FUNCTIONALISM AND FOREIGNISATION:
APPLYING SKOPOS THEORY TO BIBLE TRANSLATION

by

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ABSTRACT

This thesis considers the practice of Bible translation from the perspective of contemporary translation studies and provides a fresh translation and accompanying commentary of aspects of Paul's Letter to the Romans.

The emergence of functionalism, particularly skopos theory, in the latter part of the 20th century is seen as a key moment in the development of translation theory. The thesis argues that it has significant advantages over source text orientated approaches which have traditionally dominated Bible translation practice. An essential history documents this evolution of theoretical developments in translation study. The advantages of skopos theory over equivalence-based approaches are discussed with particular reference to Bible translation theory and the work of E. A. Nida.

The functionalist approach increases the range of possible translations, with this thesis adopting a foreignising purpose in a new translation of Romans 1:1-15, 15:14-16:27. The foreignising approach owes its origins to F. Schleiermacher (popularised more recently by L. Venuti among others) and involves rendering a text so as to preserve or heighten the sense of otherness of the source text, thereby retaining something of the foreignness of the original. An accompanying commentary is provided to explain the translator's choices.

ACKNOWLEDGEMENTS

ὅτι ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα:
αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας, ἀμήν.

For from him and through him and to him are all things.
To him be glory forever. Amen. (ESV)

Romans 11:36

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INTRODUCTION

Since the middle of the 20th century, the dominant figure in Bible translation theory has been Eugene Nida, best known for his work on establishing the notions of dynamic and formal equivalence. Since that time, a range of Bible versions have been produced in accordance with one or other of these principles, such as the dynamic equivalence *Good News Bible* and the formal equivalence *New American Standard Bible*. Meanwhile, an ongoing and sometimes heated debate has taken place in scholarly literature over the relative merits of each of these approaches to translating Scripture. The discussion over dynamic versus formal equivalence is, in fact, a 20th century refashioning of the age-old free/literal dichotomy known to have been discussed as far back as Cicero, and one that has been a near constant debate throughout the history of Bible translation. The details of this discussion are discussed in detail in Chapter 1, a historical survey of the field.

From the vantage point of the 21st century, what is perhaps somewhat curious in contemporary debates about the relative merits of Bible translation philosophies is that the discussion is often carried out mainly within the confines of Nida's theory. That is, the literature on Bible translation practice (e.g. the edited volumes of Scorgie et al. (2003) and Grudem et al. (2005)) is dominated by deliberations about where on the spectrum from dynamic to formal equivalence to translate.

But in the latter half of the 20th century an impressive body of research emerged in what is now known as translation studies, offering fresh and vital contributions to its theory and practice. This has brought about a more extensive range of approaches to the theory and

practice of translation and provides fertile ground for examining Bible translation from a different perspective. On this emergence of translation studies, it has been said:

> The study of translation in its manifold forms is now a well-established field of scholarly activity. Once seen as a homeless hybrid at best, and later as an interdisciplinary area best approached through its neighbouring disciplines (e.g. theoretical and applied linguistics, discourse analysis, literary study, comparative literature), it has now achieved full recognition as a discipline in its own right, to which related disciplines make vital contributions. (Malmkjær and Windle 2011:1)

The approach of this thesis is therefore to incorporate contemporary research from translation studies in tackling the age-old task of translating the Bible. Of particular interest is the development of skopos theory (discussed in detail in Chapter 3), which provides an escape route from the free/literal axis by making the function of the translation the guiding principle upon its form. In addition, the work of Lawrence Venuti and others in promoting *foreignising translation* will be a key feature in this thesis. Foreignisation is discussed in full in Chapter 4 but, briefly, it may be seen as the strategic rendering of the target text as a conspicuous translation of a source text from a different culture.

Bible Translation Theory: History

This thesis begins with an essential history of Bible translation theory, and it is important to highlight this discussion as (1) an *essential* history (it is selective not exhaustive) and (2) a history of translation *theory* (rather than practice). Any survey of the history of translation is necessarily selective because of the expansive and sporadic nature of its development. Furthermore, its progress has not been linear and it is difficult to trace a single thread constituting a unified evolution. Here, the history is focused upon the development of translation theory as it is directly related to Bible translation, which in turn concentrates

attention primarily upon Western history. The intention is to select and focus upon the most important contributions to theoretical discussions relevant to Bible translation theory.

Moreover, as a study in translation theory, it is necessary to omit details of the production and reception of actual Bible translations. According to Daniell (2003: xiii) there are over 350 published complete English Bible versions, most of which have appeared in the 20th century, while part translations of the Bible (mostly individual books) have reached over twelve hundred since 1945 alone (ibid: 735). As such, the historical survey is restricted to the known development of translation theory (for example in writings by Cicero, Horace and Jerome).

In concentrating on theoretical development, there is an unavoidable omission of discussion over known events in the practice of translation. It is recognised, for example, that throughout the ancient Near East, decrees of kings were translated and disseminated into multiple languages across empires (Jinbachian 2007:29). The book of Esther tells the story of King Ahasuerus sending letters to "every province in its own script and to every people in its own language" (Esth 1:22). And there is evidence that professional translation was taking place, including the existence of lexical lists for bilingual document production between Sumerian and Akkadian (Burke 2007:59).

So there is no suggestion that translation was not practised in the ancient world, but rather that there is an absence of explicit theorising about the process of translation. It is, of course, possible to *infer* translation theory from ancient translations themselves as demonstrated with some success in the following extract:

> In modern Septuagint studies, one can glean how the translators of old were familiar with and applied, 'translation techniques' that linguists today call 'modern'. The

ancient translators used such techniques as making 'explicit' what is 'implicit' and leaving 'implicit' what is redundant ... The Septuagint translators tried to adapt the cultural specificities and practices of the Hebrew religion to the Hellenistic world, which we today call 'cultural adaptation'. (Jinbachian 2007:30)

The most systematic study of translation techniques in the Septuagint has been undertaken by Emanuel Tov (1999, 2008). He observes, for instance, that there are variations in translation styles from woodenly literal through to paraphrastically free, with gradations between these poles throughout. He argues that literal renderings display the translators' reference for the Hebrew Scripture, while the very free renderings are aimed more at adapting the text to the Greek readers' cultural situation. Other renderings appear to derive from the particular cultural background of individual translators coming from both Palestinian and Egyptian societies, and he notes that different books within the Septuagint are characterised by varying translation styles, but admits that the reasons for such differences are unclear (2008:50-7).

Therein lies the problem of studying translation theory from inference. This is not to suggest that Tov's conclusions are incorrect, but that they are necessarily deduced. We have no accurate record of who the Septuagint translators were, nor their philosophies on translation methodology, nor their viewpoints on the relative advantages and disadvantages of the choices they made. And while we have early English part translations of the Bible from Caedmon and Alfred the Great, we can only presume from their renderings what their theoretical positions may have been. At least when discussing the stated opinions of translation theorists, be it Jerome, Luther or Schleiermacher, there is a tangible opinion with which we can interact. Accordingly, the historical survey of this thesis is limited to explicit

statements about translation theory. This is admittedly a somewhat arbitrary division, especially since in studying statements by theorists themselves, there is a natural tendency to study their actual work and infer from that additional thoughts. Nevertheless, given the volume of ancient translations of the Bible, it is not possible within the space of this thesis to infer and study the translation activity from ancient versions including, for example, the Jewish Targums, or the Syriac, Latin, Coptic, Gothic, Armenian, and Ethiopic versions.

Beyond Nida

For several decades, writings on Bible translation theory and practice have incorporated significant discussions over the relative merits of dynamic and formal equivalence. For example, in their undergraduate-level textbook on Bible translation, Fee and Strauss discuss translation only within the context of choosing between dynamic and formal equivalence translation (2007: ch. 2). Bible translations such as the *New Living Translation* (2004) and *Holman Christian Standard Bible* (2004) include detailed justifications for their respective approaches to the dynamic/formal dichotomy, while even some of the most recent academic texts devoted to the theory and practice of Bible translation stay firmly within Nida's categories, e.g. Porter and Boda (2009).

Viewpoints on how the Bible should be translated can sometimes be deeply entrenched, with a steady stream of publications advocating either dynamic equivalence (e.g. Scorgie et al. 2003) or formal equivalence (e.g. Grudem et al. 2005). Some even claim the debate can be terminated on the basis that it is now 'settled': Mark Strauss has claimed that,

> Indeed, though we speak of a 'translation debate' between these two methodologies [dynamic/formal equivalence] from the perspective of linguists and international Bible translators the debate was over long ago. The technical writings and research

emerging from major international translation organizations like Wycliffe Bible Translators and the United Bible Society view it as a given that dynamic or functional equivalence is the only legitimate method of true translation. (1998:83).

It might be argued that Strauss has somewhat exaggerated the climate within Wycliffe and UBS but, as will be seen in Chapter 3, there is a widespread approval of dynamic equivalence among Bible translators generally. The dominance of Nida's theories in the practice of Bible translation is widely noted among contemporary writers (e.g. "For half a century, dynamic equivalence has been the guiding translation philosophy behind most new [Bible] translations", Ryken 2009:194). Therefore, it is necessary to explore some of the problems and disadvantages of dynamic equivalence (and the broader notion of equivalence generally) as a translation approach. This is the topic of Chapter 2, which explores the problems and prospects of tackling translation from the perspective of equivalence, a subject that has seen significant debate among translation scholars.

In line with some recent work among Biblical scholars (e.g. Wilt 2003; Noss 2007) of incorporating research from 'secular' translation studies, this thesis attempts an approach to Bible translation from a perspective that enables moving beyond the dynamic/formal axis. In particular, the notion of 'skopos theory' is important as a departure from this debate by recognising the function or purpose of the target text as the justification for its form. As is sometimes said among skopos theorists, the end justifies the means, which means that the 'correct' approach to translation depends on the target text function. If a target culture has a purpose for a dynamic equivalence text, that becomes the 'correct' translation for it, and so also if the 'skopos' is for a formal equivalence text. This functional approach will be discussed

in detail in Chapter 3, the essence of which is that the form of a translation depends on the purpose of the text in a target community.

Rendering the Foreign

While Nida's dynamic equivalence approach calls for idiomatic, 'thought for thought' translation, others have advocated something quite different. Laurence Venuti has promoted *foreignising* translation, whereby the target text is deliberately crafted in such a way as to display or even flaunt the foreign origins of the source text. Such practice seeks to allow the 'otherness' of the source text to stand as a challenge to the modern reader, highlighting the foreignness of the original. Venuti was not the first to call for such translation: he himself traces a line of thought back to Friedrich Schleiermacher, who preferred translators to move the reader toward the source text author. As we will see, a number of other 19th and 20th century translation theorists favoured this kind of translation, although in Bible translation, the influence of Venuti and others has been limited, compared to research in 'secular' translation study.

All told, this backdrop provides a suitable possibility for a new, functional translation of parts of the book of Romans. The advantages of a foreignising approach to translating the Bible are discussed in detail in Chapter 4, and, in order to demonstrate how skopos theory and foreignisation can be deployed in practice, the final part of this thesis provides a new translation of Romans together with an accompanying commentary which seeks to explain the choices made in rendering Scripture.

The thesis takes the following form:

Chapter 1: An Essential History of Bible Translation

The first section of the thesis provides 'an essential history' of Bible translation, concentrating primarily on the development of translation theory, as opposed to a historical survey of either the creation or reception of Bible translations themselves. The chapter is divided (somewhat artificially) into two halves: the development of translation theory before the 20th century, and subsequent developments concerning the emergence and growth of translation studies, whereupon there came a significant broadening of theoretical discussions.

This chapter has a particular emphasis upon two aspects that are central to the topic of this thesis. The first is the development of functionalist approaches to translation such as skopos theory and the second is a concentration on theories which emphasise foreignising translation. It should also be noted that most of the treatment concerns Western translation theory (such as Cicero, Horace, Jerome, Luther and Schleiermacher), because this has been the tradition behind Bible translation theory and practice. The contribution to translation study from other regions in the world has been remarkable, but a study of the history of Bible translation theory inevitably means concentration upon Western traditions.

Chapter 2: Bible Translation and Equivalence

This chapter explores the notion of equivalence, providing discussion of its problems and practicality in translation generally, albeit with particular reference to Bible translation. In the development of translation theory, Nida's twin poles of dynamic and formal equivalence belong properly to linguistics-based theories of translation. Within these, various paradigms have been developed under a broad heading of 'equivalence', which is a general term

referring to the nature and extent of the relationship between a source text and a translation. As such, dynamic and formal equivalence are *types* of equivalence, sub-examples of a broader category. Different types of equivalence from other theorists will also be briefly mentioned but the principal topic in this section is an analysis of Nida's theoretical basis with respect to Bible translation.

As will be seen, both the general subject of equivalence and the sub-level specifics of dynamic/formal equivalence have been subject to considerable debate among contemporary scholars. Given the dominance of Nida's theories in Bible translation, it is necessary to explore in depth the objections (and responses) that have been levelled against both equivalence in general and Nida's views in particular.

Chapter 3: Functionalism and Bible Translation

The major part of Chapter 3 is a detailed presentation of functionalism, with particular reference to its most notable form, skopos theory, which is seen as providing the most appropriate theoretical basis for Bible translation. Rather than arguing for a 'once and for all' single best approach for translation (be it dynamic or formal equivalence), a skopos theory approach relativises translation according to its purpose in the target community. So, how best to translate depends on the 'skopos' of the translation, which in practice means that any translation on the free/literal spectrum may potentially be justified.

This chapter begins with some essential definitions before moving on to the development of functionalism (the broader category to which skopos theory belongs). The history of the emergence of this approach is discussed in Chapter 1 but the theoretical underpinnings, as advanced by its strongest advocates (Hans Vermeer, Christiane Nord), are presented in

significantly more detail. The key characteristics of functionalism are discussed, along with criticisms which have been levelled against it.

Also included in this chapter is a discussion of the definition of 'translation' itself. It may appear surprising that such a definition appears at this stage, but the treatment of this term goes beyond a mere dictionary definition and examines its usage from the perspective of descriptive translation studies and a functionalist approach to translation. For this reason, it was deemed more helpful to deal with its definition in this chapter.

Chapter 4: Foreignising Translation and the Bible

This chapter discusses foreignisation in detail. Although the history surrounding this approach is covered in the first chapter, this section presents a more detailed look at the methods and consequences of deploying foreignisation in rendering Scripture. This includes a discussion of the practicalities of translating the Bible in such a way that its ancient culture and customs are made manifest, and includes a comparison of idiomatic or dynamic equivalence translation styles. Also presented in this chapter are documented examples among target audiences for Bible translations that explicitly render the foreign. Since skopos theory is the overriding translation principle in this thesis, foreignisation is understood as valid only where a functional purpose for its use can be established. As such, the discussion of documented examples of a need for foreignising translation is necessary to establish its validity as a possible mode of translation.

Chapter 5: A Functionalist Translation of Romans

Having presented an overall basis for skopos theory and foreignisation, this final section provides the practical demonstration: a 'foreignising translation' and accompanying

commentary of Romans intended to show how the principles of functionalism and foreignisation can be brought together in a Bible translation project. Due to space constraints, only parts of the book of Romans will be translated, with the selected passages being the introductory and concluding comments in Paul's Letter to the Romans (1:1-15, 15:14-16:27). A rationale for translating this section is provided but to summarise briefly, these passages present personal comments from the apostle to his readers and are the most intimate thoughts in a letter typified by dense theological discussion and practical application.

A brief note on the textual basis: in keeping with the dominant practice in contemporary Bible translation, this thesis follows the critical text of the United Bible Societies' *Greek New Testament* (4th edition) and the Nestle and Aland edited *Novum Testamentum Graece* (27th edition). No discussion is provided on the most suitable manuscript basis for Bible translation which, although a very important aspect of study, falls outside the scope of this thesis. Perhaps fortuitously, there are few variant readings in the selected passages in Romans, and none of great significance. Variants are placed in parentheses in the 'foreignising translation', albeit with no discussion on matters relating to textual analysis.

Disciplinary Intention

Although the theoretical and practical work contained in this thesis is directly relevant to both translation studies and biblical studies, its contribution as a piece of independent, original research is primarily aimed toward the latter. The purpose of the first half of the thesis will be to demonstrate that the prevailing models underpinning aspects of contemporary Bible translation are 'source-text orientated', also known among translation

theorists as 'equivalence-based'. While these were popular in the 1960s and 1970s, there has been a significant movement among translation studies scholars toward 'target-text orientated' translation action, or 'functionalism'.

This research is intended to demonstrate that an opportunity exists for a functionalist perspective in contemporary Bible translation. As a consequence, the theoretical and practical discussion takes place firmly within the sphere of Bible translation activity, and although much of the comment is applicable to other translation work (e.g. literary translation), its relevance and contribution is aimed at the rendering of Scripture as an activity in the discipline of biblical studies.

A Word on Terminology

Finally, a brief word on the use of specialist terminology: this study involves consideration of research in both theology and translation studies. Since this thesis is presented in the Department of Theology and Religious Studies, the audience is assumed to be familiar with terms common in theological and biblical studies (e.g. apocalyptic literature, wisdom literature, LXX, MSS, pericope, praescriptio, hapax, soteriology, Christology, Levitical priesthood). On the other hand, technical terms and expressions common in translation studies are always carefully defined, sometimes on multiple occasions across the chapters (e.g. functionalism, skopos theory, norms, foreignisation, domestication).

1.0 AN ESSENTIAL HISTORY OF BIBLE TRANSLATION

The purpose of this chapter is to provide an 'essential history' of translation theory as is relevant for the study of Bible translation, from the Roman theorists until the present day. A comprehensive study of the history of translation and translators would be beyond the scope of all but the most exhaustive textbook and, therefore, a more focused and essential study is in order. Rather than focus upon the *practice* or *products* of translators, this chapter is centred upon the development of translation *theory*.

This essential history concentrates on aspects of the work of translators who have written on the subject of translation theory, with a particular eye upon those who have discussed or influenced Bible translation. Accordingly, it is primarily an examination of *Western* translation theory, since this has been the location for most of the discussion of work that has impacted Bible translation. Indeed, a god deal of the comment in translation studies (secular or otherwise) derives directly from the work of Bible translators, from Jerome through to Martin Luther and Eugene Nida.[1]

This historical survey may appear to describe a development that progresses in fits and starts, but such is the nature of the subject. Flora Amos has remarked that the history of translation theory is "by no means a record of easily distinguishable, orderly progression" (Amos 1920:x). Indeed, there are long periods during which little or no development appears to have taken place in translation theory. Jeremy Munday adds that, "Theory was generally unconnected; it amounted to an albeit broad series of prefaces and comments by

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[1] By way of contrast, the long and systematic history of translation theory in Asia derives from the work of Chinese translators working on Buddhist sutras, but because their works have had little, if any, significant impact upon Bible translation, relatively few remarks will be offered.

practitioners who often ignored, or were ignorant of, most of what had been written before"
(2008:24-25).

As indicated in the introduction, two central themes in this chapter will be apparent to the reader: a concentration on matters pertaining to the free/literal distinction and a focus on the notion of foreignisation. Although the former has been a recurring theme throughout translation history (and especially Bible translation history), the notion of foreignisation has been a relatively minor discussion point. Nevertheless, given the subject of this thesis, it is necessary to focus particularly upon the emergence and development of foreignisation as a translation issue.

The historical survey is divided into two (rather artificial) halves. The first half includes discussion of translation theory until the end of the 19th century, while the second concerns developments from the beginning of the 20th century but with particular concentration upon the emergence of translation studies following James Holmes. The history begins with the work of Cicero and Horace, followed by the first important figure in Bible translation theory: Saint Jerome. Besides the occasional input of individuals such as John Trevisa, something of a gap appears in the development of translation theory until the 16th and 17th centuries whereupon a number of important contributors emerged including Martin Luther and John Dryden. The 18th and 19th centuries were periods when attempts at systematic theories of translation arose, along with concerted efforts at adopting foreignising or archaising translation.

The second half of the historical survey is devoted to 20th-century advances in translation theory. Philosophical approaches by individuals such as Ezra Pound and Walter Benjamin are

covered, but the main part of this section is devoted to the linguistic efforts of Eugene Nida and his contemporaries, as well as the emergence of translation studies as mapped by James Holmes. The development of skopos theory is carefully presented together with discussion of the so-called 'cultural turn' which, because of its central place in this thesis, is covered in some detail. The same is also true of Venuti's concept of foreignising strategy, which is also discussed at length.

1.1 Translation Theory Before the 20th Century

1.1.1 Roman Translation

Although the concept of translation is likely to have engaged human thought for as long as languages have been used, it is not before the Romans that we find written studies on the subject. It has therefore become standard practice for translation historians to begin studies of the subject with the Romans.[2] Indeed, Eric Jacobsen (1958) has even gone so far (too far) as to claim that translation is a Roman invention.[3]

Among the earliest known Latin translators were Livius Andronicus (c. 285–204) and Gnaeus Naevius (c. 270–c. 199), both of whom translated Greek literature, but most of which is now lost (Kelly 1998:495). Despite their practice of translation, neither, apparently, discussed any theory behind their work and it is not until Marcus Tullius Cicero (106–43 BCE) and Horace (65–8 BCE) that we find the first discussion of translation theory in the Roman era.

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[2] For example Delisle and Woodsworth (1995), Qvale (2003).
[3] Although there are no extant writings of their work, it is known that in the ninth century BCE Zhou Dynasty, there were government officials specifically tasked with the role of interpreting translation work (Hung and Pollard 1998:366). Separately, Krishnamurthy (1998:464-73) discusses the emergence of translation on the Indian subcontinent in the fourth century BCE.

Cicero and Horace

It is interesting to note that the free/literal debate goes as far back as recorded history on translation theory itself. It may be that this discussion, one that Steiner calls "sterile" (1998:319), is inevitable in translation theory, for we see much the same arguments in Chinese translation history in writings as far back as the eastern Han Dynasty and the Three Kingdoms Period (c. 148–265) (Hung and Pollard 1997:368). Likewise, it has been a feature of translation theory in the Arab world in the once great centre of translation in Baghdad from 750–1250 CE (Munday 2008:22). Cicero's *De Optimo Genere Oratorum* (The Best Kind of Orator) contains a famous passage in which he mentions this dichotomy while introducing his translation of the speeches of Demosthenes and his rival, Aeschines:

> That is to say I translated the most famous orations of the two most eloquent Attic orators, Aeschines and Demosthenes, orations which they delivered against each other. And I did not translate them as an interpreter, but as an orator, keeping the same ideas and the forms, or as one might say, the 'figures' of thought, but in language which conforms to our usage. And in so doing, I did not hold it necessary to render word for word, but I preserved the general style and force of the language. For I did not think I ought to count them out to the reader like coins, but to pay them by weight, as it were. (Cicero 46 BCE trans. Hubbell in Robinson 1997:9)

The two main points offered in *De Optimo Genere Oratorum* are that word for word translation (of an 'interpreter') is unsuitable and that translators should find in their own vernacular expressions that reproduce the cogency of the source text as much as possible (Kelly 1998:496). Elsewhere in the text, Cicero writes: "If I render word for word, the result will sound uncouth, and if compelled by necessity I alter anything in the order or wording, I shall seem to have departed from the function of the translator" (quoted in Nida 1964:13).

These thoughts are echoed by Horace who offers a much quoted view in a section from *Ars Poetica* (The Art of Poetry), where he writes:

> A theme that is familiar can be made your own property so long as you do not waste your time on a hackneyed treatment; nor should you try to render your original word for word like a slavish translator, or in imitating another writer plunge yourself into difficulties from which shame, or the rules you have laid down for yourself, prevents you from extricating yourself. (Horace c. 18 BCE/1965; quoted in Bassnett 2002:49)

Elsewhere, we find for the first time usage of the terms 'word for word' and 'sense for sense' when Horace advises, "Do not worry about rendering word for word, faithful interpreter, but translate sense for sense" (quoted in Robinson 1997b:11).

There are occasional objections that neither Cicero nor Horace meant 'word for word' or 'sense for sense' the same way as is meant today in translation studies, while Robinson (1997:10-12) and Lambert (1991:7) have similar reservations about the later usage of these terms by Saint Jerome. Nevertheless, their objections are difficult to prove and most scholars appear to prefer understanding the ancient expressions of 'sense for sense' and 'word for word' as at least broadly analogous to the modern free/literal distinction and that any differences are too minor to affect our understanding of their viewpoints. Usually, the objection is that they were not so formulaic in their usage of the terms 'word for word' or 'sense for sense' as modern theorists, but even granted this objection (which is not always accepted in any case), it remains true that both were speaking of translation poles roughly approximating to today's distinction of free vs. literal.

Rendering the foreign

An interesting point about Cicero is that he appears to have given thought to the concepts of

foreignisation and domestication (as they are known today). According to Malmkjær

(2005:2) he opted for a 'middle way' between the two extremes by seeking a text that used

common vernacular expressions yet intermingling these with neologisms and Greek-derived

expressions. Cicero writes the following in *De Oratore*:

> By giving Latin form to the text I had read, I could not only make use of the best
> expressions in common usage with us, but I could also coin new expressions,
> analogous to those used in Greek, and they were no less well received by our people,
> as long as they seemed appropriate. (Cicero 55 BCE; quoted in Lefevere 1990:23-4)

That Cicero endorsed *some* foreignisation was not uncommon for his time. Malmkjær notes

that, "There is no sense among Roman scholars of resistance to the foreign – quite the

opposite. The prevalent Homeric and Hesiodic tradition saw poetry as the product of divine

inspiration, and therefore eminently worthy of imitation." (2005:2-3)

Horace also advocated the use of neologisms, albeit sparingly. Bassnett has observed that an

integral part of the Roman concept of translation was language enrichment, and that Horace

himself compared the introduction of new words to the emergence of green leaves in spring

following autumnal decline. He was thus open to the idea of foreignisation within the

context of a sense for sense translation (Bassnett 2002:50).

Saint Jerome

Eusebius Sophronius Hieronymus, or St Jerome (c.340–420 CE), was commissioned by Pope

Damasus I to revise the Latin New Testament in 383. He was not the first Bible translator, for

already multiple translations of biblical books had been made, including, most notably, the

Septuagint and Jewish Targums. But in terms of *writing about* translation theory, Jerome

became the most important influence upon subsequent Bible translators. His revision, the

Vulgate, became the dominant translation, and eventually the standard version of the Catholic Church. Its influence was also felt in other languages, serving as a reference point for subsequent translations into other languages including Armenian, Ethiopic and Arabic (Zogbo 2009:22).

The request by Pope Damasus was not initially welcomed by Jerome, who recognised the difficulty of such a task, initially declining the invitation:

> Is there anyone learned or unlearned, who, when he takes the volume in his hands and perceives that what he reads does not suit his settled tastes, will not break out immediately into violent language and call me a forger and profane person for having the audacity to add anything to the ancient books, or to make any changes or corrections in them? (Jerome 383 CE; trans. Schaff 1893/1956:19)

He soon changed his mind and studiously turned his talents towards the revision, albeit not without encountering the significant criticism he had already expected. Augustine, who regarded the Greek Septuagint as inspired, was unhappy about Jerome's preference for the Hebrew Old Testament but Jerome held his ground and vigorously defended his choice of manuscripts (Metzger 2001:34-35).

In the most famous document relating to his work as a translator, Jerome described his method of translating in a letter to Pammachius (*Liber de Optimo Genere Interpretandi*), where he added an exception to the Ciceronian sense for sense mandate by arguing that sacred texts require word for word translation. He writes:

> Now I not only admit but freely announce that in translating from the Greek – except of course in the case of Holy Scripture, where even the syntax contains a mystery – I render, not word for word, but sense for sense. (Jerome 395 CE; trans. Caroll in

Robinson 1997:25)

For Jerome, the form of the original ("even the syntax contains a mystery", ibid.) was as important as the sense. The thoughts of Cicero and Horace were directed towards the translation of Greek poetry and literature and, accordingly, style and aesthetic sense were of the highest priority but for Jerome, the concerns of doctrinal fidelity led to his preference for word for word translation in Holy Scripture.

1.1.2 English Bible Translators

The 14th century saw the emergence of the first complete Bible in English. Yet parts of the Bible had already been translated into English, or Old English, of which the most notable included the work of the monk, Caedmon, who paraphrased Genesis in verse form (c. 670) and Aldhelm, Bishop of Sherborne, who is thought to have translated the Psalter into Old English in around 700 (Jeffrey 1993:875). Aldred, meanwhile, is known to have produced an Old English gloss of the Lindisfarne Gospels during the mid-10th century.

Despite this, nothing survives in terms of the translators' thoughts on their theories of translation. It is not until the 14th century that we find formulated viewpoints on Bible translation. Richard Rolle (c. 1300–1349) translated the Psalter from the Latin some time during the 1330s and provides an interesting introduction to his work:

> In this work I shall not be using learned expression but the easiest and commonest words in English which approximate most closely to the Latin, so that those who do not know Latin can acquire many Latin words from the English. In the translation I follow the letter as much as I am able to, and where I cannot find an exactly equivalent English word, I follow the sense, so that those who are going to read it need have no fear of not understanding. (Trans. Allen in Robinson 1997:49-50)

He apparently tries to combine faithfulness with accessibility and the words bring to mind the 20th century NRSV translators' maxim, "As literal as possible, as free as necessary" (NRSV 1989: 'Introduction'). As will be seen throughout this historical survey, the need to balance the free/literal dichotomy will be a recurring concern for Bible translators.

John Wycliffe and John Trevisa

The first full English Bible emerged under the influence of John Wycliffe (c. 1330–84) who, together with his followers, sought to produce an English version of the Latin Bible. There were actually two distinct Wycliffite Bibles, an earlier version (known as EV) from around 1382 and a later version (LV) appearing in about 1388. Wycliffe himself is unlikely to have undertaken much, or any, of the translation work but it is clear that they were prod uced under his instigation (Metzger 2001:57). The EV edition was strictly literal and in many places sacrificed normal English word order in order to conform to the Latin source text. The LV edition is more idiomatic and its preface states that "the best translating out of Latin into English is to translate after the sentence, and not only after the words" (Robinson 1997:54).

Born in 1342, John Trevisa was a contemporary of Wycliffe who likely played a significant role in the Wycliffite Bibles (Daniell 2003:91-3); his most famous work is from Ranulph Higden's *Polychronicon*, a universal history of the world. Of interest to the study of translation theory are remarks he made in the preface to his translation of *Polychronicon*. There, he imagines a 'Dialogue between a Lord and a Clerk upon translation' with the former mounting a defence of the production of English translations of the Bible:

> Also the holy man Bede translated St John's Gospel out of Latin into English. And thou wotest where the Apocalypse is written in the walls and roof of a chapel, both in Latin and in French. Also the gospel, and prophecy, and the right faith of holy

> Church must be taught and preached to English men that can no Latin. Then the gospel, and prophecy, and the right faith of holy church must be told them in English, and that is not done but by English translation, for such English preaching is very translation, and such English preaching is good and needful; then English translation is good and needful. (Cited in Daniell 2003:93)

Elsewhere in the Dialogue, the Lord responds to the Clerk's comments, noting that no translation is perfect and that prose is often to be preferred because it is easier to understand. It has been rightly noted that Trevisa's attitude towards translation is "practical and pragmatic" – he believed that knowledge left deliberately untranslated was "a grete mischef" (quoted in Summerfield and Allen 2008:346). This kind of translation methodology would later be echoed by William Tyndale, the next major figure in English Bible translation.

1.1.3 16th Century Translation Theorists

Translations of the Classics

This section discusses the work of translation theorists in France and Britain whose work centred upon the translation of the Classics. These included Étienne Dolet and George Chapman, who worked against the backdrop of an increasing interest triggered by the influence of the Renaissance and the widespread usage of printing technology.

The French humanist Étienne Dolet (1509–1546) was one of the first writers to formulate a theory of translation, producing a 1540 publication titled, *La Maniere de Bien Traduire d'Une Langue en Aultre* (How to Translate Well from One Language into Another). A rather lengthy section describes five principles for the translator, which may be summarised as follows with a few choice quotations from the text:

1) "the translator must understand perfectly the sense and matter of the author he is translating, for having this understanding he will never be obscure in his translations."
2) "the translator [should] have perfect knowledge of the language of the author he is translating, and be likewise excellent in the language into which he is going to translate."
3) "in translating one must not be servile to the point of rendering word for word."
4) "you should avoid adopting words too close to Latin and little used in the past, but be content with the common tongue without introducing any new terms foolishly or out of reprehensible curiousness."
5) [The translator should seek] "a joining and arranging of terms with such sweetness that not alone the soul is pleased, but also the ear is delighted and never hurt by such harmony of language."
(Dolet 1540, trans. Holmes (1981) in Weissbort and Eysteinsson 2006:73-4)

The fourth of these instructions represents Dolet's response to the tendency of his contemporaries to use Latin structures and neologisms in translated work. This is interesting in the light of our study because it demonstrates that Dolet disapproved of what may be termed today as archaising translations.

Across the English Channel, George Chapman (1559–1634) developed similar viewpoints while working on his translations of Homer. In his 'Dedication to the Seaven Bookes' (1598), Chapman states:

> The worth of a skilfull and worthy translator is to observe the sentences, figures and formes of speech proposed in his author, his true sence and height, and to adorne them with figures and formes of oration fitted to the original in the same tongue to which they are translated. (Chapman 1598/1957)

Like Dolet, he emphasises what we now call fluency: creating a translation with figures and forms of oration that sit comfortably in the target text language. Where Chapman differed from Dolet is that he warned against overly free translations, something he made clear in a

subsequent 'Epistle to the Reader' in his translation of *The Iliad*. Yet, at the same time, he was critical of the other extreme, scorning what he called "word-for-word traductions" (quoted in Zurcher 2007:39).

There was, however, a group of French Renaissance poets and translators who approved of a certain degree of foreignisation in translation. In 1539, a literary circle called the *Pléiade* emerged following the inauguration of a royal ordinance intended to cultivate the establishment of French as a language having equal status to Latin (Ferguson 1994:197-198). They were an influential group who were keen to return to Greek and Latin models, which they hoped would raise French language and culture to the linguistic heights of the classics. Their most prominent advocate, Joachim du Bellay, a translator of Virgil, advocated the emulation of Greek and Roman forms, in a manner that is distinctly foreignising: "The translations performed by the Pléiade can be described as a combination of literalism and innovation, with considerable coinage of neologisms derived from Latin and Greek." (Salama-Carr 2008:406).

Overall, these 16th century translators of the Classics provided important contributions to the development of translation theory. What is not known is how they might have engaged in the translation of the Bible. Du Bellay, for instance, is known to have warned strongly that aspects of classical poetry featured insurmountable obstacles in translation, but it is not clear how he might have considered the translation of biblical poetry.

Martin Luther

Bible translation has had a profound effect on German literature, so much so that the evolution of the German language itself was, for 1200 years, influenced by Bible translations.

In particular, the translation by Martin Luther (1483–1546) has had a formative and normative effect upon the development of modern High German (Kittel and Poltermann 2009:412-414; Long 2009:459).

Luther's views are widely quoted throughout historical surveys of translation studies, with most of his remarks coming from a 1530 publication, *Sendbrief vom Dolmetschen* (Circular Letter on Translation), and a subsequent 1533 letter defending his translation of the Psalms (McKim 2003:66). Both of these letters defended his translation of the Bible in which he created a target text using mainly modern, contemporary German.

Yet Luther's translation was not simply a Ciceronian sense for sense rendering, as is sometimes thought. Munday, for instance, gives insufficient credit when he states that, "Luther's treatment of the free and literal debate does not show any real advance on what St Jerome had written 1100 years before" (2008:24). In fact, Luther adopted a variation on Jerome's viewpoints in reserving word for word translation for doctrinally important texts, and reverting to a sense for sense rendering elsewhere. This combined Jerome's preference for free translation in everyday literature, while reserving literal translation for sacred texts.

> As a rule, for Luther, expressing the biblical message in German meant translating 'freely', giving the 'letters their freedom', as it were. However, when essential theological 'truths' were concerned, Luther would sacrifice this principle of intelligibility and revert, for doctrinal reasons, to word-for-word translation. (Kittel and Poltermann 2009:414)

One might argue, however, that Luther departed from his own literal mandate in his infamous treatment of Rom 3:28 where he added the word *allein* (alone/only) where there was no equivalent Latin word (*sola*) in the source text. Luther defends this rendering in his

Sendbrief vom Dolmetschen by arguing that the context and overall meaning of Paul's thoughts require such intervention:

> Furthermore, I knew very well here, in Romans 3, that's the word 'sola' is not found in the Latin and Greek texts, and the papists did not need to tell me that … They do not see that it nevertheless speaks to the sense of the text, and if one wants to translate it into German clearly and powerfully it is needed, because my intention was to speak German, not Latin or Greek. (Luther 1530, trans. by Tanner in Weissbort and Eysteinsson 2006:61)

A further step taken by Luther in the development of translation theory was a stronger emphasis upon *reader reception*, in a manner that today we might call domestication. Indeed, it has been suggested that Luther's most important contribution lies in his emphasis upon "reader-orientation" (Robinson 1997:84). This can be seen in a quotation where Luther encourages the translator towards target readership research:

> You must ask the mother at home, the children in the street, the ordinary man in the market and look at their mouths, how they speak, and translate that way; then they'll understand and see that you're speaking to them in German. (Cited in Thompson 2008:26)

Thompson has argued that here, Luther departs from "the humanist fascination with rhetorical eloquence" (ibid) and advocates instead translation which is acceptable to everyday folk: familiar fluency without oratorical eloquence. As will be seen, there are similarities with the views of William Tyndale, whose own work owed much to Luther, in advocating such idiomatic translation.

Reformation Bible Translation

The period from the 15th century through to the early 17th century proved to be a golden age for Bible translators. By the late 15th century, religious and social changes had made the full-scale production of English Bibles a possibility: Gutenberg had started using the printing press in 1453; the Reformation had sparked a demand for Bible based doctrine, and scholarship in Biblical languages was vastly improved (Bratcher 1991:30). Yet for 16th century English reformers, the development of printed vernacular Bibles lagged disappointingly behind other European countries. A German Bible had been available since 1466 whilst French, Italian, Catalonian, Czech and Dutch translations all appeared in the 1470s (Daniell 2000:39).

The effort of creating a vernacular Bible from the original languages was a distinguishing mark of the Protestants (Jones 1983) and aiding the production of such translations was the publication of the scriptures in the original languages: the Hebrew Bible was first printed in 1488, while the first Greek New Testament was issued in 1516 (Metzger 2001:58). Grammars also began to proliferate, with at least forty being published throughout the next four decades (Wright 2001:211).

The first of the English Protestants to take advantage of such works and thereby translate from the original languages was William Tyndale (1492–1536). He was a notable linguist whose hugely influential New Testament, and part Old Testament translation, became the basis for the 1611 *Authorised Version*. Like Luther, he favoured a broadly sense for sense translation, returning to word for word rendering in doctrinally important texts. Tyndale once stated his desire was to "interpret the sense of the scripture and the meaning of the

spirit" (quoted in Scott 2007:98). Interestingly, not only did he make use of Luther's German version in compiling his own, but he also translated many marginal notes, intended to clarify the meaning of the text. Metzger notes that for the most part, his translation is "free, bold, and idiomatic" (2001:60), generating some long-lasting and memorable renderings of Scripture including, "Blessed are the poor in spirit" (Matt 5:3); "Fight the good fight of faith" (1 Tim 6:12) and "The spirit is willing but the flesh is weak" (Matt 26:41). The translation style is perhaps best explained by Tyndale's evangelistic desire to see the Bible read and understood by the layperson:

> I perceived how that it was impossible to establish the lay people in any truth except the Scripture were plainly laid before their eyes in their mother tongue, that they might see the process, order, and meaning of the text. (Tyndale 1523/1858)

Although Tyndale's New Testament was the most influential, a number of other translators produced other versions of the Bible, in whole or in part. These included the work of Miles Coverdale, Thomas Matthew, Richard Tavener, and Edmund Becke.[4] Perhaps driven by the same evangelistic desire to see the Bible rendered in everyday vernacular, their versions were marked by a similar sense for sense style. Metzger notes, however, that Coverdale "occasionally improved the phrasing by reason of the special aptitude for euphonious English and for a fluent, though frequently diffuse, form of expression" (2001:61).

The Geneva Bible (1560), on the other hand, was more literal than the work of Tyndale, and featured significantly more marginal notes that sought to provide explanations of difficult aspects of the text. Usually, these amounted to commentary, either doctrinal or hortatory, but they also included translational notes to aid the reader in understanding word for word

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[4] The best historical survey of English Bibles is that of Daniell (2003).

renderings. It is also noteworthy for being the first English Bible to italicise words not found directly in the original texts (Metzger 2001:65).

By far the most influential Bible of the period was the *Authorised Version* of 1611, commonly known as the *King James Version* (KJV), but it was not a new translation, being mostly derived from others. Officially, *The Bishops' Bible* was the underlying text, although the translation committee borrowed widely from Tyndale, Coverdale, and Matthew. In fact, *The Bishops' Bible* itself was a revision of *The Great Bible*, which in turn was based upon Coverdale, whose work was principally a revision of Tyndale.

Unsurprisingly, the translational style of the *Authorised Version* bore great similarity to the work of Tyndale. Some thoughts on translation are provided in the Preface*,* which notes that the translators felt free to render with a variety of terms, rather than slavishly insisting upon verbal consistency between English and Greek/Hebrew:

> Another thing we think good to admonish thee of (gentle reader) that we have not tied ourselves to an uniformity of phrasing, or to an identity of words, as some peradventure would wish that we had done ... as for example, if we translate the Hebrew or Greek word once by PURPOSE, never to call it INTENT; if one where JOURNEYING, never TRAVELING; if one where THINK, never SUPPOSE; if one where PAIN, never ACHE; if one where JOY, never GLADNESS, etc. … For has the Kingdom of God become words and syllables? Why should we be in bondage to them if we may be free? ('Preface', *Authorised Version*)

Compared to the Wycliffite Bibles and other early English renderings, the Protestant translations were noticeably less literal. In general, the translators of the period mostly reflected the views of Martin Luther, who favoured the sense for sense manner of simplistic wording in the vernacular.

1.1.4 17th and 18th Translation Theorists

The 17th and 18th centuries saw important developments with a number of attempts at developing systematic translation theories. One of the discernible traits of this period was the acceptance of adaptation (or imitation), or very free translation, whereby the target text differs extremely from the source text. As we will see, not all theorists thought highly of such rendering but the fact that it was discussed at all as viable translation gives an idea of the degree to which it was accepted. Indeed, in the second half of the 18th century, during the Romantic Era, preferences changed when literalism came into fashion, but we start this section with a discussion of those at the 'free' end of the spectrum.

Abraham Cowley

Abraham Cowley (1618–1667), in his preface to the 1640 text *Pindaric Odes*, proposed the term 'imitation' as a label for his very free translation style. In it, he advocated a domesticating strategy which eliminated the distance in time and culture between the source and target texts. Cowley wrote, "I have in these two Odes of Pindar taken, left out and added what I please". This was apparently because he felt it necessary to reproduce the 'spirit' of the original (Amos 1920:150). The notion that the translator must reproduce the 'spirit' of the source text best sums up the underlying basis for the 17th century acceptance of adaptation.[5] Cowley's preface was highly influential and T. R. Steiner has said that it became, "the manifesto of the libertine translators of the latter seventeenth century" (1975:66).

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[5] Their usage of "spirit" implied a very much freer rendering (indeed, adaptation) than what is meant by subsequent translation theorists' usage of the same term.

John Dryden

The English poet and dramatist, John Dryden (1631–1700) published a translation of *Ovid's Epistles* in 1680 that featured a preface in which he commented upon contemporary translation theories. It was to have an enormous impact on the subsequent theory and practice of literature and translation (Robinson 1997:171). According to Dryden, all translation could be reduced into three categories: 'metaphrase' [word for word] 'paraphrase' [sense for sense] and 'imitation' [adaptation].

The first two categories are recognisably similar to those discussed by Cicero and Horace but the addition of 'imitation' followed Cowley. Nevertheless, Dryden mostly disapproved of it, advising that paraphrase (sense for sense) represented the more balanced approach, and one that he claimed to have followed himself in his version of Virgil (Bassnett 2002:64). The approach was widely adopted, notably by Alexander Pope (1688–1744), who added a stronger concern that translators should note the details of the source text's style and manner. Although Dryden advises against imitation, he is said to have excused Cowley's adaptive rendering of Pindar because only "so wild and ungovernable a poet" could be turned into English by "a genius so elevated and unconfined as Mr Cowley's" (cited in Robinson 1997:173).

Johann Gottfried von Herder

An important step was taken by the German philosopher and theologian Johann Gottfried von Herder (1744–1803) who published a work in 1766 titled *Über die neuere deutsche Literatur: Fragmente* (Fragments on the Most Recent German Literature). A notable contribution was his criticism of domestication, particularly in French translations of Homer:

The French, too proud of their national taste, assimilate everything to it rather than accommodating themselves to the taste of another time. Homer must enter France a captive, clad in the French fashion, lest he offend their eye: must let them shave off his venerable beard and strip off his simple attire: must learn French customs and, whenever his peasant dignity still shines through, be ridiculed as a barbarian. (Herder 1766; trans. and cited in Robinson 1997:207-208).

Herder advocated what is today called a foreignising translation, arguing that the translator should "take us with him to Greece and share with us the treasures he has found" (cited in Robinson 1997:208). As will be seen later, these views will be shared by a later German, Friedrich Schleiermacher, but the view of Herder does not appear to have been especially influential in the 18th century, where the influence of Dryden meant that most writers, such as Alexander Pope, considered translation merely as a question of finding a balance between the two extremes of metaphrase and imitation.

Alexander Fraser Tytler

Reacting against Dryden's tripartite division of metaphrase, paraphrase and imitation, Alexander Fraser Tytler (1747–1813) published his *Essay on the Principles of Translation* in 1791. Tytler had observed that Dryden's concept of imitation had led to excessively free renderings and, although accepting Dryden's view that a good translation was sense for sense, he felt the inclusion of imitation as a *possible* means of translating opened the door to excessively loose translations. His preference was for a middle ground between the conflicting requirements of free and literal translations. Tytler declared a good translation to be:

That in which the merit of the original work is so completely transfused into another language as to be as distinctly apprehended, and as strongly felt, by a native of the country to which that language belongs, as it is by those who speak the language of

the original work. (1791/2006:189)

Tytler's essential principles of translation were:

1) That the translation should give a complete transcript of the idea of the original work.
2) That the style and manner of writing should be of the same character with that of the original.
3) That the translation should have all the ease of the original composition. (Tytler 1791/2006:190)

Tytler was not alone in this thinking, for his theories resemble those of another Scot, George Campbell, who made similar remarks in the preface to his translation of the Gospels printed in 1789 (Ellis and Oakley-Brown 2009:352), the main similarity being that both called for translations that read like they were originals.

In common with other 17th and 18th century translation theorists, Tytler was concerned with carrying across the 'spirit' of the original text. A common concept of the time was the idea of the translator as painter, with a moral obligation to the audience to carry over the 'spirit' of the original subject. What is not clear is precisely how this is achieved; it seems that a good translator by definition is one who avoids extremes. Both wooden literalness and adaptive imitation were to be avoided and regarding the latter, Tytler was frequently critical of Dryden who he often believed was guilty of the "extreme of licentiousness" (1791a:77).

Romanticism, the Victorian era and the 19th century

This period saw a marked change in preferences, with literalism and archaism becoming popular. Whereas translation theorists had previously endorsed or tolerated imitation or adaptation, now there would be a greater concern to locate the reader of translated texts in

the world of the source text. Three German writers were especially influential in translation theory: Friedrich Schleiermacher, Johann Wolfgang von Goethe and Wilhelm von Humboldt. In Britain, the Victorians would add further ideas, and, taking their cue from Schleiermacher, writers such as Thomas Carlyle and William Morris would adopt foreignising strategies in their translation efforts.

Other important translators of the period include Jacques Dellile (1738–1813), Paul-Louis Courier (1772–1825), Leconte de Lisle (1818-1894), Charles Nodier (1780–1844), Alfred de Vigny (1797–1863), Alexandre Dumas (1802–70) and François Victor Hugo (1828–73). A well-known case of the kind of literalism evident in this time is Chateaubriand's view that the calque was an ideal form of translation, a method he employed in the translation of Milton's *Paradise Lost* (Salama-Carr 2009:408). (A calque translation is one where source language words or morphemes are translated literally, word for word or root for root, in order to produce a target language version.)

Friedrich Schleiermacher

The German philosopher and theologian Friedrich Schleiermacher (1768–1834) is recognised as the most influential theorist in 19th century translation thinking and, in fact, he appears to have been the first to have raised the very possibility of a discipline of translation studies:

> Everywhere theories are the order of the day with us, but up to now no one has provided a theory of translation that is based on solid foundations, that is logically developed and completely worked out – people have only presented fragments. And yet, just as there is a field of scholarship called Archaeology, there must also be a discipline of translation studies. (Trans. Snell-Hornby 2006:6-7, from Schleiermacher 1813)

He may have gone too far in saying that no one had provided a theory of translation; the work of Dryden and Tytler represented attempts at translation theories that were no less detailed than Schleiermacher's. Nevertheless, his own concept of translation was presented in a lecture titled *Ueber die verschiedenen Methoden des Uebersezens* (On the Different Methods of Translating) delivered in 1813 to the Royal Academy of Sciences in Berlin, whereupon Schleiermacher made the following famous statement about the two paths of translation. This would later be taken up by Venuti (1995/2008) in his domestication and foreignisation dichotomy.

> Meines Erachtens giebt es deren nur zwei. Entweder der Uebersezer lässt den Schriftsteller möglichst in Ruhe, und bewegt den Leser ihm entgegen; oder er lässt den Leser möglichst in Ruhe, und bewegt den Schriftsteller ihm entgegen. Beide sind so gänzlich von einander verschieden, dass durchaus einer von beiden so streng als möglich muss verfolgt werden, aus jeder Vermischung aber ein höchst unzuverlässiges Resultat nothwendig hervorgeht, und zu besorgen ist, dass Schriftsteller und Leser sich gänzlich verfehlen. (Störig 1963:47)

> In my opinion there are only two. Either the translator leaves the author in peace, as much as possible, and moves the reader towards him; or he leaves the reader in peace, as much as possible, and moves the author towards him. The two roads are so completely separate from each other that one or the other must be followed as closely as possible, and that a highly unreliable result would proceed from any mixture, so that it is to be feared that author and reader would not meet at all. (Trans. Lefevere 1977:74)

In the course of his lecture, Schleiermacher makes it clear that his preference was for the first course, towards what is today called foreignisation, of moving the reader towards the source text author. Not all 19th-century theorists agreed with Schleiermacher's preference for foreignisation; his contemporary Goethe discussed the same topics but pointed towards a middle ground although he still tended to prefer what is today called domestication (Lefevere 1977:39).

In keeping with his preference for bringing the reader towards the source text author, Schleiermacher argued that target texts ought to be created with a unique language, featuring special terminology that reminded the reader of the foreign origins of the source text. He recommended creating a language that was "einer fremden Aehnlichkeit hinübergebogen" (bent towards a foreign likeness) (Störig 1963:55), thereby enabling the creation of "a deliberately contrived foreignness in translation, particularly through the use of archaisms" (Snell-Hornby 2006:9). It was a practice he used himself in translations of Plato, and one that proved influential upon translators in Victorian England.

Johann Wolfgang von Goethe

Thoughts on translation theory were offered by Johann Wolfgang von Goethe (1749–1832), a preeminent German poet and writer as well as a translator of such writers as Benvenuto Cellini, Voltaire, Euripides, Racine and Corneille. In 1813 (the same year that Schleiermacher made his famous comments about the two paths of translation) Goethe made similar comments concerning Christoph Martin Wieland's translation of Shakespeare's plays into German. Using comparable words to Schleiermacher, Goethe expressed his appreciation for Wieland's attempt to adopt a 'middle way' in translation and for taking a domesticating strategy when in doubt:

> Es gibt zwei Übersetzungsmaximen: die eine verlangt, dass der Autor einer fremden Nation zu uns herüber gebracht werde, dergestalt, dass wir ihn als den Unsrigen ansehen können; die andere hingegen macht an uns die Forderung, dass wir uns zu dem Fremden hinüber begeben und uns in seine Zustände, seine Sprachweise, seine Eigenheiten finden sollen. Die Vorzüge von beiden sind durch musterhafte Beispiele allen gebildeten Menschen genügsam bekannt. Unser Freund, der auch hier den Mittelweg suchte, war beide zu verhindern bemüht, doch zog er als Mann von Gefühl und Geschmack in zweifelhaften Fällen die erste Maxime vor.

There are two maxims in translation: one requires that the author of a foreign nation be brought across to us in such a way that we can look on him as ours; the other requires that we should go across to what is foreign and adapt ourselves to its conditions, its use of language, its peculiarities. The advantages of both are sufficiently known to educated people through perfect examples. Our friend, who looked for the middle way in this, too, tried to reconcile both, but as a man of feeling and taste he preferred the first maxim when in doubt. (Trans. Lefevere 1977:39)

Goethe also offered a theory of translation based upon three ascending levels. At the base was straightforward prose translation, the simplest way of directing the reader towards the foreign source text without the intricacies of rendering poetry. The second is what he calls the 'parodistic' (Lefevere 1977:36), suited to poetic texts, where the translator focuses upon particular aspects of the source text, attempting to reproduce its unique sense. Finally, at the highest level, the translator seeks to make the target text identical with the original, one which Goethe said was close to an interlinear translation and fully able to enhance an understanding of the original. This attempt at a more philosophical approach to translation appears not to have been especially influential, and perhaps not even well reasoned. He pointed towards Luther's version as a suitable example of the first level of straightforward prose, even though much of that version contained poetic renderings that appear closer to the second level of Goethe's model.

Wilhelm von Humboldt

Wilhelm von Humboldt (1767–1835) was an influential philologist, linguist and theorist who is credited as being one of the first to advance the notion that language is the shaping force of a nation or culture (Mohanty 2008:170). Humboldt asserted that all works of great writing are untranslatable because of the inimitable nature of their underlying original language;

words and meanings can never truly be transferred because few words in one language can be precisely matched in another.

