

A GUIDE TO BIBLE TRANSLATION

People, Languages, and Topics

Edited by
PHILIP A. NOSS
CHARLES S. HOUSER



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and

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A Guide to Bible Translation



People, Languages, and Topics

(1830–32) was officially acknowledged and widely used until the 20 c. Through the encyclical *Divino spiritu afflante* of Pope Pius XII in 1943, the centuries-old ban against making vernacular translations from any text other than the Vulgate was ended. It now became possible in the Catholic Church to do Scripture translations from the original languages, and new editions were published (e.g., the *Pattloch Bible* 1956 and the *Herder/Jerusalem Bible* 1965, rev. 1966). In order to end the multiplicity of translations in German-speaking Catholicism, the bishops of the German-speaking dioceses organized the publication of a Catholic *Einheitsübersetzung* (“Standard Version”) that was completed in 1980. Leading biblical scholars and linguists translated the text. Protestant scholars were also involved for the NT and the Psalms, and these parts were also authorized by the Evangelical Church in Germany. The result was a rather modern translation based on recent scholarship. Unfortunately, the Evangelical Church did not participate in the revision of this translation which was published in 2017.

Jewish translations. The first Jewish translation of parts of the Hebrew Bible into German was published by the philosopher Moses Mendelsohn (1783–91). In the 19 c. many other Jewish translations followed. A very particular method of translation was developed by Martin Buber and Franz Rosenzweig in *Die Schrift* (1925–29; rev. 1956–57), in which they tried to imitate the characteristics of Hebrew with (sometimes newly created) German words.

Translations in dialects. Since the time of the Reformation, there have been versions of the Bible in Low German and Swiss German, often translated based on Luther’s High German. In more recent times translations into other German dialects have been published, but they are used mostly by connoisseurs in order to give the text of the Bible more personal flavor. They are of little significance in

the everyday life of the church or for people who read the Bible. *Additional reading:* Beutel 1998; Fricke and Meurer 2001; Jahr 1998; Lange and Rösel 2014; Reinitzer 1991; Sauer-Geppert and Gundert 1980.

—WALTER KLAIBER

Gikuyu, a Bantu language spoken as a first language by 6.6 million people in Kenya (*Ethnologue* 2018), forming the largest ethnic group (20%) in the country. Typically, they occupy the central part of Kenya but with substantial emigrant populations in many parts of the nation pursuing trade, business, farming, and re-settlement. Wherever Gikuyu people live, the use and propagation of their language has always had priority.

Gikuyu is taught and used as the language of instruction in lower primary school, especially in rural contexts, but this gives way to English and Swahili in upper-level classes. The Gikuyu community has one of the highest literacy rates in the country estimated at between 75 and 95%, with 95% of Gikuyu children going to school. However, like the rest of Kenya, much of this literacy work is carried out in English and/or Swahili and many people need transitional literacy skills to enable them to access written materials in their mother tongue.

The Christian Scriptures came to the Gikuyu people through translations as early as 1903 when parts of the Bible were first published. In 1926, the full NT in Gikuyu was published and the complete Bible in 1951. There are two Gikuyu Bibles actively in use today, both published by the Bible Society of Kenya: the more formal translation *Ibuku Ria Ngai* (“The Book of God”) published in 1965 and the common language version *Ibuku Ria Uhoru Uria Mwega* (“The Books of News which Are Good”) published in 2007. Most Gikuyu people are Christian but there is also a sizable part of the Gikuyu population

who continue to worship Ngai (God) in their traditional ways.

In addition to the Bible, there is extensive literature of other kinds in Gikuyu, for example, works by the famous literary scholar Ngugi wa Thiong'o. On the music scene, there are numerous traditional, Christian, and secular songs in Gikuyu.

—MARGARET JEPKIRUI MUTHWII

Gothic, now extinct, is the lone member of the Eastern Germanic branch of the Indo-European family. Coming from Scandinavia to Dacia (today's Romania and Bulgaria) in the 4 c., the Goths established the Ostrogothic Empire in northern Italy in 488, which was vanquished by the Franks in 554, and the Visigothic kingdom in Spain, which lasted until the Moslem invasion in 711. Use of the Gothic language declined after their conversion to Catholic Christianity in 589 when Latin became their primary language.

Most of our knowledge of the language comes from a few manuscripts of the Bible translated by Wulfila in the Visigothic dialect in the 4 c. Codex Argenteus in Uppsala preserves 187 of 336 folios of the Gospels (ca. 500 CE) with silver and gold lettering on purple parchment; one further folio was found in Speyer, Germany, in 1970. A single bilingual folio in Gothic and Latin dating to the 6 c. in Giessen contained nine verses from Luke 23 and 24 but was destroyed in World War II. Other sources are underwritings of palimpsests: the Pauline letters except for Hebrews (all incomplete except for 2 Cor), twenty verses of Matthew, and fragments of Neh 5–7 are in Milan; four folios with parts of Galatians and Colossians in Turin; and four folios with some forty verses from Rom 11–15 in Wolfenbüttel. The OT fragments probably witness to a Lucianic Greek base, while the NT fragments reflect an early form of the Byzantine textual tradition. *Additional read-*

ing: Birdsall 1992; Fridrichsen 1926, 1939, 1961; Metzger 1977.

—ERROLL RHODES

Greek, a language forming an independent branch of the Indo-European family. It has had uninterrupted development from the late 3 mill. BCE to the present day, though various stages in that development, including modern Greek, can be distinguished. Greek was widely spoken throughout the Roman Empire (the apostle Paul writes in Greek to the Christians in Rome). After the division of the Roman Empire, Greek remained the official language of the Byzantine or Eastern Empire.

