concept that will resonate even with modern Westerners — does in fact lessen the jolt of the original text. But in such cases it is the verbal linkage which signals the intertextual play (chiefly *spendomai*/*analysis*-*analyō*), and a translation strategy that does not somehow recreate the signal will not be able to deliver the full meaning intended by the intertextuality in the discourse of 2 Timothy.

3.2. 2 Timothy 1:7 and Romans 8:15

In this text in 2 Timothy there is a clear connection with the language of Romans 8:15. The suitability of a text from Romans for instructing Timothy need not be questions (Rom 16:21). Both texts are "Spirit" texts, though, as we will see, the situation in which we find Timothy in 2 Timothy requires a reshaping of the earlier teaching. It is in the reshaping of the text, I would argue, where the evidence for conscious intertextuality emerges.

> 2 Tim 1:7
>
> GNT οὐ γὰρ ἔδωκεν ἡμῖν ὁ θεὸς πνεῦμα δειλίας ἀλλὰ δυνάμεως καὶ ἀγάπης καὶ σωφρονισμοῦ
>
> NIV For God did not give us a spirit of timidity, but a spirit of power, of love and of self-discipline.
>
> TNIV ⋯ Spirit ⋯
>
> NRSV for God did not give us a spirit of cowardice, but rather a spirit of power and of love and of self-discipline.
>
> GNB For the Spirit God has given us does not make us timid; instead his Spirit fills us with power, love and self control.

In this case it will be helpful to compare immediately the translations' renderings of Romans 8:15.

Rom 8:15

GNT οὐ γὰρ ἐλάβετε πνεῦμα δουλείας πάλιν εἰς φόβον ἀλλὰ ἐλάβετε πνεῦμα υἱοθεσίας ἐν ᾧ κράζομεν· αββα ὁ πατήρ.

NIV For you did not receive a spirit that makes you a slave again to fear, but you received the Spirit of sonship. And by him we cry, "Abba, Father."

TNIV ⋯ Spirit ⋯ Spirit

NRSV For you did not receive a spirit of slavery to fall back into fear, but you have received a spirit of adoption. When we cry, "Abba! Father!"

GNB For the Spirit that God has given you does not make you slaves and cause you to be afraid; instead the Spirit makes you God's children, and by the Spirit's power we cry out to God, "Father! my Father!"

The basic observation to be made from this comparison of translations is that NIV and NRSV treat the reference to "spirit" as a reference to the human spirit. In my judgment, this cannot have been intended in either Romans or 2 Timothy in view of the dominance of the Holy Spirit in each case. The TNIV has corrected the NIV; and the GNB's theological reading of the texts in question shows good Pauline instincts.

The context of 2 Timothy 1:6-14 is taken up with an exhortation to a faltering Timothy. For some reason he has suffered a blow to his confidence, and in order to prepare Timothy to make the trip to Rome, where Paul is anticipating his execution, to receive the mantle of ministry from the apostle, the text seeks various means by which to cause Timothy to re-engage in his mission. This is the context for the Spirit statement about to be made.

Given Timothy's résumé, which included service as Paul's mission coworker and occasional assignments within established congregations (e.g. 1 Cor 4:17), separate references to a congregational commissioning (1 Tim 4:14) and to an apostolic commissioning in conjunction with his conversion/initiation present no great problem. The literary character of the respective letters corresponds just as well to this situation. In this case, the commissioning event in mind — the handing on of the mission from Paul to his coworker — might quite suitably call for this reminder of the earlier formative event in which the gift of the Spirit came to Timothy. Though the parallel is not quite complete, the traditions of Moses handing on authority to Joshua (see below) and of Elijah passing the mantle on to Elisha may not be far from mind.[8)]

In order to strengthen the admonition, Paul adds to his acknowledgment of Timothy's genuine faith a theological reason for stepping back into action. This reason ("for"; *gar*) is to be found in the recollection of a theology of the Holy Spirit. The language of this verse is very similar to Romans 8:15:[9]

> Rom 8:15 — [For] the Spirit you received does not make you slaves, so that you live in fear again; rather the Spirit you received brought about your adoption to sonship.
>
> 2 Tim 1:7 — For the Spirit God gave us does not make us timid, but gives us power, love and self-discipline.

Although the texts are not identical, the latter text must be understood as a conscious echo of the earlier teaching about the Spirit.[10] The text is reshaped to meet the present need. In this ministry context, Paul transposes the concern expressed in Romans for enslavement to the law (*douleias*) to timidity (*deilias*) in the face of opposition.[11] As I mentioned above, this particular "reshaping" is indication of intentional play. Yet the intentional shift to a near homophone at the same time opens the door to another echo—this time of the command spoken by the Lord in the commissioning of Joshua:

> Jos 1:9 I have commanded thee; be strong and courageous, be not cowardly [*deiliasēs*] nor fearful, for the Lord your God is with you wherever you go (cf. 8:1).

This verbal echo, if present, is admittedly faint.[12] But the tone, narrative setting and intention of the instructions create a plausible match. The effect would be to call

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8) For the background, see Wolter, *Paulustradition*, 218-222.

9) Cf. esp. the Greek :
Rom 8:15: οὐ γὰρ ἐλάβετε πνεῦμα δουλείας ... ἀλλὰ ἐλάβετε πνεῦμα υἱοθεσίας...
2 Tim 1:7: οὐ γὰρ ἔδωκεν ἡμῖν ὁ θεὸς πνεῦμα δειλίας ἀλλὰ δυνάμεως καὶ ἀγάπης καὶ σωφρονισμοῦ.

10) Cf. Oberlinner, 32; Hanson, 121.

11) Cf. Oberlinner, 32.

12) But cf. also how Joshua is instructed to "guard" (φυλάσσεσθαι) what Moses commanded (1:7), and Timothy is to "guard" (φύλαξον) the good deposit entrusted to him by Paul (2 Tim 1:14). Cf. the promise that the Lord will never abandon (ἐγκαταλείψω) Joshua in and the use of the "abandonment" (ἐγκαταλείπω) theme in 2 Timothy 4:10, 16.

on the image of Joshua, who in his commissioning was urged to be strong and courageous and not timid because God would be present. In the Pauline adaptation of the OT promise, Timothy, by virtue of the Spirit in him, can count on the same protective presence of God.

In the end, both the connection to Rom 8:15 and the present language itself[13] make clear that it is God's gift of the Holy Spirit, and qualities associated with this gift, that provides the reason Paul's logic requires.[14] First, the echoing of Romans reveals that the intended backdrop to this teaching is Paul's fundamental teaching about the Spirit and Christian identity — possession of this gift ensures and confirms adoption into God's family (Rom 8:14-17). The additional contact created with the Joshua text redirects the earlier teaching to the theme of encouragement and handing over of mission.

As with the first example, the question here is whether translations are effective in giving access to the intertextual connections. The more literal translations of the NIV and NRSV do recreate the basic rhythm, though the TNIV is needed to correct the reference to the Spirit.

The GNB, while expanding the language of each text (explicitation), actually in three specific and noticeable ways invites the two texts to be connected, though I cannot be sure the goal was enable readers to observe the intertextuality. First, GNB harmonizes the key opening verbs: the preference is for the verb "to give" (from 2 Tim 1:7) over "to receive" (Rom 8:15), which in the end causes both texts to emphasize the Spirit as a gift given by God. Second, in translating 2 Timothy 1:7, GNB repeats (for clarity) the term Spirit, which then creates an affinity for the twofold reference to Spirit in Rom 8:15. Third, in translating the original relative clause of Rom 8:15 ("by [in] whom we cry out") by means of the expanded idea "by the Spirit's ***power*** we cry out", GNB adds to the Romans text the concept of "power", not originally present, which again creates a balance with the explicit reference to "power" 2 Timothy 1:7 ("[the Spirit] of power").

Thus the domesticating and theologizing approach of the GNB which created distance between the texts in 2 Timothy and Philippians in the first example of

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13) Gk. δίδωμι; the verb "to give" in one form or another typically describes God's action in respect to this gift (Luk 11:13; Act 5:32; 8:18; 15:8; Rom 5:5; 1 Cor 1:22; 5:5; etc.).

14) In the present context, reference in some sense to Timothy's commissioning in v.6 has led some to interpret "Spirit of power" in this statement as a specific charisma received with ordination; see Brox, 229; Kelly, 159-60; Hasler, 57.

intertextuality here serves to create an attraction between the texts in 2 Timothy and Romans.

4. Questions and Options

The illustrations of intertextuality given are not the most obvious and easy to interpret (quotations), and in fact it could be challenged whether they should be categorized as intertextuality at all. Obviously it is my opinion that intertextuality, as defined above, is in play in these cases, but that does not answer the questions about how to deal with the phenomenon in translation. Here I will raise a few more questions in the way of concluding observations.

First, if intertextuality is discernable in the biblical texts, then coming to terms with the meaning of those texts has to involve access to the intertextuality. Translations not sensitive to these cross-textual connections will fail to deliver a translation with the full potency required. Of course it has to be observed that no translation can deliver an unobscured form the original with all of these nuances. The LXX, as I pointed out, essentially obliterates a good deal of the Hebrew word play contained within the Hebrew Scriptures it translated into Greek. Since it obtained authority in the Diaspora (apparently), this did not deter Paul from forging his own intertextual connections with it for his Greek-speaking communities and colleagues. However, we are in a situation, more or less, where the MT and Greek NT form our authoritative base texts. And without some device or other, this deters translators in many cases from providing an OT translation that would correspond to the one that Paul might have been reading and engaging through intertextuality — the MT lies behind the OT translation, while the LXX undeniably lies behind Paul's OT quotations and allusions. This is a conundrum.

One kind of solution, at least when dealing with the Greek text of the NT, is that offered by the Nestle-Aland tradition of giving marginal references to other texts similar in language and phraseology which might then reflect some kind of intentional echo or allusion. This NA apparatus limits itself to the most obvious connections, but at least this is a start. The problem, again, is that for a translation to employ this kind of device to aid the reader in tracing intertextual connections would not overcome the difficulty posed by a NT writer engaging the OT via the

LXX and the translation providing an OT rendering based on the MT. A Study Bible with additional notes to account for this kind of literary play might be able to cover at least the ground that NA does. But it might be a cumbersome product.

A better solution might now lie in the digital realm. Texts have already been prepared which could easily be adapted for hyper-texting to reveal other texts that might be related to the surface or default text. By running the cursor over the default text, related texts underlying the default could be exposed in windows. The technology exists, if the will to produce such a specialized tool can be found.

In any case, the point of the two illustrations given is that the texts in 2 Timothy cannot be fully appreciated on their own. Translations can help or hinder the reader in making the intended intertextual connections. Within a canon — either OT or NT — where the base text remains more or less constant, the task is challenging but good results could be achieved. However, when crossing from NT to OT, and the complication of the LXX is factored in, the task becomes far more complex. Is it sufficient to leave these considerations to those who write commentaries in hopes that some will read them?

This might end up in a strong argument for the need of continued mastery of the original Biblical languages — Hebrew/Aramaic and Greek. And I would argue that only a high level of facility with these languages makes discernment and interpretation of intertextuality in the Biblical texts possible. But this is not practical for non-specialists in the the diversity of the world's churches.

Second, many church communities and traditions (perhaps most) do not practice the public reading of Scripture to a degree that would allow the depth of familiarity with the Biblical writings that probably characterized ancient Judaism and the early church. Competing world views and value systems disseminate their stories more efficiently and with greater effect. Some method of keeping the churches within the Biblical story could be devised and practiced, but the base text for this story would not be Greek or Hebrew, and access to the story would be through a derivative translation. For most communities, Scripture is authoritative in and through the accepted translation — on the model of the LXX. But apart from some device built into the translation for allowing access to intertextual cues, a translation in a church community that is consistently read is more likely to create its own intertextualities. These would be features owing to the translation and community interaction with the translation, and not to the original languages. In any case, discernment of

intertextuality is a by-product of community familiarity with the biblical story.

Third, most church traditions (certainly evangelical ones) tend to resist the sort of hermeneutical methods that sought discovery of subtle intertextual connections on the basis of word and language play. Literal methods, and those which focus on single meaning, a strict view of authorial intention, historico-grammatical interpretation, and so on, shy away from the sort of search for subtle literary links that characterizes intertextuality. While the presence of intertextual intentions should be verified, its sometimes less than obvious nature should not disqualify it from serious study. The point is, the ground rules for interpretation in a given community or church tradition might well place intertextuality fairly low on the agenda. Another way of viewing this is to say that it is the nature of the Biblical writings themselves (and the literary features they employ) that gave rise to ancient methods of reading them. Simply to write off rabbinic exegesis as fantastical or arcane, or simply to link (e.g.) allegorical exegesis with philosophical developments in Alexandria may be to fail to appreciate an ancient awareness of how Scriptures "work" in community reading and application.

Finally, it is clear that once intertextuality is admitted to be a feature of the texts that make up the Biblical story, we are in a better position to engage with the story in a deeper way. What is not clear is how intertextuality can be translated. Will readers' tools be sufficient to give access to this level of the text? Perhaps some ground can be gained here. My suggestion would be that reaching this level of the text in church communities will require a reshaping of their reading, listening and interpreting cultures, and translations which function authoritatively may (as read and interpreted) produce new and dynamic intertextualities.

<Keyword>
intertextuality, narrative, translation, literalism, Pauline texts

The Function of the Public Reading of Scripture in 1 Timothy 4:13 and in the Biblical Tradition

Philip Towner*

Most commentators agree that the three activities listed in 1 Timothy 4:13—the public reading of Scripture, exhorting, teaching — were typical features of a worship meeting.[1] However, beyond linking the emphasis on activities related to Scripture to the presence of heretics in the community, little attention has been paid to the actual function performed by the public reading of Scripture in the believing community. It is this question that this paper will seek to explore in an introductory way.

Even a cursory reading of 1 Timothy 4:13 immediately suggests that getting behind the instructions will require investigating backgrounds—first, the broader background of Scripture reading in Judaism and the early church, second, some parallel situations in Greco-Roman society in which public readings had a place, and third, the specific situation in Ephesus that gave rise to the instruction. The reference to "reading" is not accompanied by any helpful elaboration. In fact in the instruction, "Until I arrive, give attention to the public reading of scripture, to exhorting, to teaching", as the Greek text shows, the three activities, reading, exhorting, and teaching, are mentioned without explicit reference to their object. Almost all agree that the understood object is "the Scriptures" (αἱ γραφαί). And on this assumption, we turn first to other texts that might shed light on the activity envisioned in the instruction along with its social and theological meaning.

1. Antecedents of the Church's Public Reading of Scripture

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1) See I. H. Marshall, and P. H. Towner, *A Critical and Exegetical Commentary on the Pastoral Epistles*, ICC (Edinburgh: T & T Clark, 1999), 562-563; J. Roloff, *Der Erste Brief an Timotheus*, EKK (Zürich/Neukirchen-Vluyn: Benziger/Neukirchener, 1988), 254.

Public Reading in Judaism. There is little doubt that the formative background of the activity enjoined in 1 Timothy 4:13 is the practice in Judaism of public Scripture readings in the synagogue.[2] The NT gives up practically nothing in the way of information about the activity as it was carried out within the Christian communities.[3] But the close relationship between worship in the synagogue and the worship of the early Christians, especially in the Diaspora, clearly explains the reference to the practice in a Christian document in a way that implies that it was a standard feature of worship.[4] Texts that turn more or less around a Pauline axis such as Acts 13:15; 15:21 and 2 Corinthian 3:14 assume the practice of reading the Scriptures aloud in the synagogue setting. The assumption, even if the text in 1 Timothy reflects a later situation, is that the content of the Scriptures consisted of the OT writings, whether in Hebrew or, as would have been normal in the Pauline churches, in Greek translation.[5] While it is arguable that the scope of the Scriptures might have been expanding to include the stories that would become the Gospel tradition and the Pauline letters, as texts such as 2 Corinthian 7:8; Colossian 4:16; 1 Thessalonians 5:27 and 2 Thessalonians 3:14 show for the Pauline letters, the term αἱ γραφαί (e.g. πᾶσα γραφή 2 Tim 3:16) still signifies, with some fluidity of content in this period, the collection of writings that would in large part become the OT canon. For our purposes, the Pauline letters and Jesus tradition can be regarded as transitional material that was still coming of age. Thus surely in the case of the

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2) Most regard the first part of the three-fold instruction, πρόσεχε τῇ ἀναγνώσει ("devote yourself to the reading [of the Scriptures]") as a reference to public or community reading associated with the worship meeting, rather than as a call to personal Bible study. W. D. Mounce, *Pastoral Epistles*, WBC 46 (Nashville: Thomas Nelson, 2000), 200, while acknowledging that a public reading is envisioned with synagogue practices in the background, nevertheless sees the focus in "reading" to be on Timothy himself: "Timothy is to immerse himself in the biblical text…" Despite the second person singular shape of the command, it is not to be understood as personal reading, but as a community practice designed to steer the congregation out of the unorthodox backwaters of the heretical reading of certain texts and back into the mainstream of the biblical story. See further, below. Cf. L. T. Johnson, *The First and Second Letters to Timothy*, AB 35A (New York: Doubleday, 2001), 252.

3) In later centuries, readers of Scripture became liturgical ministers. See Justin, *1 Apol*. 67; Tertullian, *Praescrip*. 41.8; *P. Apoll*. 99.5; cf. H. Leclercq, "Lecteur", *DACL*, 8:2, col. 2242ff; J. M. Nielen, *Gebet und Gottesdienst im Neuen Testament* (Freiburg, 1937), 182ff.

4) In corroboration, the presence of the definite article with each noun indicates typical or familiar activities (πρόσεχε τῇ ἀναγνώσει, τῇ παρακλήσει, τῇ διδασκαλίᾳ).

5) See P. H. Towner, "The Old Testament in the Letters to Timothy and Titus", G. K. Beale and D. A. Carson, eds., *Commentary on the Use of the Old Testament in the New Testament* (Grand Rapids: Baker Books, forthcoming).

majority of references to the public reading of Scripture in synagogue the reading of the OT is in view, and this should also be assumed for 1 Timothy 4:13.

The earliest evidence for the practice of reading Scripture publicly is to be found in the record describing the assembly in Nehemiah 8:7-8:

> Neh 8:7 Also Jeshua, Bani, Sherebiah, Jamin, Akkub, Shabbethai, Hodiah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, the Levites, helped the people to understand the law, while the people remained in their places. 8 So they read from the book, from the law of God, with interpretation. They gave the sense, so that the people understood the reading.

Synagogue reading is not in view here, but the fundamental practice later adopted for synagogue worship is. Somewhat closer to our time, the Qumran community can be seen to continue what was for Judaism the standard practice of reading the Scriptures in assemblies and explaining its meaning.

> 6 ⋯And in the place in which the Ten assemble there should not be missing a man to interpret the law day and night, 7 always, each man relieving his fellow. And the Many shall be on watch together for a third of each night or the year in order to read the book, explain the regulation, 8 and bless together (1 QS 6:6-8; see also 8:11-12; 9:12-14; cf. 1QpHab 2:6-9).

Any attempt to reconstruct the actual format of the Jewish order of service in the first century C.E. requires drawing on the Mishnah ([mMeg 4; mMeg 2] with some corroboration from Qumran and NT texts [Mat 23:6; Mar 12:39; Luk 11:43; 20:46; see Philo, *Every Good Man is Free*, 12.81 on the seating of the Essenes); this literary background allow us to approximate the shape of synagogue worship in the period of our interest. In addition to information describing the seating arrangements (in which is set out the relative positions of distinguished members in the front and younger members in the back; and the segregation of men and women can probably be assumed),[6] we learn that the Scripture readings were rather carefully scheduled to include (following the recitation of the *Shema* and the prayer) the reading of the Torah, the reading of the prophets, followed by the priestly blessings:

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6) E. Schürer, *The History of the Jewish People in the Age of Jesus Christ*, 3 (rev. ed. G. Vermes, F. Millar, M. Black; Edinburgh, T & T Clark, 1979-1987), 2: 447-448.

> mMeg 4:3 If there are less than ten present they may not recite the *Shema* with its Benedictions, nor may one go before the Ark, nor may they lift up their hands, nor may they read the [prescribed portion of] the Law or the reading from the Prophets, nor may they observe the Stations ⋯ .[7]

Further, we learn that the Scripture readings could equally be done by any member of the congregation, even by a minor (mMeg 4:4-6). There were certain exceptions to this apparent openness; if priest or Levites were present, they took precedence in the reading (mGit 5:8). The Torah reading was arranged so that the whole Pentateuch was read consecutively in a 3-yearly cycle (mMeb 29b).[8] The Masoretic arrangement of the Pentateuch into 154 sections probably traces back to this 3-year cycle (but there were also known arrangements of 161 and 175 sections).[9] Several members would have been invited by an officer (ἀρχισυνάγωγος; Act 13:15; 18:8, 17; etc.) to take part in the reading: at least seven at the Sabbath service (fewer on week days), of whom the first and last would pronounce a benediction at the beginning and the end. This Palestinian practice (i.e. prescribed in Mishnah) varied in non-Palestinian settings (i.e. as prescribed in Talmud): most importantly, the readings would have been conducted by one man (corroborated by Philo, *The Special Laws*, 2.15.62).

In NT times (see Luk 4:17; Act 13:15; mMeg 4:1-5), readings from Torah were joined by sections from the Prophets. The activity itself as carried out in a synagogue setting is illustrated in Luke 4:16-20.

> 16 When he came to Nazareth, where he had been brought up, he went to the synagogue on the Sabbath day, as was his custom. He stood up to read, 17 and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written: 18 “The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, 19 to proclaim the year of the Lord’s favor.” 20 And he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on him.

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7) Cf., Ibid., 448.
8) Cf., Ibid., 450.
9) Ibid., 451.

If this depiction seems a bit stylized, it is nonetheless well enough attested outside of the canon as Philo indicates (*On Dreams*, 2.127: "And would you still sit down in your synagogue, collecting your ordinary assemblies, and reading your sacred volumes in security, and explaining whatever is not quite clear, and devoting all your time and leisure with long discussions to the philosophy of your ancestors?"; cf. *Who is the Heir*, 253).

The reading from the Prophets concluded the service and the congregation was dismissed. It is not clear whether the selection of the prophetic passage for reading was left to the one chosen to read. But in NT times there seems not to have been a schedule of readings from the Prophets (in post-Mishnaic times the concluding readings from the Prophets were fixed).[10)]

One final item sheds light on the procedure implied in 1 Timothy 4:13, and that is the matter of exposition or sermon. First, as the language in which Scripture was read became less and less familiar to the members of the congregation, a translation had to be provided. This device came to be called the Targum. This was a continuous rendering of the Hebrew text into Aramaic. The evidence is not clear whether the synagogue officer(s) had the duty of so rendering the text. In any case, the procedure seems to have been verse-by-verse for the reading of the Torah, and 3-verses-at-a-time for the Prophets. This was apparently an oral procedure: there is no evidence until the 4th century C.E. to the translation being read from a written Targum (yMeg 74d).

Second, the reading from the Bible was followed by something on the order of a sermon, in which the portion read was expanded upon for purposes of practical application. References in the NT to the activity of teaching in the synagogues (e.g. Mat 4:23; Mar 1:21; Luk 4:15; etc.; as well as in Philo and Qumran) bear witness to this feature of synagogue worship.

Public Reading in Greco-Roman Society. A complete consideration of the background to almost any NT church practice, especially in the case of the Pauline churches, would include relevant parallels in the Greco-Roman environment. The matters of literacy, reading and writing both in ancient Jewish and Greek cultures have been examined with the net result being a range of estimates.[11)] As A. Millard

10) Ibid., 454, n. 128.

11) See esp. A. Millard, *Reading and Writing in the Time of Jesus* (New York: NYU Press, 2000), 154-184; W. V. Harris, *Ancient Literacy* (Cambridge, MA: Harvard University Press, 1989).

suggests, one might conclude that the literacy situation in Jewish society was on a better footing than Greco-Roman society, because of the strong tradition of education designed to ensure that Jewish men were able to read the Scriptures in synagogue worship gatherings (see y.*Ket*. 8.32c [reflecting presumably on a situation about B.C.E. 100] on the education of children; Josephus, *Against Apion*, 2.178).[12] But in fact it is uncertain how far this program was carried out in practice.

While popularly the Greco-Roman culture is often described as a "literate culture", the actual degree of literacy was almost certainly rather low and limited (at least in the fullest and modern sense of "being literate").[13] Providing some corroboration of this is the indisputable evidence of oral features in documents of the period, showing that they were written for oral delivery and aural reception by an audience. The extreme cost of books and the limited availability of written texts itself would necessitate the continued practice of oral presentation for a community,[14] but this in itself should not disguise the fact that most people would have relied upon the reading skills of a smaller literate group for engaging with other than the simplest day to day lists, placards and signs.

Nevertheless, certain discussions that speak of the difficulty of reading and the importance of the task begin a Greek background sketch. Epictetus wrote: "When you say, 'Come listen to a reading that I am going to do,' make sure that you do not grope your way through" (3.23.6; see also Plutarch, *Alex*. 1.1; 23.3). Apprenticeship to the scholar began in the school (Plato, *Leg*. 810b), and if the pupil misread a syllable or stumbled in the reading, he often experienced extreme embarrassment (Plautus, *Bacch*. 423ff.). Training in reading became a fundamental element in the rhetorical education, because in the recitation-declamation component of the official examination, the student had to give critical comment on the text that was sight read (Plutarch, *De aud. Poet*). The point of such references is simply that reading was an act whose success was measured by its accuracy in communicating the content of a written discourse exactly. Reverence for the biblical texts in the case of ancient Jewish culture assures the same level of concern within the Jewish context. Those

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12) Millard, *Reading and Writing in the Time of Jesus*, 157; see Schürer, *The History of the Jewish People in the Age of Jesus Christ* 2, 417-421, 450.

13) Some degree of literacy was very widespread, as merchants and common people all needed to deal with written documents, deeds, and so on to at least a limited extent (Millard, *Reading and Writing in the Time of Jesus*, 166-168).

14) See further, Millard, *Reading and Writingin the Time of Jesus*, 166-184.

called on to read in a Christian church, whether in Palestine or the Diaspora, would be expected to conform to high standards of quality control.

More specifically, the practice and function of public reading in the Greek religious sphere, including both the more publicly relevant Delphic Oracles and the more private mystery cults, might be regarded as a useful backdrop to reading Scripture in Pauline churches. The institution of the Delphic Oracle, more relevant to the classical period, provided Greek society with a divine touchstone, embracing the religious, moral and political facets of Greek life. Its role in reinforcing the sense of corporate Greek identity (normally segmented into city-groups), in these terms, cannot be overestimated.[15)]

The broad religious category of the so-called "Mysteries" is potentially more relevant to the NT period, but as a category it does not represent a religious or cultural phenomenon that is particularly unified, stable or predictable, and so great care is needed in assessing the data that has come to light.[16)] D. E. Aune reminds us that our knowledge of the liturgical practices of the ancient religious cults is fragmentary at best, and often ancient writers intentionally withheld from their descriptions the very details our reconstructions could most profit from.[17)] Nevertheless, glimpses of practices in this setting provided by the ancient writers suggest that various readings and recitations (of materials at first perpetuated in an oral tradition but eventually written down and read) did play a part in the groups' communal activities. Of greatest interest is the observation that a myth (e.g. surrounding Dionysius, *Mithras*; cf. the *Hymn to Demeter*) that would be "recited and enacted" (Pausanias, 8.6.5) lay at the center of a group's identity. The central myth celebrated by a given cult was not a secret, whereas the initiation rites were indeed kept secret, and in addition to the central myth, the withholding of the initiatory revelation was paramount to a group's distinctiveness and sense of identity.[18)]

Given the strong links of the NT church with the beliefs and practices of Judaism

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15) See the discussion in E. Ferguson, *Backgrounds of Early Christianity* (Grand Rapids: Eerdmans, 1987), 166-171.

16) See the introduction and survey in Ferguson, *Backgrounds of Early Christianity*, 197-240.

17) D. E. Aune, "Prolegomena to the Study of Oral Tradition in the Hellenistic World", H. Wansbrough, ed., *Jesus and the Oral Gospel Tradition* (Sheffield: Sheffield Academic Press, 1991), 59-106, 83-85 (see refs. to the sources).

18) See E. Ferguson, *Backgrounds of Early Christianity*, 197-240.

from whence it came, it is not likely that a Pauline church such as that in Ephesus depicted in 1 Timothy would derive its liturgical shape and customs from a pagan institution. However, in terms of the role of readings and recitations of central stories within the reinforcement of group identity, the Greco-Roman parallel is certainly worth noting (see further below).

2. A Glimpse of the Practice of Scripture Reading in 1 Timothy 4:13

The activity of reading the Scriptures alluded to in 1 Timothy 4:3 is, then, to be understood against the background just surveyed. Certain assumptions are probably justified, however. 1 Timothy purports to address not a synagogue situation but rather that of a Pauline church that has separated itself from the synagogue. Despite all the questions about the authenticity of 1 Timothy, the letter envisages the Pauline community that emerged from the developments described in Act 19: initial association with the synagogue; eventual separation from it; continuation of the community following the riot. In fact 1 Timothy, if authentic, may well reflect a stage of the church just after the riot, with the letter being addressed to Timothy (to aid him in straightening out the community) by Paul from somewhere in Achaia or Macedonia.[19] It need not be assumed that the sort of worship organization described in the Mishnah or Talmud was slavishly adhered to in the newly separated church; yet at the same time there is no reason to doubt that much would have carried over.

Undoubtedly, the references to “exhortation and teaching” that follow the reference to “reading the Scriptures” correspond to the exposition or practical sermonizing that followed the readings in synagogue practice.[20] In Pauline communities the readings would almost certainly have been done in Greek, from the LXX, making the practice of targumic readings unnecessary.

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19) See L. T. Johnson, *The First and Second Letters to Timothy*, 65-68.

20) See I. H. Marshall, and P. H. Towner, *A Critical and Exegetical Commentary on the Pastoral Epistles*, 562-563; L. T. Johnson, *The First and Second Letters to Timothy*, 252-253.

3. The Function of the Public Reading of Scripture within Judaism and Christianity

The setting of 1 Timothy 4:13 provides a window onto the way in which Scripture reading in the OT and NT communities functioned. What lay behind this instruction to Timothy? Some scholars argue that here the author simply projected "Timothy" as a paradigm of the minister, thus giving instructions for the continuous worship of the church on into the next (post-apostolic) generation. However, the context suggests another reason for emphasizing this instruction. 1:4-7 and 4:1-3 are texts leading up to 4:13 that identify the deviant use (speculations on "myths and genealogies" from which various ascetic practices may have been derived) of not just Scripture but possibly also other early religious texts on the part of a group of opponents who seem to have emerged from within the ranks of the church's leadership. Their position within the community and their proclivity for arcane teaching may well have resulted in a shift in the worship meetings that found more time being given to new theological speculations (with certain OT texts receiving an abnormal amount of exposure). Within the job description given to Timothy (1:3-5), which was basically designed to bring an end to the false teaching and to reestablish the church's leadership structure and stability, it would make sense to ensure that there was a corresponding return to regular reading of the Scriptures in a balanced and systematic way. Along with this would be the emphasis on teaching and application following from this ordered reading of the Scriptures, the three Scripture-related elements forming a whole. This assumes, of course, that such liturgical reading and exposition were indeed normal or traditional elements of worship in Pauline churches. The more fundamental question concerns the function that such reading performed.

Modern studies of narrative and human social experience and of the role of reading and readers within the broader discussion of hermeneutics and communication events work from very different bases and arrive at different assessments of the place of the reader/hearer in the determination of meaning.[21] But

21) So cf. the different programs of N. Holland, *The Dynamics of Literary Response* (New York: OUP, 1968); id., *5 Readers Reading* (New Haven, CT: Yale University Press, 1975); D. Bleich, *The Double Perspective: Language, Literacy and Social Relations* (New York: OUP, 1988); S. Crites, "The Narrative Quality of Experience", *JAAR* 39 (1971), 291-311; D. H. Kelsey, "Biblical Narrative and Theological Anthropology", G. Green ed., *Scriptural Authority and Narrative*

while almost all aspects of the related discussions continue to be under construction, a point of convergence that seems to have emerged, whether the individual reading event (N. Holland) or the corporate/public reading event (D. Bleich, S. Crites, D. H. Kelsey, S. Hauerwas) is considered, is that reading/hearing of certain significant texts influences the formation, shaping, defining and redefining of individual and corporate identity.[22] The significance of this observation for understanding the role of the public reading of Scripture in the Jewish and Christian tradition may be invaluable.

From the perspective of the historical description of the practice as noticed in the OT and NT records (as well as in other relevant literature in Judaism), it may be suggested that the Scriptures were intentionally read as a way of answering an always present and pertinent question: who are we? Related but subsidiary questions (e.g. if this is who we are, how should we live, what should we do, etc.?) were equally ever-present and addressed as the didactic response to the regular public readings of the holy texts (in the form of Targumic expansion, preaching, teaching). Although the question of identity was always the given subtext, the need for a particularly relevant re-expression of the answer clearly became more acute whenever situations that threatened the community's well-being presented themselves (whether internal in the form of idolatry, rebellion against God, etc.; or external in the form of attacks from the outside).

The public reading of Scripture becomes a point of emphasis at crucial or crisis moments. The sort of events depicted in Nehemiah (see above), tin the story of Josiah (2 Chr 34:18-19, 30, with both public and private settings in view), and in 1 Timothy all share a common theme that sheds light on at least one common feature of the function of community Scripture reading. In the OT incidents mentioned, Israel is depicted in crisis situations, either back from exile and puzzling about her identity, or coming back to God after a time of spiritual exile (as in the case of Josiah). The people are being recalled to their God; their identity as the people of the covenant is being restated, redefined for a new generation. These exceptional incidents explain the function of Scripture reading by relating the activity to the corporate identity of the people. Assuming the practice of the regular reading of the

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Interpretation (Philadelphia: Fortress Press, 1987), 121-143; S. Hauerwas, *A Community of Character* (Notre Dame, IN: University of Notre Dame Press, 1981).

22) See esp. the items (just cited) by Crites, Kelsey and Hauerwas.

text, in some organized fashion, it is almost certainly the case that the practice is to be linked to the sort of command found in Deuteronomy 31:11-12:

> 11 when all Israel comes to appear before the LORD your God at the place that he will choose, you shall read this law before all Israel in their hearing. 12 Assemble the people — men, women, and children, as well as the aliens residing in your towns — so that they may hear and learn to fear the LORD your God and to observe diligently all the words of this law.

While Deuteronomy may be a later reflection of the covenant and practices associated with it, the public reading of Torah was apparently designed to remind the people of their origin in YHWH, their continued existence within a covenant relationship and their obligations within that relationship. The content of the formative "story" to be read grew to include the prophetic writings and Psalms (as the relevant Mishnah and NT texts confirm). But then the sense of living in YHWH's story necessarily entailed a lengthening of that story to ensure that the present people of God, in any place and time, not only knew where their identity came from but also where it was at present and where it was headed. In response to the new realities presented by exile and eventual resettlement in the land, weekly synagogue readings, along with other heavily symbolic cultic acts, served to tell and retell the story that kept Israel's faith and identity alive.

The function of Scripture reading in the NT era within the Christian movement undoubtedly served the same basic purpose. Again new realities are absorbed into the growing story of Israel's salvation. Now regular public reading of Scripture also served to locate the new identity in Christ being experienced by various non-Jewish converts in the story that had been in process for centuries. And the Christ event, particularly its core-forming elements of crucifixion and resurrection, became the relocated story-"center", not displacing the event of the Exodus, but rather prolonging the meaning of that formative covenant-founding event and bringing the salvation it proclaimed to a new point of climax. Crisis points continue to underline the importance of what could easily be mistaken for a simple liturgical fixture. In fact were it not for crisis, habituated activities (such as the public reading of Scripture) would come up only for passing references (cf. Act 13:15; 15:21; 2 Co 3:14 of synagogue practices). Given the OT examples cited, it does not seem surprising that, in the context of a church being led away from a focus on a

traditional reading of the Scriptures to disputes and speculation engendered by new readings of certain texts and a new interpretation of "Christian identity", Timothy would receive the command to "pay attention to" an activity that would remind the community of its identity in Christ and in covenant relation with God. A different sort of crisis from those seen in the OT, perhaps, but it was again a crisis situation that brought to light something of the function of the practice of the public reading of Scripture.

Judaism and Christianity (even in the first century) were movements whose members linked their identities and their worldviews to a written record, a story, the Scriptures. For numerous reasons this story was written down (a practical necessity to ensure preservation of an authoritative version, etc.), and surely one of the reasons was the sheer importance of the story for the community's identity. The Writings were intrinsic to Jewish and Christian identity, and they were read regularly in worship gatherings and at other important social occasions to reinforce this identity and underline the implications that existed within that identity.

But beyond the matter of historical description — the meaning and background of Scripture reading in 1 Timothy 4:13 — lies the question of the importance of this practice in the church today. It is well known that different Christian traditions give differing amounts of attention to the various components normally associated with the worship gathering. And there are historical, social, cultural and political reasons for the variety of practices.[23] Liturgical traditions may still incorporate readings set on a yearly calendar from the OT, Psalms, NT and Gospels. Non-liturgical traditions may select as a reading the text to be expounded by the preacher. And between these poles a variety of practices can be found.

What needs to be asked, however, especially in light of the identity-creating and nurturing function of Scripture reading in the biblical tradition, is whether Scripture in one way or another is still given the room to perform this task today. Modern western culture, generally speaking, enjoys a high rate of literacy, easy access to printed versions of the Scriptures, and tends to be far more individual-orientated than was the case in the cultures that produced the Scriptures. If it is argued that the public reading of Scripture was simply a practical necessity then (low literacy rates,

23) See e.g., M. Labberton, "Ordinary Bible Reading: The Reformed Tradition and Reader-Oriented Criticism", Ph.D. Dissertation (University of Cambridge, 1990); cited by A. C. Thiselton, *New Horizons in Hermeneutics* (Grand Rapids: Zondervan, 1992), 532.

oral cultures, scarcity of printed texts), it might follow that as a practice it has now been rendered irrelevant or obsolete by the printing press, wide-spread literacy, the preference for private reading and availability of Bibles. However, it is doubtful that the task of identity forming, shaping, defining and redefining will be carried out meaningfully in a community by so many individual readings by its members. The hazards of personalized spiritual reading, done outside of the influence of a shared and stable tradition of interpretation, are well known.[24] This is not to say that personal Bible study is a threat to Christian identity; it is rather to suggest that it is not a substitute for the practice of corporate public reading.

Perhaps western individualist culture militates against a unified sense of Christian identity. This should probably not surprise us. The NT perspective on the Roman Empire (Rom 12:1-2; Revelation) was similar. Then the church was faced with the task of grounding its identity in Christ — among other things by telling and retelling the story of faith — in an environment shaped and dominated by the Roman discourse and worldview. This opposing message and the various cross-currents that challenged Christian values (religious, political, economic, racial, etc.) were to be identified for what they were and for the dangers they held. The church was called to live in that hostile world as a transforming presence, and maintaining a focused Christian identity (who are we, where did we come from, where are we going?) was central to the task.[25] Solidarity was crucial to survival, and while the value of corporate solidarity could be called a cultural fixture (unlike in the modern West), it was not necessarily easily maintained.[26] Worship gatherings in house churches became the occasions for solidarity and identity to be formed, expressed and reinforced. Among the solidifying activities (prayer, praise and celebration of the Eucharist) was the public reminder of the story of faith, rehearsed regularly, both for its didactic/parenetic value, and for the way in which it underlined the identity of the present believers in Messiah in continuity with the past people of God (1 Cor 10:11).