In Humboldt's view, the task of translation is made further difficult given that language and thought are inextricably and uniquely linked and therefore, the translator not only has to consider words, but also a culture's way of thinking. Thus, "Different languages are in this sense only synonymous: each one puts a slightly different spin on a concept, charges it with this or that connotation, sets it one rung higher or lower on the ladder of affective response" (cited in Robinson 1997:238). These thoughts would be revisited and expanded in the latter part of the 20th century when translation scholars considered the interface between linguistics and culture.

1.1.4 Victorian Translation Theorists

Following Schleiermacher, a number of English theorists sought to convey the foreign origins of the original in their work. Among them was Thomas Carlyle (1795–1881) whose translation of German texts incorporated contrived Germanic structures in the English target text in order to establish the remote origins of the source text. The result were texts that were sometimes extremely difficult to read, not unlike the EV Wycliffite Bible, which attempted to reproduce Latin structures.

Elsewhere, William Morris (1834–96) took up Schleiermacher's advice for unique translational vocabulary, making use of a specialised language in his translation of Icelandic sagas, classical Greek literature and Old French Romances, as well as deliberately mirroring the grammatical structure and nature of the source texts (Malmkjær 2005:10). This led to some mixed reviews, with one critic of his work suggesting that archaic English is unsuited

for the majority of readers (Stark 1999:85), thereby perhaps missing the point of Morris's intentions, which was not about popularity but re-depiction of the source text world.

A well-known controversy took place between Francis William Newman (1805–1897) and Matthew Arnold (1822–68), demonstrating that not all Victorian translators observed an ideal of foreignness in translation. Newman's translation of Homer employed deliberate archaisms in order to emphasise the otherness of the source text world, but he was sharply criticised by Arnold in his lecture, *On Translating Homer*, in which Arnold encouraged translators to adopt a domesticating strategy. Like the critic of Morris above, Arnold appeared unwilling to accept Newman's deliberate strategy of foreignisation, although he was clearly aware of the arguments made against him. Observing that he might be accused of failing to carry over the spirit and sense of the source text, Arnold encouraged his readers to have faith in the work of scholars, and entreated translators thus:

> These are scholars; who possess, at the same time with knowledge of Greek, adequate poetical taste and feeling. No translation will seem to them of much worth compared with the original; but they alone can say, whether the translation produces more or less the same effect upon them as the original. They are the only competent tribunal in this matter: the Greeks are dead; the unlearned Englishman has not the data for judging; and no man can safely confide in his own single judgment of his own work. Let not the translator, then, trust to his notions of what the ancient Greeks would have thought of him; he will lose himself in the vague. Let him not trust to what the ordinary English reader thinks of him; he will be taking the blind for his guide. Let him not trust to his own judgment of his own work; he may be misled by individual caprices. Let him ask how his work affects those who both know Greek and can appreciate poetry. (Arnold 1861:4)

This appears to place too much certainty on the ability and talents of the translator. It may reflect merely an ideal but, if so, the appeal for readers to trust the proficiencies of the translator seems out of keeping with the practicalities of translating and receiving texts.

Other Victorians, while holding to the ideal of archaising, added their unique dimensions to the task of the translator. One such was Henry Wadsworth Longfellow (1807–81) whose method of translation involved strict literalness, even turning poetry into prose, because in his view, "The business of the translator is to report what the author says, not to explain what he means; that is the work of the commentator. What an author says and how he says it, that is the problem of the translator" (cited in Bassnett 2002:73).

The approach of Longfellow suggests a consequence of taking the archaising mandate too far. While domestication is often tallied with sense for sense translation, it should not follow that archaising or foreignisation is equivalent to slavish, literal translation. Indeed, Schleiermacher's call to bring the reader to the foreign did not necessarily entail literalness, though that that does not deny its potential usefulness. A century later, Vladimir Nabokov (1955) would make a strong claim for heavily annotated, literal translation for an academic audience.

The advantages of foreignisation were becoming clear, with the enriching of the target culture and the introduction of new forms and ideas lying at the heart of much of this period. Indeed, using translation as a means of aiding the target reader to understand better the original became a prominent idea through the entire Victorian age. As Dante Gabriel Rossetti (1828–82) put it, "The only true motive for putting poetry into a fresh language must be to endow a fresh nation, as far as possible, with one more possession of beauty" (1861/2006:254).

In the years that followed, the Victorian preference for foreignisation would come to be seen as either outdated or even fundamentally flawed (Cohen 1962:24). But although it soon

went out of fashion, some of its key principles would reappear a century later, most notably with the work of postcolonial writers and advocates of ethical foreignisation, such as Lawrence Venuti (1995; 1998).

1.1.5 Section Summary

For much of pre-20th-century translation history, the viewpoints of translation theorists ebbed and flowed between the extremes of the free/literal debate, as identified by Cicero, with periodic attempts to find a middle way. It is difficult to trace a discernible evolutionary chain of ideas; as Munday has pointed out, "Early theorists tend to be translators who presented a justification for their approach in a preface to the translation, often paying little attention to (or not having access to) what others before them had said" (2008:34).

Occasionally, rethinking along alternative lines, such as domestication/foreignisation brought new insight but often these were still couched within the terms of sense for sense and word for word discussion. It would not be until the end of the 20th century that translation theorists felt able to move beyond the free/literal debate.

In pre-20th-century history, Bible translators were important in the development of Western translation theories, either through direct input, or through their reading of the views of translators of the classics. This would continue into the first half of the 20th century through the works of Eugene Nida, who would have particular consequence in further shaping translation theory with his linguistics-based notion of dynamic equivalence.

1.2 Translation Theory in the 20th Century

The 20th century would see remarkable evolution in the development of translation theory, most of which occurred in the period after 1950, but as Bassnett has pointed out, "it would be wrong to see the first half of the 20th century as the Waste Land of English translation theory" (1991:76). There were in fact a number of important contributions in the early 20th century, as will be examined below, although it is certainly true that there was enormous development of translation theory in the second half of the century. This section concentrates upon the main areas of development, with a particular emphasis upon two aspects relevant to this thesis: functionalism and foreignisation.

1.2.1 Philosophical Theories of Translation

George Steiner identifies Ezra Pound and Walter Benjamin as the most important 20th-century thinkers in what he dubs the age of "philosophic-poetic theory and definition" (Steiner 1998:249). They had particular influence upon later post-modern and deconstructionist translators and, from the perspective of this thesis, their views were clearly influential upon subsequent theorists such as Lawrence Venuti.

Ezra Pound
Principally as a result of Victorian influences, the early part of the 20th century saw a continuation of the prevalence of literalness, archaising and what became known as Wardour Street English, the deliberate usage of pseudo-archaic terminology such as 'peradventure', 'quoth' or 'haply'. The term derives from the days when Wardour Street in London was a centre for the mock-antique furniture trade.

Always experimental, the influential poet Ezra Pound (1885–1972) varied between domesticating and archaising strategies but one consistent theme throughout was his insistence that translation seeks first to absorb and transform the ideas of the source text rather than to reproduce a set of words (Apter 2006:275). In archaising, his methods would prove influential upon later thinkers such as Lawrence Venuti, who approved of his translation of the Anglo-Saxon text *The Seafarer* (1912) where the original metre is imitated along with recreations of source text words (e.g. "corna caldast"/'corn of the coldest'; "floodwegas"/'flood-ways'; "hægl scurum fleag"/'hail-scur flew'; "mæw singende fore medodrince"/'the mews' singing all my mead-drink.')[6]

As is typical of archaising strategies, the English target text is not necessarily readable, but that was not the goal. As Venuti has written, "Pound's translations signified the foreignness of the foreign text, not because they were faithful or accurate … but because they deviated from domestic literary canons in English" (Venuti 2008:174-5). The experimental nature of Pound, his willingness to change focus, and his challenge for translators to view their work as creative forces, can provide interesting insights for contemporary Bible translators, where varied target cultures provide the kind of suitable 'canvas' upon which their work may be considered in new creative ways.

Walter Benjamin
Walter Bendix Schönflies Benjamin (1892–1940) was a German literary critic, sociologist and philosopher who penned a highly influential essay on translation in 1921 titled *Die Aufgabe des Ubersetzers* (The Task of the Translator). It was originally produced as an introduction to a collection of translated poems (Baudelaire's *Tableaux Parisiens*) and is clearly indebted to

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[6] See Venuti 1995:34-35.

German Romantic scholars such as Schleiermacher, Goethe and Humboldt. Pivotal to Benjamin's view is the argument that translation should not serve to reproduce the 'meaning' of the source text. Rather, translation served to continue the 'life' of the original by operating in conjunction with it. Benjamin saw translations as giving an 'afterlife' to the source text and did not therefore *replace* but *extend* the original (1923/2000:15).

In this sense, there are some similarities with cases in Bible translation where examples exist of target texts exhibiting a kind of 'afterlife'. Bible translations are sometimes revered as definitive, even when aspects of the translation may be questioned. This is well documented in the contemporary discussions over the so-called 'KJV-only' debate, where supporters believe the 1611 King James Version is the definitive, unquestionable rendering of Scripture (Beacham and Bauder 2001). In such cases, the translation (in English) seems to become an extension of the original (Greek and Hebrew).

For Benjamin, a good translation was one that allowed the voice of the original to shine through, achieved not by attempting to emulate the original but by 'harmonising' with the message of the source text, and this was best achieved through literalism.

> Die wahre Übersetzung ist durchscheinend, sie verdeckt nicht das Original, steht ihm nicht im Licht, sondern lässt die reine Sprache, wie verstärkt durch ihr eigenes Medium, nur um so voller aufs Original fallen. Das vermag vor allem Wörtlichkeit in der Übertragung der Syntax, und gerade sie erweist das Wort, nicht den Satz als das Urelement des Übersetzers.

> Real translation is transparent, it does not hide the original, it does not steal its light, but allows the pure language, as if reinforced through its own medium, to fall on the original work with greater fullness. This lies above all in the power of literalness in the translation of syntax, and even this points to the word, not the sentence, as the translator's original element. (Trans. Lefevere 1977:102)

Notably, he saw interlinear Bible translations as the ideal to which he aimed; the final

sentence of the essay reads:

> Die Interlinearversion des heiligen Textes ist das Urbild oder Ideal aller Übersetzung.
> (Störig 1963:195)
>
> (The interlinear version of the Scriptures is the archetype or ideal of all translation.)

Unfortunately, he did not expand upon this single statement but it does echo the thoughts

of Pound who advocated 'interpretive' texts, whereby a translation is printed next to the

source text and features textual peculiarities designed to be understood against the foreign

linguistic features of the original. Benjamin also suggested that, in crafting a target text, the

translator partakes in the creation of a "pure language" (1923/2000:18), one where the very

highest form is an interlinear gloss but which typically avoids the natural vernacular of target

language readers, using instead a harmonisation, or bridge, between the source and target

languages. It has been said that this somewhat philosophical ideal has, "commended itself

more to theoretical specialists than to practitioners and their clients, since the practical need

for this kind of translation tends to be limited" (Windle and Pym 2011:13). Indeed, such a

'pure language' would presumably exist only once in the particular translation in which it is

found, and cannot be reused or recycled for other purposes, because its existence depends

upon its very status as a harmonisation between source and target text. The practical uses of

all such pure languages are limited beyond their existence in their translated texts

themselves.

Like Pound, the overall approach of Walter Benjamin has some affiliation with

Schleiermacher, Goethe and Humboldt, insofar as he adopts a translation strategy that in

some way either emphasises or makes obvious the foreign origins of the source text, but he does so in a more philosophical manner. To him, foreignising or archaising translations are not simply helpful in depicting the original context and environment to the reader but are, in some way, better or purer and reflect a 'higher way' of translation.

Martin Buber and Franz Rosenzweig

Beyond the philosophical theories of Pound and Benjamin, other thinkers emerged during the first half of the 20th century. Among the most important were Martin Buber (1878– 1965) and Franz Rosenzweig (1886–1929), who collaborated on a German Bible translation in the 1920s which was published in parts (though never finished) from 1933 to 1939. Although sometimes thought to represent "a landmark in Bible translation" (Weissbort and Eysteinsson 2006:310), their views appear to have had little subsequent *practical* impact upon Bible translators, although they are frequently discussed in translation theory.

Their concern was to draw readers closer to the source text world through innovative use of language; as Batnitzky (1997:87) has put it, they sought to "make the German alien by means of the Hebrew." Their views on Scripture can be found scattered throughout various publications and letters, and Everett Fox has summarised their translation principles as follows:

> that translations of individual words should reflect 'primal' root meanings, that translations of phrases, lines, and whole verses should mimic the syntax of the Hebrew, and that the vast web of allusions and wordplays present in the text should be somehow perceivable in the target language. (Fox 1995:x)

Unlike the translators of the King James Bible, who made use of a range of English synonyms, Buber and Rosenzweig preferred deliberate, multiple recurrences of the same words in

order to recreate what Weissbort and Eysteinsson called the "verbal atmosphere" (2006:310) of the text. Buber discussed the use of this 'Leitwort' (leading word) technique in a lecture delivered in 1927 where he stated:

> By Leitwort I understand a word or word root that is meaningfully repeated within the text or sequence of texts or complex of texts; those who attend to these repetitions will find a meaning of the text revealed, clarified, or at any rate made more emphatic … Such measured repetition, corresponding to the inner rhythm of the text – or rather issuing from it – is probably the strongest of all techniques for making a meaning available without articulating it explicitly. (Buber and Rosenzweig 1927/1994:166)

Elsewhere, Buber reiterated his point, this time emphasising the originality of the work:

> The "Old Testament" has never before been translated by writers seeking to return to the concrete fundamental meaning of each individual word; previous translators have been contented to put down something "appropriate," something "corresponding." … We take seriously not only the text's semantic characteristics but also its acoustic ones. It became clear to us, accordingly, that the text's abundant alliteration is and assonances could not be understood in aesthetic terms alone; often if not always it is passages of religious importance in which assonance and alliteration occur, and both assonance and alliteration thus help make this importance emerge more vividly. (Buber and Rosenzweig 1927/1994:168)

The views of Buber and Rosenzweig thus accord somewhat with those of Schleiermacher and others who attempted to recreate a sense of the alien original. Their practical results were not necessarily successful, however, and it has been pointed out that interpreting Hebrew oral roots is a difficult task that inevitably leads to significant disagreement (Fox 1995:x). Upon publication of their works, some reviewers were unimpressed: Siegfried Kracauer called it "romantic and arbitrary," and Walter Benjamin tentatively agreed (Britt 2000:262). Although providing interesting insights into the possibilities of creating a verbal

atmosphere, the efforts to preserve the 'leading words' was somewhat extreme and perhaps

for this reason, the concept does not seem to have been followed by later translators.

1.2.2 The Linguistic Era

In the mid-20th century, a discernible shift in translation theory became apparent, with the

period subsequently being seen as a golden age for linguistic equivalence in translation

theory. The most notable of these scholars was the American Bible translator Eugene Nida,

whose thoughts proved extremely influential among secular theorists as well as biblical

scholars. Others working in translation theory from a linguistic perspective included Roman

Jakobson, Jiří Levý and J. C. Catford. As we will see in a later section, enthusiasm for linguistic

equivalence would diminish in the latter part of the 20th century although it would still be

advocated by later theorists. In this section, the work of the main figures in developing

linguistics-based translation theories will be discussed, with particular emphasis upon

Eugene Nida.

Roman Jakobson

As a literary theorist and linguist, Roman Osipovich Jakobson (1896–1982) was already well-

known in the field of comparative literature. He was one of the founders of the influential

Prague School where he mixed with a group of scholars working in areas from phonology

and syntax to literary theory, all across a range of European languages (Snell-Hornby

2006:20). In 1959, he wrote an essay titled *On Linguistic Aspects of Translation* in which he

introduced three notions called intralingual translation, interlingual translation and

intersemiotic translation, defined as follows:

1. Intralingual translation or *rewording* is an interpretation of verbal signs by means
   of other signs of the same language.

2. Interlingual translation or *translation proper* is an interpretation of verbal signs by means of some other language.
3. Intersemiotic translation or *transmutation* is an interpretation of verbal signs by means of signs of nonverbal sign systems.
   (Jakobson 1959/2004:139, emphases original)

The second of these, interlingual translation, represents the traditional, historic understanding of translation, while the first approximates to the paraphrase or imitation occasionally discussed by 17th and 18th century theorists. But it was the third aspect, intersemiotic translation, which was the true innovation, with its concept of a semiotic process that went beyond words. As Snell-Hornby has pointed out, "What is significant for Translation Studies, as assessed from today's perspective, is however that he goes beyond language in the verbal sense and does not look merely across languages" (2006:21). This foreshadowed some of the contemporary work in intersemiotic translating and interpreting and provide potential for audio/visual Bible translation work.

Indeed, such intersemiotic studies have become increasingly common among translation researchers who are likely to find interesting subjects in the development of Bible translations that incorporate non-verbal elements. An example would be children's Bibles where illustrations play a key role in the interpretation of the original (note that the *Good News Bible* also features many illustrations that help to convey messages to the reader). In addition, the recent emergence of dramatic productions of the Bible, by artists such as Marquis Laughlin, could be said to involve intersemiotic attempts to render the meaning of the source text through non-verbal signs.

Jiří Levý

Also operating from the Prague School of structural linguistics was the literary historian and translator Jiří Levý (1926–1967), whose best known writings are his 1963 Czech publication, *Umění Překladu* (The Art of Translation) and a 1967 essay in English entitled *Translation as a Decision Process*. Levý's work came to be increasingly admired throughout the rest of the 20th century as later translation theorists began to recognise that many subsequent ideas such as functionalism, relevance theory and 'speakability' in drama translation could be found in embryonic form in his studies from the 1960s.

Although mainly working from the perspective of literary translation and the performing arts, many of Levý's ideas are relevant in other aspects of translation studies. He divided translation methodology into two categories, the 'illusionist' and the 'anti-illusionist', though much preferring the former. Illusionary translations are those that are written as if they are originals, adapted to the target readership so they appear as literature from the target culture world itself. Anti-illusionary translation, in contrast, retains some features of the source text in order to inform the receiver that the document is a translation. In particular, he emphasised the need for aesthetic effect in translation so that the beauty of the original can be refashioned in equivalent terms: "For the reader, then, the important feature of translation is not mechanical retention of form, but of its semantic and aesthetic values" (Levý 1963, trans. Flatauer 2006:342).

His writings shared similarities with Eugene Nida who, although working separately, came to similar conclusions about the importance of achieving sameness of effect among target readers. Perhaps surprisingly, he is rarely discussed in contemporary discussions of Bible

translation theory, even among those advocating idiomatic or dynamic equivalence translations.

Eugene Nida

The American linguist Eugene Albert Nida (1914–2011) is recognised as the most influential theorist in 20th century Bible Translation work and, given the importance of his theories, it is necessary to discuss his work in considerable detail. Nida is best known for the concept of dynamic equivalence, later renamed 'functional equivalence'.[7]

Although he began publishing on translation in the 1940s,[8] his work on equivalence came to prominence only in the 1960s when he published full-scale, technical descriptions of his studies in two books, *Toward a Science of Translating* (1964) and *The Theory and Practice of Translation* (1969). This period, the 1960s and 1970s, has come to be described as "The age of equivalence" (Pym 2004:44; Malmkjær 2005:5) and Nida's work was well suited to the prevailing thought of the time. He differentiated between two types of equivalence: formal and dynamic. Formal equivalence (later 'formal correspondence') attempts to reproduce source text surface structure as closely as possible, whereas the preferred dynamic equivalence attempts to reproduce the same reader response among target audience readers as that found among source text readers (Nida and Taber 1969:24).

Although the term *equivalence* is imprecisely used, it generally refers to the nature of the linguistic relationship between a source text and a target text that enables the target text to

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[7] Nida's rebranding of dynamic equivalence as 'functional equivalence' in *From One Language to Another* (1986, co-written with Jan de Waard) is unfortunate. Although the new term is widely adopted by biblical studies writers, it tends not to be used by those working in translation studies. The problem with the new name is that 'functional' is typically aligned with the notion of skopos theory which takes a different approach to translation versus dynamic equivalence. See page 107 for more comments on this matter. In this thesis, only the term 'dynamic equivalence' will be used.

[8] For example, *Bible Translating* (1947) and *Linguistic Interludes* (1947a).

be recognised as a translation. Today, equivalence enjoys much less popularity than in the 1960s and 1970s; for instance, Pym notes that equivalence had seen a "fading afterlife into the 1990s" (Pym 2004:44). This will be discussed in more detail in Chapter 2.

Chomsky's Influence on Nida's Model

Nida's model was founded upon Noam Chomsky's formulation of a generative-transformational grammar (1957), although Chomsky later warned against using his linguistic theory for translation:

> The existence of deep-seated formal universals ... implies that all languages are cut to the same pattern, but does not imply that there is any point by point correspondence between particular languages. It does not, for example, imply that there must be some reasonable procedure for translating between languages. (Chomsky 1965:30)

But by 1965, Nida had already found it useful, upon adaptation, as a foundation for an equivalence-based model of Bible translation. The earliest discernible clear statement of dynamic equivalence is found in *A New Methodology in Biblical Exegesis* (1952). This was followed by other publications, of which the most notable were *Principles of Translation as Exemplified by Bible Translating* (1959); *Message and Mission* (1960); *Bible Translating and the Science of Linguistics* (1963a) and, most importantly, *Toward a Science of Translating* (1964).

Chomsky, working from a linguistic perspective, believed that all languages held universal, underlying and cross compatible structural features. Sentences in a given language could be broken down into a series of related levels, each of which could be analysed individually. His interest was in establishing the universal rules that govern the grammar and syntax of

language, but Nida believed that the existence of deep-seated fundamentals could enable a 'scientific' basis for translating between languages. He saw Chomsky's work as,

> particularly important for a translator, for in translating from one language into another he must go beyond mere comparisons of corresponding structures and attempt to describe the mechanisms by which the total message is decoded, transferred, and transformed into the structures of another language. (Nida 1964:9)

In fact, Nida appropriated only part of Chomsky's model of generative-transformational grammar, simplifying it so that it might be used for the purposes of translation. He began by taking only the elements that related to analysing and reconstructing sentences. He also reversed Chomsky's order of method so that it could be used for theorising about transfer from one language to another:

> A generative grammar is based upon certain fundamental kernel sentences, out of which the language builds up its elaborate structure by various techniques of permutation, replacement, addition, and deletion. For the translator especially, the view of language as a generative device is important, since it provides him first with a technique for analysing the process of decoding the source text, and secondly with the procedure for describing the generation of the appropriate corresponding expressions in the receptor language. (Nida 1964:60)

Nida simplified the multi-structure Chomsky model into just two structures, termed 'deep structure' and 'surface structure', and posited that the translator moves between them in the act of conveying meaning across languages. The deep structure is understood as the underlying feature of communication that contains all the semantic meaning in a given text. It is subject to transformational rules that are applied by a translator in order for it to be transferred across languages and when the transfer is complete, a set of phonological and

morphemic rules are then applied in order to generate a surface structure (Nida 1964:57-69).

The following diagram (fig. 1) illustrates how the source text is analysed at the surface level so that the deep structure can be identified before being transferred and restructured semantically and stylistically in an appropriate source language surface structure.
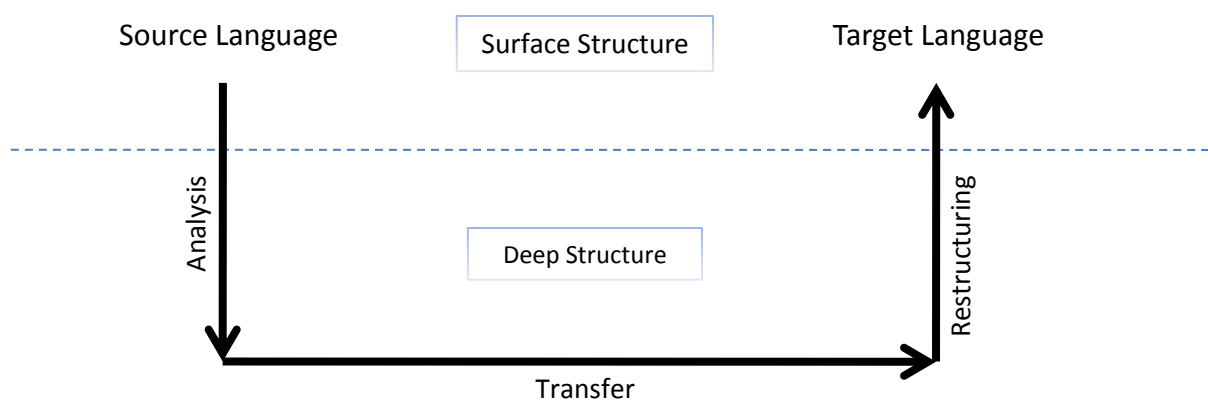
(Fig. 1)

The first important factor is that the procedure must produce "a translation in which the message of the original text has been transported into the receptor language in such a way that the RESPONSE of the RECEPTOR is essentially that of the original readers" (Nida and Taber 1969:200, emphasis original). Thus, the translator must ascertain the likely effect of the source text upon the original readers and re-establish an equivalent effect upon the target audience by means of the target text.

The second important factor is that the restructuring should generate a surface structure that appears native to the target readership: "Translation consists in reproducing in the receptor language the closest natural equivalent of the source-language message, first in terms of meaning and secondly in terms of style" (Nida and Taber 1969:12).

His preference was for dynamic equivalence, and Nida's influence upon subsequent Bible translation efforts was enormous, as can be seen by a number of dynamic equivalence translations, most notably the American Bible Society's *Good News Bible* (GNB). Others include *The Living Bible* (LB), *The Contemporary English Ve*rsion (CEV), *The New Living Translation* (NLT) and *The New Century Version* (NCV). Kirk rightly observes, "Despite increasing criticism since the 1990s, [dynamic equivalence] continues to be the basis for most new Bible translation work, especially work in lesser-known languages" (2005:91).

In Chapter 2, there will be discussion of contemporary viewpoints of equivalence in general and dynamic equivalence in particular. Nida's theories remain popular, but considerable criticisms from secular translation theorists and biblical studies scholars have been offered.

J. C. Catford

In 1965, John Cunnison Catford (1917–2009) published *A Linguistic Theory of Translation*, in which he attempted to use a Hallidayan and Firthian linguistic model as the basis for a general translation theory. He went further than Nida and others in adopting ideas and terminology from linguistics, insisting that, "the theory of translation is essentially a theory of applied linguistics" (Catford 1965:19). This sentiment appears to be somewhat restrictive for contemporary Bible translation studies, where a more interdisciplinary approach might be preferred.

Catford's definition of translation itself was not revolutionary ("a process of substituting a text in one language for a text in another", 1965:1), but he introduced a number of definitions that divided and subdivided translation into various criteria. The most important

of these was the idea of 'grammatical rank', where he added to the concept of equivalence

by introducing the following two categories:

1. Rank-bound translation: here, each word or morpheme in the source text receives an

   equivalent target text word or morpheme, enabling precise exchange.

2. Unbounded translation: here, equivalence does not take place at the same level or rank

   but exchange can take place at the sentence, clause or other level.

Catford also introduced a distinction between formal correspondence[9] and textual

equivalence. A 'formal correspondent' is "any TL category (unit, class, structure) which can

be said to occupy as nearly as possible the same place in the economy of the TL as the SL

given category occupied in the SL" (Catford 1965:27). Since in the process of translating, a

target language may not have a formal correspondent, a "shift" (1965:73) may take place

whereby equivalence occurs at a more general level. The translator thus uses a 'textual

equivalent' defined as, "any target language text or portion of text which is observed on a

particular occasion to be equivalent of a given SL text or portion of text" (Catford 1965:27).

Catford's work represented a detailed attempt to apply linguistic studies to translation

theory in a systematic fashion. It is striking, though, that contemporary writers have almost

unanimously dismissed his ideas, mostly because the theory was too prescriptive, too one-

dimensional (in that it operated mainly at the sentence level), and characteristic of the

growing interest in machine translation in the 1960s which tended to oversimplify

translation by ignoring cultural factors (Bassnett 2002:40; Joshua 2008:5). Even by the

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[9] This is not the same as Nida's notion of formal correspondence (also known as formal equivalence).

1980s, less than 20 years after it was published, one reviewer dismissed his book as "by and large of historical academic interest" (Henry 1984:157, cited in Munday 2008:61).

1.2.3 Towards Contemporary Translation Studies

Beginning in the 1970s, translation theorists began to move away from linguistic approaches and develop wider practices that viewed translation from social and political perspectives. These developments coincided with the 'cultural turn' associated with the rise of interdisciplinary developments in the humanities and social sciences.

This section investigates several important contributions in the development of translation theory: the work of George Steiner; the development of functionalist approaches and the impact of the cultural turn; the approach of Venuti's foreignisation; the emergence of postcolonial studies; and finally, the 'mapping' of translation studies as a discipline by James Holmes. Given the subject of this thesis, the section on functionalism will contain relatively more detail than other theories discussed in this chapter.

George Steiner

Best known for his 'Hermeneutic Motion' (discussed below) George Steiner's thoughts on translation range widely across philosophy, literature, and hermeneutics. Steiner, like Venuti after him, was influenced by Schleiermacher's notion of rendering the foreign and warned about the problems of smothering the non-native aspects of the source text: "great translation must carry with it the most precise sense possible of the resistant, of the barriers intact at the heart of understanding" (1975:378).

But it is his model of translation, the four-part Hermeneutic Motion, for which he is best known. It was a paradigm he developed in *After Babel,*[10] a book that generated huge interest in the decade or so after it was published, although today it is seen as somewhat dated: Munday says that it is "a book that is stuck in a past time" (2008:167). Nevertheless, it remains an important work that incorporates studies in history, hermeneutics and philosophy. It also included new thoughts on a general theory of translation, notable for its philosophical approach that eschews the purely linguistics-orientated nature of much of translation theory in the mid-20th century. Venuti has commented on his work as follows:

> It opposes modern linguistics with a literary and philosophical approach. Whereas linguistics-oriented theorists define translation as functional communication, Steiner returns to German Romanticism and the hermeneutic tradition to view translating as an interpretation of the foreign text that is at once profoundly sympathetic and violent, exploitive and ethically restorative. (Venuti 2000:124)

In addition, Steiner recognised the growing interdisciplinary nature of the study of translation, commenting that, "the study of the theory and practice of translation has become a point of contact between established and newly evolving disciplines" (1975:250). In the years that followed the publication of these words, translation theory would borrow heavily from different aspects of the social sciences.

Steiner's key contribution to translation theory is in the form of a four step 'hermeneutic motion' in which he set forth a description of the activity of translating, or as he put it, "The act of elicitation and appropriative transfer of meaning" (1975:312). The four movements, or motions, are (1) trust, (2) aggression, (3) incorporation, and (4) restitution (1975:296-303). In this four step process, 'trust' represents the initial confidence of the translator that there is

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[10] Originally published in 1975 and subsequently revised in several editions, the most recent in 1998.

something valuable in the source text to communicate to a new audience. Whether this happens consciously or unconsciously, Steiner argues that it is an essential part of the translation process, for without 'trust' there would be no point in translating at all.

This is followed by 'aggression', where Steiner uses a mining metaphor to describe the extraction of material from another territory, in this case taking source language words and meaning out of a foreign text. Here, he invokes Saint Jerome's image of the source text meaning being led home captive by the translator, although Steiner chooses more aggressive terminology: "the translator invades, extracts, and brings home" (1975:298).

The third motion, 'incorporation', describes the translator's action of absorbing or assimilating the source text into the target language and culture. Also described as 'embodiment', the sense here is of inclusion, digestion or incorporation, whether the target culture is enriched by the source text, or is "infected" by it and so ultimately rejects it (1975:301).

Finally, 'restitution' (or 'compensation') describes the task of the translator in achieving a sense of fidelity or faithfulness in balancing the target text as a representation of the original, thereby enhancing the status of the source text. There is also the notion that the translator needs to make amends for the act of plunder that has taken place through the aggressive second motion. Steiner states that in this fourth motion, the translator "endeavours to restore the balance of forces, of integral presence, which his appropriative comprehension has disrupted" (1975:302). So important is this fourth motion that Steiner argues, "translation fails where it does not compensate" (1975:417). This comment appears somewhat overstated and perhaps too difficult to apply – how can a translator be sure that

compensation has been achieved? Despite the undoubted significance of Steiner's work, it remains squarely within the sphere of philosophical studies of translation without providing much input into the subsequent work of Bible translators.

1.2.4 Functionalism and the Cultural Turn

The 'cultural turn' refers to a movement across the social sciences to incorporate matters of socio-cultural convention, history and context in conjunction with the development of cultural studies. Among translation scholars, it is understood as a change from a formalist and linguistic approach to one that emphasises extra-textual factors and cross-cultural interaction, with the 'turn' usually dated as occurring around the early 1980s (Snell-Hornby 2006:47).

This cultural turn saw a rejection of theories based on linguistic equivalence in favour of emphases on non-linguistic matters and cross-cultural interaction, so that translation theory, once seen as a sub-discipline of applied linguistics or literature studies, became identified with a new interdisciplinary approach. As Theo Hermans has commented, "Translation used to be regarded primarily in terms of relations between texts, or between language systems. Today it is increasingly seen as a complex transaction taking place in a communicative, socio-cultural context. This requires that we bring the translator as a social being fully into the picture." (Hermans 1996:26)

In translation studies, the main emphasis of the cultural turn has been its placing of the target culture as central in the minds of the translator. This would become a distinguishing development in the study of translation in the 1980s, promoted by theorists such as

Bassnett and Lefevere (1990). The link between the cultural turn, functionalism and

consequences for source-orientated equivalence has been noted thus by Hanson:

> What is emphasised by the Cultural Turn is the cultural setting of the target text, and
> especially the function of the translated text in this new setting. This is the central
> question put forward by the Skopos Theory … And it entails serious implications for
> the seemingly inevitable, but at the same time highly problematic, notion of
> equivalence. (Jansen 2002:124)

Yet this does not mean that all translation scholars have moved beyond equivalence and the

applied linguistics of the 1960s and 1970s. Although accepting that the equivalence

paradigms is today an "unpopular view" (Pym 2010:6).

Target Text Approaches

In her examination of important developments in the study of translation, Mary Snell-

Hornby nominates the 1980s as a period of "ground-breaking contributions, as seen from

today's perspective, which led to a fundamental change of paradigm" (2008:47). The radical

developments are best summarised in the following statement by Edwin Gentzler:

> The two most important shifts in theoretical developments in translation theory over
> the past two decades have been (1) the shift from source-text oriented theories to
> target-text oriented theories and (2) the shift to include cultural factors as well as
> linguistic elements in the translation training models. Those advocating functionalist
> approaches have been pioneers in both areas. (2001:70)

By "source-text oriented theories" Gentzler is referring to the linguistics-dominated notions

of equivalence popular from the mid-20th century onwards, particularly Nida's theories

propounded in the 1960s and 1970s; indeed, he devotes substantial pages to criticising the

concept of dynamic equivalence. By "target-text oriented theories" Gentzler is speaking

about 'functionalist' approaches such as skopos theory.[11] The "shift to include cultural factors" refers to the growing interdisciplinary approach of translation scholars mentioned above, who called for a shift of emphasis towards one that considered broader issues of social and cultural context.

This section explores briefly the influence of functionalist theorists and the treatment is primarily a historical survey of its developments. A more detailed examination of functionalism and skopos theory is presented in Chapter 3.

Skopos Theory

Developed by Hans Vermeer in the late 1970s, skopos theory is the best known of the functionalist approaches. Indeed, the term skopos theory is sometimes used as a synonym for functionalism itself, but strictly speaking, it is one of various examples of functionalism. Although their work can be traced back to 1978, it was not until 1984 that Reiss and Vermeer published their *Grundlegung einer allgemeinen Translationstheorie* (Foundations of a General Theory of Translation). Although skopos theory was subject to subsequent fine tuning, the basic tenets were formulated in 1978 and the single overriding rule was that a target text is determined by its function (Reiss and Vermeer 1984:119).

To functionalists, what makes a translated text 'good' is whether it is fit for purpose; in the words of Christiane Nord, "the ends justify the means" (1997:29). The *primary* aim of the translator is to fashion a target text that is functional in the target audience community: in terms of importance, achieving equivalence with the source text is therefore a lower

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[11] As mentioned previously, it is important to be mindful of the confusing renaming of dynamic equivalence as "functional equivalence" by Nida in 1986. The rebranding is not generally used in translation studies where 'functional' refers to a *target text* oriented methodology in contrast to dynamic equivalence, which is a *source text* oriented methodology. See page 107.

priority. Famously, Vermeer described the source text as having been "dethroned".[12] The

consequence of this is that there is no single 'correct' translation: multiple purposes (skopoi)

exist for translation. Since there are a potentially infinite number of target audiences for

whom translation could be undertaken, there are also a potentially infinite number of

skopoi.

> If a text is to be functional for a certain person or group of persons, it has to be
> tailored to their needs and expectations. An "elastic" text intended to fit all receivers
> and all sorts of purposes is bound to be equally unfit for any of them, and a specific
> purpose is best achieved by a text specifically designed for this occasion (Nord
> 2000:195).

Snell-Hornby observes, "This approach relativizes both text and translation: the one and only

perfect translation does not exist, any translation is dependent on its skopos and its

situation" (2006:52). Nevertheless it is important that for a particular translation effort, the

skopos should be clearly identified (Vermeer 1996:7), yet even when this is absent, "there

invariably exists an unspoken brief that professional translators will be able to infer from

experience" (Gentzler 2001:73).

The skopos is determined by what Vermeer and Reiss called a 'commissioner' or 'initiator',

often depicted as the sponsor of a translation effort but perhaps more pragmatically

identified as the translators themselves. Whatever the case, the skopos must be determined

by the perceived requirements and expectations of the target audience. Since a translator

may fail to fulfil the intended skopos, it is possible that the recipient perceives a different

purpose from that intended by the translator.

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[12] The notion of skopos theory 'dethroning' the source text was also popularised by Newmark (1991: 105-8).

Translatorial Action Theory

Although skopos theory is the most widely cited functionalist approach, other theories have also been developed. Particularly interesting is Justa Holz-Mänttäri's theory of translatorial action, which emerged in 1984 (Holz-Mänttäri 1984). As a functionalist approach, Holz-Mänttäri's theory also identifies the purpose of the target text as the main guiding factor and, therefore, it shares common ground with the work of other functionalists such as Vermeer and Nord. The details of this will be explored in Chapter 3, but at this stage, it is sufficient to note that Holz-Mänttäri's theory takes a more radical approach to understanding translation, even adopting new terms in an attempt to view translating as part of a wider picture of action theory. As will be discussed later, the degree to which her model allows the translator to depart from the source text makes it problematic for Bible translation where some kind of 'loyalty' (Nord 1997) to the source text writer is preferred.

The Consequences of Functionalist Translation

This section considers briefly what might be the practical consequences of functionalist approaches for Bible translation, and especially to understand what comparison can be made with a dynamic equivalence approach. The most obvious is that Nida's dynamic equivalence preference specifies one correct type of translation in most cases, whereas the functionalist approach encourages many, depending on the skopos or function.

Indeed, it is possible to go further and note that a functionalist approach can be seen to bring an end to the longstanding discussion about the relative merits of formal equivalence (or formal correspondence) and dynamic equivalence. These have been characterised thus:

"generally arguments about the legitimacy of translation have dealt almost exclusively with the issue of literal versus free correspondences" (Nida 1995:223). But as noted by Gentzler,

> The emergence of a functionalist translation theory marks an important moment in the evolution of translation theory by breaking the two thousand year old chain of theory revolving round the faithful vs. free axis. Functionalist approaches can be either one or the other and still be true to the theory, as long as the approach chosen is adequate to the aim of the communication (Gentzler 2001:71).

A number of debates continue within biblical studies regarding how translators should render the Bible: some advocate dynamic equivalence approaches (e.g. Scorgie et al. 2003), others formal equivalence (e.g. Ryken 2002), while elsewhere there are related discussions over inclusive language (e.g. Carson 1998). Each advocates that a particular approach represents the best method for translating the Bible, but under a functionalist approach any of these methodologies is 'correct' provided it is understood and accepted as the purpose of the target text in the target community. So while Karen Jobes, in a 2007 paper[13] at the Evangelical Theological Society, argued that Bible translators had "stalled" on the question of formal or dynamic equivalence, such stalling is perhaps unnecessary in light of the emergence of new approaches to translation.

One final point must be emphasised: although skopos theory often results in free translation, this is not invariably the consequence of adopting a functionalist method. Even among translation studies scholars, this point is sometimes missed: Gentzler has erroneously remarked, "The only thing that functionalists seem to insist on is that the received text must be coherent, fluent, and natural" (Gentzler 2001:71). But fluency and naturalness of expression are not necessarily required: the range of possible functions enables literal or

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[13] K. H. Jobes, 'Bible Translation as Bilingual Quotation', presented at the 2007 Annual Meeting of the Evangelical Theological Society.

gloss translations: "one legitimate skopos might be an exact imitation of the source text syntax, perhaps to provide target culture readers with information about the syntax" (Vermeer 1989a:229). A more detailed exploration of skopos theory and its use in Bible translation will be the subject of Chapter 3.

Relevance Theory

The Bible translator Ernst-August Gutt introduced relevance theory in his 1991 publication, *Translation and Relevance*.[14] Building on prior work from Dan Sperber and Deirdre Wilson (1986), Gutt's work takes a cognitive approach to translation and properly belongs to the field of psycholinguistics. In relevance theory, communication is seen as dependent on inferential processes, unlike Nida's theory which saw translation through encoding/decoding processes. Under relevance theory, a key point is that communication is seen as inferred and offered through a principle of relevance: maximum understanding with minimal processing effort.

> The central claim of relevance theory is that human communication crucially creates an expectation of optimal relevance, that is, an expectation on the part of the hearer that his attempt at interpretation will yield adequate contextual effects at minimal processing cost. (Gutt 1991:30)

Gutt identifies two kinds of translation, 'indirect' and 'direct', which are broadly akin to the free/literal dichotomy. Direct translation is where a target text "purports to interpretively resemble the original completely" (Gutt 1991:163), whereas indirect translation is more idiomatic and is seen as translation that, "yields the intended interpretation without causing

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[14] Although relevance theory is presented here under the subtitle of 'Functionalism and the Cultural Turn', some might argue that it is not strictly a functionalist theory – Gutt does not describe it as such. But it is target culture oriented and in that sense is broadly in line with functionalism even if its cognitive theoretical basis sets it apart from other concepts. Vermeer seems to place relevance theory within the functionalist framework, stating for example that it is best seen as "a subtheory of skopos theory" (1996:65).

the audience unnecessary processing effort" (Gutt 1992:42). Given the space devoted to the problems associated with unnecessary processing effort, one might imagine that Gutt's translational preference was for indirect (idiomatic) translation. But in fact, he surprisingly advocates direct translation, even though such a literal-style approach would naturally invoke more processing cost.

> Gutt promotes and illustrates the receptor-focused, twofold principle of relevance …
> a presentation that appears to culminate in an overview of the 'indirect' (idiomatic?)
> approach to translation. But then at the end he turns the tables, as it were, and
> expresses a strong concern for the SL text, context, and authorial intent. (Wendland
> 1996:129)

This is a surprising viewpoint in Gutt's work but is not in itself a theoretical problem, for a translator could still adopt the theory, albeit with a preference for indirect translation instead. The problems come elsewhere, and what seems to be missing in Gutt's work is what lies beyond the psycholinguistic viewpoint of *how* people tend to communicate. So far as Gutt's writings stand, there is little in terms of practical value. For example, he supports direct translation but as Smith points out, "to my knowledge he never attempted to spell out what a direct translation should look like" (2000:170).

Wendland has commented that relevance theory "is seriously deficient with respect to offering the necessary concrete guiding principles (and their associated contextual effects) when it comes to dealing with specific translation problems" (1996:127). Similarly, it has been said that, "if they [translators] want direct help with their everyday concerns, they should not expect to find it here" (Malmkjær 1992:306).

The theoretical basis itself has also been questioned where the central concern around processing effort has been seen as too subjective to measure or assess: "the difficulty with this entire notion remains: it is a criterion that is itself too *relative*, for how can it be assessed and by whom? … How does one determine the relative degree of mental *effort* involved during communication – and hence 'relevance' in this compliment in respect?" (Wendland 1996:129-30, emphasis original)

Relevance theory enjoys popularity today (more so among Bible translators than among their 'secular' counterparts, probably as a result of Gutt's leading role within Wycliffe and SIL) but its deficiencies in both its theoretical and practical aspects make it unsuitable for practical production of Bible translations. A helpful advance from the perspective of Bible translation is that his work has encouraged a more target text orientated approach to translation, thereby helping to bring about a fundamentally different approach to the task of translating the Bible.

Lawrence Venuti and Foreignisation

The writer and translator Lawrence Venuti has been the most influential 20th-century theorist in popularising (or re-popularising) foreignising translation. Against the backdrop of a perceived perception that literary works were almost universally domesticated, Venuti forcefully argued that target cultures would be better served with foreignising translations. He published his concerns in two widely circulated books, *The Translator's Invisibility: A History of Translation* (1995/2008) and *The Scandals of Translation: Towards an Ethics of Difference* (1998).

As discussed already, the concept of foreignisation has been advocated previously in translation history and, indeed, Venuti is keen to point this out, tracing the origin of his thoughts to Schleiermacher (Venuti 2008:19). Like others before him, Venuti understands foreignisation as a deliberate, discursive translation strategy of breaking target culture customs by retaining a sense of the 'otherness' of a source text. It sets out to disrupt target conventions with a translated text that informs the reader of the foreignness of the original. In so doing, Venuti eschews the tendency to praise translations that read smoothly or fluently:

> The popular aesthetic requires fluent translations that produce the illusory effect of transparency, and this means adhering to the current standard dialect while avoiding any dialect, register, or style that calls attention to words as words and therefore preempts the reader's identification. As a result, fluent translation may enable a foreign text to engage a mass readership, even a text from an excluded foreign literature, and thereby initiate a significant canon reformation. But such a translation simultaneously reinforces the major language and its many other linguistic and cultural exclusions while masking the inscription of domestic values. Fluency is assimilationist, presenting to domestic readers a realistic representation inflected with their own codes and ideologies as if it were an immediate encounter with a foreign text and culture. (Venuti 1998:12)

Unlike proponents of foreignisation in Victorian England, Venuti takes an aggressive line in promoting foreignising translations, adopting expressions from the history of racial segregation and ethnic relations to describe the practice of domesticating foreign texts and foreign cultures into Western culture. He urges foreignising translation in terms such as the following:

> I want to suggest that insofar as foreignising translation seeks to restrain the ethnocentric violence of translation, it is highly desirable today, a strategic cultural intervention in the current state of world affairs, pitched against the hegemonic

English-language nations and the unequal cultural exchanges in which they engage their global others. Foreignising translation in English can be a form of resistance against ethnocentrism and racism, cultural narcissism and imperialism, in the interests of democratic geopolitical relations. (Venuti 2008:16)

At the same time, domestication (or fluency) is criticised for smothering the alien features of the source text so that its foreign origins have been largely hidden in the graceful flow of its new guise. Venuti writes:

Fluency can be seen as a discursive strategy ideally suited to domesticating translation, capable not only of executing the ethnocentric violence of domestication, but also of concealing this violence by producing the effect of transparency, the illusion that this is not a translation, but the foreign text, in fact, the living thoughts of the foreign author. (Venuti 2008:50)

For Venuti, the problem with domestication was not just about the minimising of the strangeness of a source text, but also about ethical issues concerning the forcible exclusion of the foreign: Hermans has observed of the word 'domestication' that, "the term is aptly chosen, suggesting both smugness and forcible taming" (2009:98). Venuti should be seen as adding an ethical slant to 18th and 19th century supporters of foreignisation (note the subtitle to his 1998 book: '*Towards an Ethics of Translation*'). In this manner, he follows Antoine Berman, who in an article in the 1980s criticised a general tendency in literary translation to negate the foreign. "The properly ethical aim of the translating act", says Berman "is receiving the foreign as foreign" (1985/2000:285-286).

Through the influence of Venuti, translation scholars today recognise the domestication vs. foreignisation debate as a central concern in the field. Introductory textbooks (e.g. Munday 2008: chapter 9) feature substantial sections discussing his work, but recognition of his views

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is not the same as adoption of his principles, and criticisms about the practicality and testability of foreignisation have been made (Pym 1996:171-174). Furthermore, Venuti tends to present an 'all or nothing' approach to translation, whereby the only valid translation strategy is foreignisation. Functionalists would argue that foreignising translation is valid only where there is a perceived target culture purpose; in places where domesticating translations are required or desired, rendering a foreignising translation cannot be justified.

In translation studies, the acceptance of research covering social, psychological and political factors became increasingly common during the 1990s. Leo Hickey remarked that, "It is also becoming clear that, as in any other form of rewriting ... [translation] ... implies manipulation and relates directly to ideology, power, value systems and perceptions of reality" (1998:1). These questions over manipulation and power systems coincided with increasing interest in the interface between translation studies and postcolonial studies. This work has relevance for Bible translation where much of the activity takes place in so-called minority cultures.

Postcolonial Studies

The area of postcolonial approaches to translation studies is a vast subject and it is difficult to do justice to its range and depth in this essential history of translation. Nevertheless, it is valuable to cover its essential points because there is some overlap between the ideas of postcolonial theorists and those of Venuti and others who support foreignising strategies. Gentzler has commented as follows:

> Rather than using translation as a tool to support and extend a conceptual system based upon Western philosophy and religion, postcolonial translators are seeking to reclaim translation and use it as a strategy of resistance, one that disturbs and displaces the construction of images of non-Western cultures rather than reinterpret

them using traditional, normalized concepts and language. (Gentzler 2001:176)

Several lines of enquiry are discernible in postcolonial translation theory and the following three-way division is adapted from Palumbo (2009:85):

1. Examination of how translation is practised in former colonial cultures (e.g. Tymoczko 1999).

2. Examination of how the works of writers from former colonies are translated into other languages, especially the vernacular of the former colonisers (e.g. Niranjana 1992).

3. Examination of the historical role played by translation in the process of colonisation (e.g. Raphael 1993) or in establishing the identity of colonised peoples (e.g. Cronin 1996).

Postcolonial studies overlaps with the work of foreignisation advocates most notably in studies relating to resistance to colonial powers and in issues of power balance reflected in the translation of texts deriving from the former colonies. One of the most influential scholars in this respect is Tejaswini Nirañjana, whose book, *Siting Translation: History, Post-Structuralism, and the Colonial Context* (1992) sharply criticises translators and historians for an unbalanced and uncritical adoption of Western translation theory. Her criticism is centred on how translations into English have been used to rewrite an image of colonised communities in order to impose or reinforce Western ideological values.

In Bible translation, postcolonial approaches have been studied by Rasiah Sugirtharajah who argues that the British and Foreign Bible Society's distribution of Bible translations served as

a kind of colonial tool, used to 'inculcate' Western values and customs (2001:63). Similarly, Hephzibah Israel, in discussing 19th-century Tamil Bible translations, contends that aside from bringing Scripture into the local vernacular, the objective of missionaries was to create a Protestant identity for Indian converts (2005:270). In both cases, there is a view that translation goes beyond a neutral activity and becomes an active agent in colonial suppression. Some of these conclusions might be overstated, such as Sugirtharajah's insistence that the *Authorised Version* of the Bible was used to invoke nationalistic tendencies through its use by the British as a means of imposing Christian morality and biblical civilisation (2002:135-48). It is questionable whether the English Bible was used to this extent throughout all of the British Empire, and at least not through all its history. There is, for example, little evidence of the usage of the English Bible as a tool of education in colonial Hong Kong.

The difference between postcolonial translators and advocates of foreignisation is that the former prefer resistant translations as a means to counter the imbalance of power relations between coloniser and colonised. In contrast, supporters of foreignisation are typically seeking to educate the reader by emphasising the foreignness of the source culture by rendering a text in a manner that makes it origins conspicuous. Venuti, with his ethical slant, is not a 'traditional' foreignising translator (cf. the Victorians) because his notion of translation ethics has more in common with postcolonial writers. Yet despite the similarity in words and practical output, there remain distinct differences between foreignising and postcolonial approaches. For example, consider some criticism of foreignisation by Maria Tymoczko:

Venuti's normative stance about foreignizing and resistant translation is highly specific in its cultural application; it pertains to translation in powerful countries in the West in general and to translation in the United States in particular. Venuti has been criticized for not offering a theory that is transitive, that can be applied to translation in smaller countries, in countries that are at a disadvantage in hierarchies of economic and cultural prestige and power. In this sense his approach is not applicable to translation in postcolonial countries. (Tymoczko 2000:39)

Elsewhere, Tymoczko criticises Venuti for imprecision in his terms and argues that, although his work is ostensibly useful for studying translation in a postcolonial context, it is mainly focused upon translation in the West (Tymoczko 2000:45). Venuti, it should be said, was not writing from an explicitly postcolonial perspective, but these comments from Tymoczko demonstrate that it is too simplistic to equate or associate too closely foreignising translation with postcolonial studies.

1.2.5 James Holmes: Mapping Translation Studies

As mentioned at the beginning of this essential history of translation theory, a full and exhaustive survey is not possible and, therefore, selected highlights of key developments with special reference to Bible translation and foreignising methodologies have been presented. In closing this chapter, it is worth discussing the work of James Holmes in mapping a framework of translation studies, which is now considered a foundational overview of the discipline.