Today Greek is spoken by at least 15 million people. It is the official language of Greece, an official language in Cyprus, and a recognized minority language in several countries around the world. Dialectal variations are limited, though for generations there was a vertical division between *katharevousa* (literally, "purified") Greek, used in official and academic circles, and *demotiki* ("demotic" or "vernacular, literary, popular" Greek). Since 1975, *demotiki* has been the official form of the language of the Hellenic Republic (Greece). Because of its longevity and history of influencing other languages, Greek, like Latin, is the major source of scientific and medical vocabulary worldwide.

The unique place of Greek in the history of the Bible and its translation can best be understood in the light of the demographics of Greece itself where 98% of the population is officially stated to belong to the Greek Orthodox Church. It is therefore not surprising that Orthodox scholars have played a predominant role as Bible translators, though Christians from other traditions have contributed as reviewers and consultants. It should also be noted that most Orthodox biblical scholars are not ordained clergy. The

1:1–4, fragments from the Sogdian translation of Luke 12–24, 1 Cor 11:23–25, the parallel Sogdian and Syriac texts of 1 Cor 5:7 and 11:24, and Gal 3:25 and 4:6. Syriac loanwords, calqued word order, and the verbal system indicate that the base of the Sogdian Bible translation was the Peshitta. *Additional reading*: Foltz 1999; Metzger 1977; Nicolini-Zani 2003; Reck 2008; Sims-Williams 1989.

—KETEVAŃ GADILIA

Somali, a Cushitic language spoken mainly in the Horn of Africa in countries like Somalia, where the Somalis constitute the largest ethnic group in the country (approx. 85%), Ethiopia, and in northeastern Kenya. There is also an increasing Somali diaspora in parts of the Middle East, North America, and Europe. Globally, Somali-speaking people number between 15 and 17 million; they are mainly Muslim and organize their social structures in clan groupings.

Somali is the national language in Somalia where it has three main dialect groups: Northern Somali, Benaadir, and Maay. Northern Somali forms the basis for Standard Somali. Standardization and the adoption of the Latin alphabet occurred under former President Siad Barre in 1972. Prior to this, Somali had used a number of scripts which are no longer in use. Due to the political upheavals in Somalia near the end of the 20 c. and the beginning of the 21 c., it is difficult to know exactly the literacy levels of the Somali people today. However, in 1975 Somalia boasted a 75% literacy rate for its population, winning the UNESCO medal for literacy in that year. As the old nomadic ways of the Somali people diminish, their language is used in trade and business in the ever-increasing urban centers and is employed as the medium of instruction in primary schools where it is also taught as a subject.

Translations of the Bible into Somali spoken in the Ogaden region of Ethiopia resulted

in the publication of Mark in 1915 and John in 1929 by the British and Foreign Bible Society (BFBS). Capuchin Fathers translated the Gospels into Somali and published them in Dirē Dawa, Ethiopia, in 1935. The Bible Society in East Africa published Luke in standard Somali in 1969, and in 1972 the full NT was published, followed by the complete Bible in 1979 by the Bible Society (BS) of Kenya. A revision of this Bible produced the *Kitaabka Quduuska Ah* ("The Holy Bible") in 2008, published by the BS of Kenya.

—MARGARET JEPKIRUI MUTHWII

Sorbian (or Sorb, also known as Wend or Wendish), the name of two West Slavic languages, respectively Lower and Upper Sorbian, spoken by people living between the Elbe and the Oder rivers in southeastern Germany. The Sorbian people were at their strongest politically before 1000 CE when they opposed the Holy Roman Empire. Both the languages and their speakers declined steadily thereafter, as German came to predominate. Current estimates of the number of speakers vary between 25,000 and 40,000. A number of place names come from Sorbian.

In Lower Sorbian (though at first in a dialect no longer used), the NT was translated by Mikławś Jakubica in 1547. A later version of the NT by Johann Gottlieb (Jan Bogumi) Fabricius, published in 1709, was the basis of an 1880 BFBS publication. The OT, translated by J. F. Fritz, appeared in 1796, and the whole Bible (including Deuterocanonicals) was published by the Prussian BS in 1868.

In Upper Sorbian, the NT was translated by Michal Frencl, and published in 1706 by his son, Abraham Frencl. A complete Bible by various translators, also including the Deuterocanonicals, appeared in 1728, and was successively revised by Johann Gottfried Kühn (1742), Johann Jacob Petschke (1797), and H. Immisch and others (1881). A Roman

munication (1974, 56–57). In their work, *From One Language to Another*, Jan de Waard and Eugene Nida applied these functions to translation with minimal revision of their terms: expressive (showing emotions: “Hallelujah!”); cognitive (internal speech, thinking); interpersonal (establishing and maintaining identity and status); informative (transfer of information); imperative (inducing change of behavior); performative (“I hereby declare you .../ anoint you ..., etc.); emotive (inducing emotional response); and aesthetic/poetic (heightened appeal or impact) (1986, 25–32).

Timothy Wilt sets these out as text goals in the wider setting of the Bible translation enterprise, which also includes organizational goals (2003, 59–62). The latter are set by translation organizations, churches, and translators. Deliberately and systematically including these in the study of Bible translation is a major recent development in Bible translation theory. In the *skopos* approach to Bible translation, the intention (i.e., the goal, also known as the *skopos* or “brief” of the agency that commissions a translation), is the overall controlling factor (Nord 1997, 27–31), and most translators are aware that a lot of energy goes into the resolution of conflict between competing goals.

—ROBERT G. KOOPS

Grammar

What is Grammar? All languages have predictable patterns into which sounds, words, phrases, clauses, and sentences are structured. These predictable patterns constitute the grammar of a language, and enable children born in diverse linguistic backgrounds to acquire their first language in a relatively short time. In a general way, the grammar of a language consists of the rules that govern the way sounds, words, phrases, clauses, and sentences in that language are organized to form meaningful structures. Every adult

speaker of a language has a form of internal knowledge of the language that enables him or her to use it in a way that is understood by other speakers of the same language, and to understand it when other speakers use it. This knowledge is known as “mental grammar” or “competence.” It is subconscious and not a result of formal instruction.