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24) See discussion in Thiselton, *New Horizons in Hermeneutics*, 579.

25) For the missiological function of a text like Rom 13:1-7, see P. H. Towner, "Romans 13:1-7 and Paul's Missiological Perspective: A Call to Political Quietism or Transformation?", S. K. Soderlund, and N. T. Wright, eds., *Romans and the People of God: Essays in Honor of Gordon D. Fee on the Occasion of His 65th Birthday* (Grand Rapids: Eerdmans, 1999), 149-169.

26) See the discussion in J. Moltmann, *The Crucified God,* R. A. Wilson, J. Bowden, trans. (London: SCM Press, 1974; San Francisco: HarperCollins, 1991), 8-28.

A modern response to our versions of the competing social/political/economic discourse and worldview, and the means by which they are promoted, is not to attempt (somehow) a return to an ideal first-century church. It is easily enough seen in the NT writings that such a church did not exist; on the contrary, letter after letter addresses the churches at various crisis points. Realizing this does not limit the helpfulness of the NT writings; if anything, it allows us in our modern situations to relate all the more to the challenges they faced. We are susceptible to the same kinds of cultural forces and messages that challenge an orthodox Christian value system and worldview. In view of the diverse media with which modern societies spread their messages today (television, internet), and in view of the ready access most believers have to these media, the need to ensure that measures are taken in the church to reinforce Christian identity is all the more urgent. We are also called to live out a distinctively Christian witness within the world, not separate from it—so, putting distance between us and the competing messages and values is not an option. But where within the maelstrom will the church find its solidifying and anchoring sense of identity as God's people? It must come through a shared participation in the symbolic and spiritual activities that we practice when we gather for worship. The lesson to be learned from 1 Timothy 4:13, and the background that informs the exegesis of this text, is that the deliberate public reading of Scripture (according to a schedule or plan of some sort) is one way of rehearsing the acts of God in behalf of his people and his creation and finding and renewing our identity-center in that story over and over again. It takes only a minimal amount of honest reflection to reveal how easily we are attracted to other competing stories (and value systems) for our sense of identity.

<Keyword>
reading, Scripture, social identity, liturgical cycles, narrative

Words without Borders: Bible Translation in the New Millennium

Bill Mitchell*

1. History of Bible Translation

The history of Bible translation can be understood in various ways. For some it begins with the example of Ezra teaching the law to those who had returned to Jerusalem from the exile (Nehemiah 8). He read in Hebrew, but after long years in exile his hearers no longer understood Hebrew and needed a translation to Aramaic. In the following centuries in the Jewish assemblies the practice developed of the *meturgeman* (interpreter) who gave an oral translation (*targum*) of the Scripture which was being read. For others it begins with the translation of the Hebrew Scriptures into Greek in Egypt in the second century B.C., known as the *Septuagint* or *LXX*.

William A. Smalley (1991: 22-31) divides Bible translation into a number of eras:

Era of spreading the faith	200 B.C. —	*Septuagint* (LXX) onwards.
Era of European vernaculars	405 —	Vulgate completed in 405.
Era of printing	1450 —	Gutenberg's Vulgate — 1456
Bible Society era	1804 —	BFBS founded 1804
Era of professionalised translation	1943 —	Eugene Nida, ABS; W. Cameron Townsend, WBT-SIL Nida's *Bible Translation* '47
Interconfessional era	1965 —	Vatican II 1962-4 *Dei Verbum*
Era of non-missionary translation	1970 —	

1.1. Languages with Part or All of the Bible

Bible translation advanced slowly in the first 1500 years of our era, and then saw

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significant growth with Spanish and Portuguese colonial expansion (usually the translation of texts for the liturgy and lectionary readings) and the Protestant Reformation, but, as can be seen, the Reformation did not result in the expansion in translation that is often attrubuted to it.

Year	
1499	35 languages
1799	an additional 59 languages
1899	an additional 446 languages
1949	an additional 667 languages
	Total: 1,207[1]

The figures show that the major development in Bible translation took place after 1800, coinciding with the development of the Bible Society movement. For example, the British and Foreign Bible Society was founded in 1804.

1.2. Scriptures of the World — December 2005

The annual statistics compiled by the United Bible Societies[2] give the following picture:

Bibles	in 426 languages[3]
NTs	in 1,115 languages
Portions	in 862 languages
Total	2,403 languages

In terms of population, at least a portion of Scripture exists in languages spoken by 95% of the world's population. Around 300 million people, or 4,000 languages, still have no Scripture in their language. At the same time we must remember that the existence of Scripture in a language does not mean that the 95% have actually received, heard or read Scripture in their own language. In addition, over 2 billion

1) Figures based on William A. Smalley, *Translation as Mission: Bible Translation in the Modern Missionary Movement* (Macon: Mercer University Press, 1991), 33-38.
2) United Bible Societies, "Scripture Language Report", *World Report*, 401 (2006), 3, 4.
3) 122 of these Bibles include the deuterocanonical books.

people in the world today are illiterate, one third of the world's population.

2. Some Features of Bible Translation: 1950-2005

Bible translation has a rich history, but all that has taken place since the middle of the 20th. century has still to be fully documented. In that time there has been a real explosion of Bible translation:

> 1950-2005 new translations in an additional 1,196 languages.

2.1. Eugene A. Nida and Kenneth L. Pike

The history of this period cannot be written without reference to two pioneers of translation theory: Eugene A. Nida[4] and Kenneth L. Pike[5]. Following the second world war both of them, in different ways, applied the tools of the new sciences of linguistics and anthropology to the challenge of making the Bible available in languages around the world. In developing their approaches to translation they became the theoreticians of the United Bible Societies (UBS) and the twin organisations of the Summer Institute of Linguistics (SIL) — Wycliffe Bible Translators (WBT).

In the 1950s and 1960s translation theory was in its infancy, and Bible translation was at the cutting edge of that new discipline. The emphasis was on meaning-based translation, and this approach became known as 'dynamic equivalence' and, later, 'functional equivalence.' Among the first fruits of this in major languages were the *Good News for Modern Man* (1966) in English, *Dios llega al hombre* (1966) in Spanish and *A Biblia Sagrada: O Novo Testamento na Linguajem de Hoje* (1973) in Portuguese. In these United Bible Societies initiatives two consultants played a key role: Robert Bratcher[6] and William Wonderly[7].

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4) Philip C. Stine, *Let the Words be Written*: *The Lasting Influence of Eugene A. Nida* (Leiden; Boston: Brill, 2004).

5) Kenneth L., Pike, "A linguistic pilgrimage", Koerner, E. F. K., ed., *First Person Singular III* (Philadelphia: John Benjamins, 1998), 145-158.

6) William Reyburn, "Robert G. Bratcher: Notes on the Life and Work of a Modern Translator", Roger L. Omanson, ed., *I Must Speak to You Plainly* (Carlisle: Paternoster, 2000), xv-xxvii.

2.2. Post-war Missionary Generation

In the aftermath of the second world war there was a surge in the evangelical missionary movement, especially from North America[8], as well as a new missionary thrust on the part of the Roman Catholic Church. In the Americas a significant number of these new missionaries focused attention on indigenous peoples. Bible translation was a core concern — Pike's tools for linguistic analysis and Nida's theory and practice of translation provided the keys to advance in this area.

2.3. Shift from Missionary Translators to Mother-tongue Translators

From the mid-1970s onwards the growth of the church, the increase in training facilities, and the changing missiological emphasis produced the shift from expatriate translators to mother-tongue translators in indigenous language projects. Bible translation had thus moved to a third stage:

(1) translations done by missionaries — pre 1950;
(2) translations done by missionaries with help from mother-tongue 'informants' — 1950-1975;
(3) translations done by mother-tongue translators — 1975 onwards.

2.4. Interconfessional Developments

The promulgation of the *Dei Verbum* document in 1965 following the II Vatican Council marked a fundamental change in the use of vernacular languages in the Roman Catholic Church. This produced a commitment to Bible translation and to work such as *El Libro de la Nueva Alianza* (1968), the NT translated by Fr Armando Levoratti and Fr Alfredo Trusso in Buenos Aires[9]. In 1969, 'Guidelines

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7) Alfredo Tepox, "Hace cuarenta años", *LABAM* 61:1 (2006), 28-30.
8) The deaths in 1956 of five evangelical missionaries from the USA in the Ecduadorian jungle was widely reported and led to a significant increase in US missionaries to South America's indigenous peoples in the 1960s. See Elisabeth Elliot, *Through Gates of Splendor*.
9) William Mitchell, "Msr. Armando Levoratti: Muchos años dedicados a la difusión de la Biblia". 2005 www.traducciondelabiblia.org/archivo.

for Interconfessional Cooperation in Translating the Bible' were published by the United Bible Societies and the Secretariat for Promoting Christian Unity of the Roman Catholic Church.

3. Bible Translation: the Changing Context

At the outset of the 21st century major social changes affect the task of Bible translation and decisions regarding priorities.

3.1. Globalization

One of the major driving forces in creating our globalized world has been the revolution in communications of the last 20 years, and particularly the emergence of the Internet as a feature of life around the world. In relation to the translation task the two most important features are the emergence of dominant languages at a global level (such as English[10]), and the search for ethnicity and identity at the local level. Many minority languages now find themselves under threat in the face of these global forces.

The forces of cultural globalisation are seen most clearly in the media such as television. Globalised television programmes produce similar sets of cultural icons, images and styles which impact regions of the world far away from the places where these programmes were produced.

3.2. Language Change

Languages are living entities. All languages change over time — sounds, syntax, meanings, etc. This alone leads to the need to revise translations in each generation. Changes in language use must also be taken into account by translators, for instance, inclusivity, issues related to gender, and 'political correctness'.

In major languages the most dynamic area is youth culture and this may lead to the need to segment publics and produce translations for specific groups in

10) One and a half billion people now speak English, but only 460 million speak it as their mother tongue.

society[11]. Major change in language use is a characteristic of the speech of adolescents. Current examples of this are found in Internet 'chatting' and the SMS/texting phenomenon via cellular phones, both of which enjoy huge popularity amongst adolescents. These have their own language — fast, fluid and dynamic. Speed is the order of the day, with the way words sound playing a key role. Syntax, grammar and orthography have been sent into exile. In many cases the chat 'dictionaries' that have evolved have only 200 'words' or so. The speed produces communications that are almost simultaneous and makes it possible to replicate to some extent face-to-face conversations.

A number of factors contribute to the popularity and use of technology in this way. There is a desire to be in touch with others, to belong, to develop an identity with its own codes. It offers freedom from established ways of doing things and allows adolescents a means of being different from adults. The speed and the 'buzz' are attractive. In addition the relatively low cost is within their means.[12]

Equally, the role of the media and 'culture of the image' presents new challenges to Bible translators. This, in turn, leads to research of symbolism and iconicity and to the use of semiotics in an approach to transmediatization[13].

3.3. Language Disappearance & Death[14]

A major concern of linguists today is language loss and death. According to Darcy Ribeiro, in the 20th century 90 indigenous groups became extinct in Brazil. Some linguists suggest that half of the 6,700 languages spoken today are spoken by adults who no longer teach them to their children. 52% of the world's languages are

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11) For example, the new UBS Spanish translation *Traducción en Lenguaje Actual* (2004), aimed at children and young people. The French study edition *La Bible Expliquée* (2004) is designed to provide easy access to a text "which comes from another world and another time in history." It is aimed at people who do not have prior knowledge of the Bible, but who are interested in finding out. It deliberately "avoids religious vocabulary" and "privileges words from everyday speech".

12) The Bible Society of Australia has developed a text for this audience. (www.biblesociety.com.au/smsbible/).

13) Robert Hodgson and Paul A. Soukup, eds., *From One Medium to Another: Basic Issues for Communicating the Scriptures in the New Media* (New York: American Bible Society, 1997); Robert Hodgson and Paul A. Soukup, eds., *Fidelity and Translation* (New York: American Bible Society, 2000).

14) William Mitchell, "Indigenous Peoples, Bible Translation and a World in Transition", *UBS Bulletin* 182; 183 (1997), 167-186.

spoken by less than 10,000 speakers. In this context decisions about what to translate and in what formats and media these translations should be produced require a full study of each situation.

In facing the cases where languages die, we should remember that the people from that culture do not disappear, rather they speak a different language. Language shift takes place. What are those languages? What Scriptures do they now need? There is no one single answer to those questions.

3.4. Urbanisation

The world's population is rapidly urbanizing, especially in developing countries. In 1950, only 30% of the world's population was urbanized. By 2030, 60% of people will live in cities. Much of the urbanization is taking place in large cities. The number of megacities (10m+), large cities (5-10m) and medium cities (1-5m) is increasing rapidly, especially in the developing world. Seventeen out of the twenty-one mega-cities expected to exist in 2015 will be located in the developing world.

Rural-urban migration and immigration are major contributors to this growth. While the process of assimilation to urban culture does lead to the loss of linguistic diversity, other processes also take place. An increasingly important feature of population movements is the birth of new languages. Bilingualism and diglossia are products of languages in contact. Creole languages now attract intense interest from linguists and educators.

However the growth of urban areas is not only a matter of migration. They are the place of birth for new generations of children to settled migrants. In many cases, the rate of natural growth of urban populations is higher than the rate of immigration. These children do not necessarily speak the mother tongue of their parents.

3.5. Demographic Change

It took all of human history to reach a world population of 1 billion in 1800. It then took only 130 years for the population to double. During the next 70 years, the population had trebled to 6 billion by 2000. World population is currently growing at around 80 million people per year.

However this population growth is not evenly spread. In fact there is a striking

dichotomy - 98 percent of global population growth is occurring in developing countries, while populations in developed countries are actually declining as people are opting to have fewer babies. The 'greying' of the West contrasts with the youthfulness of the non-Western world. In Mexico City, a city of 20 million people, the average age is 15 years 6 months.

3.6. Diaspora Peoples

Many indigenous peoples are caught up into the mobile human groups which are a feature of the contemporary world: exiles, migrants, refugees, asylum seekers, guest workers, government bureaucrats, tourists. These 'ethnoscapes' of different population types can be seen most dramatically in the megacities of the world. In their case physical distance separating groups has been collapsed and subordinate cultures have been brought into immediate contact with dominant ones.

Where there is significant immigration, new 'ethnoscapes' can emerge and multilingual 'translocal' communities develop. New social identities are constructed. In Toronto, Canada's largest city, 131 languages are spoken daily. I live in Calgary, a city of 1 million people, the capital of Canada's oil and gas industry. In 2005 more than 9,000 immigrants arrived to live in the city, from 132 countries, speaking 78 languages.

3.7. Hybridisation and Palimpsest

Subordinate cultures are not simply swallowed up without trace, there is often a mutuality of interaction with the dominant cultures. Hybrid forms emerge which can be a strength rather than a weakness. Distinctive aspects of the subordinate culture can become an integral part of new formations which arise. In recent writing in post-colonial studies on this matter, the dominant metaphor used is that of the palimpsest, the parchment written upon several times, each previous text still partly visible because it was imperfectly erased. New forces that impinge upon a people have the potential to produce an additional layer of "text" to the cultural palimpsest.

4. Bible Translation: Factors Affecting Theory and Practice

Translation does not take place in a vaccuum. Not only are there societal factors to consider, there are developments in biblical studies, linguistics and the social sciences which offer insights into human communication — ancient and modern.

4.1. Explosion of Translation Sciences[15)]

Translation theory developed from translating the Bible into languages around the world was a leader in the field fifty years ago. This is no longer so. As the world has grown smaller in the last 25 years, there has been massive growth in translation studies, especially, but not exclusively, in Europe.

4.2. Developments in the Social Sciences

The growth in translation studies has been paralleled by developments in communication studies[16)], cognitive studies, anthropology[17)] and linguistics[18)] The new understandings of human interaction generated by these sciences may provide tools to carry Bible translation forward to a new level.

4.3. Developments in Biblical Studies[19)]

Wide-ranging theories have emerged in the field of Biblical Studies, all of which have relevance for translation. With the contribution of the social sciences, Biblical exegesis is now much more inter-disciplinary. The understanding of the Bible as literature is of particular importance[20)].

The areas of developments can be summarised as follows:

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15) Aloo Osotsi Mojola and Ernst Wendland, “Scripture Translation in the Era of Translation Studies”, Timothy Wilt, ed., *Bible Translation: Frames of Reference* (Manchester: St. Jerome Publishing, 2003), 167-186.

16) Timothy Wilt, ed., *Bible Translation: Frames of Reference.*

17) Robert Bascom, “The Role of Culture in Translation”, Timothy Wilt, ed., *Bible Translation: Frames of Reference*, 81-112.

18) Ronald Ross, “Advances in Linguistic Theory and Their Relevance to Translation”, Timothy Wilt, ed., *Bible Translation: Frames of Reference*, 113-152.

19) Graham Ogden, “Biblical Studies and Bible Translation”, Timothy Wilt, ed., *Bible Translation: Frames of Reference*, 153-178.

20) Ernst Wendland, “A Literary Approach to Biblical Text Analysis and Translation”, Timothy Wilt, ed., *Bible Translation: Frames of Reference*, 179-228.

Text	e.g. LXX studies, exegesis, canonical studies.
Texture	e.g. socio-rhetorical studies.
Context	e.g. sociocultural setting.
Pretext	e.g. ideology, hermeneutic of suspicion

4.4. Translation and Technology

In our globalised world translation needs have seen exponential growth[21] and it is no surprise that computer power has been harnessed by the translation industry. Despite large-scale investment the goal of fully automatic or machine translation remains elusive. Nevertheless there have ben major advances and practical applications in translation memory tools, corpus linguistics (including text types and genres), electronic corpora and 'term banks', and an intralingual approach to translation based on syntactic structures[22].

Technical manuals and specific genres (e.g. weather forecasts[23]) lend themselves to such approaches. In the field of Bible translation tools have been developed to aid the translator, however, as in the commercial world, the complexity of morphological and syntactic structures, the importance of pragmatics, the literary genres (including much poetry), and the huge variety of languages into which the Bible is being translated mean that while machines are making an immense contribution, they will continue to be tools for human translators for some considerable time to come.

Bible translation projects are now routinely equipped with computers and programmes such as the UBS *Paratext* enable translators to access texts, consult manuals and commentaries, and use tools developed for text analysis, text-processing, glossing and concordancing. Increased efficiency and quality in manuscript preparation and the publishing process result from this. Advances in media technology provide a range of options for using non-print media to communicate the translated text.

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21) In commercial enterprises translation has become known as part of 'GILT': **G**lobalisation, **I**nternationalisation, **L**ocalisation and **T**ranslation.

22) Basil Hatim and Jeremy Munday, *Translation: An Advanced Resource Book* (London: Routledge, 2004), 112-120.

23) E.g. www.msc-smc.ec.gc.ca/contents_e.html.

5. … into the New Millennium

5.1. The Church Universal

> "It is important to realise that Christianity which '*has always been universal in principle'*, can be said to '*have become universal in practice only in recent history,'* a fact which is not only unique among the world's religions; it is a new feature for the Christian faith itself" (Kwame Bediako).

Recent decades have seen a shift in the centre of gravity of the Christian church, from North America and Europe to the South — there are new Christian 'heartlands' in Africa, Asia and Latin America. In the missionary movement of the 20th century translation preceded the church, will this now be reversed? Will the churches, rather than para-church organisations, now promote translation? Or will there be meaningful partnership in which the church is the senior partner?

The face of mission has changed: from all continents to all continents. The rural focus of mission of 50 years ago has moved to urban concerns. The role of expatriates has been redefined and reshaped, with mission organisations undergoing profound changes. The current transition of SIL/WBT in the Americas is an example of this, as it moves from an entity which translates the Scriptures in Latin America to an entity which promotes Bible translation and recruits and trains Latin Americans for mission in other continents.

5.2. Priorities in Translation

Work is underway by the United Bible Societies, SIL/WBT and the Forum of Bible Agencies to analyse needs and set priorities. One thing is now clear: translation will be owned and done by mother tongue speakers. Translator training programs up to Ph.D. level are being developed in Latin America, Africa, Asia, and Europe.

In an increasingly urbanised, globalised world the task must be prioritised:

- Major languages?
- Minority languages?
- Urban? Rural?

- Oral translations?
- Creole languages?
- Language of Christian community?
- Media languages?

5.3. Types of Translation

The audience/public for whom the translation is intended must be carefully studied in order to decide the nature of the translation and the format and media in which it will be produced: e.g. literal, dynamic, literary, liturgical.

The document of the RC Church on translation of the liturgy *Liturgiam authenticam*,[24] published in 2001, recommends guidelines for Scripture and liturgy translation in that church. However, in attempting to establish a standard, uniform approach it fails to take into account how languages have different strata, how they are in contact with one another and how they change over time. Nevertheless, the church's *Vox Clara* commission, now working on materials in English, aims to have a "style which is in conformity with the spirit and the specific provisions of the Instruction *Liturgiam authenticam*."[25] Vatican officials have recently warned the US Conference of Catholic Bishops that in their new translation of the liturgy they "are bound to follow the directives" of the instruction *Liturgiam Authenticam*.[26]

5.4. Translation Theory and Practice

Bible translation theory and practice today is in a process of transition. The two major agencies involved — UBS and SIL — are developing new approaches, taking into account the factors mentioned above.

(1) Older Translation Model

New terminology is being used, moving from concepts of *faithfulness* and

24) www.vatican.va/roman_curia/congregations/ccdds/documents/rc_con_ccdds_doc_20010507_comunicato-stampa_po.html

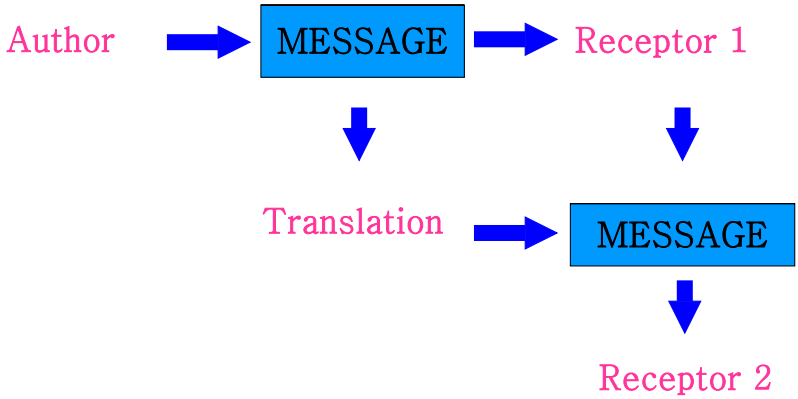
25) Press release, *Vox Clara* Committee, Congregation for Divine Worship and the Discipline of the Sacraments. November 21, 2003.

26) "*Vatican prods US bishops on liturgical translations*", http://www.cwnews.com/news/, May 22, 2006.

equivalence to those of *similarity* and *difference*.[27] SIL scholars are focusing on 'relevance theory' as a key component of their approach[28].

In translation practice the idea of *equivalence* has been essentially text-based. Cognitive-linguistic approaches to translation have moved the focus from texts to mental processes. In this translation is seen as part of a wider concept of communication involving a decision-making process in the way people respond to one another. Relevance theory tries to give "an account of how the information processing faculties of our mind enable us to communicate with one another"[29]. Key to this is what people *infer* in specific cognitive environments and the implied meanings that are understood and responded to.

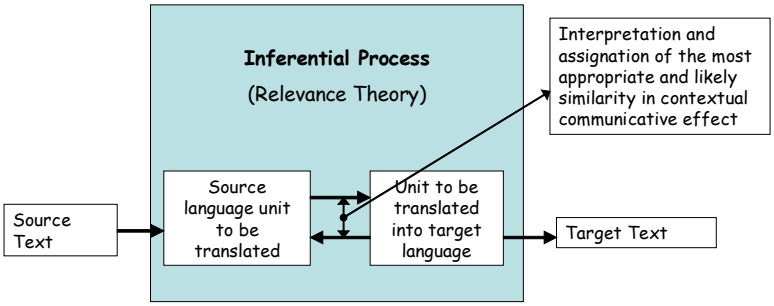
(2) Relevance Model



27) Stefano Arduini and Robert Hodgson, eds., *Similarity and Difference in Translation* (Guiraldi: Rimini, 2004).

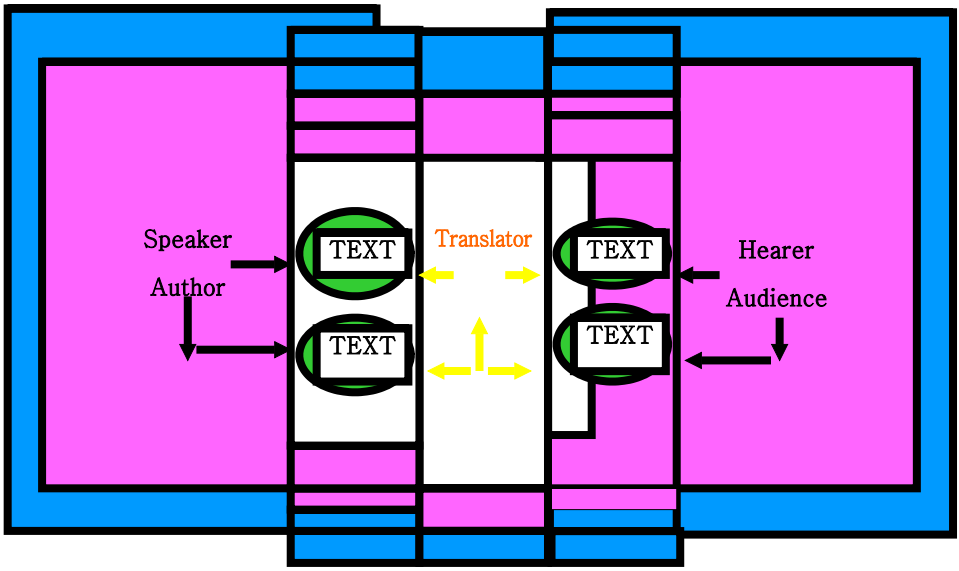
28) Ernst-August Gutt, *Translation and Relevance: Cognition and Context* (Oxford: Blackwell, 1991); Ronald J. Sim, *Retelling Translation: A Course Book,* Forthcoming.

29) Ernst-August Gutt, *Translation and Relevance: Cognition and Context* (Oxford: Blackwell, 1991), 20.



(José Luiz Villa Real Gonçalves)

(3) Frames of Reference Model



UBS researchers are developing ideas complementary to those of SIL, in which conceptual frames of reference, situational and textual contexts, literary and linguistic components are considered[30].

30) Timothy Wilt, ed., *Bible Translation: Frames of Reference.*

Although the term “frame” seems to some to be a rigid concept, inappropriate to something as fluid as human communication, it may in fact used to express the contexts or background against or within which that communication can be understood. Rather than static frames and framing can be seen as a dynamic, shifting and negotiated process that underlies communication. David Katan, a proponent of frames theory, suggests that in translation the notion moves us beyond Nida’s dynamic equivalence concept to an understanding of the translator as cultural mediator: “The mediator will be able to understand the frames of interpretation in the source culture and will be able to produce a text which would create a similar set of interpretation frames to be accessed in the target reader’s mind”[31].

(Philip Noss)

6. Words without Borders

“Bible translation in the modern missionary movement … turned Christianity into the possession of the *worldwide human family*”[32]. In the history of Christianity Bible translation represents a revolutionary conception of faith as something *translatable* and multicultural. The fact of Christianity being a *translated and translating* faith places God at the center of the universe of cultures.

In the biblical picture, before Babel (Gen 11) there was ease of communication, which turned into confusion. At Pentecost (Act 2) this was reversed. Pentecost broke the limits on vernacular languages, enabling them to be vehicles of God’s Word.

There is a theology of Bible translation, it is an ‘extension’ of the Incarnation — ‘the Word became flesh’. “The first divine act of translation into humanity thus gives rise to a constant succession of new translations. Christian diversity is the necessary product of the Incarnation”[33].

For peoples and cultures Scripture is not just text, it becomes context. The reader

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31) David Katan, *Translating Cultures: an Introduction for Translators, Interpreters and Mediators* (Manchester: St. Jerome Publishing, 1999), 125.

32) Lamin Sanneh, *Whose Religion is Christianity? The Gospel beyond the West* (Grand Rapids: Eerdmans, 2003), 106, 107.

33) Andrew F. Walls, “The Translation Principle in Christian History”, Philip C. Stine, ed., *Bible Translation and the Spread of the Church* (Leiden: E. J. Brill, 1990).

(or hearer) enters, and participates in its world of meaning and experience, in the one multicultural people of God. Translated Scripture ensures that the world of experience is expanded in the other direction, shaped by the cultural world of experience of the reader or hearer.

Biblical truth in a new idiom enriches the church universal, encouraging deeper 'translations' of the life of Christ in our communities and cultures. Barriers between peoples are broken down and people cry out:

‥we all hear them using our own languages
to tell the wonderful things God has done (Act 2:11)

<Keyword>
Bible translation, the changing context, urbanisation, the church universal, translation theory and practice

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The New Media: Culture, the Christian Faith, the Church … and Translation

Bill Mitchell*

1. Communication and Change

The communication patterns in a culture are a major key to understanding what that culture is and how it is organised. Different media of communication have different social and ideological characteristics and consequences. As a result, the dominant media of communication in a society influence how that society organises, interacts and thinks about itself.

A major shift in world societies is now taking place. We are moving from communication systems and forms of social organisation based primarily on writing, print media and literacy to electronic-based communication. This shift is leading to major changes in cultural perception, thought and societal ways of doing things. In this electronic era the new media, or mass media, have become the powerful means of communication affecting huge populations simultaneously.

2. "North" - "South" Change in Christianity

The church has also seen a shift in its presence in the world. There is now "a post-Christian West and a post-western Christianity" — the church in the "north"[1] and the church in the "south" and "east". The churches of the "north" have decreasing membership and some, but not all, are re-evaluating their presence and practices in

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1) The "north" is defined here in a geopolitical sense by five United Nations regions (53 countries): Eastern Europe (including Russia), Northern Europe, Southern Europe, Western Europe and North America. The "south" is defined as the remaining 16 current UN regions (185 countries): Eastern Africa, Middle Africa, Northern Africa, Southern Africa, Western Africa, Eastern Asia, South-central Asia, South-eastern Asia, Western Asia, Caribbean, Central America, South America, Australia/New Zealand, Melanesia, Micronesia, and Polynesia.

society. They look for new directions and guidelines and hope to rediscover the sources of wisdom, vitality and certainty of the early church.

At the same time the churches of the "south" are growing. Their members are enthusiastic and spontaneous. Their leadership is often charismatic; they are modern-day 'apostles', whose credentials are signs and wonders. They are usually theologically conservative and supernatural-oriented. They regard Bible as having immediate relevance to life for them and they understand and apply it quite literally[2].

Rituals, especially of healing, play an important part in their life and there is a preference for visual representation, dramatization, narrative and the use of traditional art forms. Their faith is inculturated locally, and the worldview which informs action and understanding is often dualistic.

As "north" and "south" look ahead, both need to give serious consideration to the part played by new media in these social and religious changes. We receive and appropriate the Christian message in specific cultural forms. Churches, whether they realise it or not, function as social institutions, so that these changes have profound implications for them. There is therefore a need for a new way of thinking about the relationship between media, culture and the Christian faith. To be fair, the Roman Catholic Church has given attention to this matter,[3] but the speed and implications of changes today demand that more be done.

3. Attitudes to Media

In the English-speaking world attitudes to new media are seen in the way some people are said to be "cultured" or "interested in culture". This has nothing to do with anthropological or sociological interests, but instead means that they spend their time at the Opera or theatre, reading poetry or visiting art galleries. Popular culture, the culture of the masses, is looked down upon — it is regarded as "low culture". In its history the church has been associated with painting, music and architecture — what has been regarded as "high culture"[4].

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2) Philip Jenkins, *The Next Christendom: The Coming of Global Christianity* (New York: Oxford University Press, 2002), 217-218.

3) For instance, the Vatican documents on social communications — *Inter Mirifica* (1963), *Communio et Progressio* (1971), *Aetatis Novae* (1992) or the Pope's annual letters for World Communication Day, e.g., "Internet: A New Forum for the Proclamation of the Gospel" (May 2002).

In the second half of the twentieth century, the emerging media were thought of as just "tools" to get a message across. The "media", such as the cinema, television and popular (or "pop") music, were just one aspect of society among many others. They were seen as a kind of "lower" culture, which deceived the unsuspecting public into a wasteful use of time. As a result they were thought of as being of little value to the Christian faith[5].

In this first decade of the new millennium it is now realised that media are not a peripheral faith concern. Developments in communication sciences show more clearly than ever that communicating with each other is an indispensable part of being human. How we communicate and the means we use to communicate are among the gifts our Creator has given us, to be used for the wellbeing of all.

4. New Media and Culture Change

In fact, the media are more than just "tools" we use to carry a message. The "means" we use to communicate something bring their own form and colour to what is communicated. The media carry meaning in themselves, so that *how* we communicate becomes part of the meaning of *what* is communicated. The media have their own languages and have become a language in themselves.

Today the media are not just one part of culture among many. In our globalised world their presence is everywhere in an intricately connected web of relationships. They are producing a new international culture which touches and influences almost every other cultural system. This culture creates a new way of perceiving and relating to reality, in a way which uses all our senses: aural, oral, tactile, and kinetic[6].

The new media bring new ways of doing, seeing, thinking and feeling. They introduce new systems for storing and using knowledge. This, in turn, leads to

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4) T. J. Gorringe, *Furthering Humanity: A Theology of Culture* (Burlington: Ashgate Publishing Company, 2004), 47-75.

5) Guy, Marchessault, "Why is the Christian Faith so fearful of Media Entertainment?" Paper presented in the IAMCR Conference in Barcelona, Spain, 21-26 July (2002b).

6) Peter G. Horsfield, "Electronic Media and the Past-Future of Christianity", Jolyon Mitchell and Sophia Marriage, eds., *Mediating Religion: Conversations in Media, Religion and Culture* (London: T & T Clark, 2003), 275.

changes in social relationships and how society organises itself. When the media change, the web of culture changes. We find ourselves within a new symbolic environment where our societies organize and express themselves.

One example of the new media creating new cultures comes from the world of 'texting' via cell phone:

> Text message (Spanish): akbo d ygr a ksa. tki n un rto. slmos mñna? b. J
> Standard Spanish: 'Acabo de llegar a casa. Tengo que irme en un rato. ¿Salimos mañana? Besos. Estoy contenta.'
> English translation: 'I've just got home. I have to go out shortly. Shall we go out tomorrow? Kisses. I'm happy'

Linguists are now analysing these new languages, some think that "we are on the brink of the biggest language revolution ever"[7], while others, commenting on texting, look on them with disdain as a "regression to infancy"[8].

We are now in an epoch of fundamental cultural change because of major changes in media. The twentieth century saw significant developments, from the radio, to television, to computers and the electronic chip. Now we have moved from a form of culture shaped on the ideas, world-views, authorities and institutions of print-based understanding to forms of culture being reshaped by electronic media of communication. Our world is being redefined by the Internet and the new global language is digital.

5. New Media and the Church

Since its early history the Church has been closely identified with the culture of manuscripts and writing. The fixing of a canon of sacred writings, the letters and writings of the Church Fathers, and the creeds and decrees of early Councils are evidence of this. The invention of the printing press in the 15th century and the expansion of the printing trade in the 16th century coincided with the Protestant Reformation and allowed the Reformers to disseminate their ideas far more widely

7) David Crystal, *Language and the Internet* (New York: Cambridge University Press, 2006), 275.
8) García Terán Marcia, "Los adolescentes crean un extraño lenguaje para chatear", *La Nación,* 25 July (2004), 23.

than was possible earlier. The printing and distribution of the Bible in vernacular languages was a key element in this.

As a result of this heritage so much of the way we understand and practise our faith is associated with print culture. Most Christian churches have been strongly literate in their thinking and organization, especially in the West. While it is true that many people and groups in the Church have been (and are) oral in their communication practices, the "media-culture" that has dominated is one based on printed texts and literacy. Certain denominations have required clergy to be university educated. Their theology has tended to be academic, abstract, presented in books, and unrelated to daily life.

Today, despite the mega-sales of the *Da Vinci Code* and the Harry Potter books, that culture is now changing.[9] Books are no longer seen as the most powerful and influential medium of communication. These changes leave churches at a disadvantage as they struggle to understand them and adjust to the new media-culture in which they find themselves.

However, the new medium does not kill the old one. It does not do away with books or print medium, but it does change them and redefine their role. The old is taken up into the new, but in a new way or with new meaning. The electronic media are dependent on print and some forms of reading and writing have increased, though the way in which text is used and seen has been changed.[10]

6. Some Practical Consequences

The new inter-connectedness, the expansion of horizons and changes in the sources and authority of information mean that the virtual social monopoly that churches had on religion has disappeared. The media now constitute 'one of the fundamental scenarios of public life'[11]. The centre of religious activity within the society has shifted to the media marketplace:

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9) In Asia the role of *manga* has introduced a visual dimension to the changing scene, which is now influencing book formats and genres in the West.

10) E.g. the "web log" or "blog".

11) Martín-Barbero Jesús, *La educación desde la comunicación* (Bogotá: Grupo Editorial Norma, 2003a), 108.

> In today's world the communication media are really the new 'Areopagus'[12]. It is a great forum. When it carries out its role properly, it is possible to exchange reliable information, constructive ideas and healthy values, and as a result creates community. This is a challenge for the church, which should not limit its use of the media to spreading the Gospel, but should really integrate the message of the Gospel into the 'new culture' created by modern communication media, with its 'new languages, new techniques and new psychology.'[13]

The media have become the major resource for many people of spiritual information and exploration. They are now a place for creating meaning, ritual and religious and transcendent experience. The media may be seen "as the place of resacralization and re-enchantment of cultures today"[14]. This challenges the churches to intentionally engage and learn the new culture, to express the faith in new media forms.

7. Investigation and evaluation

While the new media are impacting us globally, our societies (and different segments within individual societies) are impacted in different ways and degrees. In Latin America, for instance, pre-modernity, modernity and post modernity coexist in the same country. There are multiple literacies, different media languages and discourse strategies. These require investigation and evaluation to determine the way ahead. The following are examples of research areas.

7.1. Generation TxT?

The cell phone and the Internet-based chat rooms have revolutionised

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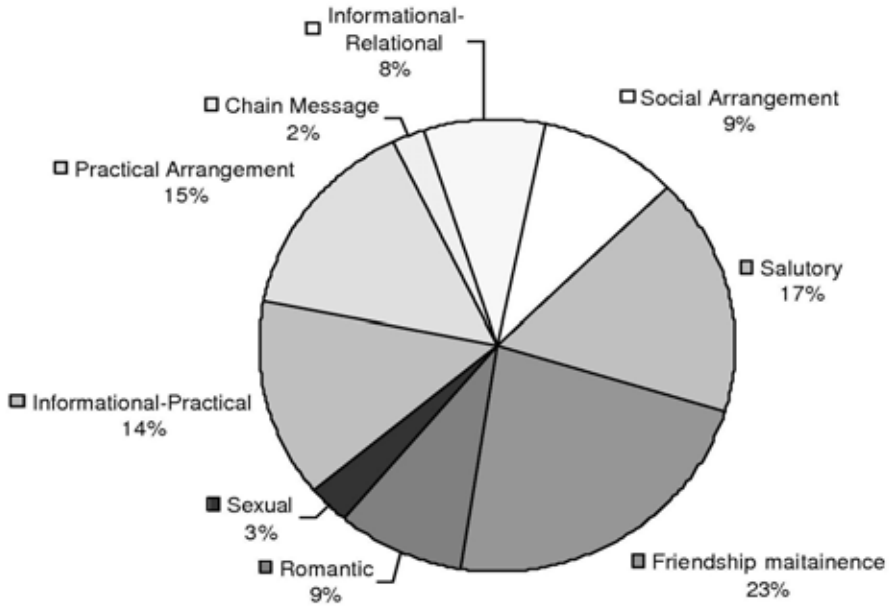
12) "The place where all the citizens of Athens and the foreigners who lived there liked to spend all their time telling and hearing the latest new thing" (Acts 17:21, TEV).