In 1972, Holmes presented a seminal paper titled, 'The Name and Nature of Translation Studies' at the Third International Congress of Applied Linguistics in Copenhagen. This was a landmark moment in the study of translation theory because, for the first time, there was an attempt to categorise the various branches of research into an overall descriptive

framework. Although publicised by a number of prominent scholars, including André

Lefevere and Itamar Even-Zohar, the paper was not published until 1988, a year after

Holmes' death. Moreover, his description of translation studies was only laid out in graphical

form several years later by Gideon Toury (1991), as shown in Figure 2.
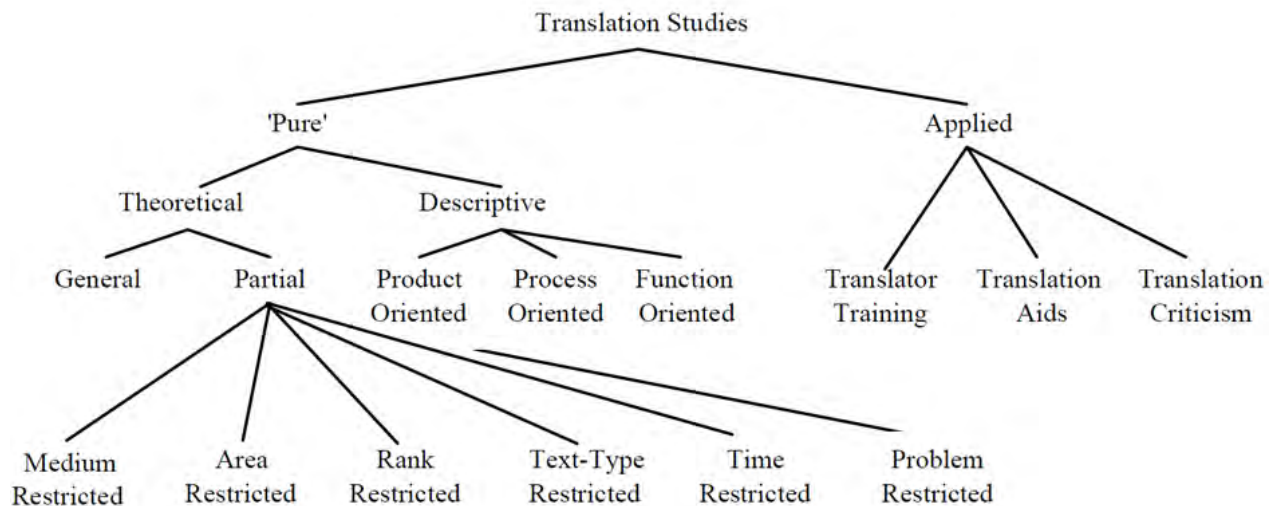
(Fig 2.0) Holmes' 'map' of translation studies (from Toury 1991:181)

Following the practice of the physical sciences, Holmes divided translation studies into two

main branches, 'Pure' and 'Applied', broadly representing theory and practice respectively.

Each branch was further subdivided, with his paper giving examples and descriptions of the

sub-branches under each category.

In the **Applied** branch, Holmes identified three aspects of practical translation studies:

Translator Training included matters of pedagogy (be it teaching translation or training

translators); **Translation Aids** referred to the development of tools (such as dictionaries,

grammars, computer software); and **Translation Criticism** represented such matters as

quality assessment and critical review. The 'Applied' branch in Holmes' map contains

relatively fewer categories than the 'Pure' branch and this has been put down to his personal preference for theoretical studies (Munday 2001:12). Attempts have been made to expand the Applied branch (e.g. Malmkjær 2005:17), but these have not been readily used.

In the **Pure** branch, the tree is divided between **Theoretical** and **Descriptive**. In describing Theoretical studies, Holmes observes that scholars may attempt to create all-encompassing theories of translation: these were identified as **General**, and would include, for example, George Steiner's attempt to provide a systematic theory of translation. He noted that more commonly, theorists focused upon specific, i.e. **Partial**, areas of translation theory with six areas which scholars may attempt to restrict their work:

- **Medium Restricted**: these studies concern the medium through which a translation is produced. For instance, translations might be produced by humans or machines (computers) or a mixture of both. Studies in the ever increasing use of technology in translation are examples of medium restricted work.

- **Area Restricted**: these concern translation theories that are restricted to certain geographical places or cultural groups. Theorists may wish to concentrate on issues unique to a given language or people group.

- **Rank Restricted**: these focus upon problems at the word or sentence level, common in early linguistics-based studies, as found in the theories of Catford. Such approaches are much less common in contemporary research and Holmes himself called for the development of "rank-free theories" (1988:180).

- **Text-Type Restricted**: these theories concern studies aimed at particular genres or types of literature. Bible translation theory is an example of such restricted text type

where it is possible to subdivide Biblical books into further text types such as Biblical poetry, narrative, apocalyptic, wisdom for example).

- **Time Restricted**: these are studies concentrating upon particular historical periods, for instance, intertestamental writings or Renaissance literature.

- **Problem Restricted**: these refer to particular issues, sometimes narrow in scope (such as the translation of metaphor or puns) or wider (such as the validity of the notion of equivalence).

Note that none of these partial categories are mutually exclusive. For instance, research into Bible translation often includes the time and area restricted categories in addition to the text type category.

Under the **Descriptive** branch, Holmes identified three groups, which he called product oriented, process oriented and function oriented. **Product oriented** studies involve describing existing translations and include comparative surveys and corpus analyses. According to Holmes, "one of the eventual goals of product oriented descriptive translation studies might possibly be a general history of translation – however ambitious such a goal may sound at this time" (1988:185).

Process oriented studies are concerned with psychology and investigate what happens in the translator's mind during the process of translation. This has proven to be a relatively sparse area of research; among the few examples of such research are think-aloud protocols where translators have been recorded speaking about the translation process as they work (Munday 2001:11). Aspects of the study of relevance theory also fall under this category.

Function oriented studies involve the study of society and culture in the target communities that receive translations. Researchers may investigate such issues as the level of education, the degree of interest in types of translated text, as well as political and economic factors in the community; as Holmes put it, "it is a study of contexts rather than texts" (1988:185).

Some of Holmes' sub-branches have attracted more scholarly interest than others, but the overall framework is useful in mapping the study of translation in contemporary work. A brief study of these divisions from the perspective of Bible translation can be found in Mojola and Wendland (2003:10-13), but this framework provides useful possibilities for considering Bible translation from non-traditional perspectives. For example product oriented studies involving comparative surveys of Bible translations would be a fruitful avenue of research in Chinese translations.

1.2.6 Chapter Summary

Translation theory in the 20th century is marked by the emergence in its early years of philosophical approaches endorsed by individuals such as Ezra Pound and Walter Benjamin. But by the 1950s, there was a discernible development in new research from the perspective of applied linguistics. The golden age of linguistics-based translation theory then followed, with a flurry of new terms, concepts and techniques in the 1950s and 1960s; in Bible translation, the most notable scholar was Eugene Nida whose work was influential beyond biblical studies. By the late 1970s and early 80s, researchers began adopting ideas from other disciplines in the social sciences, and the so-called cultural turn coincided with the development of functionalist approaches in translation theory. The most notable of these was the skopos theory of Hans Vermeer and Katharina Reiss, subsequently expanded and

developed by other scholars working from a functionalist perspective. At the same time, James Holmes laid down and popularised the framework for a new discipline he dubbed 'translation studies' after which many more publications on translation research were written. One of the most important of these was Venuti's revisitation of Schleiermacher's domestication vs. foreignisation discussion, albeit this time with an ethical slant.

Today, translation studies incorporates a large spectrum of research covering nearly all of the categories outlined in Holmes' map. Many translation theorists now regard their work as interdisciplinary and intercultural, borrowing heavily from such areas as linguistics, literature studies, cultural studies, postcolonial studies, anthropology, psychology, and political science.

2.0 BIBLE TRANSLATION AND EQUIVALENCE

The goal of this chapter is to consider generally the notion of equivalence and specifically Eugene Nida's concepts of dynamic equivalence and formal equivalence as applied to Bible translation. In so doing, there will be a discussion of contemporary (i.e. post 'cultural turn') comments and critiques as well as observations of how equivalence can operate within a functionalist framework. The chapter represents a more in-depth analysis of the material on equivalence and Bible translation covered briefly in the previous chapter.

Definitions

It is necessary to begin with some definitions and to clarify what is meant by 'equivalence' as well as to recognise how translation theorists understand the term 'equivalence' in relation to other terms such as 'dynamic equivalence' and 'formal equivalence'. In translation, equivalence is usually understood as a *general* term that refers to the nature and extent of the relationship between a source text and a translation. Typically, but not always, equivalence concerns the linguistic relationship between two texts, and this relationship can be examined at a wide level, such as a discourse or paragraph, or at a more restricted level such as a sentence, word or morpheme.

Under this general term, there are many specific *types* of equivalence and some of these were indicated in the previous chapter. In Bible translation, Nida's dynamic equivalence and formal equivalence are the best known examples of equivalence but others exist such as James Price's comparatively little known 'optimal equivalence', which builds upon Nida's work, seeking to find a balanced approach between dynamic and formal equivalence approaches within the same text, depending on text type (Price 2007). The HCSB translation

has been created under the philosophy of optimal equivalence (as stated in its publisher-provided 'Introduction') and in keeping with this, passages vary from dynamic to formal depending on text type (e.g. poetry, historical narrative, didactic teaching etc.).

Beyond Bible translation, there are other types of equivalence, such as Anton Popovič's designations of linguistic equivalence, paradigmatic equivalence, stylistic equivalence, and textual equivalence. Others include those of Werner Koller who identified denotative equivalence, connotative equivalence, text-normative equivalence, pragmatic equivalence, and formal equivalence.[15] Meanwhile, Otto Kade distinguished between total, facultative, approximative, and zero equivalence; while Juliane House and Peter Newmark each understood equivalence in two ways: House offered covert and overt translation, while Newmark suggested communicative and semantic translation.

More examples of equivalence exist in the literature and as might be expected, there are a frequent overlaps between each scholar's designations of equivalence types but each have specific definitions, and all fall under the general category of what might be termed equivalence based theory. For a brief flavour of the subtle differences between them, consider the following from Newmark:

> Note that Nida's functional equivalence and my communicative translation are identical, but that House's covert translation, which is similar, stresses the different culture in each of the two languages, rather than the effect on the reader. Nida's formal correspondence is a distortion of sensible translation; House's overt

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[15] Note: a different type of 'formal equivalence' from that of Nida.

translation and my semantic translation resemble each other, but I put more stress

on the possibilities of literal translation. (2009:30)

Given the large number of equivalence based theories, it is impractical to consider them in

detail here, so the focus in this chapter will be upon equivalence in general but also

specifically upon equivalence types in Bible translation studies, namely dynamic and formal

equivalence. The types of equivalence advocated by Popovič, Koller, Kade and Newmark

have had little influence on Bible translators.

Specific aims of this chapter

At the outset, it is important to state why an examination of equivalence in Bible translation

is important at all. In the previous chapter, it was noted that many contemporary translation

theorists consider equivalence to be an outdated concept that draws too heavily from

linguistics and undervalues the cultural aspect of translation. Yet it is apparent that the

concepts of dynamic and formal equivalence remain popular among publishers of Bible

translations, with organisations such as the American Bible Society, the International Bible

Society, Crossway, and Boardman and Holman all producing recent translations adhering to

one or other of Nida's equivalence types.[16] Meanwhile, a large number of journal articles

and a steady stream of books have been published in recent years advocating reasons for

and against dynamic and formal equivalence for Bible translations,[17] thereby suggesting

that, even if many 'secular' translation theorists regard equivalence as outdated, it is still

either in use, in vogue, or in debate among the Bible translators. This is most likely due to

the ongoing influence of Eugene Nida – Jobes rightly describes the ongoing discussion about

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[16] In the publisher-provided 'Introductions', the NLT (2004) is described as "dynamic equivalence", while the ESV (2001) is described as "formal equivalence".
[17] For example, Grudem et al. (2005); Scorgie et al. (2003); Ryken (2002); Carson (1998).

dynamic vs. formal equivalence among Bible Studies circles as a "perennial debate" (2007:796). Therefore, to consider translation from a *non-equivalence* perspective requires some explanation as to why equivalence is not taking centre stage.

The following section examines in more detail why equivalence has fallen out of favour among some contemporary translation theorists and therefore offers a closer look at comments and arguments compared to that offered in the historical review of the previous chapter. Following this, particular concerns with both dynamic and formal equivalence are examined, together with some thoughts on how equivalence can be understood within a functionalist framework in order to produce a skopos-orientated Bible translation. The position taken in this chapter is that equivalence generally remains a necessary attribute of translation, even if it may be difficult to define or troublesome to test, and that, rather than abandoning it altogether, equivalence can be understood as part of a functionalist framework of translation. With respect to formal and dynamic equivalence, both are suitable translation philosophies, but only within a functionalist perspective where a target audience need can be established.

2.1 Criticisms of the General Notion of Equivalence

This section explores some of the criticisms of equivalence, one of the most debated concepts in translation theory, where discussion abounds on matters such as its precise definition, its theoretical underpinnings, its practicality, its relevance for certain literature types, and, generally, whether it is even a viable theory of translation at all. Andrew Chesterman has called it, "the big bugbear of translation theory, more argued about than any other single idea" (1997:9). Some scholars find the concept useful (e.g. Pym 2010) but

others are highly critical (e.g. Snell-Hornby 1988) or somewhat dismissive (e.g. Gentzler 2001:44-65) – Ubaldo Stecconi has called it, "the moot point of contemporary translation theory" (1999:258).

This section is devoted to exploring issues that have been raised with a particular eye on Bible translation. Note that criticisms of 'general' equivalence will often apply also to the sub-levels of dynamic and formal equivalence but not necessarily vice versa, so comments specific to Nida's theories may not apply to the higher level of equivalence. Inevitably, some of these criticisms overlap, but this is unavoidable in trying to coalesce a range of critiques into succinct categories.

Equivalence is impossible to define with precision

One of the most common criticisms of equivalence is in terms of its definition and, by implication, this suggests that it is a theoretically unsound concept, or at least that it is unhelpful in systematic discussion of language and linguistics. Chesterman (1997:10) points out the circularity of the equivalence concepts: for some, translation is defined in terms of equivalence, and equivalence in terms of translation (cf. Kenny 2009:96). At the same time, there are some translators who use the term in a narrow manner, as in the case of some functionalists who use equivalence only when talking about equivalent *functions*.

In a widely quoted example, Snell-Hornby claimed to have identified fifty-eight different meanings attached to the term *Äquivalenz* in writings relating to translation, and notes a more prescriptive usage among German scholars compared to those from English speaking nations (1986:15, cited in Chesterman 1998:24). Although her study is commonly noted, it is not always accepted since these definitions appear to be somewhat subjectively applied

(some unfavourable comments can be found in Pym 1995:63), but nevertheless there is widespread agreement that inconsistency in terminology does not help. Later, Snell-Hornby added that the term equivalence has continued to become increasingly variable in definition over time, and particularly so since the 1980s when its definition becomes "increasingly approximative and vague to the point of complete insignificance" (1988:21).

Meanwhile, Gideon Toury, in his descriptive analysis of translation practice, suggests that, rather than trying to define equivalence generally, scholars should focus attention on specific types of equivalence. He argues that equivalence is a feature of all translations, irrespective of their linguistic or aesthetic qualities (Toury 1980:63-70). This means that if the two terms are apparent synonyms, it might be wise to desist from using the term equivalence at all. The implication of all this is that difficulty of definition suggests impracticality of usage. If translation theorists cannot agree on what it means, then an overall theory of equivalence may not even be viable.

The counter argument to this is that even if equivalence is difficult to define, it should not necessarily be abandoned. Difficulty of definition does not necessarily equate to impossibility of existence. Indeed, equivalence in translation *must* exist at some level even if its theoretical status is hard to pin down. This is because somewhere, if only fleetingly, a translation *has* to equate to an original text, otherwise how can it be translation? This is the point of Stecconi, who remarks, "Equivalence is crucial to translation because it is the unique inter textual relation that only translations, among all conceivable text types, are expected to show" (1999:171, quoted by Pym in Kenny 1998:80).

And as Pym has said, "equivalence is artificial, fictive, something that has to be produced on the level of translation itself. But it *must* be produced" (1992:49, emphasis original). Even if the notion of equivalence is artificial, or theoretically indefinable, it is difficult to study translation without acknowledging that at some level it is central to the interaction between languages or cultures.

Equivalence should be seen as *one of many* possible goals

This complaint comes primarily from functionalists, who do not necessarily reject equivalence, but rather see it as one of many possible goals that translators may seek to achieve. This criticism is related to one of the above points where equivalence was sometimes criticised for representing too grand a vision of translation. So, while some criticise equivalence for being defined too broadly, here it is criticised for trying to do too much. The classic view of equivalence based translation is that it is "the replacement of textual material in one language (SL) by *equivalent textual material* in another language (TL)" (Catford 1965:20, emphasis in original). The criticism here is that this is asking too much by setting the entire goal of translation in terms of achieving equivalence, something which is rather arbitrary or too broad.

Skopos theorists such as Vermeer (1996) prefer to restrict the meaning of equivalence so that it can be understood as viable and achievable in a narrow fashion. For them, equivalence is where a translated text has exactly the same function as the source text, and is thus only one of many goals that translators may choose to attain. In Bible translation, a target text usually has a different function (or purpose) from that of the source text. Only where both the source and the target text have the same function (or purpose) is there said

to be equivalence; a condition also known as 'functional constancy'. Given that that such a

scenario is unusual, equivalence is therefore rare and should not be presented as a common

case, as Nord notes: "Functional equivalence between source and target text is not the

'normal' skopos of translation, but an exceptional case in which the factor 'change of

functions' is assigned zero" (1991a:26).

Not all would agree with this use of 'functional equivalence', not even all functionalists. If

there is already a term in existence to describe a state where source and target texts have

the same function (i.e. functional constancy) why commandeer another term (i.e. functional

equivalence) and redefine it as a synonym for the first? My preference for two texts that

have the same function is simply 'functional constancy'. Functional equivalence is best

reserved as an alternative, if unwise, term for dynamic equivalence.

Equivalence assumes that languages exhibit interchangeable symmetry

There is great uncertainty about whether languages exhibit the kind of linguistic symmetry

that is sometimes presupposed by equivalence theorists. Total equivalence could only be

demonstrated if invariable back translation can be demonstrated: that is, when Object A in

the source text is invariably translated as Object B in the target text and vice versa

(Chesterman 1997:9). This subjectivity of equivalence is ironically demonstrated by Snell-

Hornby (1988:16-22), who points out that *equivalence* itself is commonly used in a different

way from *Äquivalenz* in respective English and German works on translation studies. She

concludes that "the term equivalence … presents an illusion of symmetry between languages

which hardly exists beyond the level of vague approximations and which distorts the basic

problems of translation" (1988:22).

The counter response to this is that a good number of equivalence theories already account for the inability to achieve total equivalence ("Equivalence … always implied the possibility of non-equivalence, of non-translation or a text that was in some way not fully translational", Pym 1995:164). Moreover, some have pointed out the dangers of caricaturing equivalence theorists as setting out to achieve the impossible task of total equivalence. Albrecht Neubert has observed that, "The narrow and hence mistaken interpretation of translational equivalence in terms of [total] linguistic correspondence is in our opinion one of the main reasons that the very concept of equivalence has fallen into disrepute among many translation scholars" (1994:414).

Nida, for example, affirmed that total equivalence does not exist and encouraged instead that, "one must in translating seek to find the closest *possible* equivalent" (1964:159, emphasis added). The problem is that expressions such as "closest possible equivalent" remain somewhat difficult to define (cf. the previous criticism), and even in Nida's own Chomsky-derived theoretical basis, he argues for the existence of universal, underlying and cross compatible structural features in languages. Therefore, at some level, there remains the view that there is always some kind of interchangeable symmetry and it is upon such a conclusion that critics pounce.

There are more usable or more efficient alternatives to equivalence
This is an extension of the previous category where researchers complained that equivalence assumes an illusion of symmetry: that 'equal value' (equi-valence = equivalence) can be established between languages. As we saw, the counter argument would be that total (or true) equivalence is not necessarily expected: scholars such as Nida called for the

closest *possible* equivalent of a linguistic object. In response, it has been pointed out that

such approximation is less helpful than alternative ways of describing translation that

promise less in the way of one-to-one linguistic matching (Hatim and Mason 1990:8).

Here then, are commentators who argue that it is not so much that equivalence is *impossible*

but that it is *impractical*. Andrew Chesterman, for instance, claims that the notion of

equivalence is 'inefficient', suggesting instead that translators aim for something like

adequate similarity because the demands on the translator are less burdensome:

> We can also translate adequately without needing to believe in the illusion of total
> equivalence. Adequate similarity is enough – adequate for a given purpose in a given
> context. Indeed, anything more would be an inefficient use of resources. (2005:74)

Chesterman is writing about the translation of non-religious texts, of course, but the

problem from the perspective of Bible translation is that target audience users may well hold

suspicions about a Bible that is produced 'adequately' in order to save resources, since this

may arouse suspicions over its 'faithfulness'. This is one of the problems with translation

theory: what works for some types of literature does not necessarily work for others.

Chesterman is doubtless correct in certain circumstances, for one can imagine that certain

types of writing (perhaps children's fiction for example) might be enthusiastically received if

they are 'similar enough' and reflect an 'adequate translation', but translators and target

readers are likely to have more stringent expectations with regard to sacred texts.

Equivalence discounts the social and cultural aspects of translation

This is one of the most significant criticisms of equivalence and was already included as a

primary problem in the historical survey of the previous chapter. There, it was mentioned

that equivalence as a linguistic concept was the dominant idea underpinning translation theory in the 1960s and 1970s, but that since then, translators have begun to think about their work in more interdisciplinary ways. The so-called cultural turn saw translation theorists view their work in terms of societal and cultural factors that coexisted with language and meaning, all of which led to a rejection of translation work as mere linguistic recoding. It has been said that, "the equivalence argument is simply turned on its head. From the perspective of the descriptivists, the prime movers of the translation process are socio-cultural norms and textual-literary conventions in the target language and culture" (Hatim 2001:69).

For theorists working primarily from the perspective of the target culture, equivalence is too narrow, positing translation as only a linguistic notion whereby translators' sole or central concern is with reproducing textual information from the source to the target text. This is exemplified by the classic Catford definition of translation: "Translation is the replacement of textual material in one language (SL) by *equivalent textual material* in another language (TL)" (1965:20, emphasis original).

In recent times, equivalence has been considered in non-linguistic, cultural terms, so this criticism is not completely valid. Indeed, when defining equivalence at the beginning of this chapter, I commented that, "Typically, *but not always*, equivalence concerns the linguistic relationship between two texts" – these words were chosen because writers have also discussed equivalence in cultural and social factors. Nevertheless, the history of equivalence in translation is that it is very often a question of linguistic transfer alone, and therefore the argument is valid in most cases.

An important comment that ought to be made with regard to this criticism is that it is not accurate to believe that equivalence theorists simply ignored or forgot about cultural factors, since that would be an unfair caricature. Indeed, Nida wrote extensively about the need to engage with target cultures in books such as *Customs, Culture and Christianity* (1963) and *Religion Across Cultures* (1968). More accurately, perhaps, it is not so much that Nida and others ignored cultural factors, but that they invariably assumed that target cultures always wanted one particular type of translation, in this case dynamic equivalence translations. Han Vermeer, in presenting his skopos theory approach to translating, commented that:

> 'Culture-sensitive translating' needs further explanation. I do not have in mind a simple adaptation of the text to target-culture circumstances, definitely *not* in order to facilitate its reading … I admit such a procedure as a possible type of translating, but there are other cases too. (Vermeer 1998:45)

His point is that translating with cultural concerns in mind is often thought to mean that translators must produce a text that is easily understood. But with his functionalist approach, Vermeer argued that, "skopos theory does not restrict translation strategies to just one or a few; it does not introduce any restrictions" (Vermeer 1998:45). So instead of mandating easy to read translation, skopos theory aims to produce a translation suitable for whatever purpose the target culture requires. A similar point has been made elsewhere:

> As long as you are analysing modes of equivalence to the source, you are doing **linguistics** of one kind or another. But if you have to choose between one *purpose* and another … linguistics will not be of much help to you. You are engaged in applied sociology, marketing, the ethics of communication, and a gamut of theoretical considerations that are only loosely held under the term "cultural studies." (Pym 2010:49, emphasis original)

The argument here is that equivalence is bound up primarily within a linguistic paradigm and does not sufficiently engage in cultural aspects of translation study.

Finally, an important point needs to be made about 'culture' in the discipline of linguistics. It would be something of a cruel caricature to imagine that linguistics was devoid of an interdisciplinary or cultural perspective. As early as 1929, Edward Sapir, one of the most prominent thinkers in structural linguistics, commented that:

> No two languages are ever sufficiently similar to be considered as representing the same social reality. The worlds in which different societies live are distinct worlds, not merely the same world with different labels attached ... We see and hear and otherwise experience very largely as we do because the language habits of our community predispose certain choices of interpretation. (Sapir 1929/1958:162)

More recently, the Soviet semiotician Yuri Lotman developed important ideas in structural semiotics in culture and famously remarked that, "No language (in the full sense of the word) can exist unless it is steeped in the context of culture; and no culture can exist which does not have, as its center, the structure of natural language" (Lotman and Uspensky 1978:212). Similarly, Jean Boase-Beier has warned against wrongly perceiving that older, linguistics orientated scholars had a "naive view" of the simplicity of equivalence in translation (2011:30). It would be inaccurate to depict linguistics-based work as being unsophisticated and one-dimensional; what may be more accurate is that some translation theorists, such as Catford and Nida in the 1960s and 1970s, tended to rely too heavily upon scientific models in the development of their theories, perhaps a reflection of the mood of scientism prevalent in the 1960s.

Nevertheless, it is the case that many contemporary theorists prefer to understand translation within a larger context of intercultural transfer, and therefore its process must be bound, regulated and guided by the norms and conventions of the particular groups concerned (Bassnett and Lefevere 1998; Hermans 2002) and when one reads the works of equivalence theories from the 1950s, 1960s and 1970s, there tends to be comparatively less discussion about how translators operate in an intercultural context.

Equivalence does not take into account developments in postcolonial studies

This is an extension of the above category and again relates to equivalence as principally about linguistic recoding. It deserves a separate section because postcolonial writers have reserved particular criticism for equivalence, and also because there is an ethical slant to the discussion, with which critics from the previous perspective may not necessarily agree. The postcolonial perspective views translation from the perspective of power relations and considers there to be an inequality of status between source and target text, which reflects the unequal power relations found in colonial contexts. Sometimes, the very act of translation itself has been questioned as representing a form of cultural appropriation, in that it is seen as a collusive activity that reinforces the position of colonised cultures as subordinate to a superior power.

More commonly, the criticism is aimed at the notion of establishing 'sameness' or equivalence between texts, as being too restrictive and incapable of fully describing the link between translation and empire, as the following quotations demonstrate:

> It would seem, therefore, that it would be counter-productive to restrict the meaning of translation to linguistic, or even cultural equivalence, because such a restriction of meaning disallows a fuller consideration of social change. (Jaaware 2002/2011:179)

The notion of fidelity to the "original" [i.e. of equivalence] holds back translation theory from thinking the force of a translation. The intimate links between, for example, translation from non-Western languages into English and the colonial hegemony they helped create are seldom examined. (Niranjana 1992:58)

Equivalence is therefore criticised for encouraging a notion of 'sameness' whereas what is needed is freedom for a translator to, "rewrite and retranslate the texts ... rewriting and retranslating are not a simple dependence upon the past, but a radical remolding of the text to meet new situations and demands" (Sugirtharajah 1998:96). Indeed, Sugirtharajah has criticised English Bible translations for being too restrictive in their use of language: "What we aim for is a version of the Bible which will take into account the postcolonial English and mobilise it radically to rewrite the text, to soak it with new angles and new perspectives" (1998:95). This call for a significant widening of the range of Bible versions to include radical rewriting of its contents might prove problematic, since Bible readers tend to expect a high degree of resemblance (indeed, 'equivalence') with the source text. From a functionalist perspective, Sugirtharajah's advocacy of such dramatic remoulding would need to be established as a viable purpose in the target culture.

Nevertheless, postcolonial studies have brought some necessary insight into practical problems of Bible translation. Vicente Rafael has discussed the 1610 Tagalog Bible produced by Spanish missionaries in the Philippines, noting that it had been infused with Latin language. Rafael argued that the Spanish translators' introduction of Latin words for key theological terms and concepts acted as a controlling influence because understanding of Latin was necessary for full appreciation of the Bible. At the same time, the usage of Latin

terms implied that the Tagalog language was incapable of carrying the full meaning of sacred

Christian terms (Rafael 1993:23-54).

These viewpoints have generated many important insights into translation theory, but such

views have attracted criticism of their own. Munday has pointed out that postcolonial

writers themselves will inevitably hold political agendas: "The promotion of such translation

policies, even though it is from the perspective of the 'minority' cultures, still involves a

political act and manipulation of translation for specific political or economic advantage"

(2008:134). From a functionalist perspective, it is difficult to agree that translation must

always be produced according to postcolonial ideologies, since this would assume that all

readers desire translations that are moulded and written with postcolonial ideology in mind.

This is especially the case given the evident success of both dynamic and formal equivalence

translations throughout the former colonies.

Equivalence elevates the source text too highly

This criticism appears partly through the emergence of the descriptive branch of translation

studies (cf. the 'map' of translation by Holmes in the previous chapter) and partly through

the emergence of functionalism. Scholars working from both perspectives seek to consider

translation from the perspective of the target text culture. Since equivalence based theories

seek first to establish some kind of 'equal value' ('equi-valence') with the source text, the

function of the translated text in the target community is therefore of a lower rank of

importance. Toury, the most prominent proponent of the descriptive branch of translation

theory, has said that:

Translating … is to a large extent conditioned by the goals it is designed to serve, and these goals are set in, and by, the prospective receptor system(s). Consequently, translators operate first and foremost in the interest of the culture into which they are translating, and not in the interest of the source text, let alone the source culture. (1982:25)

A counterpoint to the above view would be that in Bible translation, to regard the source text as superior is no bad thing, and it would be difficult to imagine many situations where the target audience would expect otherwise. The idea of altering a sacred text in pursuit of some perceived target audience goal would ordinarily be rejected by most translators. Now of course, Toury is not just talking about the high status of sacred religious texts; his comment about the source text being superior concerns the *starting point* or the most important factor in translating, but both of these naturally incorporate thoughts about the perceived venerated status of the source text. At least as far as Bible translation is concerned, most functionalists would probably agree that the source text remains superior, but only because the target audience expects it, and not because an equivalence theory demands it.

The problem with equivalence in this respect is that it typically demands that there is only one correct translation methodology (be it dynamic equivalence or some other form). Since it is most likely that only one target text can demonstrate 'equal value' (equivalence) to the source text, this tends to lead to the conclusion that a multiplicity of correct target texts is not possible.

2.2 Criticisms of Dynamic and Formal Equivalence

Having discussed problems relating to the general concept of equivalence, the following section presents problems raised specifically with either dynamic or formal equivalence. As will be seen, most of these comments relate to dynamic equivalence, since this is what Nida advocated as being the more acceptable form. Once again, a number of these categories overlap, which is an inevitable consequence of attempting to group a wide range of comments into succinct sections.

The underlying Chomskian theory behind dynamic equivalence is untenable

This criticism was dealt with in the chapter on translation history so only a brief recap is necessary here. Nida's theoretical underpinnings were based upon Chomsky's generative-transformational grammar (1957), which proposed the existence of deep-seated, formal universals in language. Nida believed that the task of the translator involved reducing surface level messages into deep structure, transferable kernels, which would then be transferred, and reassembled in a target text.

The criticism over the presentation of these transformational structures is that they do not necessarily reflect the real actions of translators. One of the most common objections is "the seemingly disparate step-like progression of the journey from source to receptor language, which is less likely to reflect the work of practising translators than an overall more closely synchronised approach" (Anderman 2007:50).

Reproducing 'equivalent effect' is unobtainable

At the heart of Nida's theory is what he calls the 'principle of equivalent effect'[18] where "the relationship between receptor and message should be substantially the same as that which existed between the original receptors and the message" (Nida 1964:159). He is not alone in advocating equivalent effect, with Jin Di pointing to its applicability to "all kinds of translation (commercial, scientific, legal, political, journalistic, etc)" (1995:232) and arguing that:

> The principle of equivalent effect in translation means that the effect produced by translation on its receptors (readers or listeners) should be as close as possible to the effect produced by the original work on its receptors. This is the only way to be really faithful to the original text. (Jin 1995:231)

This notion of equivalent effect has been criticised among others by van den Broeck (1978:40) who considers it to be essentially unachievable, particularly so in translating texts across very different cultures.[19] A series of articles by Hu argued that equivalent response was implausible in many cases between Chinese and English translations, where equivalent response can lead to extreme overtranslation of Chinese expressions thereby making impossible Nida's other preference for natural expression (1992, 1993). Furthermore, estimating the original readers' response to a text is a subjective task, as is also the task of establishing whether a 'correct' response has been created in a newly minted target text (Whang 1999:52).

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[18] A term that derives from Rieu and Philips (1954).

[19] To illustrate the difference between Nida's thoughts and another type of equivalence based theory, Newmark's notions of communicative and semantic translation bear strong resemblance to dynamic and formal equivalence. But on the principle of equivalent effect, Newmark disagrees: "Communicative translation is always concentrated on the reader, but the equivalent-effect element is inoperant if the text is out of TL space and time." (1981:69)

Nida's determination about being able to ascertain the precise meaning, and the original readers' response has attracted criticism, particularly with respect to the Bible, where scholars often differ on the precise meaning (let alone reader response) of verses (Mojola and Wendland 2003:8). Indeed questions must be asked about whether the original readers' responses are even desired: the response of the original readers of 2 Corinthians for instance might have been shock or anger.

In fact, the notion that it is even possible to replicate the source text readers' reaction is under scrutiny. Chesterman (1997:132) has argued that *because* people are different, they *cannot* have the same response to a given text. Likewise, Delabastita (1993:45-6) has criticised the theory for requiring that groups of readers must be coalesced into an 'average' audience, a requirement since there will only be one primary 'effect' being generated. This problem of audience coalescence works the other way: by assuming there is such a thing as 'the original audience's response', the theory wrongly combines all source text readers into a single group with a single consistent response, when in fact a multiplicity of original effects were likely to have been aroused.

Furthermore, studies in reader response in biblical studies have led a number of scholars to point out that readers play an active part in generating meaning. Kevin Vanhoozer has emphasised the unique role of individual readers in New Testament interpretation, pointing out that "Reading is not merely a matter of perception but also production; the reader does not discover so much as create meaning" (2010:259). If so, this calls into question the notion that the translator is able to establish consistently a predetermined equivalent effect upon target readers.

Along related lines is the problem that cultures may react differently on presentation of certain texts. This can lead to a kind of internal theoretical contradiction to the requirements of dynamic equivalence. An example is cited by Bassnett (2002:33) of a deliberate attempt to translate Homer's poetry into English prose because the original readership was likely to have responded to epic poetry in much the same way as modern Europeans do to prose. But such a reader-response orientated method is actually opposed to dynamic equivalence. According to Nida and Taber, "One should not translate poetry as though it were prose" (1969:14, a point reiterated decades later, see 1995:227) – although printing biblical poetry as prose is precisely what the NLT does in many places, especially in wisdom literature. As Bassnett points out, this is a case where the principles of dynamic equivalence are applied to form rather than meaning but consequently have Nida's categories in conflict with each other (2002:35).

Yet despite all of this, it should be noted that Nida was not as naive about the difficulties of achieving equivalent effect as might be thought. Although he was resolute in pursuing equivalent response, he warned about the impossibility of achieving total equivalence in reader response:

> Dynamic equivalence is therefore to be defined in terms of the degree to which the receptors of the message in the receptor language respond to it in substantially the same manner as the receptors in the source language. *This response can never be identical, for the cultural and historical setting are too different*, but there should be a high degree of equivalence of response, or the translation will have failed to accomplish its purpose. (1969:24, emphasis added)

Indeed, throughout his writings, Nida is consistently careful to avoid expressing the possibility of full equivalence in effect.

Dynamic and formal equivalence are wrongly presented as scientific

The criticism under this heading is that dynamic and formal equivalence are presented as mainly scientific procedures, which in turn leads translators to neglect the cultural aspects of translation. That Nida saw his work as representing objective, scientific work is evident from the title of the book in which it appears: *Toward a Science of Translating*.[20] Since this subject was covered in depth as part of the criticism of equivalence generally, the same points will not be repeated here. Nevertheless, Nida has been keen to emphasise the 'scientific' nature of his approach, so a few additional comments are necessary. Firstly, to what extent did Nida see translation as an act of scientific enquiry? In the introduction to *Toward a Science of Translating*, he asks:

> Is translating, for example, an art or a science? Is it a skill which can only be acquired by practice, or are there certain procedures which can be described and studied? The truth is that practice in translating has far outdistanced theory; and though no one will deny the artistic elements in good translating, linguists and philologists are becoming increasingly aware that the processes of translation are amenable to rigourous description. When we speak of 'the science of translating,' we are of course concerned with the descriptive aspect; for just as linguistics may be classified as a descriptive science, so the transference of a message from one language to another is likewise a valid subject for scientific description. (Nida 1964:3)

It is important to note that Nida goes on to emphasise that there is an artistic sensitivity required in good translation but it is clear throughout the book that he considers true translation as essentially a scientific activity. This has been criticised by Palumbo who comments that, "his treatment of meaning may seem too confident on the possibility of securing it on a 'scientific' description" (2009:172). Among the more vocal critics is Edwin

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[20] Although, of course, one might say that '*Toward*' a Science of Translating would suggest that he intended to move in that direction rather than claim that he has arrived. Nevertheless, it is clear at the very least that he intended to orient his theory along the path of scientific principles.

Gentzler, who devotes an entire chapter of his 2001 publication, *Contemporary Translation Theories*, to attacking the very notion that translation can be scientific. In the following quotation, he comments upon how the pursuit of a scientific approach undermines its own theoretical basis:

> I hope to show how the science of translation is itself a dual activity: in the process of discovering new information and solving translation problems, it simultaneously covers up other aspects inherent in the nature of the subject being studied. If translation necessarily subverts its own institutionalisation, then attempts to make a science of the field actually reinforce a different theoretical agenda than originally intended. (Gentzler 2001:48)

Gentzler questions whether Nida's theory can even be called a 'science' (Gentzler repeatedly uses quotation marks in this way), claiming that he, "fails to provide the groundwork for what the West in general conceives of as a 'science'" (2001:59). In a similar manner, Williams has also criticised Nida's concepts, stating that it offers a "fragile theoretical premise at its centre" (2004:34-35). Elsewhere, Saldanha has criticised Nida for promoting a work that is scientific but then composing it in a manner that is not: "his attempts at moving towards a 'science' of translation are undermined by a prescriptive attitude that sometimes borders on the patronizing, frequent references to – and lack of definitions for – notions such as the 'genius' of language and 'natural' translation" (Saldanha 2008:149).

The dynamic vs. formal equivalence paradigm is unnecessarily binary

A common objection is that equivalence tends to reinforce the ancient dichotomy between free and faithful, which in turn often leads to an unnecessarily singular choice between one or other. As far back as Cicero, translators have conceptualised texts being translated in two different ways, the so-called free vs. faithful axis. Nida's proposal of dynamic vs. formal is not

uncommon in equivalence and similar binary opposites are apparent with House's covert vs. overt or Newmark's communicative vs. semantic. Among contemporary translation scholars, the free vs. faithful discussion has been called a "sterile debate" (Munday 2001:33) and it has been suggested that discussion of certain equivalence models tends to reintroduce this conflict (Steiner 1998:319; Hatim and Mason 1996:11).

These criticisms apply only to some equivalence models, because a number of theorists have proposed theories which operate at multiple levels, as with Popovič and Kade, who each proposed four different types of equivalence, while Koller offered five. Yet it does appear to be the case that Nida and those working within his categories tend to exhibit an either/or approach towards translation. Among certain recent Bible translations, the introductory paragraphs tend to state explicitly a preference for either dynamic or formal equivalence, e.g. NLT (2004) in favour of dynamic equivalence or ESV (2001) in favour of formal equivalence.

Moreover, since these binary opposites tend to be deeply entrenched among equivalence-based practitioners, translators tend not to consider alternative ways of thinking about translation. Indeed, it is interesting that Price (2007) has put forward 'optimal equivalence' as a way of practising translation without adhering to one or other binary pole. This means analysing a text at every level (discourse, sentence, clause, or word) in determining where on the dynamic-formal equivalence scale a given lexical item should be translated. Whether or not one accepts Price's solution (it still retains the concept of binary polarity after all) it is nevertheless interesting in that it implies there is something wrong with translating with a dynamic vs. functional dichotomy in mind.

The dynamic vs. formal equivalence paradigm does not reflect the variance of text types

Another point sometimes raised is that the practical problems of translating a source text are rarely so simple as to deserve a single equivalence type (Pym 2010:30-41). Although Pym doesn't discuss the Bible, the presence of such varied text types as biblical poetry, historical narrative, apocalyptic, and wisdom literature, among others, might demand something more than a simple choice between one or other of Nida's equivalence types. To that end, Price's optimal equivalence model has certain advantages in differentiating between formal and dynamic equivalence depending on text type.

Following the emergence in recent discussions of discourse analysis, there has also been the complaint that Nida's theories are overly focused on analysis at sentence level or below (Lefevere 1993:7). Although Nida and Taber recognise this by pointing towards the need for discourse structure analysis in their most comprehensive text, *The Theory and Practice of Translation* (1969:112-3), it is noticeable that both it and its predecessor, *Toward a Science of Translating* (1964), contain relatively few discussions of longer passages. There have been some attempts to broaden Nida's approach to incorporate a more sophisticated analysis of discourse structure and constituent units (e.g. Louw 1985) but such studies appear to have received little attention. Indeed, it is surprising, and perhaps disappointing that discourse analysis does not feature widely in the volume edited by Scorgie et al. (2003) on dynamic equivalence and Bible translation.

Supporters of formal and dynamic equivalence are not always aware of other translation theories

This criticism is that writers supporting one or other of Nida's equivalence types sometimes appear unaware of work in translation studies, especially that which goes beyond the dynamic vs. formal equivalence dichotomy. In numerous publications that advocate or discuss either of the two forms,[21] there is no mention of the work of prominent translation theorists such as James Holmes, Gideon Toury, Hans Vermeer, Christiane Nord, Justa Holz-Mänttäri, or Lawrence Venuti, among others. Given that these scholars nearly always operate from the perspective of non-religious texts, it may not be surprising that readers of Nida should be unaware of their work.

In an article in *The Bible Translator*, Strauss commented that, "The 1980s and 1990s may rightly be called the heyday of functional [dynamic] equivalence in Bible translation" (2005:153). This may come as a surprise from the perspective of 'secular' translation studies, because the 1980s and 1990s was a time when Nida's equivalence theories were most openly criticised. Equivalence had largely fallen out of favour by this time: "Historical research situates the reign of translational equivalence theory roughly in the 1960s and 1970s, with a fading afterlife into the 1990s" (Pym 2004:44). Similarly, "despite its long dominance in the meme-pool, equivalence seems to be a supermeme in decline" (Chesterman 2007:10).

That Bible scholars may sometimes be unaware of work beyond Nida can be demonstrated from a self-observation made by Ernst Wendland (Old Testament scholar and UBS

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[21] e.g. Porter and Boda (2009); Ryken (2009, 2002); Fee and Strauss (2007); Howe (2006); Fuller (2005); Grudem et al. (2005); Scorgie et al. (2003); Comfort (2000); Porter and Hess (1999); Carson (1998).

translation consultant) who made the following comment while examining the work of some

of the translation studies scholars mentioned already:

> I am almost ashamed to admit that before 2001 I knew very little about most of the
> different translation theorists … this section in particular, is an attempt to indicate
> how fruitful a mutual exchange of ideas can be in an effort to refine a contemporary
> approach to the theory and practice of Bible translation, including also its teaching to
> mother-tongue translators around the world. (Wendland 2004:47f)

Wendland is one of the more prominent Bible translation specialists and a respected and

prolific scholar, so if he was unaware of 'secular' translation theory before 2001, it may not

be altogether surprising if this is fairly common. Observe particularly how Wendland remarks

upon the possibility of how a "mutual exchange of ideas" can positively influence Bible

translation: this gets to the heart of the criticism in this section, which is that a thorough

understanding of contemporary translation theory is not always evident in writings

pertaining to Bible translation work.

On a related note, there is something to be said about terminology, because it can be

suggestive of the level of interaction that scholars undertake with each other's work. As

mentioned already, Nida's renaming of dynamic equivalence to functional equivalence is a

significant problem in contemporary translation studies because the term implies a

functionalist perspective[22] (when it is not). What is interesting is that statements such as the

following can be found among biblical studies scholars:

> Seventeen years ago … the expression 'dynamic equivalence' was still being used
> though even then it was being superseded by 'functional equivalence,' which,

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[22] Indeed, functionalism is sometimes used almost as an *antonym* for equivalence, especially where discussions
arise over whether the source text or the target text is the primary determinant for the shaping of translation.

> doubtless, is a better label for the translation theory to which both expressions refer. (Carson 2003:65)

> virtually no one in the field of Bible translation uses the expression 'dynamic equivalence' anymore: since 1986 it has been displaced by 'functional equivalence.' Those who continue to use it are most invariably opponents of anything but formal equivalence theory, and for them 'dynamic equivalence' is a form of opprobrium. (Carson 1998:71)

But in wider circles of translation studies, the term dynamic equivalence is not used as a kind of pejorative alternative to functional equivalence. The latter use is, in fact, rare: the *Routledge Encyclopedia of Translation Studies* (2009) has no mention of functional equivalence in its index, preferring instead dynamic equivalence; the *Dictionary of Translation Studies* (Shuttleworth and Cowie 1997) has a short entry for functional equivalence but only to point readers towards the standard term of dynamic equivalence; while another dictionary, *Key Terms in Translation Studies* (Palumbo 2009) consistently uses dynamic equivalence rather than functional equivalence.[23] The same preference is true of introductory textbooks on translation theory (e.g. Munday 2008; Pym 2009; Bassnett 2001).

It would be quite wrong to imagine that all Biblical Studies scholars are unaware of translation developments from other fields,[24] but to return to the point made by Wendland above, there remains the possibility for interesting new developments in Bible translation theory if scholars look beyond the dynamic vs. formal equivalence paradigm developed by Nida.

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[23] It is sometimes suggested that there is a theoretical difference between functional and dynamic equivalence (e.g. Statham 2003; Decker 2006:37-38) but this is not supported by a closer reading of Nida's work. In March 2009, I emailed Dr Nida for clarification on this and he confirmed that there is no difference between the two terms and that they are fully interchangeable.

[24] See the publications by Noss (ed) 2007; Wendland (2008); Wilt (ed) (2003).

Dynamic equivalence fosters undue fluency

This criticism relates to the assumption that target readers always expect translations to be easily understood and readable. There are two complaints: firstly, that this assumption is in itself debatable; and secondly, that even if it is valid, there is evidence that translators go too far in creating a target text that alters textual material they *perceive* to be difficult to understand.

The view of a number of critics is that there is nothing wrong with leaving the audience with the task of interpreting the text. It is argued that situations frequently arise where modern readers might benefit from a so-called *resistant* or non-fluent translation that causes readers to interpret the text for themselves. After all, much of the Bible presented a challenge for original readers (cf. 2 Peter 3:16 where comment is made upon Paul's epistles: "There are some things in them that are hard to understand").

Ernst August Gutt, in presenting relevance theory, argues that indirect translations (i.e. fluent readings) are less useful because they encourage interpretation at the *target text level*, rather than at the *source text level*. Since the real purpose of translation is to point the reader towards the source text, minimal interpretation should take place in the translated text. He suggests that more direct (i.e. generally more literal) translation, "makes the explication of implicatures both unnecessary and undesirable … it is the audience's responsibility to make up for such differences" (2000:175). In other words, there is nothing wrong with expecting the reader to make an effort in understanding the text (contrast Nida's call for "minimal effort of decoding", 1964:182). Moreover, for the translator to interpret on

behalf of the reader "would be likely to have a distorting influence on the intended interpretation." (1964:182)

One of the pressing concerns of Venuti is that translations should not be transparent and that translators should be 'visible'. He argues that foreignising translations are potentially liberating for the reader, particularly in Anglo-American culture where the ideal is fluency (the tendency to produce translations indistinguishable from texts originally written in English). Venuti says that the translator should be "a nomad in [his or her] own language, a runaway from the mother tongue" (1995:291), a situation precisely opposite from the view that, "The best translation does not sound like translation" (Nida and Taber 1969:12).

Dynamic equivalence tends to generate unnecessary explicitation

The requirement of equivalence for readability and naturalness of expression can cause translators to overtranslate, inserting additional material to a degree that overstates the source text. The *explicitation hypothesis*, a theory first formulated by Shoshana Blum-Kulka (1986), describes the tendency of translators to move towards a kind of overexplicitness, whereby translations exhibit greater redundancy than either their source texts or non-translations in the same language. The degree to which this is found in translations varies but in Bible translation, it is more often apparent in dynamic equivalence Bible translations. Consider for example, the GNB on Ruth 1:1 which seeks to explain that the days of the judges occurred before Israel had a king, even though the Hebrew offers no such expansion.

Ruth 1:1

Hebrew:	וַיְהִי בִּימֵי שְׁפֹט הַשֹּׁפְטִים וַיְהִי רָעָב בָּאָרֶץ
GNB:	Long ago, in the days <u>before Israel had a king</u>, there was a famine in the land.
NRSV:	In the days <u>when the judges ruled</u>, there was a famine in the land,

Another example of explicitation is seen in the GNB of Amos 1:2, which adds the word 'temple':

Amos 1:2
Hebrew: וַיֹּאמַ֔ר יְהוָה֙ מִצִּיֹּ֣ון יִשְׁאָ֔ג וּמִירוּשָׁלַ֖ם
GNB: The Lord roars from his <u>temple</u> on Mount Zion; his voice thunders from Jerusalem!
NRSV: And he said: The Lord roars from Zion, and utters his voice from Jerusalem;

There are two examples of enlargement here: in the first, from Ruth 1:1, it takes the form of replacement, with "the days before Israel had a king" being offered instead of a more literal "when the judges ruled." In the example from Amos 1:2, there is no textual replacement but, instead, expansion occurs with the addition of the word "temple" enlarging upon the more literal version exemplified by NRSV.

In neither of these cases is the text more readable or an improvement in terms of the 'equivalent response' but rather, appear to be clear examples of the explicitation hypothesis, whereby unnecessary textual replacement or expansion is inserted. That is the heart of this complaint, that dynamic equivalence (more so than formal equivalence) can lead to a kind of overtranslation where enlargement goes beyond what is necessary for understanding. Consider the words of Noorda:

> And speaking about clarity, recent Bible translation practice has been governed to quite an extent by missionary purposes, helping readers in every possible way to make sense of even the most obscure and inaccessible passages of the Bible. However, ancient texts and especially ancient religious texts, are not conspicuous by their clarity ... Of course this is not to say that translation should aim at being difficult and opaque: whenever possible, we shouldn't make the Bible a book of riddles. What I mean is that we should practice restraint, avoiding excessive explanation and explicitation. (Noorda 2002:14-15)

Chapter 4 discusses foreignisation and the advantages of retaining biblical metaphor and imagery, thereby taking up the challenge offered by Noorda. In keeping with a functionalist perspective, however, the view taken in this thesis is that the 'missionary purposes' and subsequent idiomatic translation of which Noorda speaks (disdains?) are not in themselves problematic. If a target culture purpose or function exists for dynamic equivalence translations (and one often does) then the above criticism is not altogether valid.

Dynamic equivalence fosters ethnocentric bias

It has already been noted that postcolonial writers have sometimes attacked the general notion of equivalence, but more comments have been made at the specific level of dynamic equivalence. The complaint under this heading is an extension of the criticism of fluency but incorporates a more ethical angle, though it does not always come from a postcolonial perspective. It is most frequently made by those who advocate the ethics of foreignisation (e.g. Venuti 1992; 1995) whose thoughts pertaining to the problems of domestication are explored in the previous chapter. The ethical issue is that dynamic equivalence domesticates a foreign text, thereby suppressing its true origins and wrongly instilling target language values and domestic cultural expectations upon it. In certain instances, this reinforces the hegemonic dominance of ascendant cultures by minimising the uniqueness of the source text culture. In his writings, Venuti forcefully argues that the elimination of the foreignness of the text is an act of ethnocentric violence and that the problem is particularly common in Anglo-American translation (1995:15-23). Others use less forceful terminology but still question Nida's theory for seeking to relocate foreign texts into the West (Wolf 2002:185).