Linguists have established that the general patterns in a language are governed by principles that are common to all languages. These common principles are finite and form what has come to be called “universal grammar.” Universal grammar is concerned with the commonality among human languages. It postulates, for example, that a sentence in any language must always have a subject and that all languages distinguish nouns from verbs, for example, functional words from lexical items. However, the way these general principles are manifested in languages may differ from one language to another. Hence while a sentence in every language will have a subject, it is possible to come across a language where the subject is not overtly expressed. Universal grammar explains such differences by positing the presence of a finite set of parameters which determine variability in and among languages. The parameters together with the general principles make it possible to explain how language is acquired by children in a very short time. They also enable speakers of a language to communicate meaning or translate from one language to another.

Transformational generative grammar. There have been several approaches to the study of the grammar of a language. One that has had the greatest impact is transformational generative grammar (TG) going back to the publication of Noam Chomsky’s *Syntactic Structures* (1957). This approach explains the meaning relationships among different patterns and structures in a language by relating them to a common underlying “deep” struc-

ture. Though TG provided new ways of looking at sound patterns (phonology), word structure (morphology), and linguistic meaning (semantics), the main thrust was in phrase, clause, and sentence patterns (syntax). A transformational generative grammar, therefore, describes a native speaker's competence by framing linguistic descriptions as rules for describing how to form or "generate" an infinite number of grammatical sentences—"surface structures" from a finite set of underlying "deep structures." TG's claim is that beneath every sentence in the mind of a speaker there is an invisible, inaudible deep structure.

The rationale behind positing underlying structures is that if all the structures in a language were listed separately in the mind, they would exist in thousands of redundant variations that would have to be learned one by one, and this does not reflect the way people learn language. On the other hand, when only the deep structures are listed in the mind, they are simple, few in number, and economical to learn. The grammar then includes rules that relate each of the deep structures to the various surface structures derived from it.

TG as formulated initially contained two types of rules: phrase structure rules and transformational rules. The phrase structure rules describe the linear (syntagmatic) and replacement (paradigmatic) relationships among the words in a phrase, clause, or sentence. The phrase structure rules describe the composition of the possible phrase (clause/sentence) structures in a language, and the order in which the elements in such structures occur. The phrase structure rules for English nouns indicate that a noun phrase consists of a noun and its modifiers—for example, the noun phrase "the tall man" contains the noun "man" and its modifiers "the tall"; the rules also indicate that some of the modifiers (determiners and adjectives) pre-

cede the noun while other modifiers, like prepositional phrases and clauses, follow the noun (e.g., "The tall man in the picture...").

The phrase structure for Kiswahili, on the other hand, while capturing the common aspect that the noun phrase contains the noun and its modifiers, would indicate that all the elements modifying a Kiswahili noun in a noun phrase follow the noun. Compare the English noun phrase with the equivalent Kiswahili one: (1) "The two strong women who are waiting outside," and (2) *Wanawake wawili wenye-nguvu wanaongojea inji* (lit. "Women two who possess strength are-waiting outside").

Transformational rules convert underlying structures to structures which correspond more closely to what is pronounced and heard by language users. For example, the meaning relationship between an active sentence and the corresponding passive sentence is explained by assigning them the same deep structure. Their structural difference at the surface level is then explained as a result of the application of different transformational rules during their derivation from the deep structure.

Transformational rules were very powerful in their initial formulation. They could delete, insert, and move elements in a sentence. So, for example, to derive the passive sentence: "The essay was written by Nduku" from the underlying structure, which would be something like, "Nduku (*past*) write the essay," the following transformational rules would be needed:

- (1) A permutation transformational rule that would move the noun phrase "the essay" to the beginning of the sentence, and the noun phrase "Nduku" to the position after the verb.
- (2) Insertion transformations that would introduce the passive morphology "be...-

en" as part of the auxiliary of the verb and introduce the preposition "by" before the noun phrase "Nduku."

(3) The affix-hopping rules that would attach the past tense to the first element of the verb, in this case "be" making it "was," and attach the "-en" to the verb making it "written."

To derive the active sentence from the same deep structure, only one transformational rule would be needed, the affix-hopping rule that would attach the past tense to the verb making it "wrote." The difference between the two sentences is thus transformationally explained with respect to the English language, but it may attract different sets of rules when dealing with languages different from English, for one language may use all the possibilities while another may only opt for a "lean" approach.

Over the years, as the TG approach was applied to many languages, changes have been proposed to the initial rules to explain observations from new data. TG has gone through a number of changes under different names. The most recent versions have eliminated many of the transformational rules in previous versions of the grammar and replaced them with broader and more general rules that move elements from one position in a sentence to another, but which are constrained by other components of the theory. Although the newer versions of the theory differ from the original in several significant ways, at a deeper level they share the idea that syntax is at the heart of linguistic knowledge of a native speaker of a language. Rules are still important in explaining the relationship between various structures in a language, and native speakers of a language consciously or unconsciously adhere to the set of rules and options built into their language. The system of structures found in one

language may differ significantly from those found in another language.

Grammar and syntax. A clause is a sentence-like structure within a larger sentence. A typical clause contains a subject and a predicate. The clauses in the following sentence are numbered and their subjects are in italics: "1*The writer* has finished revising the article 2*which we* sent him, but 3*the publisher* is making new demands." Sentences made up of more than one clause are categorized according to the types of clauses they contain. When the two or more clauses making up a sentence are the type that can stand alone as different sentences, the larger sentence is called a *compound sentence*. Clauses that can stand alone as independent sentences are called *independent* or *main clauses*. For example, the following sentence has three independent clauses: "1*The candidate* wrote three articles and 2*she* submitted all of them to the publisher, but 3*the publisher* will publish only one."