13) John Paul II, "Inspired by the Spirit we comunícate hope", Message of the Holy Father for the 32nd World Communication Day. 24 May 1998. www.vatican.va, §5.

14) Martín-Barbero Jesús, "Mass Media as a Site of Resacralization of Contemporary Cultures", Stewart M. Hoover and Knut Lundby, eds., *Rethinking Media, Religion and Culture* (Thousand Oaks: Sage Publications, 1997), 111-112.

communication, especially for young people — chatting, texting, SMS have entered our vocabulary in a new way. The language and protocols that have emerged characterize whole new communities of users. These give young people a playful means to affirm their social identities by deviating from conventional forms; in doing so, they differentiate themselves from adults and align themselves with each other, experiencing intimacy and immediacy.

One study of text messages in Cardiff, Wales shows the functional role of texting[15]:



Such research is instructive, particularly with its role in maintaining and developing the fabric of the human community. "The Internet is not just a technological fact; it is a social fact···and its chief stock-in-trade is language."[16]

7.2. *Telenovelas* in Latin America

15) Crispin Thurlow, 2003, "Generation Txt? The sociolinguistics of young people's text-messaging", http://faculty.washington.edu/thurlow. Downloaded 10 August 2005.

16) Crystal David, *Language and the Internet* (New York: Cambridge University Press, 2006), 271.

The *telenovela* — the serial or soap opera — is one of the staple elements of TV programming in Latin America, drawing huge and dedicated audiences. Visual imagery has always been decisive in the development of Latin American social and cultural identities. Indeed, a long tradition of combining images, culture and religiosity runs through the whole of Latin American history[17].

A study of the genre identifies the key role of the moral narrative, contrasting good and evil and their outcomes. They chart the changes that society has undergone and the new identities that have been forged in the turbulence of the last 25 years. They mark the "door to modernity", recreating the landscape of Latin America's changing societies, while also redefining religiosity in an increasingly secular society.

It is worth noting that the Bible Society in England and Wales has launched a major media campaign using scenes from the popular British soap opera "Eastenders" with the aim of changing attitudes to the Bible and promoting its relevance to everyday life.[18]

7.3. Videos in Latin America

Although they are rapidly being replaced by DVDs, religious videos played an important part in communicating the Christian faith in the final decades of the twentieth century. Research divides the videos into two groups, each related to specific audiences — *ad intra* and *ad extra* — the established 'church' audience and those on the margins of the church community.

The *ad intra* videos use literal pedagogical images, involving traditional symbolism and predictable codes of interpretation. In the *ad extra* videos, however, the audiovisual narrative is innovative. It recognises the transmutation between media languages and dialogues with other narrative forms. The use of intertextuality and 'intermediality' enables a richer interpretation.

7.4. The sitcom in North America: The example of *Seinfeld*

17) Rey German, "Identities, Religion and Melodrama: A View from the Cultural Dimension of the Latin American *Telenovela",* Peter G. Horsfield, Mary E. Hess and Adán G. Medrano, eds., *Belief in Media* (Burlington: Ashgate Publishing Company, 2004), 81-82.

18) See http://www.biblesociety.org.uk/l3.php?id=395

The sitcom is a television comedy series that involves a continuing cast of characters in a succession of episodes. Often the characters are markedly different types thrown together by circumstance and occupying a shared environment such as an apartment building or workplace. They are marked by verbal sparring and rapidly resolved conflicts.

A study of the *Seinfeld* series has indicated that one of its roles for its 'yuppie' audience was dealing with appropriate behaviour and ethics in the urban environment. Every episode was about some social rule. Seinfeld was as obsessed with social customs and politeness as Jane Austen was in her day and age. Contemporary society has dilemmas that could not be imagined in Jane Austen's time. For example, how do you approach a romantic relationship with a woman or a man you have never seen and known only through the Internet? In dealing with such issues Seinfeld became "a veritable encyclopedia of postmodern manners."[19]

8. Engaging the New Media

As research and investigation help us to understand the new context, we are faced with opportunities to intentionally engage and learn the new culture and the challenge to experiment with expressing our faith in new media forms, to become more multi-sensory and communication-rich. Speaking of the Internet, John Paul II commented:

> "Will the face of Jesus appear in this galaxy of images and sounds? Will his voice be heard? Only when his face is seen and his voice is heard will the world know the Good News of our redemption. This is the aim of evangelisation. And this is what will convert the Internet into an authentically human space, for if there is no place for Christ, there is no place for human beings either."[20]

The following are some options for those who seek to translate and communicate the message of the Bible.

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19) Jean Benoit, "The Evolution of Etiquette", *En Route* 21 (2001), 20.

20) John Paul II, "Internet: A New Forum for the Proclamation of the Gospel", Message of the Holy Father for the 36th. World Communication Day. 12 May 2002. www.vatican.va

8.1. INTERNET: The New '*Roman Forum*[21]'?

The world of the Internet has created whole new communities of people, or "netizens", who, through varied "chat rooms", find meaning, purpose and identity in these interactive relationships. In exploring the question of "God and the chat room?", Johannes Ehrat understands the online participants as *navigators* using hypertext to chart their own course. They are not so much users or consumers of information content as they are involved in finding and creating meaning. He identifies metaphor as playing a key role in creating meaning.

He describes chat as "narrative role play", similar to improvised theatre. This takes place in real time and is open and innovative. It is equally "virtual reality" with characteristics that can be seen as parable and fantasy. The possibility of truth and its communication or discovery can be found in the use of those genres[22].

'Translating' for the Internet, as opposed to making it possible to access the standard text of the Bible via the Internet, requires understanding and use of a new "media language".[23] The Internet opens up a semiotic maze where meaning is built through multiple sign systems. The focus is not on notions of reading and writing linear text. Instead it is centered on the integration of semiotics and hypertext.

In Internet 'reading' the written text is only one of the sign systems that require attention. Internet text is diverse; it spans all genres, and creates new ones. This requires skills in negotiating multiple sign systems in non-linear ways. Writers of electronic text engage in electronic symbol making — they use word processing and

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21) "The Internet is certainly a new "forum" understood in the ancient Roman sense of that public space where politics and business were transacted, where religious duties were fulfilled where much of the social life of the city took place, and where the best and the worst of human nature was on display. It was a crowded and bustling urban space, which both reflected the surrounding culture and created a culture of its own. This is no less true of cyberspace, which is as it were a new frontier opening up at the beginning of this new millennium. Like the new frontiers of other times, this one too is full of the interplay of danger and promise, and not without the sense of adventure which marked other great periods of change. For the Church the new world of cyberspace is a summons to the great adventure of using its potential to proclaim the Gospel message. This challenge is at the heart of what it means at the beginning of the millennium to follow the Lord's command to 'put out into the deep.'" John Paul II, "Internet: A New Forum for the Proclamation of the Gospel", §2.

22) Ehrat Johannes, "Gott im Netz: Chatten über Gott?" 2002.

23) For instance, the new interactive *Basisbibel* project of the German Bible Society involves a new Bible translation designed for the screen, not for the printed page. http://www.basisb.de/

multimedia tools to create symbols that represent meaning. Hypertext links 'logically' connect the meaning of the text in ways that are not 'logical' to users of traditional printed texts. Intertextuality, interactivity and intermediality are among the terms applied to this — as has been noted "nothing in traditional language remotely resembles the dynamic flexibility of the Web"[24].

8.2. Graphic Novels

The emergence of the graphic novel in North America as a distinct genre builds on and develops the long comic book tradition in the USA.[25] In most cases a graphic novel narrates a complete story, rather than being produced in episodes which is a characteristic of the Japanaese *manga* publications (which are now also found in the North American market). *Manga* is more visual than American comics, with more image and less text.

The Nida Institute of the American Bible Society (ABS) has developed "Guidelines for Adapting Scripture in the Graphic Novel Format" (Bernstengel, 2005). These consider

- biblical stories set within their historical context;
- biblical stories recast in contemporary settings;
- contemporary stories based on biblical values/themes.

ABS broke new ground with their graphic novel on the biblical 'judge' Samson, developed, as it was, for inner-city young people in the USA. However, the art form and the visualization of the Biblical narrative in terms of a contemporary audience required innovations that certain ABS donors found unacceptable. The development of further materials has been suspended for the time being.

J.T.Waldman's graphic novel *Megillat Esther* has had a very different reception, having been warmly welcomed by many sectors of the Jewish community. The text and images not only 're-present' the book of Esther, they also interact with Jewish

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24) David, Crystal, *Language and the Internet* (New York: Cambridge University Press, 2006), 210.

25) For a useful summary of what a graphic novel is, see Burke, 2006. The US comic tradition has centred around strong, often violent, hero, superhero or antihero figures (e.g. *Hellboy*, *The Hulk*, *Spawn*, *X-Men*, *The Incredibles*) which means that those accustomed to such literature will come to Bible-based graphic novels with expectations created by this genre.

history and include a series of subplots which are the author-artist's own *midrashim*. Halfway through the story the text and images are turned upside down and force the reader to continue Hebrew-style, reading from right to left. This not only influences the book materially — inverting the book is a metaphor for the whole story itself — it effectively pulls the reader into the event.

8.3. Storytelling

People have been telling stories for as long as we have had speech. Many cultures still maintain a rich oral tradition, even though they are now being impacted by the mass media. At the same time, there has been a striking recovery of story and narrative today in societies where print culture has prevailed.[26] This is taking place in education (especially literacy), entertainment, health services (e.g. drama therapy, 'reminiscence' projects), spirituality, and evangelism. The online diary, or blog, is one form of storytelling.

Storytelling in cultures has two basic functions: conservation and transformation. In the first role it communicates values, norms, customs, and practices. It conserves and passes them on to rising generations. This can be both positive and negative. On the one hand it promotes group adhesion and security, while on the other it can exclude contrary thinking and reinforce those in power. In the second role storytelling serves to question and change the dominant value system. It is subversive and aims to transform what has been preserved into something more just, something better adapted to the changed and changing reality.

In the field of Biblical Studies recent decades have seen a growing interest in matters of orality, literacy and memory, which some would date to the publication of Werner Kelber's *The Oral and Written Gospel: The Hermeneutics of Speaking and Writing in the Synoptic Tradition, Mark, Paul and Q* in 1983. This was taken up by scholars such as Tom Boomershine who applied it both to storytelling and the new media[27].

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26) See, for instance, Ruth Spielmann (2002) for an excellent summary of 'secondary orality.'

27) Thomas E. Boomershine, "Biblical Megatrends: Towards a Paradigm for the Interpretation of the Bible in the Electronic Media", *SBL 1987 Seminar Papers* (Atlanta: Scholars Press, 1987), 144-157; *Story Journey: An Invitation to the Gospel as Storytelling* (Nashville: Abingdon Press, 1988); "Biblical Storytelling and Biblical Scholarship". Paper presented at the NOBS Scholars Conference, August 2-7 (2004), http://www.nobsseminar.org/pdf_docs/BoomershineTom04.pdf

Recent studies in the Gospels have drawn attention to their oral communication environment and to the close relation between written text and oral performance. Dunn, for instance, suggests the possibility that relationships among the Gospels lie in performance rather than written texts[28]. Literacy was limited to a socio-cultural elite in the Roman empire, and so models based on the role of cultural memory and cultural texts have been found useful. Within that communication context "texts" are speech acts, where the "text" can be understood as "a message that is repeated, remembered, recovered and referred to"[29].

The field has been enriched by the application of performance theory and performance criticism to Biblical texts. It is recognized that although Biblical texts have survived in written form, they contain evidence of having circulated as oral texts. The oral/aural nature of texts links them to performance. Attempts to reconstruct performance take into account:

- Storyteller
- Story
- Audience
- Context

In his work on performance criticism, David Rhoads, himself a storyteller and 'performer', asks how we can interpret texts intended to be heard unless we hear them. In this he urges readers to be aware of the variety of interpretations. The interpreter therefore has an obligation to read responsibly, in order to proclaim the text "in ways that bring life and not death to the world"[30]. With this aim in mind, he advocates reading with others, particularly from races, cultures, and genders other than one's own.

In commenting on prophetic performance art, Yvonne Sherwood draws attention to the way in which the prophetic word can be dramatised in the body of the prophet, who is both its subject (speaker) and its object (victim). This makes prophetic literature and performance very different to more traditional literary and

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28) James D. G. Dunn, *Jesus Remembered* (Grand Rapids: Eerdmans, 2003), 248-249.

29) Assmann, "Form as a Mnemonic Device: Cultural Texts and Cultural Memory", Richard A. Horsley, Jonathan A Draper, and John Miles Foley, eds., *Performing the Gospel: Orality, Memory and Mark* (Minneapolis: Fortress Press, 2006), 67-82.

30) Rhoads David, *Mark: Engaging the Gospel* (Minneapolis: Fortress Press, 2004), 219.

performative arts. A prophet such as Ezequiel is often overwhelmed by 'his' text, which shows its control of him rather than his control of it. "They perform the heaviness of the oracle/word as 'burden' (masa) and excess"[31]. She suggests that in 'reperformance' today the Biblical 'text' should be juxtaposed with "fragments of the contemporary" to achieve a mutual exegesis and critique.

These various perspectives hold rich potential for storytelling today.

9. Postlude

The prologue of John's Gospel presents the *logos*, the Word, God — the word become a person: "The word was with God, and the Word was God" (Joh 1:1). Only this word, that is Jesus, has fully revealed the face of God. It is also clear that God has become incarnate, embodied, and thus become image, in Jesus of Nazareth, the Son of God sent to the world, "we have seen his glory" (1:14). In Jesus Christ the Word and the image are brought together and lived out *par excellence* — the true representation, the most concrete human expression of God.

Paul states this link in very precise terms: "He is the image of the invisible God" (Col 1:15). He points to the need of mediation by the visible, of the image as the channel of communication. It is in the image that God is visibly revealed. If the *logos* is a key Johannine term, the *eikon* is a basic Pauline expression (Col 1:15-17; 2 Co 4:4; Rom 8:28-31). In a different way John also has this in mind when he refers to Jesus as reflecting the glory of the Father (Joh 17:5, 24), so much so that the person who sees him, sees the Father also (14:9).

Jesus himself related to people in their daily life and, by way of parables, reminded them that he is the one who communicates the Father to them. In this way Jesus' 'live communication' had an iconic basis, which illustrated and exemplified in a live, dynamic, understandable way the realities of the Kingdom of God. He is not only the word and image of the Father, his preferred communication style was iconic, testimonial and narrative, rather than rhetorical or doctrinal. His parables were a "theatre of symbols" — images taken from earthly realities to communicate the reality revealed by God. This captivated those who heard and saw him, and led

31) Sherwood, Yvonne, "Prophetic Performance Art", *The Bible and Critical Theory* 2:1 (2006), 1.1-1.4. DOI: 10.2104/bc060001.

many to become his followers.

Small wonder that it could be said later:

> We declare to you what was from the beginning, what we have *heard*, what we have *seen* with our eyes, what we have *looked* at and *touched* with our hands, concerning the word of life… (1 Joh 1:1)

New Testament Christianity was multi-sensory, and is there to be rediscovered and re-presented in our contemporary world.

In the eighth century John of Damascus[32] reasoned against the iconoclastics of his time for whom images were anathema. His words are instructive for us today:

> "You cannot see my form", the Scripture says… How can the invisible be depicted?
>
> It is obvious that when you contemplate God becoming man, then you may depict him clothed in human form…then you may draw his image and show it to anyone willing to gaze upon it.… Show his saving cross, the tomb, the resurrection, the ascension into the heavens.
>
> Use every kind of drawing, word, or colour. Fear not; have no anxiety."[33]

<Keyword>
Communication, new media, Internet, graphic novel, storytelling

32) John of Damascus [740?], *Three Treatises on the Divine Images; Translation and Introduction by Andrew Louth* (Crestwood: St. Vladimir's Seminary Press, 2003), 24.

33) Treatise I, "Defense against those who attack the holy images by our Father among the Saints", § 8.

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The Contribution of Linguistics to Bible Translation Yesterday and Today: Part 1

Ronald Ross*

1. Introduction

The study of human language, known as linguistics, has long been a fundamental part of the training of translators, especially those who work in the field of Bible translation. In the past, many of these translators were not native speakers of the target language, but rather foreign missionaries who usually had no knowledge of the language at the beginning of the project. Consequently, they typically spent several years taking courses in descriptive structural linguistics and data gathering methods and then many more years living in the community while learning and analysing the language.

After arriving at the community, they would begin collecting vocabulary and simple phrases to serve as a basis for phonological and grammatical analysis. Often they would write dictionaries and descriptions of the language's phonology, morphology and syntax which would then be published, mostly for the benefit of other linguists. At such translation projects, the foreign missionaries were the translators, and though they required the assistance of native speakers usually called "language helpers", these native speakers rarely received any serious training themselves. Their contribution was limited to input based on their native intuition.

Today, more and more translations are being done by mother-tongue translators rather than by missionary translators, making the need for years of language learning and grammatical description unnecessary. This change has made some wonder whether the study of linguistics has outlived its usefulness for Bible translation. It is probably true that today there is less need for the type of linguistic training that has traditionally been provided and which prepared the foreign linguist/translator to collect a copious lexicon of the target language and elicit data

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that would allow him or her to make accurate descriptions of its phonology, morphology and syntax. However, it is the purpose of this paper to argue that linguistics still has plenty to offer translators, be they native speakers of the target language or not. I will also argue that certain subdisciplines of the field have been underexploited.

Different linguists conceive of language in different ways, and the way in which they do is determined fundamentally by their presuppositions about what language is and about what kinds of linguistic data are scientifically interesting. The answers to these questions determine in turn the nature of their research, the kinds of questions they will ask themselves and, finally, the kinds of conclusions they can reach. Differences of opinion about such things is the reason that linguistic science is so fragmented.

In this paper we will examine a number of subdisciplines of the field that seem particularly relevant to translation, especially those that have undergone major development over the past few decades. though the subdisciplines dealt with doubtless reflect the special interests of the author, there has been an effort to achieve as much breadth as possible within the available space.

We will not consider formal theories of linguistics, since their direct contribution the translation theory and practice seems to be minimal. Most formal approaches draw a pretty tight circle around what they consider legitimate linguistic inquiry. They are primarily concerned with sentence grammar, concentrate on competence to the exclusion of performance, assign meaning to only one component of the grammar and disregard the effects of context on structure and meaning. This suggests less fruitful ground for people who are looking to linguistics for help in dealing with the translation of texts. Noam Chomsky publicly expressed his doubt that generative linguistics had much to offer at all in this regard.[1)]

In what follows, I will briefly point out the differences between linguistic universalism and linguistic relativity and why this is relevant to translation. Then I will discuss various subdisciplines of linguistics that I deem to be relevant to a theory of translation and proceed to give an example or two to show how this might be so.

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1) Noam Chomsky (1988: 180) expressed the view that linguistics had little to offer people involved in practical endeavors such as translation and language teaching in response to a question put to him while delivering his Managua Lectures, and was presumably referring to generative linguistics. An exception to this narrow view of language in formal theories would be role and reference grammar developed by Robert Van Valin.

2. Universalism versus Relativity

One of the issues that most divide the field of linguistics today is that of *universalism* and *relativity*. Universalism assumes that underlying structure of all languages are pretty much alike, cut from the same mould, as it were. One approach posits universal principles that explain the general alikeness of languages and explain the differences as simply language specific parameters or levers that must be pulled by the language learner when acquiring a specific native language. It is assumed that language structure in the main is acquired genetically and that all languages share a universal semantic structure and underlying syntactic structure.[2] Whatever can be said in one language can be said in any other. Regarding the lexicon, Noam Chomsky claims that "there is no clear alternative to the assumption that the acquisition of vocabulary is guided by a rich and invariant conceptual system which is prior to any experience"[3]

Relativists argue that languages differ far more than universalists concede and that they reflect grammatically and lexically many of their speakers' assumptions about the world around them. In its stronger versions, it is assumed that languages *determine* to some degree the conceptual system of a linguistic community by leading their speakers to perceive some aspects of their reality, while concealing others from them. This is in essence what Boas, Sapir and Whorf[4] believed and taught during the first half of the twentieth century, and the idea that concepts are largely language determined goes back at least as far as Humboldt, in the early nineteenth century.

With the death — in the space of five years — of Boas, Sapir and Whorf and the birth of generative grammar, linguistic relativity fell upon hard times. Chomsky was bent on turning linguistics into a "hard" science, and science was supposed to be a generalizing rather than a particularizing enterprise. The quest was for *universal grammar* (UG), and to focus on variation, especially at the level of cognition, was considered irresponsible science[5]. Linguistic relativity could scarcely be mentioned

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2) See for example Kayne's (1994) assertion that all of the world's languages S[vp VO] structure underlyingly (cited in Van Valin and La Polla [1997]).

3) Noam Chomsky, *Language in a Psychological Setting* (Tokyo: Sophia Linguistica, 1987), 22.

4) The groundwork for the theory of linguistic relativity was laid by Boas, but it was developed further by Whorf and Sapir. It was Whorf who expressed the strongest version of the theory and called it the theory of 'linguistic relativity' (Lucy, 1992).

in polite company.

Lately, linguistic relativity has been making a comeback, and has been closely associated with cognitive linguistics.[6] In a recent issue of *Language*,[7] one of the main articles and two of the book reviews had to do with linguistic relativity, and linguists such as Steven Levinson, John Gumperz, John Lacy, Elinor Ochs, William Foley, Dan Slobin and George Lakoff are among those who have lent their names to the cause. Today's linguistic relativity is not necessarily a carbon copy of the Sapir-Whorf hypothesis. Much greater emphasis is now placed on empirical research, and some of those who do research in this area would not agree that languages *determine* aspects of a community's perception of their reality, preferring instead to talk in terms of *influence*. Still others would argue that it is culture that impacts language. Whichever way it is, — and it may be both ways — there is a growing body of evidence that languages differ in intriguing ways that reflect equally intriguing differences in how people see and classify their world.[8]

The position one adopts with respect to the linguistic universalism versus linguistic relativity debate will ultimately influence one's position regarding crucial issues in translation theory as well. The assumption that languages can differ widely to reflect widely differing cultures and world views seems heuristically more productive for a translation theory than the assumption that all languages are underlyingly very similar and share a common semantic structure. Needless to say, this does not imply that language diversity is totally free from constraints or that there are not numerous linguistic universals, a patently untenable position.

2.1. Metaphor

One popular example of this approach is George Lakoff and Mark Johnson's

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5) George Lakoff, *Women, Fire, and Dangerous Things: What Categories Reveal about the Mind* (Chicago: University of Chicago Press, 1987), 304.

6) Palmer (1996) suggests that cognitive linguistics cold be viewed as the 'modern revival' of the Boasian approach to linguistics, except for its lesser interest in culture and the ethnography of speaking. See also Allesandro Duranti, *Linguistic Anthropology* (Cambridge: Cambridge University Press, 1997) and William A. Foley, *Anthropological Linguistics: An Introduction* (Oxford: Blackwell Publishers, 1997).

7) September 1998, volume 74, num. 3

8) See George Lakoff (1987: 305ff) for an enlightening review of different concepts of and approaches to linguistic relativity.

Metaphors We Live By (1980), in which they argue that metaphor is more than a rhetorical device employed in literary art forms. Rather, important concepts that people use to their world are conceptualized metaphorically. The authors are not talking about isolated metaphors, but rather entire networks of metaphors or *metaphor themes*, and they give numerous examples such as the *time is money* metaphor, common in Western civilization. We can *spend time, waste time, lose time, invest time, save time, give somebody our time, live on borrowed time,* etc. Another example is the *argument as war* metaphor. When we engage in arguing, *we take different positions, we attack someone's ideas, we win, we lose, we retreat, we defeat or shoot down someone's arguments,* etc. For Lakoff and Johnson, the very essence of metaphor is experiencing one thing in terms of another. And metaphor themes such as *time is money* or *argument as war* constitute frames that lend coherence to a large number of lexical collocations that would otherwise have to be viewed as exceptional or highly marked cases of lexical items. The authors argue further that metaphor themes are not arbitrary, but rather reflect the way that speakers perceive and experience the world around them: "In actuality, we feel that no metaphor can ever be comprehended or even adequately represented independently of its experiential basis."[9)]

To affirm that metaphor themes are not arbitrary in no way implies that different cultures share the same ones. Certainly the members of different cultures perceive and experience the world around them in dissimilar ways, and come up with their own peculiar metaphor themes. Lakoff and Johnson ask us to consider a culture in which argument is viewed as a dance. In such a case, the participants would not be seen as at war, but rather as performers they would have to execute their performance in a "balanced and aesthetically pleasing way." It would not look like an argument to us at all, and we may assume that they are engaged in some other kind of activity.

Translators have always known that metaphors from one culture often do not work in a translation for another and dealing with metaphors and figurative language in general has always been a part of UBS training workshops. What is interesting in Lakoff and Johnson is the pervasiveness of metaphor and existence of metaphor themes, which translationally are more challenging than metaphors in

9) George Lakoff and Mark Johnson, *Metaphors We Live By* (Chicago: University of Chicago Press, 1980), 19.

isolation. One question that remains is whether metaphor is so inextricably interwoven into the fabric of all languages. Some Mayan languages seem to be relatively unfriendly hosts to figurative language.

2.2. Spatial Orientation

An area of particular interest to linguists working within the realm of linguistic relativity or cognitive linguistics is that of spatial orientation (e.g. Foley, 1997; Levinson, 1996; Pederson et al, 1998). Apparently all languages have *absolute* spatial orientation, based on cardinal directions, whatever form these may take in a given language (*north, east, where the sun comes up, toward the mountains, down river, toward the ocean*). Many languages, but by no means all, have *relative* spatial orientation as well, based on positions relative to the human body, usually the speaker's. In such languages, locations are often expressed as being *behind* or *in front of* the speaker or to the speaker's *right* or *left*. This is especially true when the location is nearby. The point of reference need not be the speaker. It can be projected onto someone or something else (*behind the table, to the right of the oak tree*).

In languages lacking relative spatial orientation, all locations are expressed in terms of cardinal directions. This, of course, implies that the speakers of such languages must have nearly perfect bearing at all times, and indeed this has been shown to be the case. Pederson et al. (1998) carried out a series of nonlinguistic experiments to determine whether a speaker's cognitive frame of reference corresponds to his linguistic frame of reference. In other words, they wanted to test whether or not the speakers of languages that differ typologically with respect to spatial orientation differ in a corresponding way with respect to their perception of space and resultant behavior. Spatial orientation is an important testing ground for linguistic relativity because space is something that presumably all humans beings experience in the same way, so differences cannot be attributed to dissimilarity in culture or environment. Pederson and his colleagues believe their research demonstrates a language-to-conceptualization directionality.

> The findings from these experiments clearly demonstrate that a community's use of linguistic coding reliably correlates with the way the individual conceptualizes and memorizes spatial distinctions for nonlinguistic purposes.

> Because we find linguistic relativity effects in a domain that seems basic to human experience and is directly linked to universally shared perceptual mechanisms, it is likely that similar correlations between language and thought will be found in other domains as well.[10)]

It is also clear that such correlations have implications for translation theory, whenever there is a mismatch of conceptual schemata between the source and receptor languages. For instance, the biblical languages have both absolute and relative spatial orientations and both commonly occur in the biblical text. Therefore it is not difficult to come up with numerous passages that would prove problematic for translation into a language such as Tzeltal (Mayan, Mexico), which has only absolute spatial orientation. Take, for instance, Ezekiel's description of his vision of the four winged beings all facing different directions.

> Each living creature had four different faces: a human face in front, a lion's face at the right, a bull's face at the left, and an eagle's face at the back (TEV).

People who lack relative spatial orientation use absolute terms as in: *Pass me the salt. It's over there, just south of the bowl of rice.* One could say something like, "They had a human face to the north, a lion's face to the east, a bull's face to the west and an eagle's face (presumably) to the south." But Ezekiel the text gives no indication as to which direction each of the winged beings is facing, so one would be forced to make arbitrary choices. And what does 'facing' mean when a being has four faces all looking different directions. One could even ask if it makes much sense to talk in terms of cardinal directions referring to a dream. Probably the best option would be to undertranslate and put something like, "each had four faces on its head. On one side they had a human face, on another, a lion's face ⋯." This is undertranslating because it gives us no real idea of the organization of the faces on the heads, whereas the Hebrew text does.

Referring specifically to translation problems, Lakoff says essentially that the possibility of translation between two languages depends on the existence of common conceptual systems (the commensurability problem).[11)] Probably no

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10) Eric Pederson, et al., "Semantic Typology and Spatial Conceptualization", *Language* 74:3 (1998).
11) George Lakoff, "Women, Fire, and Dangerous Things", 311ff.

languages have totally disparate conceptual schemata, so translation is possible, as we know. But there can be no doubt that translation problems arise at those points where there are mismatches. Foley observes:

> Because translation requires moving the categories of the alien system into those of our own, this imposes constraints on how radically different the alien system can be. If completely incompatible, even partial translation should be impossible. The fact that a fair degree of translation between conceptual schemes across languages and cultures does seem possible indicates that at least some minimal commonalities do exist. But this should not blind us to the wide gulf between them. Quine emphasizes that languages are systems; we are not trying to match the meanings of words across the systems, but the conceptual schemes these belong to — a much taller order, as this implies aligning the systems as wholes.[12]

Mismatching conceptual schemata between source and receptor languages are a genuine source of problems for the translator that need to be addressed in any theory of translation. Strategies for identifying them and then dealing with them should be included in the training workshops of all UBS translation teams.

3. Typology

Linguistic typology attempts to lump languages into types on the basis of structural commonalities. Nowadays typology is concerned with practically all aspects of language, even at the discourse level.

3.1. Constituent Order Typology

One of the most traditional concerns has been the order of constituents at the clause level or words at the phrase level. At the clause level, the overwhelming majority of the world's languages have one of the following three basic (i.e. unmarked) constituent orders: Verb Subject Object (VSO), Subject Verb Object

12) William A. Foley, *Anthropological Linguistics: An Introduction* (Oxford: Blackwell Publishers, 1997), 171.

(SVO) or Subject Object Verb (SOV). This does not mean, for example, that in a VSO language, only that order occurs. It means that this is the unmarked, most neutral, most expectable order in that language, and that when speakers deviate from it, they are communicating something of pragmatic import to the hearer. English is now an SVO language, but certainly other *marked* orders are possible and occur all the time, as can be seen from examples: 1a-b

[1] a. I like tofu (SVO)
b. Tofu I like (OSV)

These two sentences are semantically identical, but pragmatically distinct and would be used in different contextual circumstances. It would behoove a translator who is translating from an SVO language like Spanish into, say, a VSO language like Garifuna (Arawak, Honduras) to be acutely aware of this typological difference. Garifuna permits SVO when there is a pragmatic need to confer special prominence on the subject. However, it is easy to imagine the serious consequences of an ingenuous Garifuna translator reproducing the *unmarked* SVO order of Spanish as a *marked* SVO order in Garifuna. As she translates, it is unlikely that any single instance of this mistranslation would sound very wrong to her. But the overall impact on the discourse would be calamitous, and when she reviews her work, it would no doubt sound strange to her, though she may not know how to correct the problem. Certainly to ensure as high a degree of pragmatic similarity as is possible between the source text and the receptor text, workshops should include training with respect to the unmarked constituent orders of both the source and target languages and the kinds of pragmatic changes that occur in each when marked orders are chosen. Care should be taken to translate unmarked orders with unmarked ones and marked orders with marked ones of similar pragmatic effect.

Constituent orders are not just interesting in and of themselves, but also because in some cases they allow us to predict other aspects of a language.[13] For example, if a language has a VO order, one can be fairly confident that it also has prepositions, whereas OV languages like Korean will more likely have postpositions. This is not

13) Predictions regarding the presence or absence of a specific linguistic parameter based on other linguistic parameters are known amongst typologists as implicational universals. This kind of linguistic universal was developed initially by Joseph Greenberg. An example would be: if a language has a trial number, it also has a dual. If it has a dual, it also has a plural.

too helpful — even if the source language and the receptor language are typologically different, in this regard — since few translators are likely to start tacking prepositions onto the end of nouns in the receptor language just because the source language has postpositions. However, an awareness of other typological information — predicted by word order — can be crucial, because the differences they signal are nowhere nearly so mechanical nor so easy to deal with as adpositions. Basic word order also gives us clues as to what the marked and unmarked order of nouns and modifiers will be and can help to avoid translating unmarked orders with marked ones or vice versa.

In current linguistic theory, the term *head* refers to the element that determines the syntactic character of a constituent. So the head of a noun phrase is the noun, the head of a verb phrase, the verb, etc. Theo Vennemann (cited by Comrie, 1989) noticed a universal tendency for VO languages to be *head-initial*. (i.e. for the head to be the first element in the phrase) and for OV languages to be *head-final* (i.e. for the head to be the final element in the phrase).[14)]

John R. Roberts (1997), a specialist in the languages of Papua-New Guinea, shows just how important this typology can be to translators. He is working with biblical Greek and Amele. Greek is a VSO language,[15)] and therefore head-initial. Amele is SOV and therefore a head-final language. It happens that the head-initial/head-final contrast has profound consequences because it predicts the order in which these two types of language express the following kinds of relationships:

VSO (Greek)	SOV (Amele)
RESULT-reason	reason-RESULT
RESULT-means	means-RESULT
MEANS-purpose	purpose-MEANS
MEANS-neg purpose	neg purpose-MEANS

14) The terms “head-initial” and “head-final” were not used by Vennemann, who preferred the more technical terms “operand-operator languages” and “operator-operand languages” respectively.

15) The VSO status of Ancient Greek is a judgement of Roberts. However Greenberg (1966) also classifies it thus, as do T. Friberg (1982) and Stephen Levinsohn (forthcoming). Greenberg does not specify that he is referring to Ancient Greek, though I presume that he is, since Modern Greek is widely assumedconsidered to be SVO. Some scholars (e.g. James Watters, [2000: 131] believe that verb and object order in Greek is determined by discourse pragmatics rather than by syntax.

[2]

a. *Greek*: The crowd … was bewildered (RESULT) because *(hoti)* all the people heard them speaking in their own language (REASON). (Acts 2:6)

b. *Amele*: They all heard them speaking in their own native languages (REASON), so *(nu)* they were all bewildered.

[3]

a. *Greek*: They even carried the sick out into the streets and laid them on cots and mats (MEANS), so that *(hina)* Peter's shadow might fall on some of them as he came by (PURPOSE).

b. *Amele*: Peter will come by and his shadow might fall on some of them (PURPOSE), so *(nu)* they carried the sick out into the street and laid them on mats (MEANS).

Although in less detail, Mildred Larson (1984) cites similar clause-order dissimilarities between English and Upper Asaro (citing data from Deibler and Taylor, 1977) as well as some unnamed languages in Amazonia. Stephen Levinsohn (personal communication to Roberts) specifies Inga as one such Amazonian language.

Several years ago I noticed that Bribri (Chibchan, Costa Rica) — also an SOV language — works the same was as Amele. For example the cause (reason) must appear first and the effect (result) afterwards. Roberts has found sufficient support among his colleagues working in OV languages in Papua New Guinea and elsewhere to suggest that this might be a linguistic universal. A relatively unsophisticated translator, who was translating verse by verse, could slavishly follow the structure of the often more prestigious source language, and wind up with a very unnatural sounding translation that would require considerably more processing effort to comprehend.

Further on in his article, Roberts shows that this typological distinction is related to many other differences between Greek and Amele, including the way in which speakers construct an argument. For instance, in Greek the approach is deductive: The thesis is given first and then the supporting arguments. In Amele, the order is inductive: The supporting arguments are given first, followed by the thesis. When checking the translation, the Amele readers would come to a thesis and then backtrack through the text in search of the supporting arguments. But they were

nowhere to be found because the translators had followed the structure of the source text, thereby placing the arguments after the thesis and rendering the argument impenetrable. Substantial restructuring was required to enable them to grasp the argumentation of the text. This would be particularly troublesome in the case of the epistles, where there is considerable argumentation. Because Korean is an SOV language, special attention should be paid to see if Korean argumentation structure is similar to that of Amele.

3.2. Grammatical Typology.

One of the interesting grammatical differences between languages is the way they organize their grammatical relations or whether they even have grammatical relations. Two of the more common types are *accusative* languages and *ergative* languages. Accusative languages treat transitive and intransitive subjects the same, for example by putting them in the nominative case. Direct objects, on the other hand, typically go in the accusative case. Ergative languages, however, treat the intransitive subject and the direct object the same, putting them both in the absolutive case, while transitive subjects go alone in the ergative case.[16)]

Languages can be accusative or ergative in different ways. For example, a language is morphologically ergative if it marks the core arguments with ergative and absolutive cases. It can be ergative with respect to word order if intransitive subjects and direct objects appear on one side of the verb, while transitive subjects appear on the other. We have syntactic ergativity if the intransitive subjects or direct objects function as the syntactic pivot, while transitive subjects do not. Syntactic pivots are the nouns that interact with syntactic rules, such as deletion in coordination.

In syntactically accusative languages like English, the subject of the second of two coordinate clauses is normally deleted if it refers to the same person or thing as the subject of the first clause. The only requirements are that both nouns be subjects

16) I am somewhat inappropriately describing ergative languages in terms of accusative languages for the sake of brevity and simplicity. However, in ergative languages the properties of subjects are divided between the ergative and absolutive cases, so it is questionable whether *subject* is even a useful concept when referring to ergative languages. This has moved a number of functional typologists and others to prefer Dixon's more neutral term *syntactic pivot*, the grammatically most central noun of a clause (see Dixon [1994], Palmer [1994] and Van Valin and LaPolla [1997]).

(either transitive or intransitive) and that they both have the same referent.

[3] a. The man hit the dog. The man ran off.
b. The man hit the dog and [the man] ran off.

Sentence [2b] would be misunderstood in many syntactically ergative languages because they apply deletion in coordination only between two *intransitive* subjects, two direct objects or one of each. Example [3b] is normal, however, and herein lies the problem for translators:

[4] a. The man hit the dog. The dog ran off.
b. The man hit the dog and [the dog] ran off

Although [3b] and [4b] are phonetically identical, they clearly have different meanings (Palmer, 1994; Payne, 1997; Van Valin and LaPolla, 1997). Recently, while I was taking part in a workshop for Iñupiak speakers, an Iñupiak woman brought up a conflict she had noticed between her Iñupiak and English New Testaments. The conflict was due to an Eskimo translator having read an English sentence similar to [2b] and having interpreted it as [3b]. Another student in the class, who is absolutely fluent in English, repeatedly read the English version and persistently misinterpreted it as though it had been written in Iñupiak.[17)]

This translation error, which could conceivably occur whenever there are coordinate clauses with deletion of the second clause's subject, sneaked past the original Iñupiak team because of their unawareness of the typological implication of the contrast between syntactic ergativity and syntactic accusativity, and underscores again the need for translators and consultants to be cognizant of the typological distinctions between the source and receptor languages. It is not impossible to translate [2b] into Iñupiak; it requires using the antipassive voice to alter the grammatical status of the participants. But the danger is that the translators will misunderstand the source language sentence and not realize the need to adjust the grammatical relations in the receptor language in order to preserve the meaning.