> Another charge now made against Nida by the multiculturalists is that if we follow his injunction to preserve the genius of the target language, it will mean suppressing the

Otherness of the source language and so is a form of colonialism or 'ethnocentric violence' ... The problem with the concept of dynamic equivalence does indeed appear most acutely when it produces what seem to be colonizing translations. (Fawcett 1997:58)

An example of this criticism would be the notorious J. B. Phillips' rendering of Ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ in Rom 16:16). This was commended by Nida who wrote, "In Romans 16:16 he [J. B. Philips] quite naturally translates 'greet one another with a holy kiss' as 'give one another a hearty handshake all around'" (Nida 1964:159-60). This comment has been severely criticised by many as unnecessary domestication (e.g. by Fawcett 1997:58; Pedersen 2004:30). What is not often known is the reason why Nida rejected a literal translation, which can be found in a low-key, later publication, the *Translator's Handbook on Romans* (written with Barclay Newman), a work intended to give English speaking translators advice on how to render the Bible into other languages:

In some languages, however, one cannot employ a specific equivalent of 'kiss', since such would be too closely associated with sexual interest … Though in some languages kissing does not carry overtones of sexual interest, it may be regarded as silly and never something for adults to do. Therefore some other form of appropriate affectionate greeting should be employed. (Newman and Nida 1973:295)

This reveals a domesticating strategy in which the translator is urged to remove what might be an alien concept of a 'holy kiss', which may be deemed inappropriate in a target culture. Another example of how domestication is favoured can be seen in the following quotation from David Crystal with respect to the Lord's Prayer:

It would seem more legitimate to translate "daily bread" as "daily rice" for the Chinese and "daily fish" for the Eskimo, while saying Our Father; and absolutely pointless to talk about communion as being the "bread of heaven" (Crystal

112

1965:105).[25]

Interestingly, Venuti does not just stop at the problem of domesticating fluency but also comments on the 'equivalent response' goal of dynamic equivalence. The 'cultural imperialism' caused by domestication automatically eliminates any possibility of achieving the same reader response:

> Nida's theory of translation as communication does not adequately take into account the ethnocentric violence that is inherent in every translation process – but especially in one governed by dynamic equivalence. In view of this violence, how can a translation possibly produce an effect on its receptors that is equivalent to the effect produced by the following text on its initial audience? (Venuti 1995:17)

But perhaps some balance is needed in case Nida is inaccurately thought to be a force for absolute domestication. He is clear in a number of places that translators must be careful about the dangers of exaggerated cultural reinterpretation, a practice described in translation theory as *adaptation*. Nida and Taber strongly criticised adaptive ideas, describing them as "unfaithful" texts (1969:109-112, 134). An example of adaptation in Bible translation would be the *Cotton Patch Version* (CPV, 1968-1973) which resets the world of the New Testament to the black liberation movement of the United States in the 1960s. It has Jesus' birth town as Gainesville, Georgia (instead of Bethlehem) and the apostle Paul writing letters to Washington, Atlanta and the Georgia Convention (rather than Rome, Corinth and Galatia respectively). Compare the following sample extracts:

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[25] This quotation comes from 1965. I exchanged emails with Prof. Crystal on this subject in February 2011 to enquire whether he held the same views today. He informed me that such examples of translation would be legitimate where the receptor community were unable to comprehend the notion of daily bread, but that where the receptor community were able to understand or be willing to learn unusual cultural concepts, a more literal translation is then acceptable.

> **Acts 8:1** At that time a great persecution broke out against the <u>Atlanta fellowship</u>, and all except the officers were scattered through the <u>white and black sections of Georgia</u>. (CPV)
>
> **Acts 8:1** That day a severe persecution began against the <u>church in Jerusalem</u>, and all except the apostles were scattered throughout the countryside of <u>Judea and Samaria</u> (NRSV)
>
> **Matt 4:25** Large crowds from all over <u>Georgia, Florida, Alabama, and Tennessee</u> followed him.
>
> **Matt 4:25** And great crowds followed him from <u>Galilee, the Decapolis, Jerusalem, Judea</u>, and from beyond the <u>Jordan</u>. (NRSV)

Although Nida does not discuss the CPV in his works (so far as I am aware), it is unlikely that he would have approved, or even, in fact have described it as a translation (contra Thomas 1990:161).

Dynamic equivalence assumes that the form of the source text is unimportant

Another limitation of dynamic equivalence theory in that it is too restrictive for certain texts which are expected by end users to be translated with the source text form left as intact as possible. In short, dynamic equivalence favours meaning above form, whereas formal equivalence seeks to retain the 'surface structure'.

Qian Hu examined the translation of literary texts and found that equivalence-based methods were unusable for Chinese-English works that place meaning in the form itself, an important stylistic and semantic device in Chinese literature (1993:418-432). Meanwhile, within Bible translation circles, Stephen Neill has criticised the Tamil Bible for failing to import the "tensions" evident in the form of a passage in Galatians:

> I remember once exploding angrily in the Bible translation committee, when we had so smoothed out the complex passage Galatians 2:1-10 as to conceal completely the

tensions and confusions which underlie the apostle's twisted grammar. This we had no right to do. (1976:287, quoted in Carson 1998:203)

Even if one disagrees with Neill's requirements of form in this section of the epistle, the point remains valid: dynamic equivalence is sometimes too narrow when meaning is bound up in form.

Field studies seem to indicate another problem with form and meaning: there are instances in Nigeria where churches react negatively to dynamic equivalence Bible translations because the form itself (reflected in literal translations in Igbo, Yoruba or Hausa) has been seen as a marker of value (Barnwell 1974:19-20). Again, even if their belief in the primacy of form is mistaken, as Barnwell notes, there remains the problem that dynamic equivalence, by relegating the importance of form, can result in target texts that are rejected by their users.

Dynamic equivalence is sometimes presented as the *only* right way to translate

This criticism is related to the earlier category which suggests that scholars are sometimes unaware of alternative theories. Here, however, the criticism is that a kind of triumphalism can lead to a 'meme' of unquestioning acceptability among recipients and practitioners of translation. This criticism applies also to formal equivalence, but I deal separately with claims of superiority among its advocates in the next section. For now, consider the following remarks from D. A. Carson (who served on the translation committee of the NLT and TNIV):

> Nevertheless, it is true to say that functional-equivalence theory has a dominant place in the thinking of Bible translators around the world, especially those who work in the receptor languages remarkably different from either the Indo-European or Semitic languages in which most people in the West have been nurtured. (2003:66)

There is widespread recognition of the primacy of dynamic equivalence (increasingly referred to as 'functional equivalence') as the best controlling model in Bible translation. This development owes an incalculable debt to Eugene Nida and his associates, whose influence through their writings is evident across the range of Bible translation projects. (1993:38)

To conclude the consideration of this translation feature, dynamic (or functional) equivalence has largely triumphed, and rightly so. (1993:46)

The following comment by Mark Strauss was noted previously in the Introduction but is worth repeating again as an example:

Indeed, though we speak of a 'translation debate' between these two methodologies [dynamic/formal equivalence] from the perspective of linguists and international Bible translators the debate was over long ago. The technical writings and research emerging from major international translation organizations like Wycliffe Bible Translators and the United Bible Society view it as a given that dynamic or functional equivalence is the only legitimate method of true translation. (1998:83).

Unfortunately, such sentiments are not uncommon, as noted by another Bible translator, Leland Ryken (who served on the ESV translation committee):

Dynamic equivalent Bibles have had the field to themselves for the past half-century. The tenets of dynamic equivalency are so firmly entrenched that I have repeatedly found people to be incredulous that anyone would not accept dynamic equivalency as an axiom. (2002:9)

Elsewhere, Nord has bemoaned the tendency for dynamic equivalence theory to discourage word for word renderings, or interlinears, as being accepted as good translations because they 'too faithfully' adhere to the source text (1991a:26); compare the comment, "Formal equivalence while the message is lost can scarcely be construed as faithful translation"

(Carson 1993:46).[26] From the vantage point of Biblical Studies, this is noteworthy because interlinears, gloss translations or even adaptive paraphrases can play a vital role for many users of the Bible. The criticism here is that the widespread promotion of dynamic equivalence as the only appropriate methodology can cause the unwarranted rejection of other translation types.

Formal equivalence generates overly literal translations, which are not necessarily more 'accurate'

Having considered a number of criticisms of dynamic equivalence, it is worthwhile examining a significant problem among some supporters of formal equivalence. There is often an assumption that literalism reflects accuracy, or that the level of 'correctness' in translation is reflected by the degree of literalness. This can be seen, for instance, in the following comment in the Introduction to the *New American Bible* (1986):

> The primary aim of the revision is to produce a version as accurate and faithful to the meaning of the Greek original as is possible for translation. The editors have consequently moved in the direction of a formal equivalence approach to translation, matching the vocabulary, structure, and even word order of the original as closely as possible in the receptor language.

The Preface to the *English Standard Bible* (2001) appears to imply that literal translation is more accurate than idiomatic:

> The ESV is an 'essentially literal' translation that seeks as far as possible to capture the precise wording of the original text and the personal style of each Bible writer. As such, its emphasis is on 'word-for-word' correspondence … Thus it seeks to be transparent to the original text, letting the reader see as directly as possible the structure and meaning of the original … As an essentially literal translation, then, the ESV seeks to carry over every possible nuance of meaning in the original words of

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[26] Interestingly, Peter Newmark has posited a form of equivalence that prizes literalism as the most appropriate means of achieving equivalence (Newmark 1994/5: 11-19).

Scripture into our own language.

Similarly, in a discussion of the various types of Bible translation philosophies, Steve Urick comments:

> Bibles that use the literal word for word approach [i.e. formal equivalence] are obviously more accurate than a ... dynamic equivalence version (e.g. New International Version) that tries to capture the basic meaning of the text in an easy to understand way, but is not precise in its translation meaning. (2010:86)

The first point to be made concerns the question of what is meant by 'accuracy' – only if it is a synonym for 'literalness' would it be possible to argue that formal equivalence is intrinsically more accurate than dynamic equivalence. But in terms of the notion of 'transfer of meaning' ('meaning' is admittedly also a troublesome word to define), it is dubious whether one can automatically assume that word for word translation automatically conveys greater accuracy to the source text. At the heart of this problem is the incorrect assumption that words in a language always have full and exact semantic matches in other languages. Since this is linguistically impossible, translators cannot assume that a word for word translation of a source text renders precisely the same semantic range as the original (Strauss 2003:123; Osborne 1991:154-157).

An extension to the above issue is another translational myth: the idea that consistently using the same word to translate an underlying Greek or Hebrew term provides for a more accurate translation. For instance, Beacham and Bauder state that, "word for word translation has a distinct advantage over other translations on the spectrum: the English Bible reader may be reasonably assured that he or she has a consistent reproduction of the original." (2001:139)

But this is the mistake of assuming that full and precise semantic equivalents can always be found in the target language. By way of example, Moo has discussed the problems of translating σάρξ (sarx) in the book of Romans, where its 26 uses generate a multiplicity of English renderings among modern translations. He cites a number of instances, particularly Romans 11:14, where a consistent translation with, for example, "flesh" or "human nature" would likely cause misunderstanding (Moo 2003).

2.3 Chapter Summary

In this thesis, the position taken is that of a functionalist perspective of translation and therefore, dynamic and formal equivalence are appropriate *only* where their respective target texts are identified as functionally valid among the receptor community. But while dynamic equivalence should not be abandoned, it should be recognised that it is merely one of a range of possible approaches to translation, all guided by a functionalist perspective. Indeed, the development of the functionalist approach is why equivalence has become less popular among translation theorists. Sandra Halversen has noted the following:

> In order to fully appreciate the fall from grace of the equivalence concept, an understanding of the role played by two basic assumptions of the historical-descriptive scholars is essential. These two are target-orientation and translation norms … It is widely recognised that both of these assumptions imply a considerable reduction in the status of the source text. (1997:215)

By "target-orientation" Halverson means a functional approach; the mention of "translation norms" principally refers to the work of Gideon Toury, already mentioned in passing, but to be discussed in greater detail in the next chapter. The reduction in the status of the source text does not mean that it is of no importance, but that in functionalist approaches, it is the

purpose of the target text and its usage in the target community that primarily establishes its form.

Some of the specific criticisms of dynamic and formal equivalence are valid, as indeed are many of the arguments against equivalence generally. But, at a theoretical level, how should the notion of equivalence generally be understood? The argument that equivalence is impossible to define and imprecise or vague is correct, but it is also the case that it rarely causes much confusion. Even if it is difficult to define, translation theorists, practitioners and students usually understand what is meant by the context in which it is used: indeed, of all people, translators are particularly experienced in establishing the context of a given expression. The most appropriate conclusion is to follow Mona Baker, who has remarked that, "Equivalence is adopted … for the sake of convenience – because most translators are used to it rather than because it has any theoretical status" (1992:5-6).

With respect to dynamic and formal equivalence, many of the criticisms appear to be convincing. For example, the Chomskian basis for the transfer of meaning in kernels may not depict reality, while the assumed ability to identify or recreate the original readers' response may be overstated. Moreover, it is certainly true that fluent renderings are not the only appropriate translation type and that literalness does not automatically equate to greater accuracy. But in practice, these issues have not generally impeded the production of usable or acceptable Bible translations, as the popularity of both formal and dynamic equivalence translations attest. From a functionalist perspective, even if Nida's theoretical underpinnings may be somewhat unsound, the practical production of translations that adhere to either

dynamic or formal equivalence remains viable, provided the target audience need can be

established.

3.0 FUNCTIONALISM, TARGET TEXT APPROACHES AND BIBLE TRANSLATION

This chapter explores in more detail the approach of functionalist[27] theorists and scholars writing from closely related perspectives, with particular concern for the consequences for Bible translation. Although the essentials of skopos theory have been covered generally, it is necessary to describe in more detail its key characteristics because it is the principle theoretical underpinning for the foreignising translation of this thesis.

There have been some minor changes in the presentations of skopos theory since its emergence in the late 1970s. For instance, in their foundational 1984 publication, *Grundlegung einer allgemeinen Translationstheorie* (Foundations of a General Theory of Translation), Vermeer and Reiss incorporated a section providing an evaluative component that seems to be surprisingly dependent upon source text typologies akin to those of equivalence-based models (cf. Gentzler 2001:72). This aspect is not present in subsequent writings by Vermeer and Reiss and was not taken up by other functionalist writers. Elsewhere, Nord has modified the concept of 'loyalty' (a moral principle ensuring that translators do not depart unethically from a source text) following its introduction in 1989, by narrowing its definition and incorporating a more descriptive approach.[28] Additionally, there have been variations in terminology such as in the use of 'scopos', 'scope', 'translat' and 'translatum', which are mentioned briefly below. Rather than discuss the intricacies of skopos theory changes, this chapter adopts the most commonly found terminology used in

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[27] Once again, a brief definition of 'functionalist' may be wise, this time by Christina Schäffner: "[The] functionalist approach is a kind of cover term for the research of scholars who argue that the purpose of a TT is the most important criterion in any translation" (1998:2).
[28] The changes to Nord's loyalty concepts are discussed in detail in Vermeer (1996:79-89).

translation studies as well as presenting theoretical underpinnings as found in the two most

significant volumes: Hans Vermeer's *A Skopos Theory of Translation* (1996) and Christiane

Nord's *Translating as a Purposeful Activity: Functionalist Approaches Explained* (1997).

This chapter, then, begins with a brief discussion of terminology, before establishing

functionalism's place within action theory. A detailed discussion of the key characteristics of

skopos theory follows, together with discussion of how Bible translation benefits from a

functionalist perspective. Finally, the chapter closes with an examination of the criticisms

that have been levelled against skopos theory.

3.1 Defining Translation and Translating

It is necessary at the outset to consider definitions of *translation* and *translating* which have

emerged in the literature. It may seem odd to pursue this activity now, but, as will be seen,

translation studies writers take a somewhat different approach to defining these terms

compared to standard English dictionaries. Furthermore, these definitions are best

appreciated in the light of the cultural turn and also with functionalist developments that

have taken place in translation theory since the 1970s. The importance of providing

definitions lies in an essential need to contextualise concepts in skopos theory which is the

main item of discussion in this chapter. Before embarking on definitions, it is necessary to

discuss the foundational work of Gideon Toury.

Although not functionalist, Toury's approach to translation is target-side orientated and thus

his descriptive methods in understanding translation share common ground with

functionalists. For Toury, research into translation necessarily *begins* with the target text, a

notable departure from the equivalence or linguistics based practice where the source text is

the starting point. But while functionalists are interested in the *production* of translations, Toury's work concerns their *description*, and therefore it would be improper to categorise his work as functionalist. Nevertheless, there is commonality in approach and this section explores the contribution Toury makes to the definition of translation which also strengthens the case for functionalists' adoption of culture-based understanding of translation action.

Gideon Toury and Descriptive Translation Studies

Definitions of 'translation' in contemporary theory owe much to the work of Toury and his *Descriptive Translation Studies* (1995), best known as a systematic study of translation deriving from the 'descriptive branch' of James Holmes 'map' of translation studies (see Chapter 2, Fig. 2.0). His belief was that a general theory of translation can only be developed on the basis of descriptive study of translational phenomena as an empirical task. The reason this is important in a study of functionalism is that Toury also took a target orientated approach to translation, believing that translations are empirical phenomena which exist in the literary 'polysystem' of the culture in which they exist. The polysystem concept originated in the 1970s with Itamar Even-Zohar, who conceived of it as an aggregate of literary systems and as a means to account for the way in which literature involves a given culture. The relevance for this section is that Toury adopted it for defining translation norms and recognised in it a cultural element to understanding translation:

> [Previous approaches] tended to look at one-to-one relationships and functional notions of equivalence; they believed in the subjective ability of the translator to derive an equivalent text that in turn influenced the literary and cultural conventions in a particular society. Polysystem theorists presume the opposite: that the social norms and literary conventions in the receiving culture ('target' system) govern the

aesthetic presuppositions of the translator and thus influence ensuing translation decisions. (Gentzler 2001:108)

Although Toury avoided taking a prescriptive approach (unlike functionalism) his descriptive analysis of translation shared much in common with skopos theorists such as Vermeer and Reiss, which is interesting given that their work in the early 1980s appears to have been produced independently and at around the same time. When it comes to defining translation, there is much common ground. Toury identified a gap between theory and practice when it came to defining what is meant by a 'translation'. Writing from the perspective of the equivalence era, he commented that translation theories often "are ST-oriented and, more often than not, even SL-oriented." (Toury 1980:35)

Under these conditions, translations were inevitably defined in terms of equivalence, but this, Toury argued, was objectionable given the number of texts that were regarded as translations by the users, or *functioned* as such, in their target communities. His solution was to define translation as that which is regarded as such by the recipients: they are "facts of the culture which hosts them" (Toury 1995:24). In other words, texts are translations when they are understood and accepted as such by the target culture. Toury was dealing with an implicit problem: texts which did not satisfy an equivalence postulate might not be regarded as translations despite functioning as such in target communities. Malmkjær has observed thus:

> In source text oriented theories of translation equivalence, a postulate is made regarding the conditions which an item must fulfil in order to be equivalent to another. These conditions can never be completely complied with by any item. Therefore no pairs of items can be proper translation equivalents, and therefore no translation can be adequate, that is, no translation is a proper translation as defined

by the theory. It is difficult to see how such an approach can deal satisfactorily with those existing texts which are in fact *regarded* as translations and which in practice *function* as such. The theory becomes a theory without any objects and a huge gulf comes to exist between theory and actuality. (2005:33)

An example of this problem can be found in Bible translation where *The Living Bible* has been said to be, "erroneously called a translation" (Lewis 1991:238); the writer goes on to say that it is actually a paraphrase because it, "expands or abbreviates where it seems advantageous in order to make the meaning clear to the modern reader" (Ibid.). Walker-Jones states that because of its paraphrastic nature, "the Living Bible is not a translation" (2003:126; so also Metzger 2001:175). But *The Living Bible* functions as a translation for its users and is considered such by the publishers who describe it in the preface as a "thought for thought translation". For Lewis and others, a translation is defined by its degree of close equivalence to the source text, but for Toury, translation is defined by its function and usage within a target audience.

By taking a descriptive approach to the study of translation, Toury eschewed direct, prescriptive instructions on how to carry out translation. Instead, by identifying and establishing patterns of social behaviour, he was able to develop *norms* (similar to social conventions), an idea he took from sociology. They were seen primarily as constraints on the actions of translators: "Norms possessed a directive character that told individuals what kind of statements were socially acceptable; thus, making the desired choices would result in translations deemed by the relevant community to be valid or legitimate, not just as translations but as cultural texts" (Hermans 2009:96).

In keeping with this, Toury's writings offer a descriptive, norm-generated explanation: translation is "any target language text which is presented or regarded as such within the target system itself, on whatever grounds" (Toury 1982:27). And elsewhere, "From the viewpoint of the target system, however, the term translating applies to any target-text that is regarded as a translation from the intrinsic considerations of that system" (Toury 1986:1119). This approach to understanding translation as "facts of target cultures" (1995:29) shares common ground with functionalist approaches which also emphasise translation from a target culture perspective. The following sections discuss translation from the perspective of functionalism.

Functionalist Approaches

Whereas Toury's target orientated approach emphasised the *description* of translations, functionalist writers focused their theories on the *production* of translations. But when it comes to terminology, there is much in common: Vermeer says that to translate is "to produce a text in a target setting for a target purpose and target addressees in target circumstances" (1987:29). Notice that this definition from 1987 explicitly avoided the terms 'equivalent' or 'equivalence' a clear move away from the then still influential linguistic definitions; a matter that did not go unnoticed and which in turn led to considerable opposition (see Snell-Hornby 2006:54). Avoiding the notion of equivalence while simultaneously emphasising cultural distinctiveness in target readers was to become a hallmark of functionalist definitions of translation, as can be seen in the following:

> Translation is the production of a functional target text maintaining a relationship with a given source text that is specified according to the intended or demanded function of the target text (translation skopos). Translation allows a communicative

act to take place which because of existing linguistic and cultural barriers would not have been possible without it. (Nord 1991:28)

My functionalist approach considers translation to be a communicative interaction between individuals … Like any other communicative interaction, translation is intended to achieve a communicative purpose, except that there is a cultural distance or 'gap' between at least two of the parties involved. The translator's role is that of a mediator who makes communication possible in spite of the cultural gap. (Nord 2001:187)

For functionalists, then, translation is not about linguistic transcoding, but is a communicative action which is determined by its purpose – Holz-Mänttäri, for instance, is notable for evaluating translation in terms of action theory (on which more will follow in the next section). But the tendency to think about translation as linguistic recoding is more in line with a 'dictionary definition' and one that is common elsewhere in academic literature. The following definitions of translation have been offered by scholars writing in publications discussing Bible translation or biblical hermeneutics:

Translation is the process of communicating the *meaning* of the source text in a target language in such a way that the same *meaning* as communicated in that language is well. (Larson 1995:41, emphasis added)

Translation is about the transfer of *meaning* from one language to another. (Vanhoozer 2009:386, emphasis original)

All parties agree that the goal of translation is to transfer the *meaning* of the text from the source (or donor) language to the receptor (or target) language. The goal is to reproduce as much of the *meaning* as possible. (Strauss 2003:116, emphasis added)

As with translation endeavours generally, the goal of Bible translation is to transfer the *meaning* of the biblical text from its source language to some other receptor language so that communication occurs. (Scorgie 2003:20, emphasis added)

concerning the Holy Scriptures, translation is the transfer of the right *meaning* of the text to the reader of our time through the presuppositions the message can bring to

him. (Agourides 1998:1402, emphasis added)

The problem with these definitions is with the term 'meaning', a non-stable concept which is derived individually from a given text and is constantly being interpreted and reinterpreted by each reader (Chesterman and Arrojo 2000:151). It has been said that "meaning is now more likely to be construed as fleeting and inherently unstable, highly subjective and context-bound, and thus not amenable to replication, whether in the same or another language" (Kenny 2008:96). The more common approach today is described in this recent comment:

> Among translation scholars, the view that translation can be defined in terms of sameness of meaning is, in fact, refreshingly rare. In some cases, this is because a particular view of meaning would preclude cross-linguistic meaning identity; in other cases, it is because considerations of meaning tends to be related to questions of equivalence and sameness, while many scholars prefer to see translation in quite other terms than these. (Malmkjær 2011:109)

It is perhaps more helpful to avoid the terms 'meaning', 'equivalence' or 'sameness' when defining translation, as can be seen in the following three part definition of translation offered by Hatim and Munday:

1) The process of transferring a written text from SL to TL, conducted by a translator, or translators, in a specific socio-cultural context.
2) The written product, or TT, which results from that process and which functions in the socio-cultural context of the TL.
3) The cognitive, linguistic, visual, cultural and ideological phenomena which are an integral part of 1 and 2.
(Hatim and Munday 2004:6)

This represents a general definition in keeping with contemporary translation studies, although proponents of skopos theory might adapt #1 to emphasise the functional aspect of the target text. Accordingly, for the purpose of this thesis, I would describe translation as the production of a target text that maintains a relationship with the source text and is produced according to a given communicative function.

3.2 Terminology Among Functionalists

There is the potential for confusion about specific terminology when discussing the work of functionalist writers. This is not only because there are a range of technical terms for particular aspects of their theories, but also (confusingly) because functionalist writers have deployed a variety of terms as synonyms, which is in turn exacerbated by translation from German into English (most functionalist work derives from Germany). Moreover, it is also the case that functionalist writers have occasionally used the same terms in different ways, and so it is essential to clarify briefly the meaning of important terminology at this point.

The Term 'Skopos' and its Variants

Among all functionalist writers, there is agreement on the meaning of *skopos* which derives from the Greek for 'purpose, goal'. The *skopos* is the function or purpose of a given text in a particular culture, so in Bible translation, a target text might be considered to have a missionary purpose or liturgical purpose. Beyond this, there is some confusion because 'skopos' is sometimes subdivided: Vermeer originally created a distinction between *Zweck* (purpose) and *Ziel* (aim) (1984:140), although this was subsequently dropped. In his later writings (1996, 1998, 2000), the words *Skopos*, *Zweck* (purpose), and *Ziel* (aim) are used

interchangeably along with two further synonyms, *Funktion* (function) and *Absicht* (intention).[29]

Adding to the confusion, Nord's earlier English writings occasionally used the spelling "scopos" (Nord 1991) and even anglicised skopos into "scope" (1991a:72, 79), which is especially misleading because English readers are likely to think *scope* means 'span', 'extent' or 'range' rather than 'function' or 'purpose'. Happily, her later writings do not use these variants and neither do other writers in translation theory.

One modification that has remained in Nord's work are two distinct subcomponents of skopos called *intention* and *function*, where 'intention' is the skopos that the translator *intends* to achieve, while 'function' is the skopos that the target community *recognises* as having been achieved. In an ideal situation, function and intention should coincide (Nord 1997:27-29). The problem with these subcomponents is that they refashion terminology already used in functionalism with new and distinct meanings. As it stands, these particular definitions have not been employed by other translation scholars. Instead, important volumes discussing functionalist theory nearly always use terms such as *Zweck* (purpose), *Ziel* (aim), *Funktion* (function), and *Absicht* (intention) as interchangeable synonyms for skopos (e.g. Hönig and Kussmaul 1991; Munday 2008; Snell-Hornby 2006). As such, this thesis will follow the more common practice of treating skopos, function, purpose, aim and intention as simple synonyms.

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[29] See Gentzler (2001:72-3) for some clarifying remarks on changes to terms.

Other Terms in Functionalism

A variety of technical terms have been used by functionalist writers and these demand brief explanation, although as will be explained, not all of these are widely used and may not be necessary in Bible translation.

- A **commissioner** or **initiator** is the person(s) or organisation(s) who requests the translation, although a translator may be his own 'commissioner' (Vermeer 1996:78).

- The **translation assignment, commission,** or **brief** is commonly used in the writings of Nord (1991a, 1997) and refers to a formal set of instructions specifying how the translator should carry out the task of producing a target text. This term reflects the practice of professional translators often working in private business on behalf of companies – as Nord puts it, "In an ideal case, the client would give as many details as possible about the purpose, explaining the addressees, time, place, occasion and medium of the intended communication and the function the text is intended to have. This information would constitute an explicit translation brief (*Übersetzungsauftrag*)" (1997:30). In practice, functionalists accept that a commission could be as brief as a single sentence. For Bible translation, it is rare for a paying customer to be employing a professional translator to produce a document in another language. Bible translators and publishers are more likely to determine their own 'commission', a possibility allowed for by skopos theory (a commission is "the instruction, given by oneself or by someone else, to carry out a given action" Vermeer 1989/2000:229).

- The **expert** is an unusual term used by Vermeer (1996; 1998) and Holz-Mänttäri (1984) to describe the translator, usually employed in a sense that emphasises

experience and capability: "Because the translator is 'the' expert in transcultural communication he is also the one who should have the last and definite say in how to communicate, that is to translate" (Vermeer 1998:58). The term will not be used in this thesis (cf. 'Criticisms of Skopos Theory', below) although the essential point that the translator ought to be skilled in source and target culture communication is appropriate.

- The **translatum** or **translat** is an alternative term for a target text, used only occasionally among skopos theorists (*translatum* in Vermeer 1996; *translat* in Reiss and Vermeer 1991). It is not clear why Vermeer and Reiss felt the need to coin a new term in place of 'translation' or 'target text' and it is hard to understand why it is necessary; indeed, their own writings do not consistently use *translat* or *translatum*.

- **Translatorial action** is a (perhaps unnecessary) synonym for 'translating'; its usage among functionalists stems from the perception of translation as a form of action theory (which will be explored shortly).

- The **consumer** is frequently used by functionalists as a synonym for the target reader, its emergence perhaps deriving from the popularity of functionalism in professional translator training courses. In keeping with general translation theory, this thesis typically uses standard expressions such as target culture, target audience or reader.

- **Adequacy** refers to the qualities of a target text with regard to the translation brief: "the translation should be 'adequate to' the requirements of the brief" (Nord 1997:35). Notice how this reflects adequacy to the *brief*, not to the source text. This term generates significant complications because 'adequacy' has been used by translation scholars to mean many different things in both evaluative and normative

senses.[30] It is perhaps best to avoid the term altogether, but when it must be used, to define carefully its meaning.

Functionalist writers have been criticised for using specialised terminology, especially where pre-existing synonyms are already in use. The final section in this chapter discusses some of the criticisms that have been levelled against functionalism, which include usage of terminology.

Other important terms used by functionalists

The following are terms that are not specific to functionalism but which are frequently used in discussing translation theory. Once again, it is necessary to define these before embarking on a thorough examination of the key characteristics of skopos theory.

Norms. These were introduced to translation theory by Toury (borrowing from sociology) who defined them as, "general values or ideas shared by a certain community – as to what is right and wrong, adequate and inadequate" (1980:51). Norms are therefore akin to social conventions but differ from laws or rules, where a penalty is implied for those who trespass. Norms are culture specific entities, not normally formulated explicitly but understood as 'common knowledge' among a group or groups of individuals who share this information.

Culture. Among functionalists, the definition of culture invariably incorporates some mention of norms, with the following definition by Vermeer becoming regularly quoted:

> … die Gesamtheit der Normen, Konventionen und Meinungen, nach denen sich das Verhalten der Mitglieder einer Gesellschaft richtet, und die Gesamtheit der Resultate aus diesem Verhalten (also z.B. der architektonischen Bauten, der universitären Einrichtungen usw. usw). (Vermeer 1989:9, cited in Snell-Hornby 2006:55)

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[30] See *Dictionary of Translation Studies* for a brief discussion of the various meanings (Shuttleworth 1997:5).

> … the totality of norms, conventions and opinions which determine the behaviour of the members of a society, and all results of this behaviour (such as architecture, university institutions etc. etc. (trans. by Snell-Hornby 2006:55)

Such definitions of culture are not specific to functionalists, but because the practice of focusing attention upon target readers tends to generate particular discussion of 'other cultures', it is necessary to be clear about definitions in this instance.

3.3 Action Theory

Having defined some essential terms and clarified certain characteristics of a usage, it is now possible to embark on a more thorough analysis of functionalism and its potential usefulness to Bible translation. A foundational aspect of functionalism is that it is theoretically located within a wider context of sociological theory. The functionalist perspective takes its cue from action theory, an aspect of sociological analysis, which views the aims and purposes of actions as the basis for their realisation. It states that all human actions are undertaken with a specific aim(s) or purpose(s) and designed to achieve a particular goal. This in turn means that actions can be analysed descriptively or described prescriptively from the perspective of these aims. For skopos theorists, it is the function or purpose (skopos) which is the decisive factor in an act of translation: all actions lead to a result and all translation action leads to a target text.

Therefore, functionalists argue that to understand translation as an empirical act, it is necessary to see it as part of action theory. This is why Vermeer considers action theory to be "the most suitable starting point for a holistic translation theory" (1996:46) and that skopos theory should be seen as "a subtheory of action theory" (1996:65). Certain key concepts of action theory such as labour division, social cooperation and participant roles

are carried over, hence the rather particular terminology mentioned already (commissioner, initiator, client, brief, etc.).

Translatorial Action Theory

Justa Holz-Mänttäri directs translators towards action theory, calling her method a theory of 'translatorial action' (*translatorisches Handeln*):

> Translational action is the process of producing a message transmitter of a certain kind, designed to be employed in subordinate action systems in order to coordinate action and communicative cooperation. (1984:17, cited and trans. by Nord 1997:13)

The approach differs from that of other functionalists in two ways. First, it is not rooted in the traditional definition of terms demanded by linguistics and translation studies. Holz-Mänttäri avoids the use of terms such as *translation, translator* and even *text* in an attempt to understand translatorial action as part of a wider picture of intercultural transfer. It has been said of Holz-Mänttäri that, "she believed that translation was fundamentally not a matter of language at all. In that respect her approach was even more radical than that of Hans Vermeer" (Snell-Hornby 2006:56-57).

So instead of a target text, Holz-Mänttäri introduces the term *Botschaftsträger* (message conveyor) which emphasises the end product of translation as more than just words: it may include pictures, diagrams, and, in the case of a live presenter, sounds and body language. All of these factors work together to convey a message to a target audience. Translatorial action "is not about translating words, sentences or texts but in every case about guiding the intended cooperation over cultural barriers enabling functionally oriented communication" (Holz-Mänttäri 1984, cited in Munday 2001:77).

The second distinction from skopos theory is that it is noticeably more target orientated. So, whereas skopos theory limits the translator by imposing the requirements of fidelity and coherence, no such restraint is apparent in translatorial action theory. Christina Schäffner notes:

> In Holz-Mänttäri's model, the source text is viewed as a mere tool for realizing communicative functions; it is totally subordinate to its purpose, is afforded no intrinsic value and may undergo radical modification in the interest of the target reader. The translator is unilaterally committed to the target situation because it is primarily the message and the commission, rather than the text itself, that have to be rendered for the client. (2009:120)

A practical example of the difference between skopos theory and translatorial action theory would be the respective approach taken to the *New World Translation* of John 1:1 ("In [the] beginning the Word was, and the Word was with God, and the Word was a god.") which incorrectly translates the underlying Greek to reflect the particular views of the Jehovah's Witnesses (Wallace 1996:266-69). Whereas skopos theory would deny the viability of such translations with its concept of fidelity, there is no such restraining order in Holz-Mänttäri's method. For this *unrestricted* target text orientation, translatorial action theory has been criticised by theorists who themselves are within the functionalist scene (e.g. Nord 1991:28) and it may be said that Holz-Mänttäri's approach is perhaps too radical, compared to Vermeer or Nord.

Holz-Mänttäri's model also allows a wider possibility for the mode of translation itself – her model avoids terms such as 'texts', introducing instead new terms such as 'message-conveyor compounds' (*Botschaftsträger im Verbund*). This means that translators/interpreters may use non-textual means of 'message conveyance' such as

pictures, sounds or body language. This is interesting from the perspective of Bible translation because the GNB famously incorporated five hundred line drawings by Annie Vallotton illustrating various passages. Accompanied by captions quoted from the text, these help provide information in a manner that Holz-Mänttäri suggests would be message conveyance. Other examples include audio/visual or live dramatic performances of Bible readings that use sounds and body language as part of their 'message conveyance'. Holz-Mänttäri's model would probably consider these aspects to be a full and proper part of the translation.

Although functionalists tend to emphasise action theory as the basis for translational models, this has not always been accepted by other scholars, who see it as an over complication of a relatively obvious point (Newmark 1991:106; see 'Criticisms of Skopos Theory' below). It seems that Holz-Mänttäri's action theory aspect presents limited practical value to translators and her idiosyncratic use of terminology is unnecessary and potentially confusing. As will be seen, the foreignising translation in this thesis has most in common with the work of Christiane Nord, who in turn is more closely aligned with Hans Vermeer's skopos theory than with Holz-Mänttäri's translatorial action theory.

3.4 Skopos Theory

The key characteristics of skopos theory, or functionalism, will now be discussed in detail, and it is prudent to begin with a brief recapitulation of its two basic assumptions:

1. Translation is determined by the purpose.

2. The purpose varies according to the target culture needs.

In skopos theory, the purpose of a translation is dependent on the expectations, requirements or norms of the target culture, which may be considerably different from other cultures who may have received their own translation of a given source text. This means that, ultimately, the translator's decisions in shaping a target text are determined by target culture expectations, norms, conventions, requirements, etc. In Bible translation, this means that the decision (for example) over whether to translate dynamically, literally or anywhere along the free/faithful spectrum rests on what is required in the target community.

The theory does not prescribe a particular style of target text form because these conditions must be determined individually in each specific case. It differs from approaches such as dynamic equivalence, which specifies the form and style at the outset of a translation activity. It has been rightly observed that the functionalist approach of translating according to the defined needs of the target culture is "a dimension wholly absent from the equivalence paradigm" (Pym 2009:45-6).

Skopos theory can be summed up as follows: the end justifies the means (Reiss and Vermeer 1984:101). All texts, whether translations or primary/secondary texts, should be understood in terms of the target culture purpose and not necessarily in terms of source text analysis. It is not through an analysis of the source text that the function is ascertained, but through a definition of the purpose of the translation in the target culture. The target text's form and content are therefore shaped primarily by its intended purpose and not by the nature of the source text.

Given that functionalism takes a target text-orientated perspective of translation, it differs

from alternative theories, and so certain characteristics of skopos theory have emerged;

these are as follows:

A Text is an offer of Information

In keeping with the notion that translation is a part of action theory, a text is often described

as an offer of information (German: *Informationsangebot*). Thus a source text is an offer of

information from author to reader, while a target text is a secondary offer of information in

another language for another culture. The advantage of this term is that it directs translators

away from hard to define ideas such as 'transfer of meaning'. It relativises the information

being transferred to the cultures involved:

> The translator offers this new audience a target text whose composition is, of course,
> guided by the translator's assumptions about their needs, expectations, previous
> knowledge, and so on. These assumptions will obviously be different from those
> made by the original author because source-text addressees and target-text
> addressees belong to different cultures and language communication. This means the
> translator cannot offer the same amount and kind of information as the source-text
> producer. What the translator does is offer another kind of information in another
> form. (Nord 1997:35)

In a published lecture dating from 1986, Vermeer described how he understood translation

as providing a new offer of information:

> … ein Informationsangebot in einer Sprache z der Kultur Z, das ein
> Informationsangebot in einer Sprache a der Kultur A funktionsgerecht (!) imitiert. Das
> heißt ungefähr: Eine Translation ist nicht die Transkodierung von Wörtern oder
> Sätzen aus einer Sprache in eine andere, sondern eine komplexe Handlung, in der
> jemand unter neuen funktionalen und kulturellen und sprachlichen Bedingungen in
> einer neuen Situation über einen Text (Ausgangssachverhalt) berichtet, indem er ihn
> auch formal möglichst nachahmt. (1986:33)

… an offer of information in a language t of the culture T, which imitates an offer of information in a language s of the culture S according to its specified function. In other words, a translation is not the transcoding of words or sentences from one language into another, but a complex form of action in which someone gives information about a text (source language material) under new functional, cultural and linguistic conditions and in a new situation, while preserving formal aspects as far as possible.

(cited and trans. in Snell-Hornby 2006:53; where T/t = target and S/s = source)

Some scholars are not in favour of the term 'offer of information' (Informationsangebot) because it "degrades the source text" (Göpferich 2004:32); House disapproves of the term because of its connotations, "with the word 'offer' implying of course that it can be accepted or rejected, or changed and 'improved upon' as the translator sees fit" (House 1997:12).

There is indeed a possibility that translators may take an unnecessarily low view of the source text, an important point in Bible translation where a high status of the source text is usually expected. But the term 'offer of information' should not necessarily lead to such ends and it may be reading too much into the expression to infer that it degrades the source text. Functionalists also use the term 'offer of information' to describe the target text (it being an offer of information to a target culture), and given that translators would naturally be expected to value their own work, this suggests that no ill feeling is assumed.

In addition, functionalists use notions such as fidelity and loyalty precisely to ensure that translators continue to hold the source text in high esteem. Bible translation undertaken through functionalist procedures should value the source text as highly as an equivalence-based theory of translation but, given the possibility of unease at the term 'offer of information', it may be better to avoid it altogether.

Skopos theory is applicable to all translation

Vermeer argues that skopos theory should be seen as a general theory of translation because it is "value-free" (1996:23) in the sense that it does not carry specific cultural conditions which serve as exceptions. He understands it as a general theory because of its applicability in all situations: "A rule is general when no exceptions are known" (ibid). There is no dispute over the applicability of skopos theory for non-literary texts but question marks have been raised from those who have analysed translation from the perspective of art.

In such cases, the generality of skopos theory has been criticised by those who believe it cannot be used for the special status of a literary work of art, which may not have a function in the manner that skopos theorists expect. In literary theory, texts are not necessarily produced with a functional purpose in mind (Snell-Hornby 1990:84); in other words, not all literary works can be reduced to an aspect of action theory with a specific goal or purpose at which the translator aims. Vermeer responds that even in these cases, translators still work with some kind of purpose in mind, even if it is difficult to pinpoint with precision. This point will be discussed further in a later section on criticisms of skopos theory but, from the perspective of Bible translation, skopos theory remains relevant because, presumably, translations are produced with a functional (i.e. identifiable, practical) purpose.

Translation is a process of cross-cultural communicative transfer

The emphasis upon culture is a hallmark of target orientated translation theorists whether from the descriptive branch (e.g. Toury) or from the prescriptive branch, as with skopos theorists. Therefore, it should not be a surprise to discover that functionalists view translation, not as linguistic decoding, but as a complex form of cross cultural behaviour.

"Vermeer has for many years vehemently opposed the view that translation is simply a matter of language: for him translation is primarily a cross-cultural transfer" (Snell-Hornby, 1988:46). This is typical among functionalists, who generally view translating to be an act of communication being relayed across cultural barriers (cf. Hatim and Mason 1997:1).

A further point is that function is not seen as a linguistic quality of the text, but rather a culturally determined requisite assigned in situ in a target culture. Nord says that, "Text function is, therefore, a pragmatic quality assigned to a text by the receiver in a particular situation and is not something attached to, or inherent in, the text" (Nord 1997a:49). Much of this cross-cultural perspective is prevalent throughout contemporary translation theory and is the dominant standpoint following the cultural turn of the 1980s.

Multiple 'correct' translations are possible for any text

This is a point that has been emphasised already, as it is especially applicable to Bible translation. Many of the debates about Bible translating revolve around how best to translate, whether free or literal, but the functionalist approach relativises the acceptability of translations and allows for a multiplicity of 'right' translations depending on target audience needs.

> This rule is intended to solve the age-old problem of free vs. faithful translation, dynamic vs. formal equivalence, good interpreters vs. slavish interpreters, and so on. It means that the skopos of a particular translation task may require a "free" or a "faithful" translation, or anything between these two extremes, depending on the purpose for which the translation is needed. (Nord 2007:29)

> It goes without saying that all types of translation may be justified in particular circumstances. An interlinear version can be extremely useful in comparative linguistic research. Grammar translation is a good aid to foreign language learning. Learned translation is appropriate if one wishes to focus on the different means

whereby given meanings are verbally expressed in different languages. And the changing of function of a text, as a verbal component within a total communicative process, may also be a justified solution. (Reiss, quoted in Chesterman 1989:114)

The second quotation by Reiss is interesting in the mention of interlinear versions, since these are well-known in biblical studies. A recent innovation among English Bible translations is the so-called 'reverse interlinear' (introduced by Mounce 2000) in which the English version is the primary, unbroken text with the corresponding Greek shown underneath. This reverses the standard practice of having the English text follow the primary Greek and provides users with an alternative means of finding an underlying Greek term. This is an example of what de Vries calls "function specialisation" (2001:306), the tendency for increasing numbers of specialised functions to emerge in target communities. So not only are multiple translations possible, but the expectation of skopos theory is that these would emerge as new functions materialised in a given culture.

More than one function may exist, hierarchically ordered, for a single target text

Although it is convenient to speak about *the* function of a target text, in practice, multiple purposes may exist simultaneously, and in such cases there are said to be multiple *skopoi*. These, however, cannot compete for superiority; multiple skopoi should be hierarchically ordered, depending on importance.

> Most translational actions allow a variety of skopoi which may be related to each other in hierarchical order. The translators should be able to justify their choice of a particular skopos in a given translational situation. (Nord 1997:29)

Multiple skopoi can mean significant changes to the final product of translation. For example, suppose a skopos is identified for the making of an English Bible translation to be

rendered in popular or everyday language. The translation of Psalm 84:3a could follow that of *The Message*: "Birds find nooks and crannies in your house", which is effective in its following of common, idiomatic English.

But suppose a sub-skopos is added, hierarchically lower, that also requires the translation to be understandable by people with English as a second language. This second level skopos makes the above rendering untenable, because the translator can no longer assume that Anglo-Saxon idioms ("nooks and crannies") are understandable. In order to be functionally appropriate for readers with English as a second language, the translation would need to find an alternative to the idiom, perhaps something skin to *The Living Bible*: "Even the sparrows and swallows are welcome to come and nest among your altars".

All texts have a skopos, even if not explicitly stated

Since skopos theory is presented as a general theory of translation, it follows that it must apply in all translation events, whether or not the translator follows (or is even aware of) the theory. Therefore, a skopos can be inferred or unspoken, even if it is not specifically articulated. It can also be 'applied' to a translation that has already been completed: "every reception or production of a text can at least retrospectively be assigned a skopos" (Vermeer 1989a/2000:234). Retrospectively assigning a skopos can be a difficult task because assumptions may need to be made about the translator's purpose and the target audience expectations.

In Bible translation, it is relatively easy to determine a function because publishers often provide informative introductory statements about their versions. By way of example, although the CEV was not explicitly produced along functionalist lines, the American Bible

Society were keen to stress an emphasis on *hearing* [not reading] the Bible, calling their translation "an ear-oriented text" (1995: 'Introduction'). Producing a translation aimed at the 'hearer' includes, for example, avoiding "a series of unaccented syllables, as well as potential tongue twisters" (ibid.), both of which can make reading difficult and understanding troublesome for those listening.

Target texts must exhibit coherence and fidelity

Two concepts are often found in skopos theory which function as control mechanisms: coherence and fidelity. The former relates to what is known as *intratextual coherence* while the latter relates to *intertextual coherence*.

Coherence: Although skopos theory makes the requirements of the target audience the central determinant of what the target text should look like, it does not follow that any translated text is acceptable. Thus, translators cannot simply select an arbitrary purpose and translate accordingly. This is because of one of the basic rules of a skopos-based translation: *coherence*.

This principle assumes that for a translation to be accepted and used by target audiences, it must fit within their cultural expectations. That is, it must *cohere* with their worldview; it must be culturally viable to the extent that they can comprehend it given their particular cultural knowledge and situational circumstances (Vermeer 1996:71). So, coherence should be understood as a matter of *intratextual coherence* in that it requires the target audience to understand the target text both in itself and in relation to their own social setting (Snell-Hornby 2006:54). Translators undertaking a skopos-based translation should ensure that there is justifiable reason for setting forth a given translation.

Fidelity: This rule ensures that the source text remains in view even though it is subordinate to the first rule concerning the function of the target text. It states that there must be a clear linguistic relationship, or *fidelity*, between the source text and the target text, and so, although functionalism is target orientated, the translator is not free to wilfully ignore the source text. Consequently, fidelity concerns *intertextual coherence* (Vermeer 1989a/2000:229) and refers to a similarity between source and target texts. In practice, it can be difficult to demonstrate that this has been achieved because definitions are imprecise and evaluation is consequently subjective.

What this means in the end, however, is that equivalence in some form is still important, even if it is not the most important principle (the fidelity rule is subordinate to the function). There remains within skopos theory a need to preserve a recognisable linguistic relationship between source text and target text: the placement of function as the overriding principle is so radical that linguistic equivalence may be forgotten as an important principle.

Translators should demonstrate 'loyalty'

The concept of loyalty was introduced by Christiane Nord as an ethical concept in the act of translation. It requires translators to demonstrate moral responsibility towards their partners in a communication event by translating in a manner that is ethically consistent with established norms in translation practice. In essence, it means that translators are not free to produce wildly re-edited versions of the source text or manipulate target audiences with translations that unfairly depict the original writer.

The notion should not be confused with accuracy or fidelity, which are linguistic concepts concerned with establishing some kind of order between texts ("Loyalty is not the old

faithfulness or fidelity in new clothes", Nord 2001:195). Instead, loyalty is an ethical or social

concept built on interpersonal moral constraints that emphasises trust between the

translator and the source and target cultures.

> Loyalty commits the translator bilaterally to the source and target sides. It must not
> be mixed up with fidelity or faithfulness, concepts that usually refer to a relationship
> holding between the source and target *texts*. Loyalty is an interpersonal category
> referring to a social responsibility between people. (Nord 1997:125)

As a moral principle, loyalty sets the work of translation within social relationships and calls

for translators to respect the expectations and values of source text producers and target

text receivers. So whereas fidelity is concerned with coherence at a linguistic level, loyalty is

related to a moral relationship between partners in a communication process (Nord

1999:91-109).

As a hypothetical example, if we suppose there existed a target audience desiring a

translation which depicted the apostle Paul as Saviour, the principle of loyalty would prevent

a translator from fashioning such a target text, because this would require a re-editing of the

Bible that would be 'disloyal' to the source text writer. This would be an example of loyalty

towards the source text author but loyalty also extends in the other direction, with the

translator also required to partake in the same ethical responsibility to target text recipients:

> For example, if the target culture expects a translation to be a literal reproduction of
> the original, translators cannot simply translate in a non-literal way without telling
> the target audience what they have done and why. It is the translator's task to
> mediate between the two cultures, and mediation cannot mean imposing one's
> culture-specific concept on members of another culture community. (Nord 1997:125)

It should be noted that Holz-Mänttäri and Vermeer's versions of functionalism *might* object

to the above examples on the basis of either coherence or fidelity or both (see above).

Coherence might deny the imposition of a literal reproduction because such a translation

would not fit with the cultural expectation or worldview of the recipients, but this

admittedly stretches the boundaries of coherence somewhat. Meanwhile, it is possible that

the fidelity rule might deny the altered translation of Luke-Acts although this is again

unlikely, because fidelity is explicitly subordinate to the expressed function, which in this

case demands the alteration. So although it is possible that Holz-Mänttäri and Vermeer's

models inhibit the above examples, they are unlikely to do so, especially as the freedom to

translate functionally is a central tenet of skopos theory. Indeed, if a translation is one that is

accepted as such (Toury 1995:24) then the possibility for an infinite number of translations

exist. Nord's model thus differs because:

> Loyalty limits the range of justifiable target-text functions for one particular source
> text and raises the need for a negotiation of the translation assignment [or brief]
> between translators and their clients. (Nord 1997:126)

Generally, Nord's approach has been favourably received because it restricts the range of

target texts. It has been said that loyalty is "an essential additional requirement which

translations … have to meet. Meta-information which does not fulfil this requirement may

deceive the audience and slander the authors of the primary information" (Göpferich

2004:32).

But not all functionalists are happy with the concept of loyalty. Vermeer, for instance, has

only lukewarm support for it because it restricts the potential number of translations: "the

skopos theory, as far as it claims to be a general theory, cannot contain restrictions to the

possible variety of skopoi, but each culture will have its own restrictions" (Vermeer 1996:87).

In other words, by mandating translators to commit to loyalty to the source text author, the

theory imposes limits on the range of possible translations. Moreover, since loyalty is an

ethical concept, it unnecessarily imposes the translator's own ethical framework upon target

readers who will almost certainly have their own cultural mechanisms in place.

Loyalty and Bible translation

Nord suggests that loyalty is particularly relevant in Bible translation since it prevents

translators from working to a skopos which the original Bible writers would have considered

immoral or unethical (Nord 2001:185-2002). For this reason, it has been favourably received

by Bible translators who have adopted a functional approach (e.g. de Vries 2008:126, 2003;

Mojola and Wendland 2003:16-17); this thesis follows in adopting a functionalism plus

loyalty approach.

In an article on Bible translation Nord points out that, "If the client asks for a translation that

entails being disloyal to either the author or the target readership or both, the translator

should argue this point with the client or perhaps even refuse to produce the translation"

(2001:200).[31] This is one of the most vocal statements in all of Nord's writings about the

possibility of a translator refusing to undertake a translation, and it is interesting that it

appears in an article on Bible translation.[32] This seems to reflect the particular problems of

rendering sacred texts where translators need to take care to ensure that source text

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[31] Nord ordinarily writes from a 'secular' perspective on translation but this article stems from a collaboration with the New Testament scholar Klaus Berger on an original German New Testament produced according to functionalist principles. Furthermore, although Nord is often seen as a classic skopos theorist, her research has produced some interesting differences from that of Vermeer and Reiss and it is noticeable that she usually refers to her brand of the theory as "function plus loyalty" (1997:chap. 8).

[32] Nord, C. (2001) 'Loyalty revisited. Bible translation as a case in point', *The Translator* 7:2, 185-202.

authors are not being unethically misrepresented. It is in the translation of religious writings, more so than in literature or in everyday business documents, that loyalty is most important among functionalists.

Skopos Theory and Bible Translation

There have been relatively few studies in Bible translation from a functionalist perspective, but the Dutch translator Lourens de Vries has published some useful findings relating to missionary societies in the non-Western world. He notes that in New Guinea the primary purpose of new Bible translations was originally evangelistic, but that once a growing church was established, "function specialisation" (2001:306) began to take place, with new kinds of Bible translations required. He predicts further specialisation:

> In the near future we will see that there will be an increasing demand for translations leaving more interpretative work to the reader in communities that have only one vernacular version with a missionary skopos. Such a demand is a healthy sign: the situation in which one type of translation has the monopoly should be only temporary. Translations always highlight certain aspects of the source at the expense of others. And one type of translation is not enough for the various things people want to do with the Bible. (De Vries 2001:312)

De Vries lists some of the major functions that have emerged in the Netherlands: "liturgical and church functions, study function, common language function, secular literary-cultural function, private reading or home function" (2003:179). These may give indications about what might happen in New Guinea in future. He has also given some thought to the likelihood of 'function specialisation' in other societies around the world:

> there is an increasing need and demand among minority language churches in Melanesia and Africa for translations that reflect more of the literary and rhetorical aspects of the source texts … Also, these churches increasingly want liturgical

translations. These developments follow naturally from the fact that the context has changed, from missionary translations for non-Christian audiences (pioneer translations in missionary phase) to young churches reflecting on what they need now in the changed circumstances. Increased bilingualism with major national languages is an important factor too. E.g. Young interior Churches of Indonesian Papua have new generations of better educated Papuan Christians that have access to Indonesian translations with liturgical functions.[33]

Richard Hess has noted:

> Another important consideration is the use that will be made of the translation by the community. Some translations are intended for liturgical reading in a formal worship setting while others have as their purpose personal or classroom reading and study. Some are intended for beginners, others for those who are doctrinally literate. Some seek to address the needs of a specific age group, while others are directed at those who speak a particular dialect or variant of the target language. (1999:138)

The reason why Bible translation is well suited to skopos theory is that multiple functions for Bibles exist. Or, to put it another way, a single translation cannot satisfy all the needs that exist for all receivers, because of the varying functions for which a text is used. Indeed, a multipurpose text is likely to be unfit for all receivers, whereas a text specifically designed for a particular purpose is more likely to be satisfactory for target users.