When one of the clauses making up a larger sentence is the type that cannot stand as an independent sentence, the larger sentence is called a *complex sentence*. Such a clause is called a *dependent clause* or *subordinate clause*. A subordinate clause expresses a dependent thought and can *never* stand alone as a complete sentence. To complete the thought, the subordinate clause must be attached to a main clause. Subordinate clauses thus have specific functions within the larger sentence. It is on the basis of these functions that subordinate clauses are classified into noun clauses, adjectival clauses, and adverbial clauses.

Noun clauses function as nouns within the larger sentence as is demonstrated in the italicized portions in the sentences below (sentences in Kikamba and in English):

- (1) Amanyiw'a meenda kumanya *ikulyo*.
The learners want to know the *question*.

(2) *Amanyiw'a meeda kumanya mwalimu akuklya ata.*

The learners want to know *the teacher asked what.*

(3) *Mwalimu anengie Jane kila uneetisye.*

The teacher gave Jane *whatever she asked.*

The italicized clauses in sentences (2) and (3) above serve the same function as the italicized noun in (1): they are direct objects. A clause that functions as a noun is called a *noun clause*. These are clauses which modify nouns. In the English language, most of them begin with words such as "who," "whom," "whose," "which," "that," "when," or "why." These words are called *relative pronouns*; therefore, adjective clauses are also called *relative clauses*. There are two types of relative clauses: those expressing essential information, called *restrictive* or *defining relative clauses*; and those expressing non-essential information called *non-defining* or *non-restrictive relative clauses*. In written texts, the distinction between relative clauses that are essential and those which are non-essential is made by use of commas. Non-essential relative clauses are set off by commas. For example, the difference between the following two sentences is mainly marked by the use of commas: (1) "My brother, who lives in Kenya, is a pilot (I have one brother, he lives in Kenya and he is a pilot)." (2) "My brother who lives in Kenya is a pilot (I have more than one brother, but the one who lives in Kenya is a pilot)." The relative clause in sentence (2) is essential for defining the "brother" referred to, and this presupposes the existence of other brothers. Relative clauses are subordinate clauses; they cannot stand alone as complete sentences but must be connected to main clauses to finish the thought. Relative clauses are very important in expanding or elaborating the meaning in a sentence.

Some clauses have the function of indicating when, how, where, or why an event took place. These clauses are called *adverb clauses* because they assume the function of adverbs as in the following examples: (1) "*When I last saw you*, you lived in Lagos" (adverbial clause of time); (2) "*Where the fire had been*, we saw nothing but blackened ruins" (adverbial clause of place); (3) "*Because the student failed his examinations*, the Dean removed his name from the list" (adverbial clause of reason). Subject to the function it has in the sentence, adverbial clauses like adverbials in general, are capable of occurring in a final, initial, or medial position within the main clause. However, each language has its own most natural position for adverbial clauses to occur.

Grammar and translation. While language universals are recognized in linguistics, the presence of variability sets one language apart from another. The examples discussed above have demonstrated some of the rules that govern the way phrases and clauses are structured as observed in the English language. Also, as shown above, Kiswahili and Kikamba, Bantu languages spoken in East Africa, organize the structure of the noun phrase differently from English. A person translating a text from one language into another must be well conversant with such differences in the languages involved in the translation, because a poor understanding of these structural differences could lead to producing a translated text that is unclear, unnatural, or inaccurate.

In addition, the Bible has a significant amount of narrative and argumentative texts in its various books. Some of the challenges in translating these texts emanate from the complexity of the structure of the clauses used. Firstly, it is not always easy or straightforward to work through the variety of subtle ways which the "original" authors used to indicate the relationship between their ideas in a clause which was guided by the para-

meters of the languages they were writing in. Secondly, the ways of expressing the same meaning in the target language may be very different from the biblical languages, requiring the re-ordering of information according to the logical and chronological order allowed by the target language. For example, when translating biblical text into Bilen (a Cushitic language spoken in Eritrea), in the translation of complex linguistic structures in narratives, there is the challenge of placing ideas in proper order, and of confining "meanings" to the verses as found in the source texts. For instance, the subject of the main clause and its verb in a complex sentence occur in utterance-final position in Bilen, and this is why it feels like it is delayed until much later in the utterance when compared to English. For example, in Acts 1:1–2, "I wrote" occurs in v. 1 in GNT and in English (NRSV). In Bilen, this structure can only naturally occur at the end of v. 2 (at its earliest), because the grammar requires that the main subject + verb of the main clause occur in sentence-final/idea-final position. In Acts 1:24–25, "they prayed and said" (subject of main clause and its verbs) is placed at the end of v. 25, that is, after the content of the prayer, and in Acts 2:38–39, "he said to them," appears after the quotation at the end of v. 39. What is said by Peter is enumerated before indicating, "he said to them." Any attempts to have the subject and verbs of the main clauses appear in their "rightful" verses produce structures in Bilen that are unnatural and unclear. To cope with the differences between the target language grammar and that of Koine Greek, the translator must place the relevant items at their natural location in the utterance.

Translation requires competence in both the languages of translation, for the success of a translated text is often measured according to how accurate it is when compared to its source text and how natural and clear it is

in terms of the grammar and idiom of the target language. Consequently, translators are constantly wrestling to understand the meanings in the clauses and phrases in the source text in addition to carefully choosing the best way to express those meanings in the target language. This requires keeping to the internal shape of the grammar and weighing the options available to create the necessary unequal emphasis between ideas in the target language. Translators must watch out not to inadvertently give prominence to a meaning beyond or below what was done by the author of the source text. *Additional reading:* Ouhalla 1999; Singleton 1974.

—ANGELINA KIOKO AND MARGARET
JEPKIRUI MUTHWII

Greekism is a construction found in translations that preserves a literary feature of Greek source texts. For example, the phrase "our daily bread" (Matt 6:11) is a synecdoche, a figure of speech from the Greek that uses a part to represent the whole, here meaning food in general and not bread specifically, as a literal reading would suggest.