There may be important typological distinctions between neighbouring dialects as

17) Tom Payne (personal communication) related to me that a Yup'ik Eskimo assured him that the only possible interpretation of the Yup'ik sentence *Tom ate the bug and got sick* was *Tom ate the bug and the bug got sick.*

well as between dialects. The translators of one dialect 'dialect A' of Chuj, a Mayan language spoken in Guatemala, were using a Spanish translation as their base text, but were also relying heavily on an already existing Old Testament translation in neighbouring dialect B. Dialect B had only two numbers, *singular* and *plural*, whereas dialect A had three numbers, *singular, dual* and *plural.* The plural of dialect B was derived from a previously existing dual, and looked just like the dual of dialect A. The translators were unaware of this fact. They believed the duals of dialect B were plurals and translated accordingly. So wherever the existing translation in dialect B had a plural, in dialect A they put a dual. This typological mismatch was not discovered until the project was nearly finished. The resulting error, which occurred thousands of times in the text, was not amenable to a computer fix. So it had to be corrected manually, thereby delaying the project several months.

Garifuna has a morphologically very complex system of possessive marking in which possession is marked on the *possessum* rather than on the *possessor*.[18] Nouns referring to some things, for example trees and animals, cannot take possessive marking. This does not mean that their referents can never be possessed, but rather that Garifuna grammar does not allow such words to take possessive morphology. To get around this problem, for instance in the case of animals, they must use some form of the word *ilügüni* (roughly 'pet'), which *can* take possessive morphology. One does not say *my dog* in Garifuna, but rather *my pet dog*. Recently, while working on the book of John, we came to the passage where Jesus says to Peter: *Feed my sheep*. But, of course, the Garifuna word for *sheep* cannot take possessive marking. Inserting a possessed form of the word *ilügüni* before *sheep* caused raucous laughter amongst the translators, since to do so precludes any possibility of understanding *sheep* metaphorically.

Many languages, probably most, have a voice alternation between active and passive voices. Usually the active voice is considered to be the unmarked or normal form. In the active voice the subject of the sentence is also the Agent of the action, while the object of the sentence is the Patient. The subject is also usually the topic of the sentence, or what is being talked about.

[5] The policeman arrested the thief

18) Garifuna is a head-marking language.

Agent Patient

In the passive voice, the Patient is promoted to the position of subject of the sentence. The Agent is either demoted to the position of oblique or peripheral participant (usually in the form of a prepositional phrase introduced by the preposition *by*) or is deleted altogether. This implies that the active version of a sentence must normally be a transitive sentence (one with both a subject and an object). In most languages, the passive voice is marked because it is less normal to have the Patient functioning as the subject of the sentence. The passive voice is used, for example, when we want to talk *about* the Patient and *not* about the Agent

[6] The thief was arrested by the policeman
Patient Agent

In examples [5] and [6] both the Agent and the Patient are persons. But this need not be the case. The Patient can be a thing.

[7] a. John ate the apple.
b. The apple was eaten by John.

However, in Korean, when people want to use the passive voice, the passive subject (i.e., Patient) should be animate (a person or animal).[19] So in Korean it is grammatical to say [8]:

[8] John-vn kv sakwa-lvl m4g-4ssta
John-top the apple-acc eat-past
'John ate the apple'

But it would be ungrammatical to say [9] in the passive voice because apples are not animate:

[9] *Kv-sakwa-nvn John-ege m4g-hv-4ssta
the apple-top John-dat eat-pass-past
'The apple was eaten by John'

19) The affirmation and examples are from Song (1987: 74-6) cited by Palmer (1994: 30).

In Greek the passive voice is used very frequently and the passive subject need not be animate. So when translating from Greek into Korean, whenever the passive subject is not animate, another construction would need to be found that makes it possible for the Patient to be the topic of the sentence. In Korean perhaps this can be done by simply using a suffix that marks the inanimate Patient as the sentence topic.

Another interesting translational problem stemming from the passive voice has to do with the fact that in a number of Asian languages such as Chinese, Japanese, Thai, Cambodian and Lao the Patient subject is portrayed as the victim of an unfortunate event. So one might expect to hear a sentence such as *Peter was hit by a car* but not *Peter was saved by the doctor*. However, Greek does not use the passive voice specifically to indicate that the Patient subject has undergone some inauspicious event. Luke 3.21 is a good example.

> [10] When all the people were being baptized,[1] Jesus was being baptized[2] too.
> And as he was praying, heaven was opened[3] (NIV).

In this verse there are no fewer than three passive constructions, all of which introduce new topics and none of which implies that the passive subject (*the people, Jesus* and *heaven*) have suffered some catastrophic event. To translate this passage into one of the Asian languages mentioned above with passive constructions would either be wrong or would imply that baptism is a dreadful experience. To avoid this, the translator would need to find some other marked syntactic construction that allows Patient participants to appear as topics.

Often different grammars simply transmit different information, information that cannot be conveniently approximated — much less duplicated — by the grammar of another language. Casad and Langacker discuss the case of two affixes which are widely used in Cora (Uto-Aztecan, Mexico).[20] The use of these affixes is far too complex to describe here, but the choice of one or the other depends on the position of an object with respect to the line of vision of the speaker. In reading the description of how these affixes are used, it becomes clear that they reflect a particular conceptualization of space that is determined largely by the fact that the

20) E. Casad and Ronald Langacker, "'Inside' and 'outside' in Cora Grammar", *International Journal of American Linguistics* 51 (1985), 247-281 quoted by Hudson 1996: 83-84.

Cora people live out in the open, and yet are surrounded by mountains. Cases such as these force us to conclude with Richard A. Hudson (1996:84) that “even if we concentrate on grammatical constructions, affixes and the like, we still find dramatic differences from language to language in the kinds of meaning that can be expressed.”[21] And we might add that there are dramatic differences as well in the kinds of meaning that *must* be expressed.

<Keyword>
typology, universals, translation, grammar, relativity

21) Richard A. Hudson, *Sociolinguistics*, 2nd ed. (Cambridge: Cambridge University Press, 1996).

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The Contribution of Linguistics to Bible Translation Yesterday and Today: Part 2

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1. Cross-cultural Semantics

If Noam Chomsky (1987) is correct about our inheriting genetically "a rich and invariant conceptual system prior to any experience", then we should expect translation to be a far more straightforward undertaking than it seems to be. Our problems should be limited mainly to the areas of grammar and syntax. Even there, the problems should not be severe, since Chomsky also presumes languages to have like underlying syntactic structures. With respect to semantic meaning, since both the speakers of the source language and those of the receptor language would share the same invariant conceptual system, our only problem would be to match the lexical items of the source language with those of the receptor language that express the same invariant concepts. Most translators I have talked to have not found this to be the case.

Anna Wierzbicka, who together with her colleagues has spent decades looking into this matter, agrees that some concepts are universal or nearly so. But she disagrees sharply with Chomsky about the number of such concepts. While Chomsky asserts that "the conceptual resources of the lexicon are largely fixed by the language faculty, with only minor variation possible"[1], Anna Wierzbicka considers that "cross-linguistic and cross-cultural variation are not minor, but colossal."[2] In her more recent work she assumes there to be in the neighborhood of 60 very simple universal primitives such as *I, you, someone, something, want, don't want, this, say, become*, *good* and *bad.* According to René Dirven and Marjolin Verspoor[3], the number of universal semantic primes is "almost certainly less than

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1) Noam Chomsky, *Language in a Psychological Setting* (Tokyo: Sophia Linguistica, 1987).

2) Anna Wierzbicka, *Human Concepts in Culture: Universal Human Concepts in Cultural-Specific Configurations* (New York: Oxford University Press, 1992).

3) René Dirven and Marjolin Verspoor, *Cognitive Exploration of Language and Linguistics*

100 words." Languages take their basic stock of simple universal concepts and organize them into complex language-specific constellations, which are the source of the cross-linguistic variation.

In her 1992 book entitled *Semantics, Culture and Cognition: Universal Human Concepts in Culture-Specific Configurations*, Wierzbicka forcefully argues for the conceptual diversity of human languages and proposes to demonstrate this to be the case by comparing cross-linguistically terms such as *soul, mind, heart, fate, destiny, courage, bravery, recklessness, fear, surprise, shame, embarrassment, humility, pride,* and very many more.[4] However these are "folk" terms taken from English, and Wierzbicka sees no reason whatever to assume that other languages, even closely related ones, will have matching terms. To find this out, however, she needs some way of comparing lexicons that allows her to avoid the trap of ethnocentrism. Obviously one cannot simply ask how to say "shame" in Hausa and then assume that whatever word is given means the same thing as "shame." To get around this, she has devised a Natural Semantic Metalanguage (NSM) based on very simple words taken from her stock of putatively universal semantic primitives.[5]

In the samples of her work that I have had access to, the metalanguage is based on English simply because she is writing in English, but presumably one could base the NSM on any language in the world. Wierzbicka uses the metalanguage to describe the semantic components of a lexical item in a given language. By then comparing the description with that of cognate words in a different language (or even the same language), Wierzbicka argues that we can free ourselves from attempting to get at their meaning through the use of the culture-bound folk terms current in one of the languages.[6]

(Amsterdam: John Benjamins, 1998), 144.

4) In her book Wierzbicka deals with these terms and many more. However they are not simply a random list of words, but rather are organized into conceptual domains, which makes their treatment more useful than it may seem in this brief description of it.

5) Wierzbicka readily acknowledges the tentative nature of her list of semantic primitives, and in fact has modified it numerous times. But she assumes that very simple concepts are more likely to be universal and that, conversely, the more semantically complex a concept is, the more likely it is to be culture-specific.

6) Wierzbicka is not the first to use explication of this type. For a somewhat similar approach, see W. Labov and D. Fanshel, *Therapeutic Discourse* (New York: Academic Press, 1977). See also Michael Bamberg for examples of this type of explication applied to emotion analysis. Semanticist Cliff Goddard, *Sementic Analysis: A Practical Introduction* (Oxford: Oxford University Press, 1998) also uses the Natural Semantic Metalanguage in his work.

For example, Wierzbicka maintains that English has no one-word equivalent for the Polish *t ̋skni*, which refers to a particular Polish emotion. However, it is possible to *explain* this feeling in English by breaking down the complex Polish concept "into parts whose names do have simple English equivalents."[7] Her description of *teskni* looks like this:

X *teskni* do Y —>

X thinks something like this:
I am far away from Y
when I was with Y I felt something good
I want to be with Y now
if I were with Y now I would feel something good
I cannot be with Y now
because of this, X feels something bad

Her description of *teskni* conjures up in the mind of an English speaker words like *homesick, long, miss, pine, nostalgia,* etc. However, Wierzbicka maintains that these words all differ from the Polish word — and from each other — in significant ways, and she proceeds to analyze each of them to show how they differ. In Chapter 4 of her book, on "Describing the Indescribable", she tackles the description of numerous concepts she holds to be culture-specific taken from more "exotic" cultures, such as the Ilongots in the Philippines. Her aim is not just to prove that cultures vary in their concepts, but to show how an analysis of such concepts can reveal a great deal about the cultures themselves. Moreover, she suggests that lexical differences "may not only reflect but also encourage different, culture specific, models of thinking and feeling."[8]

One of the cases she explicates is the concept of "friend." She points out that many languages have a word resembling "friend", and that we blithely translate them from one language into another by means of each other, assuming a high degree of correspondence. However when the meaning of these words is analyzed, enormous dissimilarities appear. For instance, to Anglo Saxons, "friend" refers to someone they are very fond of, want to spend time with, do things with and for, go

7) Anna Wierzbicka, *Human Concepts in Culture*, 121.
8) Ibid., 124.

places with and confide in. The corresponding Polish word, however, means something very different. It refers to a person who does the same thing you do at the same place you do it. If you sell fish at the market and the fellow across the aisle sells carrots, and the two of you spend many hours together every day talking, complaining about the government, and grousing about the low price of fish and carrots, then you are friends. But it would never cross your mind to invite him to your house or suggest that you go to the beach together. That's what the *family* is for. When I read her description of a Polish friend, I was struck by how similar it was to the meaning of "amigo" in certain parts of Latin America. She attributes the Anglo Saxon concept of friend to this culture's having replaced the extended family with friends.

In the same vein, Richard A. Hudson[9], after providing a number of examples of putative untranslatability between such closely related languages as French and English, says, "The conclusion to which examples like these point is that different languages do not simply provide different ways of expressing the same ideas, but they are also different in the more fundamental (and interesting) sense that the ideas that can be expressed differ from language to language." After examining more "exotic" examples, Hudson adds, "it is hard to avoid the conclusion that semantic relativity is limited only by the limits of cultural variation, and it is at any rate certain that there is much more semantic variation between languages than most of us are aware of."

If it is the case that the differences between semantic structures cross linguistically are indeed colossal as the analyses of Wierzbicka and others suggest, then the implications for a theory of translation would appear to be quite significant. This conclusion is bound to impact certain core assumptions regarding the attainability of equivalence in translation and is doubtless partially responsible for the currently wide-spread assumption among translation theorists that various degrees and types of similarity — rather than equivalence — are what translators can and do actually achieve.

How is a theory of translation to deal with such colossal semantic variation? Hudson[10], though not referring specifically to translation, proposes prototype theory[11] as a way to at least put some limits on the differences. Semantic

9) Richard A. Hudson, *Sociolinguistics*, 2nd ed. (Cambridge: Cambridge University Press, 1996), 82.
10) Ibid., 84ff.

differences between languages seem to diminish “if meanings are examined in relation to prototypes.” Hudson mentions several societies such as the Seminole Indians of Oklahoma and Florida and the inhabitants of the Trobriand Islands in which a single term (X) refers to all of these relations:

(1) father
(2) father’s brother (English *uncle*)
(3) father’s sister’s son (English *cousin*)
(4) father’s mother’s sister’s son (English?)
(5) father’s sister’s daughter’s son (English?)
(6) father’s father’s brother’s son (English?)
(7) father’s father’s sister’s son’s son (English?)

Where English has a word for these relationships, they do not coincide with (X) except for number (1). So in the strict sense, English has no term which will translate (X) in all or even most of its uses. (X) may well seem chaotic to the speakers of other languages, but in fact all of the uses of (X) can be derived by means of three relatively simple rules.[12] English also has some exceptional uses of the word *father*, such as when it means *priest* or *step father.* But if we ignore all of the derived forms and focus on the prototypical meanings of both (X) and *father*, we will see that they do in fact coincide. This may impose some constraints on semantic variation, but translators can hardly restrict themselves to translating at the level of prototypes. Besides, Hudson readily admits that languages differ even in many of their prototypical concepts, so it seems that translation theory will have to find another way to deal with the problem of semantic variation.

2. Pragmatics

2.1. The Cooperative Principle

A number of philosophers of language and semanticists came to the realization

11) Developed by psychologist Eleanor Rosch.
12) The three rules are: A. A man’s sister is equivalent to his mother. B. Siblings of the same sex are equivalent to each other. C. Half-siblings are equivalent to full-siblings.

that the logical formulation of meaning of a proposition was frequently at odds with the meaning of the corresponding utterance as expressed in natural language. British philosopher Paul Grice came up with the solution to the problem. He pointed out (1975) that much of the meaning of natural language was inferential in nature. We often communicate more than we actually say and understand more than we actually hear. And the problem lies not in the semantic or syntactic rules of natural languages, but rather in the "rules and principles of conversation"[13].

The cornerstone of Grice's approach is doubtless his well-known Cooperative Principle (CP), which consists basically in making one's contribution to a conversation as appropriate as possible at the juncture at which it occurs. He defines "cooperation" in terms of four general categories under which appear one or more maxims:[14]

1. Quantity
   1) Make your contribution as informative as is required (for the current purposes of the exchange).
   2) Do not make your contribution more informative than is required.
2. Quality
   1) Do not say what you believe to be false.
   2) Do not say that for which you lack adequate evidence.
3. Relation (Be relevant)
4. Manner
   1) Avoid obscurity of expression
   2) Avoid ambiguity
   3) Be brief (avoid unnecessary prolixity)
   4) Be orderly

According to Grice, there are five ways in which a speaker can react to these maxims.[15] The first one, of course, is to follow them. The second way is to violate them, as one would do if telling a deliberate lie. Thirdly, a speaker can opt out of a maxim. This is infrequent, and would occur, for example, when someone has information required by the speech event, but has been obliged not to divulge it, as

13) Ralph Fasold, *The Sociolinguistics of Language* (Oxford: Blackwell Publishers, 1990).
14) Relevance theory contends that all of Grice's maxims can be melded into just one: Be relevant.
15) Ralph Fasold's explanation (1990: 130) of the five ways that a speaker can respond to Grice's maxims is extremely reader-friendly, much more than Grice's own.

when a person says, “My lips are sealed.” The fourth possibility would be a maxim clash, as when following one maxim implies the violation of another. For example, if a person is unable to fulfill the maxim “Be as informative as is required” without violating the maxim “Have adequate evidence for what you say.” The most interesting way to deal with the maxims is to flout one of them. When a speaker flouts a maxim, he or she does not observe it, and yet cannot be accused of violating it because the infraction is so utterly obvious that the speaker knows he or she is not observing the maxim and knows that everybody else involved in the conversation knows it too.

This takes us to the notion of “conversational implicature.” Conversational implicatures are what makes it possible for a speaker to communicate to the hearer more than what is actually said. Lets look at one of Grice’s examples:

[1] A is standing by an obviously immobilized car and is approached by B and the following exchange takes place:

A: I am out of petrol.
B. There is a garage around the corner.

Literally speaking, B’s response is irrelevant. He simply tells A that a certain kind of business is located around the corner, although A has not asked him that. Yet A would assume that B’s contribution is somehow relevant and that he is indeed cooperating. But for B’s participation to be relevant, it is necessary that he believe that the garage may be open and probably has petrol to sell[16]. The implicature is that A, by walking a short distance, could solve his problem by purchasing petrol at the garage around the corner.

[2] A and B are going out for dinner and are trying to decide where they should go, when the following exchange takes place.

A: Shall we go for Chinese food?
B. I have high blood pressure.

Looking at B’s response literally, it doesn’t seem like much of an answer to A’s

16) Ralph Fasold, *The Sociolinguistics of Language*.

question. A has asked a yes/no question about what kind of food they should go for and B responds by giving A some information about his health, thereby flouting the maxim of relevance. However A will normally assume that B is being cooperative and will therefore look for some way to make sense of what B has said. Both of them are aware the Chinese food is often high in sodium and that sodium is to be avoided by people with high blood pressure. The implicature then is that B feels that he should not eat Chinese food; that is, his affirmative statement about his health actually constitutes a negative answer to the question.

In general, communication theorists assume today that communication is vastly more inferential than it was ever thought to be a few decades ago. But the inferential capacity that makes understanding implicatures possible requires that the participants in a particular speech event share a large number of assumptions. In example [9], both participants must share the assumptions that Chinese food is high in sodium and that sodium is bad for people with high blood pressure for the implicature to be made and correctly inferred. And it is very likely that one and the same exchange between different sets of participants will generate completely different implicatures.[17)]

This brings us to the cross-linguistic application of Grice's maxims. Let's presuppose that the original readers of a text share many assumptions with the author, who was, after all, writing to them. The author adjusts the message to his or her audience and is aware of the kinds of implicatures they will be able to process. However, the readers of a translation of the source text are in a different boat. Depending on how distant they are from the source text culturally, temporally and linguistically, they will share more or less the original author's assumptions. And to the degree that they do not share the author's assumptions, they will be unable to correctly process his or her implicatures. Such cases would seem to necessitate some benign intervention on the part of the translator to help the receptor readership resolve the unreachable implicature.[18)]

One might even ask to what degree Grice's maxims are universal. Is it the case that civil dialogue everywhere is governed by the same Cooperative Principle? Certainly some scholars think not. Elinor Ochs Keenan argues that Malagasy

17) Kempson Ruth, *Presupposition and the Delimitation of Semantics* (Cambridge: Cambridge University Press, 1975).

18) However Ernst-August Gutt (1991: 89) finds little reason to believe that "wrong implicatures can generally be remedied by explication."

speakers (Madagascar) do not observe the maxim, “Make your contribution as informative as is required.”[19] She points out that “as informative as is required” means according to Grice, “as informative as is required by the needs of the hearer.” It is, after all, meeting the informational needs of one’s conversational partner that makes one “cooperative.” Yet, Malagasy speakers are regularly uninformative. Ochs Keenan suggests some reasons for this. In Malagasy society, one’s life is an open book to other members of the community. They share a common history, carry out the same daily activities, go to the same places, and in general live their lives under the constant unrelenting scrutiny of their neighbors. This places enormous value on the possession of “new information”, which therefore is not quickly surrendered. Let’s look at another example:

[3] A encounters B in the street and the following exchange takes place:
A: Where is your mother?
B: She is either at the house or at the market.

Members of a typical Western society would assume that B, by not observing the maxim of informativeness, is making an implicature: B does not know for sure where his mother is. However, Ochs Keenan maintains that no such implicature is assumed in Malagasy culture “because the expectation that speakers will satisfy informational needs is not a basic norm”[20]. That is, Ochs Keenan suggests that the maxim “Be informative” is inoperative in Malagasy society.

Another reason for the uninformativeness of Malagasy speakers is their reluctance to commit to the truth of new information. They “do not want to be responsible for the information communicated” because of possible dire consequences in case it turns out to be false. Of course, if it is the case that Malagasy speakers withhold information because they genuinely fear it might turn out to be false, this would not suggest the inoperativeness of “Be informative” so much as it would a clash between “Be informative” and “Don’t say that for which you lack adequate evidence.”

If Ochs Keenan is correct that B’s response in [10] does not communicate to

19) Elinor Ochs Keenan, “The Universality of Conversational Implicatures”, Ralph Fasold and Roger Shuy, eds., *Studies in Language Variation* (Georgetown: Georgetown University Press, 1977).
20) Ibid, 258.

Malagasy speakers the implicature that B doesn't know the whereabouts of his mother, then this would be an example of an exchange that would generate different implicatures for participants of different cultures.

Wierzbicka (1991) also disputes the universality of Gricean type maxims, arguing that they are based on a scandalously Anglocentric view of what is "normal" in civil conversation. I believe there is a need for further research in this area. However, should it turn out that people of different cultures and languages operate with different sets of principles governing conversational civility, this would clearly have implications for translation. For instance, in Matthew 26:63, 64, when Jesus is appearing before the Sanhedrin, the high priest demands that Jesus state under oath whether he is the Messiah, the Son of God. And Jesus' response is simply, "Su eipas" ('you said'). Understood literally, this answer may not seem to provide all of the information requested. That is, Jesus seems to not be cooperating in Gricean terms, and this is doubtless what moved the translators of the NIV to expand the answer thus: *Yes, it is as you* say, making it seem much more affirmative. (But this may well be a matter of speech act formulas.)

2.2. Speech Acts

One of the main interests of pragmatists has been the analysis of speech acts. The philosophers of language Austin and Searle pointed out that when speakers use language, they do not just say things; they also do things. In English some of the things they do are *promise, threaten, request, warn, order, beg, affirm, deny, suggest, complain, acknowledge, admit, explain, remark, apologize, criticize, stipulate, advise, describe, invite*, and *censure.* English has hundreds of such verbs used to name different speech acts and they have been classified in numerous different ways by different linguists. For instance, Bruce Fraser (1975) suggests the following speech act taxonomy:

[4] A. Acts of assertion (accuse, advocate, affirm, claim, comment, concede, conclude)
B. Acts of evaluation (analyze, appraise, certify, characterize, estimate, figure, judge)
C. Acts reflecting speaker attitude (accept, acclaim, admonish, agree, apologize, blame) …

H. Acts of committing (accept, assume, assure, commit, dedicate, promise, undertake, swear. etc.)

There is no consensus regarding specific speech act categories or their number, and there seems to be little likelihood of coming up with any that is both universal and has an acceptably small number of categories[21]. It is clear that there is tremendous diversity in the number and kinds of speech acts that occur cross linguistically. English has an inordinately large collection, while the Mayan languages (Guatemala) seem to get by with very few (*say, tell,* and *ask*).[22] Kaqchikel seems to have no verbs that are similar to *threaten, warn,* and *acknowledge.* Of course lacking names for speech acts does not necessarily mean that a language cannot express those speech acts. Presumably Kaqchikels can warn others of impending danger even though they have no word for *warn.* But it does seem reasonable to assume that a language would have names for those speech acts that are culturally prominent[23]. John Gumperz says, "members of all societies recognize certain communicative routines which they view as distinct wholes, separate from other types of discourse."[24] And he adds, "these units often carry special names."[25] Hymes (1962: 110) considers that, "one good ethnographic technique for getting at speech events ⋯ is through the words which name them."

Wierzbicka considers speech acts to be mini speech genres and the names given to these genres (question, warn, threaten) to be folk taxonomies pertaining to a given language and culture. Probably no one would debate the language-specific nature of speech acts like *christening, absolving from sin* and *proposing matrimony.* Wierzbicka is convinced that speech acts such as *promising, ordering* and *warning* are no less language-specific. In fact, Kaqchikel has no word that corresponds closely to *promise.* The word they use to translate *promise* is the same one they use to translate *offer* and seems to involve a lower level of commitment than *promise.*

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21) e.g., Cliff Goddard, *Semantic Analysis: A Practical Introduction* (Oxford: Oxford University Press 1998), 143.

22) However, it may be the case that Mayan languages simply have different speech act verbs. For instance, according to Margaret Dickekman (personal communication), Jakaltek has a speech act verb that lexicalizes "to speak softly next to a river."

23) Anna Wierzbicka, *Cross-cultural Pragmatics: the Semantics of Human Interaction* (Berlin & New York: Mouton de Gruyter, 1991), 150.

24) John Gumperz, 1972, 17 cited in Wierzbicka, *Cross-cultural Pragmatics,* 150.

25) Ibid.

Wierzbicka points out that speech act genres are described in one of two ways: from without or from within. When they are studied from without, researchers discuss issues like: "Blessings and curses in Yakut." When they are studied from within, we find topics more like *namakke, sunmakke, kormakke*[26] in Kuna[27]. That is, the speech genres of a given culture are viewed in their own terms. The drawback of the first approach is that it imposes the folk taxonomy of one language onto another. Words such as *judging, acclaiming* and *apologizing* belong to the folk taxonomy of English speech acts, and taxonomies of speech act verbs are culture-specific. So to use them to analyze the speech acts of another culture is to look at the other culture's speech acts through a grid of English speech acts. The drawback to the second approach is that terms like *namakke* or *rapping* are not very accessible to outsiders.

An interesting exercise is to look through the domain of Communication (Section 33) in Louw and Nida's *Greek-English Lexicon* (1988). A surprising number of entries are Greek speech act verbs that have no one-word English equivalent and therefore must be explained. For instance, the verb *paradidÇmi* means "to pass on traditional instruction, often implying over a long period of time." The English glosses that are given are simply "to instruct, to teach", terms which obviously lack the features of "traditional" and "over a long period of time." The verb *sÇphronidzo* is defined as "To instruct someone to behave in a wise and becoming manner." The glosses are "to teach, to train." The verb *entrephÇ* is "To provide instruction and training, with the implication of skill in some area of practical knowledge." The suggested glosses are "to train, to teach", as in the previous case. All three verbs are glossed "to teach." Obviously if we translate all three as "to teach" we are losing a large part of their meaning, plus the fact that they are different verbs. Even if we exploit the glosses to the maximum and translate them as "to instruct", "to teach" and "to train" respectively, we are still no closer to capturing their whole meanings. All we would have succeeded in doing is differentiating them in the translation.

The Greek verb *kauchaomai* is common in the writings of Paul and is usually translated into English as *boast.* But in many contexts this translation sounds forced

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26) These terms refer to specific types of ceremonial speech used in Kuna, (spoken in Panama) only by priests in community meetings. Which one is used depends on there being only one priest present or more than one.

27) Joel Sherzer, *Kuna Ways of Speaking: An Ethnographic Perspective* (Austin: University of Texas Press, 1983).

at best (all citations are from the NRSV):

1. You that boast in the law (Rom 2:23)
2. … and we boast in our hope (Rom 5:2)
3. … we also boast in our sufferings (Rom 5:3)
4. Let the one who boasts, boast in the Lord (1Co 1:31)
5. … we are your boast even as you are our boast (2Co 1:14)
6. … since many boast according to human standards (2Co 11:18)
7. If I must boast, I will boast of the things that show my weakness (2Co 11:30)

But because many translators have simple assumed that this Greek speech act verb means essentially the same thing as the English verb *boast*, it has typically been translated that way. However, unlike *boast, kauchaomai* is not always focused on the speaker and it is not necessarily a negative thing to do. Therefore, to consistently translate it as *boast* distorts the text. George Davis, author of a dissertation on 'Boasting in the Writings of Paul', says that *kauchaomai* is often associated with the theme of *trust*, and suggests that in Romans 5:2 we translate *take confidence in* (personal communication). This meaning is quite different from *boast* and the Greek's reference to a speech act is no longer evident. David Baer (personal communication) points out that in the Septuagint this verb and its nominal derivatives frequently translate Hebrew verbs relating to *praise* and *rejoicing*, though they seem not to have had such meanings in Classical Greek. Some translators have in fact translated *kauchaomai* this way inn some contexts. Whatever *kauchaomai* really means, English does not seem to have a similar speech act verb.

Languages not only do not coincide in the speech acts their speakers perform, but they differ as well in the formulas they use even when they do have similar speech acts. English has imperatives, and therefore the possibility of saying directly, "Pass the salt." However most Anglo Saxon speakers are reluctant to use the imperative in most situations, preferring instead a less direct strategy. there are numerous degrees of indirectness: 'Can you pass me the salt?' 'Could you pass me the salt?', 'Would you mind passing me the salt?', 'The soup needs a little salt, don't you think?' Wierzbicka (1991) points out that while it is possible to say, 'Can you pass me the salt?' in both English and Polish, it would be understood as a request only in English. A Pole who was learning English would have to learn both the

propositional meaning of this sentence and the fact that it is used to express an indirect request. Poles do not use questions to make requests, and when English speakers do it, they tend to sound rather wimpish to Poles. Poles are vastly more inclined to use bare imperatives, and therefore come across as quite pushy and overbearing to English speakers. Yet English speakers do not sound wimpish to each other, they sound polite. And Poles do not sound pushy to one another, but just appropriately assertive.

Translators would have to take this into consideration when translating between these two languages. An English translation of a Polish text would be defective if the Poles came across as overbearing. And likewise, a Polish translation of an English text would miss the mark if the normal discourse came across as wimpish. Could this be the reason that Jesus' response to the Sanhedrin seems strangely evasive to us and yet is apparently understood as an affirmation by his judges? Translation teams should not only receive training in basic speech act theory, but also with respect to the particular speech acts and formulas of the source language in contrast to those of the receptor language, which they should be taught to identify.

3. Sociolinguistics

Sociolinguistics can be broadly defined as the study of language use in its social context. Since the biblical text is chock-full of social contexts, it would seem that sociolinguistics would have a great deal to offer a theory of translation particularly in the case of multifaceted texts like those in the Bible. Sociolinguistics can help us relate speakers to communities, tease apart different registers and dialects, get a better grasp of the multilingual world in which the biblical cultures co-existed, seek solutions to the difficult issue of inclusive language and use language to better reflect the nature of interpersonal relationships or social deixis.

The crucial area of social deixis is one that has been traditionally ignored by Bible translators in many parts of the world because it has no clear grammatical marking in the biblical languages. By "social deixis" I mean the grammaticalization of the personal (social) relationships that obtain between interlocutors and even between a speaker and someone who is not present in the speech event. In many languages such as Spanish, Portuguese, German and French there is a two-way split

in the grammar between the so-called “formal” and “familiar” forms.[28] Brown and Gilman (1960), in their seminal article “Pronouns of power and solidarity”, use V and T (from the French vous and tu) to represent these two forms respectively.

In languages like Spanish all dyadic relationships between a first and second persons must be defined as a symmetrical V V or T T relationship or, alternatively, as an asymmetrical V T relationship, in the case of interlocutors of unequal social rank. There is no neutral ground, and this is an inescapable aspect of the grammar of Spanish and numerous other languages. Yet, amazingly, before the publication of the Common Language Version, not a single Spanish translation of the Bible had ever taken this sociolinguistic fact into account, rendering all first/second person relationships as symmetrically T T, thereby giving the erroneous impression that the participants of virtually every dialogue that occurs in the biblical text takes place between persons who are either social equals or feel a high degree of mutual solidarity[29]. This practice introduces an enormous amount of distortion into the text.[30]

Translating from a sociolinguistic perspective places the onus of correctly assessing countless biblical relationships squarely on the shoulders of the translator. Often there are clear contextual cues. When Abraham is talking to his servant, there is an obvious asymmetrical master/servant relationship that requires grammatical expression. But even in less apparent cases, an educated guess is far better than simply leveling all the relationships in the whole text.

Some languages pose even more challenging problems for translation. For instance, Peter Cotterell and Max Turner report that in the Mexican language Mixe, a younger person must refer to older persons in one of two ways, depending upon

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28) This is really an oversimplification, since many social forces come into play here. In many of such languages the “formal” forms are used with persons considered to be socially superior or more powerful, while the “familiar” forms are used to denote social inferiority or powerlessness, and this is indeed the way most of these systems began. However, as Brown and Gilman (1960) point out, such systems tend to evolve into others in which the axis is no longer power/powerless, but rather solidarity/non solidarity, and often both axes compete during a protracted period of transition. In this paper I use the notional terms of ‘formal’ and ‘familar’ to cover the entire range of meanings these forms can express.

29) L. Ronald Ross, “Marking Interpersonal Relationships in the Today’s Spanish Version”, *The Bible Translator* 44:2 (1993).

30) In some languages of Southeast Asia, the expression of social deixis is a great deal more complex, involving substantial lexical shifts and many more levels of relative status. I do not know how this issue has been dealt with in those translations.

whether the older person lives uphill or downhill from the younger person.[31] Because the biblical cultures do not grammaticalize this information, it is hard to think of an example in which the source text would give any cues at all. If we frequently have no idea as to the relative age of a pair of interlocutors, we are even less likely to be able to determine the relative positions of their dwellings on a hill. Yet, in the Mixe language every dyadic relation imposes a choice on the translators based on precisely that information.

4. Discourse Analysis

Discourse analysis is the study of how people use human language. This implies that, unlike formal approaches, it takes its data directly from real texts, whether written or spoken. So this approach is based on performance rather than on competence. It also implies that it does not look only to semantics for meaning,[32] that it recognizes the functional differentiation of human language and that it views the structure of speech as ways of speaking and not just a grammatical code[33]. In principle, it looks at discourses of any length and assumes that the chunks of language larger than the sentence are grammatically relevant. Cotterell and Turner[34] describe discourses thus:

> … discourse has a beginning, a middle and an end, and the beginning could not be confused with the end; the parts could not randomly be interchanged and still have a reasonable discourse. Discourse, in fact, is characterized by coherence, a coherence of supra-sentential structure and a coherence of topic. That is to say there is a relationship between the sentences which constitute any discourse, a relationship which involves both grammatical structure and meaning.

More and more linguists are reaching the conclusion that to study only sentences

31) Peter Cotterell and Max Turner, *Linguistics and Biblical Interpretation* (Downers Grove: Intervarsity Press, 1989), 237.
32) For example, discourse analysts often talk about a discourse meaning.
33) Deborah Schiffrin, *Approaches to Discourse* (Cambridge: Blackwell Publishers, 1994).
34) Peter Cotterell and Max Turner, *Linguistics and Biblical Interpretation,* 230-231.

is inadequate as an approach to the study of natural language. One of the reasons for the growing rejection of sentence linguistics is the awareness that much of what happens in any real utterance of sentence length is determined by what has been happening in previous sentences and even what is expected to happen in following ones. The willingness of functionalists to look beyond the sentence and to focus on the role of grammatical structures within a context means that the questions they ask are very different from those that a formal linguist would ask. For example, while Chomsky and his disciples are interested in how passive sentences are derived (i.e., what is their underlying structure), discourse analysts are more interested in discovering why a speaker, given a choice of grammatical voices, decides to use the passive voice in a particular context rather than some other voice. What work is the passive voice doing in this particular context? And the answer will nearly always be found outside the sentence of which the passive verb is a part. Therefore, is seems clear that even to do good sentence linguistics, one must, as Joseph Grimes (1975) put it, "peer out" beyond the confines of the sentence itself.[35)]

At least as important as accounting for sentence structure is accounting for the myriad structural features of the discourse that cannot even really be seen at the sentence level. For example, participants need to be linked to events they participate in and also to other mentions of the same participants (Grimes, 1975), and the ways participants are tracked through a discourse vary considerably from one language to another. By grammatical means participants are introduced as topics, maintained for awhile and then discarded, often only to be re-introduced later on. It is crucial that the translator be very aware of the strategies used by both the source language and the target language for participant tracking. But these kinds of phenomena can not even been studied seriously if we are shackled by a theory that limits our data to single sentences.

Discourse analysts have long noted that in narrative discourse, some material, and the main events of the story line, are foregrounded while crucial supportive information is backgrounded.[36)] Material is foregrounded or backgrounded mainly by grammatical means, but there are also some other ways in which the two are differentiated. For instance, foregrounded text tends more toward action events,

35) Joseph Grimes, *The Thread of Discourse* (The Hague: Mouton, 1975).

36) In reality the situation is not so simple. There may also be identificational material, setting material, collateral material, flashback material, etc. (See Grimes, 1975 and Hollenbach et al., 1998).

often punctual in nature, whereas the backgrounded part of the narrative is usually more stative. Foregrounded events are normally ordered chronologically, which is not the case with backgrounded events.

Grammatically there are a number of strategies for foregrounding and backgrounding, some of which are described by Paul J. Hopper (1979). For example, in Swahili, at the beginning of the narrative, there is an initial tense marker, usually the preterite affix *-li-*, which seems to define the tense for the following discourse. From that point on, events that constitute part of the main story line and are therefore to be foregrounded are marked with the affix *-ka-*, whereas other events, such as explanatory or concurrent ones, are marked by other verbal affixes such as *-ki-*. Similarly, Hopper pointed out that Romance languages mark foregrounding and backgrounding by means of a contrast in verbal aspect. The central events of the narrative appear in the perfective aspect, while the backgrounded material appears consistently in the imperfective. In some African languages as well as in early Old English, word order, particularly that of the verb and object, is inextricably linked to the tense-aspect paradigm. It would seem likely, therefore, that there would also be a word order strategy of foregrounding and backgrounding.

All of these strategies, and whatever others there may be cross-linguistically, help the listener wend his or her way through the discourse, pointing out those things that are fundamental to the narrative in contrast to those which are merely supportive. These strategies are, then, a key part of the structure of narrative discourse, and would unquestionably have to be taken into consideration in translation. But this requires that the translator be aware of the foregrounding and backgrounding strategies of both the source and receptor languages.[37] And it requires that the translator have a "global" view of the foregrounding/backgrounding structure of the discourse when beginning to translate.

Different languages (cultures) handle time differently in discourse. For instance, Greek does not require that the events of a discourse be narrated in a linear fashion, adhering to chronological order. A passage that has often been cited as an example of Greek leniency in this regard is Mark 6.14ff. However many other languages do insist on a strict linear order structure, and texts are probably easier to "compute" in

37) For a summary of the foregrounding/backgrounding contrast in Hebrew, see Marchese Zogbo, 1988.

any language if the events are chronologically ordered. Frequently it may be the case that a translator will need to re-order the events in a narrative or make a judicious use of temporal markers if the readers are to grasp the proper sequence of events. But this too would seem to require that the translator come to grips with both the temporal structure of the source text and the temporal requirements of the receptor text before beginning to translate.