This is likely to be true in any church society, whether a newly established or mature institution. Bibles may be used for liturgical reading, expository preaching, evangelism, personal devotions, academic or exegetical study. Moreover, the audience may be children, teenagers, adults, Bible scholars, or foreigners without local language competence. In addition, certain groups may prefer gender inclusive language, or transliterated Hebrew/Greek names, or particular approaches to divine names. Furthermore, the Bible

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[33] Personal email dated 9 April 2009.

contains a varied mix of poetry, narrative, parable, apocalyptic and didactic discourses, all of which may require differing skopoi. Differing functions demand a differing type of translation and by focusing upon the target audience function, skopos theory enables the translator to provide accordingly.

3.5 Criticisms of Skopos Theory

This final section provides a discussion of the criticisms that have been levelled against functionalism, together with some possible responses.

Skopos theory introduces unnecessary complications

This complaint relates to the presentation of skopos theory as an original, paradigm shift in translational thinking and the unnecessary use of new terms. Peter Newmark has commented that its placement within action theory and the introduction of technical words complicates a relatively straightforward theory, and one that is not a ground-breaking innovation as is sometimes presented:

> it is merely common sense that in order to do anything well, you have to know why you are doing it, and that if you're translating a soap advert, you won't do it the same way as you translate a hymn … but to blow this up into a theory of translatorial action, where the aim becomes a skopos, the translation a translatum, the occasion a commission, the reader a consumer, the translator a professional expert … hardly constitutes an original theory of translation. (Newmark 1990:106)

Similarly:

> Anybody would agree that you need to know why you are doing something, as well as what you are doing and how you want to do it, and that sometimes if you get too involved, you tend to forget what your aim is ... But to translate the word 'aim' into Greek, and make a translation theory out of it, and to exclude any moral factor except loyalty ... is pretending too much and going too far. (Newmark 2002:83)

Newmark makes valid points with respect to terminology and, as noted previously, terms such as 'translatum' do little to help and will not be used in this thesis. As it happens, only Vermeer uses the term translatum and such inconsistency demonstrates that not all of the terms are accepted or considered necessary even among functionalists. Indeed, it would appear that a few have adopted the idiosyncratic terminology of Holz-Mänttäri, whose 1984 publication is written in "the style then required in German to qualify as being 'scholarly'" (Snell-Hornby 2006:58). Pym has added that, "Coupled with impressive syntactic density, the neologisms make Holz-Mänttäri a monument to why translators say they cannot understand translation theory" (2010:50). Among the more peculiar terms offered by Holz-Mänttäri is renaming the translator as 'texter', one who creates a text, thereby echoing other terms such as a 'reader', one who reads, and a 'writer', one who writes.

A further complaint from Newmark is that functionalists overplay skopos theory as an original and groundbreaking contribution, a thought echoed by Nigel Armstrong, who contends that translating for a functional purpose "is just common sense" (2005:44). Yet neither provide references for past scholars who might have spoken of a theory of translation akin to the functionalist model, which suggests that functionalism might indeed be a recent innovation. And in case it is said that "common sense" negates the need to publish, it should be noted that the history of Bible translation has seen a continual interchange over the respective advantages of free vs. literal rendering, which suggests that functionalism may not be quite so obvious after all.

On the other hand, if the complaint is mainly about an overbearing tendency for functionalism to be described as a radical, profound and trailblazing new theory, there may

be a valid point, although few would doubt that skopos theory offered a significant

departure from the equivalence-based methods prevalent in the mid-20th century. Indeed,

Paul Kussmaul has given a sense of how functionalism came across as a breath of fresh air

when first introduced among translation theorists. He recalled the presentation of Vermeer's

original 1984 essay emphasising the target text as the key determinant in shaping a

translation:

> Eine Kernthese des Aufsatzes bestand darin, dass Ziel und Zweck einer Übersetzung von den Bedürfnissen und Erwartungen des Lesers in seiner Kultur bestimmt wird. Vermeer nannte dies 'Skopos', und die sogenannte 'Treue gegenüber dem Original', also die Äquivalenz, war diesem Skopos untergeordnet. Wir empfanden dies als Befreiungsschlag, so als sei die Übersetzungstheorie endlich vom Kopf auf die Füße gestellt worden.

> A central idea of the essay was that the aim and purpose of a translation is determined by the needs and expectations of the reader in his culture. Vermeer called this the 'skopos', and the so called 'faithfulness to the original', equivalence in fact, was subordinated to this skopos. This gave us a real sense of release, as if translation theory had at last been put on its feet. (Trans. and cited by Snell-Hornby 2006:53.)

Even if skopos theorists overplay the radical development of their theory, it does not change

its practicality: a theory does not need to be original in order to be useful. There may be

sound objections to the tendency for skopos theorists to market their work in exaggerated

terms but this does not negate its essential viability. In Bible translation the functionalist

model is especially important for resolving an ancient debate over whether translators

should render in a free or literal manner.

Skopos theory potentially justifies any translation

This criticism relates only to the form of skopos theory advocated by Holz-Mänttäri and Vermeer, in which the function of the target text is the sole determinant for the shape of the translation. In theory, it means that potentially any rendering can be justified, provided that the target text fulfils the brief (or commission) to which the translator has subscribed at the beginning of the assignment. In Bible translation, this could mean that the translator is justified in a complete re-editing of biblical passages if a function for such could be found.

> The function-plus-loyalty model is also an answer to those critics who argue that the functional approach leaves translators free to do whatever they like with any source text, or worse, what their clients like. (Nord 1997:127)

As demonstrated already, Nord's introduction of loyalty prevents translators acting without regard for the original intentions of the source text author. Other functionalists have adopted her loyalty principle as important for Bible translation (e.g. de Vries 2008:126). Adding the notion of loyalty means that translators are bound and restrained by a moral category.

Not all actions have a purpose

Expanding upon Newmark's complaint above about skopos theory being presented as a subcomponent of action theory, others have questioned the assumption that translating always has a purpose. Skopos theorists claim that since all actions have an aim, so all translations have an aim, which consequently means that translators should render with an expressed purpose. In an earlier section it was noted that Snell-Hornby has criticised functionalism on the basis that literary texts cannot be translated with a function. This is because literary art is neither created nor translated with the same kind of functional

purpose as texts such as business or legal documents. As such, it may have no specific purpose and thus does not fall under general concepts of action theory.

Vermeer has responded that, even under these circumstances, translators *orientate* their actions with intended aims and purposes, even if these are unexpressed. In addition, "it need not necessarily be the case that the writer is actually conscious of his purpose at the moment of writing" (2000:231). In his view, it is possible for a purpose to be "attributed or assigned" (ibid.) to any action, even if the partakers are unable to do so themselves.

This response has not apparently solicited much in the way of a rejoinder, yet at the same time, it is not usually observed to be a strong defence of translation as part of action theory either. Something of a stalemate seems to be the current situation – as Pym has wryly noted: "The debates have stayed there, without scaling too many philosophical heights" (2010:57).

The translator is not always the expert

This criticism is based on the recognition that, in practice, translators are not necessarily experts. Yet one of the assertions made by Holz-Mänttäri and Vermeer is that the translator is *the* expert in the matter of cross-cultural communication, with the latter stating that, "he, the translator, is the expert for transcultural communication and he alone. And he is responsible for it. For otherwise there will be no need for him and his profession will no longer be in demand" (1994:14). This seems to be overemphasising the expertise of the translator but such signs are evident elsewhere: Holz-Mänttäri was keen to stress the professionalisation (*Professionalisierung*) of the industry.

Yet depicting the translator as the expert not only restricts translations taking place (where the translator may not feel like a fully fledged expert) but denies the historical fact that there have been many examples of adequate translations produced by people who may not have quite as much expertise as theory demands. *The Living Bible* was one of the most popular translations of the 20th century, yet was produced almost single-handedly by Kenneth Taylor, who had no expertise in Greek or Hebrew. Indeed, it is commonly the practice that the first Bible translations in missionary contexts are produced by translators with little or no knowledge of biblical languages (Boswell 2000; Mojola 2007:161).

In his depiction of the functionalist translator as an expert in cross-cultural communication, Vermeer is not just restricting the range of expert skills to languages, for, as is often stated, translating is "not mere linguistic transcoding" (Vermeer 1994:10). The translator is expected to be an expert in cross-cultural communication and translation theory also, and in many cases this might merely be an ideal for practising translators.

It may be better in many practical situations to see the translator not so much as an expert, but a trained worker, since this removes the implication of undoubted professional expertise. It might also do away with any idea that the translator can be presented as the lone expert in translation work and thus to undertake Bible translation where a team of people work together on a single project, each with specific skills in understanding both source and target worlds.

The viability of skopos theory does not depend on the designation of the translator as "*the* expert" (Vermeer 1989a/2000:228, emphasis original). Moreover, such an idea seems somewhat out of line with functionalism's partner in target text studies, namely Toury's

norm-based descriptive studies, in which translation is defined by its very acceptance as such by a target culture. Toury does not define translation in terms of high quality or professionalism but in terms of reader acceptance. It may be better therefore to avoid the assertion that the translator is the expert in functionalist theories of translation.

Under skopos theory, translation success depends too highly on satisfaction of the brief

This criticism is related to the above in the sense that the translator has ultimate power to discern what is the 'best' or the most appropriate translation. In other words, there is too much power in the brief (or commission); if the translator can demonstrate that the brief has been followed, there is little room for criticism. This is because of the purpose driven nature of skopos theory, where translation is determined by its purpose, and that purpose is defined or controlled by the translator. It has been observed that:

> If every translation is dominated by its purpose, then the purpose is what is achieved by every translation. To separate the two, we would have to look at "bad" translations where purposes are somehow *not* achieved thus complicating the notion of what a translation is. However, if the purpose is ultimately defined by the translator, as Vermeer suggests, then how can we consistently accuse translators of not fulfilling the purpose that they themselves have defined? (Pym 2010:58, emphasis original)

The point here is that skopos theory may be unfalsifiable: the success of the translator depends upon adherence to the brief, but the interpretation of the brief is the role of the translator. Moreover, if a translation fulfills its function, then under skopos theory, it is presumed to be a 'good' translation even though it may be inadequate on other counts. The

function itself may be at fault in being poorly defined or inadequate in covering all the requirements of the target culture.

The view taken in this thesis is that skopos theory is appropriate as a prescriptive concept for producing translations, but it does not (and cannot) provide any evaluative means to assess translations (although by postulating an independent, separate commissioner, a third party might be involved for the purpose of evaluation). Measuring the success of a translation, or evaluating the competency of the translator, belongs outside skopos theory. This leads neatly to the next complaint.

Skopos theory does not fully replace equivalence

From the outset, functionalists have introduced skopos theory as a general theory of translation, as reflected in the title of Reiss and Vermeer's original 1984 publication, *Grundlegung einer allgemeinen Translationstheorie* (Foundations of a General Theory of Translation). It might be suggested, however, that skopos theory does not fully replace equivalence in matters such as quality assessment, because equivalence-based models are also enablers in this aspect too. But functionalists have not claimed exclusivity in all matters of translation research and practice. Indeed, as mentioned at the close of the previous chapter, it would be wrong to depict functionalism as having negated equivalence altogether.

The view taken in this thesis is that equivalence, however fictive or artificial and despite it being a vague concept, *must exist* at some point. To varying degrees, target texts *do* equate one way or another with a source text; otherwise they are not translations but simply texts. And no matter how unhelpful equivalence concepts may be, especially as prescriptive

methods for creating translations, they remain helpful in areas such as as evaluating

translations and training translators: in both of these scenarios, an appropriate way to assess

translations or to teach trainees is to think about or evaluate target texts through some

means of equivalence to a source text. But the retention of equivalence as an important

notion should not be seen as a negation of the general applicability of skopos theory,

because the two concepts are not mutually exclusive.

3.6 Chapter Summary

This chapter begins with a definition of 'translation' itself, doing so by incorporating the

descriptive approach of Toury and the functionalist interpretations adopted by Vermeer and

Nord. Further terminological definitions are provided in the subsequent detailed exploration

of skopos theory and associated concepts such as translatorial action theory.

The defining characteristics and key aspects of skopos theory have been presented, with

particular reference to Bible translation. The notion of loyalty is highlighted as indispensable

for Bible translation where the issue of 'rendering the sacred' can cause additional

complications when adopting an otherwise unrestricted target text approach.

Despite its popularity, the functionalist approach is not without its critics and the chapter

also includes an examination of criticisms that have been levelled against it, together with

some responses. Despite certain deficiencies (in the overuse of specialist terminology and

some unproven pronouncements over the universality of the underlying action theory) the

general approach offered by skopos theory (plus loyalty) is recognised as the most

appropriate methodology for Bible translation.

4.0 FOREIGNISING TRANSLATION AND THE BIBLE

This chapter presents more detail on the practice of foreignising translation with particular respect to Bible translation and therefore expands on the account of the history and emergence of foreignising strategy in the first chapter. It begins with a brief restatement of foreignising translation, before exploring in more depth the main arguments and counter responses pertaining to it. As will be seen, not all of the reasons presented in favour of the strategy are applicable to Bible translation, but it is worth detailing the most common reasons given by translation theorists in support of foreignisation. The second half of this chapter assesses the influence Bible translators have upon their readerships by rendering texts according to either a domesticating or a foreignising approach. There will be particular discussion of such matters as metaphor, biblical imagery and terminology. Finally, the chapter closes with some examples of receptor communities for which a foreignising function of Bible translation has been documented.

The Concept of Foreignisation

A brief summary of important terms is necessary. Foreignising translation is translation that deliberately seeks to create a target text that retains a sense of the foreign origins of the source text. As we have seen previously, this idea has been championed throughout translation history, most notably by Schleiermacher in the 19th-century and by Venuti today. Foreignising translation (also known as *minoritising, defamiliarising* or *resistant* translation) seeks to give the reader a greater awareness of the 'otherness' of the original, and consequently makes the translation 'visible' to the target reader. Foreignisation is therefore the opposite to *domestication* (or *fluency*), a term used to describe a strategy that attempts

to make a source text compatible with the target culture, as when Nida remarked "The best translation does not sound like a translation" (1969:12).

It is also the opposite of Nida's view that translating "should not be 'foreign' either in form … or meaning. That is to say, a good translation should not reveal its non-native source" (1959:19). Typically, foreignising translation is associated with literal or archaic versions while domesticating translation is allied with idiomatic or free translation. In fact, these associations are not helpful because the foreignising/domesticating polarity represents a different approach to translation. As will be demonstrated, literal translations can domesticate a text, while it is possible for an idiomatic or dynamic translation to be foreignising.

The main feature of foreignisation, however, is that it makes clear the alien origins of the source text. In terms of descriptive translation studies, a foreignising translation is one that intentionally breaks target culture conventions. It requires the translator to be "deviating enough from native norms to stage an alien reading experience" (Venuti 2008:16). This may entail not just freedom from target culture linguistic expectations, but also the deliberate use of non-fluent strategies, or so-called abusive translation, defined by Philip Lewis as, "strong, forceful translation that values experimentation, tampers with usage, seeks to match the polyvalencies or plurivocities or expressive stresses of the original by producing its own" (1985/2004:262).

Venuti advocates "heterogeneous discourse" which includes "a rich mixture of archaism, colloquialism, quotation, nonstandard punctuation and orthography, and prosodic experiment" (2008:231-2). As such, he arguably goes further than the foreignising principles

found in Schleiermacher and his contemporaries. For example, in Venuti's own examples he strategically deploys modern American slang, and British spellings alongside archaic terms in a bid to provide a disruptive reading experience (1998:13-20).

It is also important to note that Venuti does not abandon fluency altogether, as if stilted woodenness is his goal. Rather, he says that fluency should be "reinvented in innovative ways. The foreignizing translator seeks to expand the range of translation practices, not to frustrate or to impede reading, certainly not to incur a judgement of translationese, but to create new conditions of readability" (2008:19). Venuti is therefore more experimental than Schleiermacher; while both seek to evoke a sense of foreignness, Venuti draws upon Lewis's notion of 'abusive fidelity' in adopting a greater range of discursive techniques, seeking to adapt "not only lexicon syntax, but registers and dialects, styles and discourses" (2008:18).

Ethical concerns of translation

The advantages of an ethical component of foreignisation are vigorously emphasised by Venuti and Berman, who argue that fluent strategies are not just unhelpful in smothering the unfamiliar, but are unethical in so doing. Berman considered fluent translation to be annexationist and said that "the properly ethical aim of the translating act is receiving the foreign as foreign" (Berman 1985/2004:277). Following this, Venuti explains that "My preference for minoritizing translation also issues from an ethical stance that recognizes the asymmetrical relations in any translation project. Translating can never simply be communication between equals because it is fundamentally ethnocentric" (1998:11). Although writing mainly from the perspective of literary translation, Venuti also mentions

Bible translation as an activity for which ethically dubious practice may take place under the name of dynamic equivalence:

> This ethnocentric violence is evident in the translation theories put forth by the prolific and influential Eugene Nida, translation consultant to the American Bible Society: here transparency is enlisted in the service of Christian humanism. (Venuti 2008:16)

A criticism of Venuti and Berman on this point is that they are too ready to ascribe unethical intentions to translators who choose to adopt domesticating or fluent strategies. It seems to be overly accusatory to denounce as unethical practitioners of dynamic equivalence or translational fluency whose purposes may not be the kinds of manipulative endeavour suggested by the above quotations. Moreover, there seems to be no middle ground; those translators who do not fit the mandate of resistant translation seem to fall, by default, into the category of the immoral. Along these lines, Pym has commented:

> The best thing about Venuti's guided tour of English-language translators and theorists is that most of them are tagged with notes on their political connections, religious beliefs and occasional dalliances. All the bad ones are associated with liberal humanism, imperialism, sexism and/or individualism. The few good ones generally oppose such nasties, in the same way as they oppose fluent translations. (1996:172)

From the perspective of Bible translation, it is difficult to agree with the notion that domesticating strategies are unethical, particularly from the perspective of skopos theory, which allows a limitless range of target texts in accordance with target community purposes; Bible versions may be fluent or resistant in style. It is better to understand foreignisation as one of many possible perspectives, but even if it was supposed that it alone was the one valid translation philosophy, it is surely possible to do so without designating fluency as

unethical. From the perspective of functionalism, the advantage of foreignisation is that it offers another alternative function for a target text. This leads us to the next point.

Extending the boundaries of translation

By allowing an alternative to domestication, resistant (i.e. foreignising) translation provides an acceptable option for target cultures. From the perspective of Bible translation, this is relevant because dynamic or idiomatic translations, despite their advantages, cannot satisfy all of the functions (skopoi) that exist in receptor communities.

It is important to highlight again that foreignisation is not the same as literal translation and should not properly be equated with Nida's formal equivalence.[34] Nida saw translation mainly in the context of "two poles of translating … strict formal equivalence and complete dynamic equivalence" (1964:160), although he recognised much middle ground between the two poles. The introduction of foreignisation allows translators to think about a broader range of translation types beyond simply free/literal.

This is a useful point for Bible translation where dynamic equivalence dominates as the preferred strategy. Given that new versions are continually being produced in cultures throughout the world and that the Bible is the most translated text in history (Sofer 2006:24), there is a need to ensure that the option of a foreignising strategy exists in the minds of translators, not just in practice but also in scholarly review and assessment. To that end, Venuti's writings are also helpful in urging for a review of the study of translation: "The goal is … to elaborate the theoretical, critical, and textual means by which translation *can be studied* and practised as a locus of difference, instead of the homogeneity that widely

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[34] Venuti made it clear that "implementing this [foreignising] strategy must not be viewed as making the translation more literal or more faithful to the foreign-language text" (2008:252).

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characterises it today" (Venuti 2008:34, emphasis added). Bible versions are regularly

discussed in academic journals but too often within the context of a free/literal or

dynamic/formal debate. To some extent, this may reflect the translation philosophy of the

Bible versions themselves, but the articles are frequently lacking in discussion about

alternative strategies of translation (e.g. Poythress 2005; Decker 2004; Davids 2003; Grudem

2002).

Visibility and the translator

Two of Venuti's works are *The Translator's Invisibility* (1995/2008) and *The Scandals of

Translation* (2003). The former is a reference to the tendency for the prominence of

professional translators to be minimised in the task of producing literature, a situation that

he feels is particularly common in the Anglo-American publishing industry. Associated with

this invisibility is the tendency for translation to be seen as derivative and of lower

importance than the original.[35] Translators, consequently, are less conspicuous and of

secondary rank compared to 'original' writers, all of which leads to the view that,

"Translation is rarely considered a form of literary scholarship … and, compared to original

compositions, translated texts are infrequently made the object of literary research"

(1998:32).

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[35] Also included in his works are matters such as the salaries of professional translators (said to be too low because of the above) and the inequality of copyright law (translations are not always considered original works and ownership of target texts can be claimed by the source text writer). From the perspective of Bible translation, this aspect of Venuti's work appears to have generated little interest, probably because the need to be 'visible' is not a major concern among Bible translators.

Postcolonialism and Foreignising Translation

Postcolonialism has been discussed already in the chapter on the history of translation, but brief mention is necessary again because of its association with foreignisation, not least because there are echoes of the postcolonial approach in Venuti's work. The similarities can be seen from the following quotation from Niranjana:

> Translation as a practice shapes, and takes shape within, the asymmetrical relations of power that operate under colonialism ... In creating coherent and transparent texts and subjects, translation participates – across a range of discourses – in the *fixing* of colonised cultures, making them seem static and unchanging rather than historically constructed. Translation functions as a transparent presentation of something that already exists. (1992:3)

In the above quotation, Niranjana (speaking of literary works) argues that translation is itself a moulding mechanism that aligns cultures into patterns fashioned by the superior power. Observe the similarity between the postcolonial perspective of Niranjana and that of Venuti:

> Fluency masks a domestication of the foreign text that is appropriative and potentially imperialistic, putting the foreign to domestic uses which, in British and American cultures, extend the global hegemony of English. It can be countered by 'foreignizing' translation that registers the irreducible differences of the foreign text – yet only in domestic terms, by deviating from the values, beliefs, and representations that currently hold sway in the target language. (Venuti 2000a:341)

Where foreignisation generally differs is that the impetus for non-fluency lies, not in the need to reposition the literature of colonised peoples against that of hegemonic cultures, but rather in avoiding the portrayal of the source text as part of a target community. For postcolonial writers and for writers such as Venuti, foreignisation is a means of redefining power relations, strengthening the minority against the hegemonic West. But foreignisation as a general concept does not necessarily incorporate such issues and, when used in Bible

translation, as with Schleiermacher, it is mainly seen as a translational strategy for emphasising the foreign origins of the source text.

Some Limits of Foreignisation

It is perhaps wise to comment on some limits of foreignising translation not already mentioned above. The first point is that it cannot be completely successful: "Foreignization does not offer unmediated access to the foreign – no translation can do that" (Venuti 2008:19). As with all translation, something is always omitted and the translator inevitably sacrifices something in attempting to find the most appropriate means of representing a source text.

A second matter is that foreignising translation is not an impartial or neutral means of producing a target text. Although the aim is to render the foreign, there is still a subjective representation of the foreign origins.

> Foreignizing translations that are not transparent, that eschew fluency for a more heterogeneous mix of discourses, are equally partial in their interpretation of the foreign text, but they tend to flaunt their partiality instead of concealing it. (Venuti 2008:28-9)

Translation is not unbiased: "no text is neutral, impartial or innocent" (Alcarez 1996:105), but inevitably carries with it a translator's interpretation. As such, it is helpful that resistancy attempts to make clear that the target text is (only) a translation, but should never be presented as objectively, ethically faithful.

4.1 Foreignisation and the Bible

This section provides discussion of specific issues concerning domestication and foreignisation in Bible translation. Examples are drawn from the Bible, with particular reference to issues such as anachronism, biblical imagery and terminology, metaphor, neologisms and transliteration.

To begin with, it should be recognised that the Bible is a natural participant in the task of foreignising translation; there is no need to artificially inject a foreign flavour or to 'force' a sense of otherness:

> The Bible is not a Western Book. To be sure, it has generated ideas and attitudes that can be found everywhere in Western cultural and religious history. But the plain fact is that it was written by, for, and about people in the ancient Mediterranean world whose culture, worldview, social patterns, and daily expectations differed sharply from those of the modern West. The simple reality is that in spite of our fondest personal hopes, and even our religious aspirations, the Bible was not written for us. (Rohrbaugh 2007:ix)

Scripture already contains much material that carries a sense of 'otherness'. Its earliest passages are a record of life from around the time of the patriarchs, while the last books of the New Testament were probably written at the close of the first century. This span of over two millennia *within* the biblical canon provides numerous glimpses of society, culture and practice that were archaic even to original biblical audiences. For example, the writer of the book of Ruth saw it necessary to explain to the then contemporary readers that a custom once existed of exchanging sandals as part of legalising the redemption and transfer of property (Ruth 4:7). It has been pointed out that:

One cannot escape the fact that the Bible contains many concepts and expressions which are difficult for the modern reader. There is no evidence that they were much less so for the original readers. They, too, had to cope with technical terminology, with thousands of OT allusions and with Hebrew loan words, idioms and translation that must have been very strange to many of them.
(Nicholls 1996:298, quoted in Ryken 2002:114-5)

There are examples of direct quotation of Aramaic speech or transliteration in the New Testament, some of which had to be explained to the original readers themselves. For instance, the text of Acts 9:36 includes a parenthetical remark that the Aramaic name *Tabitha* corresponds to the Greek *Dorcas*. If the Bible itself is unashamedly foreign in some parts to its original readers, translators should not necessarily be expected to smooth over unusual cultural artefacts. Speaking of the New Testament, it has been said:

On every page a reader encounters the distant past – a different thought-world, a different culture, a different way of daily life. In these writings the author, Paul, recounts visions and revelations. There are discussions about meat offered to idols, runaway slaves and slave-owners. The world centres around Rome and Jerusalem and is divided between Jews and Gentiles. Any translation, any interpretation, any reading of these texts must deal with the historical distance that exists between the world and life referred to in these writings and the world and life of modern interpreter. (Stamps 1993:26)

Moreover, the need for fluency is somewhat at odds with the experience of the original readers of the New Testament, as demonstrated by Peter's comment about the writings of Paul: "There are some things in them hard to understand" (2 Pet. 3:16, NRSV). On a related note, it has been suggested that the enigma of certain biblical passages may be part of the intention of the author. On the Johannine epistles, John Collins writes,

Anyone who reads 1 John carefully will be fascinated by the ambiguities we find there … The tenets of dynamic equivalence push the translator to decide between

the options on behalf of the reader ... since too much ambiguity is taken as a blemish. If, on the other hand, the Greek expressions themselves are ambiguous, it is quite possible that the extra effort it takes to decode them is part of the communicative act. (2005:99)

As will be demonstrated in the foreignising translation of Romans, it is sometimes preferable to retain the enigmatic nature of certain passages rather than smooth out or interpret the meaning of behalf of the reader. (All of this, it should be reiterated, should take place within a functionalist perspective – a fluent, idiomatic translation is equally justifiable where a purpose or skopos exists. Nevertheless, since foreignisation is emphasised here, much of this discussion concerns the advantages of non-fluent rendering.)

A preference for domestication?

Responding to the view that Bible translations should be easy to understand, Leland Ryken has justly warned of the fallacy that Bible readers are unable to appreciate foreign customs or non-fluent readings (2002:103-115). Indeed, translators should beware of the assumption that minority cultures prefer domesticating or dynamic translations. What is all the more surprising is that in the Christian West, there is a long history of foreignising (or at least highly literal) preferences in translation, as documented in the first chapter.

Advocates of dynamic Bible translations sometimes assume that missionary cultures are incapable of receiving such translations. An example is given by David Katan of a translation into Vietnamese that had local believers amazed that Jesus would wash the disciples' feet rather than their hands (Katan 2004:82). It is sometimes argues that translators ought to be wary when translating such unusual feet washing customs because readers are unlikely to understand the practice. But it seems to have been forgotten that foot washing was (or is)

an equally alien concept in the West, and yet no English Bible is rendered with explanation

or alteration. Instead, it is simply assumed that Western Bible readers will be undeterred by

foreign cultural practices and learn to understand such customs when faced with the

challenge. The same expectation that assumes an ability to absorb the foreign should be

extended to missionary societies, as suggested in the following advice for Bible translators:

> In the record of Paul's journey to Rome by sea, reference is made to *anchors* on three occasions (Acts 27:29, 30, 40). Many tribal cultures are quite unfamiliar with anchors, and even if they use canoes, they usually draw them up to the bank of the river or fasten them to trees. Even though the speakers of the receptor language are unfamiliar with anchors, the translator is not permitted to substitute some local equivalent. A way must be found to preserve the historical reference to anchors. (Beekman and Callow 1978:35)

Elsewhere, a point has been raised over the problem of forcing domestication onto

translators. Jean Claude Loba Mkole comments on a translation of the New Testament into

Kiswahili which renders the Greek ὁ υἱὸς τοῦ ἀνθρώπου (*ho huios tou anthropou*) literally

as 'the son of man'. This is against the advice of the United Bible Societies' handbook on

translation which suggests that a literal translation should be avoided and that a Messianic

title or phrase be provided instead. But Mkole's preference for a literal translation is based

on his disputing the messianic overtones of the Greek term (Mkole 2000:557-66). Whether

or not his exegesis is correct, this is a clear case of the need to retain ambiguity through

literalness, especially in foreign expressions, not least because the New Testament usage of

ho huios tou anthropou is in itself most likely a foreignising transportation deriving from

Hebrew. The retention of ambiguities in source texts means that translators need not force

the issue and choose from a range of options. It enables the target audience to see

theological or exegetical uncertainties for themselves and avoids glossing over problem

texts. by retaining the exegetical uncertainties in the text, students of the Bible can examine problem passages without the translator having made the decision for them already.

In the English-speaking world, technical commentaries on the Bible are typically based on literal translations, as seen in such volumes as the *Word Biblical Commentary* and the *Baker Exegetical Commentary* series. Since English-speaking churches require foreignising or literal translations, it stands to reason that the same will be true in minority cultures. Although a domesticating translation may be easier to use in missionary contexts, the expectation must be that young churches will mature and their congregations will begin to study the Bible in its original context.

Finally, one other aspect of foreignising translation is that it can minimise suspicions about the importation of Western ideals into missionary societies. J. W. Rogerson makes a valid point about the GNB being used as a secondary translation in Indonesia:

> Since one of the principles of dynamic equivalence translation is that the culture of the target language should have preference over that of the source language, this use of the GNB as a basis for translation introduces the possibility that a translation that reflects the cultural needs of modern Western society is then imposed upon an Asiatic society. (1999:118-9)

This relates to the unexpected usage of English Bible translations as base texts for subsequent translation into foreign languages. This practice is known as 'relay translation', whereby a target text is created via a mediating text in the form A → B → C (St André 2009:231). The Chinese TEV, for example, was rendered according to the English GNB, rather than the original Greek and Hebrew texts, which means that foreign elements obscured in the English text are also automatically excluded in the Chinese text.

Civility and domestication

A domesticating strategy may also lead to the removal or avoidance of ideas or statements that might be offensive to the target culture; an example has already been provided of Nida's view that the 'holy kiss' in Romans 16 might be seen by some cultures as, "silly and never something for adults to do" (1973:295). This is found elsewhere too: in French neo-classical translations of Homer, concerns about 'uncouth' or earthly descriptions of the entrails of humans and animals meant that entire passages were left untranslated. Such was the dominance of this domesticating ideology of Homeric translation that few were aware of the original's description of bodily parts. When the 19th-century French poet Leconte de Lisle attempted a fresh translation of Homer without censorship around 150 years later, he was criticised for misrepresenting the original (Lefevere 1985:215).

Another example concerned the translation of שֵׁכָר in the Bible. In producing the NRSV, the translators wanted to depart from the usual renderings of 'strong drink' or 'liquor' (as in most translations) preferring instead 'beer'.[36] The NRSV translators noted that in contemporary American English 'strong drink' means distilled liquor, which did not exist in ancient Israel. But having made the change in preproduction copies, the translators were surprised upon publication to find that the editorial committee had reverted the wording back to 'strong drink' (Roberts 1993). Commenting upon the continuing nature of contemporary translations to avoid the word beer, Homan says that, "There exists a disdain for beer in modern scholarship coupled with an exaggerated notion that wine owned a superior status to beer in antiquity" (2004:27).

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[36] For more details, see 'Beer, barley, and שֵׁכָר in the Hebrew Bible' (Homan 2004).

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All of this suggests reasons for rendering versions of Scripture that unashamedly display the non-native elements of the source text. The history and culture of ancient people groups can be revealed in target texts produced functionally for the purpose of enriching the receptor community's Bible reading. In the following sections, some more specific examples of how domestication and foreignisation affect the translation of the Bible will be examined. These include such matters as the usage of translational techniques such as transliteration and neologisms, and the handling of biblical imagery metaphor. We begin, however, with the problem of anachronism and how that can eliminate the sense of distance in a target text.

Anachronisms

The trouble with anachronisms is that they interfere with the historical recreation of the source text world; in the mind of the reader, the scene of a target text may be misplaced or misunderstood with the result that its remoteness is blurred. Examples of anachronism include *The Living Bible*'s statement that Og's bedstead was displayed in a "museum" (Deut 3:11), or the rendering of Ps 119:105 which says that "Your words are a flashlight to light the path". Elsewhere, Assyria is called "Iraq" (Isa 19:23) while the psalmist is left describing ancient nations holding a "summit conference" (Ps 2:2).

Such examples are easy to find in dynamic or idiomatic translations but anachronisms also exist in versions normally considered to be literal or archaic. For example, the NASB describes an army's chariots as built with "steel" (Nah 3:2), and the 1611 Authorised Version anachronistically renders the Greek πάσχα (*pascha*) as "Easter" in Acts 12:4 even though the word is a transliteration (via Aramaic) of the Hebrew פֶּסַח (*pesach*) meaning Passover.

These examples from the NASB and AV are useful in serving as reminders that literal or archaic translations are not necessarily foreignising. Literalism is often associated with foreignisation, but they should not be regarded as identical translational options: it is possible for a foreignising translation to be free and idiomatic. It is, however, the case that idiomatic translations are more prone to anachronisms, sometimes glaringly so, as can be seen from the following example from the Gospel of Matthew (a scene from the first century):

> **Matt 1:19** Joseph, her <u>fiancé</u>, was a good man and did not want to disgrace her publicly, so he decided to break the <u>engagement</u> quietly. (NLT)

> **Matt 1:19** And her <u>husband</u> Joseph, being a just man and unwilling to put her to shame, resolved to <u>divorce</u> her quietly. (ESV)

Here, the NLT depicts the relationship between Joseph and Mary in modern Western terms with the notion of a 'fiancé' and an 'engagement'. The reason for the NLT's rendering may partly be due to an attempt to avoid a possible problem found in most other translations (exemplified here by the ESV) which have Joseph as a 'husband' contemplating 'divorce'. When the subsequent verse quotes the angel advising Joseph to "take Mary as your wife" readers may be left baffled if they are unaware of first century customs relating to betrothal, questioning why Joseph, described as Mary's husband, would be told to marry her.[37]

But the NLT's 'solution' to translate the verse in terms of Joseph's "engagement" to a "fiancé" only hides the betrothal custom from the reader; it does not allow the reader to see

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[37] R. T. France explains the custom as follows: "The difference between our modern concept of 'engagement' and that of first-century Jews is indicated by the description of Joseph already in v. 19 as Mary's husband and by the use of the normal word for divorce … Though the couple were not yet living together, it was a binding contract entered into before witnesses which could be terminated only by death (which would leave the woman a 'widow') or by divorce as if for a full marriage" (2007:50).

the custom as it stands, even if it might appear strange or contradictory. In Venuti's terms, it does not 'flaunt' the strangeness of the situation but smoothes out the scene by denying the reader the opportunity to see a glimpse of first century marriages. Foreignising translation therefore limits the possibility that a reading experience is subdued by the eradication of non-native elements:

> It is this sort of liberation that resistancy tries to produce in the translated text by resorting to techniques that make it strange and estranging in the receiving culture. Resistancy seeks to free the reader of the translation, as well as the translator, from the cultural constraints that ordinarily govern their reading and writing and threaten to overpower and domesticate the foreign text, annihilating its foreignness.
> (Venuti 2008:263)

A final word on anachronism: for Bible translation, it is important for translators to avoid over embellishment of the target text with foreign elements not found in the source text. In producing foreignising versions of literature, Venuti advocates the introduction of textual elements to add historical colour, even when these are absent in the source text. Such means are likely to be out of bounds for Bible translators, for whom some kind of fidelity or faithfulness to the original text is usually an expectation.

Biblical Imagery and Terminology

The Bible contains numerous aspects that derive from its historical setting and these are discernible in the form of its imagery and terminology. In this section, there will be a discussion of examples drawn from English translations that demonstrate how cultural nuances and historical artefacts in the text can be masked by a domesticating strategy. Cyril Rodd has commented upon the problems of Bible translation produced with a fluency

framework in that they hide the "strange land" or foreign culture from which the biblical

texts derive:

> It is, indeed, a strange land … many things conspire to hide its strangeness from us. Modern translations of the Bible iron out differences. Indeed, the attempt to provide 'dynamic equivalence' leads to the modernising of the Bible and rests ultimately on a belief that the Bible fits neatly into our modern culture and speaks directly to the twenty-first century. (Rodd 2001:328)

This echoes the thoughts of translation theorists working from the perspective of the post-cultural turn: "Translation is more an act of cultural transfer than linguistic: the act of translation is no longer simply transcoding from one context into another, but an act of communication. Texts are part of the world they inhabit and cannot be neatly ripped from their surroundings" (Snell-Hornby 1990:81-82). The point is that translators might better serve their receptor communities by considering their work in terms of intercultural transfer.

Some simple examples can demonstrate the problems of translating biblical and imagery and terminology: in Acts 1:12, the GNB describes Jerusalem as "a kilometre away" from the Mount of Olives instead of a more literal "Sabbath day's journey" (NRSV). Acts 2:15 substitutes "nine o'clock" for "third hour" (ESV), thus removing the sense of a Roman cultural background, while in the parable of the unforgiving servant, the king is said to be owed "millions of pounds" (Matt 18:24, GNB). An observant reader will likely notice these modern units of time, measurement and currency, but elsewhere it is not always so easy to spot the domestication.

In the following cases, the restatement of Hebrew expressions into common English can also lead to a loss of imagery, but here, the user may read the text without any inkling of domestication having taken place.

> **1 Kings 2:9** you're wise enough to know that <u>you must have him killed.</u> (CEV)
>
> **1 Kings 2:9** You are a wise man, and you will know how to <u>arrange a bloody death for him.</u> (NLT)

But compare:

> **1 Kings 2:9** you will know what you ought to do to him, and you must <u>bring his grey head down with blood to Sheol.</u> (NRSV)

The NRSV, through its more literal rendition, brings the reader closer to the source text world with a more direct translation of the Hebrew imagery. The loss of a foreign resonance is unlikely to be noticed by readers of the CEV or NLT unless they have recourse to the original or another translation. In another example below, the portrayal of the return of Israel to Jerusalem has the travel routes depicted in terms which sound more in keeping with modern motorways:

> **Jer 31:21** People of Israel, <u>fix the road signs</u>. <u>Put up signs</u> to show you the way home. Watch the road. Pay attention to the <u>road on which you travel</u>. (NCV)
>
> **Jer 31:21** <u>Put up road signs</u>. <u>Set up stones to show the way</u>. Look carefully for the highway. <u>Look for the road you will take</u>. (NIrV)

Compare:

> **Jer 31:21** <u>Build cairns</u> to mark your way, <u>set up signposts</u>; make sure the road, <u>the path which you will tread</u>. (REB)

The above examples might be defended on the basis of readability but sometimes, the pursuit of domestication can result in the opposite effect. When established Christian

vocabulary already exists in a language, the domestication of such terms can even impede readability among users who are accustomed to established, recognised terms. For example, given its Christian readership, it is questionable whether the GNB gains from any of the following: "boat" instead of 'Noah's Ark' (Gen 6:14); "covenant box" instead of 'ark of the Covenant' (Exod 24:10); "lid" instead of 'mercy seat' (Exod 25:17); "repayment offering" instead of 'guilt offering' (Lev 5:15); or "enemy of Christ" instead of 'Antichrist' (1 John 2:18).

The NCV likewise exchanges commonly recognised Christian vocabulary, using "Holy Tent" rather than 'Tabernacle' (Exod 26:1) and "agreement" rather than 'covenant', which leads to such renderings as "the Ark of the Agreement", and Jesus speaking of "my blood which is the new agreement" (Matt 26:28). When a number of such terms are grouped together the results are even more striking. Compare for instance the CEV and NRSV in the description of the earthly sanctuary in Heb 9:4-5:

> **Heb 9:4-5** The gold altar that was used for burning incense was in this holy place. The gold-covered sacred chest was also there, and inside it were three things. First, there was a gold jar filled with manna. Then there was Aaron's walking stick that sprouted. Finally, there were the flat stones with the Ten Commandments written on them. [5]On top of the chest were the glorious creatures with wings opened out above the place of mercy. (CEV)

> **Heb 9:4-5** In it stood the golden altar of incense and the ark of the covenant overlaid on all sides with gold, in which there were a golden urn holding the manna, and Aaron's rod that budded, and the tablets of the covenant; [5]above it were the cherubim of glory overshadowing the mercy-seat. (NRSV)

It has already been noted that 'ark of the covenant' became "covenant box" in the GNB and "ark of the agreement" in the NCV, but in the CEV, it is modified still further into "gold-covered sacred chest". For an audience that may be more accustomed to the traditional

terms, such domestication not only limits the sense of otherness, but can actually obstruct comprehension by replacing accepted, conventional, well used terms with new variants.

Nida discusses biblical imagery with the case of a Guatemalan translator who objected to an idiomatic translation of Romans because it would "rob the text of its mystical meaning" (1997:194). Indeed, it is telling that Newman and Nida's *UBS Translator's Notes on Romans* (which aims to offer translational guidance) directs the rendering of Rom 2:22 towards an idiomatic restatement. There, the enigmatic statement about robbing temples is interpreted simply as meaning "to commit an irreverent act towards a holy place" (Newman and Nida 1973:45) but without any hint of the ambiguity of the context surrounding the expression.

Metaphor

In his study of Bible translation and hermeneutics, Van Leeuwen makes the case for a more literal translation of Scripture. While granting that dynamic equivalence translation is useful for missionary work in cultures with little or no literary history, Van Leeuwen argues that a different approach is necessary for cultures with an established history of writing. He provides the example of metaphor as an instance where audiences with experience of literary works would expect a more foreignising translation.

> The abandonment of biblical metaphors in many translations follows naturally from functional equivalent theory, because the target languages often do not use such expressions. But it is the *foreignness* of metaphors that is their virtue. Metaphors make us stop and think, 'Now what does *that* mean?' It may be tempting to reduce processing costs by rendering 'God is my rock' as 'God is my firm support', but the cost of such shortcuts is inordinately high. (Van Leeuwen 2001:290)

This reflects an important issue for those in favour of defamiliarising, resistant translation, because the metaphorical use of language is often culturally constrained. Therefore, by rendering metaphors as they stand, translators have a simple means of seasoning target texts with foreign flavour.

The avoidance of metaphor is a common feature of idiomatic translations where ease of understanding is a primary concern and an example is when Paul quotes a Hebrew proverb (Prov 25:22) concerning burning coals:

> **Rom 12:20** Instead, as the scripture says: "If your enemies are hungry, feed them; if they are thirsty, give them a drink; for by doing this <u>you will make them burn with shame</u>." (GNB)
>
> **Rom 12:20** But, "If your enemy is hungry, feed him. If he is thirsty, give him a drink. If you do this, <u>you will make him feel guilty and ashamed</u>." (GW)
>
> **Rom 12:20** No, 'if your enemies are hungry, feed them; if they are thirsty, give them something to drink; for by doing this <u>you will heap burning coals on their heads</u>.' (NRSV)

Not only do the idiomatic versions remove the foreign metaphor, but they hide the apostle Paul from making a connection with the Jewish scriptures. Another example can be found with the old and new man in Rom 6:6. By avoiding this metaphor, translations can lose the connection with Christ as the new man and second Adam. In their guidance for translators, Newman and Nida write, "In some languages 'our old being' [i.e. old man] may be rendered as 'what we used to be,' 'the way in which we used to live,' or 'as far as our being what we used to be'" (Newman and Nida 1973:115). That is indeed how the CEV renders the verse but it lacks the figurative sense found in the KJV:

> **Rom 6:6** We know that <u>the persons we used to be</u> were nailed to the cross with Jesus. This was done, so that our sinful bodies would no longer be the slaves of sin. (CEV)
>
> **Rom 6:6** Knowing this, that <u>our old man</u> is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. (KJV)

The concept of religious faith as a 'walk' is prevalent throughout the Bible but not always translated as such in idiomatic translations:

> **Gal 5:16** So I say, <u>let the Holy Spirit guide your lives</u>. Then you won't be doing what your sinful nature craves (NLT)

> **Gal 5:16** But I say, <u>walk by the Spirit</u>, and you will not gratify the desires of the flesh (ESV)

The same avoidance of the metaphor of walking is also found in Old Testament passages:

> **1 Kings 2:3** Observe the requirements of the LORD your God, <u>and follow all his ways</u>. Keep the decrees, commands, regulations, and laws written in the Law of Moses (NLT)

> **1 Kings 2:3** and do what the Lord your God orders you to do. <u>Obey all his laws and commands</u>, as written in the Law of Moses (GNB)

> **1 Kings 2:3** and keep the charge of the LORD thy God, <u>to walk in his ways</u>, to keep his statutes, and his commandments, and his judgments, and his testimonies, according to that which is written in the law of Moses (ESV)

Surprisingly, there are also instances of Bible translations which sidestep metaphors that have entered into everyday English parlance. An example of this can be found in the description of the promised land in the GNB:

> **Exod 3:8** and so I have come down to rescue them from the Egyptians and to bring them out of Egypt to a spacious land, <u>one which is rich and fertile</u> (GNB)

> **Exod 3:8** and I have come down to deliver them from the Egyptians, and to bring them up out of that land to a good and broad land, <u>a land flowing with milk and honey</u> (NRSV)

The expression "one which is rich and fertile" is culturally neutral because farmland anywhere in the world might be described as such. But "a land flowing with milk and honey"

is well established in Christian terminology, and its very use evokes an image of the

promised land. Another example can be found in Psalm 23:

> **Psa 23:5** You treat me to a feast, while my enemies watch. <u>You honour me as your</u>
> <u>guest</u>, and you fill my cup until it overflows. (CEV)

> **Psa 23:5** You prepare a table before me in the presence of my enemies; <u>you anoint</u>
> <u>my head with oil</u>; my cup overflows. (NRSV)

Once again, the description of anointing a person's head with oil is more likely to resonate

with Christians in conjuring an image of the ancient Near East. The sense of distance is

eliminated through the use of the culturally indistinct "You honour me as your guest".

The retention of metaphor is advised by Newman and Nida in the *UBS Translator's Notes* on

Romans 8:13, where they urge the preservation of the imagery of killing sin:

> The metaphor 'kill your sinful actions' is a very forceful one and should be retained if
> at all possible. In some languages one may retain something of this figure, but in an
> altered form – for example, 'cease your sinful actions as though you were killing
> them.' In other languages one may have to eliminate the metaphor and employ a
> nonmetaphorical equivalent – for example, 'stop completely your sinful deeds.'
> (Newman and Nida 1973:153).

Even so, it is notable that they allow the possibility that in "other languages" the metaphor

may be eliminated, presumably when the notion of 'killing' a human activity makes little

sense. What seems to be forgotten is that in English, the idea that people's actions can be

'killed' is also strange and yet Newman and Nida endorse such renderings for English

readers.

De Waard and Nida also discuss metaphors in *From One Language to Another*, giving

suggestions on their retention. An example they provide is as follows: "The expression

'circumcision of the heart' (Rom 2:29) is rarely understood *unless people have been*

specifically instructed as to the figurative significance of circumcision" (1986:38, emphasis

added). The impression one gets is that De Waard and Nida are pessimistic about the

likelihood of readers being taught about circumcision and that it is therefore better to find

an alternative translation. Yet, as we have seen, there is much evidence that Bible readers

expect to receive a target text with cultural artefacts left intact. This brings to mind an

anecdote told by Marshall Broomhall describing the tensions between Western translators

and their Chinese counterparts in early collaborations on Chinese Bible translation:

> For the first time all, or nearly all of the figures of speech contained in the original
> Greek, appeared in the Mandarin version. 'To be clothed upon with a house', or 'to
> put on a man', are fairly bold figures. In previous translations the temptation had
> been to paraphrase such expressions or give a marginal reading but during the work
> of this committee one of the Chinese scholars broke in: 'Do you suppose that we
> Chinese cannot understand and appreciate metaphors? Our books are full of them,
> and new ones are welcome.' (1934:93)

As an example, euphemisms for sex in the Old Testament may be easily recognised by

Chinese readers where such metaphors and euphemisms are common. Genesis 4:1 literally

says that Adam "knew" Eve (NRSV) but the NLT translates this as, "Adam had sexual relations

with his wife". But in Chinese literature, sexual images are commonly presented in opaque

and poetic terms, even in contemporary works. Examples of metaphors for intercourse in

Chinese literature include *yushuizhihuan* (literally, the joy of fish in water) and *yunyu* (the

activity of clouds and rain) (cf. Lung 2003:258).

The challenge of understanding a source text's cultural expressions has been observed as an

advantage:

> Far from pampering or patronizing the reader by reducing all things … the translator will not stand in the Bible's way as it enlarges the reader's horizon, acquaints him with a culture not his own, and challenges him to break the bonds of parochialism and insularity. He will not impede the Scriptures in their educative work; he will not try to bring the Bible down to where its readers may be; but will rather let the Bible bring them up to where it is. (Skilton 1978:191, quoted in Ryken 2002:107)

For foreignising translation, metaphor is to be embraced rather than suppressed and should be used as a means to direct the reader towards the unfamiliar surroundings of a different world. In some parts of the Bible, notably New Testament epistles, there are fewer metaphors compared to poetic books or wisdom literature, and so translators may need to be particularly concerned for their reproduction in target texts.

Neologisms

A useful technique in resistant translation is the use of neologism because it immediately forces a non-native expression into the target text. Moreover, neologisms avoid problems associated with confused semantic ranges when words are taken from the target language and invested with a new Christian meaning.

Neologisms can thus be an effective means of emphasising the foreign origins of the translated text, but the usage of such words can impede understanding by target readers. Nevertheless, communities receiving Bible translation can accept and adapt to newly invented terms: Roland Boer recounts a brief history of translation among Australian Aborigines, noting that translators had successfully introduced a neologism for God which was accepted and understood without any apparent difficulty. The use of a freshly minted word had advantages over a previous choice, *tjukurpa*, taken from native spiritual usage and whose semantic range covers other meanings including 'story', 'dreaming' and 'message'

(Boer 2008:153-156). The problem with using pre-existing terms is not just the potential for confusion but also that it steers the reader away from the cultural otherness of the source text.

Neologisms are actually a feature of historical English Bible translations, most famously with Tyndale's invention of terms such as *atonement, intercession, peacemaker, scapegoat* and *Passover*. It is sometimes easily forgotten that English Christian vernacular is heavily influenced by terms and phrases introduced through translation. Ironically, modern English versions such as the NLT or GNB avoid terms such as atonement, opting instead for 'make right' or 'purify', because it is considered inappropriate to translate with uncommonly used English terms, even if they have been readily understood in Christian circles for over 450 years.

On Tyndale's neologisms, Alister McGrath has noted that, "it can be seen immediately that biblical translation thus provided a major stimulus to the development of the English language, not least by creating new English words to accommodate biblical ideas" (McGrath 2002:79.) Idiomatic translations generally seek to find biblical ideas in terms that are to be found already in the target language, which means that target readers may be deprived of both an opportunity to see the remoteness of a text as well as the possibility of enlarging the lexical range of their language.[38]

This can be seen in other languages: according to Kichung Kim, the Korean Bible of 1910, produced long before the emergence of dynamic equivalence theory, introduced "new

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[38] Over the course of time, a neologism may become so ingrained in a language that it becomes accepted and used as everyday natural speech. In such cases, the neologism is no longer a 'new word' and may not carry the potent 'visibility' required to ensure a foreignising effect.

words, new expressions, and even new diction ... which has had a noticeable effect on the spoken language of Korean converts" (Kim 1996:213-4). But the expansion of linguistic terminology is a side-effect of foreignisation; the most important aspect of the use of neologisms is that they provide an opportunity for translators to imbue a text with a tinge of otherness. There will be examples of the usage of neologism in the foreignising translation in Chapter 5.

Transliteration

Transliteration can be an effective means of enforcing the foreignising effect upon the reader by introducing a morphologically foreign word into the text. The advantages are similar to neologisms but without the need for creativity in fashioning new terms. Like neologisms, the effect can be a lack of user-friendliness: early Chinese Buddhist translations from the Eastern Han Dynasty and the Three Kingdoms Period (circa 148-265) are replete with many transliterations – "the translations were fairly incomprehensible to anyone without a theological training" (Hung and Pollard 2008:372). From the perspective of skopos theory, such translation is not necessarily deficient if the target audiences are expected to be theologically trained. Nevertheless, extremes can be avoided with careful usage of transliteration, as will be demonstrated shortly.

