THE MANDATE
FOR BIBLE TRANSLATION

Models of Communication and Translation in Theory and Practice in regard to the Science of Bible Translation

Eberhard Werner

Preface

There are many ways how God communicates with mankind. Besides visions, dreams, answers to prayer, oral-aural signs, goes the written testimony as Word of God, the Bible.

Due to its impact, the godly communication has to be translated in most of the close to 7.000 idioms of mankind. This brunt is built on inner and outer evidence given by the Bible itself and the Church as its manifestation. Hereby the translation task is following the example of the author, who translated himself into humanity (cf. Walls). For those not having any access to the Jewish and Christian revelation it is necessary to understand its content in linguistic and cultural adapted ways. This leads to mother tongue translations focusing on homogeneous units. It is within this centre of attention that "all nations …" (Mt 28:18-20) will get the opportunity to understand the salvation plan, the care of the biblical God for humanity and the life and deeds of Jesus the Messiah in a contextualized form. As exemplified throughout the globe the contextualised, acculturated message develops indigenous forms of church life. Those are contributing to the global Church, thereby enriching it by the many cultural and linguistic units of humanity.

The written Word of God functions in a twofold way: First as a metaphysically empowered source of information about the Judaeo-Christian movement, second as a touchstone for any ideology or new investment that penetrates the Jewish or Christian revelation. The Hebrew Bible therefore becomes the centre of Jewish life and together with the New Testament for the Church.

"Bible Translation" reflects the *product*, *a* new translation or revision from the Hebrew or Greek text, the *process* of translating following theories and models of translation, and the *function* as a complex science of Bible Translating. The latter being a new scientific discipline. Its focus is on theological, missiological, sociological, linguistical and cognitive effects concerning the task of the Bible translators' to finish a translation that communicates in the best way.

"Theology" as science prevented Bible Translation from becoming an own discipline, mainly because theology covered church history, exegesis, hermeneutics and philology and thereby claimed the privilege for any approach towards the Bible. But today it became obvious that Bible Translation is releasing

itself from this influence and creating an own science, in which theology forms just one of many aiding disciplines.

Reasons why and where the science of Bible translation has its foundation, are found in missiology, linguistics, anthropology and social sciences. Within missiology the science of Bible translation represents an interdisciplinary movement. Bible Translation connects missiology to linguistics, cognitive and social sciences, anthropology and theology. As part of the modern Church developmental movement beginning in the eighteenth century, but lasting back to the Reformation, Bible Translation became a discipline since the sixties of the last century. Although it started out of the Christian developmental aid it immediately adapted to linguistic circles and soon crossed the bridge to other sciences. Till today the close interrelation between linguistics, translation sciences and Bible Translation is obvious and heading towards further reciprocal cooperation's.

Having this in mind it is time to present a history and current analysis of this science. It will reveal that the influence of Bible Translation as a communication tool in history and the present is much underestimated in the manifold missiological, theological and linguistic research.

My special thanks goes to the publisher, the colleagues that translated my script (Derek and Geoffrey), the professional help I got from my SIL colleagues and the academic input that came from my supervisors. At least I want to thank my family for all mental and physical support during the research.

Eberhard Werner

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Abbreviations

Abbrev.	Meaning	psychol.	psychological
a.	also	RL	Receiver-Language
ad interim	by order of	RT	Receiver-Text
cit.	cited	RT	relevance theory
CM	*code-model,*	s.	see
dto.	as said, the same	s. a.	see also
ed.	edition/edited/editor	sg.	singular
eds.	editions/editors	sic!	Mistake in original
e.g.	in example	SL	Source-Language
Engl.	english	ST	Source-Text
etc.	et cetera; and so on	s. a.	see above
EW.	Eberhard Werner	s. b.	see below
f.	for	TL	Target Language
fem.	feminin	TT	Target-Text
Germ.	Germanic	unpub.	unpublished
HB / H.B.	Hebrew Bible	s. a.	see also
ibid.	ibidem, in the same place	Vol.	Volume
Qur'an.	Qur'anic	Vols.	Volumes
lat.	Latin	vs.	versus
mask.	masculine	w/o	without of
NT / N.T.	New Testament	w/o A.	without of Author
pl.	plural	w/o D.	without of Date

Institutions and Specialized Literature

ABS	American Bible Society
AfeM	Arbeitskreis für evangelikale missiology
BDAG	Walter Bauer: Greek-German Dictionnary
BigS	Bible in gerechter Sprache
BFBS	British and Foreign Bible Society
Brockhaus	Brockhaus multimedial 2009 (CD-Rom)
BT	The Bible Translator
CHB	The Cambridge History of the Bible
DNT	Das Neue Testament and frühchristliche Schriften (Berger & Nord)
DTS	Descriptive Translation Studies
Elb	Elberfelder Bible
em	Evangelikale missiology
EMQ	Evangelical Missions Quarterly
etp	European Training Program (SIL International)
EÜ	Einheitsübersetzung
ExDNT	Exegetical Dictionary to the New Testament
FOLTA	From one Language to Another (Waard & Nida 1986)
GNB	Good News Bible (Gute Nachricht Bibel)
GNT	Greek New Testament
HfA	Hope for All (Hoffnung für Alle)
IBS	International Bible Society
ICCT	Introductory Course in Communication and Translation
IRAL	International Review of Applied Linguistics
JoBL	Journal of Biblical Language
JOT	Journal of Translation
KJV	King James Version
LÜ	Lutherübersetzung (Luther Bible)
LXX	Septuagint
MNT	Munich New Testament (Münchnerr Neues Testament)
NASB	New American Standard Bible
NIV	New International Version
NKJV	New King James Version
NOT	Notes on Translation

NWT	New World Translation
NTM	New Tribes Mission
RGG	Religion in Geschichte and Gegenwart (Religion in History and Present)
SESB	Stuttgarter Electroncal Study Bible
SIL	SIL International (earlier Summer Institute of Linguistics)
SIM	Serving in Mission
TAPOT	The Theory and Practice of Translation (Nida & Taber 1969)
TASOT	Toward a Science of Translating (Nida 1964)
TEV	Todays English Version
ThWBAT	Theologisches Wörterbuch Altes Testament (Theological Dictionary OT)
ThWBNT	Theologisches Wörterbuch Neues Testament (Theological Dictionary NT)
TRE	Theologische Realenzyklopädie (Theological Reality Encyclopedia)
TVG	Theologische Verlagsgemeinschaft Brunnen/Brockhaus
VB	Volxbibel
VELKD	Vereinigte Evangelisch-Lutherische Kirche Deutschlands
VTR	Verlag für Theologie und Religionswissenschaft
WEC	Weltweiter Einsatz für Christus
WJL	William James Lectures
UBS	United Bible Societies
UN/UNO	United Nations / United Nations Organization
UNESCO	United Nations Educational, Scientific and Cultural Organization
ZMiss	Zeitschrift für Mission (Magazine of Mission)
ZüB	Zürcher Bible

List of Diagrams

Introduction

"Communication" is a central theme of the Bible – if not *the* central theme – as it is of humankind. Research into communication and the meaning of communication are at the core of current academic disciplines of linguistics, social sciences and translation studies. In this present study, too, communication is at the centre; I devote space to determining the concept of human understanding (communication) and its neighbouring fields of study (science of communication, linguistics, language, translation, the translator, the text and Bible translation), so as to give an overview of the multiple previous attempts at defining the issue and their sometimes contradictory premises. In order to understand interpersonal and hermeneutic processes operating within Bible translation light must be shed on the complex communicative processes. I concede that no study of this topic can ever be exhaustive, not least because conveying the rich meaning of communication requires recourse to communication itself. Thus even this study is an episodic attempt to get close to the term. "Communication" is a global and holistic phenomenon. To devote oneself to translation implies crosscultural activity in the context of debates between people groups, encounters between cultures with reciprocal benefit. My claim in this study is that the particular identity of a culture should not be lost, yet there has to be an opening for something new; furthermore, our world is getting smaller and common dealings between cultures[1] have become necessary. Because of its long history and development - its cross-cultural and interdisciplinary nature on the one hand, and on the other hand its particular relationship to the science of translation - Bible translation offers here a broad field for research in the analysis of communicative content.

On the basis of my own experience and in dealings with other project leaders it became clear that there is a discrepancy between the possibilities of the modern science of translation and the use of the model presented here. Causes of this discrepancy have not yet been conclusively researched. The most obvious rea-

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[1] The word *culture* doesn't mean here the higher forms of civilisations manifest aesthetically in art, music of literature, but rather man's shaping of the personal landscape (Roembke 2000:13; in detail 2.3.6.1).

son might be that both the transmitting of the models has been inadequate and their practical application has been insufficiently explained. The impulse for the present study arose from confronting the problems of how translators can best be prepared for their work and which criteria in the discipline of Bible translation they must employ these days to make these models appropriate.

A detailed discussion of the current models, meaning here theories of communication and translation, is followed by the presentation of the current meaning of the *dynamic-equivalence* model. In the opinion of communication studies researchers this is still the best known model of translation and thus the reference point for Bible translation research (2.3.3 and 3.2; Pattemore 2007:219; Smith 2007:71). The practical implementation of the model and a catalogue of application for Bible translators are the focus for chapter three.

The main concern of this study, the overarching impulse for missiology *from* which the science of Bible translation derives and *into* which it is integrated, will be summarized and concluded in chapter four; the meaning of Bible translation *as a tool of church and missiological history for broadcasting the gospel* is the central focus, to this day insufficiently researched. In anticipation, the author assumes with other experts in the field of Bible translation (Noss 2007; Nida 2003) that the time is right to introduce a third strand from Christianity's history into the discussion of missiology, namely the "history of Bible translation".

With regard to a detailed summary of the current status of the science of Bible translation my present work leads to a separate consideration entitled "Modern Bible translation in German speaking countries" (Appendix 1; summary 2.2.10). As will be seen, the arguments and illustrations in this consideration can be applied to other cultural contexts, such that it can function as an apology entitled "Bible translation as part of Christian foreign aid."

Piennisch (1995) and Kusch (2007) refer to an under-representation in Christian research of the divine dimension in respect of communication and translations work (Kusch 2007:48). This observation touches on my present study but can only be referred to in passing (2.3.10), given that a detailed treatment is properly the realm of practical theology (pastoral care, ethics, etc.). Any sugges-

tion here for a theological Christian[2] model of communication should find its application in relation to practical theology (Piennisch 1995). The whole topic of "divine and transcendental influence" in Bible translation has already been considered in other models of communication (Kusch 2007:54; Badenberg 2003:190-195; Nida 1990:53; Werner 2006:79, 87

Bible translation as the interface of cultures owes a debt to the dialogue between religions[3]. This is evident in the meeting of the three cultures: the oriental Biblical culture, the translators' culture and the target group's culture (2.3.32.3.3) and with modern projects of Bible translation where for example Judaism, Islam and Christianity meet. This occurs on the basis of the exegetical debate of the *target group* (e.g. Islamic in nature) with the *ancient oriental biblical* culture (Judaism) and through the fact that translation empowered by *Christian* motives has to make Biblical content (Christianity) clear and understandable in the target language. Shared cultural and linguistic features but also differing starting points - here spiritual responsibility, there national interest – play subordinate roles in this study, since communication factors take centre stage. Nevertheless, theological factors pertaining to Islam and Christianity move into the spotlight of current discussions whenever the *translatability* of religious texts is debated.

I owe my work as a Bible translator to experiences which are incorporated into this study. In my contact with other translators and during the process of researching Bible translation it became evident that this relatively young field of research (since *circa* 1960) spanning many disciplines, which has grown exponentially of recent years, relies on the exchange of experiences flowing between communication studies and social sciences. This is evident in the increasing

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[2] In what follows the term theology refers to the Christian context, meaning "the understanding of faith" (*fides quaerens intellectum*) (Capra & Steindl-Rast 1994:41; in detail 4.3). Theological insights of other religions will be mentioned as such.

[3] *Religion* is understood to mean social codex on the search and response to what is holy and eternal (Luzbetak 1993: 263). As the central element of a culture (Hiebert & Hiebert 1995:113) it answers the search for the meaning a purpose of life (Capra & Steindl-Rast 1994:27-28; Küng 1990:90). Religious dialogue paraphrases the open and contextualized discussion using other pictures of the world and their religious perspectives. In this one's own conception serves as the basis for critical analysis. In dialogue with Islam Lepsius and Zwemer are models for their firm adherence to their own convictions (Baumann 2007a:399).

number of insights common to research in psychology, neurology and communication theory (2.2.2).

With regard to the *intuitive* process of Bible translation, many insights and research results enlarge the translator's individual experiences in such a way that an academic discipline has been born which has not yet grown its own profile. Throughout this study there will emerge a profiling of Bible translation as a discipline within missiology.

Bible translation as a concept has a dual connotation. Initially the narrower meaning is the product, namely *a* Bible translation, and then more widely *the academic activity that results in Bible translation*.

The present study is constructed with each section concluding with a summary of findings. The reader wishing to save time and bypass the detailed line of argument can by using these summaries get a quick overview of the various topics. The author aims to avoid the typically unclear boundaries of "Bible translation" within (Bible) translation research and linguistics by investigating for each treatment of the various models the effects on Bible translation. He characterizes such vagueness by the prefix (Bible). Nevertheless experience has shown during the course of dealing with translation that a clear dividing line cannot always be drawn - nor is it always desirable - when highlighting the two disciplines in their frequent fruitful interplay.

In reference to quotations and secondary literature use is made of the Harvard method. To some extent I am following the rules of Sauer, Christof 2004. *Form bewahren: Handbuch zur Harvard-Methode* [Engl.: Keep the Format: Handbook to the Harvard Method-] (GBFE-Studienbrief 5). First ed. Lage: Gesellschaft für Bildung und Forschung in Europa e.V.

The apparatus of *footnotes* contains direct sources which underline or clarify the thought process of the main text. The *Appendix* contains secondary references which substantiate the broader context of the analysis.

The term *incarnation* is derived from lat. *incarnatio* and expresses the process of "personification" or "embodiment".

Following Borg, the so-called "Old Testament" is referred to as the "Hebrew Bible" to answer the anti-Jewish connotation and wrong portrayal of God in Christian circles, where to some extent law and judgement in the Hebrew Bible are contrasted with love and grace in and by the term New Testament (NT / N.T.; 2001:57; Troeger 2007:235).

Key terms or important concepts in the study have been highlighted in italics. Italics in original quotations have been indicated as such by a note in square brackets. Square brackets also indicate additions to quotations. *Quotations* or *references to a quotation* are linked with the author's surname, with year and place of publication in round brackets: (Antes 1988:51). Indirect references are prefaced by see (see also Antes 1988:51). *Abbreviations* of serial works of exegesis and linguistics, periodicals and specialist dictionaries follow the standard form in current use. *Bible references* follow the Loccumer Guidelines (German: Ökumenisches Verzeichnis der biblischen Eigennamen nach den Loccumer Richtlinien [Engl.: Ecumenical Index to the Biblical proper nouns following the Loccum Guideline.]) in the version of 1979 (Lange 1981).

The *Bibliography* contains a separate section for all internet references, classified by author and title. Only those references which have a recognized author with both a written source and an internet source occur in the main bibliography. This allows the interested readers to trace references to internet pages with author reference in the bibliography also. Internet pages are styled as follows: author, year of publication, title, and page. Where there is no author, the reference is to title, year of publication, source, page.

Furthermore in the bibliography there is a detailed but not quite complete list of Eugene A. Nida's most important publications mentioned in this study. This reflects his significance for and within the history of Bible translation research (Attachment 1).

References to private correspondence (conversations of e-mail) are listed separately in the bibliography with an indication of the name of the correspondent, the year, and the topic. In order for the reader to locate subheadings easily there is an index after the list of abbreviations. For this reason the pages are not numbered.

1 Bible Translation – Topic and State

In this chapter I shall examine the significance of Bible translation in its substantial context. Uncertainties in the discipline, caused by historically determined vagaries of linguistics, translation studies and Bible translation, have played their part and led to blurred boundaries between disciplines (see also 2.2). In the past such interplay has been seen as fruitful and has contributed in progressive steps to an understanding of translation. The premise is valid that Bible translation as an inter-disciplinary specialism forms just *one* interface between scientific study and the humanities (1.2).

The questions regarding *what* belongs to this context and *where* the defined academic standpoint of Bible translation is located both require clarification, which is the basis for continuing studies in the field of communication and translation. Yet these studies need to be supported by the principles of further development and should not themselves be seen as definitive statements. The concepts of communication, Bible translation, and translation are central phenomena in Bible translation studies. Together they comprise the offer of transfer of information transcending places and periods. They should not hide the fact that that they are immensely complex processes whose academic *definition* is difficult but whose *effects* are indeed accessible to research. For this reason in recent times academic branches of study have been established which are dealing with the former, whilst the latter have been discussed for a long time in research literature.

The issue regarding the situation of Bible translation as an academic study is preceded by the study of its object and its tool, namely communication.

1.1 Communication – Centre and Tool of Science

Communication is the centre and the tool of the scientific method[4]! This proposition became a paradigm in linguistics (2.2.4.1). At the same time it issues a challenge with regard to communicative subject matter. Whorf points out therefore that "the science begins with words and ends there; there is nothing unworthy about that" (1963:19; see also 2.2.1). For clarification of this proposition a short review of the development of the humanities in Europe is required.

1.1.1 Communication, Translation and Spirit of the Times

Communication is subject to the spirit of the times (Germ.: *Zeitgeist*) and promotes it, mirroring humankind's ebb and flow. The area of tension created by misuse and progress of communicative methods determines communication, and is expressed in the models of communication that are under scrutiny here (2.3.1.3)[5].

Ideologies, philosophies and systems of thinking have always been conveyed. The conveying of oral and written matter is the bedrock of each culture. In the process all available means have been applied to help as communicative paths for a culture (e.g. religious rituals, myths, literature, genealogies, etc.).

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[4] Scientific method (German: *Wissenschaft*) is understood as an activity which is based on the axioms of verifiability, reproducibility, universality and quantifiability and which stands in a relationship of reciprocal contingency to one another. Such axioms are preconditions and consequences of scientific activity (Clicqué 2001:27-28; see also "Paradigm exchange in science" in Capra & Steindl-Rast 1994:25-26; Pelto & Pelto 178:22). In the relational determinism of humanities to sciences both succumb to a "method based atheism" which originates from the sciences. To clarify particular insights science screens off particular processes from their complex connectedness, which confine them to sub-branches. By contrast, the humanities, in particular theology, investigates humankind's philosophical or metaphysical questions inaccessible to science (:29). Communication, being words about language, is subject to the particular constraint of such scientific limitations (Howe cit. in Clicqué 2001:224; on scientific method see Carnie 2004:7; see. 2.2.4). The present study follows the "Teutonic scientific style", being constructed by forming theory on the one hand and on the other by absorbing well-established theories from academic disciplines (for the distinction between world styles of sciences see Galtung 1985: 169).

[5] One example of similar epoch-making changes in thinking are the so-called great traumas of mankind, since Freud known as "diseases of mankind". In this category belong *physical* (15th-17th century; Copernicus, Galileo), *biological* (19th century; Darwin 1859) and *psychological* (20th century; Freud [1917] 1999) diseases of mankind.

Translation makes possible the transmission of such culture-dependent traditions beyond those cultural boundaries. Thus translation becomes the conveyor of the spirit of the times. In the context of study these developments is continued as generations of researchers live and move in these spirit-dependent thought systems only to be displaced by new insights, the so-called paradigm change. Underlying this process is the exchange of varied information[6], the transmission of messages and the representation of research results – communicative tools. Without a proclamation of the views and insights of their creators – on communicative paths – such thought systems would convey no meaning. The central position of communication, not only in the area of Bible translation but for science overall, is evident in these developments which influence the thinking of generations.

1.1.2   Position of the Science of Bible Translation

This leads to the question of the siting of Bible translation in the context of communication and translation studies (*macro* approach, see Introduction above). For 20 years or so there has been a new formulation of the various approaches in translation, as witnessed by titles such as *Translate to Communicate* (Massoud 1988) or *From Translation to Communication* (Hill 2006). The tendency to situate translation among the communicative disciplines and thus to position it in communication studies (Hill 2006: xv) motivates one to survey the diversity of approaches and opinions. Since the translator of this positioning has reportedly adopted this positioning (see also 3.2.2), the most immediate questions are: How and where is Bible translation to be sited in the context of communication translation and translation models, and what are the implications for translators' training (chapter 2)? The numerous conceptions of Bible translation projects and their anthropological and linguistic research results (published e.g. Welt der Schrift [Engl.: World of Scripture.], EMQ, Berger & Nord 1999, etc.) form the practical aspect. The prevailing use of models in the practice of translations is the focus of chapter four. This chapter also discusses its relevance for

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[6] *Information* as condition between two things links back to a legitimate process. It is universal and only researchable in the representation of its operation (Pinker 1999:65-66). Since it is not directly accessible the term used for example in communication is "language", representing the factor relating the speaker / sender to the hearer / recipient.

future training in the areas of Bible translation (*micro* approach). This *micro* approach in chapter two and three is entitled: *Bible Translation – tried and tested in theory and practice!*

Diagram 1 Structural Approach to Bible Translation

MACRO-STRUCTURE OF BT
BT – Bridgehead of Missiology
Chap. 1 Content and Placement

> *MICRO-STRUCTURE OF BT*
> **BT – preserved in theory and practice**
> Chap. 2 Models—a theoretical Reference
>
> > Outer general set-up (Chap. 2.2)
> >
> > > Inner general set-up (2.2.9)
> > > **BT**
>
> Chap. 3 Models—a practical reference focusing on the training of translators

Chap. 4 Missiology and BT
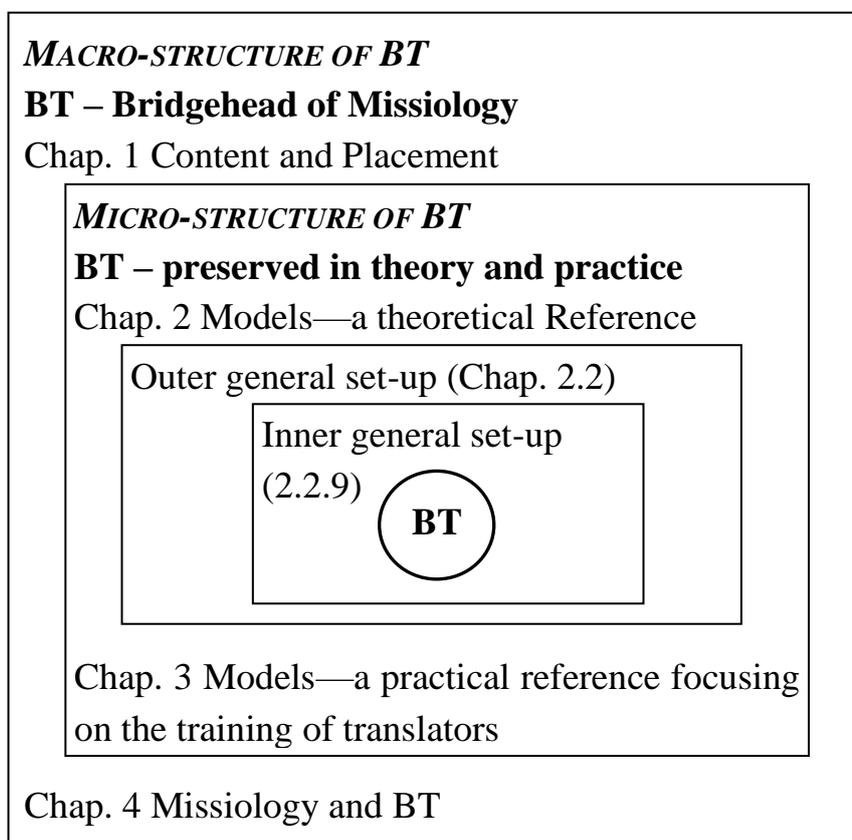
1.1.3   The Focus on Training in Bible Translation

What effects the training of Bible translators and their product, the Bible translation, had and has at present in the history of the spread of the Gospel and the Church, that is the focal point of chapter four (*macro* approach). The history of Bible translation and its impact on the development and significance for Christianity are understood in the process to be independent strands. The particular reason for this is that in the past the relevance of Bible translation within the commission for the spread of the Christian Gospel (Mt 28:19-20) and for its outworking has been given too little attention. This in my view is an act of negli-

gence, and must be thought through again for the benefit of theological training and to close the gaps in this area.

The position of Bible translation in theology[7], missiology[8], their auxiliary disciplines and the study of communication and translation begins with the question as to *where* and *how* the training of Bible translators currently features. The question arises from Bible translators' training being dependent on current models of communication and translation, since these serve as a basis for the Bible as the "product of translation". In the area of training the requirement is for very frequent modifications, since training serves to guide towards the future (Bascom 2003:81; Hill 2006:194; Nida 1961:56, 64, 71). The boundaries separating it from other disciplines and their interdisciplinary[9] commission can be studied from this viewpoint.