Discourse analysts have also contributed to the study of frames and their capacity to determine the interpretation of a text. Gillian Brown and George Yule, for instance, give an example of a text that is interpreted in two radically ways when given two different titles. Granted their sample text is contrived.[38] But a title undeniably provides a frame for interpreting what follows. A parable given the title 'The prodigal son' causes the reader to focus on the reprehensible behaviour of a son who leaves home and squanders his inheritance. The same parable titled 'The lost son' will probably lead the reader to associate this parable with the preceding ones about a lost sheep and a lost coin. Or, were the parable to be called 'The forgiving father', the reader would be more likely to focus on the father in the story as a representation of a forgiving God.

Marchese Zogbo (1988) has written a very useful article devoted specifically to the application of discourse analysis to translation. There she deals with a much wider variety of topics that I can here, and the interested reader is urged to see her article for a fuller view of one of the areas of linguistics that has the most to offer a theory of translation.

5. Information Structure

Space constraints and the inherent complexity of the field make it impossible to give this topic the attention it deserves. What can be done briefly is to describe what the study of information structure is useful for and why it should be taken seriously by translators. Information structure has been studied for quite a long time by a number of linguistics, though not known necessarily by this name. But Knut Lambrecht's Information Structure and Sentence Form has broken new ground and

38) Gillian Brown and George Yule, *Discourse Analysis* (Cambridge: Cambridge University Press, 1983), 139.

is required reading by anyone interested in the field today.[39] Lambrecht's approach has been adopted by Robert D. Jr. Van Valin and Randy J. La Polla as an integral part of their monumental book titled Syntax.[40]

Every proposition can be expressed in a multiplicity of ways, and these different ways are not interchangeable, but rather are determined by surrounding discourse. The speaker tailors the syntactic structure of the proposition to the receiver, taking into account the linguistic context, the hearer's presuppositions, his presumed communication needs, etc. At the time of speaking, is the referent of a given noun phrase known to the audience or is it new information? If the addressee is able to identify the referent it may be because he has it in mind at the time, or he may have access to the referent because it is present in the physical environment or because he knows the referent, even though he is not thinking about it at the time of the utterance. The availability of the referent to the hearer is one of the many things that will have an impact on the structure of a sentence because it will determine the status of the referent within the sentence. Can it be considered the topic (old information)? Or is it being introduced into the discourse at the time of the utterance?

The fact that the speaker tailors his utterance to the hearer is a major concern for the translator. Because the translator's audience is different from that of the original author, there is no reason to assume that they possess the same presuppositions, theories and communicative strategies as the primary audience. Therefore, neither is there any reason to assume that they will be able to make the same inferences. So translators will likely need to adapt their text to their own audience in a way that is quite distinct from that of the source text.

The two key elements of information structure are topic and focus. Lambrecht does not define them in the traditional ways, segmentationally, but rather relationally. Further, he does not really tie them to the traditional concepts of old and new information. Topic, rather than the first constituent in the clause, must meet the condition of 'aboutness'. It is what the sentence is about. Focus is the piece of information with respect to which the presupposition and the assertion differ. It is not simply new information, nor is it linked necessarily to a certain segment of the

39) Knut Lambrecht, *Information Structure and Sentence Form: Topic, Focus, and the Mental Representations of Discourse Referents* (Cambridge: Cambridge University Press, 1994).

40) Robert D. Jr. Van Valin and Randy J. La Polla, *Syntax: Structure, Meaning and Function* (Cambridge: Cambridge University Press, 1997).

clause, that is, the predicate. Lambrecht distinguishes three different levels of focus and he uses the following examples to illustrate them. The words with “focus accent” are in the UPPER CASE. there is ‘narrow focus’ in which a single constituent is in focus.

> Question: I heard your motorcycle broke down.
> Answer: My CAR broke down.

Then there are two kinds of ‘broad focus’. The first is predicate focus:

> Question: What happened to your car?
> Answer: It BROKE DOWN.

And finally, there is sentence focus, in which the entire sentence is focused:

> Question: What happened?
> Answer: MY CAR BROKE DOWN.

In sentence focus, because the entire sentence is in focus, there is no topic.

Lambrecht compares the way that English, French, Italian and Japanese handle these different kinds of focus, and shows that they all do it differently. Most use some degree of prosodic prominence (i.e. stress), but they use a variety of marked syntactic structures as well. The translator would have to know what kind of focus he is dealing with and how it is encoded in both the source language and the target language in order to appropriately represent the source text. Because of the frequent use of stress as a marker of focus, this would also have important implications for audio translations.

There is much more to information structure than can possibly be dealt with here. Interested persons are urged to read Lambrecht’s book themselves, or the shorter version in Van Valin and La Polla (1997) and explore the ways in which a study of information structure can enrich our understanding of translation.

6. Conclusion

Linguistics played an important role in Bible translation in the twentieth century,

the understanding of its domains and tools for analysis ever evolving. Throughout the century, increasingly sophisticated tools were developed for studying language from the sound to the sentence: phonetics, phonology, morphology and syntax. In the last decades of the twentieth century, the level of analysis was carried even higher making possible the an appreciation of the function of various lower-level structures in terms of the texts and the communication situations in which the occur. In this paper we have offered evidence the newer subdisciplines of linguistics such as typology, pragmatics, sociolinguistics, discourse analysis and cross-cultural semantics have an enormous contribution to make in Bible translation, whether for mother-tongue translators or for the consultants who work with them. These disciplines increase the translator's awareness of the fundamental differences between the source and target languages, that, when overlooked, can seriously skew the translation.

<Keyword>
semantics, pragmatics, sociolinguistics, discourse analysis, information structure, translation

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Frontiers of Translation in Bible and Media: Engaging the Audience through Art and Contemporary Media

Philip Noss*

What do we need to do now and in the future to enable the Bible Societies to respond to the real needs for the Scriptures in their world? What is the paradigm shift that we need to make to the way that we have been doing non-print media work?
Somporn Sirikolkarn (Chiang Mai, 2002)

1. Introduction

The Bible Society movement, since its earliest days at the beginning of the nineteenth century, has been identified primarily with a printed book, often with a black cover and red edges. The etymology of the name by which this book is known, "Bible", is a Greek word *biblíon* from *bíblos* meaning "book". Tracing the word back further, it referred to the papyrus on which early writing was done. The text of the Bible in its earliest written existence was transcribed first on scrolls when it was referred to as the *torah*. It came later to be written on vellum or parchment that was bound into books. With the invention of the printing press, it came to be printed and transmitted in books made of paper with leather or cardboard covers. Thus, the primary document containing the sacred canon of the Christian church is a written book, and it is this book, in whole or in part, that has been translated into approximately 2,500 languages since the very first Bible translation, namely, the Septuagint into Greek.

However, while the Holy Scriptures have been preserved and transmitted to Christendom in the written medium in book format during the past two millennia, the message of the book has not been limited either to the manuscript lines or to the printed text. Nor has it been restricted to the book itself. On the contrary, symbols

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painted on the walls of catacombs in Rome represented the faith of the early Christians; manuscripts in the Middle Ages were decorated with colorful drawings portraying biblical characters and events; and cathedral windows of Medieval Europe depicted biblical accounts in brilliantly colored stained glass. In churches and on countryside hills, paintings, or statues known as the Stations of the Cross, recreated the story of Jesus' suffering, death, and resurrection. In addition to visual depictions, the performance of Passion Plays, Miracle Plays and Mystery Plays have recounted and dramatized again and again the stories of the Bible in villages and churches of Europe from medieval times up to the present.

2. United Bible Societies Policy and Practice

From the founding of the British and Foreign Bible Society in Great Britain in 1804 and the beginnings of the Bible Society movement around the world in the early nineteenth century, the Bible Societies have emphasized the translation, production, and distribution of the Scriptures, whether in the form of selections, portions, New Testaments, or complete Bibles. The success of this program has relied heavily on the printing press and on modern transportation and communication.

The early days of Bible translation in the United Bible Societies (UBS) from the 1960s was dominated by a translation theory known as Dynamic Equivalence and later as Functional Equivalence as formulated by Eugene Nida and his colleagues.[1] To over-simplify for the purposes of this paper, the basic premises were that the primary goal of translation was communication of the Message and that this was achievable because, it was maintained, anything that could be said in one language could be said in another. Form was not the major consideration; the content was what needed to be expressed through translation. In the terms of Mildred Larson, meaning-based translation was the goal of Bible translation.[2]

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1) Eugene A. Nida and Charles R. Taber, *The Theory and Practice of Translation* (Leiden; Boston: E.J. Brill for the United Bible Societies, 1969, repr. 2003); Jan de Waard and Eugene A. Nida, *From One Language to Another: Functional Equivalence in Bible Translation* (Nashville: Thomas Nelson, 1986).

2) Mildred L. Larson, *Mean-Based Translation: A Guide to Cross-Language Equivalence* (Lanham: University Press of America, 1984, 1998).

However, in these days of Marshall McLuhan's Global Village, communication alone has been perceived as inadequate. The statement of information without its acceptance, adoption, and implementation by the reader or hearer is not sufficient to stand as the central goal of the Bible Society movement. Thus, UBS policy in recent years has moved beyond the notion of translation as primarily communication of the text in traditional print formats to the recognition of the importance of engaging the audience with the message of the text. That is, the readers and hearers of the biblical text should not only receive the text as passive receptors, but they should enter into active dialog with the text. The new media and new technology were seen as being helpful for achieving this expanded goal. Translation Studies practitioners in academia would note approvingly the significance of *skopos* in the present Bible Society perspective.

The Bible Societies therefore began to consider the adoption of *new media* to complement and extend the presentation of the printed biblical message. At its 1996 world assembly, when it celebrated its Fiftieth Anniversary, the United Bible Societies made the following statement:[3)]

> Together with the enthusiastic embrace of new technology, there has been a change in reading and listening habits in most societies. This change demands that Bible Societies seek innovative ways of presenting the Word of God to people whose life style has moved from print to non-print.

Four years later, at its Extraordinary World Assembly in Midrand, South Africa, the UBS reconfirmed its commitment to new media by adopting the following goal as part of its "Direction from Midrand:"[4)]

> Create new products that encourage people to understand and engage personally with Scripture with special attention to groups concerned with specific issues (such as youth and family and poverty) and situations (such as AIDS and natural disasters) and available in all formats, including non-print media.

The Midrand Direction called for *engaging* personally with the message. The UBS "Identity and Ethos" statement also from Midrand spoke of "helping people

3) *Mississauga World Assembly: God's Word: Life for All*, UBS Bulletin 178; 179 (1997), 130.
4) *Midrand World Assembly: God's Word: Light for the World*, UBS Bulletin 192; 193 (2001), 80.

interact with the Word of God."[5] Harriett Hill of SIL International in her recently published book writes of "getting the audience's attention."[6] But she demonstrates that this is not sufficient in itself. Audience attention must be captured, but this is only a first step toward communication, and understanding. The UBS adopted the expression "Scripture Engagement" to refer to this entire concept. It was anticipated that the goal of engagement would be achieved, not only through the printed word, but also through the technological means that are available in today's multimedia world of mass communication. In effect, adopting today's scientific advances would be similar to how early and medieval Christians used all the means at their disposal to express the biblical story.

The first steps in this new direction were taken in the area of audio media, which readily echoes the orality associated with the earliest transmission of both the Hebrew Scriptures and the Greek New Testament accounts. The Danish scholar, Professor Viggo Søgaard of Fuller Theological Seminary in California, and former UBS media coordinator, described audio and video media in the United Bible Societies as "uncharted territory."[7] Søgaard was entrusted with the task of introducing techniques of audio recording of biblical text to the UBS Fellowship. In addition to providing training in audio use for Bible Societies around the world, he organized two major international audiovisual workshops in Thailand in the mid-90s. These workshops trained consultants in the complex problems of translating for oral use, such as for audio cassettes and for radio broadcasts, and in the basic technical problems of audio recording.[8]

With the rapid development of technology and its adoption in all corners of the world, the step from audio to video was very short. A number of Bible Societies, from Africa to Latin America and Asia, began experimenting with video production, initiatives that were encouraged by the Mississauga and Midrand policy statements cited above. As early as 1989 the American Bible Society (ABS) in New York launched a major effort, the "ABS Multimedia Translations Project" as an

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5) *Midrand World Assembly*, 53.

6) Harriet Hill, *The Bible at Cultural Crossroads: From Translation to Communication* (Manchester: St. Jerome, 2006), 1.

7) Viggo Søgaard, "Audio and video media in the United Bible Societies: Uncharted Territory", UBS Bulletin 160; 161 (1991), 27-38. See also Viggo Søgaard's book, *Media in Church and Mission: Communicating the Gospel* (Pasadena: William Carey Library, 1993).

8) See Julian Sundersingh's *Audio-based Translation: Communicating Biblical Scriptures to Non-literate People* (Bangalore: SAIACS Press; New York: United Bible Societies, 2001).

"experiment to test the limits and possibilities of translation."[9] The project selected teenagers as its primary audience and established a program to prepare a series of thirteen video presentations entitled "Jesus in the Gospels." These were to be distributed on VHS video cassettes and soon, in the rapidly advancing world of technology, on CD-ROMs.

Technically, the ABS videos were extremely successful, winning national awards. They were also very expensive, and the project was discontinued before the original plan was completed. Nevertheless, they have served as useful models for Bible Societies in other parts of the world where creativity is great, though financial resources may be limited.[10]

Following Viggo Søgaard's audiovisual training workshops in Thailand, and subsequent to the ending of the ABS multimedia project, the UBS with the assistance of Robert Hodgson, Dean of the Eugene A. Nida Institute for Biblical Research of the American Bible Society in New York, Paul Soukup, a priest of the Society of Jesus and professor of communication at Santa Clara University in California, and Viggo Søgaard, organized a third international workshop in Chiang Mai. It was called, "Bible and Media: Engaging the Audience through Art", and its focus was the artist and the artist's performance. This translation-media workshop and developments resulting from the workshop constitute the subject of the remainder of this presentation.

3. Bible and Media: Engaging the Audience through Art

Given the history traced very briefly above and the availability of today's communication technology, it was decided to hold a workshop for UBS consultants that would build on Søgaard's audiovisual training sessions and workshops. However, instead of concentrating on scientific possibilities and technological advances, which would be assumed, the main focus would be on the artists themselves and their art. The workshop would bring practicing artists in the field of

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9) Robert Hodgson and Paul A. Soukup, S. J., eds., *From One Medium to Another: Basic Issues for Communicating the Scriptures in New Media* (Kansas City: Sheed and Ward; New York: American Bible Society, 1997), 6.

10) Observation by William Mitchell in a session during the annual meetings of the Society of Biblical Literature in Denver, Colorado, November 2001.

music and dance together with biblical exegetes for an encounter of interpretation and performance. The perspective would be that of the artists meeting the requirements of the exegete/translator, rather than the reverse, which might more often be the norm in Bible translation projects. The intention was that the biblical experts should accommodate the requirements of the artists and their art. If this was done, the question was how far could art be pressed to communicate the biblical truths.

The workshop was held over a two-week period with twenty participants from around the world representing UBS translation and media consultants. In his opening remarks, Somporn Sirikolkan, the UBS Deputy General Secretary, asked two questions, (1) what needed to be done to enable the Bible Societies to respond to the Scripture needs of their world, and (2) how the Bible Society use of the new media needed to change to effectively engage the audience. Philip Noss, the workshop organizer, introduced the session as "a time for us with the theory, with the artists, and with what they do, to share how they look at things, and how they come to things", and called for practical discussions that would be "straightforward, honest, and searching."

Through presentations the first week by Soukup, Hodgson, and Søgaard, the participants were introduced to theoretical issues that are the subject of current media scholarship. Soukup spoke of new literacies and new cultures, and multiple intelligences. He cited literate/written intelligence, emotional/social intelligence, musical intelligence, and spiritual intelligence, among others, and he called for collaboration and team work. At the same time, he posed the provocative question, "Does the Bible need to be written?"

Hodgson warned the participants that the old categories of audience no longer hold, that the audience is now very segmented, and that audience programming must be taken very seriously. He also spoke about exegesis and asked the workshop participants to consider what it means to do exegesis in the digital age. We must seek to recover semiotic systems of biblical times as revealed through visual, sonic, tactile, and other such clues, he urged. A special presentation was given on "Bible, Media and the Church" by William Mitchell, the UBS area translation coordinator in the Americas, in which he described and discussed the role that the media have played in the Christian church from its very beginnings up to the present time. There were also updates on the current situation throughout the UBS Fellowship with

regard to plan, program, and resources.

Through performing artists from Thailand and Uganda, the participants were introduced to the world of artists and their art. Ruth and Inchai Srisuwan are both musicians, she a composer, singer, and dancer, he an ethnomusicologist and instrumentalist. They perform Thai music professionally on the streets of Bangkok, and write Christian songs with traditional music. Edward Kabuye is of the family of drummers of the royal court of the Baganda. He is a composer, singer, and drummer who leads his own music group in Nairobi called "The Talking Drums". They perform traditional as well as contemporary African music. These artists are all committed to making an influence through their music, the Thai couple in the sphere of religion, and the Kenyan and his team in the area of social issues. As Kabuye observed, speaking for the artists, "The spiritual gift we get from God is art." Ruth explained, "Inchai brings the instrument and I follow and gather them [the children] for Jesus. The culture is speaking instead of us."

Facilitating the presentations of the artists as well as the workshop practical sessions was a young American ethnomusicologist from the University of California -Los Angeles, Dr. Kathleen Noss Van Buren, now a lecturer at Sheffield University in England. She joined the artists and gave presentations that featured the artist as performer (performance aesthetics) and the artist as interpreter (exponent of message). In presenting the artists to the participants, she noted that "performance is interpreting" and interpreting is often with intent.[11] Artists evaluate the message and how it may best be conveyed to the audience in order to educate. They use their tools, the artistic medium, the various components of the medium, themselves, as well as their interaction with the audience. Therefore, when artist and exegete come either to a text or to a rhythm, neither is neutral, neither is innocent.

Afternoon sessions during the workshop were primarily dedicated to gaining practical experience, both in trying to learn or to imitate the music and dance techniques of the artists, and in applying the artistic techniques in the expression of biblical text. Four texts were selected from the Bible that increased in difficulty from the first to the last. The Story of the Flood in Genesis 6:9-17 was the first challenge. It was to be presented in song and dance, with whatever props the

11) See Kathleen Jenabu Noss, "Communicating Scriptures through African Performing Arts", Loba-Mkole, Jean-Claude and Ernst Wendland, eds., *Interacting with Scriptures in Africa* (Nairobi: Acton Publishers, 2005), 152-164.

participants chose, to a general audience. The second text was another Old Testament story, the well-known account in 2 Samuel 12:1-25 of the prophet Nathan confronting King David over having taken Bathsheba, the wife of one of his soldiers, to be his own wife. The third text was from the New Testament and it was destined for a youth audience. This was from the Epistle of Paul to the Romans 3:21-26. The fourth and final text was another theological text, 2 Corinthians 6:4-10. One group of half the participants was instructed to envision a receptor audience of men, while the second half of participants was to prepare their presentation for a female audience.

Many Old Testament stories are favorites in Bible Story books for children and are frequently retold orally. The Flood is one such story. It is relatively simple, dramatic, and with a moral conclusion, that is, the good is rewarded over the evil. Furthermore, the story is etymological as are many traditional folktales and myths. It explains the origin of the rainbow that is linked to a divine promise that such a flood shall never again occur on the earth. The artists were happy to prepare rhythms and songs to accompany the performance as the participants acted out the parts of Noah and his wife and their family and the animals and birds, and in the background, God. But the theologians were not all in agreement how much of the story should be presented. Where did the Story of the Flood begin and where should it end? Should it not go back to the biblical Story of Creation to explain the origin of good and evil and lost Paradise that now resulted in the punishment of humankind? And should it not go forward to the New Testament to show a further resolution to the problem of evil? The exegetes did not even agree among themselves.

The second text was more difficult. First of all, it was a historical account, and it dealt with specific issues of human relationships, power, lust, cover-up, and murder. How should this story be presented to children, or is it not a children's story? Is it part of the Bible that should be sanitized for young audiences? And yet, David and Bathsheba are central characters in the history of Israel. And even for adult audiences, how can it be performed aesthetically in a way that does not cause laughter and cynicism?

The level of difficulty in text increased significantly during the second week. Both texts were from the Epistles of the Apostle Paul. They were expository rather than narrative; they were theological statements rather than moralistic accounts. There was no clear storyline and plot to provide structure. The first, Romans 3:21-

26, is a very well-known selection, especially verse 23 that is often memorized, “For all have sinned and fall short of the glory of God.” The challenge of this text for the artist and the exegetes, who had now become performers, was to determine how the message of this text could be presented in music and dance. Could a story be performed that would illustrate the message of the text? If so, which message? What would exemplify this text for its youthful audience? A great amount of time was taken up in theological discussion by the exegetes while the artist or artists waited to begin the performance of their own interpretation of the text!

The final text from 2 Corinthians 6:4-10 is reminiscent of an autobiography, citing many of the writer’s experiences, his virtuous and faithful effort as a servant of God, and his contradictory reception on frequent occasions. He complains, “we are treated as imposters, and yet are true.” How can a litany of tragedies and a catalog of virtues be rendered in an artistic performance? Should the artist try to represent a life history, or should the performance take one virtue as an example and develop it in thematic song or in the performance of an event? And how will the decision and the choice be affected by whether the anticipated audience is male or female? And yet, the epistle text was written for an audience of both men and women.

While the focus of the workshop was on the artists and their interpretive use of art, whether it was music, song, dance, or drawings, and other visual props, the goal of the workshop was to press the boundaries of Bible translation. Given that the new media are available to us, as implied by Somporn Sirikolkarn’s opening questions, how far can translation be pressed in their use, while still remaining within acceptable bounds, or norms, of faithfulness to the biblical text? These were questions that were debated in discussion groups throughout the two weeks. At the end of the workshop, the group discussions were summarized for further consideration in future forums.

Basic to the entire discussion was the question of what is entailed in a paradigm shift from the print medium to the new media in Scripture translation and distribution. A very fundamental question for the Bible Societies is whether the new media are conveyors of Scripture or a channel to Scripture? What is their relation to the canon of the church? How is faithfulness or similarity to the source text judged in a translation that not only crosses a language and culture divide, but also crosses a medium divide?[12] If the presentation is kinetic, what is the correspondence between

choreographed gestures and biblical text? If it is song, what is the relationship between the melody and the words of the source text? In other words, are the norms for creativity different for multimedia from the print medium? If they are, who of the various stakeholders should determine what is acceptable, the translator, the translation consultant, the Bible Society, the donor, the commissioner, the intended user, the community at large, or someone else?[13]

Thomas Kaut, one of the workshop participants, in a report some months later observed that "the most interesting part [of the workshop] was trying to work with the artist." He explained that there were two sides to the equation: 1) through the artist you see a dimension in the text that you did not see before, and 2) you appreciate how difficult it is to get the artist to see another point of view. "An abiding memory of the workshop was", he said, "the tension between artists and exegetes." To which Seppo Sipilä, another workshop participant, added, "But it was encouraging to see what we could achieve with artists!"[14]

4. Workshop Results

The workshop was given high marks by the participants in a formal written evaluation at its closing, but this might be expected. The artists were experienced performers who were extremely adept in working with audiences, the theoreticians were equally professional in their fields, and the participants were all highly qualified, committed, and enthusiastic consultants in their own right. Each one took home his or her own workshop experience to apply in their particular setting, as the case might arise.[15]

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12) The question of fidelity, translation and media has received a considerable amount of attention. In 1997 the UBS held a symposium in Merída, Mexico, with the theme, "Fidelity in New Media Translation." The papers from this symposium were published in Paul A. Soukup and Robert Hodgson, eds., *Symposium and Translation: Communicating the Bible in New Media* (Franklin, Wisconsin: Sheed and Ward; New York: American Bible Society, 1999).

13) Closing discussion also covered practical topics for the translation consultants such as their role in media productions, finances for multimedia, choice of product for different audiences, adoption of a process-oriented approach rather than a product-oriented approach, the need for organizational training and information dissemination to achieve efficient preparation and use of new media products, and many other related questions.

14) Comments made on the floor to the Europe-Middle East Committee on Translation in England, January 17, 2003.

However, the workshop had been a training exercise to which only a limited number of participants could be invited for the inevitable reasons of time and expense. How could the workshop presentations and experience be shared with others throughout the United Bible Societies? The outline of a book was drawn up, but this was immediately rejected, for how could a media workshop be reduced to the printed page?

It was decided that the new technology should be used to prepare a pedagogical tool that would be used in workshops or in individual settings as though in an academic distance training program. An official project was designed that would use resources from the Chiang Mai workshop and from the UBS Triennial Translation Workshop that was held at Iguassu Falls the next year, in June of 2003. The project would develop pedagogical resources for training translators and translation consultants in the ways that an audience might be engaged with Scripture through art and contemporary media.

The objectives of the project were as follows:[16]

To prepare a pedagogical CD on "Bible, Art, and Media" with the "See, Reflect, and Do" approach in order to —

- Bring together art and media and the biblical text in the translation process
- Engage translators and translation officers in the interface between both visual and kinetic arts and the biblical text in the process of translation
- Introduce translators and translation officers to the ways that new media interact with biblical translation
- Train translators and translation officers to meet the challenges and exploit the possibilities offered by the new media

Paul Soukup and his team of students at Santa Clara were invited to prepare this

15) Lynell Zogbo's workshop presentation "Non-print Media and the Role of Translation Consultants" directly addressed the practical challenges faced in the field. Her paper was published in Jean-Claude Loba-Mkole and Ernst Wendland, eds., *Interacting with Scriptures in Africa* (Nairobi: Acton Publishers, 2005), 165-192.

16) This was a formal proposal entitled "Resources for Translation Training: 'Bible, Art, and Media'" that was prepared by the Office of UBS Inter-Regional Translation Services in Reading, England, and that was successfully submitted for "Opportunity-21" Funding. The project was completed in May, 2005.

tool, which they did. The CD is called, “Bible Media: Engaging the Audience through Art and Contemporary Media.” The content is presented in the form of seven lessons constructed pedagogically in three parts: to see; to reflect; and to do. Each lesson is a separate chapter, as cited below, with a theme to be seen, with its resources to be reflected upon, and its exercises to be done:

1) New Literacies and New Cultures (Paul Soukup)
2) Audience Cultures (Paul Soukup)
3) Media Types and Media Power (Robert Hodgson)
4) Translation and Media (Annie del Corro)
5) Art, Exegesis, and Media (Kathleen Noss Van Buren)
6) Bible, Media, and Church (William Mitchell)
7) Further Reflections

The individual lessons summarize the content of key workshop presentations. The resources are taken from the workshop, from the earlier ABS multimedia project, and from contemporary examples of multimedia. The exercises are modeled after the Chiang Mai workshop activities and performances. The material for further reflections in the seventh lesson comprises four papers that relate to media and Bible translation, and one recording of a performance of a traditional African oral folktale that was given during the opening workshop session.[17] The CD is an experimental tool for Bible translation and media training.

A second experiment resulted from the Chiang Mai workshop. This was two performances and video recordings by the artist Edward Kabuye and his “Talking Drums of Africa” dance troupe in Nairobi, Kenya.

The two greatest festivals in the Christian calendar are Christmas and Easter. Kabuye and his musicians and dancers prepared the story of the birth of Jesus and presented it as a dance drama in downtown Nairobi to a local church community.[18]

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17) The titles of the supplementary materials are as follows:
- Dieudonné P. Aroga Bessong, “Venez voir: An Audio Cassette in French for Young Teens.”
- Robert Hodgson, “This Bible Talks: Reflections on Audience Expectations and Bible Engagement.”
- Robert Koops, “Bible Comics in the 21st Century: Where are we? Who are we? What are we doing?”
- Julian Sundersingh, “Analysis of Density in Audio Scriptures: Implications for Translation.”
- Phil Noss, “Audio Story of Wanto” (“Why we do what we do”).

18) Due to technical problems with the live recording, the performance was subsequently recorded on stage for video cassette.

The title was taken from the angel's announcement to the shepherds outside Bethlehem, "To you is born this day ⋯ a Savior" (Luk 2:11). The storyline was taken from the account in chapters one and two of Luke's Gospel. The jacket of the video cassette case reads as follows:

> "The birth of Jesus Christ has been a mystery that no human mind will ever fathom. It has been told orally, painted, played and even danced. In this video production ⋯ [t]his mystery has been narrated and danced superbly by the Talking Drums of Africa. ⋯

The story of Christ's birth is presented dramatically with songs and accompanying dance being used as the primary message-bearers. The Kiswahili words "Leo mwokozi amezaliwa" ("Today a savior has been born") becomes the theme song of the dramatic presentation. A second dramatic echo is the verse Luke 1: 37 declaring that nothing is impossible for God, neither Elisabeth's childlessness, nor the birth of a Savior. As the fulfillment of God's promises is revealed, the song of the angels in the sky becomes a thematic song in the video, "Glory to God and peace on earth!" Finally the announcement, "Ndiye Kristu Bwana", ("He is Christ the Lord") occurs as a repeated refrain that culminates in joyous song and dance.

This second video is the story of Christ's suffering and death and resurrection taken from the Gospel of Mark 14-16 with the title "Mwana wa Mungu aliteswa", which means, "The Son of God suffered/was afflicted." On the jacket the following is stated:

> MWANA WA MUNGU ALITESWA is the second experiment of a new medium created to boost evangelization in an African context.
>
> The fusion of drums, dancing, vocals, drama and African narration gives a unique approach of propagating the Good News of our Lord Jesus Christ for those who would like to receive it from time to time.

Although the script followed the biblical storyline, it opened with a flash forward to the resurrection. Thus, in the exegesis for the video, the resurrection gives meaning to the suffering and death of Christ on the cross, which is played out by the characters before the video viewers. The Passion Story as presented in the video is the story of the reconciliation brought about by Jesus' sacrifice.

What were the results of the performances and of the videos? From all reports, the live performances were very much appreciated by the parishioners for whom they were performed. The first was part of Christmas celebrations. The story is well-known as "The Christmas Pageant" and is frequently performed by church groups. To have it interpreted and performed by a popular local group of professionals made it a special attraction. Likewise, "The Passion" is often performed at Easter, and although the event is more somber than the Christmas story, and more reflective in nature, the joyful ending of the Resurrection makes it a much-appreciated event in the life of the Christian church. Furthermore, because the stories are familiar to all Christians, it is not likely that they would be badly interpreted or misrepresented in artistic form.

However, there was a significant difference between the two experiments. The blurb on the jacket of the first video announces, "The directorship of the whole works has been by Mr. Kabuye Edward who is also the writer of the creative script." This reflects the emphasis and perspective of the Chiang Mai workshop in which the artist was given predominance. Thus, in this artistic performance, the artist interpreted the text, he did the exegesis, he wrote the script, he choreographed it, taught it to his troupe, and directed the production! Jean-Claude Loba-Mkole, also a workshop participant, offered advice in his role of translation consultant and biblical specialist, but the artist's authority was dominant. The final production was the artist's.

For the second performance and recording, the translation consultant imposed his authority. The video jacket here announces only that "MWANA WA MUNGU ALITESWA has been produced and directed by Edward Kabuye, the Artistic Director of The Talking Drums of Africa." After acknowledging the new medium and "the fusion" of several African art forms, including percussion, dance, song, acting, and narrative, Edward Kabuye is identified as the director and producer, but he is not the "writer of the creative script." The jacket of a copy of the two videos together states,

> LEO AMEZALIWA MWOKOZI is a story about the birth of Jesus. Script adopted (*sic*) by Edward Kabuye.
>
> MWANA WA MUNGU ALITESWA is an Easter Drama, a story about the death of Jesus. Script adopted (*sic*) by Dr. Loba Mkole.

In fact, there is less drama in the Easter video, less exuberant drumming and dance than in the Christmas presentation, and less creativity, but more exegetical accuracy, according to traditional translation norms. As Loba-Mkole writes, "The video experiments ⋯ attempt to show, in a unique way, how a Scripture video can more appropriately interact with its target audience as actual prophecy and exegesis."[19] Art supports and enhances the exegesis and the hermeneutics, not the other way around. For the first video, the artist was happier; for the second, the biblical exegete was more satisfied. The artist judges the performance on different grounds than the exegete.

5. Conclusion

Returning to Somporn's opening reference to a paradigm shift, Robert Hodgson reminded the workshop participants in his summation remarks that there have been previous paradigm shifts through history and that the role of translation consultants and translators is one of mediation — mediating between the text (Message) and its contemporary audience. How can this best be accomplished when the audience no longer relies upon the BOOK, that is, the printed page, as in the past? Does the communicator not need to take account of, or benefit from the advantages of the new media in the world of the global village? If so, we as translators must be obliged to make the necessary accommodation.

How then should we define translation? In the context of multimedia, we should no doubt agree with the Belgian scholar José Lambert who wrote some years ago, "The category of 'translation' may need to become much larger and more open."[20] As a definition, perhaps we could suggest something like translation is a process between a source text and a second text. But as Lambert cautioned in plenary discussion about inter-linear translations during a translation seminar in 2005, "Is it a translation or not?" is "Probably not the question to ask."[21] In the case of Bible

19) Jean-Claude Loba-Mkole, *Triple Heritage: Gospels in Intercultural Mediations* (Kinshasa-Limete: CERIL and Pretoria: Sapientia, 2005), 139.

20) José Lambert, "Problems and Challenges of Translation in an Age of New Media and Competing Models", Robert Hodgson and Paul A. Soukup, S.J., eds., *From One Medium to Another: Basic Issues for Communicating the Scriptures in New Media* (Kansas City: Sheed and Ward; New York: American Bible Society, 1997), 61.

translation, we cannot escape the issue of new norms of faithfulness, and of ethics, for the new media to somehow - any how - communicate and engage today's audiences with the unchanging Message of the Bible.

<Keyword>
Message, interpretation, communication, engagement, new media, multimedia

21) During the 2005 summer translation seminar of the Center for Translation, Communication and Culture that was held in Misano, Italy. In UBS circles, translation between different media has been referred to as "transmediatization" (Thomas E. Boomershine, "A Transmediatization Theory of Biblical Translation", B. Rebera, ed., *Current Trends in Scripture Translation*, United Bible Societies Bulletin 170; 171 [Reading: United Bible Societies, 1994], 49-57).

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Towards an Ethic of Bible Translation

Steven Voth*

The Bible is considered by many in the Western world as the most important book of all. One can perhaps say that no book or collection of writings has been translated more often and with more care and into more languages than the Bible. This of course has generated a myriad of opinions, not least of which is that repeated saying *traduttore traditore*. Consequently, one immediately asks: "traitor to what, to whom?" Who or what are we as translators betraying? This reality is further complicated by the forceful suggestion that translation is indeed impossible, not to mention the impossibility of Bible translation. Rabbi Simlai once affirmed that translation is an impossible task: "He who translates is a heretic but he who refuses to translate is a blasphemer." If this is true, we must suggest that when it comes to the practice and profession of translation, "*you're damned if you do, and damned if you don't*."

Walter Brueggemann has coined the phrase "*Texts That Linger, Words That Explode*" referring to the *traditioning* process present in the Bible, particularly with reference to the prophets.[1] He suggests that at certain times in the history of the community's embracing of the Biblical text something new happens.

> What has been tradition, hovering in dormancy, becomes available *experience*. In the moment of speaking and hearing, treasured tradition becomes present experience, inimitable, without parallel, irreversible. In that utterance, the word does lead to reality.[2]

If indeed Brueggemann is correct, and we believe that he is, not only is the translation of the Bible a difficult exercise, but developing a translation *ethic* for Bible translation becomes a very complex endeavour. In fact, at the outset we will suggest that an overarching definitive *ethic* of Bible translation is impossibility. And

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1) Walter Brueggemann, "Texts That Linger, Words That Explode", *Theology Today* 54:2 (1997), 180-199.

2) Ibid., 181.

yet, the pursuit of *an* ethic, rather than *the* ethic, is in our estimation a worthy task.

It is not our main goal at this time to discuss the many and diverse problems that the Bible translator faces. A cursory mentioning of the problems will suffice: historical and cultural distance, different ancient languages, a diverse collection of writings which presents itself as an anthology rather than as a unified text, diverse literary genres, sundry geographical settings, written over a period of at least one thousand years, participation of editors and redactors alongside "authors?", authorial intent, just to mention a few. If we add to these problems the fact that it is considered a *sacred text* by various believing communities, the translation of these ancient texts becomes a daunting task. Even though our task is not to discuss and explain all of these challenges, some of these problems will inevitably surface as we delve into the real purpose of this essay.

Our main goal here is to explore various issues that are pertinent to the development of a Bible translation ethic. It should be obvious by now to any reader that this author considers that any theoretical framework construed in this exercise is extremely provisional in nature. At the outset, our methodology will be dialogical. A dialogue will be developed with Towner, Pym, Chesterman, Lyotard, Dussel, Wittgenstein and Spinoza. The dialogue will not be symmetrical but rather will intersect at various points in the discussion with differing levels of intensity. As such the dialogue will be rather unstructured for the simple reason that we will glean from each thinker when it is appropriate, rather than present a review or summary of their ideas. The emphasis will be placed primarily on Bible translation, but not to the exclusion of translation work in general.

This dialogue will focus on two significant issues, a) ideology and b) marketing. The discussion around these issues will be illustrated by real examples that come from translation projects in the Americas. None of the examples or situations that will be presented is hypothetical or fictional. Rather they are concrete, real, and one could perhaps categorize them as historical. Some of these examples will serve as case studies that can help hone some ethical issues that bear upon Bible translation.

After considering these two main issues that most certainly bear on the development of a possible ethic for Bible translation, we will attempt to work through a proposal that will suggest some alternatives and guidelines for articulating a very flexible model of Bible translation ethics. The reason that en emphasis is placed on *flexible* is that we consider that culture in its various forms and

expressions mitigates any attempt at developing a rigid, fixed and closed model. If culture can be understood as a set of realized categories or structures, actual and conscious, which provide lifestyles and meaning to a particular society,[3] then any ethic must be flexible enough to embrace this complex reality.

1. Ideology and Bible Translation

We have written in other studies that no translation of any text is ever "neutral" or objective. By this we mean that translations of texts never take place in a vacuum. They are produced in specific places, at specific times, under specific conditions. This means that a number of factors play into the exercise of translation. Among these factors, I suggest that the more critical ones are realities of race, class, gender, life-histories, theological persuasions, political alliances, cultural distinctives and, last but not least, marketing issues.[4] All of these factors contribute to the "ideology" of any given translator or team of translators.

And yet, what do we really mean by "ideology"? Put rather simply, ideology can refer to that systematic body of concepts that exist, characterize and define human life or culture. In one sense, it can be compared to "world-view." It has to do with the way an individual or group understands and defines reality. Whereas one would consider that the "world-view" of any given society is that element of "common sense" which remains invisible, "ideology" in most cases is not seen as neutral or innocent. World-view can be understood partially by comparing it to the foundations of a building. The foundations are there, they are very necessary, but remain invisible to the naked eye. In much the same way, the world-view of any given culture is not perceived by that culture unless somebody from another culture brings it to light. Therefore one can understand world-views as the lenses through which any community of human beings looks at the world. As such, world-views have to do with the pre-suppositional and pre-cognitive sages of a group of people whereby it seeks to answer the ultimate questions of human life.

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3) Aram Yengoyan, "Lyotard and Wittgenstein and the Question of Translation", P. Rubel and A. Rosman, eds., *Translating Cultures* (Oxford: Berg, 2003), chapter 1.

4) Steven Voth, "Righteousness and/or Justice-A Contextualized Analysis of 'tsedeq' in the KJV (English) and the RVR (Spanish)", Glen Scorgie, Mark Strauss, and Steven Voth, eds., *The Challenge of Bible Translation* (Grand Rapids: Zondervan, 2003), chapter 14.