Nida has discussed transliteration in Bible translation, albeit urging caution. He cites an example of a recent French translation by Chouraqui which uses *Logos* and *Elohim* for Word and God respectively but criticises it as "a hybrid combination of transliteration and meaninglessness" (Nida 1997:194). In fact, what makes this translation interesting is that Chouraqui used *Elohim* (a Hebrew word) in his rendering of the Greek New Testament. Thus,

he goes beyond simple transliteration by transcribing the Hebrew version of the Greek θεός (*theos*, god). In other words, Chouraqui uses *Elohim* despite the Greek text itself not carrying a Hebrew transliteration: the rendering of John 1:1 is "Entete, lui, le logos, et le logos, lui, pour Elohim" (quoted in Nida 1997:194).

Examples of common transliteration in English translations include *Amen, Sheol* and *Abaddon*, while less well-known words include *go'el* for kinsman-redeemer, or *qohelet* for teacher or assembly leader. The most common usage of transliteration in English versions, however, is in proper nouns, particularly Hebrew names. When transliterations are avoided, as seen commonly with idiomatic versions, the effect may appear somewhat odd, particularly if the reader is accustomed to seeing transliterated versions. For example, in Isaiah 8:1, the name Maher-shalal-hash-baz appears as a transliteration in nearly all Bible versions but the GNB opts instead for a translation, which not only precludes a foreignising effect but is not necessarily meaningful either:

> **Isa 8:1** The Lord said to me, Take a large piece of writing material and write on it in large letters: <u>Quick Loot, Fast Plunder</u> (GNB)

> **Isa 8:1** Then the Lord said to me, Take a large tablet and write on it in common characters, <u>Belonging to Maher-shalal-hash-baz</u> (NRSV)

The GNB's rendering above is inexplicable, given that throughout the Bible, it nearly always transliterates names. The translation "Quick Loot, Fast Plunder" may reflect common English but it also reduces the sense of otherness, a problem also seen in the following:

> **Josh 7:24** … everyone took Achan and the things he had stolen to <u>Trouble Valley</u>. (CEV)

> **Josh 7:24** … they brought them up to the <u>Valley of Achor</u>. (NRSV)

Or:

> **Gen 35:8** Deborah, Rebekah's nurse, died and was buried under the oak tree at Bethel, so they named that place <u>Oak of Crying</u>. (NCV)

> **Gen 35:8** And Deborah, Rebekah's nurse, died, and she was buried under an oak below Bethel. So it was called <u>Allon-bacuth</u>. (NRSV)

Transliteration provides the opportunity for expanding the range of translation, while avoiding the problem of finding comparable terms in the target language. This is because the very nature of transliteration represents a kind of 'pass-the-buck of meaning' whereby the semantic range of the source text word is neither restricted nor enlarged but simply shuffled along for another translator to interpret. The problem in seeking lexical equivalents can be seen from an example in the 17th century where the Italian Jesuit priest, Matteo Ricci, produced a work in Chinese titled *The True Meaning of the Lord of Heaven*. It was an attempt to demonstrate the compatibility of Confucianism with Christianity in an endeavour to convert the Chinese to Catholicism, but appears to have met with little success apparently because Ricci used Confucian theological terms to express Christian concepts such as 'heaven', 'soul', 'sin' and 'God'. This seems to have led to significant confusion (Hermans 2002:19) and thus demonstrates the problem of using pre-existing terminology for new purposes.

Another more notorious example for Chinese Bible translators is known as the 'Term Question' debate. Briefly, this contentious and difficult controversy concerned the translation of key theological terms in the Bible. The most heated exchanges concerned how best to render words for 'God' but also included other important terms such as 'Spirit' and 'baptism'. The basic facts are these: the dispute originated with early productions of Chinese

translations in the mid-19th century with two opposing camps, each preferring a particular

word for God. One chose *shangdi* (literally, high ruler); the other *shen* ('spirit' or 'gods'

depending on context). Leading authorities lined up on both sides with the British and

Foreign Bible Society selecting *shangdi* and the American Bible Society choosing *shen*. The

debate raged throughout the century without resolution, and *shen* and *shangdi* editions of

the Bible are still used to this day by Chinese Christians (cf. Soesilo 2007:176-8).

Transliteration offers the possibility of adding a foreign flavour, a sense of strangeness, to a

target text. Objections have been made to transliteration: Robert Carroll asks, "to what

extent can a transliteration be regarded as a successful translation performance? Does it not

look rather too much like a confession of failure or acknowledgement of the feet of the

translation process?" (2002:59). The answer, as functionalists would respond, is that the

success of any translational event rests on its acceptance according to its function in the

target community.

> The 'correct' translation therefore is the one that fits the correctness notions
> prevailing in a particular system, i.e. that adopts the solutions regarded as correct for
> a given communicative situation, as a result of which it is accepted as correct. In
> other words, when translators do what is expected of them, they will be seen to have
> done well. (Hermans 1991:166)

Where foreignising expectations can be determined, and transliteration accepted as a

'norm', then the practice of transliterating nouns can indeed be regarded as a successful

translation performance.

4.2 The Acceptability of Foreignising Translation

Having established a case for the translation of foreignising texts, it is important to

demonstrate that a need *exists* for such translation. Functionalists seek to establish the

viability of a skopos in a target community, and this section is therefore devoted to identifying more instances where Bible readers have sought foreignising translations (some of them are mentioned in the above sections). This is not a straightforward task, because the prevailing viewpoint throughout general society is that fluency is the expectation for translation, as shown by Venuti with a mass of evidence in *The Translator's Invisibility* (1995/2008: Chapter 1).

Rather than expecting or requiring domestication, some cultures appear to prefer foreignising or literal translation. Robert Dooley describes the case of the Guarani of Brazil, who rejected an initial idiomatic translation and asked for a more literal replacement. Specifically, they requested the usage (transliteration) of foreign words such as 'temple' and 'camel' rather than "place where God was worshipped" and 'cow', despite having to learn the meaning of the new terms (there being no temples or camels in their culture). They also requested the removal of in-text explanatory information, preferring the translation to remain closer to the apparent uncertainties of the source text (Dooley 1989:49-57).

This example is not unique. According to Harriet Hill, the Djimini and Adioukrou groups of the Côte d'Ivoire and the Candoshi of Peru have also requested or required more foreignising translations, while elsewhere, developing churches in Indonesian Papua have recently seen the emergence of generations of better educated Christians desiring new translations better suited to more liturgical functions (Hill 2006:54-62).

Increasing theological education has also created a renewed preference for an older, more archaic Bible translation among the Chewa of Southern Africa, where a recent version that more closely resembles the linguistic forms of the original text has emerged: "This more

literal version is especially useful for theological students who wish to know something about the wording of the original text but do not read Hebrew or Greek" (Wendland 2006:208).

There are also instances in Nigeria where churches reacted negatively to dynamic equivalence Bible translations because the form of the text (reflected in literal translations in Igbo, Yoruba or Hausa) has been seen as a marker of value. Even if their belief in the primacy of form is mistaken, as Barnwell notes, there remains the problem that dynamic equivalence, by relegating the importance of form, can result in target texts that are rejected by their users (Barnwell 1974:19-20).

Another situation arises with Bible translation among the Bafia of Cameroon, for whom important teaching is expected to be delivered in abstruse or obscure terms, whether by proverbs or ambiguous statements. Instruction that is identified as easy to understand would not be learned (Hill 2006:77). These examples are important in reminding us that Bible readers in minority cultures, even those with no existing Bible translation, may not necessarily desire idiomatic or dynamic translations.

Users of Bible translation have also indicated preference for a particular style of writing, which is often at odds with free or idiomatic translations. For example, it has been noted that Christians in Islamic countries are sometimes resistant to using Bibles rendered with everyday Arabic because it is felt that classical Arabic, as seen in the Qur'an, is more appropriate for religious texts (Schaaf 2002:222), with the language itself giving the text a "sacred aura" (Smalley 1991:88). A similar point has been observed elsewhere, in which

Bible readers expect what Donald Johns calls "the sacramental effect" achieved through "a more traditional-sounding text" (2000:2).

Similar expectations of what might be called 'traditional religious language' can be found elsewhere. The *Today's Chinese Version* (TCV) is a dynamic equivalence translation that was completed in 1979 and is best understood as the Chinese equivalent of the *Good News Bible*. Despite obvious strengths, it is often dismissed as childish or simplistic among Chinese believers. There is contrast with Robert Morrison's 1819 Chinese Bible translation which reflected a particular classical style, even though he knew it would limit his audience initially to the literati (Wickeri 1995:131). Suee Yan Yu has rightly commented that:

> China has a long history of translating Buddhist sacred texts using the formal/literal translation principle. This has colored the audience's expectations regarding the translation of sacred texts. The formal translation principle adopted in the Chinese Union Version fits in well with this long-established tradition. (2006:168)

Something comparable has emerged in Thailand, where the introduction of a new dynamic equivalence translation was met with some resistance from users who preferred the style of an older Bible that was noted for its archaisms and literal renderings. It demonstrates that sometimes there is a need for translators to adopt what Howard Hatton calls "linguistic conservatism" (1988:186), although this may reflect the misguided view that literalism is accuracy (Strauss 2003:133-4).

There are lessons from other religions also. A study of Hebrew translation by Sephardic Jews into Ladino (a Judeo-Spanish Sephardic language) reveals that translation of passages from

the Hebrew Bible were distinctly literal, whereas less sacred Mishnaic texts were rendered less literally (Schwarzwald 1993:71). This suggests that the readers were more concerned with the retention of source text features in target texts that had a higher degree of religious significance.

Some interesting research in South America ought to give pause for thought among those who assume that established translation practices in the West will be followed elsewhere. Gentzler has written about scepticism among Latin American writers for translation models developed in North America (2008:130) commenting particularly on the critique of Bible translation theory in Vargas Llosa's depiction of native South American rainforest versions of scriptural stories (technically pseudo-translations cf. Toury 1980:31). These stories are highly foreignising, making clear their exotic origins with many terms and names left untranslated. The translation is a world away from the idiomatic, domesticating translation philosophy generally assumed in the West.

These examples of a preference for foreignisation are taken mainly from a religious or Bible translation perspective, but the same experience has been noted from those working in 'secular' translation. From a Japanese perspective, Judy Wakabayashi has commented as follows:

> In Japan there has long been an acceptance, and even a welcoming, of language with a distinctly 'foreign' origin and texture. Openness toward this foreign-tinged style in translations into Japanese, and in original writing influenced by translations, contrasts with the inward-looking expectation in Anglophone circles that translations should sound smooth and natural in the target language. (2009:1)

And from a Chinese perspective, Nam Fung Chang has noted:

> Since the dominant view prioritizes faithfulness, linguistic and stylistic peculiarities in translations are deemed not only inevitable and normal, but even desirable to a certain extent as their very presence is proof that there is a self-effacing translator letting the original author speak without his/her intervention. On the other hand, acceptability-oriented strategies that make the target text read like an original rather than the original will immediately arouse suspicion that the translator has intervened. (Chang 1998:266)

Chang may have overstated the case somewhat, since the prevailing practice in China remains orientated towards fluent translation similar to the West. Nevertheless, there remains a significant acceptability towards translations that retain a sense of the foreign, and Chinese translational history provides examples of what Xia Tian calls "un-fluent" translations (2009).

Beyond these international examples, the same preference has also been expressed in Western contexts, with English language Bibles.

> the Bible is an ancient book, far removed from modern Western readers in time, geography, and customs. In its original form, these signposts exist on nearly every page. That is not open to dispute. The contested point is whether the signposts should be dimmed or removed in the process of translation. For multiple reasons, essentially literal translators believe that the ancient nurse of the biblical text should be preserved. (Ryken 2005:81)

The purpose of foreignisation is not necessarily to retain archaic or original features, although that is usually a chief aspect (archaism is not the same as foreignising but is often used as a device to indicate the latter). Achieving foreignisation can include the introduction of pseudo-original textual realia, which are linguistic elements that provide ethnic flavour or a sense of 'otherness' in the target text. In addition to this, foreignisation does not specify how a translation should reflect its foreign origins, only that it should do so. Since cultural

situations can differ, so might the means by which foreignisation is achieved and what is considered to be foreignising in one situation may not be so in another. The practice of resistant or foreignising translation mandates the translator – however best suitable – to deviate from the contemporary canon of literature (translated or otherwise) in the target culture, so as to retain the alien flavour of the source text.

4.3 Chapter Summary

A foreignising strategy has been presented as an important contribution to translation by enabling a target text to be made conspicuous as a translation of a foreign writing. It is unashamedly alien, even brazen, about its origins from a different locality and it provides particular advantages in Bible translation, given the remote roots of its original language and culture.

It was noted at the beginning of this chapter that from the perspective of functionalism, the support of foreignising translation does not imply that domestication is a poor strategy. Both options are defensible when used according to a stated skopos. Where a need exists to preserve the cultural 'other' of the source text, the solution is to reject the prevailing preference for domestication which is often portrayed as the 'only' correct translation strategy (e.g. Carson 2003).

The point here is not a question of exegetical accuracy or correctness of interpretation but rather a question of functional variability. That is, the concern is not whether "nine o'clock" is more or less accurate than 'third hour', but rather one of target culture purposes. Translators do not, or should not, render texts into a vacuum, but seek instead to satisfy the needs of the receptor community. Therefore, domesticating translation is perfectly viable for

cultures that desire such translation, but there ought to be question marks about whether translators can sever the alien markers of a text if a function exists for the translation to reflect the features of the source culture.

The success of any translation depends on its acceptance as such by a receptor culture. This chapter provides a range of indications that a foreignising function exists for Bible readership today. It is thus a viable but optional strategy that may be usefully deployed in the production of skopos theory based Bible translations. Although not all aspects of the Venutian framework are necessarily applicable to Bible translation (such as aspects concerning translator visibility, post-colonialism and ethics), the essential Schleiermacher-derived notion of moving the reader towards the source text stands.

5.0 A FUNCTIONALIST TRANSLATION OF ROMANS

Previous chapters have argued for the validity of functionalism as a principle of translation and for foreignisation as an appropriate and useful strategy of translating. By way of brief recapitulation, functionalism (skopos theory) calls for translations to be tailored to meet the needs of the target audience. A foreignising translation is one which seeks to retain or emphasise the foreignness of the original text. Since most writings in a given culture aim at ease of understanding and adaptation to cultural norms, a foreignising translation is usually a discursive approach that is "deviating enough from native norms to stage an alien reading experience" (Venuti 2008:16).

The main purpose of this chapter is to demonstrate a translation of parts of the book of Romans according to these principles. The selected portions of the epistle are Rom 1:1-15, 15:14-16:27, which are primarily Paul's personal comments at the beginning and end of the letter; because of their more 'conversational' nature, they allow ample opportunity to demonstrate a foreignising translation strategy.

The 'foreignising translation' will be presented alongside the Greek text and two English translations for comparative purposes: CEV (domesticating) and NRSV (essentially literal). Also presented will be an accompanying commentary that explains and discusses the reasons for the rendering in the 'foreignising translation'. Before embarking upon the translation and commentary, however, there will be two subsections in this chapter.

The first is a discussion of two recent publications pertinent to the subject: (1) Towner's foreignising translation of 2 Corinthians 1:5-6; and (2) Nord and Berger's functionalist

translation of the German New Testament. The reason these two publications are important

is because both foreignising and functionalist translations of the Bible are rare and,

consequently, published articles that discuss them are rarer still. In addition, the methods

used by Towner, Nord and Berger are instructive and useful in the development of my own

functionalist, foreignising translation of Rom 1:1-15, 15:14-16:27.

The second subsection provides my own skopos definition for a foreignising translation of

parts of Romans, adopting the general framework of Nord and Berger. Following this is a

rationale for selecting Rom 1:1-15, 15:14-16:27 as the basis for the foreignising translation.

Towner's Translation of 2 Corinthians 1:5-6

Philip Towner has recently produced a study concerning foreignisation and Bible translation

titled, 'A case for de-familiarizing 2 Corinthians' (2009). For Towner, 'de-familiarising' is a

synonym for foreignisation and indeed, he discusses Venuti prominently in his work.

Translation theorists (including Venuti) tend not to use the term 'de-familiarising' perhaps

because it is strongly connected with the Russian formalist Viktor Shklovsky for whom de-

familiarisation was a much broader concept than foreignisation in translation.

Although Towner's work is not a Bible translation (it deals with just a few verses in 2

Corinthians), the work is helpful because it is a rare and valuable attempt to apply Venutian

foreignisation to the rendering of Scripture. This section investigates Towner's work and

draws upon some of his helpful contributions.

Firstly, Towner makes a comment concerning 2 Corinthians that is also relevant for Romans.

Both of these New Testament books originated as letters; Christian correspondence

between two parties, in these cases, between the apostle Paul and the churches in Corinth

and Rome. Modern readers of the Corinthian and Roman epistles are therefore listening in on other people's communication channel: "anyone outside that original communication loop wanting to 'hear' the letter approaches the activity as an eavesdropper. Such a one is not one of the original voices, not part of the original conversation" (2009:224). Meanwhile, Newman and Nida have rightly observed:

> For all else that Romans is, it is an intensely personal letter. It is not personal in the sense that Paul is addressing a congregation where he has served, but in other respects it is indeed personal. Paul begins by telling his readers that he had hoped to visit them on other occasions, but has been prevented from doing so (1:13), and he concludes by requesting them to pray so that he may "enjoy a refreshing visit" with them (15:32). And chapter 16 contains a series of personal greetings to members of the congregation whom he has met during his travels. (1973:2)

Our relationship with the text is indirect, and without access to the Corinthian/Roman part of the communication, we hear just one side speaking. As modern readers, our position is akin to someone overhearing one end of a telephone conversation: the voice of the other participant is absent and their thoughts can only be inferred or guessed. Translators of Paul's epistles, says Towner, should be careful not to obliterate the 'otherness' of the source text:

> Yet within each part of 2 Corinthians there is that Other voice of the recipients – a response, a shrug, and ambivalent presence, shadows in the corner – that translation must account for, must allow space for, if only that the ambivalence can be registered in some way. It will be my argument that domesticating strategies, which seeks to put modern readers ... in the place of the original recipients can only do so by obliterating that original silent voice. (Towner 2009:225-26)

Following this point, my 'foreignising translation' will likewise seek to make the original heard. In his translation, Towner offers only two verses in 2 Corinthians by way of example but it is worth examining them in detail, because my translation will attempt to create

similar results. His example is taken from 2 Corinthians 1:5-6 which is shown below in the

Greek, the CEV (domesticating) and NASB (more literal):

> **2 Cor 1:5** ὅτι καθὼς περισσεύει τὰ παθήματα τοῦ Χριστοῦ εἰς ἡμᾶς, οὕτως διὰ τοῦ Χριστοῦ περισσεύει καὶ ἡ παράκλησις ἡμῶν.
> **2 Cor 1:6** εἴτε δὲ θλιβόμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας· εἴτε παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων ὧν καὶ ἡμεῖς πάσχομεν.

> **2 Cor 1:5** We share in the terrible sufferings of Christ, but also in the wonderful comfort he gives.
> **2 Cor 1:6** We suffer in the hope that you will be comforted and saved. And because we are comforted, you will also be comforted, as you patiently endure suffering like ours. (CEV)

> **2 Cor 1:5** For just as the sufferings of Christ are ours in abundance, so also our comfort is abundant through Christ.
> **2 Cor 1:6** But if we are afflicted, it is for your comfort and salvation; or if we are comforted, it is for your comfort, which is effective in the patient enduring of the same sufferings which we also suffer. (NASB)

Towner offers the following foreignising translation:

> **2 Cor 1:5** Just as the sufferings of Christ abounded in my case, so also my comfort has abounded through Christ.
> **2 Cor 1:6** I was afflicted precisely for the comfort and salvation of you Corinthians; I was comforted for the sake of your comfort which will enable you to endure the same sufferings I suffer. (Towner)

Briefly, the major justifications that Towner offers for the above rendering are as follows.

First, he attempts to sharpen the focus of Paul's statements upon the original Corinthian

recipients to emphasise that these two parties alone are the members of a communication

channel. In other words, the letter was not written for modern consumption. He does this by

inserting expressions such as "you Corinthians" (1:6), which point specifically to the letter's

recipients, while also emphasising Paul's perspective on the events behind the letter with

the inflated prominence of personal references: "in my case", "my comfort", "I was

afflicted", "I was comforted", "I suffer". The insertion of extra words (e.g. "you Corinthians")

is a useful device in foreignisation because it can make explicit facts or ideas that target

culture readers may not necessarily realise. This need to illuminate what is otherwise hidden

justifies the additional material, and is used in the foreignising translation of Romans I offer

below.

Secondly, Towner's version more clearly indicates the tense atmosphere between Paul and

the Corinthians which is thought to have existed at the time but which may not be known by

modern readers. In other words, there was an implicit but charged "adversarial atmosphere"

(2009:243) that Towner makes more explicit. This is achieved by a significantly more formal

tone than that deployed in the CEV, which Towner believes is overly friendly. Compare, for

example, the opening words of 1:6 where Towner's version carries an almost resentful tone.

> **1 Cor 1:6** But if we are afflicted, it is for your comfort and salvation (CEV)
> **1 Cor 1:6** I was afflicted precisely for the comfort and salvation of you Corinthians
> (Towner 2009:244)

Thirdly, Towner deliberately avoids expressions in the CEV such as, "terrible sufferings",

"wonderful comfort" and "we share" in order to avoid what he calls, "superficial American

extremist language" (2009:244). Indeed, Towner is critical of the CEV translation of 2

Corinthians generally, stating:

> instances of excessively dramatic language make Paul into an American public
> relations officer, where the overuse of such diffusive and extreme language has
> rendered it practically meaningless, even if it is typical of one broad usage of
> American English. These things combine to give an illusion of modern North

American team-level English fluency to the text. (2009:240)

At the same time, his more formal and somewhat outdated terms (e.g. "abounded", "afflicted") are set within very readable sentences that do not follow the Greek word order as closely as the NASB. There is a combination of formal terminology and informal sentence structure. In other words, he opts for an alien reading experience that differs from the conventional phraseology that might be found in target culture settings.

Finally, he consistently switches the *plural* first person pronoun to a *singular* first person pronoun because he believes the plural form "we" is a rhetorical device by which Paul simply means "I" (2009:242-43). This is the weakest part of Towner's method. His reasoning for such a change appears to be that a plural pronoun "we" might inadvertently draw the modern reader into the collective identity of those sharing in suffering. In other words, when Paul says "we", modern readers might think they are included. But there are two problems with this. To begin with, 2 Corinthians is explicitly sent by Paul and Timothy together (2 Corinthians 1:1) and it would be unreasonable to assume that Paul excludes Timothy from "we" expressions, especially given that the passage concerns various persecutions (e.g. 1:8). Since Paul's practice was to operate in a team, the "we" who suffered persecution in Asia (1:8) almost certainly included others beyond Paul. Second, and more importantly, alternative strategies are fully capable of excluding modern readers from the corporate identities within the epistle. To modify first person pronouns, with all of the exegetical ramifications, is too great a cost when alternative options are available. Indeed, Towner's practice of sharpening the focus of the letter onto Paul and his recipients (discussed in the first point above) is already effective in precluding modern readers from the discourse. If

further sharpening is required, switching "we" for "Timothy and I" might be a better option than changing to a singular pronoun.

Two final points regarding Towner's translation are noteworthy. The first is to note that it is not particularly literal and reminds us that foreignisation is not a synonym for literalness, even if, commonly, a literal translation enables foreignising strategies. Towner is willing to insert words, modify word order and highlight emotions in order to reflect the solemnity and thrust of the original and thereby steer his readers away from the target culture world.

The second point is that one might suggest that Towner could have adopted a more foreignising effect. But this is not a criticism: Towner offers just one possible foreignising translation of 2 Corinthians 1:5-6. There are many degrees of foreignisation and neither his translation (nor mine below) is intended to be understood as the definitive or only possible means of generating an alien reading experience. It is accepted that the Bible might generate multiple variants among domesticating translations (e.g. *The Message*, *The Living Bible*, *The Street Bible*, *The Bible in Cockney*, J. B. Phillips etc.) and the same expectation should apply for foreignising translations also. There are many different ways of foreignising a text; the extent of foreignisation can be variable.

Nord and Berger's Skopos Driven Translation

Skopos theory is seldom employed (at least explicitly) in Bible translation, but there has been an interesting collaborative effort between Christiane Nord and Klaus Berger (New Testament scholar), which provides an example of a Bible translation produced according to functionalist methodology. The translation in question comprised a German New Testament and early Christian writings known as *Das Neue Testament und frühchristliche Schriften*

(1999). Nord has published a paper in English describing the process in producing this

translation and it includes a skopos definition (also known in functionalism as a *commission*

or *brief*). This is worth quoting in full.

The most important factors for skopos definition are the addressed audience and the intended purpose(s) of the translated text. With regard to the first factor it may be useful to state first who is *not* addressed: (a) theological scholars, who are expected to know the source languages and cultures to a degree that they would not need a translation; and (b) fundamentalists, who think that only a literal translation can provide a faithful rendering of the substance of the 'holy original'. On the contrary, the main addressees are

- laypersons who are interested in the fundamental text of their Christian faith, but who very often do not understand the texts in the existing translations, especially when they are read out aloud in church, for lack of cultural knowledge of the world to which the texts refer; and
- theological mediators (pastors, teachers, ministers, preachers, catechists), who are not sufficiently familiar with the source language and culture(s) as to be able to prepare their classes or sermons using the original texts or a word-for-word rendering.

Apart from these, the translation may also be interesting to laypersons or theologians who are interested in the relationship between source and target text(s) and expect to learn about the 'information offer' (Reiss and Vermeer 1984) of the source text by analysing and comparing various translations, and persons who live at the periphery of the Christian community, but for whom the translation may offer a way to gain some insight into the Christian faith, or at least to lessen their aversion towards Christianity if such prejudice stems from a lack of knowledge about the cultures in question.

On the grounds of these considerations concerning the addressed audience, we decided that the translation was to achieve two main communicative purposes:

a) Since it is surprising how little modern Christians know about the basis of their religion, the first and foremost aim of the translation is to inform. We wanted to give the readers an account of what (according to the theologian's research) the texts are about, making clear that they were written in a culture distant from ours in time and space and underlining the necessity to recognise the 'otherness' of the world to which they refer. The translation even aims at emphasising otherness, particularly in those cases where our familiarity with the existing translations (plus many centuries of art history) has produced an impression of 'sameness', making the cultural distance seem irrelevant or even non-existent. But, on the other hand, the translation also aims at comprehensibility, which can only be achieved by filling in the coherence blanks – e.g. by introducing information that could be expected to belong to the cultural knowledge of the original audience(s) but not to that of modern non-theological readers. This part of the skopos refers to the referential function of the translation.

b) The second aim is a missionary one in the widest sense of the word. We wanted to make the text appeal to modern readers in spite of their cultural distance, and therefore we tried to avoid strangeness in style by using modern syntax, target-culture cohesive devices, and

> contemporary vocabulary wherever possible, for example: *unemployed, lynch justice* and
> even *sex* ... this part of the skopos belongs to an appellative intention [matching source text
> reader response] (indirectly appellative, to be more exact, because the readers' attention is
> drawn towards the analogies between their own world and the one referred to in the text).
> (Nord 2003:94-96)

Some Observations on Nord and Berger's Skopos Definition

The first point to be observed about the above commission is that it is lengthy, giving

considerable thought to aims and potential users. This should not be surprising, given that

functionalism places a premium on determining the suitability of a text in a target culture

setting. Despite the length, however, there is also some generality in its stated objectives.

The authors write about communicative purposes but give little indication of what the text

might look like or how their particular goals take shape. Again, this is expected: a

commission is not a handbook or manual of instruction but a set of guidelines from which a

translator works to produce a text. As discussed previously, the skopos definition might be

expected to be produced by a non-expert, or someone not involved in translating (as hinted

by the business like terms *commission* or *brief*). Although in this case the skopos definition

was produced by the translators themselves, it is still written in the style of a broad overview

of requirements.

Nord and Berger's skopos definition carries a foreignising purpose coupled with

contemporary language. This combination is an unusual blend that Nord admits is

apparently contradictory. But in a substantial discussion, the paper explains how the two

principles are combined in what Nord and Berger term, "otherness understood" (2003:96).

The theory behind this is too expansive to describe in detail here, but it essentially involves

placing an equal premium on stressing the strangeness of the source culture and also on identity of the behavioural reactions between source and target text.[39] (On 'otherness understood', Nord writes: "if the intention is to make the reader understand the appellativity of the message, the strangeness of the source culture has to be made accessible." Nord 2001a:164)

My foreignising translation shares some similarities with the goals of Nord and Berger in a desire to provide a foreignising effect, but an appellative function (which seeks to match reader response) is not a primary purpose. It may also be observed that Nord and Berger target their translation toward both "theological mediators" and "laypersons who ... very often do not understand the texts in the existing translations" (Nord 2003:94). This represents a relatively large group: any Christians who have not studied theology to a significant extent would presumably fall into this category. In contrast, my foreignising translation will have a comparatively smaller perceived audience.

Skopos Definition for a Foreignising Translation of Romans

Following the format of Nord and Berger, this section provides a skopos definition (commission) for the foreignising translation of Romans 1:1-15; 15:14-16:27. For the purposes of immediate clarification, the translation is *not* intended for the following:

- Theological scholars who are competent in the original languages and have advanced knowledge and understanding of the cultural and religious context in which Paul wrote.

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[39] The concept of 'otherness understood' is also discussed in Nord (2001, 2005).

- Persons who are unfamiliar with Christian practice and terminology, especially that which is found in mainstream Christian literature, and in other contemporary Bible translations.

The main addressees for the foreignising translation are:

- Theological mediators (pastors, teachers, ministers) and students/laypersons who are not sufficiently familiar with koine Greek and first century Jewish and Christian culture to be able to understand or prepare teaching material using the Greek New Testament. They are expected to be familiar with Christian literature and existing, mainstream English Bible translations. They are likely to have an interest in understanding the world of the New Testament and therefore might welcome the Bible being rendered in a fashion that illuminates its source culture environment.

The main communicative purposes and general method are:

- To make explicit the 'otherness' of the New Testament by rendering the source text in terms that invoke a sense of the alien origins of an ancient letter written by one individual (Paul) to a church in Rome. This involves emphasising or highlighting certain aspects of the source text in order to generate a striking, or resistant, reading experience. In contrast with the approach taken by Venuti or various postcolonialists, the purpose behind this foreignising strategy is *not ethical but merely functional*. That is, translating in a foreignising fashion is intended to satisfy an identifiable function and does not imply that there is something unethical or immoral about domesticating strategies.

- To offer foreignisation to a level that is *conspicuous rather than exhaustive*. In other words, the foreignising translation will not attempt to render every textual item in a foreignising fashion, but rather will generate enough of an alien reading experience to strike a sense of otherness among target readers. To foreignise at every opportunity could lead to a text that is impenetrably difficult to read by creating a target text cloaked in too many layers of foreign clothing. At the same time, the level of foreignisation will be sufficient to enable the reader to see immediate differences when compared with dynamic equivalence or idiomatic translations.

  It is recognised that the creation of a foreignising translation that is 'conspicuous rather than exhaustive' is dependent upon a subjective assessment of how much foreignisation is necessary and it is readily conceded that the results are neither testable nor objective, but it is hoped that the translation will be seen to match the overall principles outlined here.

In addition to the above, some thoughts on the style of English are necessary:

- The foreignising translation assumes that readers will have an understanding of essential Christian terms that are long established in English language theological literature. These terms include, for example, *apostle*, *gospel*, *grace*, and *faith* (these terms all occur in chapter 1 of Romans).
- The foreignising translation is composed in English but this assumes an international audience and accordingly, regional expressions (e.g. 'Briticisms') will be avoided. The

intention is to use language that is likely to be understood by native English speakers throughout the world, albeit with anglicised spelling and punctuation.

A Rationale for the Translation and Commentary Text

In order to demonstrate a functionally foreignising translation, a suitable section of the Bible must be identified. Any portion of Scripture would be suitable for such an exercise, but certain passages give greater possibility than others for exhibiting foreignisation. For example, historical narrative as found in the book of Acts lends itself well to foreignising effects but, by contrast, the registration details given in Numbers 1-2 may be somewhat harder to undertake (or, at least, harder to demonstrate satisfactory differences compared with a domesticating translation).

The book of Romans presents highly suitable possibilities for translation because its contents feature theologically dense didactic material along with specific issues of local contention, including such weighty matters as the place of Israel, and practical issues concerning food laws, Sabbath days and obedience to governing authorities. Added to this is the fact that Paul wrote such a very lengthy letter to a group he had never visited, and with whom he needed to engage on a number of personal dealings. These matters are found primarily at the beginning and end of the epistle at Rom 1:1-15, 15:14-33-16:27 and it is with these sections that the following translation and commentary is concerned. Despite being at either end of the letter, there is much in common between the passages; of chapter 1 it has been said:

> Writing to believers in Rome, a city [Paul] had not yet visited, he alludes already to his anticipated visit among them. His wording is formal, but it is also diplomatic and warmhearted – diplomatic in that he makes use of language familiar to the

community and the common Christian tradition … and warmhearted in that he extends a blessing ('grace and peace') and calls his readers 'God's beloved.' (Hultgren 2011:37-38)

Having set out some important personal matters, Paul returns to the same topics towards the end of the letter and it has been said that much of Rom 15:14-33 is "a sober recapitulation" of the first half of Rom 1 (Jewett 2007:902). The later section thus "can be regarded as complementary to the introduction of the letter, since there is a similar prominence of personal matters that Paul senses will be of interest to the believers in Rome" (Harrison and Hagner 2008:217).

Chapter 16 is the closing section of the letter and is also noteworthy for its personal content through a long list of greetings and a statement of introduction for Paul's friend Phoebe. Nowhere else in the New Testament does Paul send such extensive and warm-hearted salutations and it has been suggested that the section represents a "distinct literary form which was intended to establish a bond of friendship" (Mullins 1968:418). In a church where Paul was not widely known, he would have special reason to establish such a bond.

As we will see, Rom 1:1-15, 15:14-33–16:27 provides a rich landscape well-suited for the foreignising skopos at hand. The apostle switches his attention from one topic to another, whether giving glory to God or pleading for practical help from friends. He gives greetings, words of advice, warnings of danger, as well as gentle admonishment and kind encouragement. Dictating through a secretary, Paul is not always clear – his sentences can be long and he sometimes loses his train of thought, with unfinished sentences and a few puzzling ambiguities. The expressions are not always refined but it was intended as a personal letter, not as literary art, which makes it all the better for the reader who wants to

see Paul as he wrote it. These sections offer a rare glimpse of Paul as diplomat, teacher,

Christian leader and personal friend, granting a unique opportunity for target audiences to

see an aspect of the early church in action.

5.1 A Foreignising Translation: Introduction

In the following extract from his commentary on Romans, Douglas Moo reminds us that,

even to the original recipients of Romans, the contents were sometimes abstruse and

obscure:

> The letters of Paul must have been greeted with considerable perplexity by their
> first-century recipients. To the extent that this perplexity was due to the theological
> complexity of the letters, contemporary readers can share the reaction of their first-
> century counterparts. But the very form of the letters would have been further
> grounds for puzzlement to the early Christians. Paul's letters are far longer than most
> first-century letters – so long that they make exact literary classification difficult.
> (1996:40)

This provides a fitting setting for the production of a foreignising translation. Interestingly, if

the original readers encountered the letter with "considerable perplexity" it might be argued

that a true dynamic equivalence translation would offer an equally perplexing delivery to

today's readers. After all, dynamic equivalence seeks to recapture the original readers'

responses ("the message of the original text has been so transported into the receptor

language that the response of the receptor is essentially like that of the original receptors",

Nida and Taber 1969:200). But of course, dynamic equivalence requires much more than

equivalent response, such as the need for naturalness of expression and the pursuit of a

rendering that does not sound like a translation, so in the final analysis, a foreignising

translation should appear quite different.

Nevertheless, in this foreignising translation, a primary objective concerns reader relocation; the moving of the target audience towards the source text world and to that end, a few essential comments on the background to the epistle are in order. Paul wrote Romans with specific issues in mind, dealing with personal and local matters in a church that he had neither founded nor visited. A degree of formality is evident in the first chapter and this is most likely owing to Paul's lack of familiarity with the Roman Christians, coupled with the very problem that precipitated the letter in the first place: a growing disharmony within the church between Jewish and Gentile believers. A discernible hostility between the two groups had emerged and one of Paul's primary aims was to bring unity to a church that might otherwise split along ethnic lines. This explains much of Paul's desire to deal with the respective place of Jews and Gentiles in God's purposes, together with the formal yet forceful nature of his discourse.[40]

In the following translation, two Bible versions are offered in parallel to my foreignising version. Aside from the Greek original, they are the CEV (domesticating), and the NRSV (essentially literal[41]). The reasons for choosing the CEV and the NRSV are as follows. The CEV (1996) is the most recent dynamic equivalence English-language translation produced by the American Bible Society and, although not intended to replace the GNB, is sometimes seen as the most appropriate representative of Nida's philosophy (observe Towner's usage of the CEV for comparative purposes above). The NRSV (1989) has become established as the

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[40] Much of this is the subject of my unpublished MA dissertation, "An examination of Paul's reasons for writing Romans: a reconstruction of the geographic and social setting of the epistle" (2004). Not all would agree with this reconstruction but it does represent the majority opinion among contemporary commentators. See for instance significant discussion in Moo (1996), Schreiner (1998) and the collection of essays in Donfried (1991).
[41] The Introduction to the NRSV describes it as "essentially a literal translation" (1989).

standard translation in academic contexts and, as a relatively literal version, is useful for

comparison against the CEV.

My foreignising translation of Romans 1:1-15, 15:14-16:27 is presented one verse at a time,

with accompanying commentary. In a few cases, the CEV reduces two verses into one in

order to simplify the text. Where this happens, the foreignising translation follows with two

verses presented together. In keeping with prevailing practice in contemporary Bible

translation, this thesis follows the critical text of the United Bible Societies' *Greek New

Testament* (4th edition) and the Nestle and Aland edited *Novum Testamentum Graece* (27th

edition). No discussion is provided on the most suitable manuscript basis for Bible

translation which, although a very important aspect of study, falls outside the scope of this

thesis. Perhaps fortuitously, there are few variant readings in the selected passages in

Romans, and none of great significance. Variants are placed in parentheses in the

'foreignising translation', albeit with no discussion on matters relating to textual analysis.

5.2 Translation and Commentary Notes

Romans 1:1-15

Rom 1:1	
Greek:	Παῦλος δοῦλος Χριστοῦ Ἰησοῦ, κλητὸς ἀπόστολος, ἀφωρισμένος εἰς εὐαγγέλιον θεοῦ,
CEV:	From Paul, a servant of Christ Jesus. God chose me to be an apostle, and he appointed me to preach the good news
NRSV:	Paul, a servant of Jesus Christ, called to be an apostle, set apart for the gospel of God,
Foreignising:	Writes Paulos, a bondservant of Messiah Jesus, commissioned emissary, separated for God's gospel,

In view of the need to make explicit the original communicative setting of Romans, the

foreignising translation makes clear that this is written correspondence by inserting the

somewhat archaic **Writes Paulos,** to indicate that this was not intended originally as a public treatise, or timeless manifesto, but has its original home as a piece of correspondence among a particular group at a specific time.

Paulos is transliterated directly from the Greek Παῦλος, itself derived from the Latin Paullus. By avoiding the Anglicised variant, Paul, the foreignising translation emphasises the apostle's foreign identity as a Roman citizen (Acts 22:25-29).

The choice of **bondservant** for Greek δοῦλος delivers an archaising effect. There are two alternatives: 'servant' (so ESV, NIV, CEV, GNB) or 'slave' (so HCSB, NET, and literal translations found in exegetical commentaries, e.g. Moo, Jewett, Dunn, Schreiner) but neither of these is satisfactory. The most literal translation, 'slave', suffers from the unwarranted connotation with the slave trade of Anglo-American history (Fitzmyer 1993:231), whereas 'servant' implies too much of a sense of freedom and is therefore a step too far in the other direction. In the ancient Roman world, a δοῦλος was tied to his or her master but sometimes occupied a position of considerable authority. Given that there is no easy modern equivalent, the usage of an archaic term, bondservant, is arguably the best option.

By rendering Χριστός as **Messiah** instead of the more transliterative Christ, the foreignising translation emphasises the origins of the Jewish title.[42] In English speaking countries, Messiah has a much stronger Jewish connotation than Christ and, therefore, is better suited for foreignising purposes. Along similar lines, there is a possibility of rendering **Jesus** as

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[42] Some translations (e.g. HCSB, TNIV) switch between 'Messiah' and 'Christ' for Greek Χριστός depending on whether the usage is a title (Messiah) or a proper noun (Christ). NT Wright argues that here, Χριστός has the sense of a title rather than a proper name (1991:41-55) but I am not convinced that such a distinction must necessarily be made.

Yeshua as in David Stein's JNT (*Jewish New Testament*), in a nod towards the Semitic roots of the name but the traditional 'Jesus' was retained because unlike the generic name Paul', it unmistakably refers to Jesus of Nazareth without the baggage of widespread use as a 'normal' everyday English name.

The usual translation of κλητὸς is 'called' but this is now so common a word in Christian parlance that it might not be recognised as a technical term. Most modern Bible translations indeed opt here for 'called' but in order to generate translational resistancy, the foreignising version renders **commissioned**, an unusual choice intended to upset the target culture's reading experience and suggest that something unique or special is behind Paul's task. An **emissary** is preferred to 'apostle', again in order to generate a deliberate dissimilarity in the target user's reading experience.

The use of the contraction in **God's gospel** (cf. 'the gospel of God') is another foreignising stylistic device designed to jolt the flow for target text readers. The use of contractions is typical in idiomatic or informal translations (e.g. CEV, *The Message*, *The Living Bible*, NCV) but translations which are more formal typically avoid such constructions (e.g. KJV, ESV, NKJV). Since the foreignising translation adopts a formal tone, the use of a contraction deliberately breaks the convention of English translations and provides a disrupting effect upon the reader.

Rom 1:2	
Greek:	ὃ προεπηγγείλατο διὰ τῶν προφητῶν αὐτοῦ ἐν γραφαῖς ἁγίαις,
CEV:	that he promised long ago by what his prophets said in the holy Scriptures.
NRSV:	which he promised beforehand through his prophets in the holy scriptures,
Foreignising:	which God predeclared through his prophets in the Holy Writings

There are two elements in the foreignising translation that differ from convention. First, the prophetic nature of the gospel is emphasised with the unusual expression **God predeclared**. The reason is to focus attention on the divine preordained salvific effect of the gospel by using words not typically found in target culture Christian literature. The unusual, single-word term **predeclared** mirrors the rare Greek form προεπηγγείλατο, used only twice in the whole New Testament.

The choice of **Holy Writings** is deliberately discursive in referencing the ancient Jewish text without using the familiar 'Holy Scriptures' (or 'holy scriptures') found in most contemporary translations. It lays emphasis on the Jewish texts as the basis of the theology of this verse. It can help enable target culture readers to better appreciate the ethnic tensions that existed in Rome between Jewish and Gentile Christians. In the epistle, Paul frequently addresses both groups (1:16, 2:9-10, 3:9) and reserves an entire section (chapters 9-11) to discussing the place of Jews in the plan of God. This indicates the significant underlying friction within the church, and in order to bring ethnic tensions to the surface, the foreignising translation seeks to heighten the ethnic disparity that would have been obvious at the time but may be missed by modern readers.

Rom 1:3-4	
Greek:	περὶ τοῦ υἱοῦ αὐτοῦ τοῦ γενομένου ἐκ σπέρματος Δαυὶδ κατὰ σάρκα, [4]τοῦ ὁρισθέντος υἱοῦ θεοῦ ἐν δυνάμει κατὰ πνεῦμα ἁγιωσύνης ἐξ ἀναστάσεως νεκρῶν, Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν,
CEV:	This good news is about his Son, our Lord Jesus Christ! As a human, he was from the family of David. But the Holy Spirit proved that Jesus is the powerful Son of God, because he was raised from death.
NRSV:	the gospel concerning his Son, who was descended from David according to the flesh [4]and was declared to be Son of God with power according to the spirit of holiness by resurrection from the dead, Jesus Christ our Lord,

> Foreignising: concerning his Son who was born of the Messianic Davidic lineage (according to the flesh) [4]and who was declared to be Son of God in power (according to the Spirit of Holiness) by resurrection from the dead: Messiah Jesus our Lord,

Once again, the intention of the foreignising translation is to emphasise what was obvious to Paul's first century readership: that Jesus was Jewish. To achieve this, certain elements are foregrounded in order to make explicit the apostle's line of thinking. Whereas Paul literally states that Jesus was "born of the seed of David" (NKJV), the foreignising translation emphasises Jesus' royal descent with **Messianic Davidic lineage**. By comparison, the CEV and NRSV translations ("from the family of David"; "descended from David") do not emphasise the genealogy. The foreignising translation also achieves another purpose in reflecting the Semitic origins of σπέρματος Δαυὶδ. According to Kellermann, this Greek expression was most likely a formula that, "originated in Jewish Christian circles and is of particular Christological significance; it is more than a biographical reference, since it confesses faith in the resurrected Jesus as the Messiah promised in Nathan's prophecy" (EDNT 3:264).

There are two expressions, found also in literal translations that are retained: **according to the flesh** and **according to the Spirit of Holiness**. They are both placed in parentheses in order to reflect what is most likely a parallel construction (Fitzmyer 1993:234). The literal translation is helpful because of its enigmatic nature, which reflects in English what was probably equally enigmatic to the original readers (Dunn 1998:14-15). The need to translate σάρξ literally as **flesh** (contrast CEV "As a human") stems from its usage as a theologically technical term in Paul's writings (Moo 1996:46). One small but important difference from literal translations (e.g. NRSV, ESV, NASB) is the capitalisation of **Spirit of Holiness**, because I understand this to be a reference to the Third Member of the Trinity (so also Barrett who

renders "Holy Spirit" here, 1957:18-9). The Greek πνεῦμα ἁγιωσύνης is found uniquely

here in the New Testament, and is likely a literal rendition of the Hebrew רוּחַ הַקּוֹדֶשׁ

(Byrne 1996:45). There may be a possibility that Paul is deliberately using a Semitic-

influenced version of the more normal expression for the Holy Spirit, and that being so, the

foreignising translation attempts to reflect this strategy.

Rom 1:5	
Greek:	δι' οὗ ἐλάβομεν χάριν καὶ ἀποστολὴν εἰς ὑπακοὴν πίστεως ἐν πᾶσιν τοῖς ἔθνεσιν ὑπὲρ τοῦ ὀνόματος αὐτοῦ,
CEV:	Jesus was kind to me and chose me to be an apostle, so that people of all nations would obey and have faith.
NRSV:	through whom we have received grace and apostleship to bring about the obedience of faith among all the Gentiles for the sake of his name,
Foreignising:	through whom we have received special grace and apostleship to bring about the obedience of faith among all the Gentiles for his name's sake,

The stated audience of the foreignising translation is explicitly earmarked as those with an

understanding of common theological terms, but, for an audience unaccustomed to

theological Christian terms, the word **grace** (χάρις) may pose problems as it is used often in

contexts of general thankfulness and well-being. Further, prayers at the beginning of a meal

are called 'grace' and the existence of common expressions such as 'by the grace of God'

may further devalue its currency. This is particularly problematic in this verse where Paul

intends a particularly heightened sense of privilege. Conzelmann (TDNT 8:396) and Berger

(EDNT 3:457) have both stressed that a "special grace" is to be inferred here and therefore,

to generate the necessary sense of approval and approbation, the foreignising translation

renders, **special grace and apostleship**. It also retains a sense of seriousness and gravity

absent in the CEV translation above ("Jesus was kind to me and chose me to be an apostle").

the obedience of faith (εἰς ὑπακοὴν πίστεως) is deliberately opaque: does it mean the obedience that derives from faith (a subjective genitive), or the obedience that is faith itself (an objective genitive)? Considerable debate has been generated on this matter, but Garlington's suggestion that both meanings were intended is plausible (1994:10-31). Accordingly, the foreignising translation retains the ambiguity and elicits uncertainty in target culture readers by avoiding the fluency found in the CEV translation ("obey and have faith").

Like the NRSV, ἔθνη is translated **Gentiles** (instead of the more literal 'nations') principally because of the effect of highlighting the ethnic undercurrent present in Rome. The NRSV's preference for the term probably derives from an interpretive decision that assumes Paul excluded Jews: this is most likely correct (see Jewett 2007:111), but in the foreignising translation it is the stressing of ethnic tension that is the main reason for the rendering.

Rom 1:6	
Greek:	ἐν οἷς ἐστε καὶ ὑμεῖς κλητοὶ Ἰησοῦ Χριστοῦ,
CEV:	You are some of those people chosen by Jesus Christ.
NRSV:	including yourselves who are called to belong to Jesus Christ,
Foreignising:	including you who are designated to belong to Messiah Jesus.

The one significant change in the foreignising translation is the choice of **designated** for κλητός (the usage of **Messiah** instead of 'Christ' has already been discussed in 1:1). The decision is based on deliberately avoiding terminology that is routinely used in English Bible translations and thereby achieving the kind of defamiliarising translation that Towner speaks of in the following remark:

> De-familiarisation is another way of considering resistancy. As a strategy or
> translating technique/goal, it seeks to render the text in such a way that readers can

read something new, hear another voice, discover possibilities in a text that, through overuse or domestication of the text, have become obscured. (2009:221)

In the CEV and NRSV translation, "chosen" and "called" are viable options for their purposes, but exhibit the kind of over-familiarity that is dangerous when the foreign original needs to be made explicit. The foreignising translation adopts a term that is uncommonly used in contemporary Christian contexts.

Rom 1:7	
Greek:	πᾶσιν τοῖς οὖσιν ἐν Ῥώμῃ ἀγαπητοῖς θεοῦ, κλητοῖς ἁγίοις· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.
CEV:	This letter is to all of you in Rome. God loves you and has chosen you to be his very own people. I pray that God our Father and our Lord Jesus Christ will be kind to you and will bless you with peace!
NRSV:	To all God's beloved in Rome, who are called to be saints: Grace to you and peace from God our Father and Lord Jesus Christ.
Foreignising:	To all in Rome who are loved by God and designated to be a dedicated people: Grace and shalom to you from God our Father and Messiah Jesus the Lord.

The first foreignising aspect of this verse is the use of the phrase **designated to be a**

dedicated people. This differs sharply from traditional translations that follow the KJV's

"called to be saints" (so NRSV above, but, also ESV, NASB, HCSB) and is intended to deliver a

resistant effect partly through its alliterative form but mainly through its lexical choices. The

NRSV's use of "saints" is problematic because in target culture settings, the word carries a

strong sense of Roman Catholic veneration that was not intended in Paul's writing. Fitzmyer,

(a Catholic scholar), prefers "dedicated people" because of its association with Old

Testament usage, and he suggests that Paul was drawing upon the Israel of old as a

consecrated nation (Fitzmyer 1993:226). It does seem reasonable to assume that the Jewish

Christians in Rome would have noted the similarity and therefore, it seems fitting to use

dedicated people to indicate the same historical inference. The choice of **designated** for

κλητός follows the reasoning given in 1:6 but is also useful because alliteration carries the

effect of forcing the reader to notice something unique in the expression. This is especially important if this is a "distinctive phrase" (TDNT 1:107) which Paul used as deliberate apposition to ἐκκλησία (church) – the point being that, if rhetorical purpose underlies the expression, a foreignising translation perhaps ought to be jarring enough (here, through the use of alliteration) to cause target culture readers to sit up and take notice.

The second foreignising effect is found in the reworking of the early Christian epistolary salutation (Jewett 2007:111) χάρις ὑμῖν καὶ εἰρήνη. Here, χάρις does not carry the same strong sense of privileged commission found in 1:5 and therefore **grace**, with its general sense of greeting, is retained. On the other hand, εἰρήνη is usually thought to be a Christianised form of the typical Jewish greeting שָׁלוֹם (Dunn 1988:20), hence it is here rendered (or transliterated) **shalom**. This is helpful in instilling a sense that Paul created the expression as "a Christianised form of the Greek and Hebrew greeting" (Mounce 1995:64).

Remarks on the Pericope Romans 1:1-7

This opening section contains much material that may have been enigmatic to the original audience. On these introductory remarks, Longenecker observes that, "All of these themes, which are enunciated rather cryptically in the salutation, Paul will unpack and develop more fully in the body of Romans" (2011:382). This is a sound reason why a foreignising translation may retain some of the enigmatic or ambiguous qualities of the source text (like the apostle, more detailed exposition may be reserved for later chapters).

The standard Greek manuscripts assume that the section 1:1-6 is one sentence and although it is impossible to be sure about how Paul might have divided his discourses, few scholars have questioned the single sentence view. Towner, in his study on 2 Corinthians, criticises

the CEV for splitting complex sentences into multiple segments, an approach he dismisses as "domesticating road repair" (2009:236). The adjustment of punctuation can "so flatten the rich original texture that the potential for apprehending pathos and commotion is all but removed, and in place of complexity and richness (as in a good wine) there is left a lowest-common-denominator text that fails to attract attention" (Ibid.).

Towner, in my view, overstates the danger of splitting sentences but there is merit to his observation and, for the foreignising translation, there are advantages in retaining the long sentence style of the apostle. The long opening sentence of Romans 1:1-6 exhibits rhetorical effect by virtue of its length, because it differs greatly from the standard first century letter *praescriptio* that was typically far shorter. An example of an ordinary letter greeting is found in Acts 23:26 which simply reads, "Claudius Lysias to his Excellency the Governor Felix, greetings." Cranfield notes that, "the prescript [of Rom 1:1-6] must have struck the recipients of one of Paul's letters as extremely strange, when they read or heard it for the first time" (1975:46). Accordingly, the foreignising translation above seeks to retain the unusually long greeting that would have surprised the original recipients. That it is similarly alien for target culture readers is an intentional foreignising device in that it upsets their conventions as much as it might have done for the Roman audience.