My broad presentation of Bible translation rounds off with a portrayal of the influences and currents relating to this specialism. The premise for this framework of study can be expressed in the motto: *Bible Translation – Bridgehead of Missiology!*

1.1.4 Training – Breaking Ground in Translation

What does the training programme for Bible translation look like? The twin bases for effective training and work as a Bible translator are courses in theology

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[7] *Theology* stands in contrast to Christian faith lived out. For Clicqué it is reflecting critically upon Christian faith and is thus a rational and abstracting thought process where believers give account of their faith (2001:26). The object of theology, he says, is speaking of God. As critical reflection it is a serious academic discipline which is subject to intense self-analysis (*ibid.*).

[8] *Missiology* involves the systematic knowledge, research and presentation of the dissemination of Christian belief in the non-Christian world (Schmidlin 1962:453). Christian developmental aid has its roots in theology and theology its fruit therein (Kasdorf & Walldorf 1996:17). It serves as the mother of theology (Kähler, quoted in Shenk 2005:208) active in the processing of data for the research into supporting Christian development and as *theologia viatorum* (living theology) responsible for the practical implementation of theological understanding (Bosch 1991:496). Missiology links Christian development aid with its academic basis (:497). In this respect the terms missiology and the academic study of Christian development aid can be used as synonyms, even though usage allows for some shift of emphasis (Müller 1999:148).

[9] *Interdisciplinary* is held to mean the academic inclusion of insights from various disciplines (Stolze 1999:19). This access permits an overarching perspective and facilitates comprehensive understanding (:19)

and missiology. Such is the teaching of the Bible where the word is at the centre of Christian activity (Jn. 17:6) and simultaneously initiates the spread of that activity (Mt. 28: 18-20; 4.2.1 and 4.2.2). It is thus simultaneously the basis and the commission for Christian activity. In reviewing the history of Bible translation this dual function becomes visible (Steiner 2004:258-259; 4.1.2).[10]

Training in Bible translation is in three parts:

1. The basis is an external theological-missiological training.

2. On it is built the core *linguistic* knowledge acquired through the training college.

3. *Affiliated* specialisms are presented there in such a way that they can be adapted to the work of translation.

Training[11] as a Bible translator involves studying linguistics, especially phonetics, phonology, grammar, socio-linguistics[12], semantics[13], semiotics[14], writing alphabets and producing surveys of speech data. Hills lists these areas of study, but she nevertheless criticizes the orientation of this training for having at its base the understanding of the code-model and for proceeding from the translator as an intermediary of coded information and not in the sense of a communicator (Hill 2006:194; for the criticism see Kiraly 2000:31, 52, 61). Affiliated special-

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[10] *Bible translators* are users of the Bible who place themselves as readers under Christ and at the same time work as exegetes, interpreters, theologians and specialists with the Bible as their object (cf. 2.2.7) For them the Bible provides the material basis for their work as they seek their livelihood, but it is also their spiritual and religious foundation for living.

[11] I can only speak from experience of *SIL International* (SIL). In conversations with translators from other institutions (United Bible Societies -UBS-, International Bible Society -IBS- and Deutsche Bibelgesellschaft -DBG- and European translators in active translation projects) a similar pattern of training emerges, as mentioned above (see also Wilt 2003a: ix for UBS and SIL; for academic training see SIL International 2009a *SIL Academic Training*; see also 3.2.2).

[12] *Sociolinguistics* describes language as a social and cultural phenomenon (Trudgill 1983:32). For Trudgill socio-linguistics is bound in with the above-mentioned specialisms (*ibid.*)

[13] *Semantics* describes the relationship between linguistic signs and their meaning (Kußmaul 2007:41; Baker 2006:217; Nida 1964:35)

[14] *Semiotics* presents the science of sign systems. Sentences are signs for what is going on in our minds (Armstrong 1993:114). It is the general theory of signs (Halliday & Ruqasa 1986:3) derived from *sema*, Greek for sign (Brockhaus multimedial 2007: semiotics).

isms include philology, cultural anthropology[15], communication science, cross-cultural communication and theology.

Where these subjects touched on the area of translation they had and have in recent times, whether consciously or not used as a foundation Eugene Nida's *dynamic-equivalence* theory (3.1.1 and Attachment 1).[16] This theory has also - in the guise of the *functional-dynamic*, *functional-equivalence*, *communicative* or *idiomatic* translation method - influenced literature (Tauberschmidt 2007:16; see also 2.3). Training colleges assumed this historically approved method, and thereby repudiated the literal model and scarcely concerned themselves with other models (Pattemore 2004a:13, 31; Wilt 2003a: ix; see also 2.3.3 and 3.2.).

1.1.5 Models – Relevant to Training

Regarding linguistics, there were from the 1970s alternative models and concepts of translation:

- the *functional* discourse-oriented grammar cultivated by Halliday (1975; 1985),

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[15] How do the terms common in literature *ethnology* and *anthropology* relate to one another? In the English speaking Anglophone world *anthropology* is the current term. Among Europeans *ethnology* and *anthropology* are used side by side (Kaschuba 2003:9-20). In the German speaking world the term *Ethnologie* is taking the place of *Volkskunde* and *Völkerkunde*. In the move towards European terminology the term *European ethnology* is used, embracing the French and English speaking areas of Europe (*ibid*. 21). In European theology the term achieving currency is *anthropology* (e.g. Wolff 1984; Schnelle 1991; Müller 2003; Scheffcyk 2001:9-28 „Theologische Anthropologie" [Theological Anthropolog]; see also Käser 1998:11-15). A shift towards the term *Anthropologie* is to be expected even in German speaking countries.

[16] Nida had originally termed his model in *Toward a Science of Translating* (TASOT) as "formal equivalent" (1964:160, 165-166, 171-176). Reyburn supported Nida's research and significantly enriched his model (1969:158-167 and 1970:26-35). Nida & Taber abandoned this term in *The Theory and Practice of Translation* (TAPOT 1969; see Wilt 2003a: ix) with the assertion that it was too similar to the verbal-formal term. They introduced the concept of "dynamic equivalence " and derived the "dynamic-equivalent" model of translation (1969:13; Smalley 1991:111). Waard & Nida concluded this development in terminology with their work *From One Language to Another* (FOLTA 1986), which altered the term to "functional equivalence model". In their view there were no alterations in content (1986: vii-viii; criticism see also 2.3.3.2). From this point on in my study, despite Waard & Nida's new definition of this model as "functional equivalence model" I shall use the term "dynamic-equivalent model", since this has been preferred in research literature.

- the *functional* model of translation formulated by Nord (1997; 2001; 2003),
- the *Skopos-Theory* developed by Reiss & Vermeer (1984),
- the *cultural* approach developed by Katan (1999),
- the *mass communication* model by Maletzke (1978) and McQuail (2005),
- the *cross-cultural* communications approach by Neuliep (2006),
- the further development of the *equivalence models* (Nida 1964 and Nida & Taber 1969) following Larson (1984), Beekman (1974) and Waard & Nida (1986),
- the *literal* model of translation von Nabokov (1964), Turner (2001) and Forrest (2003), as well as the *literal model* of linguistic-philosophical approaches (founded by Wittgenstein, Benjamin, Derrida and others),
- the *literal* models of Jin (2003) and Wendland (2003; 2006),
- the *relevance theory* approach of Gutt (1991; 2000), based on the *relevance theory* (RT) of Sperber & Wilson (1986).[17]

To some extent these models lead to fundamentally different approaches to translation than was the case with the code-model. Of necessity this leads to a different *praxis* of translation. The influence of these new or developed models continued, of course, to be slight. This implies calling into question the theoretical and technical foundations for translation at training colleges. In 1999, at a meeting of trainers, it was decided that in the current training and *praxis* of Bible translation only the communication and translation (2.3.3) models suggested by Nida & Taber and later by Waard & Nida should feature (Wilt 2003a: ix). Clarifying the reason behind this and encouraging further debate on the training of translators form part of the scope of this present study.

1.1.6 Orientation and Adjustment

Likely suggestions for a solution during training might consist of offering the translator the opportunity of becoming acquainted with numerous models (see

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[17] Pattemore carefully studied the development and influence of the models in UBS and SIL His article verified the argument here, namely that new developments were not given, and are still not given, enough space in training (2007:228-230, 262-263 and 2009 *Asia Pacific*).

also 3.2). Furthermore, a catalogue of usage should be accessible, so that the translator working with the mother-tongue translators can decide upon one model or a blend of models *before* embarking upon a task. (see also Hope 1997:18-19; 3.2.4). A catalogue of usage makes sense only in conjunction with the corresponding training (see also 3.2; Appendix 2).

Regarding the position of Bible translation, it remains to be seen how Bible translation stands in relation to other specialist disciplines.

1.2 An Interdisciplinary Approach

Bible translation is based on its link to the most diverse academic disciplines, and benefits from this link. Among the disciplines are missiology, theology, linguistics, cultural anthropology and the science of communication and translation. Müller describes in great detail the relationship between these disciplines in his presentation of "Trinitarian missiology" (Müller 1999:155). Hatim and Munday mention cultural and literary studies, linguistics, philosophy and research into speech synthesis as affiliated disciplines. Their contents border on translation science (Table in Hatim & Munday 2004:8). The interdisciplinary nature of Bible translation is relevant both for its *missiological* position (Müller 1999:155) and for its *linguistic* relatedness (Hatim & Munday 2004:8; Dil 1975:97). Defining the proper role of Bible translation in missiology heads these considerations.

1.2.1 The Position of Bible Translation in Missiology

Only a few scholars of missiology are researching the significance and effect of Bible translation for Christianity (4.1.1). McGavran reckons that translation work is among the most important "Christian activities", but does not integrate it into his model for growing church community (1968:64). It is accorded little space in histories of Christian development aid and in Church history, even when its impact is emphasized – as with the evangelizing of heathen European peoples (Ulfila, Kyrill & Methodius), the monastic movement of the Reformation (*Luther's Bible*) or the revival movement (*Elberfeld translation*) (Aland 1991; Heussi 1991; Walton 1987:124-125). Aland (1991) in his two volumes has 22 references to Bible translation. This is way above average, dealing as he does with the individual traditions of translations from the viewpoint of textual criticism. Heussi (1991) does not deal specifically with Bible translation, and

Walton (1987) confines his treatment of Bible translation to two pages on German and English translations.

Few other scholars place Bible translation at the centre of their deliberations. Walls shows with individual examples how Christian workers in the history of the Christian church felt obliged on the basis of the linguistic and cultural gap between them and their public to undertake substantial translation projects (1981:214; 1990:24; 2005).

Walls has written very detailed studies about the influence and meaning of Bible translation in the history of Christianity:

> Henderson's [Ebenezer H.; 19th century, *author's note*] remarkable career as preacher, translator, and Bible distributor led him from Denmark to Sweden, thence to Iceland and, above all, to Russia. In the Russian Empire the mission to Christendom and the mission to the non-Christian world met (2005:214).

Sanneh speaks of "a genie in a bottle unwittingly released by the first Bible translations" (1991:206; 2003:97-100, 106):

> Whatever the attitudes of Bible translators, they began something that changed the world. Once they introduced vernacular literacy, translators could not turn back the clock or pretend that things would remain the same. The genie was out of the bottle (1991:206).

Meurer subscribes to this view and calls the last century "the century of Bible translation" (1978:10; see also Smalley 1991:22-31).

1.2.2 Bible Translation – Powerful and Relevant

This doesn't mean that Bible translation would not play any role, but rather that the line of vision in theology and missiology has highlighted the Bible as object, in the sole sense of a holy devotional book (2.2.9.3). The divine Gospel power emanating from it has been attributed in the Western context to Bible proclamation alone and not to the activity of Bible translation (s. 4.2.1.2). There are, however, exceptions in evangelical circles where Bible translation, especially in recent years, has been credited with increased significance (Stenschke 2007 in his address to the Third Forum for Bible Translation, Wiedenest; 4.3.3).

1.2.3 Close Link to Communication Sciences

From a *linguistic* perspective Bible translation must be understood as a branch of translation science, which is itself a branch discipline of communication science (Hatim & Munday 2004:8). Some scholars go one step further and emphasize the reciprocal benefit shared by the two disciplines, namely that they enjoy

a bond that cannot be broken. Most recently Nida considers that the disciplines are closely interconnected (Dil 1975:97; see Attachment 1).

Bible translation is the bridgehead in this. For this reason it is at the centre of this study. This is so because this discipline is the component link to all the disciplines mentioned above. Hence the validity of the saying that *communication and language form* the central core of all *science and and serve as the means for transmitting the insights and theories of scientific study.* The breadth of meaning sustained by communication runs from terse negativity ("communication is nil") to open acceptance ("communication is everything"; see below).

After this illustration of how Bible translation should be placed in the context of communication science and translation, the question arises as to what function translation has in relation to Bible translation. The next section is concerned with the priorities in this relationship.[18]

1.3   Intention, Reflection and Hermeneutics

Integrating Bible translation into the science of communication and translation requires a familiarity with the parameters of this science. In this section I shall consider general aspects of translation. (For a detailed discussion see 2.2.5 and 2.2.6).

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[18] In his historical review of linguistics Wolff mentions the universal tendency of linguistics in its understanding of language "The first landmark was Franz Bopp's study of 1816 on the *'Conjugation of Sanskrit in comparison with that of Greek, Latin, Persian and Germanic).* Bopp used linguistic methods, displacing the theological, metaphysical and philosophical speculations of previous centuries in his search for the origin and nature of language. The 17th and 18th century grammarians conceiving a *universal grammar*, sought in language's origins and development essential laws of the human mind, and reckoned to have discerned them. This was followed by the discovery of *comparative grammar* in the search for the origins of the Indo-Germanic languages (Wolff 1975:21)." According to this view linguistics forms an overriding discipline to which others are subordinate. However, Steiner criticizes language research methods for being insufficiently scientific: "The use of the term exact science for language research is for now still a flattering comparison. That is not a negative judgement but an attempt to pinpoint the criteria for exactness, predictive value and demonstrability which language research and theory of translation could properly reckon on (2004:134)." He sees the necessity for language research and translation and particularly because of "Babel" (:134). Although Steiner is undoubtedly correct in his approach, my study will assume that models of communication are necessary in order to approach the contents of "communication."

The science of translation is based on a broad range of suggestions as to a model, which I term here base models. Base models are concerned with the tasks, aims and intentions of translation. They rest on the premises of translation intention, theological-missiological reflection and hermeneutic requirements, and they will be investigated against this backdrop; a closer scrutiny of these fundamentals will be illuminating.

1.3.1   The Intention of Translation – Revision or New Translation

Translation intentions have essential functions in the science of translation (for which the basis is the Lasswell-formula; see also 2.3.5.1). The separation into *revisions* and *new translations* which occur in the latest research literature is proving helpful here (Aland 1974:11; Smalley 1991:107; Haacker 2006:36). [19]

Whereas *revisions* can look back at a long tradition of translation - chiefly in Europe and the English-speaking world - the term *new translation* implies those first translations for isolated, i.e. unresearched or non-literate people groups[20] (Willebrands 1987 No. 2.1; 4.2.2, 4.2.2.2 and Appendix 1). *Revisions* imply modern and new principles of translation (examples in Orlinsky & Bratcher 1991:145, 150, 207, 279). They hark back to several previous Bible translations in the target language belonging to different traditions (:279).

Nida and Taber take their cue from the target audience, distinguishing translation projects *with* and those *without* "long literary traditions". By "those *with-*

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[19] The term *new translation* was generally adopted until the end of the 20th century for *each* translation. Luther's Bible was considered an exception; the term here was new translation because it was (falsely) considered to be the first translation in German. Fuchs still distinguishes between revision and new translation "If Luther's translation is revised, then let this be the only one; there are no new translations - for example that of the 'Gute Nachricht' publisher – where such considerations are not necessary and justified." (Fuchs 1984:100). Aland uses it for the pietist translations of the 17th to 19th centuries (Aland 1974:11). (A conclusive list of all 18th century pietist translations can be found in Richter 2007: *Bibelübersetzungen chronologisch nach ihrer Entstehung*). Only in recent times has the conviction developed that "new translation" is appropriate *only* in the case of a language's *first* translation. I follow this understanding of distinction.

[20] Personal Note: The term *oral* stemming from the English-speaking world (from Latin "by mouth") is employed in this study to mean "transmitted by mouth" if it relates to a culture without writing. The adoption of the expression "orale Kultur" (oral culture) in German seems to me to be unfortunate for the sexist connotations of the semantic context of the adjective "oral". (Werner 2006:5; Brockhaus multimedial: entry under *oral*; the translation "by mouth" is suggested by Muret-Sanders 4.0 2004: entry 1 under *oral*).

out…" they mean situations where the Bible "either has not yet been translated or is not yet in a fixed form such that serious problems could arise for the reviser (1969:29)." In the case of a long literary tradition they advocate a "church translation", rather than a translation into "today's literary language" or one into "colloquial language". Where such a tradition is absent, the preference should "usually be for the formal register spoken in official dealings (:29)." Vries makes a distinction between *missionary* and *liturgical* Bible translation and takes as his starting point its significance for the indigenous church. In his view the establishing of a church requires a tool for the spread of the Christian Gospel, whereas the strengthening of a church requires a liturgical text. (2007:275-276).

Haacker describes the field emerging from the distinction in translation in this way (see Appendix 1). In his view, within the sometimes heated and controversial debate in the German-speaking world a clear distinction between these traditions is lacking (2006:36). His categorizing into *reformatory* and *missionary* Bible translations proceeds from the *intention / motivation* duality of translation work (ibid.*)* The effects are not just visible in the orientation towards the target group (see above), but also in the area of revisions in their linguistic and theological "commitment to the reception history" of the fundamental source texts (ibid., also Vries 2007:275-276).

> Both motivations, the reformatory and the missionary, have repercussions on the theory and practice of Bible translation. They overlap in the field of popular missions or new evangelization outreaches in countries that previously were Christian. They have issues in common but can be at odds. This seems to me to be the case in German-speaking countries these days. Reformation means orienting oneself anew by the norm of provenance and thus committing oneself to the surplus number of original texts compared with the reception history. Mission means orientation towards today's people in their language context. This begs to be carefully considered in the *practice* of Bible translation. (Haacker 2006:36).

This becomes obvious in the critique of the Luther revision of 1975 where neologisms were criticized in favour of traditional wordings and the Christmas story and the praise of love were rejected (Hennig 1979:260-272). This led to the reintroduction of concepts which had already been used in the 1912 revision (Luther Bible 1984: Preface). Haacker considers any revision as a construct located "somewhere between art and science", emerging out of the demands of the Western world availing itself of linguists, theologians, missiologists, and various experts in its production (2004:211).

In relation to new translations, the *intention* lies in the "orientation to the people of the present day in their linguistic context" (Haacker 2006:36). In sum-

mary this means that a revision is beholden to a pre-constituted reading public, whereas a new translation targets a readership whose response – acceptance or rejection - is not predictable.[21]

1.3.2 Missiological-theological Reflection

The second focus of these preliminary considerations on the aims of translation is set by the theological-missiological reflection of Bible translation in the framework of communication.[22]

1.3.2.1 Missiological Foundation

In reflecting thus, the mind is drawn to the threefold function of *Missio Dei*: God incarnate, condescendent and kenotic. This is administered according to the Trinitarian view of the God of the Bible and of the Church through *Missio Dei*, *Missio Christi* and *Missio Spiritus* (Reimer 2006a:93; 1.2.1**Fehler! Verweisquelle konnte nicht gefunden werden.**, 4.3.2.5). This notion of divine sending is reflected in the threefold communicative principle: *Communicatio Dei*, *Communicatio Christi/ Communicatio Idiomatum* and the *Revelatione Spiritus* (4.3.24.3.2.5). In this study I understand the concept of God to be that of the Biblical Christian God. Other faith terms and concepts of God will be specified accordingly (e.g. those of Islam).

Missio Christi involves the full commission to spread the Christian Gospel, to emphasize the translation commission and to justify it (4.3.3.3.2). This is achieved by God's *incarnation* through his becoming flesh (Jn. 1), by his *condescension* through his coming down to earth (Pöhlmann 1980:124) and by his *kenosis* through his emptying of self and will to God (German: Christologie [Engl. Christology.] RGG: 1770; Müller & Sundermeier 1987:478-479). The term *kenosis* introduced by the Gießen School of Theology, distinguishing itself from

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[21] The case where Bible texts are not accepted by the target group is a great challenge to the modern science of Bible translation. The main reasons might be a lack of self-worth, religious turning away, inadequate literacy, or a high degree of bilingualism among the group (Sanneh 2003:106; Wilckens 2007:151).

[22] A missiological-theological theory of communication in my view still needs to be written (but see point 2.3.10). It would need to be attentive to the difference in the way God communicates in the Hebrew Bible (HB) and in the New Testament (NT). This emerges from establishing a "theology of missiology" in the context of the HB, itself the foundation of such a theology (Neufeld 1994:35-36; Scheurer 1994:37-43).

the Tübingen School of Theology in the 19th century, describes the full *incarnation* of Jesus of Nazareth in the emptying of his will into His divine nature (Althaus 1965:5977). The *incarnation* signifies for the science of translation that all available information about Jesus – and therefore about God – is accessible through reason. *Kenosis* is expressed in Greek πρόσωπον 'prosōpon' ("face", "person" or "mask" e.g. in Gen 17:3) or "hypostasis" ("underlying principle", interpreted as "individual reality"), translated into Latin as "persona" ("person"). In defiance of polytheistic interpretations, God's unity in Trinity was emphasized through the Greek οὐσία "ousia", meaning (divine) "being" or "essence", translated into Latin as "substantia" ("substance" or "nature").

Incarnation describes on the one hand a transformation of Jesus of Nazareth, called relative / King / Christ/ Son of God, into flesh and human kind, and on the other the deification of a man in his resurrection. This forms the basis of our ability to approach God. The content and process of incarnation together form one of the greatest secrets of the history of mankind, whose complementary and irresolvable paradoxical nature (polarity) serves as an inspiring example to Christianity (for the history of dogma see also Charry 2005:323-325).

Jesus' *incarnation* finds its sequel in translation, in that information for the reader (meaning the recipient) about Jesus is conveyed directly or indirectly (from the perspective of the sender) in spoken or written form. Since his ascension, in place of the *condescension* of God's conditional and immediate person embodied in his life on earth, comes the spoken and written testimony of his Church through Gospel preaching and Bible study (Sogaard 1993:13-14, 18; Sanneh 2007b:7 note 10; 1.3.2.3 and 4.3.3.4). As Sogaard notes:

> When we look at God's incarnation, we are looking at the center of communication and the essential essence of communication theory. … The incarnation is then the ideal model of communication. It is the crowning event in which all other forms of God's communication with humanity are embodied. (Sogaard 1993:14).

Incarnation, *condescension* and *kenosis* are the core terms of the Christian theology of recognition. They express God's activity being conveyed in spoken and written forms as revelations of his ever- present availability. The example of his incarnation serves at the same time as our commission to present this divine message to all peoples in the form that is most direct to them, namely their mother tongue. (Sogaard 1993:25-26). "Incarnation is translation. When God in Christ became man, Divinity was translated into humanity, as though humanity were a receptor language (Walls 2006:27)."

Although these are intellectual, philosophical and hypothetical terms, they form a solid hermeneutical core and base for Bible translation, providing its precise *aim* and *commission / mandate*. This becomes clear when the interaction and outworking of the three core terms are highlighted and distinguished from other written revelations; on the one hand sacrosanct for their transcendent import as "the eternal Word of God" (e.g. Qur'an, Walls 2006:27 and 2007) and on the other the human source of information "without any divine claim" (e.g. Vedas, see Ostler 2006:174-175).

1.3.2.2 Contextualization and Target Group Orientation- Hebrew Bible

The essence deriving from God's threefold activity of *incarnation*, *condescension* and *kenosis* is foundational for the commission to contextualize the Gospel. Contextualizing the Gospel leads in turn to a church in context, and thus indigenous (Case 2005:146; Coe 1973:233-243; Principe 1991:77, 81; Reifler 2005:463; Sogaard 1993:18-20). A contextualized church is established on a contextualized theology (Shenk 2005:194; see also Vicedom 2002a:119, 121).[23] This recent development is leading to a growing interest in mother-tongue Bible translations and in smaller and more specific translation target groups (for discussion and critique of the orientation of these target groups see Appendix 1).