For purposes of this study, we will differentiate world-view from ideology. Our main distinction will be based on the assumption that any given person is more aware of his or her ideology than of his or her world-view. Ideology is many times something one chooses and consequently it is much more permeated by subjectivity and interest. There are many kinds of ideologies that individuals and groups embrace. We can speak of political, religious, epistemological, economical, social ideologies, just to name a few. These ideologies are never innocent or neutral, but they are always present. Thus, no translation of any given text is innocent or neutral. There is no such thing as an "immaculate translation". This reality, which we admit, has been stated in somewhat forceful terms, inevitably bears on any discussion of an ethic for translation, and particularly for Bible translation. We consider that Stanley Porter is correct when he observes that, "The history of Bible translation is charged with ideological issues."[5] It is for this reason that we suggest that the articulation of a Bible translation ethic, must take into consideration the constant and unrelenting presence of ideology. If a Bible translation ethic does not wrestle with this reality, or chooses to ignore it altogether, it will be an ethic that is devoid of credibility. We admit at the outset that this is not an easy task, nor is it a matter that we have resolved. At most we can say that we are in the process of engaging the reality of "ideology" in the exercise of articulating an ethic. Final and definitive answers are not in the immediate horizon. Given this situation, we will proceed to consider some actual examples or case studies that will illustrate and provide elements that should be evaluated.

1.1. Ideology–Case studies

In discussing and describing these cases, I will switch to first person narrative.

1.1.1. Example 1

In 1990 I began work on a new translation for the International Bible Society. I was elected to be chairman of the Old Testament team. This was to be a translation

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5) Stanley Porter, "The Contemporary English Version and the Ideology of Translation", Stanley Porter and Richard Hess, eds., *Translating the Bible—Problems and Prospects* (Sheffield: Sheffield Academic Press, 1999), 18.

of the original languages into Spanish. The exegetical, stylistic and format guidelines were to be the same as those followed by the team that produced the New International Version for the English language. In terms of translation criterion, it was to try and forge a middle road between a literal translation and a totally functional equivalence translation. We had four maxims that we worked under: accuracy, beauty, clarity, and dignity (the famous ABCs of the NIV, which I will not describe and explain at this juncture).

Soon after the translation began, a debate developed around the issue of capitalization. Spanish is a language that is quite stingy with regards to the use of capital letters. Titles of books, articles, etc. only capitalize the first word. Names of languages, months, and days of the week are not capitalized. In the process of producing the Nueva Versión Internacional, the issue arose of whether to capitalize the word “spirit” in the Old Testament, particularly when it clearly referred to the spirit of God. There were some marketing issues that surfaced, but they were not the most powerful ones. The discussion became polarized because the New Testament team argued in favour of capitalizing the word “spirit”, whereas the Old Testament team unanimously preferred to leave the word un-capitalized. Soon in the discussion, the ideological factors came into play. One of the most important ones was the presupposition that the Old Testament needs to be interpreted in light of the New Testament. This means that one reads, interprets and translates the Old Testament with New Testament eyes. On the other hand, the Old Testament team which I represented argued that it was incorrect to read into Old Testament contexts the New Testament concept of Holy Spirit which surely is elicited by capitalizing the word spirit. A very critical context that generated much heated debate was Genesis 1:2 which obviously provides other alternatives as well. The discussion continued for several years. Eventually, the New Testament ideology won the day. The final decision was not based on careful exegesis of an ancient text. It resulted from a clear ideologically based interpretation. A final vote was taken including all the translators. Since there were more translators on the New Testament team than on its counterpart, the word spirit was capitalized almost throughout the NVI Old Testament.

Was this the correct ethical decision? Or perhaps we should ask, was a correct ethical process followed? What factors influenced the decision and final outcome of the debate? Certainly the ideological factor was an important one. However, one

cannot dismiss the marketing issue (which will be discussed below). It became quite evident that the New Testament members of the translation team were far more concerned about the possible negative reactions that might be provoked by not capitalizing the word "spirit". We shall say more about this later, in conjunction with the Reina Valera 1995.

But the question remains: what ethical criteria should be invoked in this kind of a situation. Perhaps we should recognize that we have issues of divided loyalty in a case like this. In fact, it seems that many "loyalties" come into play: loyalty to the Old Testament, loyalty to the New Testament, loyalty to translation tradition, loyalty to the sponsoring society, and loyalty to the consumer, among others. A. Pym has correctly stated that translators are rarely above suspicion.[6] I would say that Bible translators are never above suspicion and decisions like the one just described will generate even more suspicion particularly among certain communities of faith. So, are there ethical rules that can be followed here? In my own personal case, do professional ethics take precedence over personal ethics at this point? Do ethics of representation as outlined by A. Chesterman help at all in a case like this one?[7] Perhaps not, because one of the weaknesses of the representation model is that it is impossible to achieve perfect equivalence or totally true representation. Furthermore, if one is to strive for excellence, how is excellence defined in this situation? It must be obvious by now that I have more questions than answers.

1.1.2. Example 2

In this same NVI translation project another heated issue surfaced. In more traditional and historic Spanish translations John 1:1 reads: "*En el principio era el Verbo.*" ("In the beginning was the Verb"). When Reina translated *logos* he used the Spanish word for "verb". For centuries this became the accepted translation, both in Catholic and Protestant circles. However, in the 20th century, many new translations such as Dios Habla Hoy, El libro del pueblo de Dios, Cantera Iglesias, and many others decided to translate *logos* as "palabra" (word). Now it must be recognized that the tradition is so firmly embedded that when one looks up the word

6) A. Pym, *Translation and Text Transfer* (New York: Perter Lang, 1992), chapter 7.
7) A. Chesterman, "Proposal for a Hieronymic Oath", *The Translator* 7:2 (2001), 139-154.

"*verbo*" in the most prestigious Spanish dictionary, which comes from the Real Academia Española, one finds as the first meaning for *verbo*: the second person of the Most Holy Trinity (*segunda persona de la Santísima Trinidad*).

Many years prior to the NVI translation project, scholars concluded that the most accurate and preferable translation for *logos* was *palabra* (word). Hence, the most logical and exegetically accurate translation of *logos* for John 1:1 would have been *palabra.* However, once again ideological matters and tradition came into play. The word *Verbo* carries such theological and spiritual weight that it becomes very difficult for translators to change it. Consequently, after all the discussion and debate, when the vote was taken, tradition prevailed. Whereas the NVI prides itself to be based on the most recent and contemporary scholarship, at this point it caved in to tradition and ideological pressures.

The ethical issues surface once more. Pym speaks much about team-work. He advocates for a prohibition of solitude.[8] I quite agree, and yet in the cases just discussed team-work did not help in liberating the translation process from ideological conditioning and pressures. On the other hand, if indeed a translator is authorized to do the work based on his skills, then one wonders about the ethics of what I will call "skill suspension." The translator places his or her skills on hold, as it were, and privileges ideology, inherited or otherwise, when choosing a particular way of translating. I am not sure at all that translational quality is achieved in this manner.

By way of further illustration, it is important to mention that United Bible Societies in the Americas took a bold step when the revision of Reina Valera 1960 was undertaken. This revision is now known as the Reina Valera 1995. In this edition, Genesis 1:2 reads "*...espíritu de Dios*" (*spirit of God*). The exegetical decision to write "spirit" without a capital "s" caused much conflict and debate. In fact, it became quite a marketing issue because for many years this revision was rejected. Today, more and more leaders and National Bible Societies are accepting this 1995 edition, but it has been a slow process. As will be seen below, issues of marketing and competition also enter into the arena of ethical decision making in translation work. The NVI, published in 1999, by the International Bible Society presented itself as a version that competed with the UBS Reina Valera 1995. Having capitalized the word "spirit" in the Old Testament gave it a certain edge among

8) A. Pym, *Translation and Text Transfer*, chapter 7.

conservative Protestant communities in Latin America.

1.1.3. Example 3

The case study that follows presents the situation where different cultures and ideologies come into play. As I began work on a translation project of the Old Testament with the Toba community in northern Argentina, I was immediately confronted by the "*cacique*" (chief). He had been the one who worked on the translation of the New Testament which was published in 1981. Apparently, over the course of time, a theology of a benevolent God developed within the Toba community. Upon translating the Old Testament and finding that at times God was depicted as a jealous God, or as an angry God, the "*cacique*" told me that this was unacceptable for the Toba community. He therefore refused to translate these adjectives that described God in a very anthropomorphic way, because they diminished God and God's reputation would suffer tremendously in the community.

Facing this situation, I certainly echo Chesterman's questions: How are we to decide where the ethical responsibility of the translator stops—or does it stop at all? In this case, where does the ethical responsibility of the translation consultant/translator stop?[9] It is cases like these that lead me to question the ethical model offered by Chesterman. He develops a theoretical framework based on virtues such as trustworthiness, truthfulness, fairness, and the courage to take a risk in caring for others. He then suggests that all of these must be subordinate to "understanding."[10] But one immediately asks: whose understanding? Is it the understanding of the "*cacique*" that must be accepted? Or is it the understanding of the translation consultant? In either case, it seems that there is another issue at stake as well, namely, "improving the source text." Pym argues correctly that improving the source text lies outside the responsibility of the translator. The source text should be considered a *fait accompli*.[11] This would suggest that if the source text speaks of a jealous God or a God who can get angry, this should not be changed or even nuanced. On the surface, this may seem to be an easy decision or solution for the translation consultant/translator. However, it is a well known fact, that if the

9) A. Chesterman, "Proposal for a Hieronymic Oath", 139-154.
10) Ibid.
11) A. Pym, *Translation and Text Transfer*, chapter 7.

cacique does not approve of the translation project and the final product, no one in the community will read the translation. So, issues of power enter the arena of ethical decisions, along with matters of ideology and source text improvement. But perhaps the most important question is: do we want the text to be read by the community? I submit once again that the questions continue to appear at every corner.

2. Marketing and Bible Translation

A simple Google search performed on March 27th, 2006 on "Marketing and Bible and Translation" resulted in 2,040,000 hits in 0.41 seconds. The relationship between marketing and Bible translation is one that most religious communities would rather ignore. The many non-profit organizations and societies that pursue Bible translation attempt to minimize this reality. Furthermore, it is our impression that neither A. Pym,[12] A. Chesterman,[13] P. Towner,[14] J. Lyotard,[15] and Wittgenstein,[16] among others, deal with this issue *explicitly and overtly*. There may be some insinuations present as questions of who is the client and what the client can expect are discussed. This represents only a beginning toward acknowledging the reality and forceful presence that marketing has upon Bible translation. We recognize that this may not be as relevant for Bible translation projects into so-called minority languages, where there may not be a long history of tradition and where no previous Bible translation exists. Whereas when one is involved in translating the Bible into a majority language such as Spanish for a continent with a long Catholic and Protestant tradition, marketing shows its face over and over.

Perhaps the most accepted understanding of marketing is that which suggests that it involves the process of planning and executing the conception, pricing, promotion and distribution of goods, services, and ideas to create exchanges that satisfy

12) Ibid.
13) A. Chesterman, "Proposal for a Hieronymic Oath", 139-154.
14) P. Towner, "Ethics and Bible Translation: A Working Paper", unpublished paper presented in Rome, April 2004, 1-12.
15) Aram Yengoyan, "Lyotard and Wittgenstein and the Question of Translation", P. Rubel and A. Rosman, eds., *Translating Cultures* (Oxford: Berg, 2003), Chapter 1.
16) Ibid.

individual and organisation objectives. The matter of satisfying individual and organisation objectives seems to be the most relevant for our purposes. In other words, how does one develop a translation ethic and at the same time satisfy objectives that are tied into promotion and distribution objectives.

When dealing with modern Bible translations into majority languages, the costs are enormous and the non-profit organization responsible for the project hopes that the product will satisfy the objectives and thus recover part if not all of the initial investment, so that other projects can be initiated. The satisfaction of objectives becomes a powerful player at the translation table. As Towner has indicated, satisfaction may be sought by more than one entity in any given project, such as a National Bible Society, a particular religious confession, etc.[17] As we will see in the examples below, these and other interested parties can exert a tremendous amount of pressure on the translator or translation team.

The examples that we will present exhibit an interesting overlap between marketing and ideological pressures. It is our intention to demonstrate that these issues must be placed forefront in any discussion or development of a Bible translation ethic.

2.1. Marketing— Case studies

Once again, I will revert to first person narrative.

2.1.1. Example 1

For almost ten years I participated in the latest UBS Spanish translation project. The goal was to produce a translation characterized by simple contemporary language which had as its main goal the communication of the message of the Bible. The New Testament was published in the year 2000. This translation is now called *Traducción en Lenguaje Actual*. This is quite an innovative translation of the Bible, where entire bodies of the text were re-structured. The response has been more than positive. I admit that in part, many leaders accept it because they see that it is intended for children. There always has been a condescending attitude toward children.

17) P. Towner, "Ethics and Bible Translation: A Working Paper", 1-12.

The Publications office in the Americas was very happy when they received an order for 100,000 copies of the NT from a Catholic bishop in Venezuela. All was well until somebody called the bishop's attention to the translation of Luke 2:7. The text there says in Spanish "*primer hijo"* (first-born son). Traditional Spanish translations read "*primogénito.*" This word means only one thing: *first born*. However, it is not a word that is used in common speech, nor would most children understand it. The bishop however, insisted that we use the traditional historic word. Why? Because the word "*primogénito",* for this bishop, suggested not only first born, but also "only" son. His ideological presuppositions came into play.

From one side, the pressure is exerted for ideological reasons. From the publications unit side, the pressure is financial and market driven. Why should we jeopardize the sale of 100,000 copies because of one simple apparently innocent word? And this could lead to other more catastrophic rejections. The irony of it all is that the New Testament was carefully reviewed and approved by Monseñor Armando Levoratti, a member of the Vatican Bible Commission, and was published with a letter of endorsement by the Archbishop of Tegucigalpa and president of the Consejo Episcopal Latinoamericano.

The issue had to be dealt with by those of us who are members of the translation team. What ethical parameters are we to use? Certainly there are no linguistic, exegetical or translational reasons for changing the text. The only reason for changing the text would be to satisfy the need to sell 100,000 copies. On the other hand it compromises our translation philosophy in producing this text. Our studies clearly indicated that the word "*primogénito*" is not a word readily understood by children.

The questions continue to surface: are we to change the translation of a biblical text every time somebody with marketing power requests a change? Does a time ever come in Bible translation work when "enough is enough?" As translators we may have a "Hieronymic Oath" that we follow, we may embrace an ethic based on virtues, furthermore we may have the capacity to clearly differentiate between personal and professional ethics. But the underlying message that we receive seems to be, when "money talks" translators better "shut up" or "put up".

2.1.2. Example 2

The *Traducción en Lenguaje Actual* was challenged by a National Bible Society.

The issue was the translation of 1 John 5:16-17. As translators we discussed the meaning of the text extensively. After much research, we decided to follow what we considered the best exegetical commentaries including the UBS Handbook on *The Letters of John*. Our translation interpreted the text to refer to "spiritual death" or "eternal death" rather than to simply "death" which is quite ambiguous in the context.

This National Bible Society sent a letter to the other General Secretaries of the Latin American National Bible Societies threatening that if we (the translators) did not change the translation of this text in the already published New Testament, they would not distribute the complete *Traducción en Lenguaje Actual*. They required the translators to change the translation so that the text remains ambiguous much like the more literal and traditional translations.

Once again the decision to change a given text is not based on exegetical, historical and linguistic reasons. Nor is it based on some "higher ethic." The change originates within a pre-conceived ideology. That ideology is the one accepted by a majority of the people who are related to a particular local Bible Society. This National Bible Society then exerts the same kind of ideological pressure on the rest of the National Bible Societies in the continent. However, the threat to not distribute the TLA produces a definite marketing pressure. It is quite clear that a translation of this magnitude required a major investment. Those who participated in this project came from different regions in Latin America. They also represented different specializations. The purpose was to have an interdisciplinary team involved at all stages of the translation. All of this is very costly.

The final outcome was that we were forced to make a change in the text because of this threat. We sacrificed a translation that as specialists we felt was a much better translation because of marketing pressure. What ethic, if any, is operative here? To what extent can we speak of an ethic of representation where the ethical imperative is to represent the source text? Perhaps the ethics of service applies more closely, where the aim of the translation is set by the client and accepted and negotiated by the translator. And yet, the situation here is somewhat different because the client did not set the aim of the translation. The client in this case receives the translation and then exercises power over the product.

Related to this case, one could entertain A. Pym's comment that an ethics of translation should be able to address moral dilemmas when they arise, but should

not raise them unnecessarily.[18] Did our translation of 1 John 5:16-17 raise a moral dilemma unnecessarily? I am not sure I would characterize the translation as posing a moral dilemma. On the other hand, we as translators are faced with a moral dilemma when we are forced to change a text on the basis of a marketing threat.

2.1.3. Example 3

Still another issue arose when one of the General Secretaries of a National Bible Society returned from an activity with a church that exhibited Pentecostal characteristics. He was alarmed by some of the comments that people made about the *Traducción en Lenguaje Actual.* He immediately shared his concern which was primarily based on the possibility of losing clients. In fact, he also suggested a change in Luke 24:13 where the text talks about two followers of Jesus walking toward Emmaus. In the TLA we translated "*dos de los seguidores*" (two of the followers). The problem that surfaced was based on the interpretation that the two followers may have been a couple, i.e. husband and wife. Since the word "seguidores" in Spanish is masculine, this translation ruled out the possibility of suggesting that they were husband and wife.

Once again the issue was not an exegetical, linguistic or translational one. There is no exegetical nor historical basis for understanding the "two of them" as husband and wife. However, the possibility of losing clients generated enough pressure so that the translators had to struggle with a possible change.

2.1.4. Example 4

One of the ongoing debates in Latin American Protestant circles revolves around the use of the name *Jehová*. The most accepted translation for these circles is the Reina Valera in its various revisions. The name for the Tetragrammaton is always Jehová. The newer translations have opted for *Señor*, (Lord).

Interestingly enough, a very large and growing neo-pentecostal church known as the Iglesia Universal del Reino de Dios came to a National Bible Society and demanded the following. They said they wanted a Reina Valera 1960 edition but without the name *Jehová*. Instead, they wanted the word *Señor*. The added point of

18) A. Pym, *Translation and Text Transfer*, chapter 7.

pressure came when they said that if the National Bible Society did not provide this kind of text they would go ahead and purchase the *Nueva Versión Internacional* published by the International Bible Society.

The general secretary of that National Bible Society wrote to Dr. Bill Mitchell, the ATCO requesting immediate permission to publish a Reina Valera 1960 with *Señor* instead of Jehová. The request was denied, as it should be.

The problem with a request like this is that it is motivated purely by competition and by marketing pressures. This neo-pentecostal church has the potential of purchasing thousands of Bibles. Giving up that market to the International Bible Society is not a pleasant thing for the UBS National Bible Society. The real problem however is that ethical considerations were totally absent when the request was formulated. The only criterion that was operative was market driven. The correct questions were never asked. To what extent can the translation of Reina Valera be altered and still be called Reina Valera? This will be the main issue in the next example. Who has the right to do a simple "search and replace"? Is there such a thing as respect for the source text, and what does that mean? Hard questions like these need to be posed in order to make valid decisions that are supported by an ethic that is not co-opted and coerced by marketing realities.

2.1.5. Example 5

The final example that I will present has a long history and is quite complex. As early as 1994 some of the National Bible Societies in the Americas requested that a Latin American version of the Reina Valera be produced. Initially this proposal did not receive much attention for reasons that need not be mentioned at this point. Some time later, the issue was raised again by various National Bible Societies. The motivation now had changed somewhat. The publication of the *Nueva Versión Internacional* (hereafter NVI) presented a threat to the dominance of the Reina Valera. As it turns out, over a period of time three proposals were generated and presented to the UBS Translation Department. Each proposal had its own characteristics as we shall see, but all of them had a common denominator: urgent market realities.

The first proposal came from the Sociedad Bíblca Argentina. This proposal was subsequently endorsed by other Bible Societies from South America. Essentially the

plan was to adapt the language of the Reina Valera 1995 so that it would reflect Latin American Spanish usage. It would retain the same textual base which is the *Textus Receptus.* The basic argument for proposing this was that the new Reina Valera 1995 Edición Latinoamericana would be the only tool that could compete with the NVI. The NVI used an aggressive marketing message that offered the following to the potential reader: a) translated into contemporary Latin American Spanish b) use of the best manuscripts available c) all translators were "evangelical" Latin American specialists.

The second proposal that emerged as an alternative to the first one was initiated by the Bible Society in Spain. This new product would be called Reina Valera 1995 Segunda Edición. The proposal includes: a) use of the Greek Nestle Aland text of the NT as the textual base, pointing out changes in footnotes, and b) use *Señor* for the Tetragrammaton instead of *Jehová*. Subsequently, this text would then be adapted to Latin American Spanish usage. Both proposals use Reina Valera 1995 as their source text.

The third proposal was presented by the American Bible Society. I must say at the outset that it must be clear that ABS´s proposal concerns not the Reina Valera 1995 but the Reina Valera 1960. It is no secret that the ABS holds the publishing rights of the Reina Valera 1960 revision. I will now directly transcribe some of the wording of the proposal articulated in 2001.

> **Purpose**
>
> To produce a new and thorough text revision of the Reina-Valera Revision of 1960 (RVR 1960) in the language of a new generation of readers and church leaders in both North America and Latin America.
>
> **Background**
>
> The RVR 1960 is the most used version in Spanish language evangelical and mainline Protestant churches in the United States as well as in Latin America. As the preferred text of pastors and church leaders, it is widely used in church settings for worship and study, in addition to being read in homes. It has been compared to the English KJV, in that like the KJV it is based on the Receptus Text and is the most widely used text in Evangelical churches; however, unlike the KJV, the RVR is the most widely used text in mainline Protestantism as well.
>
> The RVR 1995, was designed to update the out-dated language of the 1960

Revision; however this revision **has failed to compete** (emphasis mine) with the Nueva Versión Internacional (NVI) because it did not go far enough in updating the RVR text.

The Versión Popular (or Dios Habla Hoy) is targeted to both evangelical and Catholic youth. It has a sixth grade reading level. It is equivalent to the GNB/TEV. Biblia en Lenguaje Sencillo (BLS) is for children with a third grade reading level. It is equivalent to the CEV. Market research has shown that the RVR holds great brand loyalty and is the preferred text for church use. However, many people are wearied of the Castilian language found in the RVR 1960.

Introduction to the Proposal

This proposal to prepare a new revision of the RVR is **a response to very real market pressures** (emphasis mine).

Two factors in particular are involved:

(1) When the 1995 revision was done (RVR 95) the scope of the revision itself was far too limited. In the hope of bringing the Spanish text of the RVR 1960 more into line with the contemporary Spanish usage and style (for audiences in the Americas), a minimalist choice was made rather than a maximalist. And there is now a sense among many users that RVR 95 "did not go far enough" in its revision to get beyond outdated Castilian expressions and style so as to enable better understanding via clearer and more contemporary Spanish.

(2) With the publication in 2000 of the NVI (Spanish NIV), which in promotion is now being lauded as a reliably translated Bible in clear and contemporary Spanish, and as a Bible which makes the RVR 95 obsolete, **the RVR market share is under threat** (emphasis mine). To date this promotion has been unrelenting in its negative attacks on the RVR as a Bible (in the NVI viewpoint), which cannot compete for contemporary audiences.

In view of this urgent market need (emphasis mine), this text revision project will enable ABS/UBS to compete with the RVR in this market (emphasis mine). The NRVR text revision committee will take into account what was done in the RVR 95, but the base text will be RVR 1960.

Three proposals were presented to somehow dress-up the Reina Valera so that it can compete with newer and more contemporary translations. The immediate issues involved in these proposals are: a) textual base—*Textus Receptus* or "Critical Text", b) translation of the Tetragrammaton, and c) adaptation to a contemporary Latin

American Spanish.

The proposals did not prosper at the time they were presented for two main reasons: the UBS consultants along with their ATCO did not agree with the need or the nature of the proposals, b) no funds were made available to the Translation Department to carry out the project. Despite this reality two matters need to be highlighted before I continue the story. First of all, it is quite clear that the underlying and most important motivation was market driven. Fear of losing a piece of the market to the NVI turned into near panic for many National Bible Societies as well as for the Publications department of the Americas. Secondly, it is quite telling that the ABS proposal insists on revising the Reina Valera 1960. Is this a way one to insure a continued monopoly over the version? The issue of who will receive "royalties" for a Latin American version of Reina Valera is no small matter.

To make a long story short, the project lay dormant for approximately two years. Funds were not made available by the UBS World Service Center, and no National Bible Society was willing to allot part of their budget to see the project through. However, things changed radically in 2004. ABS has decided that this is a real necessity and is now willing to finance the project. Despite the strong disagreement of the UBS translators and the many arguments offered against the project by the ATCO of the Americas, the Publications Committee of the Area Board has approved the project and it must be done. Now, two years later, money has not become available, so it seems that the project has died another death.

There are many issues at stake here that concern the translators, and all of these issues have a direct bearing on what ethic if any is followed in these circumstances. First of all there is the question of need. Both translators and ATCO disagree with the way the need has been articulated and argued. The ATCO in his response to the proposal has pointed out clearly that the negative comments on the acceptance of the Reina Valera 1995 are not accurate at all. Secondly, the needs assessment process has been very informal and non-professional. In fact, when a more formal survey was prepared, it was so tendentious that it could never be used as an objective instrument to measure need and interest. Thirdly, there is the whole issue of the textual base of the translation. If one tampers with the textual base, can the translator in good conscience call the product Reina Valera? In other words, to what extent is this a case where the source text is not respected? Furthermore, one could characterize this as a case where the overt intention is to improve the source text.

On what translational ethical grounds can this be done?

Fourthly, there are a number of new translations available in Spanish that meet the criteria suggested by these proposals. These translations offer good contemporary Latin American Spanish and they are based on the best available biblical manuscripts.

Fifthly, there is the serious issue of furthering the "myth" that the only inspired Bible is the Reina Valera. For years the UBS Translation Consultants have been involved teaching in Bible Seminars offered all over the Americas. In these contexts we teach pastors and leaders about translation philosophy, textual history, values and shortcomings of different Spanish translations. In doing so, we attempt to show that Reina Valera, in its various editions, is a good formal translation that has fulfilled its purpose. Originally done in the 16th century, it has had a tremendous impact on the church. At the same time, we show how new versions have improved upon the Reina Valera and that one should not rely on only one translation. By investing in and revising the Reina Valera and turning it into a Latin American hybrid, we are sending mixed messages to the church.

In addition, a major concern is that this project be carried out in a somewhat unprofessional manner. It has been argued that all that is needed is to perform a sort of search and replace technique to accomplish the purpose. One of our translators, Alfredo Tepox performed such an experiment to show the danger and fallacy of such an approach. (See examples in Appendix A, B. A more comprehensive analysis has been offered by our colleague Ron Ross. See especially Appendix C) This method destroys the beautiful Spanish of the Reina Valera and creates an awkward Latin American Spanish version. Poetry is deeply affected, as well as many prose sections. In other words, the task is a very serious and difficult one, and this is not recognized by those pushing to carry out this project.

Finally, it is very clear from the ABS project proposal that the primary concern and motivation is dictated by market realities. There is fear that the NVI will eat into the market share owned and dominated for decades by the National Bible Societies of the UBS. This alone is more important than any ethical or translational principles, or project guidelines that UBS has approved.

This state of affairs raises many ethical questions for the translators who along with their ATCO disagree with the project. Since money at one point was available translators would be forced to participate and carry out a project that goes against

their own principles. Pym has addressed the matter as to whether the translator has a right to refuse to do a translation. He points out that in the code of ethics of the Association des traducteurs littéraires de France (ATLF), 1988, there is a section that asserts the right of the translator to accept or refuse a translation. In this case, the translator's position is quite difficult.[19] To refuse to do this translation is to rebel against authority and thereby risk employment. In addition, if as Pym suggests, when he quotes Goethe that the purpose of a translation is to increase tolerance between the nations, I submit that this translation does not help toleranc e.[20] This future Latin American version of the Reina Valera will serve to strengthen the mystical powers that the Reina Valera has had over people, and thus nurture intolerance for other UBS Spanish versions as well as versions published by other groups.

Another concern is the violence that can be done to the literary quality of the Reina Valera 1960. As was mentioned before, can this adaptation really be called Reina Valera if you change the textual base, and if you change the essence of the Spanish language from Spain, with all of its particularities? The translators do not think so.

In developing an ethic of Bible translation, it may be healthy to invoke the words of the Hebrew prophets who insist on calling things by their name. As UBS consultants we have been very critical of a version called *Biblia Textual.* This is a personal project initiated by Carlos Fushan who set up his own Bible Society called *Sociedad Bíblica Iberoamericana*. He has published the New Testament, as a very literal translation, based on the "critical text" and changing the Reina Valera Spanish language considerably. Fushan criticizes the Reina Valera in the preface of the published New Testament and also in public meetings, and yet he keeps the name Reina Valera on the cover of his New Testament. It is quite clear that keeping the name on the cover serves marketing strategies. A Bible that has the name Reina Valera on its cover will certainly sell. If we have questioned this practice of others, how ethical is it to be involved in a project which may end up in a similar situation?

19) A. Pym, *Translation and Text Transfer*, chapter 7.
20) Ibid.

3. Positive Contributions Offered by Marketing

Having presented these examples, and what we consider are some of the more negative effects of marketing on the Bible translation process, it behooves us to admit that "marketing issues" are not always negative, nor is it always a black and white issue. Marketing has the potential of helping in a very positive way, when it comes to Bible translation ethical matters.[21)]

It is no secret that marketing principles help us realize that all our work must have objectives. These objectives must be achieved in the most cost-effective manner as possible. Some suggest that we have no moral right to work any other way. When considering objectives, marketing can be understood as no more than strategies to approach markets. If markets are defined as people, then clearly defined objectives that arise out of careful market research can help Bible translation agencies waste less time and money on superfluous materials that nobody will use. Thus, marketing surely can help with careful "needs assessment" studies. These can help agencies determine where and in what it should invest funds that are so difficult to generate in the twenty-first century. Marketing can also help significantly in the area of quantities. Good stewardship can be greatly aided by an adequate use of marketing techniques.

If indeed one can define markets as no more than people, then one must admit that markets can be unscrupulous and unethical. But one perhaps should not assume this from the outset. In other words markets should not be defined *apriori* as being unethical. Though the promotion aspect can easily compromise ethical decisions so as to sell more, this need not be the case. In fact, the promotion aspect of marketing can help the translators crystallize what they really believe about their translations. In addition, marketing questions can help the translators identify their own blind spots, and thus help eliminate excessive cultural baggage and theological subjectivities.

Market questions can also help the translators balance loyalties. Bible translators have a tendency to be extremely loyal to the source text. Academic and exegetical commitments take precedence over everything else. Market questions can help translators be loyal to the client as well. The public for whom the Bible translation

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21) I wish to acknowledge and thank my colleague Susan Mills for her insights in this regard. I depend heavily on her ideas in this section.

is offered deserves the loyalty and commitment of the Bible translator as well. This delicate balance is difficult to achieve, especially when the audience is conditioned by tradition and other factors that do not allow it to accept new knowledge and superior translations.

In conclusion, marketing can act as a most helpful instrument if it is infused with a humanitarian concern and does not force the translator to compromise important ethical decisions. If marketing is driven exclusively by a concern for profits, then the waters tend to get very muddy. It seems to me that there should always be room for negotiating, but at the same time there should always be room for ethical values.

4. Towards an Ethic of Bible Translation

The previous discussion has been articulated so as to serve as a catalyst for thinking about a Bible translation ethic. In some sense, the purpose is to begin with the more pragmatic and move on to the more theoretical sphere. It is our contention that the real examples need to nurture the development of any theoretical framework.

We stated at the outset that our intention was not to develop a rigid ethic that would provide closure to the discussion. The examples offered suggest that it would be presumptuous to think that one could offer a full-fledged ethic that is capable of embracing all translation issues in all cultures. This is especially true if one is at least somewhat skeptical as to whether any given translation can ever be adequately accomplished. Lyotard is perhaps correct when he says that translation in any form is virtually impossible, since each language has its own set of rules that are culturally determined and temporally specific.[22] Lyotard also contends that translation is not only an infinite task with no closure, but that every translation begets another one. In other words, translation is an ongoing process that is never neat and tidy. Loose ends appear constantly and that is part and parcel of the nature of translation. In fact, Yengoyan may be right when he asserts that: “translation is a form of house-cleaning which might be tidy, but the real beauty of house-cleaning is

22) Aram Yengoyan, “Lyotard and Wittgenstein and the Question of Translation”, P. Rubel and A. Rosman, eds., *Translating Cultures* (Oxford: Berg, 2003), chapter 1. See also, Jean-Francoise Lyotard, *La condición postmoderna* (Buenos Aires: Red Editorial Iberoamericana, 1995).

to keep disorder and partial chaos as part of the process."[23]

This same reality applies to the attempt to articulate a Bible translation ethic Closure and comprehensiveness may be an impossibility and to a certain degree undesirable. This may be the reason why Chesterman after describing in detail four basic models of translation ethics, i.e., *ethics or representation, ethics of service, ethics of communication and norm-based ethics*, comes to the disappointing conclusion that,

> All in all, these four models are only partial ones; each covers only part of the general ethical field of translation, and each seems therefore inadequate on its own. Maybe we should go back to the beginning and start again.[24]

Chesterman then goes on to develop an ethic based on virtues rather than values. His approach is helpful and we will build on it. However, we submit that even this model is partial and inadequate on its own. This is not so much a problem of the model itself. The problem in our estimation is the very chaos that translation itself represents. Translation is never neutral and therefore by extension a translation ethic is never neutral.

Our proposal for a Bible translation ethic begins by stating that due to the nature of the translation process itself, it will inevitably be subjective, partial, and flexible and will not pretend to bring closure to the discussion. Perhaps what we are proposing is a kind of minimalist picture. This picture is somewhat similar to what the Ancient Greeks taught us through Heraclites' insight that one can never step in the same river again. Contexts, language, cultures, ideas, change constantly and this is what needs to be in the background of any theoretical articulation. This picture, as was stated above will always be subjective and cannot claim to be absolute in any sense of the word. This is partly due to the fact that Bible translation is always done in a socio-cultural context. These realities in our opinion do not take away from the possibility of suggesting a course of action that can be considered viable and legitimate.

We will begin by building on Chesterman's suggestion that virtues such as trustworthiness, truthfulness, fairness, and the courage to take risks in caring for others are valid, human qualities to be pursued in developing a Bible translation

23) Ibid.

24) A. Chesterman, "Proposal for a Hieronymic Oath", 139-154.

ethic. Admittedly, one has to be conscious that each one of these terms needs to be more clearly defined. For example, what is fairness? Who defines it? Does the idea, concept, and/or practice of fairness vary from one culture to another? But, whatever the answers are to these questions, we can agree with Chesterman that these virtues involve human relationships. It is at this point that we would like to introduce a concept that could be understood as one that can sustain a Bible translation ethic. We suggest that a translation ethic should be one that "composes", that sets things or persons right, that makes right, that settles. Spinoza speaks of something similar in more ontological terms.[25] We take up Spinoza's suggestion and apply it to the translator and translation process and say that an "ethical" translation is one that "composes" and therefore empowers. Stated in opposite terms, any translation that diminishes, or "disempowers", is not an ethical translation, subjective as it may sound. We are suggesting that this framework ought to prevail over matters of ideology, religious confession, marketing, and other related issues. The goal of the translator and subsequently of the translation should be to "compose" in the sense of placing in proper form, of settling, and of making right. This in turn, empowers an individual, a community or a situation. A translator should attempt to provide dignity, worth, and value through the translation produced.

We state this in very general categories because the reality of Bible translation is quite complex. First of all, Bible translation is a process that is never finished. It is a never-ending story that for a variety of reasons goes on and on. Secondly, in our experience the translator-client relationship is never clear cut. By this we mean that we are not hired directly by those who will read our Bible translations. In fact, we may have to speak of multiple clients: National Bible Society, denominational leaders (missionaries), indigenous leaders, and indigenous communities. And yet, none of these pay our salaries directly. Thirdly, it is very different if we are producing the only Bible that any given community will read, or if we are producing a Bible for a majority language. S. Noorda is quite forceful when he writes:

> Because Bible Societies subsidize the production and sale of Bibles that are made available in 'poor' areas of the world, they can establish a monopoly and provide the only version of the Bible that many readers will ever see or hear···Those who are not able to choose will be at the mercy, so to speak, of

25) G. Deleuze, *En Medio de Spínoza* (Buenos Aires: Ediciones Cactus, 2004).

> whatever theology or translation principle has driven the one version that they have, a fact that should provide food for thought.[26]

We do not mean to be critical of the work of the Bible Society. After all, one Bible is better than none. All we want to do is to raise consciousness of this reality when trying to articulate a translation ethic. Issues of commercial power, monopoly, and so forth cannot be ignored. It is in light of this that we suggest that a Bible translation ethic should seek to compose and in this way empower the "other" to be, to have life.

A necessary component of this ethic is "service." This is quite different from the ethics of service as explained by Chesterman. Since we are suggesting an ethic for Bible translation, we feel it is legitimate to suggest a more theological nuance for the concept of service. By this we mean that translators and translations ought to be infused with a spirit of service on behalf of the fellow-human being. The translation should not be an end in and of itself. The translator should continually ask: how can this translation best serve the so-called "client." At this point we are not as concerned about loyalty as Chesterman is, for loyalty has the potential of exercising a compromising effect on the translator. We are concerned however that a deep sense of service infuse the entire translation process.

Finally, as part of this Bible translation ethic we propose that "liberation" has to go along side the intent to compose, to empower and to serve.[27] Bible translation should be a process whereby liberation in its broadest sense is achieved. This will certainly be contextually and culturally determined. And yet, the intent to liberate needs to be present throughout the entire process of Bible translation. The translation process of the Bible should not become one more institution, or one more subsystem (Foucault) which directly or indirectly facilitates the "exclusion of the other." We suggest that an ethic of liberation is needed to keep the Bible translation process from becoming an entity of power that places people "outside." On the contrary it should bring the "other" inside and nurture life in its full expression. The ethic must seek to articulate the feasibility of a horizon of life, rather than the

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26) S. Norad, "New and Familiar: The Dynamics of Bible Translation", A. Brenner and J. W. van Henten, eds., *Bible Translation on the Threshold of the Twenty-First Century* (Sheffield: Sheffield Academic Press, 2002), 26-27, 30.

27) E. Dussel, É*tica de la liberación en la edad de la globalización y de la exclusión* (Madrid: Editorial Trotta, 2004), 1-661. A comprehensive treatment on the ethics of liberation for a globalizad World.

building of walls of exclusion, marginalization and death. An ethic of liberation must engage in a transformative action by which all of the knowledge employed in the translation process is for the development of life. Many of the Bible translation projects are done on behalf of, in the interest of, for the sake of, and in conjunction with communities of victims, or “victimized communities.” That is why an ethic of liberation is so imperative. An ethic of liberation will provide the opportunity for the Bible translation process to intervene creatively in the qualitative progress of history. It represents the channel by which the translation process can transform the sword into a plow that will open the way for the development of life.