Rom 1:8	
Greek:	Πρῶτον μὲν εὐχαριστῶ τῷ θεῷ μου διὰ Ἰησοῦ Χριστοῦ περὶ πάντων ὑμῶν, ὅτι ἡ πίστις ὑμῶν καταγγέλλεται ἐν ὅλῳ τῷ κόσμῳ.
CEV:	First, I thank God in the name of Jesus Christ for all of you. I do this because people everywhere in the world are talking about your faith.
NRSV:	First, I thank my God through Jesus Christ for all of you, because your faith is proclaimed throughout the world.
Foreignising:	Firstly, I offer thanks to my God through Jesus the Messiah for all of you Romans, because your faith is being recounted throughout the whole empire,

It has been observed that Paul's πρῶτον (**Firstly**) is never followed by a subsequent 'second': early interpreters were aware of this with Origen observing that "Paul's phrases are not always complete" (cited by Bray 1998:16). That Paul neglected to follow through with the enumeration is unsurprising in a letter that was neither intended for publication nor literary excellence; unpolished writing can be expected in a document dictated through a scribe (Fitzmyer 1993:90; the scribe is Tertius, Rom 16:22). A number of Bible translations smooth over the lack of a subsequent 'second' by modifying the opening, for example, "Let me begin" (NEB) or "Let me say first" (NLT). But in a foreignising translation, it is preferential to retain irregularities because they are an indication that the epistle was not written with literary polish in mind. On the occasionally untidy style, it has been remarked that, "This phenomenon may be due to a combination of the tumultuous way Paul's thoughts tumbled out and the method of writing by dictation to a secretary, a procedure which does not make for the smoothing out of all grammatical irregularities" (Morris 1988:55-56).

To emphasise the logical discontinuity, the foreignising translation renders **Firstly** rather than 'first' because the former more clearly indicates that an enumerated list is expected to follow. Fowler's *Modern English Usage* prefers "firstly" for enumerating lists (1965:200) and the intention here is to suggest to the reader that a subsequent point may be expected.

The words, **I offer thanks to my God** are intended to convey a sense of a prayer. In the first and second centuries, it was customary for Hellenistic letters to begin with introductory thanksgivings (Doty 1973:31-33). The foreignising translation attempts to indicate that Paul is offering a formal expression of thanksgiving. By way of contrast, the CEV's "I thank God"

and the NRSV's "I thank my God" do not carry the same liturgical sense. Indeed, the CEV's rendering may be understood to be somewhat colloquial.

In addition, the CEV omits the possessive pronoun 'my' despite the presence of the Greek μου. This is unusual even among idiomatic Bible translations: NIrV, NLT and NCV all retain "my God". The construction τῷ θεῷ μου (my God) is unusual in the New Testament in using a possessive pronoun and as such, the retention of **'my'** is important for two reasons in the foreignising translation. Firstly, it heightens the sense of a two-way communication between Paul and his audience which is relevant in this section of the epistle, where there appears to be a deliberate interplay between "me" and "you" (plural). These pronouns are found throughout the section and it has been suggested that there is a deliberate, rhetorical shifting in these verses: "With simple but effective rhetorical means, Paul establishes the relationship between himself and his audience within the framework of the inclusive gospel elaborated in the previous pericope" (Jewett 2007:117-18). It suits the purpose of the foreignising translation to emphasise the bilateral communication between Paul and his Roman readers, thereby indicating to modern audiences that they are merely eavesdropping on a communication taking place between others. The second reason is that Paul may have another rhetorical reason for using a personal pronoun: Chrysostom identified a sense of personal feeling in this verse ("And with how much feeling he gives thanks", c. 391/1843:16) and the usage of a singular personal pronoun is especially striking when set against the plural pronoun in the previous verse ("God our Father").

The foreignising translation also adds an extra word to emphasise further the two-way interaction. The verse has Paul explicitly naming **you Romans** (the Greeks simply says "you")

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and this addition serves as a reminder that Paul's addressees were a specific, rather than general, group. Moreover, the term **Romans** points more precisely towards the ancient people group and would be preferable to "you in Rome" (inhabitants of Italy today are no longer called Romans).

Similarly, ἐν ὅλῳ τῷ κόσμῳ is rendered **throughout the whole empire** thus retaining Paul's element of hyperbole (Bryan 2000:62) as well as offering additional foreignisation. The translation is not exactly what the Greek says (more literally, it is "in the whole world") but it helps to signify that the Roman Empire is the geographical setting of Paul and his writing. The translation is not misleading because, according to Jewett, the common Roman view was that their empire comprised the whole world (2007:120, cf. the more literal NRSV "throughout the world").

Finally, the foreignising translation renders πίστις ὑμῶν καταγγέλλεται (indicative present passive) as **your faith is being reported** (cf. "your faith is reported" NRSV). The added use of the present participle **being** helps convey the sense that the letter related to events contemporary only to Paul and his *then* readers and may help create a sense among target readers that events discussed in the letter took place in a distant time. In other words, the news was *being* reported when Paul originally wrote.

Rom 1:9	
Greek:	μάρτυς γάρ μού ἐστιν ὁ θεός, ᾧ λατρεύω ἐν τῷ πνεύματί μου ἐν τῷ εὐαγγελίῳ τοῦ υἱοῦ αὐτοῦ, ὡς ἀδιαλείπτως μνείαν ὑμῶν ποιοῦμαι
CEV:	God has seen how I never stop praying for you, while I serve him with all my heart and tell the good news about his Son.
NRSV:	For God, whom I serve with my spirit by announcing the gospel of his Son, is my witness that without ceasing I remember you
Foreignising:	for God, whom I serve in my spirit in the gospel of His Son, is my witness as to how I continually make mention of you,

The opening conjunction of this verse (**For**, γάρ) is retained in the foreignising translation because it helps deliver a sense of Paul's lightly combative, emotive manner. Morris notes that γάρ "is a favourite word of Paul's and one very much at home in the argumentative style of the epistle" (1998:57). Typically in Romans, this conjunction is used to connect thoughts, as when giving reasons for an argument or when supporting a preceding declaration. Paul uses it frequently, linking multiple statements together with numerous instances of γάρ or related words such as οὖν (therefore):

> A mark of Paul's dictation style [throughout Romans] is his frequent use of the conjunction, γάρ, "for." Indeed, it is so common (144 instances) that it becomes tiresome; one cannot always translate it well. (Fitzmyer 1993:92)

Fitzmyer's comment that it cannot be translated well is not explained. He may mean that English has no exact literal version of γάρ[43] but it seems more likely that the complaint is over the cumbersome or "tiresome" effect of numerous English verses beginning with "For" or "Because". This is the view of Richard Young, who says that γάρ, "poses a problem in a meaning-based [idiomatic] translation, because English does not allow a subordinate conjunction to link independent sentences and paragraphs" (1994:182). Indeed, the solution of most idiomatic translations is to ignore the conjunction altogether, as demonstrated by the CEV above. This means that the logical connections between verses are not always clear, although they do at least read fluently. For literal translations, the problem is dealt head-on with numerous ("tiresome") verses beginning with "For" or "because". With foreignising

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[43] There are of course subtle shades of meaning in Greek and English particles which are not precisely comparable. Indeed, it is possible to overplay the significance of conjunctions by consistently rendering them into English (cf. Black 2002). Here, the idea is that it may be helpful to retain the connection in Paul's thoughts.

translations, however, this is not actually a 'problem' but a welcome opportunity to provide

an alienating effect. In this verse, and elsewhere, conjunctions will usually be translated,

because they can help deliver a non-fluent reading experience relevant to the needs of the

foreignising translation.

Furthermore, the foreignising translation does not consider the γάρ at 1:9 to be the

beginning of a new sentence. This also helps develop a foreignising effect, because Paul's

sentences were long and although contemporary English readers might be accustomed to

the biblical text being broken into short sentences, it does not reflect ancient practice. This,

of course, is something of a best guess, since the earliest manuscripts were not punctuated

but it has been observed that long sentences are "not necessarily peculiar" in first century

Greek (Stamps 1993:30). Moreover, Paul himself is known for deploying convoluted

sentences: Nigel Turner has commented that, "Paul allows himself to be drawn along on the

wings of his thoughts in short bursts, resulting in parenthesis and discords, while particles

and participles are brought in to weave over gaps in the diction" (1976:86). Whereas a

translation with an idiomatic mandate would justly smooth over such idiosyncrasies in style,

a foreignising translation incorporates them in order to give target readers a clearer view of

the source writer's habits.

Rom 1:10	
Greek:	πάντοτε ἐπὶ τῶν προσευχῶν μου, δεόμενος εἴ πως ἤδη ποτὲ εὐοδωθήσομαι ἐν τῷ θελήματι τοῦ θεοῦ ἐλθεῖν πρὸς ὑμᾶς.
CEV:	In all my prayers, I ask God to make it possible for me to visit you.
NRSV:	always in my prayers, asking that by God's will I may somehow at last succeed in coming to you.
Foreignising:	oft-times at my prayers, entreating if perhaps now at last I may be led along a proper path by the will of God to visit you,

Ernst Käsemann notes a sense of formality at this point in the epistle (1980:18) and the foreignising translation seeks to indicate this with the use of somewhat stilted expressions and archaic terms such as **oft-times**. The dynamic equivalence CEV translation smoothes over the Greek and enables a fluent reading while the foreignising translation adopts a more literal rendering in order to heighten the foreignising effect. As noted previously, foreignisation and literalness are not the same, though they often share similar results.

Elsewhere, the foreignising translation differs from most Bible translations, even literal ones, by giving deliberate variation in the reading experience for readers who may be well acquainted with English Bibles. In many English translations, Paul speaks of making requests "in my prayers" (e.g. NIV, ESV, HCSB, NASB, NET) but the foreignising translation opts for **at my prayers,** which in contemporary English is a less common way of referring to private petition. Indeed, *at **my prayers*** [rather than *in*] is closer to the Greek ἐπὶ τῶν προσευχῶν μου and may even be suggestive of Paul's Jewish upbringing, where the custom was for three periods of set prayer each day (Mounce 1995:66f). Such hints of the original writer's Jewish practice are in keeping with the foreignising goal of the translation.

The choice of **entreating** reflects δέομαι being "a strong word in Paul [akin to] ask earnestly, beg" (Dunn 1988:29) but also because it is infrequently used in Bible translations. Most prefer "asking" (e.g. NRSV) or variations of "making request" (e.g. NASB) and of the translations that use "entreating", none is widely used, or even widely known, such as the *Weymouth New Testament* published in 1903. Furthermore, if Käsemann is right that there

is a tone of "impatience" (1980:18), then the choice of **entreating if perhaps now** helps

deliver a sense of anxiety.

A literal translation of ευοδωθησομαι **be led along a proper path** (from εὐοδόω "be on a

good path") is offered in the foreignising translation. This provides an alternative to most

contemporary translations which take a metaphorical sense (figuratively, it simply means 'to

succeed') but the more literal sense may actually be what Paul intended, since he was

physically planning to travel to Rome: "in view of the context Paul may have the original

meaning in mind" (Dunn 1988:30; a view shared by Jewett 2007:122). Other commentators,

however, still prefer a figurative expression (Cranfield 1975:78; Moo 1996:59f), but the

foreignising translation is better served with the literal sense because it helps locate Paul in

the historical terms of his proposed travel plans to Rome.

Rom 1:11	
Greek:	ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς, ἵνα τι μεταδῶ χάρισμα ὑμῖν πνευματικὸν εἰς τὸ στηριχθῆναι ὑμᾶς,
CEV:	I want to see you and share with you the same blessings that God's Spirit has given me. Then you will grow stronger in your faith.
NRSV:	For I am longing to see you so that I may share with you some spiritual gift to strengthen you—
Foreignising:	for how I yearn to see you, that I might impart some divine gift to you, that you may be fortified;

The words **how I yearn** are chosen to reflect the personal nature of Paul's writing. In his

commentary, Dunn notes that, "Paul does not hesitate to use emotive language in describing

the mutual relations of his readers and his team" (1988:30), while Jewett recognises strong

personal expression with the use of the verb ἐπιποθέω:

> [This word] occurs frequently in various forms to express his 'ardent desire' to be in
> the presence of beloved members of his congregations. While this terminology was
> sometimes employed in reference to familial feelings or personal friendship,

nowhere outside early Christianity does it appear in reference to bonds among group members. That such passionate bonding was expected of believers who were not personally acquainted is reflected in 2 Cor 9:14: the churches in Judea 'long for you and pray for you, because of the surpassing grace of God in you.' (Jewett 2007:123)

Given the unusual strength of this term, the foreignising translation seeks to express the intensity of feeling in words that are somewhat archaic (compare for example, the NCV, "I want very much to see you"). The intention is to deliver a reading quite different from the domesticating style of translations such as the CEV.

Elsewhere, the foreignising translation's usage of **divine gift** and **fortified** represent attempts to find words not used in most other Bible translations. In other cases, translators render πνευματικὸν as "spiritual" (e.g. NRSV, ESV, GNB, HCSB, REB), while στηρίζω is most commonly rendered "established" (e.g. KJV), or "strengthen" ("make you strong" (e.g. NIV). By adopting unfamiliar and atypical terms, it is hoped that readers will see the translation in a fresh light, in accordance with the foreignisation skopos.

Rom 1:12	
Greek:	τοῦτο δέ ἐστιν συμπαρακληθῆναι ἐν ὑμῖν διὰ τῆς ἐν ἀλλήλοις πίστεως ὑμῶν τε καὶ ἐμοῦ.
CEV:	What I am saying is that we can encourage each other by the faith that is ours.
NRSV:	or rather so that we may be mutually encouraged by each other's faith, both yours and mine.
Foreignising:	or rather that I may be co-encouraged when with you, through the faith that is in one another, both yours and mine.

The foreignising translation is somewhat cumbersome in its wording in order to reflect the Greek original where the awkward style is often thought to be due to Paul's ad hoc dictating of the letter to a scribe (Fitzmyer 1993:90). This contrasts with the domesticating practice of the CEV, where the practice is to smooth out the unkempt, non-fluent nature of the original.

An additional foreignising effect is delivered with a translation of the unusual verb συμπαρακαλέω (found only here in Biblical Greek) as a compound word, **co-encouraged**. The ungainly character may reflect a certain hesitancy on the part of Paul: the words appear stumbling, as if he is rolling back from his previous statement about imparting a spiritual gift, perhaps fearing that he might have overstated his ability and purpose in the previous verse.

Rom 1:13	
Greek:	οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι πολλάκις προεθέμην ἐλθεῖν πρὸς ὑμᾶς, καὶ ἐκωλύθην ἄχρι τοῦ δεῦρο, ἵνα τινὰ καρπὸν σχῶ καὶ ἐν ὑμῖν καθὼς καὶ ἐν τοῖς λοιποῖς ἔθνεσιν.
CEV:	My friends, I want you to know that I have often planned to come for a visit. But something has always kept me from doing it. I want to win followers to Christ in Rome, as I have done in many other places.
NRSV:	I want you to know, brothers and sisters, that I have often intended to come to you (but thus far have been prevented), in order that I may reap some harvest among you as I have among the rest of the Gentiles.
Foreignising:	I would not have you heedless, my brothers, that often I have purposed to visit you (but have been thwarted thus far) so that I may reap some harvest among you, as also I have among the rest of the Gentiles.

The expression οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν is a common Pauline formula for introducing information of special importance (cf. Rom 11:25; 1 Cor 10:1, 12:1; 2 Cor 1:8; 1 Thess 4:13) and the foreignising translation attempts to render this in a manner unusual among Bible translations. The NRSV and CEV present "I want you to know", a common enough rendering, while more literal translations retain the double negative of the Greek as in, "I do not want you to be unaware" (NASB). In order to provide both an archaising and defamiliarising effect, the foreignising translation deploys unusual English with the phrase, "I would not have you heedless" which also adds to the verse a "degree of solemnity", something Moo feels is present (1996:60).

Paul's use of ἀδελφός (literally, brothers) would include women as well as men (BDAG 18), hence the NRSV's "brothers and sisters", but a more archaising effect is achieved with only the masculine form **brothers** since, like ancient Greek, traditional English usage patterns allow the term to refer to a group of both sexes. A further foreignising effect is achieved by having Paul speak of **my brothers**. Although the possessive determiner is not found in the Greek, its addition helps generate a sense that this is a personal matter between Paul and his readers in Rome. In other words, as readers of the letter today, the Roman Christians are not *our* brothers but *Paul's* brothers, situated in a different world and time.

Elsewhere in this verse, several terms and expressions depart from the wording found in most Bible translations. The use of **purposed** differs from the more conventional "planned" (NASB, HCSB, NIV, NLT) or "intended" (ESV, NRSV) and is intended to disrupt the expectations of Bible readers accustomed to mainstream translations. The same intention is behind the use of **thwarted** (ἐκωλύθην) and **that I may reap some harvest** (ἵνα τινὰ καρπὸν σχῶ), both somewhat archaic and uncharacteristic of contemporary Bible translations.

Rom 1:14-15	
Greek:	Ἕλλησίν τε καὶ βαρβάροις, σοφοῖς τε καὶ ἀνοήτοις ὀφειλέτης εἰμί, [15]οὕτως τὸ κατ' ἐμὲ πρόθυμον καὶ ὑμῖν τοῖς ἐν Ῥώμῃ εὐαγγελίσασθαι.
CEV:	It doesn't matter if people are civilized and educated, or if they are uncivilized and uneducated. I must tell the good news to everyone. That's why I am eager to visit all of you in Rome.
NRSV:	I am a debtor both to Greeks and to barbarians, both to the wise and to the foolish [15]— hence my eagerness to proclaim the gospel to you also who are in Rome.
Foreignising:	I am compelled both to Greek speakers and to non-Greek speakers, both to the learned and to the unlearned, [15]so I am eager to declare the gospel to you Romans also.

The NRSV is more literal in its translation of Ἕλλησίν τε καὶ βαρβάροις ("to Greeks and to barbarians") but the foreignising translation seeks to emphasise the dominance of Greek culture and language in the ancient Mediterranean region with **to Greek speakers and to non-Greek speakers**. Paul's designation of Greeks was not a racial definition but a reference to those who spoke the language (this is attested elsewhere: Cranfield observes that Ἕλλην is used in Plato Mx. 245d to refer to an individual who was not racially Greek, but was immersed in Greek culture, 1975:84f). In Paul's day, non-Greeks were called βαρβάρος (*barbaros*, 'barbarians') an onomatopoeic word designating the unintelligible sounds of non-Greek speakers (EDNT 1:197). Although the foreignising translation could follow the NRSV in using "barbarians", it is preferable to use **Greek speakers** twice in order to reinforce the notion that this letter was originally written in the Greek language to Greek speaking hearers. (The Jewish members of the Rome church would certainly have understood Paul's letter: it is known from funeral inscriptions in Roman catacombs of the first century that the Jews in Rome were also Greek speakers, Witherington 2004:23).

Rather than translating ἐν Ῥώμῃ literally as "in Rome" (CEV, NRSV), the foreignising translation emphasises the historical setting of the ancient letter with **you Romans**; once again, further indicating that this is an ancient letter (see the comment at 1:8). Interestingly, some ancient manuscripts (MS G and the Latin translation of Origen) omit the words τοῖς ἐν Ῥώμῃ here, and similarly at 1:7. This is often understood to be an attempt to 'generalise' a particular letter sent to a single audience (Schreiner 1998:57). In other words, some ancient manuscripts and translations were altered so that their readers were unaware that this epistle was originally directed to Rome. It can be said that a form of domestication was

taking place in order to broaden the letter to a more universal audience by removing

indications of the very particular location of the original readers.

Romans 15:14-33

This section bears similarity with the first half of Romans 1, with Paul discussing personal

issues relevant to him and his hearers. Unlike the heavily theological and didactic sections of

the rest of Romans, the apostle is able to speak freely about his plans and expectations,

although he quite naturally intersperses his comments with theological expressions. Wright

says that Paul dictates this section in a relaxed mode, albeit at times he can still be found

"teasing readers ancient and modern with compact and allusive prose" (2004:752).

	Rom 15:14
Greek:	Πέπεισμαι δέ, ἀδελφοί μου, καὶ αὐτὸς ἐγὼ περὶ ὑμῶν, ὅτι καὶ αὐτοὶ μεστοί ἐστε ἀγαθωσύνης, πεπληρωμένοι πάσης [τῆς] γνώσεως, δυνάμενοι καὶ ἀλλήλους νουθετεῖν.
CEV:	My friends, I am sure that you are very good and that you have all the knowledge you need to teach each other.
NRSV:	I myself feel confident about you, my brothers and sisters, that you yourselves are full of goodness, filled with all knowledge, and able to instruct one another.
Foreignising:	But I myself am convinced, my brothers, concerning you that *you yourselves* also are full of virtuousness, filled with all knowledge and able also to admonish one another.

I myself (αὐτὸς ἐγὼ) and ***you yourselves* also** (καὶ αὐτοὶ) reflect the emphatic nature of the

Greek and help to deliver a more personal touch, once again reinforcing the notion that this

was a personal letter from Paul to the church in Rome, whose total membership Wright

estimates to have numbered only around 100 (2004:753). To accentuate the personal nature

of the letter, the foreignising translation borrows an idea from James Edwards' commentary

(1992:344) where the words ***you yourselves*** are italicised to highlight intimacy between

writer and audience. Unfortunately, using italics for emphasis in Bible translation does have

the potential to lead to confusion. In older Bible versions, italicised words were those with no equivalent in the Greek, i.e. they are words inserted by the translators. This practice is found in the KJV, ASV and RV, but the practice is apparently dying out in modern versions, with the notable exception of the NASB (1995). My own experience is that contemporary readers are often unaware of the intent behind italicised words in the KJV, assuming that they are simply for emphasis.

The foreignising translation tries to reflect a degree of "Christian courtesy" characteristic of the original (Cranfield 1979:752), and with the intimate **my brothers** (ἀδελφοί μου) the intention is to indicate a certain need by Paul to close the letter in a polite tone. Moo says the style of Paul's writing underscores his hope to solicit assistance from Rome and to partner with them in his work: "Paul walks on eggshells in his desire not to offend the Christians in Rome" (1996:887).

The word **virtuousness** is a relatively rare English word well-suited for matching the uncommon ἀγαθωσύνη which occurs only three times in the NT and sixteen times in the LXX.

Rom 15:15	
Greek:	τολμηρότερον δὲ ἔγραψα ὑμῖν ἀπὸ μέρους, ὡς ἐπαναμιμνήσκων ὑμᾶς διὰ τὴν χάριν τὴν δοθεῖσάν μοι ὑπὸ τοῦ θεοῦ
CEV:	But I have spoken to you plainly and have tried to remind you of some things. God was so kind to me!
NRSV:	Nevertheless, on some points I have written to you rather boldly by way of reminder, because of the grace given me by God
Foreignising:	Now I have written somewhat boldly on certain points, merely reminding you, of course, because of the grace that was given to me by God,

Here again, commentators identify a spot of "diplomatic exaggeration" in the Greek (Moo 1996:888) and Stanley Olson has demonstrated that papyrus letters are frequently marked

by polite apologies which declare that the writer is already aware of the capabilities of the

reader (cited in Jewett 2007:903). Accordingly, the foreignising translation attempts to

recreate such a tone, notably with the addition of the words **of course**. The REB's "I have

written to refresh your memory" might come across as implied criticism, as though the

apostle doubted the Romans' level of knowledge, but the foreignising translation attempts

to show that Paul is just been polite in **merely reminding** them.

To reiterate the point made in an earlier chapter, the foreignising translation here attempts

to make manifest the mood of the writer, and therefore endeavours to give the reader a

feeling of how the original document might have been understood. The foreignising

translation can only attempt a best guess as to how Paul may have sounded in his writing;

there is no suggestion that we can be sure that Paul was demonstrating special diplomacy,

or tactful courtesy in these verses but that is the impression one gains from reading the

original.

Rom 15:16	
Greek:	εἰς τὸ εἶναί με λειτουργὸν Χριστοῦ Ἰησοῦ εἰς τὰ ἔθνη, ἱερουργοῦντα τὸ εὐαγγέλιον τοῦ θεοῦ, ἵνα γένηται ἡ προσφορὰ τῶν ἐθνῶν εὐπρόσδεκτος, ἡγιασμένη ἐν πνεύματι ἁγίῳ.
CEV:	He chose me to be a servant of Christ Jesus for the Gentiles and to do the work of a priest in the service of his good news. God did this so that the Holy Spirit could make the Gentiles into a holy offering, pleasing to him.
NRSV:	to be a minister of Christ Jesus to the Gentiles in the priestly service of the gospel of God, so that the offering of the Gentiles may be acceptable, sanctified by the Holy Spirit.
Foreignising:	to be a minister of Messiah Jesus to the Gentiles, serving as a priest of the gospel of God, so that the sacrificial offering of the Gentiles may become acceptable, sanctified by the Holy Spirit.

Paul's designation of himself as a λειτουργός is taken in the foreignising translation as a

minister, in keeping with most other translations. It is tempting to follow Cranfield's

suggestion that λειτουργός means "Levite" (1979:755), because a Levite would be a suitably alienating term, more so than alternative translations such as 'minister' or 'priest', which may invoke images of contemporary ecclesiastical roles. Moo, however, is right that "almost all commentators" (1996:889f) reject Cranfield's interpretation, recognising that the context here is of a priestly, not Levitical, service. So, rather than Cranfield's image of Paul the Levite assisting Jesus the high priest, the verse instead depicts Paul himself functioning as part of the priestly ministry. This is an instance where Nord's function plus loyalty concept is relevant: the foreignising translation would be *disloyal* to the intention of the Paul in depicting him as a Levite rather than a priest.

The foreignising translation can still deliver an estranging experience to the reader by emphasising the sacrificial offerings that underscore the terminology. It has been noted that there is something extraordinary in Paul's choice of words in this verse: "Paul describes his commission to non-Jews in emphatically Jewish terms!" (Edwards 1992:345; note that the Roman Christians were probably predominantly Gentile). Accordingly, προσφορά is rendered **sacrificial offering** (compare the NRSV "offering" or CEV "holy offering"), which is legitimate, since the verb ἱερουργέω in Greek always carries a sense of offering a sacrifice (Cranfield 2029:756). Incorporating cultic terminology furthers our foreignising theme because the original recipients of the letter may also have found the sacrificial imagery striking, although Longenecker has pointed out that the more theologically informed readers would find these expressions "not surprising" (2010:443).

A final point about this verse is that in keeping with the ancient Greek fashion of longer sentences, the foreignising translation does not commence a new sentence at this point. By

contrast, the NET fully punctuates at the beginning of the verse, albeit adding the following

comment in a footnote: "This is a continuation of the previous sentence in the Greek text,

but in keeping with contemporary English style, a new sentence was started here in the

translation." The philosophy of the NET is certainly warranted given its purpose to provide a

translation readable for modern users, but this quotation is helpful in demonstrating how

translators consider punctuation in translation decisions.

Rom 15:17	
Greek:	ἔχω οὖν [τὴν] καύχησιν ἐν Χριστῷ Ἰησοῦ τὰ πρὸς τὸν θεόν·
CEV:	Because of Christ Jesus, I can take pride in my service for God.
NRSV:	In Christ Jesus, then, I have reason to boast of my work for God.
Foreignising:	Therefore I have [this] triumph in Messiah Jesus in things pertaining to God.

Some Bible versions (e.g. NIrV, Phillips) omit a translation of οὖν (**Therefore**), which

sidesteps a clear connection between this verse and the preceding ones. The CEV's "Because

of" hints at a contextual relationship but, as stated elsewhere, it is characteristic of Paul to

nest multiple consequential ideas.

The choice of **triumph** (καύχησις) is a deliberate differentiation from standard Christian

versions. Translations typically adopt variations of "boast" (NRSV, HCSB) "glory" (KJV, NIV) or

"pride" (ESV, REB) and the intention here is to break with conventional, familiar renderings.

Rom 15:18	
Greek:	οὐ γὰρ τολμήσω τι λαλεῖν ὧν οὐ κατειργάσατο Χριστὸς δι' ἐμοῦ εἰς ὑπακοὴν ἐθνῶν, λόγῳ καὶ ἔργῳ,
CEV:	In fact, all I will talk about is how Christ let me speak and work, so that the Gentiles would obey him.
NRSV:	For I will not venture to speak of anything except what Christ has accomplished through me to win obedience from the Gentiles, by word and deed,
Foreignising:	for I will not presume to speak of anything that Messiah has not accomplished through me for the obedience of the Gentiles in speech and action,

The foreignising translation retains a double negative with, **I will <u>not</u> presume to speak of anything that Christ has <u>not</u> accomplished**, a rendering found only in the most literal translations (e.g "for I will not dare to speak anything of the things that Christ did not work through me", YLT). The domesticating CEV smoothes out the verse for more fluent rendering, but by retaining the rather cumbersome expression, the foreignising translation places the reader closer to Paul, who is dictating the text ad hoc to Tertius. Barrett suggests that Paul's words are confused because he is trying to say two things at once (1962:276). Or alternatively, the double negative suggests that Paul had a "certain self-consciousness" (Wright 2004:754); in either case, the more literal translation helps to present Paul originally as he spoke and dictated his words.

The choice of **speech and action** (λόγῳ καὶ ἔργῳ, following Käsemann 1980:394) is owing to a need to move away from standard Christian translations – in this case, typically "word and deed" (KJV, REB, ESV, NET).

Rom 15:19	
Greek:	ἐν δυνάμει σημείων καὶ τεράτων, ἐν δυνάμει πνεύματος· [θεοῦ] ὥστε με ἀπὸ Ἰερουσαλὴμ καὶ κύκλῳ μέχρι τοῦ Ἰλλυρικοῦ πεπληρωκέναι τὸ εὐαγγέλιον τοῦ Χριστοῦ,
CEV:	Indeed, I will tell how Christ worked miracles and wonders by the power of the Holy Spirit. I have preached the good news about him all the way from Jerusalem to Illyricum.
NRSV:	by the power of signs and wonders, by the power of the Spirit of God, so that from Jerusalem and as far around as Illyricum I have fully proclaimed the good news of Christ.
Foreignising:	in the power of signals and portents, in the power of the Spirit [of God]; so that from Jerusalem and arcing around as far as Illyricum I have completed the gospel of Messiah,

The foreignising translation's usage of **signals and portents** is, once again, a deliberate departure from conventional translations. This is necessary because the expression in Greek

(σημείων καὶ τεράτων) is common in the Bible (sixteen times in the NT; of which nine in the book of Acts) and is regularly translated in Christian literature with combinations of the English terms 'signs', 'miracles' or 'wonders'. The foreignising translation is attempting a divergence from the well-trodden ground of familiar Christian vernacular.

The NRSV understands πεπληρωκέναι as "fully proclaimed", but more literally, it is 'fulfilled' or **completed** and the foreignising translation renders accordingly, even though this astonishing claim sounds impossible. It may be the case that the Roman Christians sensed some exaggeration here, and if so, the foreignising translation provides the opportunity for modern readers to be equally surprised. The CEV seems to reduce the magnitude of the statement with, "I have preached the good news about him all the way" but this seems to understate the expression.

Taking a cue from Witherington (2004:353), the foreignising translation adopts **arcing around as far as Illyricum**, which is not only a viable, if unusual, translation based on κύκλῳ (circle), but also hints at the geographical circuit of locations that Paul visited around the Mediterranean, thereby reinforcing the foreignness of the document's original setting.

Rom 15:20	
Greek:	οὕτως δὲ φιλοτιμούμενον εὐαγγελίζεσθαι οὐχ ὅπου ὠνομάσθη Χριστός, ἵνα μὴ ἐπ' ἀλλότριον θεμέλιον οἰκοδομῶ,
CEV:	But I have always tried to preach where people have never heard about Christ. I am like a builder who doesn't build on anyone else's foundation.
NRSV:	Thus I make it my ambition to proclaim the good news, not where Christ has already been named, so that I do not build on someone else's foundation,
Foreignising:	and thus I aspire to preach the gospel where Messiah has not already been named, so that I will not build on another's foundation,

The foreignising translation allows the longer sentence in the Greek to stand, rather than following the shortened forms found in the CEV and NRSV. The connection between this

verse and the preceding is indicated with οὕτως δὲ (**and thus**), but these are not always translated, as with the NIV, which opens with, "It has always been my ambition to preach the gospel". As indicated previously, from a foreignising perspective, there is some advantage in allowing both longer sentences and connecting particles to stand so that the reading is less fluent compared to contemporary norms.

Rom 15:21	
Greek:	ἀλλὰ καθὼς γέγραπται, Οἷς οὐκ ἀνηγγέλη περὶ αὐτοῦ ὄψονται, καὶ οἳ οὐκ ἀκηκόασιν συνήσουσιν.
CEV:	It is just as the Scriptures say, "All who haven't been told about him will see him, and those who haven't heard about him will understand."
NRSV:	but as it is written, 'Those who have never been told of him shall see, and those who have never heard of him shall understand.'
Foreignising:	but as in The Writings, "they who had no news of him shall see, and they who have not heard shall understand."

The Writings, with capitalisation, is intended to convey to the reader that Paul has in mind the Jewish Scriptures. The NRSV translation, although more literal, is less suggestive of an underlying ancient text and while the CEV (the "Scriptures") also denotes the Hebrew Bible, the commonality of the term 'Scriptures' in contemporary Christian vernacular is less successful in a foreignising translation at denoting the ancient 'other'. An alternative that was considered for the foreignising translation was "the Septuagint", which is not exactly what Paul says, but indicates even more clearly the underlying writings, an intriguing possibility, especially given that the words of the Greek match the LXX.

Rom 15:22	
Greek:	Διὸ καὶ ἐνεκοπτόμην τὰ πολλὰ τοῦ ἐλθεῖν πρὸς ὑμᾶς·
CEV:	My work has always kept me from coming to see you.
NRSV:	This is the reason that I have so often been hindered from coming to you.
Foreignising:	For this reason I have oftentimes been impeded from coming to you

It has already been remarked that there is a sense of impatience in Paul's words. Here, as well as at 1:13, he comments that he has frequently been hindered. The foreignising translation uses **impeded** to contrast with the word choice of most other translations which typically use "kept from" (e.g. NirV), "prevented" (e.g. NASB) or "hindered" (e.g. NIV).

The NRSV and foreignising translation follow the Greek in giving no indication of what is hindering Paul (be it God or Satan), which might well have been puzzling to the readers. The CEV, in contrast, blunts the enigmatic statement into a rather mundane "My work has always kept me from is coming to see you." This pattern is also found in *the Living Bible*, where even the notion that Paul is hindered by something is dropped: "In fact that is the very reason I have been so long in coming to visit you."

Rom 15:23-24	
Greek:	νυνὶ δὲ μηκέτι τόπον ἔχων ἐν τοῖς κλίμασι τούτοις, ἐπιποθίαν δὲ ἔχων τοῦ ἐλθεῖν πρὸς ὑμᾶς ἀπὸ πολλῶν ἐτῶν, [24]ὡς ἂν πορεύωμαι εἰς τὴν Σπανίαν· ἐλπίζω γὰρ διαπορευόμενος θεάσασθαι ὑμᾶς καὶ ὑφ᾿ ὑμῶν προπεμφθῆναι ἐκεῖ ἐὰν ὑμῶν πρῶτον ἀπὸ μέρους ἐμπλησθῶ –
CEV:	Now there is nothing left for me to do in this part of the world, and for years I have wanted to visit you. [24]So I plan to stop off on my way to Spain. Then after a short, but refreshing, visit with you, I hope you will quickly send me on.
NRSV:	But now, with no further place for me in these regions, I desire, as I have for many years, to come to you [24]when I go to Spain. For I do hope to see you on my journey and to be sent on by you, once I have enjoyed your company for a little while.
Foreignising:	but now, with no further place for me in these provinces, and having desired for many years to come to you [24]as I go to Spain…! For I hope to see you in passing, and to be sent on with your provisions, after I have first enjoyed your company for a while;

There is an unfinished sentence in the Greek of these two verses, with Paul breaking off to begin a new thought – Jewett notes that this betrays "an informal, conversational tone" (2007:923), as if Paul began dictating a thought and then moved to a new idea without first

finishing his sentence. The foreignising translation does not round off the sentence fragment, but instead indicates its incompleteness with an ellipsis (**as I go to Spain**…). The NASB likewise registers the break with a dash, but other translations smooth over the discontinuity. As can be seen above, the CEV adds additional words in order to make the sentence complete ("So I plan to stop off"), while the NRSV renders ἔχων as a finite verb ("have") in order to iron out the missing clause ("I desire, as I have for many years, to come to you when I go to Spain").

Such instances of incomplete sentences are unsurprising to those accustomed to reading Paul in the original. As Bruce has commented elsewhere, "We can only try to imagine how Tertius' pen kept up with the apostle's words. No wonder that, especially in impassioned moments, his Greek is full of breaks in construction and unfinished sentences" (1963:86). Schreiner says that, "The anacoluthon may be due to Paul's eagerness to explain why he is anxious to visit Rome, namely, so that he could visit Spain" (1998:774).

The foreignising translation also attempts to capture the sense of eagerness and excitement by adding an exclamation mark at the end of the unfinished sentence (**as I go to Spain**…!) This was Paul's first mention of Spain (and this passage the only clue in the whole New Testament that he planned a visit to the Iberian peninsula), so it might have come as a surprise to the readers. The exclamation mark should help remind readers that the figure of Paul and his work were extraordinary; from the vantage point of contemporary Christianity many readers are only too aware of his many missionary journeys and ambitions to reach Spain but Paul's evangelistic endeavours must have been quite startling to his acquaintances. As Wright has commented:

We who are so familiar with the story of Paul's missionary journeys, whether from Acts (with all its attendant historical problems) or from Paul's letters themselves, may forget that he cut a strange figure in the ancient world, a wandering Jew talking, arguing, suffering, praying, celebrating, making tents, travelling, cajoling, weeping, staying in one place for a day and in another for a year, always talking about God and the Messiah, about Jesus as Lord, about the resurrection of the dead. He was like a wandering philosopher, but without many of the accoutrements and with a very different message. (2004:753)

Wright also suggests that the Roman Christians might have expected Paul to complete his missionary activities in Rome, finishing at last in their city, since it was the great capital to which all roads led (2004:755). And even if they had expected Paul to consider further journeys, they might not have anticipated Spain, because a common Roman view was that there was nothing of interest to the west of Rome (Harrison and Hagner 2008:221). The use of an exclamation mark helps show how remarkable his proposed plan may have sounded.

The adoption of **provinces** (v. 23) for κλίμασι (NRSV and most other translations have "regions") reflects an attempt to foreground the Roman districts that Paul travelled between. This helps to foreignise the text, because Mediterranean lands are not today called provinces.

Finally, **sent on with your provisions** (v. 24) translates ὑφ᾽ ὑμῶν προπεμφθῆναι and is preferred to the NRSV's more literal "sent on by you" because it gives a stronger feeling of Paul's hopes for travel supplies to be provided for his journey. Cranfield observes that προπέμπω suggests "the provision of rations, money, means of transport, letters of recommendation, and escort for some part of the way" (1979:769). Dunn says that, "In earliest Christianity [the term] becomes almost a technical term for the provision made by a church for missionary support" (1988:872).

> Rom 15:25-26
> Greek: νυνὶ δὲ πορεύομαι εἰς Ἰερουσαλὴμ διακονῶν τοῖς ἁγίοις.²⁶εὐδόκησαν
>   γὰρ Μακεδονία καὶ Ἀχαΐα κοινωνίαν τινὰ ποιήσασθαι εἰς τοὺς
>   πτωχοὺς τῶν ἁγίων τῶν ἐν Ἰερουσαλήμ.
> CEV: I am now on my way to Jerusalem to deliver the money that the Lord's
>   followers in Macedonia and Achaia collected for God's needy people.
> NRSV: At present, however, I am going to Jerusalem in a ministry to the saints; ²⁶for
>   Macedonia and Achaia have been pleased to share their resources with the
>   poor among the saints at Jerusalem.
> Foreignising: currently, I am travelling to Jerusalem to serve God's dedicated ones there,
>   ²⁶for Macedonia and Achaia have been pleased to make a fellowship gift for
>   the impoverished among the dedicated in Jerusalem.

The choice of **currently** for νυνὶ δὲ (more literally, "but now", NASB) locates these words at

a particular point in time and history. It helps create the sense that Paul's immediate

comments relate only to his contemporary situation: again, we are merely peering into the

distant past at a particular event whereby Paul is about to set off for Jerusalem. The same

effect is intended with the present indicative πορεύομαι rendered **I am travelling** (cf. "I am

going" NRSV, GNB).

The mention of **dedicated ones** (τοῖς ἁγίοις) and **the dedicated** (cf. "Dedicated people",

1:7) contrasts with the traditional 'saints' found in, for example, the KJV and NRSV. This

usage is intended to be jarring for contemporary readers by offering an unexpected

translation in place of a common Christian rendering. The Catholic scholar Fitzmyer also

avoids 'saints' in his translation, probably because of potential misunderstanding with

sainthood in Catholicism. His translation likewise opts for "dedicated people" (1993:720).

The foreignising translation inserts "there" after τοῖς ἁγίοις **dedicated ones there**), which

follows the pattern of NIV's "in the service of the saints there". The NIV probably added the

word for clarification, but it suits a foreignising purpose by emphasising that Paul's charity

was specifically aimed at Christians situated at that time in Jerusalem.

For a still more foreignising effect, it is possible to modify the place name **Jerusalem**,

perhaps 'Yerushalayim', as per the *Jewish New Testament*, especially as Ἰερουσαλήμ

(Ierousalēm) is used here (it is closer to the Semitic form than the more Hellenistic

Ἱεροσόλυμα, Hierosolyma). In the end, however, it is probably the case that this would be

too foreignising, since readers may not be aware that Ierousalēm/Hierosolyma represented

the Jewish city. Furthermore, with the double repetition of **Jerusalem** in this verse

sandwiching the mention of **Macedonia and Achaia**, there are enough indications of the

historical, geographical settings of the writer's thoughts to aid the foreignising purpose.

Rom 15:27	
Greek:	εὐδόκησαν γάρ, καὶ ὀφειλέται εἰσὶν αὐτῶν· εἰ γὰρ τοῖς πνευματικοῖς αὐτῶν ἐκοινώνησαν τὰ ἔθνη, ὀφείλουσιν καὶ ἐν τοῖς σαρκικοῖς λειτουργῆσαι αὐτοῖς.
CEV:	This is something they really wanted to do. But sharing their money with the Jews was also like paying back a debt, because the Jews had already shared their spiritual blessings with the Gentiles.
NRSV:	They were pleased to do this, and indeed they owe it to them; for if the Gentiles have come to share in their spiritual blessings, they ought also to be of service to them in material things.
Foreignising:	Yes, they were pleased to do so, and they are indebted to them, for if the Gentiles have shared in their spiritual things, they are indebted to minister to them also in material things.

The foreignising translation's **Yes** (γάρ) follows a suggestion by Dana and Mantey that 'for'

would be "overworked" and that it should be translated as an emphatic "yea" as in the RV

(1927:243). Even if one were to disagree with Dana and Mantey, the translation **Yes** (rather

than the archaic 'yea') is helpful because it generates a more informal, conversational tone.

Jewett has remarked that this part of Romans is characterised by a simple, conversational style lacking in rhetorical formulations: "Its style reflects the urgency and immediacy of circumstantial details not found in the earlier sections of the letter" (2007:921).

Rom 15:28	
Greek:	τοῦτο οὖν ἐπιτελέσας, καὶ σφραγισάμενος αὐτοῖς τὸν καρπὸν τοῦτον, ἀπελεύσομαι δι᾽ ὑμῶν εἰς Σπανίαν·
CEV:	After I have safely delivered this money, I will visit you and then go on to Spain.
NRSV:	So, when I have completed this, and have delivered to them what has been collected, I will set out by way of you to Spain;
Foreignising:	Therefore, when I have finished this, and sealed this fruit for them, I will travel on via you to Spain.

There is some uncertainty about what is meant by σφραγισάμενος αὐτοῖς τὸν καρπὸν τοῦτον but the most likely explanation is a reference to the practice of farmers sealing sacks of produce for delivery (TDNT 3:615; 7:948), hence **sealed this fruit for them**. Newman and Nida explain: "If a sack of grain were sealed, the recipient was assured that the grain he received was the full amount that had been placed in the sack" (1973:286-287). The NIV thus paraphrases, "and have made sure that they have received this fruit". The foreignising translation's tracing of this ancient idiom helps relocate the reader into the source text world.

Rom 15:29	
Greek:	οἶδα δὲ ὅτι ἐρχόμενος πρὸς ὑμᾶς ἐν πληρώματι εὐλογίας Χριστοῦ ἐλεύσομαι.
CEV:	And when I do arrive in Rome, I know it will be with the full blessings of Christ.
NRSV:	and I know that when I come to you, I will come in the fullness of the blessing of Christ.
Foreignising:	And I know that when I come to you in Rome, I will come in the richness of Messiah's approbation.

The foreignising translation adds **in Rome**, not for clarity (see CEV), but to continue the

ongoing effort of emphasising the locality of the original readers of this document. The

richness of Messiah's approbation provides terminology that differs from standard Christian

vernacular. See the similarity of wording in the CEV and NRSV as well as the following

translations:

"the fullness of the blessing of Christ" (NASB, ESV, HCSB)
"the full measure of the blessing of Christ" (NIV)
"Christ's full blessing" (NCV)
"the fullness of Christ's blessing" (NET)
"a full measure of the blessing of Christ" (GNB, REB)
"the fullness of the blessing of the gospel of Christ" (KJV)

Rom 15:30	
Greek:	Παρακαλῶ δὲ ὑμᾶς [, ἀδελφοί,] διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ διὰ τῆς ἀγάπης τοῦ πνεύματος, συναγωνίσασθαί μοι ἐν ταῖς προσευχαῖς ὑπὲρ ἐμοῦ πρὸς τὸν θεόν,
CEV:	My friends, by the power of the Lord Jesus Christ and by the love that comes from the Holy Spirit, I beg you to pray sincerely with me and for me.
NRSV:	I appeal to you, brothers and sisters, by our Lord Jesus Christ and by the love of the Spirit, to join me in earnest prayer to God on my behalf,
Foreignising:	Now I urge you, [brothers,] by our Lord Jesus the Messiah and by the love of the Spirit, to co-wrestle with me in your prayers to God on my behalf,

The Greek συναγωνίζομαι is an NT *hapax*, and therefore a similarly unusual turn is offered

for the foreignising translation: **co-wrestle** which is also helpful if Paul intends an allusion to

Jacob wrestling with God. The word carries the notion of contest or fighting (EDNT 1:25) but

the CEV and NRSV ("I beg you to pray sincerely" / "join me in earnest prayer") do not carry

the same sense of physical struggle; compare on the other hand, "join me in my struggle"

(REB). A more graphic and expressive terminology is helpful in disrupting the reading

experience and helps avoid any notion that Paul has in mind some kind of calm, refined

prayer. *The Living Bible* severely underestimates the urgency of Paul's appeal to his readers

with, "Will you be my prayer partners? ... pray much with me for my work."

Rom 15:31	
Greek:	ἵνα ῥυσθῶ ἀπὸ τῶν ἀπειθούντων ἐν τῇ Ἰουδαίᾳ καὶ ἡ διακονία μου ἡ εἰς Ἰερουσαλὴμ εὐπρόσδεκτος τοῖς ἁγίοις γένηται,
CEV:	Pray that God will protect me from the unbelievers in Judea, and that his people in Jerusalem will be pleased with what I am doing.
NRSV:	that I may be rescued from the unbelievers in Judea, and that my ministry to Jerusalem may be acceptable to the saints,
Foreignising:	that I may be rescued from Judea's non-adherents, and that my service for Jerusalem may prove acceptable to the dedicated ones there,

The foreignising translation uses both a contraction and an unusual rendering with **Judea's**

non-adherents. Notice how even the normally non-traditional CEV retains the customary

"unbelievers in Judea", a rendering found also in numerous translations including the GNB,

HCSB, NIV, and REB. The NCV differs only slightly with, "nonbelievers in Judea".

In the foreignising translation, **the dedicated ones there** is preferred to the more literal 'the

dedicated' (τοῖς ἁγίοις) because it stresses the fact that Paul's service was specifically for

the Christians in Jerusalem. That is, his service is acceptable only to a particular group in

history.

Rom 15:32-33	
Greek:	ἵνα ἐν χαρᾷ ἐλθὼν πρὸς ὑμᾶς διὰ θελήματος θεοῦ συναναπαύσωμαι ὑμῖν. [33]ὁ δὲ θεὸς τῆς εἰρήνης μετὰ πάντων ὑμῶν· ἀμήν.
CEV:	Ask God to let me come to you and have a pleasant and refreshing visit.[33]I pray that God, who gives peace, will be with all of you. Amen.
NRSV:	so that by God's will I may come to you with joy and be refreshed in your company. [33]The God of peace be with all of you. Amen.
Foreignising:	so that I may visit you with delight through the desire of God and find refreshing rest in your company. [33]The God of Shalom be with you all. Amen.

Once again, the foreignising translation attempts to render the Greek with English terms and

expressions which are unusual in Bible versions. Thus, instead of "God's will" (NRSV, NIV, ESV) or "will of God" (KJV, NASB) there is **the desire of God**; while **God of Shalom** (θεὸς τῆς εἰρήνης) offers a Semitic alternative to "God of peace" (NRSV, KJV, REB, NIV).

Romans 16:1-27

Romans 16 is the final part of the Paul's epistle and primarily represents personal greetings and a letter of recommendation for Phoebe, who may have delivered the letter to the church in Rome.

> This chapter functions as an envelope for the letter. Just as envelopes in our world of postal mail contain indications of how the letter will reach its addressees, the recipients' names and addresses, and sometimes extra greetings or content, so chapter 16 of Romans is indispensable to a complete understanding of the letter. This chapter helps us see that the letter is intended for women and men, slaves and free, Jews and ethnē (nations), indeed all who are following Jesus in the politically repressive shadow of the empire. (Reasoner 2006:12)

There are two text critical issues relating to this chapter, which should be briefly mentioned. The first is the 'Ephesian Hypothesis', which posits that chapter 16 was originally a separate letter destined for Ephesus and somehow became (wrongly) attached to a 15 chapter letter to Rome (Manson 1991). The theory is no longer as popular since the work by Gamble (1977), while Donfried (1991) provide further strong reasons for the inclusion of chapter 16 in this epistle. As noted by Hultgren, "Recent major commentaries and other works have tended to be of one mind, and that is that Romans 16 was part of the letter from the beginning" (2011:2; see also Jewett 2007:8-9).

The second issue concerns the authenticity of the doxology at 16:25-27, and here viewpoints are somewhat more mixed, with some taking the view that it is a later addition on the basis

of its displacement in a number of MSS as well as its unusual style (Käsemann 1980; Jewett 2007). Hurtado, however, provides strong arguments for its inclusion (1981:197-98) and the view taken in this thesis is that the grounds for omitting it are insufficiently strong (so Marshall 1999).

Functioning primarily as a closing list of greetings, chapter 16 provides a unique glimpse into the Roman Christian world, even if at first glance a list of foreign sounding names may appear irrelevant. Edwards asks rhetorically, "Does not the strangeness of the names remind us how foreign and remote Paul's world really is from ours, lessening the likelihood of the epistle's speaking to us today?" (1992:352). He subsequently remarks that, "this list is a reminder that Romans was not conceived as a bloodless theological tract. It was written to *persons*, and judging from their names, to a very average cross-section of persons in first-century Rome. The names … remind us that Paul penned Romans with individuals in mind, confident that its contents would be both understandable and meaningful for their lives" (Edwards 1992:358).

Rom 16:1-27 mentions 37 people and refers to several households plus other unnamed brethren and women. It is sometimes thought that there may be up to five individual house churches addressed (Lampe 1991:220; Talbert 2002:8) to whom Paul sends his greetings, making full use of the contacts he has in order to establish a connection in a community where he was largely unknown.

Rom 16:1	
Greek:	Συνίστημι δὲ ὑμῖν Φοίβην τὴν ἀδελφὴν ἡμῶν, οὖσαν [καὶ] διάκονον τῆς ἐκκλησίας τῆς ἐν Κεγχρεαῖς,
CEV:	I have good things to say about Phoebe, who is a leader in the church at Cenchreae.

NRSV:	I commend to you our sister Phoebe, a deacon of the church at Cenchreae,
Foreignising:	Now: I introduce to you Phoibe our sister, who is [also] a Deacon of the congregation at Cenchreae,

An argument against the Ephesian Hypothesis is that the opening of this chapter includes the particle δέ which is given a somewhat emphatic rendering with **Now** in the foreignising translation. The use of δέ would suggest a continuation *from something*, thereby counting against chapter 16 being a distinct letter. This of course is, "unless we are to suppose that whoever would have added it to Romans 1-15 deliberately inserted it to give the impression that chap. 16 was originally part of the letter." Fitzmyer 1993:729). Nevertheless, there is probably a distinct change at 16:1, which is recognised in the foreignising translation.

These opening lines represent a letter of recommendation, something that is:

> roughly the Greek equivalent to a letter of recommendation today. In antiquity inns and hotels were not only sparse but of dubious reputation, and persons who travelled to foreign parts needed such recommendations as protection against all sorts of liabilities (Edwards 1992:354).

The convention was to use the verb συνίστημι ('to introduce') which was understood then as "a polite social formula" (BDF 93). To make it clear that this was intended as a letter of introduction, the foreignising translation opens with **Now: I introduce**. Most modern translations use "I commend" (so NRSV), but the foreignising translation departs from this with a relatively unusual rendering which more clearly indicates that Paul is writing a letter of recommendation; by contrast, the CEV's wording "I have good things to say about" sounds more like a statement of approval than a letter of introduction.

In keeping with other names in this chapter, Φοίβη is not rendered by the English equivalent 'Phoebe' because of the desire to emphasise the foreignness of the individuals' names. As such, it is simply transliterated **Phoibe**. Throughout this passage, a mixture of Jewish, Greek and Latin names are used; in a few cases, names which are common in English (e.g. Julia, Mary, Jason, Timothy) are modified in order to create a sense of remoteness. The approach taken in the foreignising translation is to transliterate or otherwise defamiliarise common English names. Those that are already foreignising (e.g. Epaenetus) are not modified. See also the comment at 1:1 regarding the use of Paulos instead of Paul.