—DAVID K. GEILMAN

Hapax legomenon is a term of Greek origin meaning "once said." It was first used by Alexandrian scholars of the Homeric epics to signal words used only once in a text or corpus. Essentially, the term denotes any word whose root occurs in only one context in an entire text. The term can be slightly extended to include words in parallel verses, or words that occur more than once in the same single context. If more ancient literature were extant, many of the current biblical hapax legomena (pl.) would no longer be so.

Since the multiple use of terms in various contexts helps scholars to understand the range of meanings a single word can encompass, hapax legomena present a special challenge to translators. In the case of one

had been published in 8 languages, NTs in 28, Bible portions in 30, and Scripture selections in 5 languages. In addition, IBT's very popular illustrated Children's Bible, consisting predominantly of selected Bible texts, has been published in 48 languages with about 10 million copies printed. *Additional reading:* Arapović 1995, 1998, 2003; Laakso 2006, 2013; Laakso and Adushkina 2008.

—BORISLAV ARAPOVIĆ

Intensifier is a word that amplifies the meaning of the word it modifies. In English, for example, the word "very" in the sentence, "My daughter is very beautiful," is an intensifier. It relates to the degree of the girl's beauty. Other intensifiers in English are adverbs like "really," "definitely," "highly," "greatly," and "extremely," typically pre-modifying either adjectives or adverbs. Adverbs like "barely," "hardly," "merely," and "scarcely" function similarly in terms of degree, but in the opposite direction. An intensifier does not make any contribution to the propositional meaning of a clause but serves essentially to heighten or give additional emotional content to the word it modifies.

In English, intensifiers come before the words they modify. However, this is not the case in all languages. Some languages place the intensifier after the word it modifies or elsewhere in the sentence. In the Kiswahili sentence, *Msichana wangu ni mrembo sana* (lit. "daughter my is beautiful very"), the intensifier follows the adjective it modifies. However, in Kalenjin the intensifier may directly follow the adjective, or it may follow the noun phrase: *Kararan kot cheptanyu* / *Kararan cheptanyu kot* (lit. "beautiful very daughter-my" / "beautiful daughter-my very"). Moreover, words and phrases such as "a great deal," "a lot," "much," "a good bit," and "far" can be used as intensifiers with comparatives and superlatives in some languages

like English, for example, in sentences like, "Cairo is a lot bigger than Khartoum," and "My uncle is by far the most generous person in our village."

Ideophones often function as intensifiers, with repetition providing increased emphasis as in Fulfulde: *fajiri cub* ("morning early"), *fajiri cub-cub* ("morning very early"). Pidgin English has similar usage: "Fo shap-shap moning tam" ("In the very early morning time"; Mark 16:2 *Gud Nyus Fo Ol Pipul*). In some languages, sentence final particles may occur to heighten the tone of the entire utterance, similarly to "now" in the English command, "Come now!"

The task of identifying such intensifiers and/or understanding their semantic contribution in modifying the adjective or a larger syntactic unit can be a challenge for the translator. It is vital to know how intensification works both in the source and target languages, correctly identify an intensifier in a source text clause, accurately determine what it is modifying, and render it accurately and naturally in the target language.

—MARGARET JEPKIRUI MUTHWII

Interjections are short utterances used to express emotion and are often made as an aside or an exclamation. Examples in English include words like "Oh!" "Ah!" "Wow!" "Ouch!" "Goodness me!" They may be introduced into a narrative to draw attention or to liven the account. When Noah sent the dove out from the ark a second time, the dove returned "and, lo (*hinneh*), in her mouth was an olive leaf" (Gen 8:11 KJV). The lament over Jerusalem begins, "How (*'ekah*) doth the city sit solitary" (Lam 1:1 KJV). This lament in the Roehl Kiswahili Bible begins with an expression of unpleasant surprise, *Kumbe*, "Lo and behold!" In NT Greek, *idou* performs a similar function, while also expressing a feeling of confidence and satisfaction in this example:

"and, lo, (*kai idou*) the star, which they saw in the east" (Matt 2:9 KJV).

Interjections are specific to a language and are often difficult to render in another language. A successful translation is one that has discovered what the interjection was meant to do in the source text and then re-expresses that function using interjections or expressions that have a similar effect in the target language.

—MARGARET JEPKIRUI MUTHWII

Interlinear translating is an approach in translation of matching each word in the source text with a gloss or a literal translation of that word or morpheme in the receptor language. The two languages are usually aligned with the source text above and the gloss directly below each element in the source language. This approach can be effective when developing language tools to track the literal meaning of each word or phrase in documents perceived to be difficult to understand, such as classical texts and complex religious documents. This type of translation transparency also shows the level of respect being given to the original language text and can be a persuasive way of presenting a new translation to a fervently religious community. For example, there are available interlinear translations of the Old and New Testaments of the Christian Bible (e.g., Hebrew-English OT, Kohlenberger 1979; Greek-Baluchi NT 1999), of the Qur'an (see www.scribd.com/doc...Al-Quran-al-Karim-Interlinear-Translation), and of literary works such as Chaucer's *Canterbury Tales* written in Middle English (Hopper 1970). Modern software programs like Bible Works, Paratext, and many others, are especially well-suited for presenting interlinear texts.

Traditionally, the question has been raised whether interlinears are translations. The translation scholar, Eugene Nida in *Toward a Science of Translating*, maintained that an

interlinear, being the most literal type of translation, "can scarcely be called a translation in the usual sense of the term" (1964, 23). Mildred Larson in *Meaning-based Translation* writes that a literal translation such as an interlinear does not communicate the meaning of the text (1984, 15–16). It can be argued that the gloss level of the interlinear is not yet a translation because the string of words is not well-formed according to receptor language grammar and syntax. However, on the broadest level, through supplemental features such as accompanying running text in a standard translation, it can be said that an interlinear is one form of translation (e.g., Carrez's 1993 Greek-French interlinear presents the NT in both FC and TOB versions).