An ethic of liberation is an ethic of responsibility for the “other.” It could be called an ethic of radical responsibility, because it will not pass by on the other side when confronted with a victim. The responsibility for the other who is vulnerable, who is suffering becomes the litmus test of an ethic of Bible translation. It is our contention that if liberation is absent, from any ethical construct, then we would call that construct something else. Given the devastating realities that most people experience on planet earth, a Bible translation ethic needs to demand that liberation become an integral component of its framework. We state this passionately, while at the same time acknowledging that it is a subjective matter,

In conclusion, we consider that these elements, though not absolute or comprehensive, are necessary for a Bible translation ethic, so that matters of ideology, marketing, interest groups, and personal agendas, can be addressed in such a way that no single one of them dominates the translation process. What is clear to us is that this discussion, much like Bible translation, is and should be a never ending process. What we propose is not meant to bring closure to the issue but simply to provide some principles that in our consideration are essential. Nevertheless questions still remain. How do we ethically address a situation where a National Bible Society decides not to carry forth any more translation projects? Is there an ethical responsibility towards the translator in such a case? How do we infuse an ethical framework with justice and by this we mean biblical justice? These and many other questions still remain to be addressed. It is these considerations that lead us to emphasize that a Bible translation ethic must remain provisional, flexible and open to new horizons.

APPENDIX A

El Sermón del monte: Las bienaventuranzas

(Lc. 6:20-23)

[1]Viendo la multitud, subió al monte; y sentándose, vinieron a él sus discípulos. [2]Y abriendo su boca les enseñaba, diciendo:

[3]Bienaventurados los pobres en espíritu, porque de ellos es el reino de los cielos.

[4]Bienaventurados los que lloran,[a)] porque ellos recibirán consolación.

[5]Bienaventurados los mansos,[b)] porque ellos recibirán la tierra por heredad.

[6]Bienaventurados los que tienen hambre y sed[c)] de justicia, porque ellos serán saciados.

[7]Bienaventurados los misericordiosos, porque ellos alcanzarán misericordia.

[8]Bienaventurados los de limpio corazón,[d)] porque ellos verán a Dios.

9Bienaventurados los pacificadores, porque ellos serán llamados hijos de Dios.

[10]Bienaventurados los que padecen persecución por causa de la justicia,[e)] porque de ellos es el reino de los cielos.

[11]Bienaventurados son ustedes cuando por mi causa los vituperen y los persigan, y digan toda clase de mal contra ustedes, mintiendo.[f)] [12]Regocíjense y alégrense, porque su galardón es grande en los cielos; porque así persiguieron a los profetas[g)] que fueron antes que ustedes.

La sal de la tierra

[13]Ustedes son la sal de la tierra; pero si la sal se desvaneciera, ¿con qué sería salada? No serviría más para nada, sino para ser echada fuera y pisoteada por la gente.[h)]

La luz del mundo

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a) 5:**4;** Isa 61:2.
b) 5:**5;** Sal 37:11.
c) 5:**6;** Isa 55: 1-2.
d) 5:**8;** Sal 24:4.
e) 5:**10;** 1 Pe 3:14.
f) 5:**11;** 1 Pe 4:14.
g) 5:**12;** 2 Co 36:16; Hec 7:52.
h) 5:**13;** Mar 9:50; Lev 14:34-35.

14 Ustedes son la luz del mundo;[i] una ciudad asentada sobre un monte no se
puede esconder. 15 Ni se enciende una luz y se pone debajo de un cajón, sino
sobre el candelero,[j] y alumbra a todos los que están en casa. 16 Así alumbre la
luz de ustedes delante de la gente, para que vea sus buenas obras, y glorifique
al Padre de ustedes, que está en los cielos.[k]

Jesús y la ley

17 No piensen ustedes que he venido para abrogar la ley o los profetas; no
he venido para abrogar, sino para cumplir. 18 Porque de cierto les digo que
hasta que pasen el cielo y la tierra, ni una jota ni una tilde pasará de la ley,
hasta que todo se haya cumplido.[l] 19 De manera que cualquiera que quebrante
uno de estos mandamientos muy pequeños, y así enseñe a la gente, muy
pequeño será llamado en el reino de los cielos; mas cualquiera que los haga
y los enseñe, éste será llamado grande en el reino de los cielos. 20 Porque les
digo que si la justicia de ustedes no fuera mayor que la de los escribas y
fariseos, no entrarán en el reino de los cielos.

Jesús y la ira

(Lc. 12:57-59)

21 Ustedes oyeron que se dijo a los antiguos: No matarás;[m] y cualquiera que
llegue a matar será culpable de juicio. 22 Pero yo les digo que cualquiera que
se enoje contra su hermano, será culpable de juicio; y cualquiera que diga:
Necio, a su hermano, será culpable ante el concilio; y cualquiera que le diga:
Fatuo, quedará expuesto al infierno de fuego. 23 Por tanto, si traes tu ofrenda al
altar, y allí te acuerdas de que tu hermano tiene algo contra ti, 24 deja allí tu
ofrenda delante del altar, y anda, reconcíliate primero con tu hermano, y
entonces ven y presenta tu ofrenda. 25 Ponte de acuerdo con tu adversario
pronto, entre tanto que estás con él en el camino, no sea que el adversario te
entregue al juez, y el juez al alguacil, y seas echado en la cárcel. 26 De cierto
te digo que no saldrás de allí, hasta que pagues el último cuadrante.

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i) 5:**14;** Jua 8:12; 9:5.
j) 5:**15;** Mar 4:21; Lev 8:16; 11:33.
k) 5:**16;** 1 Pe 2:12.
l) 5:**18;** Lev 16:17.
m) 5:**21;** Éxo 20:13; Deu 5:17.

Jesús y el adulterio

27 Ustedes oyeron que se dijo: No cometerás adulterio.n) 28 Pero yo les digo
que cualquiera que mira a una mujer para codiciarla, ya adulteró con ella en
su corazón. 29 Por tanto, si tu ojo derecho te es ocasión de caer, sácalo, y
échalo de ti; pues mejor es que pierdas uno de tus miembros, y no que todo
tu cuerpo sea echado al infierno.o) 30 Y si tu mano derecha te es ocasión de
caer, córtala, y échala de ti; pues mejor es que pierdas uno de tus miembros,
y no que todo tu cuerpo sea echado al infierno.p)

Jesús y el divorcio

31 También se dijo: Si alguien repudia a su mujer, que le dé carta de
divorcio.q) 32 Pero yo les digo que el que repudia a su mujer, a no ser por
causa de fornicación, hace que ella adultere; y el que se casa con la repudiada,
comete adulterio.r)

Jesús y los juramentos

33 Además han oído que se dijo a los antiguos: No perjurarás,s) sino
cumplirás al Señor tus juramentos.t) 34 Pero yo les digo: No juren en ninguna
manera;u) ni por el cielo, porque es el trono de Dios;v) 35 ni por la tierra,
porque es el estrado de sus pies;w) ni por Jerusalén, porque es la ciudad del
gran Rey.x) 36 Ni por tu cabeza jurarás, porque no puedes hacer blanco o negro
un solo cabello. 37 Al contrario, que el hablar de ustedes sea: Sí, sí; no, no;
porque lo que es más de esto, procede del mal.

El amor hacia los enemigos

(Lc. 6:27-36)

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n) 5:**27;** Éxo 20:14; Deu 5:18.
o) 5:**29;** Mat 18:9; Mar 9:47.
p) 5:**30;** Mat 18:8; Mar 9:43.
q) 5:**31;** Deu 24:1-4; Mat 19:7; Mar 10:4.
r) 5:**32;** Mat 19:9; Mar 10:11-12; Lev 16:18; 1 Co 7:10-11.
s) 5:**33;** Lev 19:12.
t) 5:**33;** Núm 30:2; Deu 23:21.
u) 5:**34;** San 5:12.
v) 5:**34;** Isa 66:1; Mat 23:22.
w) 5:**35;** Isa 66:1.
x) 5:**35;** Sal 48:2.

[38]Ustedes oyeron que se dijo: Ojo por ojo, y diente por diente.[y] [39]Pero yo
les digo: No resistan al que es malo; antes, a cualquiera que te hiera en la
mejilla derecha, vuélvele también la otra; [40]y al que quiera ponerte a pleito y
quitarte la túnica, déjale también la capa; [41]y a cualquiera que te obligue a
llevar carga por una milla, ve con él dos. [42]Al que te pida, dale; y al que
quiera tomar de ti prestado, no se lo niegues.
[43]Ustedes oyeron que se dijo: Amarás a tu prójimo,[z] y aborrecerás a tu
enemigo. [44]Pero yo les digo: Amen a sus enemigos, bendigan a quienes los
maldicen, hagan bien a quienes los aborrecen, y oren por quienes los ultrajan
y los persiguen; [45]para que sean hijos de su Padre que está en los cielos, que
hace salir su sol sobre malos y buenos, y que hace llover sobre justos e
injustos. [46]Porque si ustedes aman a quienes los aman, ¿qué recompensa
tendrán? ¿No hacen también lo mismo los publicanos? [47]Y si saludan
solamente a sus hermanos, ¿qué hacen de más? ¿No hacen también así los
gentiles? [48]Así que sean ustedes perfectos, como perfecto es el Padre de
ustedes, que está en los cielos.[a]

APPENDIX B

El rey de gloria

Salmo de David.

[1] Del Señor es la tierra y su plenitud;[a]
El mundo, y los que en él habitan.
[2] Porque él la fundó sobre los mares,
Y la afirmó sobre los ríos.

[3] ¿Quién subirá al monte del Señor?
¿Y quién estará en su lugar santo?
[4] El limpio de manos y puro de corazón;[b]
El que no ha elevado su alma a cosas vanas,
Ni jurado con engaño.

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y) 5:**38;** Exo 21:24; Lev 24:20; Deu 19:21.
z) 5:**43;** Lev 19:18.
a) 5:**48;** Deu 18:13.

5 El recibirá bendición del Señor,
Y justicia del Dios de salvación.
6 Tal es la generación de los que le buscan,
De los que buscan tu rostro, oh Dios de Jacob. *Selah*

7 Alcen, oh puertas, sus cabezas,
Y álcense ustedes, puertas eternas,
Y entrará el Rey de gloria.
8 ¿Quién es este Rey de gloria?
El Señor, el fuerte y valiente,
El Señor, el poderoso en batalla.
9 Alcen, oh puertas, sus cabezas,
Y álcense ustedes, puertas eternas,
Y entrará el Rey de gloria.
10 ¿Quién es este Rey de gloria?
El Señor de los ejércitos,
El es el Rey de la gloria. *Selah*

APPENDIX C

Adaptación del texto de la Reina-Valera (versión de 1960) al español de América
Ejemplos de modificaciones que serían necesarias

La Sociedad Bíblica Estadounidense se ha propuesto publicar una edición de la traducción de Reina-Valera (Revisión de 1960) en el español de América. La decisión de emprender semejante tarea obedece a motivos de *marketing* e implica realizar una revisión mucho más a fondo que ninguna de las anteriores. Se pretende que el resultado sea un lenguaje que le suene natural al oído latinoamericano e implica no solo americanizar el español de Reina y Valera, sino también modernizarlo. Quizá esto último sea lo más difícil. Reina hizo su traducción en los albores de los Siglos de Oro de la literatura española. Se publicó en 1569. Cualquier idioma sufre cambios considerables en cuatro siglos y medio. Cierto que se han introducido modificaciones en la revisiones de 1862 y 1909, pero se conserva el sabor arcaico que le caracteriza y es precisamente eso lo que hace que a muchos les

suene a Biblia. Los ejemplos que se consignan a continuación no son más que eso, ejemplos. Se ha procurado dar ejemplos de las distintas áreas del lenguaje en las que habría que hacer modificaciones. Los comentarios se basan en la Revisión de 1960, que es la que se pretende adaptar.

1. éxico (palabras de uso restringido en América, de significado diferente: pámpano, langosta (= 'saltamontes'), etc. Creo que la mayoría de estos casos se resolvieron en la edición de 60.

2. Morfología

2.1 El uso de vosotros. El uso de *vosotros* es un rasgo peninsular en cierto sentido. En gran parte de España se emplea *vosotros* pero a diferencia del uso bíblico, alterna con *ustedes.* En la Biblia se emplea exclusivamente *vosotros* como pronombre de la segunda persona plural, uso que no corresponde al lenguaje verdadero de ningún lugar. Desde luego que no solo habría que cambiar el pronombre *vosotros*, sino también el pronombre objetivo *os* y todas las formas verbales correspondientes. En su lugar se usarían *ustedes* y los pronombres objetivos (los/las/les) y formas verbales de la tercera persona plural.

2.2 La alternancia *usted/t*ú. En el español de RV *t*ú y *ti* son las únicas formas de la segunda persona singular. Es decir, se omite la alternancia *tú/usted* usual en la mayoría de los dialectos del español para marcar diferencias de poder y de solidaridad. Habría que incluir esta alternancia no solo para acercar el lenguaje de Reina al español americano, sino para no deformar el sistema de tratamiento usual en casi todos los países. (Por supuesto que en América hay bastantes países en que priva el *voseo*. Pero el sistema es similar aunque las formas difieran.)

2.3 El imperfecto de subjuntivo. En el lenguaje de Reina, al igual que el español peninsular actual, prevalece el imperfecto de subjuntivo en '*-se'*: *tuviese, llegase, perdiese, supiese, salvase, etc.* En la mayor parte de América Latina se prefieren las formas en '*-ra': tuviera, llegara, perdiera, etc.,* si bien no faltan quienes utilicen las formas terminadas en *-se* en registros formales. Por lo

menos habría que reducir la preponderancia de formas en *-se*. Este cambio se ha hecho, cuando menos de manera incipiente, en la Revisión del 95 (ver por ej.: Mt. 1.22; 2.15; 2.23; 4.14; 8.17; 12.17; 13.35, etc.).

2.4 El futuro de subjuntivo. El futuro de subjuntivo está prácticamente extinto en todas partes. Hace 30 años se usaba de cuando en cuando en documentos oficiales de la Universidad de Costa Rica, pero hoy se sentiría como una pedantería. Es muy común en la Revisión del 60 y tendría que eliminarse por completo: *si la sal se desvaneciere; si alguno no os recibiere; si ganare todo el mundo y perdiere su alma; si dos de vosotros se pusieren de acuerdo; si tocare solamente su manto, seré salva, etc.* El futuro de subjuntivo se sustituye o por el presente de indicativo o por el presente de subjuntivo, de acuerdo con la sintaxis de la oración. No he podido encontrar casos del futuro de subjuntivo en la revisión de 1960.

2.5 El leísmo de Reina. Si bien en América Latina hay zonas de leísmo (por ej.: la sierra ecuatoriana), prevalece en la mayoría de los países el uso de *lo* y *la* como complementos directos pronominales ya sea de persona o de cosa. (En muchos lugares se emplea *le* con valor de complemento directo de verbos que tengan un bajo nivel de transitividad o cuando el complemento directo supera en animidad al propio sujeto.) Reina es bastante leísta y precisamente en casos en que no lo serían la mayoría de los latinoamericanos: *venimos a adorarle; para poder acusarle; Herodes quería matarle; para tentarle; buscaba oportunidad para entregarle; le llevaron para crucificarle; veamos si Elías viene a librarle.* Muchos casos de leísmo se eliminaron en la Revisión del 95.

3. Sintaxis.

3.1 La pasiva perifrástica. En el lenguaje de Reina abundan los casos de la pasiva perifrástica (ser + participio pasivo [‘Las reinas fueron recibidas con júbilo’]), mientras que la pasiva con *-se* parece que se emplea mucho menos . No he encontrado en el texto de la RVR ningún caso de la construcción impersonal (‘Se recibió a las reinas con júbilo’), aunque es muy común en la lengua moderna.

3.2 La traducción de los participios. En el griego antiguo el uso de los participios es constante, y en el texto de Reina se han traducido casi siempre por gerundios, lo cual hace que a menudo el texto esté sobrecargado de gerundios. Esto podría parecerle al lector un rasgo arcaizante, pero es probable que se trate más bien de de un ejemplo de la interferencia de la lengua fuente en la estructura de la lengua receptora. La superabundancia de gerundios persiste en la Revisión del 95, pero se ha corregido, por ejemplo, en la TLA:

RVR60: [22] *Pero Jesús, volviéndose y mirándola, dijo: Ten ánimo, hija; tu fe te ha salvado. Y la mujer fue salva desde aquella hora.* [23] *Al entrar Jesús en la casa del principal, viendo a los que tocaban flautas . . .*

TLA: [22] Jesús **se dio vuelta**, **vio** a la mujer y le dijo: «Ya no te preocupes, tu confianza en Dios te ha sanado». Y desde ese momento la mujer quedó sana. [23] Jesús siguió su camino hasta la casa del jefe judío. Cuando llegó, **vio** a los músicos preparados para el entierro . . .)

RVR60: [35] *Recorría Jesús todas las ciudades y aldeas, enseñando en las sinagogas de ellos, y predicando el evangelio del reino, y sanando toda enfermedad y toda dolencia en el pueblo.*[e] [36]

TLA: [35] Jesús recorría todas las ciudades y pueblos. **Enseñaba** en las sinagogas, **anunciaba** las buenas noticias del reino de Dios y **sanaba** a la gente que sufría de dolores y de enfermedades.)

RVR60: [23] *Estando en Jerusalén en la fiesta de la pascua, muchos creyeron en su nombre, viendo las señales que hacía.*

TLA: **Mientras** Jesús **estaba** en la ciudad de Jerusalén, durante la fiesta de la Pascua, muchos creyeron en él porque **vieron** los milagros que hacía.

3.3 Colocación del verbo. En el español de RVR60 se percibe una fuerte tendencia a colocar el verbo al final de la cláusula como era usual en los siglos 16 y 17:

Antes que Felipe te LLAMARA, cuando estabas debajo de la higuera, te VI
-> Te vi bajo la higuera antes que te llamara Felipe.

Cosas mayores que estas VERÁS -> Verás cosas más importantes que estas

Y Asa, y el pueblo que con él estaba -> Y Asa, y el pueblo que estaba con él

El español tiene un alto grado de flexibilidad en la sintaxis y no cabe duda que se presentan situaciones pragmáticas que favorecen la posposición del verbo. Pero me parece bastante más común en el español de Reina que en la lengua actual. La posición que ocupe un constituyente dentro de una oración la determina la pragmática y me parece que las reglas de la pragmática actual difieren bastante de las de antes.

3.4 Frases adverbiales arcaizantes: *en gran manera, en días de Herodes, he aquí, con muy grande gozo, de cierto os digo.*

3.5 Otras locuciones arcaicas: Sospecho que las locuciones arcaicas *Levántate y toma al niño; y tomó Roboam por mujer a Mahalat; en el quinto año del rey Roboam; y era Roboam de cuarenta y un años; y huyeron los hijos de Israel delante de Judá; y les tomaron muy grande botín; ceñía sus lomos con un cinturón de cuero; y le habló y dijo;* el uso frecuente del verbo 'subir' con un sentido que le es ajeno en el español general y que puede ser interferencia del hebreo: *subirá a atacar; entonces subirá el pueblo, cada uno derecho hacia adelante; y subió Judá y Jehová entregó en sus manos; ¿Quién de nosotros subirá primero a pelear con los cananeos?*

3.6 La ausencia del pronombre dativo. En la lengua moderna es casi de rigor en la mayoría de las regiones de habla hispana el uso del pronombre dativo *le* aunque esté presente también la frase nominal completa. No así en el lenguaje de Reina. *Dijo Elías a Eliseo; luego envió a él un capitán*; *y el rey envió a él un hombre; y envió a él un profeta.* En todos estos casos, en el lenguaje latinoamericano moderno se usaría *le* y en muchos casos se prescindiría de *a él.* De hecho, los pronombres preposicionales se consideran como enfáticos.

3.7 El presente perfecto: En ciertos casos, el uso que se le da al presente perfecto es más característico de España que de América: *el rey ha dicho que desciendas*;

es porque Jehová le ha dicho que maldiga a David; *el rey ha dicho que salgas.* En América sería más esperable, por ejemplo: *El rey dijo que salieras.*

4. Aspectos sociolingüísticos: No solo habría que introducir el 'usted', sino que habría que acomodar el sistema de tratamiento al sistema hispanoamericano, que no es, dicho sea de paso, un sistema monolítico. Ahora en la RVR y en la gran mayoría de las versiones españolas, el sistema de tratamiento del español está anulado. Todo el mundo se trata de tú con todo el mundo en una especie de lenguaje bíblico que no se usa fuera de la Biblia y las películas religiosas que pasan en Semana Santa. La introducción del 'usted' implica analizar todas y cada una de las situaciones dialógicas que se dan en el texto bíblico y decidir si son simétricas (*tú* ~ *tú* o bien *usted* ~ *usted*) o asimétricas (*tú* ~ *usted*). Y eso implica un análisis social. Hoy en día un sistema de tratamiento basado en el poder se está convirtiendo en uno basado en la solidaridad. Pero dudo que un sistema solidario sirva en el contexto bíblico. Nos pueden ayudar *Dios habla hoy* y la *Nueva versión internacional*, las únicas versiones en español que han tomado en cuenta el tratamiento y que, por lo mismo, ya han hecho gran parte del trabajo. Hay que señalar, sin embargo, que se quedaron cortos en el Nuevo Testamento.

<Keyword>
ethics, Bible translation, ideology, marketing, liberation

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Justice vs. Righteousness:
A Contextualized Analysis of "tsedeq" in the KJV (English) and RVR (Spanish)[1]

Steven Voth*

It is a well-known fact that translations of any text are never neutral or objective. This is equally true of translations of the Bible. For many years the Christian Church lived under the illusion that the translations of the biblical text it was using were free from biases, ideologies, and interpretation. It is now recognized, that minimally speaking, every translation is "interpretation." And yet others would even go so far as to argue that every translation is "treason", as suggested by the Italian saying *traduttore traditore* — "The translator is a traitor."[2]

Eugene Nida has alerted us to the three basic principles of semantic correspondence which must underlie all adequate semantic analysis: (1) No word (or semantic unit) ever has exactly the same meaning in two different utterances; (2) there are no complete synonyms within a language; (3) there are no exact correspondences between related words in different languages. In other words, perfect communication is impossible, and all communication is one of degree.[3]

It is also recognized that every translation of the Bible is a serious attempt to provide a most accurate translation of the ancient text. The translator or team of translators make every effort to transmit the meaning of the ancient text into a modern target language. However, this translation process does not take place in a

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1) A note of special appreciation is due to my assistant Ms. Janice Raymond for her help in the research process and the collecting of statistical data; and to my colleague Dr. Tom Correll for his constant stimulating comments on this theme.

2) Randall C. Bailey and Tina Pippin, eds., "Race, Class and the Politics of Bible Translation", *Semeia* 76 (1996); Stanley Porter and Richard Hess, eds., *Translating the Bible-Problems and Prospects*, JSNT, Supplement Series 173 (Sheffield: Sheffield Academic Press, 1999); Mark Strauss, *Distorting Scripture? The Challenge of Bible Translation and Gender Accuracy* (Downers Grove: IVP, 1998); D. A. Carson, *The Inclusive Language Debate* (Grand Rapids: Baker Book House, 1998); David Jobling, ed., "Ideological Criticism of Biblical Texts", *Semeia* 59 (1992); William Smalley, *Translation as Mission* (Macon: Mercer University Press, 1991).

3) Eugene A. Nida, "Analysis of Meaning and Dictionary Meaning", *IJAL* 24 (1958), 281.

vacuum. It is part of a historical process, carried out in a particular context at a particular time. This means that a number of factors play into the exercise of translation. Among these factors, I suggest that the more critical ones are realities of race, class, gender, life-histories, theological persuasions, political alliances, cultural distinctives and, last but not least, marketing issues. These specific factors contribute to the "ideology" as well as to the "worldview" of a translator or team of translators. It can be safely assumed that every translation ever done of the biblical text exhibits a definite "ideology", whether conscious or unconscious. This means, then, that there is no such thing as an "immaculate" translation of the Bible. Having participated on two translation teams for two different Bibles in the Spanish language,[4] I am thoroughly convinced both on theoretical and experiential grounds that neutral, objective translations are an impossibility, and to a degree undesirable. At best, I can speak of honest translations, when and if the presuppositions, preunderstandings, theological agendas and marketing pressures are explained clearly in the preface of the translation offered. Whatever philosophy of translation one adopts, whether it be "formal equivalency", "dynamic/functional equivalency" or some variation of these, one cannot escape the fact that ideology will play an important role in the process of translation as well as in the final product. As Stanley Porter has stated, "The history of Bible translation is charged with ideological issues."[5]

Once the presence of ideology is acknowledged, the next step is to suggest a theory of translation that will help in addressing the problem described below. Perhaps one of the fundamental areas of concern in any translation is that of achieving a healthy degree of cultural equivalence. This is critical so that the "receptor language" can communicate as accurately as possible the intended meaning in the "source language." Ernst Wendland's theory is very helpful and insightful in this regard. He argues that the formal and functional acceptability of translations may be determined on the basis of the interaction of four closely related and mutually interacting variables: fidelity, intelligibility, idiomaticity, and proximity.[6]

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4) The two Translation proyects were: *Nueva Versión Internacional*, sponsored by the International Bible Society and released in February of 1999; and *La Biblia en Lenguaje Sencillo*, sponsored by Sociedades Bíblicas Unidas, due to be released at the end of the year 2000.

5) Stanley Porter, "The Contemporary English Version and the Ideology of Translation", S. Porter and R. Hess, eds., *Translating the Bible-Problems and Prospects*, 18.

1. Fidelity addresses the issues concerned with the accurate communication of the author's intended message in the "source language" text.

2. Intelligibility focuses on the understanding of the message by hearers in the "receptor language."

3. Idiomaticity attends to our concern with the "naturalness" of the message as heard by hearers in the "receptor language."

4. Proximity considers the structure of the message in the "source language" and the desirability of preserving its distinctiveness.

These four variables need to be present at all times, and yet, no single solution can claim complete equivalence in translation, that is, in all functional aspects of the message –form, meaning, impact, connotation, naturalness, history, lifestyle, and world view. The translator accepts the responsibility to utilize every available heuristic "so that the receptors can participate much more fully in the communication process whereby the seed of the Word is sown and takes root in the soil of a new linguistic and cultural setting."[7)]

1. The Problem

Having offered a theory of translation and having established that "ideology" is an integral part of any process used to translate the biblical text, I will now introduce the problem that I wish to address in this paper. The problem has many facets to it and therefore needs a multifaceted approach to address it. One of the facets has to do with two modern languages: Spanish and English. Another one has to do with the understanding of a specific Hebrew term as it appears in a variety of contexts in the biblical text. And yet another has to do with the consequences of translation choices for the theology embraced by the Christian Church.

The problem or issue becomes readily apparent when one compares the most influential translations of the Bible for the English-speaking and Spanish-speaking

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6) Ernst R. Wendland, "Culture and the Form/Function Dichotomy in the Evaluation of Translation Acceptability", Johannes P. Louw, ed., *Meaningful Translation* (Reading, UK: United Bible Societies, 1991), 8-40. See also Ernst R. Wendland, *Language, Society and Bible Translation* (Cape Town: Bible Society of South Africa, 1985).

7) Ernst R. Wendland, "Culture and the Form/Function Dichotomy in the Evaluation of Translation Acceptability", 40.

worlds: the KJV for the English-speaking world and the Reina Valera Revisada (henceforth: RVR) for the Spanish speaking world. Anyone who is familiar with both translations immediately becomes aware of a significant difference between the two texts.[8] As one reads the RVR one is struck by the number of times the word "*justicia*" (justice) appears in the text. A more careful comparison reveals that in the majority of the cases where RVR uses "*justicia*" the KJV uses "righteousness." Two examples, one from the Old Testament and one from the New Testament will suffice now as illustrations of the apparent innocent difference. In Jeremiah 33:16 the KJV reads: "In those days, shall Judah be saved, and Jerusalem shall dwell safely; and this is the name by which she shall be called, the lord, our righteousness." By contrast the RVR reads "*Jehová, **justicia** nuestra",* which means "Jehova, our justice." Secondly, in Matthew 5:6 the KJV reads: "Blessed are they who do hunger and thirst after righteousness; for they shall be filled", whereas RVR reads: "*Bienaventurados los que tienen hambre y sed de **justicia**, porque ellos serán saciados",* which means "Blessed are they who do hunger and thirst for justice, for they shall be satisfied."

A more comprehensive reading of both texts will reveal that initial impressions can be corroborated by a simple statistical search. A computer search for the word "justice" in the KJV finds that "justice" appears only 28 times in the entire Bible. A further interesting fact is that of those 28 uses of the term justice, none are to be found in the New Testament translation of the KJV. All 28 occurrences of this English word appear in the Old Testament. To express this another way, people who during their entire lifetime read the New Testament of the KJV would have never come across the word "justice" in their reading. More will be said about the meaning and consequences of this reality later on.

The same search carried out in the RVR reveals that the word *justicia* (justice) appears a total of 370 times. The term can be found 101 times in the New Testament. This means that the term is used more than 13 times as often in the RVR as compared with its use in the KJV. Once again, the theological implications of this contextual difference in translation will be dealt with later.

A further comparison can be done on this basis by looking at other English and

8) This was recognized as early as 1978 by my former colleague in Argentina, Dr. Sidney Rooy. See Sidney Rooy, "Righteousness and Justice", *The Responsibility of Christian Institutions of Higher Education to Justice in the International Economic Order* (Grand Rapids: Calvin College, 1980), 1-16.

Spanish translations:

English		Spanish	
KJV	**28x**	**RVR**	**370x**
JPS:	**80x(only OT)**	**DHH**	**277x**
TEV:	**103x**	**NVI**	**426x**
ASV:	**116x**		
RSV:	**125x**		
NKJV:	**130x**		
NRSV:	**131x**		
NIV:	**134x**		
NAB:	**221x**		
NJB:	**253x**		

The Spanish translation *Nueva Versión Internacional* (NVI) represents the most recent translation done by a team of evangelical Latin American scholars. This translation which was released in February of 1999 demonstrates that an even wider gulf exists between the English and Spanish translations regarding the use of the term "justice." This is further substantiated by a look at two standard translations in German and French. The Revised Martin Luther Text (1985) has the word "*gerechtigkeit*" (justice) 306 times. The French Nouvelle Version Segond Révisée has "*justice*" 380 times, and the Latin Vulgate including the so-called Apocryphal books utilizes "*iustitia*" over 400 times.

This simple illustration of the difference in translation between the KJV and RVR (as well as Latin, German and French translations) raises a number of questions. These questions cannot be answered by merely looking at the translations, nor by relying on mere statistical analysis. As mentioned above, the problem needs to be considered from many different angles.

2. Proposed Course of Action

The contextual differences between translations cannot be addressed exclusively from the point of view of the modern English and Spanish languages. It is first of all

necessary to ascertain what are the significant Hebrew and Greek words that have a direct impact on the way a translation is completed. For this particular case, I have chosen to concentrate on a particular Hebrew word. This word is *tsedeq*. There are many other Hebrew words that could be analyzed, especially as they appear together with *tsedeq*.[9] However, that would be fertile ground for a doctoral dissertation. The limits of this paper do not allow us to spread our wings so widely. The primary reason for choosing *tsedeq* is that it is precisely this term that the KJV consistently translates as "righteousness" whereas the RVR translates it as justice. So our first task is to try and define the meaning or range of meanings of the Hebrew term *tsedeq*.

A second step will be to try and ascertain the history and meaning of the term "righteousness" as it developed in the English language. Questions of usage over time need to be considered. How was the term understood when the translators of the KJV utilized it? Did the translators inherit the term from previous translations? Did the meaning of the term change over time? What connotations does the word have today? These and other matters need to be considered when one attempts to understand the contextual differences of two translations and the implications of these differences for the Christian church.

A third step will be to analyze some "key" texts in which the term *tsedeq* is used in the Hebrew text. The purpose of this study will be to try and offer what would be the most relevant and accurate contextual interpretation of the term in its given context. As these texts are analyzed, a constant comparison will be made between the KJV and RVR with a view to understanding the theological implications of each translation.

A final step will be to offer some preliminary suggestions based on the analysis done thus far. These suggestions will also consider the present state of understanding of these terms and how the theology of the church has been influenced by the use of either "righteousness" or "justice".

3. Meaning of the term "tsedeq"

The scholarly literature on *tsedeq* is, as might be expected, quite vast. This

9) The translation of *mishpat* (justice) in the KJV has been questioned by Frank Gaebelein, "Old Testament Foundations for Living More Simply", Ron Sider, ed., *Living More Simply: Biblical Principles and Practical Models* (Downers Grove: Inter-Varsity Press, 1980), 27-39.

Hebrew term has been the subject of many studies.[10] These studies demonstrate a wide variety of suggestions regarding the most original and accurate meaning of the term in question. This of course is due to a number of factors, including the particular biases of each of the scholars. However, it is important to point out at the outset that *tsedeq* is used in a number of different contexts and in many different literary genres. This means that the range of semantic meanings of the term can be quite wide. Therefore it should come as no surprise that the term can be understood, interpreted and translated in a variety of ways.

A cursory look at the standard dictionaries reveals the following understandings of the term *tsedeq:*[11]

a. BDB:[12] rightness, righteousness; 1. what is right, just, normal; rightness, justness. 2. righteousness. 3. righteousness, justice in a case. 4. rightness, in speech. 5. righteousness, as ethically right. 6. righteousness as vindicated.
b. K-B:[13] 1. the right, normal thing. 2. righteousness, rightness (of law). 3. justice.
c. K-B-1996:[14] 1.a. accuracy, what is correct; b. the right thing, what is

10) A few examples of these studies are: H. G. Reventlow and Yair Hoffman, eds., *Justice and Righteousness*, JSOTS 137 (Sheffield: Sheffield Academic Press, 1992); Ahuva Ho, *Sedeq and Sedaqah in the Hebrew Bible*, American University Series VII, 78 (New York: Peter Lang, 1991); J. Krasovec, *La Justice (SDQ) de Dieu dans la Bible Hebraïque et L'Interprétation Juive et Chrétienne*, Orbis Biblicus et Orientalis 76 (Freiburg: Unviversitätsverlag Freiburg Schweiz, 1988); John J. Scullion, "Sedeq-Sedeqah in Isaiah cc. 40-66", *UF* 3 (1971), 335-348; K. Koch, "tsedeq, Ser fiel a la comunidad", E. Jenni and C. Westermann, *Diccionario Teológico Manual del Antiguo Testamento, II* (Madrid: Ediciones Cristiandad, 1985), 640-668; David J. Reimer, "ts-d-q" Willem van Gemeren, ed., *New International Dictionary of Old Testament Theology and Exegesis 3* (Grand Rapids: Zondervan, 1997), 744-769; H. Stigers, "tsedeq", R. Harris, G. Archer Jr. and B. Waltke, eds., *Theological Wordbook of the Old Testament II* (Chicago: Moody Press, 1980), 752-755; M. Weinfeld, *Social Justice in Ancient Israel and in the Ancient Near East* (Minneapolis: Fortress Press, 1995).

11) A word of clarification is due regarding the cognate words. Terms such as the verb *tsadaq,* the feminine noun *tsedaqah*, the masculine noun *tsaddiq*, and the adjective *tsaddiq* will not be considered as part of this study. There is much disagreement as to whether there is in fact any difference in meaning between *tsedeq* and *tsedaqah*. It is our contention that if there is any difference it is not significant enought to affect the general argument presented in this particular study.

12) F. Brown, S. R. Driver and C. A. Briggs, *A Hebrew and English Lexicon of the Old Testament* (Oxford: Clarendon Press, 1975), 841-842.

13) L. Koehler and W. Baumgartner, *Lexicon in Veteris Testamenti Libros* (Leiden: E.J. Brill, 1985), 794-795.

14) L. Koehler and W. Baugartner, revised by W. Baumgartner and J. Stamm, *The Hebrew and*

honest. 2. equity, what is right. 3. communal loyalty, conduct loyal to the community. 4. salvation, well-being.

d. Schökel:[15] Justice, right(legal); honesty, innocence; merit; victory. a. As a noun. Justice.

It is interesting to note that there are definite similarities between the suggestions offered by all these dictionaries, but there are also differences. The most notable difference is that the one dictionary produced in Spain by Luis Alonso Schökel, a most distinguished biblical scholar, has used the word "justice" as the first and primary meaning for the Hebrew term *tsedeq.* In fact, I wish to draw attention to the fact that in a more extended explanation of the term, the dictionary mentions that as a noun, *tsedeq* means primarily "justice."[16]

One cannot limit oneself to so-called "dictionary meanings" of words. Nida has also reminded us that it is necessary to look at the sum total of the contexts in which a given word is used in order to arrive at a more accurate meaning or meanings of that lexical unit.[17] For this I can resort to the excellent theological wordbooks that have been written. These make a more serious attempt at understanding the range of semantic fields in which a word is used.

The different comprehensive theological articles written on the word *tsedeq* obviously treat the entire range of cognate words that stem from the root *ts-d-q*. As has been mentioned in footnote 6, however, I have agreed with those scholars who see no significant difference in meaning between *tsedeq* and *tsedaqah.* Reimer has correctly asserted that "…*tsedeq* and *tsedaqah* are completely synonymous terms."[18] Therefore, the following discussion will concentrate primarily on the term *tsedeq*, but will not exclude *tsedaqah*.

Research has demonstrated that the semantic range of the word *tsedeq* is quite wide. No one English word is able to capture the many and varied uses and meanings of this word. Though one can suggest some generalizations regarding the term, based on morphology, it is much more advisable to derive the various

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Aramaic Lexicon of the Old Testament (New York: E.J. Brill, 1996), 1004-1005.

15) Luis Alonso Schökel, *Diccionario bíblico hebreo-español* (Madrid: Editorial Trotta, 1994), 632-633 (My Translation).

16) Ibid., 632.

17) E. A. Nida, "Analysis of Meaning and Dictionary Meaning", *IJAL* 24 (1958), 282.

18) David Reimer, "ts-d-q", *New International Dictionary of Old Testament Theology and Exegesis, 3*, 767.

semantic nuances from the different contexts in which the word is used. For example, the idea of "legitimate" or "just" with regard to weights and measures is present in the Pentateuchal literature. This meaning is also present with respect to ordinances and sacrifices in the Psalms. This immediately suggests that *tsedeq* often contains a forensic sense. This is quite evident in the use of *tsedeq* in the book of Job, particularly as Job argues for his innocence.[19)]

Another meaning that surfaces from this term is the idea of proper order and right behavior. This can be applied both to individual situations or to communal contexts. *tsedeq* is often used to describe proper conduct and the kind of behavior that is socially acceptable. It can also depict Yahweh's order and the kinds of social disorders that occur when the order of Yahweh is not followed. There is a real sense in which the right behavior of a human being is to be commensurate with divine *tsedeq*.

A significant use of the term *tsedeq* relates to the concept of salvation, liberation, victory and deliverance. This is especially true of God's saving action. In the Psalms, God's *tsedeq* comes to the aid of cities, the oppressed, the abandoned, the afflicted, etc. This intervention of God on behalf of the ones in need is expressed through the word *tsedeq*. This is also true in Isaiah 40-55. Scullion has concluded that:

> In Isaiah cc. 40-55 tsedeq-tsedaqah are constantly used for Yahweh's saving activity and its effects in the life of his covenant people. And one of the most important of these effects was the peace, harmony and well-being of the community. tsedeq-tsedaqah very often connote prosperity in these chapters. This conclusion fits in well with that of H. H. Schmid in his detailed study of tsedeq: "ts-d-q in Second Isaiah then means Yahweh's world order in salvation history, an order that is based on creation and extends over the proclamation of the divine will, the rousing of Cyrus and the 'servant' right up to the coming of the salvation of the future."[20)]

In other words, it is evident from various contexts that *tsedeq*'s meaning goes beyond a forensic and proper conduct domain and includes a salvific connotation

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19) Forensic sense of *tsedaqah* can also be found in 2 Samuel 8:15; 15:4.