Here the context for communication is the New Testament (NT), but there are examples fundamental to God's activity in the Hebrew Bible (HB) (see 2.2.2). There, however, the question of scriptural inspiration and authority – namely the directness of the events happening with their immediate written description and the role of the author as divine messenger (i.e. prophet) - was not paramount. In the NT the mechanism above becomes the basis for the question of authority for Bible translation. The history of the translation tradition, with respect to contextualized Bible texts and indigenous church, thus begins with the New Testament community. A missiology of the HB on communication would still have to re-

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[23] See Case, who is critical of the ethnocentricity of the Western church indigenizing Christian teachings. He favours the target community initiating its own contextualizing. (2005:146). As a concept for effective work contextualizing was inspired by the 1972 report of the *World Council of Churches* (WCC) (Frost & Hirsch 2004:83). In Christian mass communication Sogaard advocates a contextualized use of the media (1993:14, 22). Coe's term contextualization which he applied to theology (1973:233-243) has since found broad application in the disciplines of sociology, psychology and intercultural communication.

search the extent to which translation traditions were current in the pre-Christian period, and how they were established. Evidence for such translation tradition includes the Babylonian Rosetta Stone (Nida 1964:11), the Jerusalem Temple inscriptions which forbade non-Jews from entering (Schnabel 2002:130). The HB itself contains references to translations (2Ki 18:26; Ezr 4:7; see 2.2.9.2)

1.3.2.3 Inspiration and Authority

Nida understands by this phrase every religion which is proclaimed by prophets to be divine. Christianity as a revealed religion is based on divinely inspired scripture (1975:139). As well as God's first-person addresses (Gen 1:29; Ex 3:14-21), there are prophetic declarations inspired by the very words of God (Is 45:14; 51:15; Ezk 34:31) or by his actions (Ezk 35:1-3; Dtn 1:17; Ho 3:5). Fuchs requires a revealed religion to originate from a revealed source text conveying a revelation for the world experienced by humans. For Bible translation this harks back to Jesus' of Nazareth act of incarnation "revealing a historical presence of God in human culture". The source text is thus equated with Jesus himself. (2001:253-255; see also 2.2.9.2).

As well as *incarnation*, *condescension* and *kenosis,* the role of *inspiration* is also significant in Bible translation. It stems from the question of authority inherent in the original scriptures and in their translations. What is understood by inspiration in its epistemological sense in Bible translation throws up the fundamental relational issue of Bible translating being both a work of revelation and a work of human hands. Both sets of questions, one on the issue of authority and one on defining the relationship between a human product and a divine product, are at the centre of this section.

The authority of scripture results from the status of the Bible. As a linguistic product, written by human authors in their own languages, it is accessible via the methods of linguistics and cultural anthropology, and is to be viewed as the word of man. Nevertheless, the scriptures claim to be more than this (Arichea 1990:50; Kraft 1979:202-203; Stadelmann 2001:69 and 1990:30).

The Bible receives its authority from its position both as the Word of God and as a testimony to the Word of God[24], which became visible and alive in Jesus of Nazareth (Jn. 1:1-14). God's Word thus has an active and dynamic function (Heb. 4:12; 2Tim. 3:16) as well as a passive and entrusting / maintaining function (1Tim 6:20; 2Tim 1:14; Joh 8:55).

After Jesus' ascension the power of his words was transferred to the working of his promised Holy Spirit (Joh 14:26-27 and 20:22). In a similar way the same Jesus the Christ transforms this power into the Holy Scriptures, translated in speech and writing. The significance of this, going beyond the material content given shape by grammar and syntax, is what makes the Bible a sacred religious book with a self-sustaining tradition of translation which can be described in the broadest sense as "Spirit-led" (2.2.9.4).

1.3.2.4 Inspiration in the Original and the Translation

The development of modern translation methods resulted in secular translation principles being applied to the Bible. This happens still. For this reason critics are correct to argue that only the original, although inaccessible, can rightly claim to be fully inspired (Forrest 2003:1).

This claim is supported by the historical-critical method (HCM) of Bible research. Its theological and philological origins lay in the works of the theologian *Johann Salomo Semler* (1725-1791), Old Testament scholar *Johann Gottfried Eichhorn* (1752–1827), the church historian *Ferdinand Christian Baur* (1792-1860) and the theologian *Julius Wellhausen* (1844-1918). The following contributed to making this approach useful for philosophy: the theologian and philosopher *Friedrich Schleiermacher* (1768-1834), the theologian, philosopher and writer *David Friedrich Strauss* (1808-1874) and the philosopher and critic of religion *Ludwig Feuerbach* (1804–1872). See the summary in Pym 2007:197.

There have been several attempts to answer how inspiration, of the kind mentioned in 2Tim 3:16-17, is transferred in a translation. Robinson, although not referring to Biblical inspiration comes to a close description. He describes the

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[24] Müller justifies the communication of God as being on two levels. The first level comprises four gradations including the *providentia Dei* in which God's inspiration – the Bible in its original – is to be set. The second level contains the references to the amendments of this *providentia Dei* which were possible and necessary to communicate intelligibly (2007a).

"moment in a translation" and in "all other creative activities where time seems to stand still." A "pre-existent spirit seems to flow through the mediator into the translator" (cited in Pym 2007:202). This experience during the translation process reflect on the one hand the identification with Biblical authors and on the other the influence of the Holy Spirit. The act of translation could be termed a "double or renewed inspiration." This contrasts with the common opinion that the divine communicative pulse gets lost in translation. On the other side it leaves open the question of "how inspiration is passed for?" The divine enigma of the delegation of inspiration remains undetected to humans.

A further approach to an answer is to separate scripture and word. WORD (written in capitals to distinguish this usage) means here the "original authentic" word of God. If the scriptural proof, i.e. the Bible in book form, only had the form and if the WORD were immaterial, i.e. resided within it in a metaphysical sense, then the word would reveal itself automatically in the formal transmission across cultures. Nida's dynamic equivalence approach would then present a method of suiting the form to a translation situation and leaving the WORD intact. (Pym 2007:199; also Baumgartner 2001:86).

This study cannot set out a detailed position on the missiological-theological question of the *inspiration* of the Holy Spirit in the process of revelation. It is sufficient here to refer to specialist theological studies (Kraft 1979:214; Pöhlmann 2002; Sauer 1955:108; Schirrmacher 2002; Stadelmann 1990 among others; see Appendix 1).

1.3.2.5 Spiritual Bias

As a product of a spirit-filled team, Bible translation – in contrast to secular translation – is open to the hidden working of the Holy Spirit (for a detailed study of the Reformation and translations of the period see Pym 2007: 205-210). God's impact is to be found in the WORD, whereas human impact is defined in

the rendering or transferring[25] of the form into each particular translation situa-tion (Sauer 1955:108; Stadelmann 1990:30; Metzger 1993:11-16).

In my view, clarifying this issue ultimately derives from God's intention to communicate with us, which I have termed the *incarnational principle of trans-lation* (see in detail 4.3).

1.3.2.6 Summary

Inspiration, as part of the missiological-theological debate on Bible translation, leads back to the author of Scripture. The authority of Scripture and the transfer of that authority into translation on the basis of his active role in transcendental creativity are evident in the act of translation. Distinguishing the levels in the scripture (form and word) illustrate the opportunities for finding the inspired word of God even in a translation.

Having thus far been concerned for the external conditions for translation, I shall now clarify the issue of the relationship between *hermeneutics* and transla-tion, and focus on dealing with translation itself as an activity.

1.3.3   Hermeneutics and Bible Translation

Hermeneutics[26] is a humanities discipline in its own right, situated between phi-losophy and social sciences, although in the context of Bible translation it could

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[25] Reiss introduced the fundamental distinction between "translation" and "rendering" with reference to translation criticism and the "special purpose" of a "rendering" (1971:31, 90). In German usage *Übersetzung* ("translation") means the actual activity of the science of transla-tion, whereas *Übertragung* ("rendering") is understood to mean the lesser activity of finding a word for word version (Nord 2002:6; Wilss 1982:28), where factors pertinent to translation criticism are absent. The affinity between the terms "Übersetzung" (translation) and "Über-tragung" (rendering) becomes evident in their use in similar contexts. The distinction arises out of ideological principles, which is clear from the fact that it is not possible to distinguish the two terms in the secondary literature.

be treated as a branch of theology. Hermeneutics finds its route into exegesis and theology via an avenue relating to the philosophy of language: *speech-act theory*. *Speech-act theory* states that communication doesn't merely convey communicative content, but also produces actions. (Austin 1961; Searle 1969; Grice 1969). Debate about "the impact of Biblical texts on the reader / listener" was willingly incorporated into exegesis and theology for its resultant practical implementing of Biblical content. This debate stood in direct contrast to a "socio-pragmatic, liberal approach" (Thiselton 1992:2, 7, 17). Likewise hermeneutics comes to be applied in translation as a theological and epistemological discipline, combining with the goals of translation various insights from the fields of philosophy, psychology and linguistics. The hermeneutic task of the translator, according to this, lies in combining such insights at the level of epistemology.

The task of *hermeneutics* is to close cognitively the gap between divine *kenosis* and human finiteness (see above). In the hermeneutic cognitive process a person tries to grow in his intellectual understanding of Biblical truths (Ramm 1991:17) In relation to translating activity, the limitations and potential of the cognitive process are of interest, they also form the visible framework for the translator's efforts.

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[26] Throughout church history hermeneutics has changed several times in content and concept, changes which have not always been recognized or defined. Looking back at the very varied meanings of hermeneutics makes this clear. In the ancient world the significance was on the "general understanding" (Aristides, *Apol* 10,3), which today would be termed communication. From this emerged the ability for mutual communication (Xenophon, *Mem.* IV, 3, 12). *Hermeneutics* confined itself to the method of communication. In medieval church theology hermeneutics grew to mean "commentary as distinct from exegesis". A differentiation took place which, influenced by philosophy, led in the 19th and 20th centuries to an independent theology of interpretation. Schleiermacher describes hermeneutics as "the art of understanding" and develops the term from epistemology, which is still relevant today. The most important discipline of hermeneutical understanding is philosophy. Hermeneutics is for him the "concept of understanding". Heidegger understands by hermeneutics an "analytical concept" to investigate the "phenomenology of being, especially of existence" (Ebeling: Hermeneutik [Engl.: Hermeneutics]. *RGG⁴* 1965:13496-13501; in part own wording EW). Because there are numerous meanings of this term the present study is confined to the function of hermeneutics within linguistics and the theory of knowledge.

1.3.3.1 Translation and Hermeneutics

In this way translation is judged to be "a complex hermeneutic process" (House 1977:64) where the "subjective contingency of the hermeneutic process" (Reiss 1971:106) must be respected. (similarly Kußmaul 2007:12). In this view hermeneutics serves the purpose of interpreting and comprehending the translated text, while at the same time being – in the modern understanding – an autonomous intellectual process required for translating. (:12[27]). Gross goes one step further. For him "every translation is an interpretation", because translation is "always the consummation of interpretation" (2001:7). These essential thoughts will be pursued in the course of my study.

An example of one subjective approach among many may be termed here the "*allegorical* tradition of interpretation". It has been rejected in favour of a grammatical-exegetical understanding, since the allegorical opens the floodgates for the "creative inventiveness of the interpreter" Stadelmann 1990:105; Berkhof 1973:16, 19-20). The inadequacy of the "allegorical method" is also deplored elsewhere, in those cases where the stylistic device of allegory in the Biblical text is not explicitly under scrutiny (Ricoeur 1998:267).

The distinction between *revision* and *new translation* (see above) is crucial for the practitioner. He will only endorse the need for a revision if he recognizes the continual changing of a culture and its language as a requirement (change in culture and speech; Nida 1975:208; Orlinsky & Bratcher 1991:49, 57; Tippett 1976:26-27) What model does hermeneutics offer translation research to explain the process of understanding?

1.3.3.2 The Hermeneutical *Spiral of Cognition*

Hermeneutics offers its *hermeneutical spiral of cognition* as such a model. It has numerous uses in philosophy. Since it deals with "text" and "text interpretation" it offers an ideal base for use in translation research thinking. As well as Gada-

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[27] Kußmaul does not call himself a "practitioner of hermeneutics" (German: Hermeneutiker). The close ties between hermeneutics and translating are evident in that the former takes account of the "prior knowledge of texts. They take into consideration what the memory has stored in the mind of the reader and translator, namely the knowledge of words and the knowledge about the world, which has a big role to play in understanding texts, especially in the initial tentative phases (Kußmaul 2007:12)." This prior understanding forms the basis of a *functionally* oriented translation.

mer (see above), Ricoeur has written about it in his *Theory of Mimesis* (Brock-haus multimedial 2007: entry "Theory of Mimesis"). According to him, analytical understanding is honed in the reader on three "levels of imitation" in ever tighter spirals on the basis of social influences and his own experiences (Ricoeur 1988:88; Littlejohn & Foss 2008:133-34). Reimer quotes Ricoeur's influence on the "process of text construction". Experiences are given new form in "textual constructs", rendering them accessible to others' understanding (2006b:4). Flick sees in Ricoeur's approach a "particularly useful instrument", since the three levels best imitate reality (2003:158; Bolten 1985:3-4). As well as the *hermeneutical spiral of cognition*, *objective hermeneutics* offers important elements for textual understanding and translation of texts. This proven method for qualitative analysis is based on a textual principle of surface structure and deep structure (see also Wagner 2001:14-208).

The *hermeneutical spiral of cognition* forms a model for interpretation which is a spiral open at the top. The interpreter / translator begins on the basis of a text (see footnote). His prior knowledge (training, knowledge about the text, commission and aim of the translation) forms the base of his thinking. While translating he adds new experiences to his horizon of knowledge and incorporates them into further interpreting and translating (Steiner 1990:19; 2.2.6). As a consequence he adjusts his initial understanding. These adjustments bring him closer to his goal because he is encompassing his translation within an ever tighter spiral, finally achieving an interpretation of the text close to its original content. The *hermeneutical spiral of cognition* has in the process (*praxis*) proven to be a valuable tool in cognitive science, not just in theology (Shaw & Van Engen 2003:71, 80, 83). It is of service to the study of translation as a theoretical basis for illustrating the processes of understanding and communication (see also 2.3.9).

Stadelmann uses the spiral in theology as a model for the understanding of scripture's true intended meaning (1990:95 see the diagram). The *hermeneutical spiral of cognition* as a model of understanding, interpretation and translation can be applied to the science of communication and translation. Since both disciplines are concerned with text, their epistemological processes are similar. Likewise, Nord applies the model to linguistic processes. She refers to Gadamer and carries the comprehension process in the functional science of translation over to the forward and backward gaze of the interpreter. In her model - as in Gadamer's - this process sees the "interweaving of tradition and of the interpret-

er" rising like a cone. (Gadamer cited in Nord 2003:39; see also Shaw & Van Engen 2003:80).

1.3.3.3 Summary

Translation is hermeneutics. Insights relating to the text, to its source public, its target public, and to its interpreter / translator flow together into the translating process as interpretation. The *hermeneutical spiral of cognition* is the most suitable image of the process, illustrating well its development in translation quality and competence. In this model the interpreter gets ever closer with his version (*translatum)* to the original, combining the insights of his activity in such a way that he enhances himself and the quality of his product, excluding more and more potential sources of error. The translator's experiential world corresponds to this deductive process: he spirals upwards by his experience, from an intuitive and very general basis towards a special translation act, the pinnacle of his activity.

As well as the factors determining the state of Bible translation which I have mentioned so far, tendencies in the development of translation models point to the significance of "Bible translation as a bridgehead of missiology" (*macro approach* see Diagram 1 and Diagram 17). They indicate that Bible translation is at the interface of several disciplines and they point back to general developments in translation as well as particular changes in linguistics. Hill, on the other hand, decides upon a model (Relevance Theory) and elaborates a concept for Bible translation (2006: xv-1; for other models see for example Beekman & Callow 1974; Callow 1998; Wendland 2006; etc. see 2.3 and 3.1.4.2; Appendix 2).

Before presenting the models individually in chapter 2 I shall set out their basis and their embedding in academic trends.

1.4   Overview of Models and Main Streams

1.4.1   Development and Main Flow

Models in communication and translation[28] can be traced back to three main streams. Firstly, the influence of information technology on communication in the 1950s, which led to the transmission models. In these models communication was considered as the sending and receiving of messages (text). These theories focus on the *processes* of information flow.

Then followed the debate in the 1970s about text *functions* and the content of "text" (2.2.8). This was the foundation for the so-called *functional model*.[29] Since the 1990s academic interest has turned to the logical relationships in communication, especially around the themes of the *logical conclusions* (Grice 1975:60-61; Neale 1992:510-511; Sperber & Wilson 1986:2). *Inference* models were devised where emphasis was no longer placed on the "literal meaning of a text but the communicative meaning of the text" (Braun 2001:11).

1.4.2   Overview of Models

I propose the following historic threefold framework. This structure allows the development of the models and the chronology of their reciprocal references to become clear. In summary:

- *transmission model* (based on the code-model; main emphasis: flow of information),
- *functional model* (based on text principles and their function; main emphasis: the information goal and commission,
- *inference* models (based on intelligibility in areas of cognition and coherence; emphasis: communicative meaning).

Whereas originally the target public was at the centre (*transmission model*), the direction of gaze then shifted, with the functional models having the text as central focus of translating. At the current time the process of communication itself

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[28] I shall later distinguish between these two disciplines. Meanwhile it can be said that there is no absolute boundary between them, given their many common areas.

[29] The terminology varies, from "Models for text function", "text functional model" to specific terms which emphasize individual concepts (*skopos*; literary model; see 2.3.3.4).

holds the middle focus for the science of translation (*inference models*). The boundaries are fluid, and overlap between the models is quite likely. Presenting the development is not intended to imply that at any given moment there are clear boundaries between the various models. Nevertheless it will become clear that the positioning of interests and emphasis has been subject to change.

Developments which are relevant for translation also have parallels in missiology. Kraft follows the dynamic equivalence model, using the *transmission model* as the model of the dynamic of the conversion process and of its influence on the spread of the church (Kraft 1979:325-340; 2.3.3). "Functional-models" appear also in the *functional orientation* , as Sundkler (cited in Bosch 1969:4-5) emphasizes in the area of Gospel propagation and the accompanying pattern of church focus (*centripetal*/*centrifugal*; 2.2.9.4, 4.3.2.3.1 and 4.3.2.5) and Bosch emphasizes in the area of ecumenism[30] (1991:2; Scheurer 1994:314; 2.3.4, 2.3.5 and 4.3.2.3). *Inference* [31] plays a role in modern theology, especially in the church's communication technologies (Schmidt-Lauber 1991:779-780; Luzbetak 1993:215; see also 2.3.9).

1.5   Summary – Mandate for Bible Translation

Bible Translation as a *bridgehead of missiology* is grounded on Christ's becoming flesh (*incarnation*), his coming down to earth (*condescension*) and his emptying of self and will into the transcendence (*kenosis*). Its purpose is the handing on of the contextualized gospel for the strengthening and building up of indigenous Christian communities. In Christian contexts Bible translation draws upon revision, and upon new translation in the context of unreached peoples. It develops its characteristic dynamics from the cone-like *hermeneutical spiral of cognition*. In this deductive model the translator adjusts his level of knowledge, ap-

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[30] By *ecumenism* is meant the relationship of the Evangelical Alliance, the Ecumenical Council of Churches and the efforts of the Roman Catholic and Evangelical churches. "Only after the long process of defining and self-recognition did they begin to be aware of the world-wide unity of Christendom" and to seek "communalities rather than differences" (Reifler 2005:263ff.).

[31] By *inference* is meant the human capacity for understanding "how to get perceptions from categories". The smaller and preciser these categories are the more accurate are the inferences from them. (Pinker 1999:307).

proaching his translation task within increasingly precise criteria. Models of communication provide the explanation for this, in that they attempt to describe for each conception the processing of information, the translation procedure and the communicative meaning of the message.

The impact of this development is that the Christian community or church receives the "mandate for Bible translation". Bible translation is legitimized and tasked according to this commission (see Appendix 1, in detail 4.3.3).

Since Bible translation is not an "exact science like mathematics or physics" (Tucker 2007:345) it is placed in communication science. It interacts with the science of translation and makes use of cultural anthropology, linguistics, social sciences, theology and missiology, in Tucker's classification of Bible translation as a specialism within the history of Christian development aid (:343-364). These disciplines can thus be viewed as auxiliary to translation science. This is most evident in a survey of specialist literature on Bible translation. Approximately 50% are from the field of linguistics, 20% from cultural anthropology, 20% from theology and missiology, and the rest from a variety of other areas such as translation science, sociology, pedagogy and philology. The spectrum of authorship shows a similar ratio for these categories.

In the next chapter the attention will turn from the *macro* process of this study to the specific components of the science of translation, and working definitions will be established to act as a guide into the material and to pinpoint the subtopics for discussion. The base for this discussion about models will be laid down according to the lines of this *micro* process, for here the definitions are applied to the task in hand (see Diagram 1 and Diagram 17). At the same time the chapter contributes an attempt to get to grips with the lack of clarity in the definition of the various disciplines.

END OF CHAPTER ONE

2   Science of Communication / Translation

2.1   Preliminary Considerations

This chapter will investigate the science of communication as it is portrayed today, focusing both on its specific aspects and on differentiation from other fields. This will be within the framework of the interplay of Bible translation, missiology, anthropology, sociology and linguistics, concluding with a look back at the history of models of communication and translation and their influence on and contribution to the current debate on the science of communication.

Any discussion of the science of communication must deal with what it means to be human. The complex ability of man to communicate, especially through language and writing, sets him apart from the animal world[172] and gives him his special position. (Luzbetak 1993:64-65).[173]

In trying to define precisely what communication is we are met with a variety of approaches. The spectrum of attempts at a definition range from views which in the final analysis classify everything as communication (Watzlawick; on

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[172] The types of communication of the animal world form closed systems. The content of animal utterances is limited to the necessary "instinctive" forms of communications for survival (food, procreation, security). Animals and other non-human forms of life are either not capable of communication, or only in order to survive. The same is true for the further development of this ability. (on the differentiation of instinctive behaviour and communication see 2.2.1.3).

[173] Communication has its origin in the ability of man to relate to his environment. In the context of the Hebrew Bible the ability of man to communicate is grounded in his being created in the image of God (*imago Dei*) (Sogaard 1993:11). God is the first to speak, and the man is the only created being who replies (Gen. 2:16). The creator then charges him with the stewardship of the earthly creation. At God's command the man begins to name the animals (Gen. 2:19). With this action he begins to form his environment (Gen.2:20), at the root of which is man's special ability to communicate. By contrast the evolutionary approach appeals to natural selection and the principle of mutation which are claimed to have led to the development of speech organs and language (Pinker 1994 and 1997; Schmidt-Salomon 2005). According to this approach any superiority of human communication over that of animals or other non-human creatures only occurs relatively, or because of a small evolutionary leap forward by man.

Thun; 2.2.2.3) or almost nothing at all any more (Miller and Steinberg),[174] to critics of any science of communication (Steiner), who declassify the same as a non-science (Steiner 2004:129, 134).[175] In any treatment of models of communication these opinions must also be taken account of, since they provide interesting perspectives on a world-wide phenomenon, i.e. communication.

In the following the definitions of concepts necessary for further progress will be ascertained. They serve as a working basis and assist in preserving the overview of the multitude of attempts at establishing conclusions. In addition, at the end of each topic, a working definition should serve to reduce the further observations to the criteria already established. The aim is to convey the strengths and weaknesses of models of communication for Bible translation.

2.2 Bible Translation – External Parameters

This section will focus on investigating the external parameters, namely the milieu of Bible translation, and will attempt to circumscribe and differentiate the discipline of Bible translation over against other fields of study.

2.2.1 Science of Communication

2.2.1.1 Representational Problem

Communication faces a fundamental problem in that it is both the object of scientific study and at the same time the means of studying it. (Stolze 1999:43; see also Sogaard's strategic circle for researching communication (1994:232 and Hesselgrave 2001:47). Statements about communication, especially in the social and academic sciences (:43), are inherently handicapped systemically (Waard &

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[174] In the context of his social theory of learning Rotter investigated the "locus of control" of individuals and cultures (*locus of control*; 1954). From this Miller and Steinberg developed a theory which reduced communication to its control function (1975). This approach removed communication from its position at the centre of sociology and subordinated it to other social sciences.

[175] Steiner is acknowledged as the "true priest of reading" (Nathan & Sharp 1994: ix). He himself sees his critique as a part description and extension of language research. (Steiner 1990:132). Although Steiner refers to linguistics, it is evident from his arguments that he means also the science of translation and communication. However, he comes to the conclusion that they are absolutely necessary for approaching the subject of communication (2004:129, 134).

Nida 1986:25; Steiner 2004:129).[176] This means that if one tries to explain communication using communicative means (speech, writing), one needs a *meta-language as meta-communication* (Waard & Nida 1986:25; Watzlawick 1993:41-42). Lacking such a language, each scientific discipline develops its own explanation of this human phenomenon (see also ideological predetermination in the definition "translation science" 2.2.4). This is rooted in the narrow specialisation of these disciplines. Research therefore has to fall back on "sudden recognitions, which assist breakthroughs" (Kuhn 1970:122). [177] In this they come up against boundaries which only permit an approximation to a concept or to the object of research (Wilss 1984:19-22). Nevertheless research has to live with them and deal with them. (Clicqué 2001:222). One will find in Littlejohn & Foss' description of definition the core of the term:

> A definition should be evaluated on the basis of how well it helps scholars answer the questions they are investigating. Different sorts of investigations require separate, even contradictory, definitions of communication. Definitions, then, are tools that should be used flexibly. (2008:3).