Using an interlinear is a quick way to find the literal meaning of a word in the source text or to discover how frequently a specific term is used within a given text. It is also an easy way to gain an impression of the grammar and syntax of the source language. For this reason, back translations as working documents often take the form of interlinear presentation. However, because of the fact that the language of the source text may be quite different from the receptor language, it may be difficult to find a good semantic fit for glosses or close grammatical matches. The interlinear, because of its extreme literalness, can only give an approximation of the meaning of the source text and must be used with the greatest caution. *Additional reading*: del Corro 2005.

—ANICIA DEL CORRO

Interpretation of the Bible

Introduction. The interpretation of the content of the Scriptures started before the formation of the Jewish canon and the Christian canon. In the OT, the prophets interpreted earlier traditions when being confronted with political, religious, and societal events of their times. Psalmists drew inspiration from earlier

by the existence of multiple languages at national and local levels, the effectiveness of development is strongly influenced by the language in which it is carried out. Robinson (1996, 4) maintains that "wherever people are put at the centre of the development process, issues of language will always be close to the surface." Indeed, this belief is at the core of Bible translation efforts around the world: maximal development of spiritual understanding and maturity in the Church requires that the language of the people be the vehicle for gaining that understanding.

—BARBARA TRUDELL

Language level. Christendom has historically had two broad kinds of Bibles in the market: those written according to the prevailing literary style and those written according to the language of the less educated. A good example of these two language levels is that of classical Latin in relation to vulgar Latin in the Roman Empire. Classical Latin was considered appropriate for literary works which included liturgical writings and for other ecclesiastical uses. Vulgar Latin—the *rustica lingua romanica* ("country-side Roman language") for the common people who could not understand formal Latin—was considered of low register. The expression "common language" has come to be used more recently in the work of Bible translation to refer to texts that typically use contemporary language (sometimes called the "vernacular"), the variety of language that the majority of the people speak (Wonderly 1968).

The difference between literary and non-literary forms is more marked in some languages than in others (Nida and Taber 1982, 120–31). Generally, communities that have had literacy and have produced literary works (such as the Scriptures) for a long time tend to make this distinction in various ways. For example, they may have Bible transla-

tions and other literary works that are considered sacred because they are in the language that has become associated with religious worship; their sacred language would typically be vested with a solemnity and dignity that the vernacular is considered to lack. Such communities may find it hard to accept new versions of Bible texts. UBS in the 1970s–90s successfully encouraged the translation of common language Bibles but has recently seen an increase in numbers of literary Bible translation projects.

Sacred texts and the language level associated with them are often characterized by a lot of archaisms; yet their users still value those sacred texts greatly. Examples of such texts include the Qur'an using classical Arabic, the Torah using biblical Hebrew, the NT in Koine Greek, the Latin Rite of the Roman Catholic Church in ecclesiastical Latin, the Bible in Old Church Slavonic used by the Orthodox Churches, and even the Mahayana Buddhist sacred texts in classical Chinese. In the English-speaking world, the King James Version of the Bible with its many archaic words and expressions from 17-c. English is still used in many churches, because its users have come to know and to love those texts, and sometimes they do not trust the authenticity or accuracy of new Bible translations (Glassman 1981, Grudem 1997). Nevertheless, the English-speaking communities, like the Spanish, French, Portuguese, and Kiswahili, have carried out revision of their old Bible versions (e.g., NKJV, Reina-Valera 2009, *Nouvelle Bible Second* 2002, Almeida 1958, Kiswahili UV 2006). The revisions address archaisms and other translation issues to make the sacred content more accessible to contemporary readers.

—MARGARET JEPKIRUI MUTHWII

Language survey. A language survey is an activity through which data is gathered from within a speech community. Researchers may

languages are often European. Canada's multilingualism presents another scenario; its citizens can function as monoglots using either English or French, depending on where they live, because each of Canada's two official languages is associated with a particular region.

The ecology of language seeks to identify the location of each language in a multilingual setting according to its function and use, for example, the language of the home, of the market, of education, of official activity, and other specialized uses for special circumstances (e.g., the language of the street). For churches and organizations considering Bible translation, the deciding factor of whether to translate may be a community's choice of language for religious matters and whether or not there is Scripture in that language already.

Multilingualism and Bible translation relate to each other and affect each other. Firstly, communities that speak a language with several varieties (or dialects) always have to go through the process of deciding on which variety to use for translation, in addition to appreciating the ramifications of such a decision both on the chosen dialect and on the other dialects of the language. This is not an easy process since each linguistic community wishes to see the Scriptures translated into its dialect. Getting a community to agree on the dialect to use for translation is one of the most common challenges in Bible translation efforts. Even when agreements have been reached based on objective criteria, there is no guarantee that the decisions taken will be acceptable to all the speakers of that language, upon publication, or even a few years down the line. A demand for new translations could easily lead to a multiplicity of translations according to dialect variation (cf. the Meru-Chagga language continuum with NTs in the closely-related Tanzanian dialects of Kimochi 1939, Kimeru 1964, Kimachame

2000, Kivunjo 2009, and with Kirombo being seriously considered as a deserving case).

Secondly, divergence can occur within a community due to the choices made at the time of developing the orthographies for its dialects. For example, there are communities in Africa who were once one people speaking one language but who are now growing in different directions because their speech varieties have been reduced to different orthographies by agencies that have worked with them in translating the Scriptures. While the people still understand one another in speech, they cannot read each other's literatures because of the divergent orthographies. Over time, such communities inevitably grow apart as more written materials are produced for the respective populations for church and school contexts. This divergence is similar in effect to the one observed when a language community is split into two or three communities by (colonial/national) boundaries. The communities created, gradually diverge in the direction of the dominant languages in the nations that they are a part of, forcing Bible translation agencies to follow suit (e.g., Borana and Burji spoken on both sides of the Kenya-Ethiopia border, but Scripture translation separated by Latin script in Kenya and Ethiopic script in Ethiopia).