20) J. J. Scullion, "tsedeq-tsedaqah in Isaiah cc. 40-66", *UF* 3 (1971), 341. Compare with H. H. Schmid, *Gerechtigkeit als Weltordnung* (Tübingen: J.C.B. Mohr, 1969), 134.

that needs to be recognized in any translation of the Hebrew Bible.

Finally, a related meaning to the previous ones is the meaning of justice. There are many contexts in which the best rendition of *tsedeq* is achieved through the word or concept "justice." This is especially true when *tsedeq* is used in parallelism with *mishpat*. This last Hebrew term is also a rich one meaning, among other things: decision, legal decision, legal case, justice, and right (i.e., the right of an individual). When these two terms are used together, they often express the obligation of the king to be just and to insure that justice is meted out in the community. In the prophets, there is a constant concern that justice be practiced both by royalty and by the religious leaders. It is in these contexts where a right relationship between God and the people needs to be maintained on the basis of the existence of *tsedeq*.

Social justice is also at the heart of the meaning of *tsedeq*. In contexts such as Isaiah 1, it is quite clear that the prophet insists that *tsedeq* needs to be present in order for restoration to take place for the dispossessed and the marginalized. The prophet cries out:

> See how Jerusalem, once so faithful, has become a prostitute. Once the home of justice and righteousness, she is now filled with murderers…Your leaders are rebels, the companions of thieves. All of them take bribes and refuse to defend the orphans and the widows…Afterward I will give you good judges and wise counselors like the ones you used to have. Then Jerusalem will again be called the Home of Justice and the Faithful City. (Is. 1:21, 23, 26)[21]

As will be seen in specific key passages below, the concern for social justice is expressed many times in the Hebrew text by the use of the hendiadys formed by *tsedeq* and *mishpat*. Reimer is correct to suggest that "*together they represent the ideal of social justice, an ideal lauded by the Queen of Sheba concerning Solomon´s kingship in I Kgs 10:9, forming part of the excellence of his impressive administration.*"[22]

The evidence thus far presented, albeit incomplete, demonstrates that there is no one, single meaning for the word *tsedeq*. It is quite impossible to reduce the term to

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21) *Holy Bible: New Living Translation* (Wheaton, Ill: Tyndale House, 1996).

22) David Reimer, "ts-d-q", *New International Dictionary of Old Testament Theology and Exegesis 3,* 750.

a linear, flat, and one-dimensional meaning. This is what makes the translation of the term quite difficult. At the same time, one must embrace the rich multiple-meanings reality of *tsedeq* and allow the translation of the Hebrew text of the Bible to reflect that. It is for this reason that I do not propose at this time a single, overarching suggestion regarding *tsedeq*. One could, I suppose, come close to that by suggesting something like "communal responsibility", or "being faithful to the community." These phrases are attempts at encompassing the semantic range of the term. And yet I would not be willing to venture that they would cover all contexts. There is, however, in the evidence presented a clear indication that the Hebrew term has more of a relational and communal flavor, as opposed to a moral individualistic sense.

In light of this, the question regarding the KJV's overwhelming choice of the term "righteousness" as the translation for *tsedeq* needs to be addressed. For example, the word *tsedeq* appears in the Old Testament a total of 119 times. Of those 119 instances, KJV has translated it "righteousness" 82 times; "righteous" 10 times and "right" 3 times. The percentages are much higher if one includes *tsedaqah* and other cognate words of the root *ts-d-q*. Consequently, as stated in the introduction, before any judgments are made or conclusions reached it is necessary to delve into questions of the original meaning of the word "righteousness", history of the translation of the KJV, and current understandings of the term.

4. History and Meaning of the Term "Righteousness"

The meaning of the term "righteousness" found in contemporary English language dictionaries is generally tied to a theological or religious context. In one dictionary the main entry states that righteousness is the "quality or condition of being righteous; conformity of life or conduct to the requirements of the divine or moral law; *spec.* in *Theol.* applied e.g. to the perfection of the Divine Being, and to the justification of man through the Atonement."[23] Another dictionary adds the ideas of purity of heart and rectitude of life. It also underscores the concept of conformity of life to divine law. Matters of holiness and holy principles are also

23) *The Shorter Oxford English Dictionary on Historical Principles II* (Oxford: Clarendon Press, 1933), 1739.

mentioned in conjunction with "righteousness."[24] Still another work emphasizes the quality or state of "being" righteous. The idea of uprightness and rectitude come into play in this nuance. And in a third entry it includes "the state of being rightful or just."[25]

It is quite clear that the modern understanding of the term is that which suggests first of all a state of being. By this I mean that "righteousness" has more of a stative connotation than an active connotation. Secondly, the various definitions always portray the term in relationship to divine and moral law. Therefore a righteous person, or one who demonstrates righteousness, is one who is in right standing with God, who is justified by God and who exhibits the qualities of holiness, purity, uprightness and rectitude. Finally, the definitions offered suggest a very individualistic meaning for the term. There does not seem to be present in this more contemporary understanding of the term a corporate element nor a community emphasis. In summary, to state the ideas in terms of opposite categories: Righteousness is not active but passive, it is theologically bound, it is not secularly relevant, and it is individualistic rather than community-oriented. I recognize that casting the term in these black-and-white categories may lead to an overstatement of the conclusions. Nevertheless, it is my contention that the popular contemporary understanding of the term falls within these categories.

The question that still needs to be addressed is whether this was the way the translators of the KJV used and understood the term. This of course is never easy to determine, since we cannot ask them directly. We can also suspect that the different men involved in the translation process may have had slightly different views on how to use the term and how to best translate the word *tsedeq*. We are indeed faced with a variation of the well known biblical hermeneutical problem of "authorial intent" once again.

One of the first problems we encounter as we try to discover the meaning of "righteousness", and how it was used in the late 16th and early 17th centuries, is that up until 1604 the English language did not have English dictionaries as we know them today. Prior to this, what was available were glossaries, vocabularies and a number of bilingual dictionaries. These cannot be equated to a monolingual

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24) *Webster's Universal Dictionary of the English Language II* (New York: The World Syndicate Publishing Company, 1936), 1430.

25) *Webster's New International Dictionary of the English Language,* 2nd., Unabridged (Springfield: G. & C. Merriam Company, 1935), 2148.

dictionary that arranges words in alphabetical order and tries to systematically define the meaning of a word by using other words in the same language. In this sense the English language was quite behind other languages such as French, Italian and German. It is quite astonishing to think that Shakespeare did not have access to a full dictionary while he was composing some of the most outstanding English literature. Because dictionaries as we know them did not exist at that time, Winchester has stated:

> If the language that so inspired Shakespeare had limits, if its words had definable origins, spellings, pronunciations, **meanings —** then no single book existed that established them, defined them, and set them down···The English language was spoken and written — but at the time of Shakespeare it was not defined, not **fixed**.[26)]

The lack of a systematic treatment of any given word makes it doubly difficult to discern its meaning at any given time. As Lancashire has stated, speaking of the English-speaking world in the 16th century, "most persons alive at this time would not have understood the question, 'what does this word *mean?*', as anything other than a request for a translation, an etymology, or gesture pointing to something in the world denoted by that word."[27)]

A possible help in this regard can be sought in a modern reconstruction of the English language. A project undertaken by the University of Michigan has developed what is called a *Middle English Dictionary.*[28)] This dictionary attempts to discover the meaning of English words as they were used from approximately 1100 to1500. Numerous sources of English literature from that time period are taken into consideration in order to create lexical meanings of a given word. This dictionary suggests that the word "righteousness" most likely comes from the term *right-wisnesse*. According to this modern attempt to reconstruct the meaning of a term from several texts, *right-wisnesse* meant "justice; fairness, and impartiality." What remains unclear to this point, it seems to me, is the transition from

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26) Simon Winchester, *The Professor and the Mad Man* (New York: Harper Collings Publishers, 1995), 82-83.

27) Ian Lancashire, *What Renaissance Dictionaries Tell us about Lexical Meaning,* Available from: http://www.chass.utoronto.ca/epc/chwp/lancash2/lan2_3.htm. Accessed 10 January 2000.

28) *Middle English Dictionary* (Ann Arbor: University of Michigan, 1984).

"right-wiseness" to "righteousness" as used in the biblical text. As will be argued below, the Puritan understanding of the term "righteousness" seems to have determined how the reader of the late 16th and earlier 17th centuries internalized the term.

Not having a precise source to turn to concerning the meaning and usage of the term "righteousness" in the 16th and 17th centuries, our next step is to look at some of the factors that had an influence on the production of the magnificent literary piece we know as the KJV.

The political and social scene during the early 17th century in England was quite tumultuous. By 1603, when Queen Elizabeth I died, England had established itself as the major player in the concert of nations in Europe. One clear symbol of this reality is the fact that the Church of England had severed all ties with the Church of Rome. This did not mean that total unity among the religious parties existed in England. In fact, one of the urgent tasks that King James I had to attend to was the division that existed over which version of the Bible was going to be the so-called "authorized version", legitimized by political authority. The present situation was that people were not using either the Bishops' Bible (1568) nor the Great Bible (ca. 1535) that had been installed in the churches. The people had turned their attention toward and were buying the editions of the Geneva Bible (1560) that were being produced copiously by the presses of England and the Netherlands.

At the suggestion of Dr. John Reynolds, President of Corpus Christi College, Oxford, and spokesman for the Puritan group, King James I decided to support the production of a new translation and proposed that

> this be done by the best learned in both Universities, after them to be reviewed by the Bishops, and the chief learned of the Church; from them to bee presented to the Priuie-Councell; and lastly to be ratified by his Royal authoritie, and so this whole Church to be bound unto it, and none other.[29)]

It is evident from this that a very important agenda item in the production of the KJV was to have one and only one legitimized version that would unite all the people under one text. As is usual for any translation project, certain rules and guidelines are established and then they are to be adhered to. For our present study,

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29) As quoted in *A Ready-Reference History of the English Bible* (New York: American Bible Society, 1971), 22.

the following guidelines for the translators of the KJV are pertinent:

1. The ordinary Bible read in church, commonly called the Bishops' Bible, to be followed and as little altered as the truth of the original will permit.
2. The old ecclesiastical words to be kept, viz. the word "church" not to be translated "congregation." (The Greek word can be translated either way.)
3. When a word hath divers significations, that to be kept which hath been most commonly used by most of the ancient fathers.
4. No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words, which cannot without some circumlocution be so briefly and fitly expressed in the text.[30]

Moreover, it is important for our purposes to recognize the influence of the Bishops' Bible as well as other versions such as Tyndale's, Matthew's, Coverdale's, Whitchurch (Great Bible) and the Geneva Bible. Translations in other languages were also consulted, including the Valera's Spanish Bible (1602), the precursor to the RVR.[31] Recognizing the fact that the Bishops' Bible was used as the basic text, it is generally agreed that the changes incorporated into the KJV were most influenced by the Geneva Bible.

Regarding the translation of the word *tsedeq*, the Bishops' Bible never uses the word "justice" to translate this term. Therefore, since this text was to serve as the basis for the KJV translators, it is not surprising that "justice" or other cognates were hardly ever used to translate *tsedeq*. It is also interesting to note that the Geneva Bible does use the word "justice" a few times. In fact, *tsedeq* is translated by the word "justice", 12 more times in the Geneva Bible than in the KJV. It is my conclusion that the Geneva Bible made an effort to express the wider range of meaning of *tsedeq*. So I suggest that the KJV translators had the opportunity to build on the work of the Geneva Bible and to incorporate some of the advances regarding the meaning of *tsedeq*, but they did not do so. The instructions were clear: the Bishops' Bible was to be followed as much as possible and altered as little as possible.

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30) For the complete list see Gustavus S. Paine, *The Men Behind the KJV* (Grand Rapids: Baker Book House, 1977), 70-71.

31) The Spanish Valera of 1602 is a revision done by Cipriano de Valera of the 1569 Spanish version done by Casiodoro de Reina. The Spanish Valera of 1602 was then revised again in 1862, 1909 and 1960. The RVR is the 1960 revision. There is now a Reina-Valera 1995 revision.

A number of other factors determined the lack of flexibility in the translation process of the KJV as well. First and perhaps foremost, the production of the new translation was a project ordered by the King. One cannot but suspect that any so-called questionable translations or any translations that would call into question political policies would be avoided. Walter Wink has alerted us to an example of how translators working in the hire of King James were conditioned. We know that one of the reasons that King James commissioned a new translation was to counteract the "seditious ⋯ dangerous, and trayterous" ideas expressed in the marginal notes printed in the Geneva Bible, which included endorsement of the right to disobey a tyrant.[32] Wink argues that the translation of Jesus' words in Matthew 5:38-41 is more than a translation from Greek into English. It resulted in the translation of nonviolent resistance into docility. By translating *antistenai* as simply "resist not evil", the clear message is that total submission to any monarchical power is what Jesus intended. And yet Jesus quite often went against unjust political powers. Therefore the preferred translation would take this into account, and Wink proposes neither passivity nor violence, but a ***third way***, one that is at once assertive and yet nonviolent. For example, a translation such as TEV's "Do not take revenge on someone who wrongs you" would not have represented enough insurance for the King against assertive nonviolent resistance.

Along the same lines, I suggest that one of the reasons why the translators hired by King James did not even consider incorporating the latest changes introduced by the Geneva Bible regarding *tsedeq* was that "justice" was not an issue that the King wanted people to be thinking about or even consider as part of their spiritual responsibility. Powerful words such as "justice", "just", "rights" and "communal faithfulness", were not in the best interests of the King. A religious word such as "righteousness" that speaks of a state of being and not of an active, intentional responsibility towards others, especially the poor and the marginalized, is a much safer term. It is also a term that speaks more of an individual state rather than a societal or communitarian *shalom*. It is my contention that the term "righteousness" fitted the royal agenda and served the purposes of the monarchy quite well.

A third factor that exercised a significant influence on the KJV was the Puritan worldview. It is important to remember that it was Dr. John Reynolds, the spokesman for the Puritan group, who convinced King James of the need to produce

32) Walter Wink, *The Powers That Be* (New York: Doubleday, 1998), 98-101.

a new translation that would have the approval of the whole church and would bring everybody under the authority of the new version. The Puritan concern for individual holiness, purity, and moral stature was not a significant problem for the King. However, their strong emphasis on social justice and antagonistic attitude toward the luxurious lifestyle of the court was no doubt reason for concern.[33] Years later, in 1644, Puritan Samuel Rutherford published his famous manifesto *Lex, Rex, or The Law and the Prince*. In this treatise Rutherford openly challenges the King's right to stand above the law and oppress the poor. Throughout the document there are numerous times where a call is issued to the King to insure justice.[34] Therefore, the Puritan agenda was not in the best interests of the King. I suggest, on this basis, that this highly politicized context certainly determined how a translation would be rendered. Once again "righteousness", which as we have seen is almost exclusively a religious term would fit the King's agenda and ideology quite well. Issues of social justice, transformation of the evil structures of society, and civic responsibility were not priorities for the King at this time.

Still another factor which had an influence, albeit tangentially, on the final outcome of the KJV was the decision to eliminate marginal notes. This started a practice in Bible translation that ultimately led to the notion that a "clean, plain, and unadorned" text was free from bias and subjectivity and therefore absolutely objective and true. There certainly were valid reasons for attempting to eliminate some of the more extreme ideologically infused marginal notes such as they existed in the Geneva Bible. On the other hand the ultimate consequence of such a practice was the development of another ideology that set the translation on a pedestal that was untouchable. Whereas marginal notes could have explained or illustrated the various nuances of the term *tsedeq*, a plain and to a degree "flat" concordance-type translation served the King's purposes quite well.

Thus, as far as can be determined, the meaning and usage of the term "righteousness" emphasized personal piety, individual holiness and moral purity. These connotations served the King well and supported the Puritan worldview and theological framework.

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33) H. G. Alexander, *Religion in England, 1558-1662* (London: University of London, 1968), 135.

34) S. Rutherford, *Lex, Rex, or The Law and the Prince* (Harrisonburg: Sprinkle Publications, 1982), 54-57, 89, 96-97.

5. Analysis of Critical Texts

As indicated previously, the word *tsedeq* appears in the Old Testament 119 times. This of course does not include the number of times its cognates occur in the Hebrew text. As I have analyzed various texts, I have become convinced that my contention would be strengthened if I included as evidence the 157 times that the term *tsedaqah* is used. However, in order for this study to stay within certain reasonable parameters I have limited my arguments to contexts where just *tsedeq* appears. Of the 119 occurrences of *tsedeq*, I have chosen a sample from different literary genres in order to illustrate and to expose the problem at hand.

A critical text from the deuteronomic literature for consideration is Deuteronomy 16:20. The KJV reads: "That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the Lord thy God giveth thee." The RVR reads: "*La justicia, la justicia seguirás, para que vivas y heredes la tierra que Jehová tu Dios te da.*" (Justice, and only justice, you will follow, so that you may live and inherit the land which Jehovah your God gives to you.) Other English translations have captured what the RVR suggests by also translating: "Follow justice, and justice alone" (NIV); "Justice, and only justice, you shall follow" (RSV); "Let true justice prevail" (NLT); and "Justice, and justice alone" (NEB). The entire context of this particular verse is concerned with communal responsibilities. The previous verse speaks clearly about not perverting justice, about not showing partiality and about not taking a bribe. To the modern reader of the biblical text, "following and pursuing justice" carries with it a slightly different connotation than merely something "altogether just." It states very clearly that the covenantal relationship with God requires that justice be exercised and nurtured in society. The KJV translation waters down the impact of the repetition of the Hebrew "*tsedeq tsedeq*" placed at the very beginning of the verse. Of course the context for the KJV is already set in the previous verse (Deu 16:19) by translating it "Thou shalt not wrest judgement." To my own surprise The New Scofield Reference Bible (1967) has seen fit to correct the KJV by introducing the phrase "Thou shalt not distort justice" in the text, and placing the KJV translation in the margin. If one of the basic requirements of a translation is to produce a similar response, I suggest that the RVR translation elicits a much more similar response to that of the original hearers of Deuteronomy. It is a translation that mobilizes a communal responsibility

in the direction of seeking justice for the "other." And it is precisely this concern for communal justice that will enable the original hearers to live and to inherit the land. Jeffrey Tigay has commented on this verse as follows:

> The injunctions of the previous verse have all been stated earlier in the Torah. Characteristically, Deuteronomy adds an exhortation pleading for the basic principle of justice and seeks to persuade its audience to follow it by emphasizing the benefits it will bring…. The pursuit of justice is an indispensable condition for God's enabling Israel to endure and thrive in the promised land.[35)]

Moving on to the poetical genre, I wish to consider Psalm 4:5, especially as it relates to 4:1 and the entire poem. The KJV reads: "Offer the sacrifices of righteousness, and put your trust in the Lord." The RVR reads: "*Ofreced sacrificios de justicia, Y confiad en Jehová*" (Offer sacrifices of justice, and trust in Jehovah).

Two preliminary matters need to be emphasized. First of all, something that is quite clear in both translations is that the verbs to offer and to trust are in the imperative mood. In other words these are not suggestions; they are commands that are to be taken seriously. The second matter is not readily clear in English translation due to the nature of the English language. The commands are plural, that is, they are addressed not to the individual but to the community. This, of course, is evident in the English from vs. 2. Nevertheless, it is worth underscoring, if for no other reason than the fact that so many of the verses in the Psalms are lifted out of context and quoted separately in Church life.

The psalm depicts the situation of a person who is being accused and persecuted. The poet begins the poem with a strong plea, and given the context it seems much more appropriate to translate *tsedeq* in vs. 1 as justice: "Hear me when I call, God of my justice." I concur with Kraus in that vs. 5 needs to be read in light of vs. 1, and therefore I would argue that "sacrifices of justice" fits the communal context much better. Kraus states:

> If now z-b-h ts-d-q may be connected with 'lh' ts-d-q (v.1) –and that is obvious — then we are dealing with sacrifices by means of which the **justice**

35) Jeffrey Tigay, *Deuteronomy*, The JPS Torah Commentary (Philadelphia: The Jewish Publication Society, 1996), 161.

> proceeding from Yahweh is acknowledged···In this connection it can only have been the meaning of z-b-h ts-d-q to bring the persecutors and the persecuted into a new social relation at a sacrifice after Yahweh's declaration of **justice** and into a social relation that corresponds to the bestowal of ts-d-q by Yahweh.[36] (emphasis mine)

The issue is more about the doing of justice rather than offering sacrifices that will bring about a kind of individual morality or a state of individual holiness. Certainly these concerns are also present in *tsedeq*, but by translating or incorporating the concern for justice, the message once again is more dynamic, more communal, and results in the transformation of social relationships which in turn affect all of society.

In Psalm 50:6 the KJV reads: "And the heavens shall declare his righteousness: for God is judge himself." Whereas RVR reads: "*Y los cielos declararán su justicia, Porque Dios es el juez.*" (And the heavens shall declare his justice, for God is the judge.) Once again Kraus alerts us to the fact that "*tsedeq here leans toward the meaning 'actual sense of justice.'*"[37] If indeed God is the judge, then in fact it follows that the heavens will proclaim his justice. That justice will certainly have a moral dimension; it will include holiness, proper conduct, and all that the word or idea of "righteousness" includes. But more importantly, it also declares and requires that relationships be based on a kind of justice which enables men, women and children to relate to God and thus to each other. Without the justice that *tsedeq* bespeaks, no real relationship can develop.

A final example from the poetic literature deserves mention, at least in passing. Perhaps the most popular and influential psalm in the Church over the centuries has been Psalm 23. It is quoted over and over again in different contexts and memorized in Sunday Schools all over the world. Language has been transcended by this psalm, and people from different ethnic groups, social classes, educational backgrounds, etc. have found inspiration and comfort in the Psalm. In the KJV, Psalm 23:3 reads: "He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake." The RVR reads: "*Confortará mi alma; Me guiará por sendas de justicia por amor de su nombre*" (He will comfort my soul; He will guide me through paths of

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36) Hans-Joachim Kraus, *Psalms 1-59: A Commentary* (Minneapolis: Augsburg Publishing House, 1988), 148-149.

37) Ibid., 492.

justice for the love of his name.) Given the context of the entire Psalm, perhaps one could argue that "justice" is not the best rendering for *tsedeq*. It is entirely possible that the poet, in thinking of his situation, might have been thinking more along the lines of "victory" or even "salvation", which are semantic possibilities for *tsedeq*. However, my point here is not so much to argue for a specific translation over another but to state that the reader/hearer comes away with a significantly different feeling and understanding when she/he reads "paths of justice" instead of "paths of righteousness." Given that this is such a popular poem in the Church, it is important to understand those differences. More will be said about these in the final section of this study.

Though we could consider a number of examples from the wisdom literature in the Hebrew Bible, I will conclude this section with a couple of examples from the prophetic genre. Of all the prophets, Isaiah the prophet uses the term *tsedeq* the most: a total of 25 times. As mentioned earlier, the prophet is constantly concerned for the right communal relationships, where concern for the marginalized is not overlooked.

In Isaiah 1:21 KJV reads: "How is the faithful city become an harlot! it was full of judgement; righteousness lodged in it; but now murderers." The RVR reads: "*¿Cómo te has convertido en ramera, oh ciudad fiel? Llena estuvo de justicia, en ella habitó la equidad; pero ahora, los homicidas*." (How have you become a harlot, oh faithful city? It had been full of justice, equity inhabited it, but now murderers.) I have chosen this verse in order to show first of all that *tsedeq* here is used in parallelism with *mishpat* (justice, right), and RVR has taken this into account and has introduced a different nuance for *tsedeq*. Secondly, I also want to suggest that the KJV is somewhat off the track when it translates *mishpat* with judgement. The context of the verse clearly indicates that what is being communicated is that at one point Jerusalem was full of "justice" not "judgement" (cf. RSV; NIV; NLT; NEB). Therefore, since the first term (*mishpat*) used is best translated as justice, *tsedeq* takes on a slightly different connotation. RVR uses the word "equity" in the sense of "impartiality, equitable and fair." In other words it is almost synonymous with justice in the sense that all are treated fairly according to the covenant stipulations. As Brueggemann has commented on this,

> The city is remembered as having been faithful in some time past, filled with

> justice and righteousness, and fully permeated with covenantal practices that enhance the entire community. But now the city is likened to a whore — fickle, self-indulgent, unprincipled···Everyone seeks self-advancement, and no one cares anymore for the public good. When there is such self-serving and self-seeking, moreover, the needy of society predictably disappear from the screen of public awareness. Widows and orphans are the litmus test of justice and righteousness (cf. 1:17). On this test, Jerusalem fails completely and decisively. **The large theological issues of life with Yahweh boil down to the concreteness of policy toward widows and orphans.**[38]

The context of the passage is better understood with words that speak more to a communal concern for justice rather than with words that suggest an individual moral state of being.

The same scenario is evident when one compares the different translations of Isaiah 1:26. The implications present, and the responses elicited in readers or hearers, are not the same when one considers the naming of Jerusalem as “city of righteousness” (KJV) or “City of justice” (RVR: *Ciudad de justicia*).

The final passage that I will present is Isaiah 61. This text is well known for the very reason that Jesus quotes the first two verses as he announces his ministry and validates it with the words of the prophet. In this chapter, the word *tsedeq* occurs in vs. 3, and *tsedaqah* in vss. 10 and 11. I will take the liberty in this last passage to include two uses of *tsedaqah* to support my argument.[39]

Following the first two verses where there is a definite concern for the less privileged of society, i.e. the afflicted, the brokenhearted, the captives, the prisoners, etc., we read that the result of the words and actions of the Servant/Messiah will be that the people will be called “trees of righteousness” (KJV), or “trees of justice” (RVR). Given the theme of the first two verses I would argue strongly that the context shows that *tsedeq* here refers to justice being done on behalf of those who do not have the power to alter their situation.

If this meaning is accepted for vs. 3, then it follows that the speaker in v.10,

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38) Walter Brueggemann, *Isaiah 1-39* (Louisville: Westminster John Knox Press, 1998), 21-22.

39) M. Weinfeld has drawn the parallel between the Hebrew word pair *mishpat/tsedaqah* and the Akkadian word pair *kittum u misharum*, where the Akkadian pair as well as the Hebrew pair refer to a “sense of justice.” M. Weinfeld, “‘Justice and Righteousness’ – *mishpat and tsedaqah* – The Expression and its Meaning”, H. G. Reventlow and Yair Hoffman, eds., *Justice and Righteousness*, JSOTS 137 (Sheffield: Sheffield Academic Press, 1992), 230.

which I take to be Zion herself,[40] having experienced justice offered by the Messiah is now able to incarnate that justice: "clothed with a robe of justice", "wrapped in a mantle of justice"(*tsedaqah*). And then it follows that v.11 speaks of God making "justice" (*tsedaqah*) and "praise" spring forth through Zion before and on behalf of all the nations. As Michael H. Crosby has stated in his comments on the fourth beatitude: "Blessed are those who hunger and thirst for justice; they shall be satisfied:"

> Constituted in God's justice, God uses us to "make justice and praise spring up before all nations" (Isa. 61:11)··· Justice is God's authority, which must be manifested in the world··· When God intervened in the life of the community that suffered injustice of its clerical class (23:1-4), the community experienced Yahweh as "our justice" (Jer. 23:6; 33:16; cf. Isa. 11:1-11). In the power of that experienced justice, Israel was called to a similar ministry of justice. Since Israel's religious experience and ministry is the archetype of our spirituality, **when the world sees our ministry of justice it should also be able to say of us "our justice."** [41]

If the world is ever going to experience our ministry of justice, the primary meaning of *tsedeq* needs to come to light in English translations of the Bible. The "religious" and "moral state of being" elicited by the term "righteousness" has not and will not mobilize the Church to "do justice."

6. Preliminary Suggestions

I will begin this final section by underscoring that *all translation is interpretation*. For translation to take place, a given text needs to be understood. Understanding implies interpretation. This means that translation choices indeed have a direct bearing on theology and "theologizing."

On this basis I suggest that the evidence presented has pertinent implications for

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40) There is considerable debate over "who" the speaker is in v. 10. The arguments in favor of considering Zion the speaker rather than the Servant/Messiah are much more convincing. Cf. John Oswalt, *The Book of Isaiah Chapters 40-66* (Grand Rapids: Eerdmans, 1998), 574-575.

41) Michael H. Crosby, *Spirituality of the Beatitudes* (Maryknoll: Orbis Books, 1982), 118-119.

the way theologizing is done (or not done) in the Church and how it is put into practice through discipleship in the Church. The Protestant church in general, particularly in the Western world, is predicated on an individualistic worldview. The ideology of discipleship is one marked by a heavy emphasis on personal and individual holiness, purity, moral uprightness and rectitude. This extreme individualism tends to promote individual theologies that result in withdrawing from the "real world" and retreating into a "comfort zone" where spirituality is measured primarily by my "righteous state of being."

Many years ago Émile Durkheim, the noted sociologist, warned against this phenomenon. He pointed out that religion occupies a smaller and smaller portion of social life. Originally, religion had a significant role in all areas of life. However, slowly but surely, the political, economic and scientific worlds separated themselves from their religious functions. Durkheim then states that

> God, if in fact we can express ourselves this way, who at the beginning was present in all human relations, now progressively withdraws, abandoning the world to men and their conflicts.[42]

The result of this is that religion is then reduced to the private life of individuals. In biblical terms, the transforming power of the gospel is taken away from the public sphere and is reduced and limited to a privatized expression.

As a result of this, my first major suggestion is that the Church, if it is serious about making the Ancient Book relevant, needs to **"de-privatize"** the faith. A way to begin this is to nuance the traditional English translations of *tsedeq* and incorporate the communal challenge present in the biblical understanding of "justice" that is fundamental to the meaning of *tsedeq* and its cognates. If this is done, two major things can begin to happen. The first is that change can take place from a passive state of being, where what matters is my personal righteousness, to an active communal concern whereby covenant-life affects all of life. Rather than an emphasis on a self-centered, selfish, ethnocentric, and spirituality that is static, a dynamic, imaginative, and unselfish concern for the "other" can emerge. This then could have an impact on all aspects of life and begin to break down the escapist ideological paradigm in which the so-called secular and spiritual spheres of life are

42) Émile Durkheim, *De la división del trabajo social* (Buenos Aires: Schapire, 1967), 145-146 (my translation).

totally separated. Rather than withdrawing from the "modern needs" of the world, a different translation can challenge the Church to an active engaging of the world with a relevant message of hope.

Secondly, a more communal horizontal model for ministry and leadership can emerge. The privatistic individual paradigm for ministry tends to foster a theology of leadership that is very hierarchical. This in turn nurtures desires for power, self-aggrandizement and success that play into the mercantilistic and narcissistic values of society in general. I submit that what society needs is not for the Church to imitate the hunger and thirst for power that is so prevalent in human nature but to offer a redemptive alternative based on "the hunger and thirst for justice" that is communally faithful.

My second and last major suggestion is that the "needs of the world" will be addressed much more faithfully by a Church that understands the communal aspects of justice as expressed in the *tsedeq* word family. I wish to emphasize "understand", for I am fully aware that just a mere change in translation will not be enough. I suggest however, that if the word "justice" appears more often in English Bibles, the richest church in the world may get the message and begin to take seriously the biblical mandate to pursue justice and justice only.

The needs of the world in which we live are indeed overwhelming. Realities such as hunger, oppression, the increasing number of poor people, injustice, broken families, broken relationships, natural disasters, violence, and many more, drown us in anguish and despair. Often times the "righteous" response to these realities has been one of relative indifference based on the premise that one cannot solve all of the problems of the world. Consequently, privatized spirituality concentrates on individual righteousness and well-being without a true "conscientization" of the call to be the salt and light of this world. However, if in fact the Church took seriously the communal practice expressed by *tsedeq*, whereby all members of the human community have a right to a life of decency and respect, then real hope would be proclaimed to the world.

Two examples of "world needs" will suffice to illustrate what might happen if the Church embraced the command to "do justice." And I might add, in passing, that this constitutes a command, not an option. This is not an elective among many. "Doing and practicing justice" is Gospel (cf. Luk 4:18-19).

Globalization is a term that has acquired many meanings. In terms of economics,

those who have economic power have taken advantage of the "global village" concept and have imposed a "free market" economy that in Latin America is known as "neoliberalism." This system, or worldview, assumes that free markets that are free of any government intervention provide the solution to the economic and social needs of the world. This has led to what has been called in many Third World countries "savage capitalism", where there are no controls over fierce and deadly competition. This extreme form of "free market economy" has been studied carefully by Ulrich Duchrow, and he concludes that the consequence of this economic libertarianism is

> that the accumulation of money assets is now the absolute, immutable yardstick for all economic, social, ecological, and political decisions. It is no longer just an aim but a concrete mechanism.[43]

The results of this "concrete mechanism" imposed on the world by those with economic power are that the disadvantaged, the poor, the handicapped, the elderly and the children of the world are living in subhuman conditions and are increasingly more vulnerable. As the accumulation of wealth becomes the primary concern, all other concerns rapidly fade away. This context of "global pillage" cries out for *tsedeq*. This reality represents a tremendous challenge to the Church to proclaim hope by taking seriously the communal and relational demands of *tsedeq*. The total absence of justice has created an enormous void in God's creation that only God's people can fill if they truly understand and practice the meaning of *tsedeq*.

Political and military oppression should also be the concern of the Church. Many in the U.S.A. are not aware of the existence of a place in Fort Benning, Georgia, called "The US Army School of the Americas." This school trains Latin American soldiers in combat, counterinsurgency, and counternarcotics. It is quite significant that 90% of the literature in the Amos library of the School of the Americas is in Spanish.[44] It is also a well-known fact that graduates of this infamous institution have been responsible for some of the worst human-rights abuses in Latin America.

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43) Ulrich Duchrow, *Alternatives to Global Capitalism: Drawn from Biblical History, Designed for Political Action* (Utrecht: International Books, 1995), 71. See also, Jeremy Brecher and Tim Costello, *Global Village or Global Pillage,* 2nd ed. (Massachesetts: South End Press, 1998) and Wes Howard-Brook and Anthony Gwyther, *Unveiling Empire* (Maryknoll: Orbis Books, 1999).

44) See the information in: http://www.benning.army.mil/usarsa/main.htm. Accessed February 3, 2000.

I have been a personal witness to the atrocities committed by the military regime in Argentina from 1976 to 1983.[45] Argentine dictators Leopoldo Galtieri and Roberto Viola were both trained at the School of the Americas and they are among those responsible for the killing and disappearance of over 30,000 civilians. The same is true of other graduates of SOA who are responsible for terrible acts of violence in Central America.[46] There have been many who have tried to have this school closed down. If the Church put on the mantle of "justice" it would raise its voice on behalf of those who are oppressed and who suffer injustice. If indeed we who call ourselves followers of Jesus of Nazareth are truly going to help restore the voiceless, the faceless, the marginalized, the downtrodden, the disadvantaged, and the human being, we will need to be agents of justice as well as righteous beings. And a good place to start is by presenting to the Church a more balanced translation of the Hebrew and Greek texts of God's revelation when said revelation issues a call to "do justice."[47]

A Hasidic tale will serve to conclude this study:

> A rabbi asked his students when, at dawn, can one tell the light from darkness? One student replied: when I can tell a goat from a donkey. No, answered the rabbi. Another said: when I can tell a palm tree from a fig. No,

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45) For a detailed report on these atrocities see *Nunca Más, Informe de la Comisión Nacional Sobre La Desaparición de Personas* (Buenos Aires: EUDEBA, 1984).

46) For a detailed report see: http://www.soaw.org. Accessed February 2, 2000. For the debate over the arguments as to whether to continue or discontinue the institution see: http://www.mastiffassociation.org/news/mexic/apa11.htm. Accessed February 3, 2000. In all fairness, it is necessary to point out that Army Secretary Louis Caldera is attempting to make significant changes in the school. Caldera's position is that the school continues to be strategically very important for the United States, and that it can be instrumental in the control of drug traffic. See the debate between Louis Caldera and U.S. Rep. Josheph Moakley in: http://www.pbs.org/newshour/bb/mil…/july-dec99/sotamericas_9-21a.html.

47) We encounter the same problem in the New Testament regarding the translation of *dikaios, dikaiosyne*. See the excellent analysis offered by C. H. Dodd, "Some Problems of New Testament Translation", *The Bible Translator* 13 (July 1962), 157; David Bosch, *Transforming Mission* (Maryknoll: Orbis Books, 1991), 70-73, 400-408ff; Michael H. Crosby, *Spirituality of the Beatitudes* (Maryknoll: Orbis Books, 1982), 118-139; Elsa Tamez, *The Amnesty of Grace: Justification by Faith from a Latin American Perspective*, Sharon Ringe trans., (Nashville: Abingdon Press, 1993). Though the problem has been recognized and addressed carefully, modern English translations of the New Testament have been reluctant to go against "tradition" and have for the most part chosen "righteousness/justification" to render the Greek words in question.

answered the rabbi again. Well then, what is the answer? his students pressed him. Not until you look into the face of every man and every woman and see your brother and your sister, said the rabbi. Only then have you seen the light. All else is still darkness.[48]

<Keyword>
Justice, Righteousness, Translation, King James Version, Reina Valera 1960 Version, Ideology, History of Bible Translation

48) Recorded in Johann C. Arnold, *Seeking Peace* (Farmington: The Plough Publishing House, 1998), 103.

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<Abstract>

A Translation Technique and a Verbal Form of Hebrew

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This study focused on analysis of the choosing reasons of the Greek verbal forms by translator(s) of the Septuagint of the Book of Job. In particular, the study traces two opposed models, namely the assimilation and dissimilation which were regarded as the techniques of translation. Taking into account the characteristics of both the Hebraic and Greek verbal forms, it treats the influences of these grammatical system on the translation of the Septuagint. The study is presented in two main parts: The first presents an interference of the grammatical natures of the Hebrew language. The second consists of an equally interference of selected and transcribed verbal examples of the Greek language. It will be provided a more detailed account for the mutual influence of both languages, especially, assimilation and dissimilation which had been appeared in the translating techniques of the Septuagint - Job. In conclusion, the techniques of translation in the Septuagint Book of Job will be suggested for understanding the style of Greek. After all, the comprehension of the Hebraic and the Greek is pivotal important to the techniques of translation in the Septuagint. It will be carried out the terms of assimilation and dissimilation as reference point. Because of this point, the Greek Septuagint of Job does have a relevancy to the Hebraic text linguistically.

<Abstract>

Book Review - *Translation and Relevance: Cognition and Context*

(Ernst-August Gutt, Manchester: St. Jerome Publishing, 2000)

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(Seoul Women's University)

Ernst-August Gutt wrote this dissertation to provide a unified account for a complex phenomenon of translation in terms of communication theory. As his relevance-theoretical framework, he used relevance theory developed by Sperber and Wilson (1986). He argues that translation should be accounted for in the cognitive approach to communication. His overarching principle for translation as a successful communication is that there should be always an expectation of optimal relevance, defined as adequate contextual effects at minimal and justifiable processing effort. Basically, Gutt considers translation as a secondary form of communication based on assumptions between translator and receptor in communication, rather than on knowledge.

Gutt contends that translation is an interlingual interpretive use of language by which translator plays a significant role in conveying the meaning of the original text to the target audience. By way of interpreting the source text, translator should yield adequate contextual effects at minimal process cost. Every translation, whatever method translator chooses to use, should be consistent with the principle of relevance. Without offering any preferred translation, he suggests that translators should determine the expected level of interpretive resemblance in translation, thereby determining the conditions for communicative success. What matters is not to choose direct translation or indirect translation, but to be consistent with the principle of relevance so that the implied communication between translator and receptors can be effectively communicative in interpreting the meaning of the original.

Gutt's ground-breaking relevance-theoretic analysis of translation made a contribution to improve our understanding of translation in terms of cognitive psychology.