Phoibe is also a **Deacon** (with a capital letter) which differs from standard conventions such as lowercase "deacon" (NLT), "servant" (NIV), "helper" (NCV), and "key representative" (*The Message*). The capitalisation reflects my view that she held a formal, established office, although not all agree that such an offical role was recognised (e.g. Murray 1965:226). Most recent commentators, however, believe that Phoebe did indeed hold an actual title: Hultgren, for example, argues that the use of διάκονος in Phil. 1:1 points towards a formal office (2011:571, cf. Schreiner 1998:787).

Rom 16:2	
Greek:	ἵνα αὐτὴν προσδέξησθε ἐν κυρίῳ ἀξίως τῶν ἁγίων, καὶ παραστῆτε αὐτῇ ἐν ᾧ ἂν ὑμῶν χρῄζῃ πράγματι, καὶ γὰρ αὐτὴ προστάτις πολλῶν ἐγενήθη καὶ ἐμοῦ αὐτοῦ.
CEV:	Welcome her in a way that is proper for someone who has faith in the Lord and is one of God's own people. Help her in any way you can. After all, she has proved to be a respected leader for many others, including me.
NRSV:	so that you may welcome her in the Lord as is fitting for the saints, and help her in whatever she may require from you, for she has been a benefactor of many and of myself as well.
Foreignising:	in order that you might receive her in the Lord as is fitting for dedicated people, and assist her in whatever she may require from you. For she has also herself been a patroness of many, and of me myself.

It is sometimes said that it was impossible for a woman in the first century to act as a

patroness or benefactor because only men could take on legal functions (e.g. Käsemann

1980:411), but Kearsley (1999) has provided examples where women have undertaken this

role. So instead of understanding προστάτις as "a great help" (NIV) or one who has

"assisted many people" (ISV), it is here rendered **patroness**, the equivalent of the Latin

patrona (so TDNT 6:703; cf. BDF 5.3). Note also that the feminine term προστάτις is rare (it

is not found in Lampe's Patristic Greek Lexicon), so there is more reason for the unusual

English **patroness** to be used ahead of 'patron' (ESV), 'benefactor' (NRSV) or 'leader' (CEV).

The foreignising translation retains the long sentence of the Greek in 16:1-2 (cf. comment

under 'Remarks on the Pericope Romans 1:1-7'). As mentioned elsewhere (e.g. at 1:10,

15:18), Paul seems to exhibit some unease with making requests of a church he barely

knows, and the relatively formal style of the original is reflected in the foreignising

translation.

Rom 16:3	
Greek:	Ἀσπάσασθε Πρίσκαν καὶ Ἀκύλαν τοὺς συνεργούς μου ἐν Χριστῷ Ἰησοῦ,
CEV:	Give my greetings to Priscilla and Aquila. They have not only served Christ Jesus together with me,
NRSV:	Greet Prisca and Aquila, who work with me in Christ Jesus,
Foreignising:	Warmly greet Prisca and Aquila, my co-labourers in Messiah Jesus

Here, as elsewhere in this chapter, the verb ἀσπάζομαι is translated **Warmly greet**, rather

than 'greet', as in most versions (ESV, HCSB, NIV, etc.) since it appears in this context to carry

a more affectionate sense, as "a command to treat those named as family, to welcome them

into one's own home and circle." (Witherington 2004:380). In keeping with the practice

elsewhere in the foreignising translation, Χριστός is rendered with a more Semitic-

orientated **Messiah**.

Rom 16:4
Greek: οἵτινες ὑπὲρ τῆς ψυχῆς μου τὸν ἑαυτῶν τράχηλον ὑπέθηκαν, οἷς οὐκ ἐγὼ μόνος εὐχαριστῶ ἀλλὰ καὶ πᾶσαι αἱ ἐκκλησίαι τῶν ἐθνῶν,
CEV: but they have even risked their lives for me. I am grateful for them and so are all the Gentile churches.
NRSV: and who risked their necks for my life, to whom not only I give thanks, but also all the churches of the Gentiles.
Foreignising: who for the sake of my soul risked their necks, to whom not only I give thanks but also all the congregations of the Gentiles.

The foreignising translation retains the colourful metaphor of the Greek οἵτινες ὑπὲρ τῆς

ψυχῆς μου τὸν ἑαυτῶν τράχηλον ὑπέθηκαν with a more literal **who for the sake of my**

soul risked their necks, a figure of speech probably deriving from the Roman method of

execution by beheading (Keener 1993:447). The expression works well in English as well as

the Greek but the CEV has perhaps blunted the effect with its simpler, "risked their lives for

me", an approach also taken by *The Living Bible* and the NLT. The expression **for the sake of**

my soul is Semitic (TDNT 9:648) and is preferable for foreignising flavour – the underlying

sense is reflected in the NRSV, "for my life".

Following the pattern elsewhere, ἐκκλησίαι Ιῶν ἐθνῶν is translated **congregations of the**

Gentiles, rather than the more common 'church'. In contemporary usage, 'church' can refer

to buildings but, contextually, it is used here in the sense of an assembly of people.

Additionally, 'church' in today's usage implies a more formal church structure than was likely

to have been in place in the first century.

Rom 16:5-6

Greek:	καὶ τὴν κατ᾽ οἶκον αὐτῶν ἐκκλησίαν. ἀσπάσασθε Ἐπαίνετον τὸν ἀγαπητόν μου, ὅς ἐστιν ἀπαρχὴ τῆς Ἀσίας εἰς Χριστόν. ⁶ἀσπάσασθε Μαρίαν, ἥτις πολλὰ ἐκοπίασεν εἰς ὑμᾶς.
CEV:	Greet the church that meets in their home. Greet my dear friend Epaenetus, who was the first person in Asia to have faith in Christ. ⁶Greet Mary, who has worked so hard for you.
NRSV:	Greet also the church in their house. Greet my beloved Epaenetus, who was the first convert in Asia for Christ. ⁶Greet Mary, who has worked very hard among you.
Foreignising:	And warmly greet the congregation in their house. Warmly greet my greatly-loved Epaenetus, who is Asia's firstfruit for Messiah. ⁶Warmly greet Mariam, who has laboured hard for you.

The words **my greatly-loved** are chosen because in this verse, "the bond of peculiar affection is apparent" (Murray 1965:229). It is also desirable to avoid the rather overused "my beloved" (e.g. NRSV, NASB, ESV) or "my dear friend" (e.g. CEV. NLT, NIV).

In most translations ἀπαρχὴ τῆς Ἀσίας is the same or similar to that of the NRSV ("the first convert in Asia") but Paul employs an idiomatic expression, literally "the firstfruit of Asia" (so RV), a rendering rarely deployed, although the NJB offers a refreshing translation with "The first of Asia's offerings to Christ". The NJB's use of the possessive noun form ("Asia's") is unusual and the foreignising translation follows with **Asia's firstfruit**, intended to be a deliberately uncommon approach compared to other versions.

Rom 16:7	
Greek:	ἀσπάσασθε Ἀνδρόνικον καὶ Ἰουνίαν Τοὺς συγγενεῖς μου καὶ συναιχμαλώτους μου, οἵτινές εἰσιν ἐπίσημοι ἐν τοῖς ἀποστόλοις, οἳ καὶ πρὸ ἐμοῦ γέγοναν ἐν Χριστῷ.
CEV:	Greet my relatives Andronicus and Junias, who were in jail with me. They are highly respected by the apostles and were followers of Christ before I was.
NRSV:	Greet Andronicus and Junia, my relatives who were in prison with me; they are prominent among the apostles, and they were in Christ before I was.
Foreignising:	Warmly greet Andronicus and Junia, my fellow Jews and fellow prisoners, who are esteemed among the emissaries, and who were in Messiah before me.

Paul describes Andronicus and Junia as συγγενεῖς (literally "fellow countrymen", as in HCSB, REB but "kinsmen" in KJV, NASB; Holland (20011:473) takes the rare approach of seeing family relatives). The foreignising translation attempts to provide a stronger sense of the ethnic origins of the writer with **fellow Jews** (so also ISV, GNB).

There is some controversy about whether Ιουνιαν should be understood as a male or female name (not that this has much bearing on achieving a foreignising effect although it is relevant as a matter of translation). So briefly: if the name is accentuated Ἰουνιᾶν it is probably masculine and translated 'Junias', but if accentuated Ἰουνίαν it would be female 'Junia'. Since the earliest manuscripts lacked accents, translators can but guess, although most likely it is female Ἰουνίαν (Junia): Epp's lengthy study (2005) finds no ancient record of any man named *Junias*, but numerous instances of Latin *Junia*. (See also the studies by Cervin 1994 and Thorley 1996.)

Additionally, ancient interpreters regularly recognised a feminine Ἰουνίαν,[44] a viewpoint which prevailed at least until the 13th century (Moo 1996:922). The KJV (1611) uses "Junia", but thereafter the majority of English Bible translations render the name as masculine Junias, with the NRSV above being a notable exception. Earlier printings of NA[27]/UBS[4] supplied accenting as Ἰουνιᾶν but subsequently adopted the feminine Ἰουνίαν in NA[27] (5th printing 1998) and UBS[4] (3rd printing 1998) – according to Jewett (2007:950). The foreignising translation therefore follows in using the female **Junia**.

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[44] Hultgren (2011: 581) cites a number of sources including: Origen, *Comment. In Epist ad Rom. 10.26*, Chrysostom, *In Epist. ad Rom 31.2*, Theodoret of Cyrrus, *Interpretatio Epist. ad Rom*.

Some interpreters believe that συναιχμάλωτος (**fellow prisoners**) is meant figuratively (TDNT 1:196-97) but most believe that Andronicus and Junia, like Paul, served actual jail time. Whatever the case, it is possible that the original recipients likewise would not have known if a literal sense was meant, so by retaining the expression, the foreignising translation may help draw the reader closer to Paul's world. The possibility that they were actual fellow prisoners is certainly conceivable, since it is known that Paul was frequently imprisoned (2 Cor 11:23); Clement of Rome tells us that he had been jailed seven times (1 Clem 5:6).

The choice of **the emissaries** for τοῖς ἀποστόλοις is a deliberate departure from conventional 'the apostles' (cf. comment at 1:1).

There is uncertainty over whether the prepositional phrase ἐπίσημοι ἐν τοῖς ἀποστόλοις should be "well-known *to* the apostles [emissaries]", as exemplified in the ESV, or "well-known *among* the apostles", as in the NASB. (Again, this has little bearing on achieving a foreignising effect but it is relevant as a translation matter.) The CEV and NRSV quoted above take opposite viewpoints, with the foreignising translation following the latter's inclusive sense. Early church evidence points in this direction too, with Chrysostom understanding it as meaning 'among the apostles': ("O how great is the devotion of this woman that she should be counted worthy of the appellation of apostle!" c.391/1843:489). Moreover as Moo points out, had Paul meant that they were well-known *to* the apostles, he might have been expected to use a simple dative or ὑπό with a genitive (for the alternative view, see Burer and Wallace 2001, but also the response from Bauckham 2002:172-80). For more detailed explanation, see the incisive comments in Schreiner (1998:795-7).

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Rom 16:8-9

Greek: ἀσπάσασθε Ἀμπλιᾶτον τὸν ἀγαπητόν μου ἐν κυρίῳ. ⁹ἀσπάσασθε Οὐρβανὸν τὸν συνεργὸν ἡμῶν ἐν Χριστῷ καὶ Στάχυν τὸν ἀγαπητόν μου.

CEV: Greet Ampliatus, my dear friend whose faith is in the Lord. ⁹Greet Urbanus, who serves Christ along with us. Greet my dear friend Stachys.

NRSV: Greet Ampliatus, my beloved in the Lord. ⁹Greet Urbanus, our co-worker in Christ, and my beloved Stachys.

Foreignising: Warmly greet Ampliatus, my greatly-loved in the Lord. ⁹Greet Urbanus, our co-labourer in Messiah, and Stachys, my greatly-loved.

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Not all verses enable rich opportunity for foreignising effect. Here, ἀγαπητός, frequently translated in Bible versions as "beloved", is again rendered in the foreignising translation as **greatly-loved** in order to deviate from the well-trodden path of standard Christian vernacular. Similarly, συνεργός is rendered **co-labourer** to differentiate from the more common "co-worker" (NLT, ISV) or "fellow worker" (NASB, NIV, ESV).

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Rom 16:10

Greek: ἀσπάσασθε Ἀπελλῆν τὸν δόκιμον ἐν Χριστῷ. ἀσπάσασθε τοὺς ἐκ τῶν Ἀριστοβούλου.

CEV: Greet Apelles, a faithful servant of Christ. Greet Aristobulus and his family.

NRSV: Greet Apelles, who is approved in Christ. Greet those who belong to the family of Aristobulus.

Foreignising: Warmly greet Apelles, who is approved in Messiah. Warmly greet those belonging to Aristobulus.

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The description of Apelles as δόκιμον ἐν Χριστῷ (literally, 'approved in Christ') is somewhat enigmatic, as indicated by a survey of Bible versions. Apelles is variously described as "a true Christian" (GW), or one "whose loyalty to Christ has been proved" (GNB), "who has gone through so much for Christ" (JB, GNB), "who was tested and proved that he truly loves Christ" (NCV), "a good man whom Christ approves" (NLT), "whose fidelity to Christ has stood the test" (NIV), and even "that veteran Christian" (Goodspeed, Weymouth). It seems likely that δόκιμον ἐν Χριστῷ is a general expression encompassing all of these meanings, so a

literal translation is in fact more helpful. The disadvantage of these quoted translations is that, in attempting to explain the concise Greek expression, they risk reducing the breadth of the writer's intentions. From the perspective of foreignising effect, the expression **who is approved** may appear puzzling or strange, certainly less fluent than the CEV's "a faithful servant", but it can help foster a sense of strangeness for target readers.

Rom 16:11	
Greek:	ἀσπάσασθε Ἡρῳδίωνα τὸν συγγενῆ μου. ἀσπάσασθε τοὺς ἐκ τῶν Ναρκίσσου τοὺς ὄντας ἐν κυρίῳ.
CEV:	Greet Herodion, who is a relative of mine. Greet Narcissus and the others in his family, who have faith in the Lord.
NRSV:	Greet my relative Herodion. Greet those in the Lord who belong to the family of Narcissus.
Foreignising:	Warmly greet Herodion, my fellow-Jew. Warmly greet those of the household of Narcissus who are in the Lord.

As elsewhere, συγγενής is translated **fellow-Jew** in order to localise the text more firmly as coming from the hand of a Jewish writer. For the translation of the second person plural imperative of ἀσπάζομαι as **Warmly greet** rather than "Greet" (NRSV, CEV), see the comment at 16:3.

Rom 16:12	
Greek:	ἀσπάσασθε Τρύφαιναν καὶ Τρυφῶσαν τὰς κοπιώσας ἐν κυρίῳ. ἀσπάσασθε Περσίδα τὴν ἀγαπητήν, ἥτις πολλὰ ἐκοπίασεν ἐν κυρίῳ.
CEV:	Greet Tryphaena and Tryphosa, who work hard for the Lord. Greet my dear friend Persis. She also works hard for the Lord.
NRSV:	Greet those workers in the Lord, Tryphaena and Tryphosa. Greet the beloved Persis, who has worked hard in the Lord.
Foreignising:	Warmly greet Tryphaena and Tryphosa, labouring in the Lord. Warmly greet Persis, the greatly-loved, who has laboured hard in the Lord.

The foreignising translation and the NRSV use the present tense in describing the work of Tryphaena and Tryphosa but the past tense when describing Persis. This reflects the Greek tenses and helps in portraying the events about which Paul writes (perhaps at the time of

writing, Tryphaena and Tryphosa were working but Persis was not). Murray explains the *possible* reasoning behind the phrasing:

> The distinction in tense may be an index to the reserve observed by Paul. He knew that Persis laboured much but is not able to say the same as of the time of writing. Or it may be that age or infirmity had overtaken Persis and that she was no longer active as she had been. (1965:231)

The advantage of retaining tenses is that it helps depict the status of these individuals in their original context, although Schreiner has rightly noted the danger of reading too much precision into things: "We lack any other contextual evidence that the change of tenses is significant in distinguishing between the labors of Tryphaena and Tryphosa and those of Persis" (1998:794). Despite the possibility of over interpreting the tenses, the foreignising translation switches from present to past tense in order to hint at the possibilities. By contrast, the CEV does not differentiate with Tryphaena and Tryphosa said to "work hard for the Lord" while Persis is one who "also works hard for the Lord".

Additionally, we might compare an alternative translation to the two female names **Tryphaena and Tryphosa**, which derive from τρυφή and so could be translated 'Dainty' and 'Delicate'; Paul may thus be playfully reminding his readers that *Dainty* and *Delicate* were *toiling* for the Lord. As William Barclay memorably commented, "It is as if he were saying, 'You too may be called Dainty and Delicate; but you belie your names by working like Trojans'. We can well imagine a twinkle in Paul's eyes as he dictated that greeting" (1975:214).

Rom 16:13	
Greek:	ἀσπάσασθε Ῥοῦφον τὸν ἐκλεκτὸν ἐν κυρίῳ καὶ τὴν μητέρα αὐτοῦ καὶ ἐμοῦ.
CEV:	Greet Rufus, that special servant of the Lord, and greet his mother, who has been like a mother to me.
NRSV:	Greet Rufus, chosen in the Lord; and greet his mother – a mother to me also.
Foreignising:	Warmly greet Rhouphos, selected in the Lord, and his mother and mine.

The words τὴν μητέρα αὐτοῦ καὶ ἐμοῦ are perplexing with the CEV probably interpreting correctly with the words "his mother, who has been like a mother to me." The foreignising translation retains the more compact style of the original with **his mother and mine**. It is very unlikely that Paul and Rhouphos were actual siblings, and, indeed, James McDonald discusses a third century letter in which Aurelius Dius greets a number of people and comments that two of them are his father and another two are his mother (McDonald 1969/70:370). It appears that describing another person as one's mother was an affectionate, idiomatic expression, and so the foreignising translation retains this with its more literal rendering. In discussing μήτηρ (mother), Chrysostom likewise suggests that there is a figurative sense of a mother in the faith (*Homily in Matthew* 44.2).

The Greek ἐκλεκτός is more literally 'elect' or 'chosen', a rendering found in most translations, but the foreignising translation uses **selected** as an unusual alternative (following Fitzmyer 1993:741). It also retains something of the ambiguity of Paul's words, since it is not clear whether Paul meant that he was uniquely distinguished, or that he had been chosen for a particular task, or whether he was 'elect' in the soteriological sense. REB is unusual in making a case for one interpretation: "an outstanding follower of the Lord." For foreignising purposes, it is sometimes helpful to retain ambiguities, because they may have been expressions that were equally difficult to understand for the original recipients.

Moreover, target readers are more likely to pause and consider an imprecise, unclear

reading compared to a fluent reading which 'helpfully' clarifies an uncertain expression.

Rom 16:14	
Greek:	ἀσπάσασθε Ἀσύγκριτον, Φλέγοντα, Ἑρμῆν, Πατροβᾶν, Ἑρμᾶν, καὶ τοὺς σὺν αὐτοῖς ἀδελφούς.
CEV:	Greet Asyncritus, Phlegon, Hermes, Patrobas, and Hermas, as well as our friends who are with them.
NRSV:	Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers and sisters who are with them.
Foreignising:	Warmly greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers with them.

The masculine plural form ἀδελφούς refers here to believers of both sexes (contra. Murray

1965:232). The practice of using a generic masculine form is increasingly uncommon in

contemporary English, hence the NRSV translation of "brothers and sisters" and the CEV's

"friends". The foreignising translation deliberately retains an archaising effect with **brothers**.

The target audience identified in the skopos definition is likely to understand that a

masculine generic is in use to cover both male and female.

Rom 16:15	
Greek:	ἀσπάσασθε Φιλόλογον καὶ Ἰουλίαν, Νηρέα καὶ τὴν ἀδελφὴν αὐτοῦ, καὶ Ὀλυμπᾶν, καὶ τοὺς σὺν αὐτοῖς πάντας ἁγίους.
CEV:	Greet Philologus, Julia, Nereus and his sister, and Olympas, and all of God's people who are with them.
NRSV:	Greet Philologus, Julia, Nereus and his sister, and Olympas, and all the saints who are with them.
Foreignising:	Warmly greet Philologus and Ioulia, Nereus and his sister, and Olympas, and all the dedicated ones who are with them.

Once again, the proper noun **Ioulia** is a transliteration favoured over the Anglicised 'Julia' in

order to emphasise the foreign setting of this document (see comment at 16:1). As

elsewhere (e.g. 1:7), **dedicated ones** is preferred to the traditional rendering of 'saints' in

order to create an unusual and atypical translation.

Rom 16:16	
Greek:	Ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ. Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι πᾶσαι τοῦ Χριστοῦ.
CEV:	Be sure to give each other a warm greeting. All of Christ's churches greet you.
NRSV:	Greet one another with a holy kiss. All the churches of Christ greet you.
Foreignising:	Warmly greet one another with a holy kiss. All Messiah's congregations warmly greet you.

In ancient times, the φίλημα ἅγιον (**holy kiss**) was a common form of affectionate greeting (e.g., Gen 33:4; 45:15; 1 Sam 20:41; 1 Cor 16:20; 2 Cor 13:12; 1 Pet 5:14). Nida's infamous endorsement of the Phillips translation of Ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ ("Give each other a hearty handshake all round in Christian love") is frequently cited, and the thought is associated with a domesticating philosophy where translations are expected to match the cultural customs of the target culture. For a foreignising translation, it is preferable to retain the cultural practice described in the source text – a social kiss upon greeting or departure was widespread throughout the ancient Near East (TDNT 9:121).

Here, αἱ ἐκκλησίαι πᾶσαι τοῦ Χριστοῦ is translated **All Messiah's congregations** in order to provide differentiation from the standard rendering of English Bible translations: "All the churches of Christ" is very common (e.g. NLT, NET, HCSB, ESV, NJB, NIV, RV, NASB, NRSV).

Rom 16:17	
Greek:	Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, σκοπεῖν τοὺς τὰς διχοστασίας καὶ τὰ σκάνδαλα παρὰ τὴν διδαχὴν ἣν ὑμεῖς ἐμάθετε ποιοῦντας, καὶ ἐκκλίνετε ἀπ᾽ αὐτῶν·
CEV:	My friends, I beg you to watch out for anyone who causes trouble and divides the church by refusing to do what all of you were taught. Stay away from them!
NRSV:	I urge you, brothers and sisters, to keep an eye on those who cause dissensions and offences, in opposition to the teaching that you have learned; avoid them.
Foreignising:	Now: I urge you, brothers, to lookout for those who set schisms and snares against the teaching that you learned; step aside from them.

The foreignising translation begins the verse with **Now: I urge you** (Παρακαλῶ δὲ ὑμᾶς) in order to heighten the sudden change of direction in Paul's writing ("The fierceness of the sudden interjected warning in vv. 17-20 is surprising", Dunn 1988:901). So abrupt is this break that it is occasionally thought to be an interpolation (e.g. Jewett 2007:986), but this is difficult to accept given the lack of a textual basis for omission. Indeed, the sudden appearance of a warning is no grounds for editorial insertion, for as Moo notes, "[such] theories assume a rigidity in Paul's letter-ending format that his letters simply do not bear out." (1996:933f). There is no reason to expect Paul to write with uniformly predictable polish and the foreignising translation seeks to capitalise on these undulations by emphasising unexpected changes in direction. The interjection, therefore, in the midst of these greetings may well be understandable given the circumstances:

> This short interjection, coming between the greetings to friends in Rome and the greetings from friends with Paul, functions rhetorically like the sudden reminder that breaks into a family farewell scene: "Don't forget to water the plants!" "Make sure you take your medicine!" It is certainly heartfelt; Paul knows that troublemakers will surface in any church. (Wright 2002:765)

The words σκοπεῖν τοὺς τὰς διχοστασίας καὶ τὰ σκάνδαλα (**stay alert for those who set schisms and snares**) is alliteratively translated in order to provide an atypical reading experience. Contrast, for example, the NIV's "watch out for those who cause divisions and put obstacles in your way."

Commenting on the use of ἀδελφοί (**brothers**) in this verse, Dunn rightly notes, "When so many of those greeted are women, the use of the masculine form alone is surprising to modern ears, but presumably it simply indicates that powerful characters like Prisca read it

as inclusive language" (1988:902). It is in keeping with the skopos of the foreignising

translation to direct readers into considering how the original recipients might have

understood the text; reflecting on how Prisca might have viewed this term, as demonstrated

by Dunn, would be a worthy result of a foreignising translation.

Rom 16:18	
Greek:	οἱ γὰρ τοιοῦτοι τῷ κυρίῳ ἡμῶν Χριστῷ οὐ δουλεύουσιν ἀλλὰ τῇ ἑαυτῶν κοιλίᾳ, καὶ διὰ τῆς χρηστολογίας καὶ εὐλογίας ἐξαπατῶσιν τὰς καρδίας τῶν ἀκάκων.
CEV:	They want to serve themselves and not Christ the Lord. Their flattery and fancy talk fool people who don't know any better.
NRSV:	For such people do not serve our Lord Christ, but their own appetites, and by smooth talk and flattery they deceive the hearts of the simple-minded.
Foreignising:	For such individuals are slaves to their bellies and not our Lord Messiah, and through prettytalk and pleasant-terms they deceive the hearts of the naive.

For such individuals (οἱ γὰρ τοιοῦτοι) reflects the tone of disapproval: "The expression

used in the original … contains a touch of contempt" (Hendrickson 1981:510). Alternative

translations might include 'For such types', or 'For these people.'

According to Mounce (1995:279f), δουλεύω (to serve as a slave) is a stronger verb than

διακονέω (to serve), which explains translations such as that of Moffat, "slaves of their own

base desires." The foreignising translation thus adopts **slaves to their bellies** which also

retains the idiomatic Greek expression involving κοιλία (**bellies**) – cf. "their own appetites"

(CEV). The turn of phrase is "standard polemical language in the Jewish world of Paul's day,

and normally means that the people concerned appear to be denying or abandoning some

central part of the faith or teaching" (Wright 2002:764).

There is a pejorative sense behind χρηστολογίας καὶ εὐλογίας (**prettytalk and pleasant-

terms**) in this verse (Jewett 2007:992). The word χρηστολογία is rarely found in ancient

literature (TDNT 9:492) and therefore the foreignising translation introduces **prettytalk**.

Taken together, the two Greek terms are usually seen as a rhetorical hendiadys (Dunn 1988:903; Jewett 2007:992), so the foreignising translation uses alliteration to create a similar effect, while at the same time offering a departure from standard renderings in the mainstream Bible versions:

> "smooth talk and flattery" (NRSV, NIV, ESV, NET)
> "smooth and flattering speech" (NASB)
> "smooth talk and flattering words" (HCSB)
> "smooth words and flattering speech" (NKJV)

The word ἄκακος is translated **naive** because, as Cranfield notes, the term as used here has, "a somewhat pejorative sense", in that the people in question might be a touch gullible (1979:801; also TDNT 1:482). Note that it does not carry a negative nuance when used in Heb 7:26 to describe Christ as 'innocent'.

Rom 16:19	
Greek:	ἡ γὰρ ὑμῶν ὑπακοὴ εἰς πάντας ἀφίκετο· ἐφ' ὑμῖν οὖν χαίρω, θέλω δὲ ὑμᾶς σοφοὺς εἶναι εἰς τὸ ἀγαθόν, ἀκεραίους δὲ εἰς τὸ κακόν.
CEV:	I am glad that everyone knows how well you obey the Lord. But still, I want you to understand what is good and not have anything to do with evil.
NRSV:	For while your obedience is known to all, so that I rejoice over you, I want you to be wise in what is good, and guileless in what is evil.
Foreignising:	For the news of your obedience has reached everyone and therefore I rejoice over you; but I want you to be sagacious in purity, stainless in iniquity.

Schreiner notes that γὰρ (for) is "surprising, for the connection between verse 19 and the preceding verses is not apparent" (1998:804). As noted already, one cannot slavishly reproduce all particles and connectives, but their use in foreignising translation is effective as a destabilising device intended to produce an alien reading experience. In fact, as Schreiner subsequently notes, the connection may in fact make sense if Paul means that

news of the Roman Christians' faith is in itself a reason for the arrival of opponents and adversaries. Upon closer examination of the context and purpose of the epistle, this is a viable interpretation and demonstrates why the foreignising translation helps orientate the reader more closely towards the source text world. Such non-fluency forces the reader to pause and ask why Paul might have chosen such words.

There is little variation among contemporary translations for the second half of this verse (λω δὲ ὑμᾶς σοφοὺς εἶναι εἰς τὸ ἀγαθόν, ἀκεραίους δὲ εἰς τὸ κακόν), and therefore the foreignising translation introduces some deviation from the usual with **sagacious in purity, stainless in iniquity**. Compare the following:

> "wise in what is good and innocent in what is evil" (NASB, NET, NCV)
> "wise about what is good, and innocent about what is evil" (NIV)
> "wise as to what is good and innocent as to what is evil" (ESV)
> "wise about what is good, but innocent in what is evil" (GNB)
> "wise about what is good, yet innocent about what is evil" (HCSB)

Other translations adopt some helpful renderings; the REB's "expert in goodness, but innocent of evil" is imaginative but "expert in goodness" seems to lack the seriousness of Paul's tone. The CEV seems to understate the force of his terms but has the advantage of offering something different with "understand what is good and not have anything to do with evil." *The Message* is innovative but seems to miss the mark of the apostle's intention with "be smart, making sure every 'good' thing is the *real* thing."

Rom 16:20	
Greek:	ὁ δὲ θεὸς τῆς εἰρήνης συντρίψει τὸν Σατανᾶν ὑπὸ τοὺς πόδας ὑμῶν ἐν τάχει. ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ μεθ' ὑμῶν.
CEV:	Then God, who gives peace, will soon crush Satan under your feet. I pray that our Lord Jesus will be kind to you.

NRSV:	The God of peace will shortly crush Satan under your feet. The grace of our Lord Jesus Christ be with you.
Foreignising:	And the God of Shalom will trample The Adversary under your feet soon. May the grace of our Lord Jesus be with you.

Most translations offer "crush" (e.g. NIV, NLT) or "bruise" (e.g. KJV, Weymouth) for

συντρίβω, so by way of variation, the foreignising translation adopts **trample**. For similar

reasons, **The Adversary** rather than 'Satan' for Σατανᾶν offers an alternative, differentiating

translation when compared to other Bible translations. On **Shalom** for εἰρήνη, see also 1:7

and 15:33.

Rom 16:21	
Greek:	Ἀσπάζεται ὑμᾶς Τιμόθεος ὁ συνεργός μου, καὶ Λούκιος καὶ Ἰάσων καὶ Σωσίπατρος οἱ συγγενεῖς μου.
CEV:	Timothy, who works with me, sends his greetings, and so do my relatives, Lucius, Jason, and Sosipater.
NRSV:	Timothy, my co-worker, greets you; so do Lucius and Jason and Sosipater, my relatives.
Foreignising:	Timotheos, my well-known co-labourer, warmly greets you; as do Loukios and Iason and Sosipater, my fellow Jews.

The foreignising translation describes Timotheos as **my well-known co-labourer** following

BDF 268.1, which suggests that the article in ὁ συνεργός μου distinguishes a 'well-known'

person. This also carries a foreignising force, because the translation is unusual and is helpful

in localising the comment to Paul and his contemporaries – i.e. Timothy may have been

famous at the time, but not necessarily now.

The words οἱ συγγενεῖς μου are rendered **my fellow Jews** in order to emphasise the

nationality of Paul and his associates. A more literal translation such as "kinsmen" or "fellow

countrymen" does not enable the reinforcement of the cultural heritage of the writer.

Rom 16:22	
Greek:	ἀσπάζομαι ὑμᾶς ἐγὼ Τέρτιος ὁ γράψας τὴν ἐπιστολὴν ἐν κυρίῳ.
CEV:	I, Tertius, also send my warmest greetings. I am a follower of the Lord, and I wrote this letter.
NRSV:	I Tertius, the writer of this letter, greet you in the Lord.
Foreignising:	I, Tertius, the scribe of this letter, warmly greet you in the Lord!

The evidence from non-literary papyrus materials reveals that it was common practice for ordinary people to employ an amanuensis to handwrite letters (Longenecker 2010:6). As such, the foreignising translation renders ἐγὼ Τέρτιος ὁ γράψας as **I, Tertius, the scribe** rather than describing him as "writer" or "secretary" (a domesticating translation might opt for "typist"). Also, it was unusual for an amanuensis to add personal greetings in this manner (Jewett 2007:979-80), and so the foreignising translation adds an exclamation mark.

Rom 16:23	
Greek:	ἀσπάζεται ὑμᾶς Γάϊος ὁ ξένος μου καὶ ὅλης τῆς ἐκκλησίας. ἀσπάζεται ὑμᾶς Ἔραστος ὁ οἰκονόμος τῆς πόλεως καὶ Κούαρτος ὁ ἀδελφός.
CEV:	Gaius welcomes me and the whole church into his home, and he sends his greetings. Erastus, the city treasurer, and our dear friend Quartus send their greetings too.
NRSV:	Gaius, who is host to me and to the whole church, greets you. Erastus, the city treasurer, and our brother Quartus, greet you.
Foreignising:	Gaius, the host of me and to the whole congregation, warmly greets you. Erastus, the city treasurer, warmly greets you; as does Quartus the brother.

The NIV translates ὁ οἰκονόμος τῆς πόλεως as "the city's director of public works", but this is an unwarranted rendition of the Greek and such renderings owe much (too much) to archaeological excavations at the site of ancient Corinth. According to Oscar Broneer,

> A re-used paving block preserves an inscription, stating that the pavement was laid at the expense of Erastus, who was an *aedile* (Commissioner of Public Works). He was probably the same Erastus who became a co-worker of St. Paul (Acts 19:22; Rom 16:23, where he is called οἰκονόμος" (1951:94)

But Broneer supposes too much in identifying the Erastus of the inscription with that of this Greek text, since the job titles ('Commissioner for Public Works' and 'City Treasurer') are for different offices. Bruce has commented:

> [These two] public offices, however, are not the same: in Greek, the Commissioner for Public Works, or 'aedile', is called *agoranomos*, whereas the City Treasurer (as here) is *oikonomos tēs poleōs*. If we have to do with the same Erastus, then he had presumably been promoted to the city treasurership from the lower office of 'aedile' by the time Paul wrote this Epistle. (1963:280)

Perhaps surprisingly, Lampe in his exhaustive study (*Christians at Rome in the First Two Centuries*) does not discuss the archaeological find, perhaps suggesting that he does not see a link between them (cf. Gill 1989:300). It seems preferable to translate ὁ οἰκονόμος τῆς πόλεως as it stands (i.e. **city treasurer**) and not through the findings of a possibly unconnected archaeological find.

The foreignising translation adopts a literal rendering of Κούαρτος ὁ ἀδελφός (**Quartus the brother**) compared to "our brother Quartus" (NRSV) or "our dear friend Quartus" (CEV). A literal translation helps create a destabilising effect for readers because the expression is unusual in Biblical Greek. Observe how Bruce discusses the apparently curious way in which Paul describes Quartus:

> Lit., 'Quartus the brother' … Perhaps 'brother' means 'brother in the Lord', 'fellow-Christian'; but in that case why is he singled out to receive a designation which was common to all? If the word means 'brother in the flesh', whose brother was he'? Erastus's since his name immediately precedes? Or since *Quartus* is Latin for 'fourth' and *Tertius* for 'third', would it be excessively far-fetched to think of him as Tertius's brother, or next after him? (1963:281)

These are good questions and demonstrate why the retention of an enigmatic statement at this point is helpful: the reader is more likely to be transported toward the source text environment and to ask questions about who the individual is and why he is described in this way.

Rom 16:25 [*NA^{27}/UBS^{4} omit verse 24*] Greek: Τῷ δὲ δυναμένῳ ὑμᾶς στηρίξαι κατὰ τὸ εὐαγγέλιόν μου καὶ τὸ κήρυγμα Ἰησοῦ Χριστοῦ, κατὰ ἀποκάλυψιν μυστηρίου χρόνοις αἰωνίοις σεσιγημένου CEV: Praise God! He can make you strong by means of my good news, which is the message about Jesus Christ. For ages and ages this message was kept secret, NRSV: Now to God who is able to strengthen you according to my gospel and the proclamation of Jesus Christ, according to the revelation of the mystery that was kept secret for long ages Foreignising: Now to Him who is able to fortify you according to my gospel and the proclamation of Jesus the Messiah, according to the unveiling of the secret kept silent for times eternal,

At the more literal end of the Bible version spectrum, there is little diversity among translations of ἀποκάλυψιν μυστηρίου, with many adopting the same line taken by the NRSV, "the revelation of the mystery" (e.g. NIV, ESV, NASB, KJV, NKJV). Some minor variation is found with, "the revelation of the sacred secret" (HCSB) or "the revelation of the divine secret" (REB), but even then ἀποκάλυψις is still rendered "revelation". In order to create a dissimilar reading experience, the foreignising translation opts for the unusual expression, **unveiling of the secret**.

Elsewhere, **fortify** (στηρίζω) and **times eternal** (for χρόνοις αἰωνίοις) are chosen for their archaic style, thus helping to add to the sense of foreignness (the NEB achieves a similar effect with its somewhat unusual, "to him who has the power to make your standing sure"). An extra dose of archaising is offered in the foreignising translation's rendering of 16:25-27

because the style of the doxology in the Greek is somewhat different. As mentioned already, many scholars believe a later editor added these verses, partly due to its chequered textual history but also because the style differs from the rest of the chapter, and indeed from the undisputed Pauline writings generally (Käsemann 1980:427-8; Cranfield 1979:808-9).

Although the editorial addition may be disputed, it is incontestable that the style of this one sentence doxology is unique and so the foreignising translation aims to match its formal and unexpected style. Jewett has complained that, "The sentence is very difficult to analyse because of its loose structure and lack of logical development" (2007:997). Later, Jewett complains that "the doxology is lumbering, redundant and somewhat contradictory in his theological impulses" (2007:1002). One might feel that there is some exaggeration here, but in any case, it is useful from the perspective of the skopos to translate with an eye on reproducing some of the strange and unusual expressions contained within.

Rom 16:26	
Greek:	φανερωθέντος δὲ νῦν διά τε γραφῶν προφητικῶν κατ' ἐπιταγὴν τοῦ αἰωνίου θεοῦ εἰς ὑπακοὴν πίστεως εἰς πάντα τὰ ἔθνη γνωρισθέντος,
CEV:	but now at last it has been told. The eternal God commanded his prophets to write about the good news, so that all nations would obey and have faith.
NRSV:	but is now disclosed, and through the prophetic writings is made known to all the Gentiles, according to the command of the eternal God, to bring about the obedience of faith –
Foreignising:	but now is made apparent, and by the Prophetical Writings, according to the order of the eternal God, has been made understood as far as all the Gentiles, to the obedience of faith;

The expression γραφῶν προφητικῶν is an example of the un-Pauline style and in fact appears nowhere else in the New Testament, hence the rather strange rendering **Prophetical Writings**. Similarly un-Pauline is κατ' ἐπιταγὴν τοῦ αἰωνίου θεοῦ which is here translated **according to the order of the everlasting God**. The two participles φανερωθέντος

and γνωρισθέντος are translated **made apparent** and **made understood** respectively, as more formal sounding variants of "disclosed … made known" (NRSV).

As elsewhere, **Gentiles** is preferred to "nations" (CEV). On this verse, Jewett says, "Certainly, the original hearers of Romans, which uses ἔθνοι consistently to refer to 'Gentiles' would understand it this way" (2007:1009).

Rom 16:27	
Greek:	μόνῳ σοφῷ θεῷ, διὰ Ἰησοῦ Χριστοῦ [ᾧ] ἡ δόξα εἰς τοὺς αἰῶνας, ἀμήν.
CEV:	And now, because of Jesus Christ, we can praise the only wise God forever! Amen.
NRSV:	to the only wise God, through Jesus Christ, to whom be the glory for ever! Amen.
Foreignising:	to the only wise God, through Jesus the Messiah, to whom [be] the glory eternally. Amen.

NA²⁷/UBS⁴ place ᾧ in parentheses to denote the uncertainty of its inclusion, but most scholars see it as original, despite it creating an anacoluthon; the difficulty it causes may have been what prompted scribes to omit it (e.g. in B). Zerwick notes: "Reading ᾧ creates a break in the construction. It is easy to account for its omission, and difficult to see why it should have been inserted, yet MS evidence for its inclusion is strong" (1996:497). Perhaps the unfinished sentence is the consequence of Paul's quickfire thinking and dictating: "he puts the whole picture together with more regard for underlying theology and Greek grammar, which often comes off worst, after all, in the bustle and verve of his thinking" (Wright 2002:769).

The problem with the additional ᾧ is that it leaves Paul giving glory to Jesus when the first part of the sentence would have the reader expecting it to be attributed to God. As Barrett puts it, "the doxology up to this point has prepared us for an ascription of glory to God the

Father; the author now forgets the datives he has already set down, and ascribes glory to Christ." The way around this for fluent translations is to ignore the difficulty caused by the ambiguous relative pronoun (so CEV), but it suits the purpose of the foreignising translation to preserve the 'warts and all' nature of the apostle's dictated expressions.

5.3 Chapter Summary

By taking a functionalist approach, the chapter began with an exploration of the works of Towner and Nord & Berger, who have produced functionalist studies of Bible translation. Borrowing from the latter, the foreignising translation also offered a detailed skopos definition. This chapter then presented a foreignising, functionalist translation of Romans 1:1-15, 15:14-16:27 together with accompanying commentary, with the intention to provide a fresh rendering of Scripture that invoked a sense of otherness in keeping with the Schleiermacher-derived concept of 'taking the reader to the author.' In a few cases, such as with transliteration of names, the use of punctuation, and alliterative techniques, the foreignising translation takes a somewhat experimental approach in keeping with Towner, albeit not approaching the extremes of 'abusive fidelity' advocated by Lewis and approved by Venuti. In a few cases highlighted in the accompanying commentary, the concept of loyalty was important in ensuring a moral connection remained between source and target text writer. The overall intention is that this chapter will demonstrate how the Bible can be rendered afresh with a foreignising perspective which gives the reader a sense of the otherness of the source text.

CONCLUSION

The purpose of this thesis has been to explore the possibilities for a skopos theory approach towards foreignising Bible translation as exemplified using passages from Romans. The research included locating Bible translation theory in its historical context, assessing the contribution of Nida's equivalence-based work, identifying a functionalist perspective as the most appropriate basis for translation, and adopting a foreignising function for a new translation of parts of Romans.

The well-established principle of dynamic equivalence has dominated Bible translation since the 1960s (e.g. GNB, CEV, NCV, NLT), although a number of formal equivalence translations have also been published (e.g. ESV, NASB). Other versions attempt to find a middle way by offering renderings which cannot be easily identified with either end of the spectrum (NIV, NET), while in the case of the HCSB, a new modified called 'optimal equivalence' has been followed. Yet all of these approaches still assume the notion of equivalence, which is a much debated concept in translation studies. As such, Chapter 2 explored the problems and practicalities of equivalence generally and of Nida's concepts specifically. Although equivalence has been derided, the viewpoint taken in this thesis has been that while it may be imprecise and unscientific, equivalence represents an important and necessary consideration in the study and practice of translation.

One of the most ancient debates in translation theory has been the long-standing free/literal dichotomy, a matter that was traced in the historical survey of Chapter 1. The view taken in this thesis is that understanding translation in terms of this polarity of opinion causes unwarranted assertions of priority for particular forms or styles. In Bible translation, the

debate typically centres on whether dynamic or formal equivalence should be the prevailing approach of translators, but this is essentially a refashioning of the free/literal axis. An alternative to viewing translation in such terms is through adopting a functionalist framework:

> [Functionalism is] intended to solve the eternal dilemmas of free vs faithful translation, dynamic vs formal equivalence, good interpreters vs slavish translators, and so on. It means that the *Skopos* of a particular translation task may require a 'free' or a 'faithful' translation, or anything between these two extremes, depending on the purpose for which the translation is needed. (Nord 1997:29)

The need for multiple types of Bible translation has been recognised elsewhere: "We cannot answer the simple question, which is the best approach to translation? We must instead qualify it: best for what purpose?" (Collins 2005:105; cf. Wonderly 1968:28-9). Similarly:

> in the course of time translations may acquire different functions in target communities since once born they have a functional life of their own (acquired functions). For example, some so-called 'common language' versions of the Bible were meant for external functions, to bring the message of Scriptures close to modern readers outside the churches, not as liturgical and ecclesiastical Bibles. But many church members of churches that use older, more literal versions in the liturgy, use the common language versions for private or family reading. In some church communities common language versions are used in church services also. (de Vries 2007:149)

The multiplicity of possible translation types reflects the varying needs of target audiences: the 'correct' translation is the one that fits the function determined for it. This is a hallmark of the target culture emphasis of contemporary translation studies and, as such, the cultural turn in translation studies is recognised as a key inflection point, with the development of functionalist models allowing for translations to be relativised according to target cultures.

The emergence of skopos theory and related ideas enabled translating to be understood as part of action theory, as an activity taking place according to a recognised purpose. This allows the translator to identify the target text function as the determining factor in shaping the target text, thus contrasting with source text orientated methods such as those of the equivalence-based models. Chapter 3 discussed the work of three important functionalist contributors: Hans Vermeer, Justa Holz-Mänttäri and Christiane Nord. Although largely comparable, there are key differences between their respective approaches: for Bible translation purposes, Holz-Mänttäri was seen as perhaps going too far in her 'translatorial action' approach by placing total emphasis upon target text function and by the radical introduction of new and idiosyncratic terms such as *Botschaftsträger* (message conveyor). In addition, the underlying action theory approach arguably offers little in terms of theoretical advance for either descriptive or prescriptive approaches to translation.

Moreover, the high status of the source text and original authors makes Nord's concept of moral 'loyalty' extremely valuable. By contrast, Holz-Mänttäri's total emphasis upon target text function precludes the inclusion of such guiding principles; Vermeer, in this aspect, has more in common with Holz-Mänttäri and he has criticised the loyalty principle because it is seen as competing with the overriding skopos rule. But because of the nature of Bible translation, I concur that the loyalty concept is "indispensable in the relationships between human beings who are partners in a communication process." (Nord 1991a:94)

This research sought to provide a new translation of parts of Romans according to a foreignising strategy. Chapter 4 provided examples of instances where target audiences have expressed a need for a foreignising translation of the Bible, in some cases explicitly rejecting

a domesticating version. This provides sufficient justification for considering an alternative to the dominant practice of fluent, dynamic equivalence translation. A number of writers have expressed the need for target texts that are more closely aligned with the source text world:

> This allows us to address the question of whether a translation should 'sound like' a translation … the shared world between the author and his audience is inherently *foreign*: whether it be in regard to the things they share knowledge about, or in regard to genres, or to rhetorical conventions, or to ideology. A translation whose goal is to allow us to listen in on the original act of communication ought to display some of the 'local color' of that act. Some dynamic versions reduce idioms and even major metaphors (such as "walking" for one's moral conduct) to more prosaic renderings and thus lose some of the local colour. (Collins 2005:90)

> I am arguing for a type of translation that is more consistently *transparent* (a term I prefer to 'literal'), so that the original shines through it, to the extent permitted by the target language. A translator must, in a learned and aesthetically appropriate way, *use* the resources of the target language so as to maximally capture the details of the original, even if there is some increase in processing effort required on the part of readers with regard to the Bible's 'foreign' expressions and images.
> (Van Leeuwen 2001:287, emphases original)

This thesis thus recognises the influence of Lawrence Venuti in reawakening the Schleiermacher-derived concept of foreignisation. But in producing this foreignising, functionalist rendering of Romans, I have not been in full agreement with Venuti's ideas. His unwavering specificity in approving *only* foreignising translation is not in keeping with a functionalist perspective that allows for the adoption of fluent renderings wherever such a purpose exists. Rather than decrying fluent or dynamic equivalence translations as unethical or colonialist, my view is that they are acceptable wherever there is a recognised, established function, which in fact is very common in Bible translation.

Indeed, I concur with the viewpoint that most Bible translations into minority languages require something akin to a dynamic equivalence basis (although the situation is somewhat different in English, where formal equivalence translations are also popular). Nevertheless, the assessment in the following statement is accurate and means that translators working from a functional perspective must be open to dynamic equivalence translations:

> it is true to say that functional-equivalence theory has a dominant place in the thinking of Bible translators around the world, especially those who work in receptor languages remarkably different from either the Indo-European or Semitic languages in which most people in the West have been nurtured. (Carson 2003:66)

Furthermore, the ethical principles relating to Venuti's approach, particularly the need to make the translator visible, are not altogether relevant to Bible translation, where the original text and writers are held in high esteem by Christian readers who often see their faith as a 'religion of the book'. The visibility aspect, for example, where translators are afforded higher status as writers in their own right, is not a pressing need in Bible translation. Indeed, it is interesting that relatively few Bible versions list the names of the translators who worked on the publication (a rare exception is the NLT which names all members of the translation team in the preface).

But the influence of Venuti is clear in the adoption of a foreignising strategy, an idea which in turn has much in common with Schleiermacher and other 19th century writers (for whom a Venutian or postcolonial ethics of translation is not apparent). The approach taken in my translation also owes something to Venuti's idea of 'heterogeneous discourse' in presenting foreignising effects through a range of textual features such as different punctuation, alternative spellings and unfamiliar terminology, all intended to awaken the reader to a new

reading experience. (That said, the foreignising translation does not go as far as Venuti in this respect who, for example, would juxtapose modern slang with archaic terms while alternating between British and American spellings.)

In tackling the translation proper (Chapter 5), the functionalist approach necessitated establishing a skopos definition (or commission); a statement defining the goal or purpose. The skopos definition defined the addressees and communicative purpose of the 'foreignising translation' while stating further objectives in utilising a loyalty principle and giving guidelines for the use of Christian terminology. Although a skopos definition is not a requirement for translation (as explained in Chapter 4, they can also be inferred), the view taken in this thesis is that a skopos definition is especially advantageous where then is a need to help differentiate the target text from many other translations already available.

One of the principles defined in the foreignising translation was the loyalty concept. The foreignising translation of Romans is perhaps not as 'resistant' or 'minoritising' as the kind of translation advocated by Venuti, whose radical reshaping of texts sometimes omitted or added details or information not present in the source text. This is due to the nature of this translation project, where the loyalty framework means that there remains a moral principle committing the translator bilaterally to the source text writer (Nord 1997:125).

By providing an accompanying commentary, the intention is that the translation can be seen as having suitably fulfilled the commission, exemplifying a skopos theory approach to rendering Scripture. Today, in much of 'secular' translation studies, target text orientated approaches are widely accepted and encouraged, but among Bible translators, much of the discussion is still centred around the equivalence-based linguistics that emerged mainly in

the 1960s. It is hoped that the approach undertaken in this research will be part of a movement that relocates Bible translation theory more firmly within a functionalist perspective.

Contribution

It is expected that this thesis will be seen as offering an original contribution to Bible translation theory and practice, as an important part of the field of biblical studies. This research provides a fresh translation of aspects of Romans, with associated commentary, produced under the guiding principle of skopos theory plus loyalty, and created according to a foreignising function. It is hoped that this research will enable and encourage Bible translators to undertake future translations of Scripture with a functional perspective.

As has been indicated throughout this thesis, the prevailing tendency is for equivalence-based concepts to undergird the theoretical basis for Bible translations. The result, as suggested by chapter 3, is that target audiences may not necessarily be best served if their particular needs are not met. It is hoped that the ideas put forward in this research will foster the notion of translation as a 'purposeful activity' from.

Already, a number of Bible translations are being undertaken with an explicitly skopos theory approach and this thesis should be seen as offering a theoretical basis and working example of a foreignising and functionalist rendering of part of the Bible. Both the theoretical and practical discussions may be seen as an aid towards enabling and encouraging translators to undertake a target side approach to translation.

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Bible Translation Abbreviations

ASV	American Standard Version (1901)
BBE	Bible in Basic English (1941)
CEV	Contemporary English Version (1995)
CNV	Chinese New Version (1992)
CPV	Cotton Patch Version (1968-1973)
CUV	Chinese Union Version (1919)
ESV	English Standard Version (2001)
EV	Wycliffite Bible (early version) (c. 1382)
GW	God's Word (1995)
GNB	Good News Bible (1992)
Goodspeed	An American Translation (1923)
HCSB	Holman Christian Standard Bible (2004)
ISV	International Standard Version (2011)
JB	Jerusalem Bible (1966)
JNT	Jewish New Testament (1989)
KJV	King James Version (1611)
LB	The Living Bible (1921)
LV	Wycliffite Bible (Later Version) (c. 1388)
Moffat	Moffat's Translation of the Bible (1926)
NAB	New American Bible (1970)
NASB	New American Standard Bible (1995)
NCV	New Century Version (2003)
NEB	New English Bible (1970)
NET	New English Translation (2005)
NIrV	New International readers Version (1996)
NIV	New International Version (1984)
NJB	New Jerusalem Bible (1985)
NKJV	New King James Version (1982)
NLT	New Living Translation (2004)
NRSV	New Revised Standard Version (1989)
REB	Revised English Bible (1989)
RSV	Revised Standard Version (1971)
RV	Revised Version (1881)
TCV	Today's Chinese Version (1979)
The Message	The Message: The New Testament in Contemporary Language (1993)
TNIV	Today's New International Version (2005)
Weymouth	Weymouth New Testament (1903)
YLT	Young's Literal Translation (1898)

Standard Resource Abbreviations

BDF   A Greek Grammar of the New Testament and Other Early Christian Literature
BDAG   A Greek-English Lexicon of the New Testament and Other Early Christian Literature
EDNT   Exegetical Dictionary of the New Testament
TDNT   Theological Dictionary of the New Testament

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