Definitions of concepts are part of this approximation and enable "logical debate" by linking language and action together in the science (Kretzenbacher 1998:134). "Theory formation is based on a general "publication and falsification dictate" which through logical debate "forms an umbrella of definitions and principles" (:134) in the context of the interplay of language and action.

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[176] The concern for precision within the social and academic sciences interprets language "not only as the medium but also at the same time as the object of communication within the relevant field. " (Stolze 1999:43). "But perhaps human speech is of a quite different nature. Problems arise from the fact that the process of investigation and the object of investigation are inextricably tied together, and from the resulting unstable dynamic, with language investigating language, and these problems are very probably resistant to every rigid and exhaustive constructive approach." (Steiner 2004:129).

[177] Following the so-called operationalising understanding of the theory the "indicator hypothesis" plans an approach of the researcher to the object of research in such a way that the latter is researched with regard to observable and non-observable processes. (Bunge & Ardila 1990:194, 197). In the same way Weizsäcker talks about the "circle of recognition, which corresponds to a "circular complementarity" (1960:294; s. 1.3.3.2). Kuhn's evolutionary science paradigms proceed from primitive beginnings to ever more complex connections. His thesis-antithesis-synthesis principle leads to the assumption that paradigms continually alternate (Kuhn cited in Renner 1980:23-24; Bosch 1991:185; see also 4.3.3.2 and Appendix 1). He affirms correctly that the scientist represents the decisive factor in the process of research (cited in Clicqué 2001:224; see also Capra & Steindl-Rast 1994:56, 58). Consequently in the science of translation much space is devoted to the translator (see 2.2.7).

2.2.1.2 Review

Since the science of communication was launched by Nida, this section begins with a brief look back at this development.

He sets the science of communication within the framework of translation. For him this includes dealing with anthropological, linguistic and translated-related material. His model of *dynamic equivalence* which he proposed in 1947 led to a break-through in the understanding of the science of communication. It is based on the so-called "code-model" (Nida 1961:289-290). The "code-model" concept describes the principle of *transference* models in communication. Currently it serves the science of translation as a reference model and is based on the sender-receiver principle as introduced by Claude Shannon in 1948 with reference to the flow of information in mathematics (Shannon & Weaver 1949; Weber 2005:3; s. 2.3.3 and 3.2.1).

North pays tribute to Nida's influence on linguistics and Bible translation, calling it a revolution:

> During these years (1946 - 1949) a revolution in the work of translating the Scriptures for the world was taking place, not only establishing cooperation between Bible Societies but also providing practical service to Bible translators all over the world. (North 1974: x).

Critique of the code-model formed the basis of a fresh understanding of the science of communication. Up till then individual researchers described communication using individual models (e.g. Bühler [1934] 1965). The subject had no common united direction. With the arrival of modern media, information technology and research into communication it became necessary to bring all the wealth of knowledge together, and so the concept of the "science of communication" began to be developed.

2.2.1.3 Classification

There is no such thing as the science of communication per se, but rather an overall concept of a rapprochement emerging from the communicative sphere of inter-human relationships in the social-humanistic disciplines. Thus, since the 1960s, the science of communication has been granted an "independent and productive development of models", but without defining where this scientific

branch should belong (Littlejohn & Foss 2008:4-5). [178] However, some have been able to establish and prove the place of this discipline as a related part of other disciplines, among them Stine:

> … theories that modern translators follow incorporate work from a number of fields, among them linguistics, sociolinguistics and cultural anthropology, cognitive science and psychology, communication science, semiotics, and literary criticism. (Stine 1990: vii).

By contrast others classify it as *one* field *alongside* other disciplines (North 1974: xii; see also Nichols 1996:38). The spectrum of classifications ranges from "a matter for universities" to a "branch of scientific study" (Littlejohn & Foss 2008:4-5).

Wilss refers admittedly to "translation science" but shortly before that he talks of its proximity to the science of communication (Wilss 1984:19). He starts out from a separate and independent category of this topic area, presupposing thereby that translation theory "must be understood as … by the nature of its material necessarily fragmentary" (:22).

> The profile of translation science is interdisciplinary. In order to appreciate the process and results of translation all areas of the systematic intellectual and social sciences are relevant – linguistics, socio-linguistics, psycho-linguistics, textual linguistics, speech theory, science of communication, science of literature, language game theory, and finally language data processing (including research in the field of artificial intelligence). (Wilss 1984:19).

Modern translation theories deal with *intra*lingual, *inter*lingual and intersemiotic translation. The first is about the conveying of content (words, signs), the second deals with the interpretation of the content of one language into another, and the last with the transference of signs from one language into a non-verbal system of signs (music, art etc.; in Jakobson cited in Gentzler 2001:1).

Like Stine (see above) Wilss takes the dependence of social-humanistic science as given. At the same time neither of them differentiates the science of communication from these disciplines. Steiner shares this view in that he concludes that any model of communication represents at the same time "a model of

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[178] The detailed studies of communication in the animal world will not be considered here, since they are not relevant to the overall theme of Bible translation. Luzbetak draws a distinction between the instinctive behaviour of animals and the cognitive ability of humans (1993:64-65). The difference between "animal language" and human communication is also evident in evolutionary theory. In terms of the utilitarian approach Pinker refers to three forms or designs of animal communication, admittedly pointing out that in both species it is a matter of instinct, but granting to human language a far more comprehensive objective (2000:342, 365).

translation, and thus of vertical or horizontal transference of meaning" (2004:45).[179] He emphasizes the superordinate significance of communication, which does not permit an exact classification or positioning of the science of communication.

These examples demonstrate that, because of the different perspectives of individual subject areas, a classification proves to be difficult. Nevertheless the subject areas adduced by these experts serve as a basis for further advance in this work. An understanding of the science of communication in translation studies will lead further into journalism, and on into *cross-cultural* communication and *mass communication*. The survey is rounded off by observations from the field of linguistics, neurolinguistics and hermeneutics, before a concluding evaluation can be undertaken.

2.2.1.4 Insights of Specific Subject Areas

In *journalism* the concept relates to the "systematic research of the conditions, structures, functions and opportunities for impact of public communication, above all in the context of the mass media." (Brockhaus 2007: science of communication). Any science which deals with communication encompasses the "production, the process and the effects of systems of symbols and signals by investigating regularities and identifying those which belong to communication (Berger & Chaffee cited in McQuail 2007:16)."

In the same vein as this description, and in relation to the onus of the mass media with regard to *cross-cultural understanding*, Maletzke classifies "science of communication" under *mass communication*. This represents a very broad understanding of this discipline, since it has to include every occurrence of mass-communicative content and means (Maletzke 1996:20). On the other hand the limitation to these contents and means does not go far enough, since cross-cultural communication has to be understood as a "dynamic process" (cf. al-

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[179] The terms vertical and horizontal describe the temporal and spatial aspect of the process of translation: "Since de Saussure linguistics differentiates between a diachronic (vertical) and a synchronic (horizontal) structure of language. This distinction is also valid for internal translating. If culture depends on meanings being passed on across time – including the connotations of conveying by both translation and narration, then it is also dependent on meanings being conveyed across space or distance." (Steiner 2004:25).

ready Nida in TASOT and TAPOT). The essence of cross-cultural communication processes has been summarized as follows:

> … as a dynamic process communication is flexible, adaptive, and fluid. Communication is a dynamic process and hence is impossible to identically replicate in a picture, drawing, or model (Neuliep 2006:12).

However, Neuliep qualifies himself by highlighting in the above-mentioned work techniques and models for describing inter-human understanding. In this approach the emphasis lies in the task of researching cross-cultural processes within communication.

In the *relevance theory* approach communication is viewed as a network of relationships based on cause-and-effect (Gutt 2000:21; 2.3.9). There the science of communication is placed within research into cognition (previously "cybernetics" in Capra & Steindl-Rast 1994:106). Content is related to research into metacommunicative phenomena of human relationships.

Crystal's *linguistic* classification allocates investigation of "all aspects of communication" to the "science of communication".[180] Among these he reckons:

> … linguistics and phonetics, their various branches (e.g. psycholinguistics, sociolinguistics), and relevant applications of associated subjects (e.g. acoustics, anatomy, neurology; Crystal 2003:85-86).

This comprehensive definition of the concept excludes all non-communicative science, i.e. science which is not concerned with communication.

From the *neurolinguistic* perspective the science of communication is restricted to linguistics and its various branches (Fabbro 1999:2-3). Fabbro understands it to be "the science that deals with language".[181] As a subject area it offers, in his opinion, a good basis for the explanation of "neurofunctional processes in communicative events", for "chemical and electrical processes in the brain during the production of voice and language must be bound up with the complex whole of human culture" (:22). The complexity of communication cannot be explained

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[180] Taking into account the distinction between the means and the centre of communication Crystal's definition excludes disciplines which use communication as a means. A logical decision.

[181] Applied *linguistics* deals with the four topic areas of, phonology/phonetics, morphology, syntax and semantics of language (Asher cited in Fabbro 1999:1). Nida defines *syntax* as the investigation of the inter-relationship of language symbols. This includes the rules of hierarchical structure, their position and order in the sentence complex. (1964:35). According to Payne *morphology* deals with the forms of words, i.e. their external make-up (1997:20).

just by a description of the physical processes in the brain and memory (:22-23), the location of language centres in the brain (:74) and the description of the construction of memory. For this a more widely conceived understand of the science of communication is required (ibid.). Fabbro is not unequivocal this point.

2.2.1.5 Summary

The various scholars and scientific disciplines have linked the concept of the science of communication closely with the concept of communication itself. The two seem to be partly interchangeable. Hence the discipline is blended with the object of study, and as such does not really exist, for the total weight of meaning rests on the concept of "communication". This is evident from the fact that the concept is not listed in the German *Linguistisches Wörterbuch* [Engl.: *Linguistic Dictionary*], but is dealt with under the entry "communication" (Lewandowski 1990:551-555).

As this section has shown, the science of communication per se cannot be isolated. As an outcome of any investigation a description of the concept should include the following points. The science of communication:

- is a translation-oriented discipline with communicative content (Nida);
- is valid as a dynamic science (flexible, capable of adaptation and fluid), containing inner or cross-cultural aspects;
- deals with metacommunicative content and cognitive processes (Gutt);
- is a topic area comprehending all aspects of communication (Crystal, Fabbro).
  - As an interdisciplinary and overarching discipline it is represented in all the named auxiliary disciplines and subject areas handling communicative material and is not to be regarded as a circumscribed subject area.

The next step is to investigate the matter in question, "communication". It is central to Bible translation and, as pointed out in the introduction, represents the central element of human existence.

2.2.2 Communication – Individual and Discipline Oriented

The term "communication" is derived from the Latin *communis*, meaning "common" (Müller 2007a: Begriffe [Engl.: *Terms*]). Hence communication signifies "understanding between each other" (Duden) or "conveying or exchang-

ing information through the expression and perception of signs" (Brockhaus 2007: communication; Schweda's graphic presentation 2005: model of communication). Many of the models included in this investigation use the word as an umbrella term for all analyses describing the flow of information between people (Gutt 2000:22; Luzbetak 1993:198; Nord 2001:14). Not all academics follow this general circumscription. It presents an inductive access to developing the concept, since the individual significations point to the search for a general description.

2.2.2.1 Communication – A Discipline-oriented Investigation

Maletzke has researched the great variety of definitions of communication from philosophy, linguistics, anthropology, sociology, pedagogy and other branches of science (1978:17). The spectrum ranges from *every* outwardly directed activity with the aim of expressing *something* (Miller 1954:701) to the concrete relaying of symbols between two individuals (Schramm 1955:3).[182] The concept of the transmission of symbols taken from Greek philosophy has been criticized as inadequate. It is postulated that symbols or pictures represent only partial components of a visual scene, never the whole which is necessary for a communication (Pinker 1999:295). Furthermore this would curtail the storage capacity of the brain, since general concepts (e.g. nature, heaven, religion, freedom etc.) could not be stored as pictures. Also pictures are ambivalent (e.g. an aeroplane has many forms), and would contradict the unambiguity of actual human perception. (:296-297). The degree of individuality of representation of communication within subject areas has been pointed out by Payne. As a specialist in grammar he establishes communication in the morpho-syntactic function of language. For him communication is equivalent to discourse. (:343).

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[182] Information is dependent on intelligence. Intelligence is necesssary for being able to perceive or explore an information process. *Intelligence* can therefore be described as the "perception of a relationship between two things which are subject to a regular process, as opposed to the accidental. On the basis of our intelligence we can insert the unknown in place of the known when the flow of information is not unequivocal" (Pinker 1999:65). The various engagements with the concept show that the efforts at a description result in a narrowing down within each subject area. In order to deal with this it is necessary, starting from the nature of communication, to shine a light on the spectrum of descriptions of its content.

Littlejohn & Foss conclude that it has been proved impossible to find one single definition. In their view,

> … scholars have made many attempts to define **communication** [emphasis in orig. EW.], but establishing a single definition has proved impossible and may not be very fruitful (2008:3).

In this they have recourse to Dance, who proposes in total three directions according to which the various definitions of communication can be differentiated:

- level of observation
- intentionality and
- normative judgement (Dance cited in Littlejohn & Foss 2008:3).

The great variety of such definitions leads them to the conclusion, neither to dismantle the complexity of communication nor to look for a standardized definition that will be too broad and useless. As they say, "communication is so broad that it cannot be essentialized or confined within a single paradigm (Littlejohn & Foss 2008:5)." They recognize the risk of reducing communication as a dynamic and procedural process (Neuliep 2006:12) to a "static and dead field" (:6; see also Steiner 2004:129).

2.2.2.2 Linguistic Understanding

In *linguistics* communication is defined in relation to models. This interpretation emerges mostly from the repudiation of the understanding of communication of other models which lead to overlappings and dependencies.

In the functional-model communication is understood as interaction, which is

> … an intentional change of a state of affairs affecting two or more people or agents. An interaction is referred to as 'communicative' when it is carried out through signs produced intentionally by one agent, usually referred to as the 'sender', and directed toward another agent, referred to as the 'addressee' or the 'receiver'. (Nord 2001:16).[183]

It emphasizes

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[183] Nord makes use of the code-model developed by Shannon (1948) and Shannon & Weaver (1949) as the basis of their understanding of communication.

- the transference of signs or symbolsf,[184]
- the direction of communication from sender to receiver and
- the intentionality of the communication.

For Nord, drawing on Bühler ([1934] 1965) and Jakobson (1960), the basic functions of communication consist of

- "messages about things (referential or representational function),
- messages about the sender (emotive or expressive function),
- appeal to the receiver (conative or appellative function),
- establishing contact (phatic oder retentive function; Nord 2003:48; 2001:40)."

The subdivision into *cognitive* and *emotive* aspects of communication is not new. Here a distinction is made with regard to a

> cognitive grasp of the syntactic and referential relationships of a message as well as of the logical connections expressed through the form of the message. The *emotive* [original emphasis EW.] aspect concerns the sentient reaction of those involved in the act of communication to the form and content of the message. (Kassühlke 1978:31).

In the functional model communication is reduced to its "functionality" or "fulfilment of function" (Holz-Mänttäri 1984:160; Nord 2003:82; s.. 2.3.5).

2.2.2.3 Psychological Understanding

Watzlawick considers communication from the psychological perspective. He sees it as embedded in a sociological-psychological context. Thus for him interhuman systems are subjects of communication to be described "objectively at best as persons-communicating-with-other-persons". They should not be evaluated as "a certain number of individuals" (1993:116). He comes to the conclu-

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[184] *Semiotics*, the theory of the symbolic nature of language, is rated by many linguists as the basis of their understanding of the science of communication and speech (Armstrong 1993: 114; Bühler 1965:34, 47; Geertz 1973:453; Halliday 1986:4, 12, 29; Lewandowski 1990:934-936, 958; Nord 2003:95; Principe 1991:87 applies semiotics to the incarnation model; Renner 1980:91-92; Steiner 2004:87, 142; Vanhoozer 1998:209; Waard & Nida 1986:73). Against this aproach can be set the ambiguity of symbols, the insufficient possibility of categorising and storing the smallest possible symbol units as well as the accommodation of abstract concepts which cannot be conceived visually. (Pinker 1999:295-297).

sion that "it is not possible *not* to communicate (:53)."[185] Hence he also criticises the inadequacy of any attempt as a definition, yet at the same time advocates the necessity of setting up a working hypothesis:

> If the present state of our knowledge does not even offer a satisfactory explanation for the acquisition of natural language, what are the prospects of abstracting the formal relationships between communication and comportment? On the other hand communication is quite evidently a *conditio sine qua non* of human life and social order. And it is equally evident that from the first moment of his existence man begins to acquire the rules of communication, despite the fact that he is hardly ever conscious of these very rules, or of considering how to communicate as a human being. (Watzlawick 1993:13).

With its emphasis on the socio-psychological components of cognition Watzlawick's thesis provides an extension to the linguistic perspective which the latter often neglects (Talbot 1997:445-447; 2.3.9). Talbot stresses further that communication could not be "a process taking place in a social vacuum", since people are social beings "who exist and operate inside certain conventions" (:446; in more detail under 2.3.9.4; 2.3.9.4.1).

- From a psychological perspective human communication has a
- sociological and psychological component and is
- the quintessence of human action (continual intention to communicate).

2.2.2.4 Intercultural Understanding – Paradox of Communication

In a cross-cultural encounter "more deeply ingrained cultural influences" impinge on each other which "unconsciously steer human communicative behaviour" (Stolze 1999:202). In the area of c*ross-cultural* communication the following elements are an apparent part of the communication process, [186]

- emotion

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[185] Watzlawick's thesis that man continually communicates is opposed by Blakemore. While regarding the ability to convey intentions to others as a constituent part of communication, she considers that communication does not hapen in the case of talking to oneself, learning by heart or preparation of roles in the rehearsal room. Hence communication cannot be described as a continuous activity as postulated by Watzlawick, but is to be applied to predictable events. (1992:33).

[186] Among the main factors of increasing cross-cultural encounter are "the trend towards internationalisation and globalisation, conditioned by "growing mobility, swelling migration, the development of universal markets, spreading urbanisation, and the dense growth of media networks" (Stolze 1999:202). Spitzberg investigated the "communicative authority" of conversation partners in intercultural encounter. This authority rests on principles of fear and control of a situation. This is the tense sphere in which the communicator moves.

- consciousness
- comportment.

These components comprise the foundation (Spitzberg 1997:379-391). The emotional component of communication contains the "motivation for or against a communicative act". Under consciousness-dependent content he understands the "awareness of communication". The behavioural element in communication comprises the ability to "communicate competently (:379-391)". In addition value is placed on the communicator being motivated and knowing how he has to communicate, since he has learned it". The aim of the cross-cultural communicator is said to be to achieve "*successful communication*" (Neuliep 2006:29).[187]

A further foundational aspect of communication can be seen in the statement that cross-cultural encounter goes hand in hand with fear of failure. This is said to associate communication with a fundamental uncertainty.

Such fear, especially in the cross-cultural sphere, is said to give rise to a heightened expectation on the part of the communicator with regard to the predictability of the communicative comportment of the opposite person (:28; developed further in the relevance theory).[188] Coseriu has also referred to this attitude of expectation. The "general knowledge of things as they normally are and of normally non-insane behaviour allows us to accept what is said as congruent with these things, or alternatively to reject it as incongruent." (Coseriu 2007:106). This leads to the so-called "cross-cultural communication paradox", which represents the attempt to "adapt oneself overmuch to the other person" (Knapp-Potthoff cited in Stolze 1999:202).

In this approach communication is very consequently defined as an:

- enculturated quality which
- is based on an expectation of predictability and
- on the basis of the motivation of a communicator
- is focused on its success.

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[187] The origin of this concept is to be found in Grice's maxims of conversation and the principle of co-operation (see 2.2.3). It has been adopted in the cognitive model of relevance theory and treated as the foundation of communication under the aspect of relevance (see 2.3.9.2).

[188] Although Neuliep's definition rests primarily on psychological factors it is not dealt with under 2.2.2.3 on account of its cross-cultural reference.

2.2.2.5 Communication and Bible Translation

In *Bible Translation* communication is based in principle on the "transference of meaning" or the "sending of messages" (Smalley 1991:7-8; 2.3.2). But beyond that it is claimed that communication is "essentially more complex" and consists of the "interaction of people in mutual relationship to each other, as sender and receiver, a relationship which alternates during conversation" (:7-8). In the case of Bible translation it is pointed out that there is an "enormous difference in time between the sender and today's receiver" (:8) or (e.g. Nord) between the translation task and the production of the original text (s. 2.2.2.2). Because of the differences both in culture and in time between original text and translation the translator is under pressure to "keep the loss of communication as small as possible" (Meinhold 2001:152; Smalley 1991:10). Consequently communication has to bridge both culture and time, which is a matter of concern for the work of translation.

2.2.2.6 Summary

One must agree with both Littlejohn & Foss and Watzlawick in their rejection of definitions which limit themselves to one subject area (see above). The participants in communication, sender and addressee, are also described as communicator and receiver (TAPOT 1969), or speaker and hearer (relevance theory; Gutt 2000).

A comprehensive interdisciplinary description of the concept could be summarized as follows:

- communication consists of dynamic, flexible and fluent *interaction* (Neuliep). This is based on a change in situation deliberately called forth by the sender and directed to an addressee.
- It is by nature a formative influence in *society* and *life* (sociological and psychological creativity) but with reference to the translation of historical material, including Bible translation, has to cope with a considerable difference in culture and time (Smalley).
- *Successful* communication rests upon the motivation derived from the attitude of expectation of the communicator with regard to the predictability of possible reactions of the receiver. In relation to this cross-cultural communication comes up against boundaries.

In the subsequent discussion this definition will serve as a benchmark for assessing the models of communication and translation. Since in what follows the

perspective is restricted to language and translation as part of communication, studies from the philosophy of language will play a decisive part.

2.2.3 Maxims of Conversation / Communication (Grice)

As already ascertained, communication is behaviour-dependent. Behaviour is a permanent aspect of what it means to be human in a social context. That is also true of communication. One can therefore agree with Watzlawick's thesis, which states that "when people meet there is always communication" (Watzlawick 1993:53). This raises the issue of the causality of communication in the human sphere. In particular the detaching of individual aspects (e.g. production of speech, special syntactic features etc.) from the total scientific framework presents a theoretical problem area in terms of access. In other words, what gives science the right to forcibly remove e.g. communication as a constituent part of humanistic research from its connection to the whole?

This is the problem faced by linguistic philosophy. Its task is to establish what communication is based on and from it to generate conceptual working hypotheses. Since the focus of this chapter is on models of communication this part of the study is limited to the evaluation of the results of the work of linguistic philosophy in developing such models. An example of this is the emergence of the *inference model* developed by Paul Grice, which will now be considered.

2.2.3.1 Contribution of Linguistic Philosophy – the Inference-Model

In the 1940s and 50s the linguist philosopher Paul Herbert Grice (1913-1988), together with John Langshaw Austin and Peter Frederick Strawson in Oxford, introduced the concept of inference in communication as an explanatory model (Braun 2001:5; Neale 1992:509). His approach is based on the "deductions and inferences of the intended meaning of a speaker's utterance", hence the name *inference-model*. Ultimately, however, Grice is proposing a mixed model, somewhere between the code-model and an inference-model (1967; for critique see below). A schematic description of the inference-model is offered by Shaw & Van Engen. This makes clear that the act of communication is more to do with people and their milieu than with the message, as in the code-model (2003:111). Current discussion still differentiates between the *inference-model*

(e.g. Sperber & Wilson, Gutt), the *code-model* (e.g. Beekman, Callow) and other approaches (e.g. Nord, Reiss etc.).[189]

With his four conversational maxims he has opened a gateway in linguistics and the science of translation which has led to a fresh understanding of communication. The basis of these four maxims is the claim to introduce "one's conversational input in the right place" (Pattemore 2004a:14). In his view this is possible because the intention of the input and the direction of the conversational exchange are well known or at least expected. This principle is described in the literature as the "co-operation principle" or "principle of conversational cooperation" (:14).[190]

Grice's main contribution is discussed here because he has been an essential influence on the development of models in the science of translation and communication.