Thirdly, Bible translation efforts combined with other factors have contributed to the standardization of languages in some countries. For example, in Kenya, a "new language" called Kalenjin was midwived when a new Bible translation *Bukuit ne Tilil* ("Book which is Clean/Holy") was published in 1969 by the BS of Kenya. This text tries to accommodate speakers of several Kalenjin "tongues" and has played a pivotal role in standardizing this language; the community now has a "standard" variety which is not identical to any of the spoken dialects of its language.

Finally, multilingualism heightens a people's self-worth and increases their sense of identity and community through the awareness of having their own language (Aronin and Singleton 2012). Translating a piece of literature into a particular language potentially produces the same effects and because of this, translations have sometimes been viewed with suspicion by controlling authorities, whether political or ecclesiastical. Translations may be seen to enhance tribalism, rivalry, and difference. Whether such fears are founded or not is beside the point. What is attested is that translated texts, which include the Bible, continue to offer ideas, build perspectives, enrich worldviews, and influence the actions of users of translated texts. *Additional reading*: Edwards 2012; Hoffmann 1991; Kramersch 2002; Myers-Scotton 2006.

—MARGARET JEPKIRUI MUTHWII

Musical instruments, translating biblical names for. Identifying ancient instruments mentioned in the biblical text can be difficult. Equally challenging is knowing how to best translate instrument names into the language of a contemporary culture.

Perhaps the most thoroughly researched and credible reference work on this subject is Jeremy Montagu's *Musical Instruments of the Bible* (2002). Montagu goes through the books of the Bible in order, looking at the identification and usage of every musical instrument mentioned. Bible translators will find his discussions of the Hebrew, Aramaic, and Greek names of the instruments to be very helpful. Montagu's primary emphasis is on difficulties that translators have faced through the years, especially when rendering the instrument names in English in the KJV.

Another very fine work is Joachim Braun's *Music in Ancient Israel/Palestine* (2002) which has an introductory section (pp. 1–45) on musical instruments. Braun's presentation serves in some ways as a summary of the

main points of Montagu's book, omitting many details for the sake of conciseness. Perhaps, since Braun and Montagu rely on many of the same sources, they reach the same conclusions about the identification of most of the instruments.

Montagu uses the ethnomusicological model of "4 modes of enquiry"—archaeology, iconology, ethnographic analysis, and history—to describe and compare the various instruments. The first biblical record of musical instruments (Gen 4:21) cites a stringed instrument (*kinnor*) and a wind instrument (*'ugab*), often rendered as lyre and pipe (NRSV), or harp and flute (NIV). Montagu compares the lyres of the Israelites with ancient lyres found in Mesopotamia and with contemporary lyres from Africa such as the Ethiopian lyre. He surveys the literature and concludes that, although harps were used in Egypt and Mesopotamia, there is no evidence for their existence in ancient Israel. David's famous harp (*kinnor*, 1 Sam 16:16, 23) was actually a lyre. The instrument known as the psaltery was not used in the Middle East until the 11 or 12 c. Montagu cites evidence that the pair of chordophones commonly translated as "harp and lyre" in English (e.g., 2 Sam 6:5; Neh 12:27) were probably two different lyres, differing in size, sound, number and material of strings, and which required different playing techniques. A harp has the neck attached directly to the body, while a lyre has a crossbar attached indirectly by means of two arms.

Regarding the wind instruments rendered as flute or pipe, it is now known that the transverse flute (held horizontally) did not arrive in the Middle East until the 11 c. CE. If flutes were used at all in ancient Israel, they were the end-blown type still used today in the Near East, Middle East, parts of Asia, and North Africa.

Percussion instruments included the tambourine (*tof*), also called a timbrel (frame drum with or without jingles). This was a

undertaken by Jews following Palestinian tradition. The translation was likely completed by Christians, however, since the Peshitta includes the NT. The translators occasionally made use of the LXX and their translation shows the influence of the Greek version in certain books such as Genesis and the Minor Prophets. Other books such as Proverbs show influence from the Jewish Targums.

The translators of the sacred text were typically constrained by a need for fidelity that often influenced the production of a mechanical and mimetic text. Occasionally, the translators would deviate from that expectation to offer a creative interpretation of the source text. The translators' notions of equivalence included quantitative correspondence, imitation of Hebrew forms, and use of consistent lexical equivalents. Divergences from close formal correspondence could be the result of a variant source text, a corrupted text, or the translators' manipulation of the text. The circumstances under which the translation was undertaken are unknown, but the work was likely completed by around 200 CE. *See also* Syriac. *Additional reading*: Dirksen 1989; Dirksen and van der Kooij 1995; Weitzman 1999.

—DOUGLAS T. MANGUM

Phonology is the study of the function and patterning of sounds in a language. It examines the selection of speech sounds occurring in a given language and their systematic variations in that language. Only a relatively small number of consonants and vowels are used distinctively in any one language, the number varying from language to language. Among the Bantu languages in East Africa, for example, Kiswahili uses five vowel sounds distinctively while neighboring major languages like Gikuyu and Kikamba each uses seven vowels distinctively. In addition to cardinal ("pure") vowels, diphthongs (glided vowels) may occur (e.g., Kiswahili *bei* "cost, price; *au* "or"), as well as long vowels

and nasalized vowels. Each language, therefore, makes its own particular selection of possible speech sounds and distributes them into a unique and fairly regular system.

The distribution of the sounds in a language is not arbitrary but follows complex rule-governed phonetic patterns. Two languages may employ the same set of sounds, but differ in the way they use them. For example, both English and Kalenjin (a Nilotic language spoken in Kenya) have the velar sounds [k] and [g]. Each of these two sounds is distinctive (contrastive) in the sound system of English; each is a phoneme. This is not the case in Kalenjin where the two sounds, in addition to the phonetically similar voiced velar fricative [ɣ], are allophones (phonetic variants) of the phoneme /k/. The velar sounds [ɣ], [k], and [g], therefore, have complementary or predictable distribution in Kalenjin. The occurrence of any one of them is determined or conditioned by its phonetic environment: [ɣ] occurs between vowels; [g] after the nasal [n]; and [k] elsewhere.