2.2.3.2 Four Maxims of Successful Conversation

The principle of "successful conversation" is derived from the conversational maxims of Grice and is also employed in the science as "maxims of communication". Since then a "success" in communication is regarded as a prerequisite by a great number of researchers in the field of communication. (s. relevance theory 2.3.9). According to Grice, during a successful communication four processes are unfolding. These are of varying weight. They form the basis of mutual un-

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[189] Neale has produced the best critique and summary of the work of Paul Grice. Hence he is drawn on as a comparative work (1992:509-559) for this present study. In his *William James Lectures* (WJL 1967) Grice gave a detailed exposition of the *significance of the philosophy of language*. He bases his investigations of communication on the necessity of, the requirement "to produce clarity in relation to the proceding. One has to differ between the legitimated use and the unlogical exploitation (:517)." In this he is opposing Austin's reproach that he had accused the followers of Wittgenstein of failing to distinguish between logical argument and illusion. His answer was to propose his conversational maxims (see below), in the context of the philosophy of language, which he designated as "the right place for such research" (ibid.). NB: The WJLs are not collected in one work, but distributed in various studies from 1968-1978 (:510, note 2).

[190] This possibility of predictability or attitude of expectancy of the participant was acquired from the intercultural model. (see 2.2.2.4).

derstanding ("successful communication", in the words of Grice; see also Coseriu 2007:106[191]). Braun summarises them as follows:

> 1. **The Maxim of Quality** - Try to make your contribution one that is true. - Do not say what you believe to be false. – Do not say that for which you lack adequate evidence. 2. **The Maxim of Quantity** - Make your contribution as informative as is required (for the current purposes of exchange). Do not make your contribution more informative than is required. 3. **The Maxim of Relation/Relevance** - Be relevant. 4. **The Maxim of Manner** - Be perspicuous. - Avoid obscurity of expression. - Avoid ambiguity. - Be brief (avoid unnecessary prolixity). - Be orderly [Emphases in the original EW.]. (cf. Grice 1975:60ff; see also Neale 1992:524-525).

The conversational maxims have been incorporated into many areas of the science of communication. This has provoked varying reactions. In linguistic science it has been partly misunderstood, and partly apprehended. (Braun 2001:7). All the newer "models of translation" are drawing on these maxims (s. 2.3; critique in Sperber & Wilson 1986). On the one hand they are used to argue against the code-model in the dynamic equivalence model, which is accused of not paying regard to the maxim of relevance (Wilson & Sperber 2004:2). On the other hand the maxims have been criticized in their totality, having been misunderstood as making demands on *any and every* communication in an imperative sense. The universality of the maxims and also of the co-operation principle in whatsoever utterance has been partly called into question and rejected in certain socio-cultural contexts (Ross 2003:135-139). Despite this, these principles of communication are still at the foundation of discussion in linguistics and also in the science of communication and translation today.

> The interpretation of these maxims has often led to misunderstandings. On a first rapid reading the impression could easily be given that they were moral imperatives for ethically correct communicative behaviour. But this is precisely not Grice's intention. He is not aiming to set up ethical norms, but simple rules of rational behaviour. (Braun 2001:6-7).

The *co-operation principle* particularly the maxim of making the utterance as informative as possible, is rejected by e.g. speakers from Madagascar (Ochs-Keenan cited in Ross 2003:138). The Anglo-centric world view of the maxims

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[191] In this connection Coseriu speaks of *congruence* and *incongruence*. This means that the communicating participants proceed on the assumption of a "general knowledge of things" which permits them "not to express that which is presupposed and mutually assumed to be normal and expected. It enables us to exclude the expected as being uninformative and hence divergent or – in certain contexts – to relate it to a different world, i.e. to a different normality of things, in which it is to be interpreted as unexpected, new or informative. (Coseriu 2007:106)."

(Wierzbicka cited in Ross 2003:139) together with the variety of implications of identical utterances has come under critical scrutiny (Kempson cited in Ross 2006:137).

Grice was the first to illustrate the principles of communication from the perspective of the act of communication. The introductory article to his research, on the theme of *meaning,* already had the act of communication and with it the heart of communication in view (Grice 1957:377-388). One can only guess at how far Grice had let himself be influenced by information models, especially the most current ones of Shannon and Weaver (1949; 2.2.2) (accusation in Sperber & Wilson see 2.3.9.1).

Grice develops the differentiation in the "intention" and the "process of communication". This distinction was his prime concern and forms the basis of the present separation of semantics and pragmatics. Only in this way did he conceive the possibility of making a complete description of conversation. (Neale 1992:509, 512). In further development this also led to the separation of linguistics from cognitive research taking place in the field of neurolinguistics. With the relevance theory approach there would appear to be a convergence of the two disciplines (2.3.9.3).

Conceptually Grice follows the "speech act theory" established by Austin and Searle. Its starting point is that communication is not only communicative, but also contains elements that sustain action. Vanhoozer seizes on this concept and sees in it a parallel to the relevance theory (cited in Pattemore 2004a:33; see also Austin 1962; Searle 1969). He introduces two aspects of the speech act, the implication and the explication of utterances. This separation led to a distinction in communication being made between an "act of communication" (speech act) and "its process" (speech/communication). In the next section but one the "concept of language" will be examined, and so this separation must be looked at more closely.

Implication refers to the "implicit" information in conversation (Grice 1993:246), which is not easy to identify. Grice himself subdivides it into special and generalising implications (Cruse 2004:374). These must in turn be adapted to the actual circumstances of the conversation and follow a triple division in the case of generalising implications (Levinsohn cited in Cruse 2004:374-375; see also Krifka 2006:1-5). Implicit information extends considerably beyond what is actually said (Braun 2001:6). Engagement with implicit and explicit information has also found its way into Nida & Taber's model of dynamic equivalence. For

Taber's view see 1970:1-9. The complexity of both speech acts can be illustrated in the following example: A wife asks her husband about the meal she has prepared: "Did you like it"? To which he replies "There was plenty and it was hot!" Outwardly the statement is correct and complete. But implicitly expressed there is irony and lack of praise. The context and both the external and inner situation of the participants are playing a decisive role here. Grice makes reference to these different levels of conversation. In the context of the co-operation principle implications must be explicitly expressed and hence be recognizable (Neale 1992:536).

2.2.3.3 Communication and Language – Not the Same!

The *neurolinguistic* perspective highlights the separation of communication and language (Fabbro 1999:1). Many linguists regard language as an *aid* to communication. It is claimed that this approach builds on the principle of "double articulation" (Hinde & Miller cited in Fabbro 1999:1), which is based on dividing language into units which *carry* meaning (morphemes) and units which *distinguish* meaning (phonemes). Language is a phenomenon conveying both meaning and information, both of which can therefore be examined independently of each other (Hinde 1972; Miller 1951 and 1981). From the neurolinguistic perspective this denotes the linguistic context (word level/meaning) and it's associated sound system (phoneme level/information). This principle permits language and speech process to be represented in biochemical form. Over against this communication is viewed as a "comprehensive phenomenon difficult to grasp" (**Fehler! Verweisquelle konnte nicht gefunden werden.**). The differentiation of language from communication is helpful if language as an individual phenomenon is separated out from the context of communication, as will be apparent below.

According to Fabbro biochemical factors determine the processes of the language centers of the brain, their linking through neuron conductors and the synapses as the switching locations of knowledge retrieval. The biochemical proficiency of the brain during speech processing is complex and mostly only apparent when something goes wrong. (1999:21, 69-70; Pinker 1999:99-100). This shows the special importance of the mass of grey cells (biochemical switching mechanism) as the origin of the speaking process and the site of the language centre. (Fabbro 1999:25).

Following the deductive approach (see introduction) the direction of this investigation is restricted to the concept of language, its content and the research branch of linguistics, and the central focus will be on its importance for the science of translation.

2.2.4 Language

The subject matter of the science of communication is language, proved to be accessible to research as far back as about 3000 BC (Liebi 2003:227). It is a feature of every human being and can be described as a "genetically endowed instinct" (Carnie 2002:18). Since de Saussure a distinction has been made between language *as an abstract system* and language *as used in practice*. He called the former *langue* and the latter *parole* (de Saussure in Fawcett 1997:3; also Coseriu 2007:3; Tauberschmidt 2007:97; Reiss 1993:37).

> This is the difference between the abstract language system (langue or 'a language'), which de Saussure saw as the object of linguistics, and actual uses of language (parole or 'speaking'), which were thought to be too variable for systematic, 'scientific' study because the factors involved were too numerous and too random. (de Saussure cit. in Fawcett 1997:3).

Coseriu uses *langue* to describe "language" or "individual language" and considers that *parole* is best translated as "speech" (2007:3). On the basis of the asymmetry in favour of *parole* he rejects de Saussure's division into *langue* and *parole* (:58, 61). In his opinion speech and language should be viewed in terms of general and individual language competence (:70-71).

Since in practice "language as system"[192] coincides with the function and employment of "language", this distinction remains theoretical in nature. Research has committed itself to viewing language as *parole*, i.e. as a "communicative event" (Pergnier cit. in Fawcett 1997:4). In translation the focus is "always on language as practised". Among other things this is evident from the fact that there is no "one true translation" (:4). This highlights the dynamic of "language" as event, the intuitively dynamic processes at work in translation.

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[192] Theories of the origin of "language systems" are of two types, evolutionary and creationist. The former propose a slow development begining with imitations of sounds (animal sounds, sounds of nature etc.) (detailed treatment in Liebi 2003a:100-106). Against the arbitrariness of this approach creationists set the speaking ability of man as made in the image of God (*imago Dei*) (see 2.3.10).

> The view that translation must be studied as parole (a communicative event) rather than langue (an abstract system) is now widely accepted, to the extent that an author like Pergnier (1993:223) can refer to it as 'fact', and an important fact, since, as he says, it is because translation is a fact of parole that there is no such thing as the one 'right' translation of a message. (Fawcett 1997:4).

One should be slow in judging such a differentiation since research into *langue* produced useful findings in linguistics.

2.2.4.1 Linguistics – Partner-discipline of Bible Translation

The science of linguistics as a field of study deals essentially with language.[193] Its position is set within the science of communication (2.2.1).

Recent linguistics is placing its focus on "language competence", whereas in the first half of the 19th century it concentrated on "language structure" and before that on the "history of language" (Coseriu 2007: xi). This is evident from the prevailing interest in dynamic and communicative approaches such as the functional and relevance approach.

Its main areas of concern are in phonetics, phonology, morphology, syntax[194] and semantics (Asher 1994; Bußmann 2002:410; Crystal 2003:273). It is subdivided into *general/theoretical* and *descriptive* linguistics. The former deals with language in general, and the latter with the concrete description of a particular language.[195] Linguistics is set within the science of communication because it deals with one of the areas of communication, i.e. language (**Fehler! Verweisquelle konnte nicht gefunden werden.**).

Linguistics has three parts: individual language research (special linguistics), genealogical-historical linguistics, and general linguistics (Coseriu 2007:18). Only one of these parts researches "speech" (*parole*). Genealogical-historical research deals with individual languages (*langue*) and general linguistics with the faculty of language itself. (Gabelentz cited in Coseriu 2007:18). There is clearly tension between the sciences of translation and linguistics, based on:

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[193] *De Saussure* is reckoned to be the initiator of this discipline and the topic as a concept. (Bußmann 2002:409). The distinction he made between *langue* and *parole* has helped subsequent generations to define their area of work more precisely.

[194] *Syntax* comprises "the description of all the rules that bind words together in a phrase" (Fabbro 1999:2).

[195] An overlapping with other subject disciplines leads to the various branches of linguistics of today, (e.g. socio-linguistics, biolinguistics, developmental linguistics, peace linguistics, ethnolinguistics etc; Crystal 2003:273).

- mutual indifference,

- narrowness of field together with

- specialization in sub-branches and lack of appreciation by each of the other field of research (Fawcett 1997).[196]

He also notes:

> "This book is about the love-hate relationship between linguistics and translation theory. Many linguists have no interest in translation theory, and some translation theorists are increasingly declaring that linguistics has nothing to offer their discipline (1997: Preface)."

Against this Nida has demonstrated throughout his life's work how closely linguistics and the science of translation are dovetailed (1964:41, 43; see Appendix 1). The objective of both sciences, i.e. the research of languages, binds them together (Wiesemann 2007:25). Linguistics offers only one of several approaches for depicting models in the science of translation. But for Bible translation it holds a prominent position because of its interdisciplinary approach, which is to be understood as a connecting factor.

It can be maintained that linguistics is to be regarded as a partner to translation in the context of language research. In this linguistics specialises in its four key areas (see above). The results of this partnership form the basis for the work of translation (Fawcett 1997:2).

2.2.4.2 An Encultured Phenomenon

The issue of the relationship between culture and language has been expressed in various ways. Since the formulation of the Sapir-Whorf hypothesis the debate about whether language shapes culture or is a part of culture has also been given considerable airing in linguistics (s. 2.3.6.1). The prevailing opinion is that

> … (a society's language) consists of whatever it is one has to know in order to communicate with its speakers as adequately as they do with each other and in a manner which they will accept as corresponding to their own. (Goodenough 1957:168).[197]

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[196] This tension can also be seen with Steiner, who classifies the activity of translation as intuitive and unscientific, but linguistics as a philological and scientific area of study. (Steiner 1990:112-113, 115). Fawcett also sees no way of reducing the tension, since although both sciences revolve around the same medium, i.e. language, one of them deals with the practical side (science of translation) and the other with the theoretical (linguistics).

This view presupposes an enculturation *with* and *in* the mother tongue (Sapir 1961:13, 29). Such a double function is reflected in the following descriptions of the functions of language.

Language binds people together by forming a network of communication and providing a language group with a common history and identity. This function of preserving culture and information is accomplished by creating boundaries (Steiner 2004:85, 92, 101, 223; Fasold 1993:3-4, 26).[198] Ostler views the most important factor of language in terms of its preservation of traditions, "every language has a chance of immortality, but this is not to say that it will survive forever" (2006: xix, 7).

> Languages, by their nature as means of communication, divide humanity into groups: only through a common language can a group of people act in concert, and therefore have a common history. Moreover the language that a group shares is precisely the medium in which memories of their joint history can be shared. Languages make possible both the living of a common history, and also the telling of it (ibid.).

This is also underlined by Kaiser. In his view languages contain "complex structures in which culture lies encrypted, or, as it were, mapped out (1998:179)." Language constitutes "a partial strategy of great complexity and significance (:179)" corresponding to his definition of culture as "a strategy for coping with existence". He claims that language serves as an ordering system providing concepts with meaningful references (:181). Renner also, following Whorf, emphasizes that it is only possible to "research and grasp the world view of a culture by examining the language which reflects the cognitive organization (see under functional model and cultural approach). For along with the "transmission of information it also defines a social situation" (Renner 1980:40). The function of choice is indicated by Fasold:

> The two tasks (communicating information and defining the social situation) can be carried out simultaneously precisely because language varies - speakers can choose among alternative linguistic means, any of which would satisfactorily communicate the propositional information. (Fasold 1993: ix).

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[197] This present study also adopts the innate principle of enculturation as the foundation of the understanding of language. In this, and against Whorf, it is pointed out that the concurrences of languages are indeed much greater that the differences (see above). Enculturation describes a "socializing process" in which each person gradually learns certain rules of behaviour, according to an internalised theory of his or her own culture and its values" (Stolze 1999:204; Principe 1991:78).

[198] *Language* is defined as the "totality of utterances which a language community can make" (Bloomfield 1976:38).

2.2.4.3 Creative in Nature – An Organ

In the early stages of language research Bühler had already described language as a "tool". It is one of the "tools of life, an organ like a tangible tool, a cross between the non-physical and the material", like a "purpose-built go-between" (Bühler 1965: xxi).[199] He sees the functions of language as being realized in the opportunity of expression, (*expressive*), the passing on of information and addressing (*vocative*). (Bühler cited in Newmark 1988b:39).

Steiner considers the mother tongue to be *the most important instrument of man's refusal to accept the world as it is* [emphasis in orig. EW.]." He perceives man's language ability to be a function of his continual involvement with his future. The life-shaping power of language does not leave him "in his present existence" but raises him to the capability of continually generating "alternative worlds" (Steiner 2004:223; Dye 1979:16; s. 4.2.2.1.3).[200] In this function it can be perceived as a sign of an ethnic self indication (Fishman 1972:52). The creative function of language has been formerly highlighted by Chomsky, who states that it "… provides the means for expressing indefinitely many thoughts and for reacting appropriately in an indefinite range of new situations" (1965:6; see also Carnie 2002:15).

This leads Chomsky to the assumption that a universal grammar forms the foundation of languages, whose deeper-lying structures are essential to the understanding and definition of language. Those structures are responsible for enabling the adaptation and expression of languages (ibid.) Chomsky's grammatical model of the deeper structure laid the foundation for this creative function of an individual language. Within this function as *langue* it made possible an ordered system of rules in order to do justice to all possibilities and at the same time it presents an open system for the integration of new ideas (Beattie cited in Chomsky 1965:5; see also Carnie 2002:14).

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[199] Graphic presentation at *http://www.sw2.euv-frankfurt-o.de/VirtuLearn/LKT/Seminare/-07.01.99/Modelle1.html* [as of 2008-01-07] (also has "Organon-language model" by Bühler 1965:28).

[200] Steiner's starting point in this argument is the Babylonian multiplicity of languages. In this he perceives the necessity of shaping life by means of language and considers its ideological impact to be central (2004:223). Mother-tongue translations, because of their importance, form the foundation of any Bible translation strategy (Dye 1979:16).

Catford differentiates between external activity (*vocal realisation*) and inner (*language as such*) effect. Language consists of behaviour that is being manifested and the relation to specific objects, events and situations. Thus it is

> … an activity which may be said to impinge on the world at large at two ends. On the one hand, it is **manifested** [Original emphasis EW.] in specific kinds of overt behaviour (e.g. vocal movements): on the other hand, its related to specific objects, events etc. in the situation. (Catford 1967:2-3).

As well as these shaping functions research has meanwhile made progress in investigating language as a cognitive process. Hence Renner understands language as a means of "cognitive organization" (see above). At the same time it is itself subject to the process of cognition (1980:40).

2.2.4.4 Language and Thought

Sapir regards thinking as the "strongest concentrate which language produces". It must be understood "as the outwardly turned side of thinking and moreover on the highest abstract level, where the symbolic forms of expression are at home" (Sapir 1961:22-23.). Hence language and thought can never be completely identical. In his view language, as the form of expression of human understanding, is located in the cognitive sphere (see The Sapir-Whorf-Hypothesis in 2.3.6.1). Sapir reaches this result by starting from basic human skills and comparing speaking with walking. He concludes that walking is "an innate biological function of the human organism", whereas speaking is "an acquired human function, related to civilisation" (Sapir 1961:13-14). In contrast to Watzlawick (1993:53) he distinguishes "utterances born of instinct" from language itself, which should be regarded as "a fully developed system" (Sapir 1961:19). As a consequence of this idea he represents the view that language is a "universal system containing universals" (:29).

Coseriu differentiates more precisely here, being of the view, over against Sapir, that the "ability to create language is a natural one, but that the individual languages are created by speakers in their language communities" (2007:180). By this reasoning he rejects the concept of the "divine inspiration of language", which claims that the complexity of languages is beyond human imagination and hence must be of divine origin or imparted or inspired by him, a view which he considers outmoded and unscientific. One outcome of Sapir's conclusions can be found in the linguistic search for "global" (*globals*) or "universal" (*universals*) structures. This is accompanied by the fundamental assumption that there are commonalities on the physiological, grammatical and socio-cultural

level inherent in all languages. This branch of linguistics reached its apex in the 1960s and 70s (Bloomfield 1976; Bühler 1965: xxi-xxii; Greenberg 1978:63; Moravcsik 1978:100; Nichols 1992:1, 4). Through his theory of the deep structure of grammar Chomsky became a main proponent of philosophical linguistics (1965:6; see also Carnie 2002:14-17).

The complex development of the tiny child from its enculturation to the complete training of its deposit and recall apparatus is sketched only briefly here in so far as it is directly related to the concept of language (detailed treatment in Buckingham & Clifton 2001:50; Bühler 1965:26; Bunge & Ardila 1990:284, 304, 311, 312-313; Carnie 2002:16-17; Fabbro 1999: xii; Halliday 1975: ii-iii, 29; Kußmaul 2007:76-77; Lenneberg 1971:555; Wilss 1992:149; see also Bates, Thal, & Janowsky 1992; Kuhl 1994; Stager & Werker 1997).

2.2.4.5 Cognition and Language

From the *neurolinguistic* perspective language is to be classified as a "subsystem of living creatures" (Bunge & Ardila 1990:217). It combines physical forms of expression such as gesture, mimicry and body language with utterances generated in the brain and evoked by a speech apparatus. As an essential systemic component of the total environment necessary for communication it occupies a special position in the science of communication because of its significance for man.

2.2.4.5.1 Neurolinguistics

Broca's discovery of the site of the language centres of the brain was a decisive contribution to the development of the faculty of neurolinguistics[201]. It also involves linguistics in the research results of language abnormalities caused by accidents, illness or handicaps. (Steiner 2004:147). Language in its complexity cannot be fully understood without recognition of these results.

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[201] *Neurolinguistics* is concerned with the significance of the brain and related processes of cognition, thought and learning (Bunge & Ardila 1990; Danks 1997; Fabbro 1999). It examines the phases of enculturation from the perspective of voice and language formation together with the semantic and syntactic development of the conjunctions of the content of language with that of culture. (Bates, Thal & Finlay 1992; Kuhl 1994; Stager & Werker 1997).

2.2.4.5.2 Enculturation and Mother Tongue

The development of one's mother tongue, including bilingualism, takes place in the context of enculturation (see under 2.2.4.2). The performance of the brain during the speaking process depends on a complex information deposit and recall system, on various levels and drawing on different reservoirs of memory (memory construction in Fabbro 1999:94). These invisible processes are not directly accessible to examination (Wippich 1984:1). Storage, both working and long-term, dominates this deposit and recall function (Kußmaul 2007:76; Pinker 1999:85). In long-term storage

> long-term, hence permanent, memories are deposited. These include the words of the languages that we speak, together with their meanings, but also all knowledge independent of language, and all experiences. (Kußmaul 2007:76).

The short-term active working memory deposits information and creates links with empirical knowledge (Rickheit & Strohner cited in Kußmaul 2007:76; Pinker 1999). In addition Kußmaul makes a distinction between the mental lexicon and empirical knowledge. All these functions of the memory serve to widen knowledge. In this the mother tongue is sited near the background memory storage, which also contains the processing memory. This realisation highlights the significance of the mother tongue and its close links with man's enculturated behaviour (Fabbro 1999:94).

2.2.4.6 Summary

Drawing the insights of the various subject areas together, one can describe "language" as follows:

- Language is a subsystem acquired by enculturation, or a means (organ) which
- is significant in creating culture and identity through an inherent capacity for intrinsic demarcation, shapes both life and times, and expresses itself
- both acoustically and symbolically, i.e. is discernable by means of double articulation and physical forms of expression (gesture, mimicry, body language) linked to vocalisation,
- represents a cognitive ordering system as a partial strategy for coping with existence and is anchored in the brain, where it correlates information invisibly by means of deposit and retrieval operations (memory building) and functions as an intermediary of that information.

- Language is part of communication. It follows that linguistics, which deals with language as part of the sphere of communication, belongs in the science of communication (2.2.4.1). At this point it should be noted that language is to be regarded as a consequence of the *Imago Dei* in man. It is rooted in the desire of God to address man and to be addressed by him (Gen.3:14-17; 2.3.10).

This brings to the fore the links with the science of translation.

2.2.5   Recent Science of Translation

In contrast to the science of communication, which predominantly investigates the act of communication, the science of translation deals with "translation from one language environment to another", from "one culture into another" (Carrithers 1992:22-23, Article: "Anthropology"). It deals with:

- the **subject matter/product** of translation (text),
- the **process** of translation, the **function** of translation,
- the special form of **interpreting**,
- the translator and,
- as a specialisation of its discipline, with **Bible Translation** (Holmes cited in Toury 1995:11, 21; see also Wilss 1982:58; 2.2.9.3).

This is a very young branch of science (Meurer 1978:8). This stems from the fact that "translation" is not or was not regarded as a science (Baker 2006:2-4; see also Steiner 2004:129; Svejcer cited in Wilss 1982:52).[202] In 1972 Holmes used the term *Translation Studies* at a conference in Copenhagen (Holmes 1972:67). In this way he brought together the then current terms *science of translating* (Nida 1964), *science of translation* (e.g. Wilss 1982:114) or *translatology* (Goffin cited in Holmes 1994:69) in a new concept (details in Hermans 1999:30; Arduini 2007:185; Toury 1995:9-14). The various terms used are: "translation science"; "science of translation"; "translatability" [list as in the original. EW.]. He it was who also developed a structure for this branch of science and divided it into a practical (*descriptive*) section and a theoretical section

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[202] As a critique of the ideological foundations of some of the theoreticians of the science of translation (e.g. Wilss, Nida, Chomsky, Neubert) it was alleged that their religious or abstract approach was not suitable or was questionable (Gentzler 2001:54, 64; see also the models described in Gutt 2000; Hill 2006).

(Holmes cited in Toury 1995:11-21, including also further development by Toury). This division is now generally recognized.

Koller describes the science of translation as a collective phenomenon. In his judgment it is a "… collective and inclusive designation for all research activities taking the phenomena of translating and translation as their basis or focuses" (cited in Holmes 1994:10-11).

According to Koller's definition it is not about communication processes *per se*, but about concrete processes, in particular in "translating" and the "translation". A closer look at these concepts should clarify this.

At present the sciences of translation and interpreting are classified as "applied linguistics", under "pragmatics" (Reiss & Vermeer 1991:1).

2.2.6   Translation and Translate

The terms "translation" and "translate", being synonyms, are partly mistakenly used. The opinion represented in this thesis is that there is a difference in content, requiring separate investigation of each term (2.3.8.6). A distinction should be made between:

- the topic,
- the product and
- the activity (see above),

as expressed in the linguistic approach (2.2.6.3; Holmes cited in Toury 1995:9-12).

This is evident in the assertion that the *product* "translation can never be better than the original it is based on" (Nida 1982:329). Qualitative approximation and associated alteration of the product (translation) have their origins in the more effective methods of the science of translation (Nord 2003).[203] Separating

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[203] The translation *task* essentially determines the activity. Outside of Bible translation this has to do mainly with the translation of "technical material or texts" (Schmitt 1990:97-106). 75 percent of texts incorporate this development, of which the work of translation has to take account and to which it has to be geared (Stolze 1999:15). Translation *strategy* in turn provides a link between "task" and "translation". It determines the inner processes of the translation (:225-226). As a scientific process "translation" also develops its own methodology, since it provides a framework for the possibilities of language expression (Schulte & Biguenet 1992:9).

out these three factors as the "descriptive branch" (*Descriptive Translation Studies*) of the science of translation enabled a praxis-oriented discussion (ibid.).

There is a problem about the qualitative evaluation of a translation. Apart from computer translations, there seems to be no possibility of unified criteria. Hence Pym suggests distinguishing between *binary* and *non-binary* errors in the evaluation of translation. "Right/wrong judgments" came under the first category, while "quantitatively described" errors were to be assessed under the latter (cited in Kußmaul 2007:66). Nord approached the issue of quality control in her functional treatment (2.3.5.3).

If translation is understood, in agreement with other researchers, as a process of approximation, then there can never be complete correlation between the original and the translation (Tirkkonen-Condit 1997:78; Steiner 2004:319; Kußmaul 2007:61). Furthermore the "axiom of translatability" (Humboldt cited in Berger & Nord 1999:19; Newmark 1988a:6; Chafe 2003:1) must be complied with, for it is a presupposition of the science of translation and is based on the assumption that everything that is conceived can also be expressed in any and every language. This means that all content can be conveyed by language. Even if the linguistic factors are a foreground issue in this axiom, and in certain – very rare – instances the translatability is questionable (e.g. Gutt 1991:94-99), it still serves as a working basis.

In his *translation paradox* Chafe has pointed out the difficulty of how to convey the culturally determined thought structures which organise language into languages with different cultural thought structures. Both he and others have made positive pronouncements about this (Chafe 2003:1-3; Nida 1991c; Watzlawick, Beavin & Jackson 1993).

2.2.6.1 Anthropological Convergence

From an *anthropological* perspective "translation" is understood as a descriptive process with the objective of "making the strange familiar" (Carrithers 1992:22; see also footnote 15). This involves interpreting elements of a foreign culture into one's own. This process of conveying cross-cultural concepts serves to develop the understanding of that which is foreign and strange *in* and *by means of*

culture and language. A retroflexive effect on translated alien areas of culture can be observed, but not taken for granted (Toury 1995:166).[204]

2.2.6.2 Missiology and Colonialism

In *missiology* the incarnation of God in Jesus of Nazareth is understand in terms of "translation" (Walls 2006:27; Nida 1990:32; 1.3.2.1 and 4.3.3.3.4;

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[204] This effect pervades the whole of human history, and is particularly evident in the case of the conquerors and discoverers in world history (Alexander the Great, Marco Polo etc.). With regard to Bible translation and colonialism a reflexive effect is also demonstrated in the *dyadic-dynamic* model of communication (Werner 2006:89). This is not so in translations of literature, e.g. when an Arabic novel is translated into the western context this has no influence, or hardly any, on the Arabic world.

Diagram 19). Sanneh picks up this principle in describing translation as "an effective means for minorities to discover themselves". For him translation becomes a modern movement of Christian aid *per se* (Sanneh 2003:22, 97; Sanneh 2007a). From a *postcolonial-* and *imperialistic-scientific* perspective, translation is seen as "… 'macropolitics' of empire, and the promotion of the interests and well-being of empire" (Mojola & Wendland 2003:22). The use and misuse of "translation" by power politics during the colonial period is at the basis of this approach. Tsunoda blames colonialism for the threat to language and the extinction of numerous minority languages. He claimed that dominant Western European languages had unconsciously supplanted the indigenous languages. Only in a few cases was there evidence of their revitalisation (2006:4-5; see also Pinker 2000:242). His statistical surveys reveal the global dominance of the relatively few western languages (Tsunoda 2006:16). In his view "translation", deliberately or not, had become a means of establishing imperialistic ideals and was employed to spread that mindset and put it into practice. (Robinson 1997:11, 16; Chouraqui 1994:17-18).

Hatim & Munday evaluate "translation" as a means of asserting power in the feminist, sexist and ideological sphere of human sociology (2004:93-111). They see in the influence of certain works, with their ideological bias directed at certain people groups, an impact of "colonialist-imperialist aspirations" (ibid.). [205]

An example would be the Kipling's *Jungle Book* ([1894] 1994), with its attempt to bring Indian culture closer to the Western Commonwealth while still maintaining an ethnocentric approach. One might further point to Fabri's essay "Bedarf Deutschland der Kolonien?", a polemic published in 1884 on the occasion of the Berlin Conference, the English version of which, entitled "Does Germany need colonies?", received international recognition. In it the leader of the *Rheinische Mission* [Engl.: Rhenish Mission] proclaimed that colonies were

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[205] This function, misuse, or application of "translation" is essentially dependent on the translator and his or her milieu. Proponents of literal translation see in this one of the main arguments for their translation method. But it is not enough to assume that a translator is able to adopt a neutral position as he translates (Tauberschmidt 2007:57; see 2.2.7). An example would be the practice in German, begun in the 1970s, of adding feminine endings to so-called masculine nouns, such as "Theologen/innen" (male/female theologians), "Maler/innen" (male/female painters), Genossen and Genoss*innen* (male/female comrades), used today above all in the political arena to demonstrate political correctness.

necessary "for the security of Christian workers in Africa and for the political stability of Germany (Fabri cited in Bosch 1991:308-309). One could also include the translation of the Qur'an by church functionaries with the aim of denunciation (e.g. Robert de Kenton in the 12th century in Chouraqui 1994:17). At the same time there is a good deal of speculation about the motives behind translations, taking into account the benefit of hindsight regarding the (unintended) effects.

2.2.6.3 Linguistic Convergence

The understanding of translation from a *linguistic* perspective reflects a broad spectrum, "ranging from literal translation to unlimited freedom" (Jin 2003:33). In this Jin is making the point that the work of translation is both mechanical and intuitive.[206] Hatim & Munday are of similar persuasion, unwilling to restrict the direction of "translation" in any way (2004:224). In their opinion restrictions would fix process and product in a particular direction, which would be detrimental to the actual content of the concept. It is also possible that certain texts are "untranslatable", having a form which is not transferable into the target language in suitable measure. In such cases content must take precedence over form, since to reverse this would lead to the "pedantic form of literal translation" (:14). Communicative issues could also inhibit the translation (Gutt 1991:94-99).

Holmes isolates three functions which surface in the literature on this subject, but which are to some extent unsatisfactorily differentiated (see Appendix 1, where this deficiency becomes clear):

- the **process**. What is happening during the "translation" of the source text?[207]

- the **product**. The focus is on the analysis of the target text (Bell 1991:13).

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[206] This spectrum, ranging from "intuitive" or "free" translation to "automatic" or literal translation, is evident in the translation theories of Wilss and in those based on the code-model. The antithetical perception of the "translated text as newly born" cannot be maintained as such, since in the encoding process strict rules prevail (Gentzler 2001:29).

[207] Translation is not about "transference from one form of language into another form of language", but about identifying meanings which are above and beyond the language forms, and which are to be transferred into "the form of the target language" (Coseriu 2007:129).

- the **function**. How does the target text come across in a particular context (Holmes cited in Hatim & Munday 2004:3-4, 222, 224; Toury 1995:26-27; similarly Reiss & Vermeer 1991:2)?[208]

This three-fold division has consequences with regard to a further issue, whether "translation" is to do with a "literary genre" or/and, as an object of this activity, is dealing with genre. The product of the translation process belongs indeed to a literary genre (pamphlet, Bible passage, prose, poetry etc.), but at the same time the translator in his interpretative freedom is producing literary genres (Hatim 2001:140-147).[209] This means that "translation" not only produces *genre* as a product but also takes on the function of a *genre*.

Alongside these considerations Wilt's definition is a most valuable point of reference in the search for a wider definition: "… translation is the attempt to represent in one language a text produced in another language (or in other languages)" (2003c:233). He distinguishes the content of the process, the product and the function of translation.

2.2.6.4 Cognitive Convergence

Bell's approach to communication and language, similar to that of Fabbro (2.2.2.2 and 2.2.2.4), offers a cognitive descriptive model for "translation". In his view it is:

- part of human *information process*ing,
- located in the *psychological sphere*,

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[208] Such a differentiation emerges from general language usage and from the current definitions in the literature. These consider computer translation, being hitherto a mechanical product using machine processes, to be detached from the real process of translation (Hatim & Munday 2004:3-4). Hence Bell proposes using the term *translation* for the process and the term *a translation* for the product (Bell 1991:13). This would be meaningful in English but would not really work in German.

[209] The form of the Elberfelder Bible constitutes a new medium. The biblical text, based on the original revised texts (*Greek New Testament* by Aland; *Biblia Hebraica Stuttgartensia*) was translated into German with the highest possible faithfulness to the form, and subsequently made available. Whether in the field of interpretation or translation this represented a new kind of approach (Baumgartner 2001:58; Revised Elberfelder Bible 1989: v-vi, preface). In this connection Luther's Bible is to be regarded as the starting-point of religiously inspiring literature. The translation work of the Waldensians in the 16th century results from this movement. Their biographies of the saints, their devotional literature and the translation of parts of the Bible into French and German dialects are forerunners of Luther (Audisio 2004:18).

- rooted in the short term and long-term storage of the activity of the brain, by means of encoding devices in both source and target languages, allowing a non-linguistic semantic representation,
- a *process*, unfolding in multi-stage and interactive operations, which does not have to be concluded before the next analysis or synthesis takes place (Bell 1991:229).

Here Bell is paraphrasing the process of translation, but does not mention any differentiation of product and function.

Cognitive linguistics emphasizes that the translator does not translate "words but meanings" (Kußmaul 2007:24). "Translating" comprehends, along with understanding the words (semantic level), grasping the overall coherence of the text and transferring its purport into the target language (pragmatic level) (on the relationship of pragmatics to semantics see Grice, 2.2.3.2 and 2.2.3.3).

2.2.6.5 Functional Convergence and Perceived Otherness

The *functional* approaches emerging from translation studies focus on particular aspects of translation. Reiss, whose definition forms the basis of so-called *Skopos* theory (2.3.4), understands translation to be:

> the target-language version of a source text which strives above all to reproduce the original in accordance with its literary type, its inner linguistic rules and the external linguistic determinants at work in it. (Reiss 1971:91).

Nord is of similar view. Following Reiss she defines "translation" as a communicative activity stepping beyond the boundaries of language and culture (see Gutt's third approach; Nord 2003:31). It is about "producing a functional target text whose specific link to the source text differs according to the desired or demanded function of the target text (translation Skopos)" (Nord 2003:31). Nord locates translation in the trade-off between preservation and alteration, advocating that increase in the former produces decrease in the latter in the translation, and vice versa (2003:33; s. 2.3.5.3).

Burgess argues in his article against "the uncompromising demand for overall comprehensibility and for the preservation of otherness". His desire in this is to preserve the sacred appreciation particularly of holy texts (Thiede 1993:3). The concept of "(wholesome) otherness" is also being seized upon by other critics of communicative translation (Wick 2004:14 and 2007; Felber 2006:2; Berger & Nord 1999:22-23). For example the *otherness* of the Bible is emphasized by

Nichols (1996: ii); against religious terminology with its alienating effect i.a. Nida & Taber (1969:108; in detail in Appendix 1).

2.2.6.6 Three main directions – attempt at classification

Gutt works out three lines of definition of "translation". First, one simply starts from the fact of the existence of such a process, "without trying to define it in a systematic way" (Gutt 2000:5). Secondly, he claims that one has created a vast multiplicity of definitions by means of differentiations and demarcations. Finally, he suggests, one has argued for wholesale "cultural accessibility"[210], with its proposition, "translation is that which makes culture out of it" (ibid.; also e.g. Bascom 2003:81; Katan 1999:86; Lovill 1988:1). In Gutt's view all three approaches are lacking.

The first one reveals the lack of a "scientific basis" of translation. This also includes the working hypothesis of the dynamic-equivalence model (2.3.9.3.2), as represented by e.g. Larson and Dil, which he considers to be inadequate. Larson defines the goal of a translator, meaning the "translation", as the production of a

> … receptor language text (a translation) which is **idiomatic**; that is, one which has the same **meaning** as the source language but is expressed in the **natural form** of the receptor language. The **meaning**, not the **form** [emphasis in orig. EW.], is retained" (Larson 1984:16). Her translation model states: "Translation, then, consists of studying the lexicon, grammatical structure, communication situation, and cultural context of the source language text, analyzing it in order to determine its meaning, and then reconstructing this same meaning using the lexicon and grammatical structure which are appropriate in the RECEPTOR LANGUAGE and its cultural context. (1984:16).

She and Dil follow Nida in their description of the product of translation, but not the process and the function of translation (Dil 1975:33).

The second overly narrows the concept of translation by "implying and defining a norm and thereby excluding all phenomena which do not fulfil the criteria of this definition" (Gutt 2000:5). The third approach misappropriates the cross-cultural presuppositions of translation by its one-sided dependence on cultural

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[210] In the same way argues Snell-Hornby, who gives priority in a text to the concept of "form, as the total, over-arching fabric" and emphasizes especially the conditionality of the location within a "cultural framework" (1986:13). She invokes in this Hönig & Kußmaul, who interpret a text as "the verbalised part of a socio-culture" (1982:58).

assumptions (Gut 2000:4-7; critique of Nida in Gutt 2000:5; for more detail see 3.1.1.2).

2.2.6.7 Translating

So far it has been shown that in the science of translation sufficiently clear distinction has not been made between process, product and function. University curricula also show evidence of lack of consistent differentiation. "Translation studies" in universities are either a part of other faculties (linguistics, German or English studies etc.) or an independent discipline with minimal convergence with other areas of study. It is also evident in the normal approach in schools, where translation obeys the slogan "as faithful as possible, as free as necessary" (Berger & Nord 1999:18; 3.1.3.1). The translator's intuition is given no translation criteria apart from the rendition of literal meanings, the review of learned vocabulary and the grammatical form. Here form takes precedence over content, which appears questionable, since in the opinion of many translation scholars the understanding of the content of the source text is not given enough attention (:18). "Translating" is understood as activity and effect.

Whereas the definitions examined so far are aimed at the "translation", i.e. the product, Snell-Hornby comes at it from the concept of "translating". She draws a distinction between "literary translation" and "mundane technical translation". Developments in this field have led to different understandings of the term "translation" (1986:11-12).[211]

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[211] Snell-Hornby describes the danger in this two-fold division. She claims that the intermingling of the two terms, "literary" and "mundane" translation, represents a deliberate confusion of the disciplines. In summary: ... "on the one side "literary" translation - the domain of artists, poets and Bible translators – on the other side "mundane" translation, always regarded as somewhat inferior, and today called "technical translation". The development of the modern science of translation or *translation studies* has turned a thousand-year-old activity into a new discipline. This has by no means overcome the separation, but rather accentuated it. On the one hand, with the German science of translation, a subject area has developed which is defined as part of applied linguistics; literary translation is set aside as a special form of translation and remains basically within the sphere of literary studies. On the other hand others in the Netherlands have developed a subject area which has become known as *translation studies* and is defined as belonging to comparative literary studies. Neither side takes much notice of the other; all of them talk about translation, but do not mean the same thing". (1986:11-12).

"Semiotic units" (see **Fehler! Verweisquelle konnte nicht gefunden werden.**) "are changed into different ones by means of semiotic codes, under variously equivalent conditions". The conditions are determined by "pragmatic handling and general communicative prerequisites" (Hatim & Mason 1990:105; see also Nida 1964 and Greenberg 1968). Hatim & Mason investigate "translating" from the perspective of discourse, i.e. concentrating on analysis of the text. This approach to "translating" aims at equivalence of the source text (ST) with the target text (TT). There are technical tools to assist the discourse analysis. Such a semantic or semiotic approach reveals insights into the process of "translating", but not its function.

Gutt's critique, mentioned in the introduction, appears justified. Understanding translation as a "communicative act" is taken up in these definitions, but not finally clarified. Before a definitive summary can be made a special form of translation, interpreting, should be commented on, in the expectation that this discipline will provide further stimulus to our understanding.

2.2.6.8 Translating versus interpreting

In communication and translation science there is some allusion to the separation of "interpreting[212] from "translating" (Snell & Hornby 1998:37; Wilss 1992:125; Nida 2001:9; Haacker 1993:26-27; Berger & Nord 1999:18 invoking Schleiermacher 1813:47; Reiss & Vermeer 1991:8, 11). At the same time there is an emphasis on the commonalities which in my view predominate and must be taken into consideration.

Fabbro underlines the fact that interpreting involves "one of the most complex of activities undertaken by multi-lingual persons". The translator has to simultaneously listen to the content in a source language and translate it into a target language. This "simultaneous interpreting" (Fabbro 1999:202) differentiates between passive and active interpretation (:203). *Simultaneity* is not the right premise to start from, since even with highly bilingual people, who have grown up with two languages, there is a thinking gap of a few seconds between under-

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[212] Personal note: The German term for interpret, "dolmetschen", is derived from the Middle High German "*tolmetsche*", via the Hungarian stem "*tolmács*" (in turn from Osmanic-Turk. *tilmac*). The original meaning was "the mediator between two parties" (Duden 1963:114).

standing the text and speaking. The length of this phase depends among other things on the complexity (length, structure, content) of the text or section of text (sentence, word, unit of meaning). It has been shown that only whole sentences are properly to be considered in any study of interpretation. (Fabbro 1990:202). *Passive* in this regard means *from* the acquired second language into the mother tongue, and active the reverse process. Investigations have shown that it is easier to interpret from the less familiar language into the more familiar one than the other way round (:203).

In his view *simultaneous* interpreting is subject to "semantic" or "word-for-word" principles, comparable to the methods of written translation (:204; see above). Fabbro indicates here that the word-for-word method does not represent the natural form of interpreting. Simultaneous interpreting involves short bursts of content, mostly at sentence level, whereas professional translators prefer to handle large units of text. This kind of translating is called *consecutive transla-tion*. For this the translator takes a large amount of text, makes notes and then attempts to produce a translation over a period of up to 10 minutes (:204).

> During simultaneous interpretation interpreters use strategies of analysis and reproduction of the message into another language that may range between a 'semantic translation' and a 'word-for-word translation' (rather superficial).

The essential difference, in contrast to translating, lies in the short time available in interpreting (Snell-Hornby 1998:37). It is also described as a "special case of translation" (Nord 2003:7). "At the same time and at the same place using the same medium they communicate . . . a functionally identically determined text", yet at the same time the cultural background of "the source text recipient, the interpreter, and the target text recipient", are different (:7; 2.3.5.2). Just as in the field of translation, cross-cultural access (see Gutt) between speaker and inter-preter play an essential part. The role of the interpreter is limited to "oral texts" (Schmitt 1998:1-2; on the term *oral* 1.3.1). The main emphasis in interpreting is the fulfilment of the aim, in particular rapid grasp and rendition of the content (:1-2).

These differences stand over against the common basis of "interpreting" and "translating". Both have to convey the specific socio-cultural background of source text and target text. This happens through a translator who is subject to his own specific socio-cultural background (Nida 1990:53 and 2001:9; see Dia-gram 7). The commonalities of both disciplines are extraordinary and work for the mutual benefit of both.

2.2.6.9 Summary

Examination of the term "translation" leads to the following definition:

- In the case of Bible translation it is based on the model of the *incarnation*, self-humiliation (*condescension*) and self-emptying (*kenosis*) of Jesus of Nazareth's will under the will of God (4.3.2.5).
- Translation comprehends both a cross-cultural *process*, the *product* and also a *function* (the meeting of at least two cultural milieus), which can also involve aspects of power-politics (colonialism).
- It deals with genres that is literary forms and also produces them.
- As a cognitive process it also takes place via the links of various storage systems in the brain and the transference of semiotic symbols from one system into another.
- In contrast to interpreting it centres on creating a permanent text and hence requires a corresponding length of time.

In short, the objective of "translating" is the "translation". This involves dealing systematically with the content of a text and its transfer into another system of speech or communication without the loss of valuable content. In this the translator is the executor. The responsibility and position he assumes within this activity will now be considered in detail.

2.2.7 The Translator – the Agent in Communication Systems

The labels "translator" and "interpreter" are not a trademarked designation of an occupation. Nevertheless there are conventions which serve as points of reference for standardising the sphere of the task of translation (DIN-Norm 2345 1998 see below). The translator is at the centre of the science of translation. He is subject to internal and external socio-cultural influences (see above, especially factors of power-politics, ideologies and character; Bascom 2003:81; Burgess cited in Thiede 1993:3 see above; Venuti 2008:1). These include

- his training (Ross 2003:143),
- pressure of expectation of the target readership or
- the translator's perception of the expectations of the target readership (Findeisen 1993:14),
- the selection proceedings (Smalley 1991:247; see also 4.2.1.1.1),
- his personality, together with his preferences and weaknesses (Tirkkonen-Condit 1992:244).

He himself is responsible for the basics of the work. With regard to his assignment this includes

- independent provision of source text and target text,
- independent conception of work procedure and the
- self-definition of his position in the project.

There is no precise definition of the role of the translator in Christian overseas aid. In a typical translation project the work of the project leader mostly begins with translation but shifts to managerial tasks as mother-tongue speakers take over the project. As early as 1947 Nida asserts that "in many projects the person designated as the translator functions as a collector of material and exegete, while his informant is the real translator" (:72).

In the opinion of a number of scholars his motivation lies in the "longing for linguistic perfection". This demand involves the demonstration of "transparency" and helping to "bring out the pure language of the original" (Benjamin 1992:79; Burgess 1993:31; Venuti 2008:1). This aspiration of literal translators is in opposition to the aspiration of dynamic translators (Nida, Larson, Bell etc.), who represent an artistic approach. This brings the intention of the translator to the forefront (Steiner; Robinson; Bono[213]; Chouraqui 1994:14; Venuti 2008:13). A third approach is based on the cognitive processes which are at work in the translator. Thus in the relevance-theoretical approach the translator is subject to the *MiniMax* principle, which states "… maximum of effect with a minimum of effort" (Levy 1967:1171-1182; 2.3.9.2).[214]

As he works at the translation he fluctuates between expressive intervention and invisible relaying. (Godard and Venuti cited in Bassnett 1998:259). He is able to do both, and both can be to his advantage, but also to his detriment if in the process he distorts the text.

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[213] Bono understands creative translating as lateral thinking. This means the ability to think spatially, which the translator needs to demonstrate in order to grasp the overall content of a text or speech (1979:146).

[214] Schleiermacher points out that it is the translator who gives the reader of the translation the possibility of approaching the original in the same way as the author of the original text intended for his readership (1992:44).

2.2.7.1 Pluri-culturalist, intuitive Interpretist and Hermeneutist

The translator is an "interpretist" (Jakobson 1992:146). As such he "deciphers and conveys meanings" (Steiner 1990:18-19). He does this "between languages, between cultures and between conventions of conversion" (:18-19). In addition he is exposed to "bi-cultural or pluri-cultural" expectations, since he is mediating between cultures and their languages (Vermeer 1986:43-33). In his bi-cultural context he needs to be well-disposed towards the cultures he is dealing with, in order to have a positive attitude towards the object of his work. (Luzbetak 1990:111).