A phonemic analysis of a language, therefore, involves two things: (1) determining the set of phonemes in the language by deciding whether any two or more sounds are contrastive or whether they are predictably distributed (This produces the inventory of the basic distinctive sounds in that language); (2) outlining a set of phonological rules which specify the arrangement of the nondistinctive phonological differences in the language, by specifying where all the phonetic variants occur. In addition to rules that govern the distribution of sounds in a language, there are combinations of consonants that are acceptable in a language and those that are not. Moreover, what is acceptable in one language is not necessarily acceptable in another, even when both languages are of the same language group and are spoken in close proximity to each other.

There is often a close relationship between phonology and the study of writing systems. The symbols used in the majority of known writing systems convey information about the sounds of the words that they represent. Languages differ in how large a phonological unit is represented by an orthographic symbol. (1) There are those where the symbols represent large units like syllables as in the writing system adopted in ideographic systems—writing systems began with this type of representation. These systems are exemplified by a language like Chinese which employs as many as 50,000 characters. (2) There are other systems that reflect an evolution toward phoneme-based writing as invented in ancient Greece. In such systems, the symbol corresponds to a single phoneme as in the current writing of Kiswahili. (3) There are those languages illustrated by the *kana* system in Japanese where each symbol conveys a short stretch of sound (often a consonant-vowel sequence) that is larger than a phoneme but smaller than a syllable. In principle, the smaller the distinctive phonological unit a writing system uses, the fewer symbols it needs, and therefore the more efficient and easy it is to learn and use.

The translation of the Bible into a given language can only occur after the phonology of that language has been determined and an appropriate writing system (orthography) established. *Additional reading:* Carr 1993; Pike 1943; Roca 1994; Smalley 1963.

—MARGARET JEPKIRUI MUTHWII

Pia Società San Girolamo. At the end of the 19 c., several learned priests in the Vatican were considering the state of the Church. They concluded that the decline in the life of the Christian community was caused above all by lack of familiarity with the word of God, and that it was necessary to encourage the reading of the Gospels by the people, especially in families. To this end in 1902 they

founded the *Pia Società San Girolamo per la diffusione dei Santi Vangeli* ("Pious Society of St. Jerome for the distribution of the Holy Gospels"), and prepared a small book comprising a translation of the Gospels and Acts by Giuseppe Clementi, a 20-page introduction by Giovanni Semeria, and notes by Giovanni Genocchi.

This translation starts from the Latin text of the Vulgate, considers texts in the original Greek, and compares well-known Italian translations (Diodati's Protestant version and Martini's Catholic version). It uses current Italian language that everyone can understand. The notes are simple and clear; the typography is appropriate for educational and catechetical purposes; OT quotations are italicized; and texts that are important for the dogma and ethics of the Roman Catholic Church are underlined. The appendix includes the short constitution of the Pia Società, stating its strong biblical and pastoral concerns. The price is kept low in order to make the publication widely accessible.

The project was born out of a strong conviction that personal and family reading of the Gospels enables people to meet the Lord. The introduction says that the Gospel is "the greatest book of piety." Equally strong is the desire to affirm each reader's bond with the Catholic Church and its traditions—the booklet is always printed by the Vatican Polyglot Press. Distribution has proven to be enormously successful. Millions of copies have been produced with over 500 editions or reprints.

The Pia Società San Girolamo serves the Vatican's goal in becoming a center for spreading the Gospel texts. In the history of the Bible in Italy, the Pia Società represents a moment of grace that anticipated the Second Vatican Council and *Dei Verbum*. *Additional reading:* D'Angelo 1964; Danieli 1998; Vian 1957.

—CARLO BUZZETTI (P. ELLINGWORTH, TRANS.)

A Guide to Bible Translation offers a broad overview of theory and practice in Scripture translation from ancient times to the present day, with an eye to the future. Its 726 articles by 180 translators, publishing specialists, and scholars are addressed to a global readership of Bible translators, interpreters, students of culture and biblical studies, as well as interested church members and clerical leaders.

This unprecedented *Guide* opens up and celebrates captivating stories of people, languages, and key topics of scholarship involved in over two millennia of Bible translation. Hearing a passage read from the new Gbaya language Bible, my Muslim friend declared with astonishment, "God really does speak our language!" Multiply that response by over 3,000 language communities where worshipers listen attentively to God's Word clearly translated and clearly read. We are grateful to the editors and authors whose life-long dedication to the communication of God's Word and to excellence in scholarship makes this *Guide* available to us.

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Bible translation has always allowed itself to be stirred and driven, not just by challenges, but also by new knowledge, new technologies, new ideas of presentation, dictates of different geographical locations, and the needs of the target audiences whether these were ecclesiastical, politico-cultural, or ideological in nature. And now through this *Guide's* easy narrative style, its categorization of topics, and the courage to allow diverse voices and languages to speak into this complex subject, the United Bible Societies has added one more innovative tool into Bible translation work.

PROFESSOR MARGARET MUTHWIL, VICE CHANCELLOR
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In the 1990s, translation studies, led by scholars such as Susan Bassnett, André Lefevere, and Mary Snell-Hornby, took the now famous "cultural turn," looking at how institutions of power influenced translation decisions. Right around the same period, Bible translators took the "translation studies turn," looking to translation studies scholars such as James Holmes, José Lambert, Ernst-August Gutt, Lawrence Venuti, and Cristiane Nord, to expand their theoretical base. Such interdisciplinary collaboration, taking place at colloquia around the world, can be seen everywhere in the United Bible Societies' *A Guide to Bible Translation*, which will appeal to students of Bible translation, translation studies, sacred text translation, the history of translation, and, especially, cultural studies.

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