His sphere of impact is anchored in hermeneutics (Kußmaul 2007:12).[215] As a hermeneutist he is "a performer, one who offers the current material as a presentation, in order to fill it with re-enactable life" (Luzbetak 1990:19). Stolze also puts "translating" and thus the "translator" in the sphere of communicative interpretation. The translator takes units of text, comprehends their meaning in accordance with the objectives of the target text and reconstructs them using the resources of the other language" (Stolze 1986:133). The intuition[216] of the translator consists of his "linguistic sensitivity in interplay with his extra-linguistic knowledge". Furthermore intuition is "neither subjective arbitrariness nor dark speculation" (:136), but "exponentiating linguistic configuration of what is understood". (Forget cited in Stolze 1986:136). The creativity of the translator rest on "new configuration of a text by means of ever newer approaches and attempts". This premise represents the task of the translator (Stolze 1986:158). Eco argues similarly. He paraphrases the activity of the translator as a "hypothesis about a *possible* world" [emphasis in original. EW.], with the help of conjectures. He sees this as a tangible supposition and not at all as a speculative task. (Eco cited in Kußmaul 2007; intention in Benjamin 1992:77). "Creative thinking

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[215] Steiner's essay on language defines hermeneutics as an "act of appropriation". By this he means the "implementation of responsible understanding" (1990:18). Responsible understanding in hermeneutics and communication plays an important part in the translation of religious text such as the Bible (see 2.2.7.5).

[216] Carnie considers intuition to be an instinct. In linguistics and the cognitive sciences it is defined as a "scientific and hence reproducible" aspect of behaviour, anchored in the subconscious and available to be used at any time (Carnie 2002:12). It is an instinct because it is rooted in the brain. Describing language as an innate organ (see Bühler 2.2.4.3) allows the assumption of a universal grammar, as represented by Chomsky (1965:6).

in translation … is something quite normal" (Kußmaul 2007:124). "We only have to set certain thought processes in motion and these thought processes take place in every human brain" (:123). He thus refutes the mythical aspect of intuition in translation. His approach implies that the translator learns strategies which help him to access creative processes while translating. From this Stolze concludes: "Continuous readiness for *self-correction* and modification of individual aspects are an essential part of translating and release linguistic creativity" [emphasis in original EW.].

2.2.7.2 Cultural Mediator

Taft coined the terms "mediator" and "cultural mediator" for translators (1981:53, 55-60; also alluded to in Steiner 1975:45). As an intermediary and mediator "he conveys or hands over a message" (Vanhoozer 1998:392; also Stolze 1999:253). In addition the (Bible-) translator operates as a "relayer", one who, like the disciples of Jesus, passes on what has been received – the message of Jesus – to others. In this the (Bible-) translator contrasts with Judas, the traitor, who betrayed the message himself and so interrupted the act of communication which should be passed on (Vanhoozer 1998::392).

The translator's task as an intermediary is evident from his bilingual and cross-cultural working situation (Taft 1981:53). The translator is embedded in the source or target culture, but is conveying a text into another culture (Katan 1999:124). So he has, at it were, a foot in both camps, as Kußmaul puts it. The translator has to understand his role as that of a "linguistic and cultural go-between", sharing both cultures (Kußmaul 2007:53; Coseriu 2007:129; Katan 1999:1, 241).

In accordance with his function as a "linguistic intermediary" the translator has to be prepared to break off the search process at any point and present a provisional result. Such a way of working leads to heuristic attempts and never to finally fixed translation. (Stolze 1999:253).

2.2.7.3 Freedom or Constraint!

There are opposing conceptions of the translator's methodology and function. Some highlight the translator's freedom of decision and the somewhat impenetrable nature of his activity. Wilss brings it into focus when he describes the work of the translator as "an interplay of combinatorics and conventionality, freedom and necessity"(Wilss 1992:17). "Translation procedures are anthropo-

centric" and the translation process "includes cognitive, interpretative, associative and habitual techniques and qualitative leaps while translating" (:27). Wilss bases this on the heuristic orientation of language (1984:27). Relevance theory attempts to do justice to this approach by describing the processes for discovering the truth content in communication (Sperber & Wilson 1986:3).

Against this freedom the "literalists" set faithfulness to the original text and the objectivity and neutrality of the translator (Forrest 2003:1-2; detailed discussion especially on faithfulness to the text in Berger & Nord 1999:28-31; 2.3.8.3 and 2.3.8.5.4). One danger of this definition lies in the fact that if the translator is simply functioning as a kind of passive switchboard or relay station he might as well be replaced by machines. (Snell-Hornby 1986:13). Snell-Hornby's critique is that the text is basically viewed mechanically as a "linear chain of units, whereas it actually has 'form'; for language does not operate in a vacuum but within a socio-cultural framework" (:13).

It is left to the translator to decide how to translate "difficult passages" or, if aiming at a literal translation, how to work around it. (Gutt's critique of Larson 2000:85-87). Steiner calls it the "*degree* [emphasis in orig. EW.] of faithfulness", which is prescribed by the different types of translation and the leeway of divergence (Steiner 2004:268). It offers the translator the amount of faithfulness needed to guide him for the work in hand. At the same time he must pay heed to the "balance of forces, the restoration of the intact presence which he has disturbed by his own understanding" (:319).

The translator is aware in himself of the tension between freedom and constraint. On the one hand he has acquired the skills which allow him to translate automatically, and on the other hand he meets problems during translation which deny him an automatic response and demand a methodical procedure. (Hönig 1986:230). "A good translator knows when to switch off the autopilot and take hold of the joystick himself in order to fly safely through strong turbulence" (Kußmaul 2007:162). This positive depiction demands agreement. The intermediary acts and participates as part of the translation process in equal measure with regard to the source text, the target text, and their readership.

2.2.7.4 The Public Sphere – Opportunity and Threat

The translator and his work enter the public realm (Kußmaul 2007:53; also Ricoeur 1974:28). Translation is a social act, making available to a people in their language something that formerly did not exist (Lovill cited in Wilss 1992:17).

This exposes the translator to public critique. Omissions, paraphrases, adaptations for cultural and linguistic reasons are scrutinized and may be criticised. (Hatim & Mason 1990:94-96; Reiss 1971:93; Maletzke 1978:40; McQuail 2007:71; Nida 1985:120-122). His work is a reflection of himself and his personality. This fact makes him assailable and vulnerable. (Kußmaul 2007:62; Kassühlke 1978:29). It may also involve legal insurance protection against damage claims in connection with the translation (falsification of documents, issues of copyright involving authors or publishers of technical translations; see Kußmaul 2007:62).

2.2.7.5 Ethics and Responsibility – Principle of Loyalty

These factors, together with the professional position of the translator in the cross-cultural sphere (Holz-Mänttäri 1984:53) lead to the question of the translator's ethical responsibility.

This is prompted both on the part of the translators themselves and on the part of those commissioning them. Although there is no generally obligating declaration, ethical awareness among translators is apparent in that the responsibility resulting from it has been expressed by themselves in terms of self-obligation, in line with other professions (Kußmaul 2007:164-165).[217] In this the concepts of "veracity" and "fidelity" have in the past been distilled out as the definitive features of translation work (Schreiber 1993:107, 111). Such self-obligations are expressed in a "Hieronymic oath" (Chesterman 2001:153). Chesterman is demanding an oath for translators in line with the Hippocratic oath made by doctors, deriving such a generally valid obligation from the public impact of translators and their products (:147, 151). His proposal lists nine principles of behaviour (:152), dealing both with ethical standards relating to the praxis and quality

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[217] The DIN-Norm 2345 issued in 1998 relates to translation and translators. Its suggestions for regulating the translation process are to be regarded as recommendations, with no legal significance. (DIN-Norm 2345 1998.). In 1997 the *American Translators Association*, in its *Code of Professional Conduct and Business Practices*, issued a non-binding declaration obligating translators and their employers to recognize their mutual ethical responsibility (six demands) (Nord 2004:239). The declaration of the *Fédération Internationale des Traducteurs* dates from 1984. Both declarations can be found on the internet under the same name. Kußmaul added two further principles relating to the function of translation and demanding a "high degree of exactitude in conveying the central concepts of the material to be translated" (2007:167-168).

of translators, and also their innate values (:147). Such ethical regulations aim to remove any "communicative harm" which the translator could cause (1997:184-186).[218]

Nord follows Chesterman's investigations closely (Chesterman 2001:145) and sums it up in the term "loyalty" (2001:125 and 2004:236), which she paraphrases as an "ethos of prevention of conflict, of trust, professionalism and veracity" (Nord 2004:236). She regards the principle of "fairness", the fourth point of the Hieronymic oath, as a postulate of her term loyalty (Nord 2004:141). The functional approach raises the translator from being a mere hack (in the literal approach) into a cross-cultural professional (Gentzler 2001:70). Since translation is an intuitive science (2.2.6.7) any ethic of translation is in the final analysis dependent on the conscience of the translator. It determines the norms and standards of his activity (veracity and fidelity) and is also exposed to the external constraints of the task (commissioner, political framework, socio-cultural influences see above). His competence enhances the confidence of his employer and requires his professionalism (Stolze 1999:18).[219]

In connection with Bible translation, in addition to the influences named so far, there is the pressure of the external religious expectation of a target group or of the commissioning body, and the inner witness of the Bible (2.2.9.3). The latter would include the excommunicative warning of Rev. 22:18-19 and the obligation of direct rendition of divine messages in formulations such as e.g. "This is the word of the Lord", or "Jesus said:" (e.g. Gen 15:1; Josh 1:13; 1Sam 15:10; Jer 23:38; Mal 1:1; Lk 1:30; Acts 8:25; 1Thess 1:8; 1Pet 1:25; Rev 1:1). This means that Bible translators must remain faithful to the author of Holy Scripture in terms of veracity and fidelity.[220]

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[218] The Hieronymic oath is named after the Church Father Hieronymus (St.Jerome), regarded as the patron saint of translators. His principles of translation in the Vulgate are regarded as paving the way for modern theories of translation (Brockhaus multimedial 2007: Hieronymus). Quote: "This is our concern: not to mislead the other parties involved in the intercultural process of understanding, to produce the translation using one's best knowledge, according to conscience and in awareness of one's own responsibility" (Nord 2004:242).

[219] *Professionalism* describes: "Excellence of achievement through performance-enabling competence" (Hacker cit. in Stolze 1999:18).

[220] "Since the target readership is relying on receiving a functional target text the translator owes a measure of loyalty to the recipients of the TT (Nord 1997:32)."

2.2.7.6 Upgrading through Training

With the appearance of the Skopos model (2.3.4.2) as well as the functional (2.3.5.4) and relevance theoretical approaches (2.3.9.2) the work of the translator has been upgraded to the extent that he executes it as a "professional", target-orientated and measurable. This brought with it corresponding training programmes in universities and in the private sphere (interpreting) (Littlejohn & Foss 2008:4-5; in detail 3.1).

Drawing on Holmes'(1988) classification of a science of translation Toury was the first to allocate the training of translators to the descriptive branch (*Descriptive Translation Studies*; DTS; 2.3.4.8) of this science (Toury 1995:241-244). In terms of content he emphasizes guidance in gathering experience, and exploration and discovery through trial and error (:256).[221] The social constructivist approach in the training of translators is taken a step further, and is applied already in the teaching or conveying of the techniques of translation. According to this the prospective translator is to discuss realistic tasks in the team and try to tackle them (Rosas 2004. *Book review: Don Kiraly's, A Social Constructivist Approach*). Kiraly develops a model in which "the trainer equips the students to develop their 'pro fessional self'" (2000: preface). As active participants in complex communicative processes the students develop, step-by-step, skills for mastering the multitude of translation methods and for working independently (ibid.; 3.1.6.1).

Further training strategies will be discussed with regard to critical observations in the practical implementation of models of translation (3.1).

2.2.7.7 Summary

External and internal influences open up areas of tension for the translator. External factors are grounded in the cross-cultural, multi-lingual, dynamic, team-orientated and public task of the translator. Internal factors are to be traced back to the pluri-cultural, mediatorial, intuitive and hermeneutical sphere of his work.

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[221] In the original: "Thus, during the training period, the pedagogically most appropriate key concepts are those associated with experiencing, exploration and discovery, involving as they do a considerable element of trial and error. What this amounts to, in fact, is a plea for partial implementation in the teaching context of the principles underlying socialization with respect to translating (Toury 1995:256)."

The translator has the responsibility of operating within the tension of fidelity to form and content with regard to the original text. His ethical responsibility with regard to the source text and target text is based on the loyalty principle.

For the translator the work object is the text. This text decides his working strategy and differs according to the type of text (Massoud 1988:46; on the function of text see 2.3.5). What is meant by "text" must be clarified in the light of the many views about this concept, in order to delimit the external framework of Bible translation as text.

2.2.8   Text – A Comprehensive Term

The science of communication deals with "language" (2.2.4) in its extensive function. The science of translation deals with the "text" (Payne 1997:343; also applies to interpreting). The "text" contains significance or meaning (Baker 2006:6). The form of a text or its *tectonics* points to its meaning, thus e.g. verse form to poetry. *Tectonics* refers to the "inner artistic structure of a work" (Holz-Mänttäri 1984:131; Wendland 2006a:99). The meaning of a text comprises its communicative content (:6; e.g. the Bible as a sacred religious text).

2.2.8.1 Text, Co-text and Context

As well as the written and spoken word (Baker 2006:112) "text" relates also to *superordinate* content. Halliday and Hasan differentiate as follows:

> … text and there is other text that accompanies it: text that is 'with', namely the con-text. This notion of what is 'with the text', however, goes beyond what is said and written: It includes other non-verbal goings on in the total environment in which a text unfolds. So it serves to make a bridge between the text and the situation in which texts actually occur.

Other writers describe this matter of context as a phenomenon alongside and over and above the visible or audio text. It is paraphrased as e.g. *metalingual discernment* (Coseriu cited in Wolf 1975:4), *para-imagination* [222] (Bühler

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[222] Coserius' concept of norms denotes the human ability to comply with norms and to make or decline to make judgments from them, in terms of a *metalingual* discernment of "processes over and above language" (Wolf 1975:4). Such a metalingual component of the text is seen in a "rapid and fleeting thought" inherent in a phrase or word or its content (Bühler 1965:354).

1965:354), "*metalingual function*"[223] (House 1977:33), "*extra-lingual meaning*" (Coseriu 2007:129), "*macrofunctions*" [224] (Halliday cited in House 1977:34), "*mathematical-combinatorial function*" [225] (Halliday 1975:106,123), "subtext" (Newmark 1988a:78) or "transfer of meaning" [226] (Callow 1998:3-7; Hatim 1997:179, 186; Blakemore 1992:5).

Since "text" normally consists of a collection of sentences, it became increasingly difficult in the past to explain how to deal with non-related sentences. It was this deficiency which gave rise to discourse analysis. Developments in this sphere, above all in the principle of cohesion and coherence, which has gained acceptance in the science of communication and translation, enabled one to look *beyond* the text (cohesion) and *into* the text (coherence (Payne 1997:343-344). The principle to be grasped here is that "continual communicative stimuli in the language centre" lead to "associated reactions" (Dooley & Levinsohn 2000:13; Egner 2007). This means that linguistic signals in a text contribute to the reader's/hearer's comprehension, because logical connections (coherence function) are linked together by binding forces (cohesion function). Payne takes up these principles by designating topic continuity, action continuity and thematic continuity as basic constituent parts of every text. In this he is describing communica-

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[223] House is referring to the code of a text or language and to talk about language. Because of the manifold contextual content (see Halliday) of language, language phenomena can only be described with the help of a metalingual framework, a "superordinate language" (*metalingua*) (1977:33; Watzlawick 1993, Weakland & Fisch 1992:26).

[224] According to House, Halliday starts from the premise of a non-material, interpersonal and lyrical function of language. The first two would be located in the functional sphere, and the third related to language (1977:34-35).

[225] Halliday relates this to the way children become imbued with culture and language. This would involve the impartation of both systematic linguistic content and superordinate content (1975:106-123).

[226] Translation takes place through the "transfer of units of meaning". These are never set in a vacuum, but include experiences, perceptions and socio-cultural factors. "Text" is the conveyor of these factors (Callow 1989:3-10).

tive correlation within the text (1997:344). These principles led to regarding the structures of "text" as a quasi holistic system.[227]

2.2.8.2 Text as Literary Genre

Every text belongs to a literary genre. This is determined in the first instance by the "knowledge of genres" and the way in which "these are variously understood in differing approaches" (Unger 2001:10).[228] By genre is meant "Combinations of text characteristics which are pursuing a cultural objective" (Dooley 2004; Kress 1985:19). These characteristics have distinguishing features in terms of content, theme, language and style (Nord 2003:22). A culture settles on certain communicative forms of expression which are relayed through fixed linguistic structures (Gumperz cited in Ross 2003:141; Nord 2001:53). Hence literary genres also reflect social norms (Nord 2001:53). Such textual information forms part of text discourse (Hatim 1997:134) and hence belongs to the cross-cultural task of translation (Hill 2006:11; Ross 2003:141, 143). The translator has the task of determining the genre and conveying it in a corresponding way in the target language (Gleason 1974:204).

Genre and text discourse intersect and differ in that "texts both reveal and modify a literary form and hence also the content of text discourse within an act of communication" (Hatim 1997:134).

2.2.8.3 Text – Linguistic Cohesion

Just as the translator functions as an intermediary between cultures, as part of his own culture and as a go-between with regard to the target culture, so also the text contains external and internal language functions (Kußmaul 2007:51). It

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[227] Beginning with words and their meaning, then moving to the sentence and later small units of text, (paragraph, section, chapter), the interest today is in the meaningful structure of several connected units of text (book, author, literary genre; critique in Newmark 1988a:68). Beginning with Grimes, text discourse in linguistics has developed as a productive means of research into the structures of text and language. The structure of large units of text is analysed in order to render the sequence of writing and speaking processes useful for the translator (Beaugrande & Dressler 1981; Brown & Yule 1983; Dooley & Levinsohn 2000; Grimes 1975; Halliday & Ruqaia 1976; Shaw & Van Engen 2003:104-105).

[228] In the original: "What these views have in common is the idea that the understanding of texts depends in important ways on genre knowledge, though the precise role and extent of this dependence is seen differently in different approaches" (Unger 2001:10).

operates externally in that it is directed with a definite intention to a target group. The translator conforms with the prerequisites of this objective in the style and form of the text (2.2.8.2). At the same time a text contains internal language factors of communication, since it wishes to speak to the reader/listener (e.g. plea, allegory, proverb, prayer). This internal linguistic cohesion embraces metalingual, ethical and other content (2.2.8.1).

2.2.8.4 Summary

"Text" as the subject matter of the "translation" refers not just to the visible word, understood here as the smallest unit of language which can be used on its own (Bolinger & Sears 1968:43), but to a complex fabric of perceivable and "text-internal" factors. It can thus be conceived as an entity

- which is on the one hand perceivable by the senses and on the other hand bears within it and conveys "superordinate" content, described as co-text,
- which operates within a socio-cultural context, appropriated through enculturation, with its function of requiring from the translator a translation strategy from the source culture into the target culture, since "text" contains culture-specific and delimiting features of literary genres which have to be conveyed in the target language,
- this stimulates the understanding through inner incentives and is linked to certain definite structures by cohesive forces and overall, by means of small and large units, reflects the language structure of the author.

The socio-cultural environment, principles of cohesion and coherence, and co-textual factors vary according to the literary genre. Hence for this present study the question of the status of the Bible as a literary genre will be considered from the perspective of *Bible translation as a missiological-theological concept*.

2.2.9 Bible Translation – Internal Parameters

So far the external context (framework) of Bible translation has been described and investigated. The focus will now be on the internal parameters. This section will examine the historical background of Bible translation, the kind of work object it presents, and how the future of this missiological discipline might be shaped. Finally it will consider the debate in Germany on the present progress of Bible translation which parallels the discussions in the Anglophone world from the eighties of last century. As being representative of a worldwide development

it will highlight the reasons for and the ramifications of research in the context of Bible translation (see Appendix 1).

2.2.9.1 Translation Mandate

Bible translation has a long tradition (Gentzler 2001:46; Nida & Taber 1969: iii-Preface; Sauer 2006:32; s. 2.2.6). As such it became the vanguard or at least a significant partner in the science of translation (Nida & Taber 1969: iii-preface). Principles of Bible translation as well as its models, above all the "dynamic equivalence" and "formal correspondence" model of Nida and Tabers, formed for a long time the foundation for scholars in the field of translation (Ellingworth 2007:326). Subsequent models stood and still stand today in contrast to Nida & Taber's principles of translation (in detail 2.3 and 3.2.1).

The object of translation, the Bible, is a work which, being a religious text, is exposed to 'criticism'[229]. This has resulted in a special position for translation. Both together, the long tradition of Bible translation and its special position, have led to Bible translation becoming an independent field of study (2.2.5). Yet, bearing in mind that the Church, both past and present, is with its global network one of the biggest commissioning bodies, far too little attention has been devoted to it by universities in the field of translation (Stolze 1999:193; e.g. no mention in Littlejohn and Foss 2008:4-5). This will now be made clear by a look back at the tradition of Bible translation with regard to its influence in culture and language (4.1.2).

2.2.9.2 Historical Developments

The Bible itself refers to translators and translating activity. There is the story of Joseph (Ex. 42:23), and also the need for interpreting in Babylon and Israel (e.g. Ezra 4:7, 18; Dan 5:6-7; 2 Kings18:26-28) because of the meeting of national cultures (see also the origins of translation activity under 1.3.2.3 and 2.2.6). When compared with the science of translation Bible translation has a

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[229] The term *criticism* is to be understood here, in relation to the "historical-critical school", as the textual, literary and redactive-historical method of researching religious texts (for textual criticism see Stadelmann 1990:81; grammatical-historical criticism see Berkhof 1973:35; LaCoque & Ricoeur 1998: xi; the beginnings of this school see Pym 2007:197). Even if one does not agree with the results of this school (e.g. Bultmann's demythologising), they have entered theological and literary research in the areas of textual and historical study.

- longer tradition (it began in the 3rd century B.C), it involves many more languages (1,326 languages up to the end of 1967),

- deals with a greater variety of cultures (Bible translators have worked in all parts of the world) and

- embraces a wider spectrum of literary forms (from lyric poetry to theological exposition) than any other comparable kind of translation. (Nida & Taber 1969: iii preface).

The uniqueness of Bible translation activity relates to its world-wide coverage, its range of experience, the diversity of translation organisations and the literary challenges inherent in the variety of literary forms contained in the Bible (Gentzler 2001:46).

In ancient times and in the early Middle Ages discussion centred on the tension between literalism and paraphrase in translation (Schleiermacher 1992:40). This was reflected in translations of the Bible. The Septuagint (253 B.C.), the first translation of the Hebrew Bible into everyday Greek (*Koiné*) (Dil 1975:132; Jinbachian 2007:34; Latourette 1953:9; Neill 1974:27), came under this influence, as did all later translations of the Bible (e.g. the targums) (Burke 2007:60, 65, 67; 4.1.1.2). It also marks the starting point of the tradition of translation in the Christian community (Jenkins 2006:33; Orlinsky & Bratcher 1991: xi; 4.1.1 and 4.1.1.1; targums into Aramaic had the same effect in North Africa and Syria, Orlinsky & Bratcher 1991:3, 15).

Smalley presents the development of the science of Bible translation in terms of five periods. These depict the high points from the late Middle Ages.

- The *age of printing* (since 1450). This includes the discovery of modern book printing. Gutenberg's professional machine printing is the foundation of the circulation of the Bible as a mass product.

- The *period of the Bible Translation Societies* (from 1804). The institutionalising of the dissemination of the Bible led to the founding of Bible societies. Their development spread from the European and North American centres of Christianity into a world-wide movement of Bible translation activity.

- The *period of professional translation activity* (since 1943). Nida joined the *American Bible Society* (ABS) and propagated his translation model of dynamic equivalence (see Attachment 1).

- The *interdenominational period* (since 1965). Ecumenical efforts in the science of Bible translation led to the formation of the interdenominational *United Bible Societies* (UBS). UBS and SIL International share the

same goals and hence converge in their world-wide structure and in the sphere of translation work. As regards *strategy* there is a variety of approaches (Peacock 1978:198-200). This led in 1990 to a joint declaration on the working strategies of SIL International and the UBS.

- The *modern period of translation work not geared to overseas aid* (from 1970). This includes the latest developments, in which mother-tongue speakers are brought into the translation work. The indigenous churches take over the responsibility of directing their own Bible translations. (Smalley 1991:22-31).

As part of the Christian overseas aid commission and as a missiological-theological concept Bible translation has experienced profound changes from its historical background (in detail 4.1.2). Ecclesiastical developments were carried over into the field of Bible translation. This is particularly evident in the areas of contextualization and indigenisation (1.3.2.2, 4.2.1.2; 4.2.2.1). This circumstance is related to the third point in these observations, the Bible as a religious and traditionally historical text.

2.2.9.3 The Bible – A sacred and distinct literary form

As book-based religions Judaism, Islam and Christianity appeal to an inspired holy text. (Busse 1988:86). The Bible is viewed by Christians as a holy, sacred and revealed text, which therefore asserts special claims. (Borg 2001:21-22; Bruggen 1986:35; Chouraqui 1994:15; Meinhold 2001:151; Fuchs 2001:253-255; see also Appendix 1; 4.1.1.3).[230] "Because the Holy Spirit inspired the Bible, it is, therefore a holy Book" (Borg 2001:3). It is nevertheless subject to the rules of translation, since normal languages were involved in the processes of tradition, transmission and transcription. (Nida & Taber 1969:6). Nida & Taber are opposed to those who consider the biblical languages to be sacrosanct and

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[230] *Sacred* comes from the Latin *sacer* (holy) and contrasts with the Latin *profan* (secular). It signifies the separate sphere of life dedicated to religious observance. The claim to sacredness is diluted when the Bible or individual words are revered as having magical powers or are used as a talisman etc. (Smalley 225-227). Revelation and inspiration are closely connected (see 1.3.2.3). The warning of excommunication in Rev. 22:18-19 and the quotes containing the direct words of God are also to be understood in this context. (see 2.2.7.5). Ebeling sees in Holy Scripture "the centre-ground of story to story, experience to experience, faith to faith. Something is on the move" (1983:73).

untouchable. They represent the view that Greek and Hebrew are languages like any other. They should be "understood and analysed just like every other ancient language. Concordant Bibles, or those which keep strictly to the words and forms of the original, would overdo the principle of faithfulness to the form. (Nida & Taber 1969:6; see also Bruggen 1985:79, 82-83; Siebenthal 1998:181-182). In the same vein they reject religious jargon in the form of "clerical language" as an attempt to preserve a sense of "religious mystery" (:108; 2.3.3 and 2.3.8).

In keeping with its religious character the Bible uses a style of language adapted to the peculiarities of religious and ecclesiastical speech forms (Stolze 1999:193). This is expressed in the structure of discrete verb forms based on a language of feeling which is particularly apparent as a mystical foundation in prayer. (:193-195). "Religious language aims to provide access to the transcendent and make it operative among mankind as 'word event'" (:195). By this means it percolates into the ordinary language of everyday and becomes significant there. However, it employs "normal languages" in accordance with its linguistic form.

By contrast "because of its religious content and the theological claim to be God's word it places itself equally outside of these criteria" (Burgess cited in Thiede 1993:3; 2.2.7; Haacker 1993:27-28[231]; Hendry 1999:37-41[232]; Lewis cited in Sanneh 2007a; Robinson 2002:25, 30, 34[233]; Scharbert 1984:154[234]; Walls

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[231] "On the one hand it [the revelatory nature. EW.] requires a particularly high level of motivation for producing translations, and at the same time is the basis of inhibitions, doubt and reservations as regards translation as such and as regards any concrete translation work (Haacker 1993:27-28)."

[232] Hendry makes reference to Mary Douglas' study of impurity and the taboo concept (1966). As an example of the way new literary forms come into being through the Bible she investigated the religious significance of the purity laws of the HB and concluded that regulations for daily life, having, as she claimed, sacred meaning, were incorporated into Jewish life and hence became Jewish tradition. This, she suggested, should be understood as a distinct *genre*. (1999:37-41).

[233] The elevated status of Holy Scripture has been the object of study since the early days of the church. This includes i.a. *Epiphanius von Konstantia* (Salamis), who already before 400 A.D. emphasized "adherence to the doctrine and the unadulteratedness of the translation in the case of holy texts", and *Augustine*, who ca. 420 A.D. laid stress on the "self-sufficient greatness and authority of the Scriptures" (Robinson 2002:34).

2006:28). In terms of its significance a book of revelation cannot be translated, since its claim to divine content and immediate communication lies in its direct revelatory form, i.e. in its original text. Material of divine representation is only effective in the original. In this form it constitutes a separate literary genre (Fuchs 2001:253-255). It has been possible to demonstrate that the Bible, because of its historical context and the theological and missiological portrayal of the person of Jesus (*incarnation*, *condescension* and *kenosis*) of Jesus under the will of God, must be translated into the language and culture of all peoples (Shaw & Van Engen 2003:160-161; see 1). To make this possible the Bible, albeit a revelatory text, must be understood as a literary work which can, indeed must be the work object of the science of translation (1.5; Appendix 1).

As a distinctive revelatory text the "Bible" is not only a discrete literary genre (Latourette 1953:255-258[235]), but a work containing various literary genres (Wilt 2003c:207). "Christianity inaugurated a new literature" (Latourette 1953:257). It includes prose, poetic prose and poetry. Biblical prose includes law, reports and narrative. Poetic prose contains prophecy, wisdom literature and lyric verse. Poetry finds expression in praise and eulogy (Wilt 2003:207). Since the Bible is a collection of books (Rüger 1984:57) the variety of literary forms is determined partly by the purpose of the author (e.g. proverbs/wisdom literature) and partly expressed in language styles (e.g. the hymns in Paul's letters; Reiser 2001:69-70).[236]

Not only do Jewish and Christian believers start from the assumption of a sacred text; Islamic scholars approach the Qur'an in the same way, deriving it

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[234] Thus e.g. the German *Einheitsübersetzung*, where the aim of the translators was to create a "translation of Holy Scriptures from the original texts into elevated, literary and sophisticated modern German, taking into account the tradition of German Bible translation, preserving the sacred nature of the language, and enabling its use for liturgy, preaching, catechising and private study. "(1984:157).

[235] He includes here the development of alphabets, orthography and calligraphy, together with creative new words and re-interpretation of traditional concepts (Latourette 1953:255-258).

[236] In illustrating the literary forms in the Bible the science of Bible translation makes use of the auxiliary disciplines of missiology. Müller has presented in detail the dependencies and connectedness of these disciplines (1999:155). The threefold division of theology, mission and missiological aid makes clear the areas of responsibility of individual topic areas. He ascribes to theology the "focus on the divine holy Trinity", whereas the science of Christian overseas aid relates to the "church of Jesus *in* the world" and explores its relationship. The "world" (religions, ethnicities, culture) as a sphere of research underlies the sciences of missiological aid (:155).

from the doctrine of "Inlibration" ('God becoming book'). This stance is evident i.a. in the critique of Luxenberg, who prepared and stimulated text-critical studies of the Qur'an (Burgmer 2007:18-38; Luxenberg 2000). His research was dismissed as distortion by proponents of Islam. Such a stance derives from scripturalism. "Behind it lies the 'religionising' of a text based on personal studies of content till then the preserve of the clergy". The same is evident in the Taliban schools in Afghanistan and in Wahabism in Saudi Arabia (ibid.). The main cause of religious scripturalism is the hallowing of the existing text of the Qur'an. Alongside the outward view of the Qur'an as a "holy book" there is, comparable to the Bible, the inner belief in the absolute truth of its contents, its inerrancy, and its divinity, e.g. sent down directly by him to his ambassador (Sura 26,192-194; 10,15; 16:102; 2,97-98; 2,2; 69,38-42 i.a.). Since no modern textual criticism of the Qur'an is available, all four existing main versions are regarded as original on account of their inner witness (Kropp 2007:96; Puin 2007:99; Schirrmacher 1994a:118, 121; see also 4.3.3.4.1).

2.2.9.4 Twofold Scope of Development

Bible translation has both an internal function, to strengthen the church (*centripetal*), and an external function, to bring change to society (*centrifugal*); 1.4.2, 4.3.2.3.1 and 4.3.2.5).

Diagram 2 Internal and External Function of Bible Translation
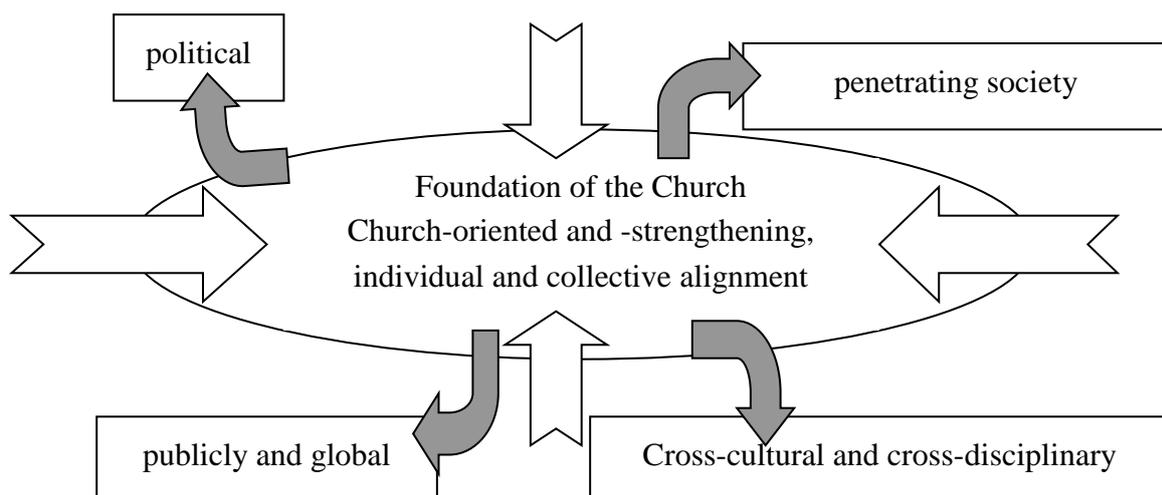
In the context of Christian overseas aid it led to the founding of indigenous mother-tongue church communities which developed out from the church structures based on the national language. These in turn are using the translation both

personally and in church, and are recognizing from the scripture the call to Christian development aid, expressed in service (*diakonia*), *liturgy (leiturgia*; overall structure of the worship service), witness (*martyria*), discipleship and fellowship (*koinonia*) and evangelization (*kerygma*; Lingscheidt & Wegner 1990:14; Luzbetak 1993:131 and Reimer 2006a:101; 4.3.2.1 and 4.3.3.3.4). Continuing this circle, there is renewal of translation personnel and of linguistic and cultural content through revisions and new translations. Service in the context of the call to Christian development aid pervades society, since biblical witness requires holistic discipleship. Christian overseas aid also extends beyond the boundaries of a particular society to global and cross-cultural involvement. For this it makes use of interdisciplinary co-operation. With its global and cross-cultural orientation Bible translation is necessarily political, since it deals with minority group and their position in a political and social context (Feldtkeller 2003:12). The majority take the view that within this context working to improve situations of need is an interference in political and social structures (accusation of colonialism; 2.2.6.2).

2.2.9.5 A Preserving Global Movement

The complex task of Bible translation, together with missiological auxiliary disciplines, means that Bible translation leaves its mark on the science of communication. (Wilss 1982:133).[237] So it is not surprising that scholars in the field of communication science take the influence and effect of Bible translations in the form of new translations and revisions (1.4.1) as a basis of comparison or as a starting-point for their studies (Dil 1975:45: Fuchs 1984:87; Gentzler 2001:46; Gutt 2000; Haacker 1993:27-28; Latourette 1953:255; Lockwood 1979:114;

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[237] This relates to the variety of language styles and literary forms, the wealth of content, the lengthy historical background (ca. 1600 year-long period of composition) and finally the intercultural orientation of the messages to their target groups (see above). The Septuagint as the first professional translation is proof that translation had been going on for a long time, if not from time immemorial – using various methodologies, and principles which were communicative and faithful to the form.(Burke 2007:67-68; Jinbachian 2007:37-38; Pym 2007:203; Tauberschmidt 2007:25). The same can be shown for the translations of the Targums (Vries 2007:269-271, 275; Sysling 2007:304).

Mojola & Wendland 2003:10; Sanneh 1991:149-150; Sanneh 2003:10-11; Sanneh 2007a[238]; Wilt 2003b:64).

In the history of the church Bible translation is described as "an autonomous development inside Christianity" (Latourette 1953:255-258). In this he shares my view that alongside the history of church and of Christian development aid there should also be a strand of the *history of Bible translation*, in order to provide a complete picture of Christian activity in history (4.1.1).

Walls considers that the "long-term cultural influence" of Bible translation has had a particularly noticeable effect in Africa. In his opinion it was "Christianity, not Islam, which left its mark on the history of the indigenous peoples" (2005:121). Thus he traces back the diffident use among Christians of the Islamic concept of God, "Allah", to the variety of purport and concepts of God which lie behind it. The use of indigenous terms for God, over against the dominance of Islamic influence, is for him an argument for the preserving and strengthening effect of Bible translation on culture (:121). Sanneh takes up this argument, affirming that the "rediscovery of indigenous terms for God in the Christian context" is to be regarded as "the chief argument for strengthening a culture" and further "the loss of these terms reduces the resistance of minority cultures to the pressure of conversion" (2007a). This can be seen from the example of the Huns and Mongols. They resisted the Christian message, but when they took in Christian slaves, the latter began to tell these nomads the story of Jesus and translate it into their language. This started a slow change in the culture, and Christian concepts were adapted. (Walls 2007).

A neglected but significant characteristic of Bible translation consists in its preserving effect. Indigenous speakers discover the wide vocabulary opened up by Bible translation, a vocabulary that is preserved and is made accessible to others through the context of oral tradition. This development is further strengthened by the accompanying supplementary aids (e.g. reading primers,

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[238] In particular, changes in cultures triggered by Christian workers through their translation efforts. (Sanneh 1991:149-150). Sanneh used Bible translation as a culture-based comparative study in order to demonstrate its *inter-* and *intra-*cultural effect (see also Werner 2006:89). It revealed concrete examples of change being brought about in indigenous local religions and of the focusing of thought structures and cultural matters on Christian values and morals (Sanneh 2003:10-11). Strengthening and development of the self-awareness of minority cultures can be described as the effects of Bible translation.

dictionaries, exegetical helps etc.) which contain and paraphrase etymological, grammatical and morphological material (Werner 2006).

In its scope and degree of world-wide circulation the Bible is a unique work (Gentzler 2001:46). It contributes to the overcoming of language and cultural barriers. Intercultural communication and bilingualism are promoted by the use of Bible translation and the literacy work that accompanies it. Changes to social structures (e.g. an educational programme triggered by literacy classes) begin to change the culture.[239] In the same way there is a feedback into Bible translation, since revisions have to integrate these changes into the translation process (4.2.1.1).

So it is not just the Bible, but also the translation of the Bible that is of a sociological nature.

> We may conclude that (Bible) translation is a social activity serving specific goals and aims using translation techniques and translation 'theories' or 'methodologies' to realize these goals and defend the resulting translation type against people and communities with different goals and aims. (Vries 2007:276).

Vries emphasizes the embedding of Bible translation in social structures (ibid.). This results in cross-cultural encounter during the process of translation, leading to mutual influencing of the cultures involved (dyadic-dynamic model in Werner 2006:89; Willebrands 1987 *Guidelines for Interconfessional Cooperation*).

2.2.9.6 Summary

The following *inner* determining factors of Bible translation have been demonstrated:

In terms of literary genre the Bible is a *revelatory* work ("God's word" as opposed to "the word of God"). The basis and justification of Bible translation is derived from the incarnation principle (see 1). Therefore translating the Bible is subject to missiological-theological claims as well as to linguistic and cross-cultural criteria (in detail 4).

As a human product of translation ("word of mankind"), and because of its variety of literary forms, the Bible must submit itself to exegetical and philological examination.

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[239] Some UBS statistics on the current world-wide distribution of translated Bibles and parts of the Bible refer to a total of 2303 languages. They cover 405 complete Bibles, 1034 New Testaments and 864 other parts of the Bible (UBS 2009: *A statistical summary of languages*).

The impact of the Bible as the most translated book in the world is seen in social changes, involving the local responsibility of Christians (e.g. literacy programmes, medical and therapeutically support, pastoral care).

In self-critical contributions Wilt (publ.) reveals the complexity of the effects of translation work on minority groups (2003). Felmy and Kretschmar (1991) have shown the spectacular sociological effects of translation work in the past on new and existing churches and the surrounding culture. Holzhausen discusses along with other authors the key criticisms of Christian overseas aid (destruction of culture through westernisation, absolute claims of the church, the delusion of religious election beliefs etc. (:1996). Wiesemann demonstrates how the North American Indian tribes particularly (their own experience) are profiting from Bible translation work and its concomitant sociological changes (1979). Isolating cultures, demanded most recently in Brazil when a previously unreached group was discovered (Giessener Allgemeine, 31.05.2008 [magazine Giessener News]), goes against the medical and humane claims of modern civilization. Combatting and preventing disease, together with growing global anthropological and economic interests, will always be opposed to a policy of isolation.

The religious language of prayer and feeling evident in the Bible is rooted in the daily life of the people, and hence, although it influences and changes everyday language, at the same time it conserves it and upgrades it. The long history of Bible translation serves the modern science of translation as a source of information. At the same time Bible translation as a special component of the discipline of linguistics is subject to its influences. This mutual interchange of influence underlines the significance of Bible translation for the science of communication and translation.

The historical development of Bible translation reveals its dependence as a science on the ideologies, philosophies and perceptions of the time.[240] In its openness and flexibility towards such developments Bible translation serves as a model for other sciences (4.2.1.1.1).

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[240] The most vivid undesirable development can be seen in the overemphasis on the Vulgate and the associated prohibition of translation into the mother tongues of Catholic ethnic peoples. This development carried over or became apparent in the secular sphere, in which the prestige languages (e.g. French or English) hindered or prevented mother-tongue developments (thus *Louis XIV* or the *Commonwealth*).

The Bible and Bible translation has had considerable influence internationally and socially, particularly in the development and research of minority groups. This resulted in *cultural change (internally)* as well as the *globalization of Christian ethical values*. These values led to international agreements and to general global acceptance (participation in the abolition of slavery, the introduction of human rights, pioneering equality for women; Sanneh 1991:148-150).[241]

This consideration of the internal and external context of Bible translation would not be complete without a discussion of the current debate on "modern" German translations of the Bible. (in detail Appendix 1).[242] This discussion is paralleled by discussions in the Anglophone world why it is interesting to follow up the argumentation.

2.2.10 Debate on Modern Translations of the Bible

The recent theological debate on "modern" translations of the Bible reveals misunderstandings about the place of Bible translation and the related objectives of this scholarly discipline. In the English speaking world this debate reached its climax in the 1970s; in Germany it has been flaring up anew since 2004 (see Appendix 1).

One should especially highlight here the lack of differentiation in revised translations and in new ones (1.3.1). Bible translation is wrongly regarded as a product of exegesis and hermeneutics only inside theology (see Appendix 1: theological considerations). Up to this point this study has shown that Bible translation exemplifies also one of the areas of the science of communication

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[241] The beginnings of these movements, or at least their support, can be traced back to Christian initiatives. Schirrmacher is explicitly positive in commenting on the effectiveness and portrayal of Christian ethics in the global context (2002). Opponents of this development do not accept that the Church has learnt from its mistakes. Nor do they draw any distinctions with regard to developments in power politics independent of ecclesiastical influence, e.g. conflicts of power in the Middle East, which are claimed to have led to wars with no religious interests. Current denunciations from the atheistic and evolutionary-humanistic side restrict historical data to the erroneous political involvement of the Church. (Dawkins 2007; Schmidt-Salomon 2005; Refutation in Robertson 2007).

[242] The discussion of German translations of the Bible reveals misunderstandings and mistaken approaches to Bible translations (in detail Appendix 1). It is left to the numerous advocates of German translations of the Bible to clarify contextual and practical questions with regard to using the Bible. (Baumgartner 2001; Ebertshäuser 2006c; Kotsch 2006; Kuschmierz & Kuschmierz 2007; Stingelin 2006; Weber 1984).

and translation. The association of Bible translation with theology occurs within the realm of missiology. The mandate for Bible translation as a foundation for Christian aid is not represented in the critical debate, but presents the basis for the strict separation of the various disciplines mentioned. (see 1.5 and Appendix 1: Commission for Bible Translation).

There is evidence of a fresh restructuring of religious life in Europe to which sociological ecclesiastical thinking has given insufficient consideration. The trend towards individualism as a feature of post-modernism is reflected in church structuring (target group orientation in Church growth and everyday church life) and also in Bible translation. This has given religion a fresh impetus in modern western societies. (Winter & Fraser 1999:354; see also Frost & Hirsch 2004:13). The one-sided criticism of target group orientation (Homogeneous Unity Principle HUP) does not do justice to current praxis in church life and is losing sight of the advantages of this trend. The competing network of the various groups must be evaluated as a positive accompanying phenomenon. It is leading to a large number of Bible translations which can address particular groups in society (e.g. youth, fringe people, the emancipated etc.) more directly than national or liturgical translations. As a consequence of target group orientation one should also recognize the reality of a more active church life in terms of involvement in the local community (see Appendix 1: target group orientation; more competition – greater intelligibility)

Parallel to this it is also necessary to promote the unity of the church, revealed not in terms of a common liturgy, but in the sharing of the sacraments (Eucharist and baptism). In this biblical scholarship contributes a great deal. (see Appendix 1: Hermeneutics and global influences).

Techniques of translation mentioned earlier, expressed in the demand to retain "alien and incomprehensible" elements, do not reflect the communication maxims of modern linguistic research. Such translations would require exegesis by "experts", involving an increase in clerical structures. The experience of the church would militate against this development, and biblical statements and the lessons learned from church history show that they are not desirable (see Appendix 1: more competition – greater intelligibility).

This section on the external and internal general framework of Bible translation concludes with a summary of the discussion, together with a brief résumé of the results.

2.2.11 Summary – Definitions

Section 2.2 dealt with the external and internal general framework of the science of Bible translation. The location of Bible translation within the science of communication and translation, the clarification of its content (language, text, conversation maxims, translation, interpreting) together with the position and function of the translator were discussed within the framework of external pre-requisites.

Bible translation as one of the disciplines of the science of translation involves special conditions, referred to here as the *internal framework*. This includes the mandate to translate derived from the Bible and from church history, the sacred religious position of the Bible and the global impact as worked out in the refutation of the critical points of the debate about modern translations of the Bible. An interaction between the science of Bible translation and the theory of communication and translation was also verified, together with the mutual influence of Bible translation and church on the surrounding culture and vice versa (Diagram 2 and Diagram 20).

While chapter 2 dealt with "Bible translation – proved in theory and in practice", the following section concerns various "models of communication and translation". The basis of comparison is the most well-known and most widespread model of Nida (Ellingworth 2007:324). An unequivocal separation of models of communication and of translation is not possible, which is why in the literature both of these terms, "model of communication" and "model of translation" appear.

2.3 Models of Communication and Translation

Current models in communication and translation can be divided into *transmission*, *functional* and *inference* models. In terms of historical development this consideration begins with the transmission model, which has been in use since the 1940s. Then came functional models, discussed and practised since the 1970s. Inference models constitute the latest development in the science of communication and translation. They have been in existence since the 1980s and were founded by Grice i.a. (s. 2.2.3.1).

For the sake of completeness one further category in translation theory should be mentioned. This makes use of so-called "frames of reference" as the basis of model description. Such frame models stand in contrast to equivalence models (Gutt 2000:10).[243] Their working basis coincides with the models described here, and hence they are not given individual treatment. They include the model of "pragmatic equivalence" (Koller 1983 in Hatim 2001:43 see

Diagram 4), and also Wilt's model of communication which is likewise based on such "frames" (Wendland 2009. *Translator Training*). He distinguishes between cognitive, text-related, situational, organizational and socio-cultural frames.

The models do not only derive from each other (historically and in content) but also coincide in many areas. The models have evolved partly independently of each other, yet historically partly in parallel, and this, together with their origin and foundation in a variety of academic topic areas, has contributed to the overall development (Diagram 2 and

Diagram 4, which show horizontal and content-related linking of the models).

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[243] The term *frame* ("frames of reference") represents in linguistics the concept of "a static set of entities in a particular arrangement" that "the human mind uses to categorize and store experience and knowledge" (Payne 1997:8-9). The term is expressing "an internal psychological state and makes up part of our map of the world" (Bateson cited in Katan 1999:34). "Frames" are "internal mental representations of ideals or prototypes which we are expecting (Katan 1999:36)." Kußmaul regards them as "linguistic forms" (2007:32). While "linguistic forms" (*frames*) are mainly of interest in linguistics they also describe other special fields in the science of translation (e.g. culture, knowledge, society, psyche etc.).

Following the division into these models, transmission or equivalence, functional and inference, the first step will be to present their historical development together with a general survey. Then they will be discussed in detail.

2.3.1   Historical Survey - Dependencies

Before considering the historical development, the various terms relating to the content of the models should be clarified.

2.3.1.1 Model-Appellations

There are a great number of models in the literature, and hence also a plethora of gradings of different emphases. These lead to the following diametrical descriptions:

- literal vs. idiomatic (Beekman & Callow 1974; Deibler 1996:1),
- semantic vs. communicative (Newmark [1981] 1988a),
- form orientated vs. meaning orientated (Larson 1984),
- observant vs. participatory (Pym 1992),
- recording vs. instrumental (Nord 1997),
- direct vs. indirect (Gutt 2000),
- preserving vs. modernising,
- linguistic vs. literary,

in addition we have:

- verbatim vs. impact-based (Reiss & Vermeer 1991:35),
- literal vs. communicative (Deibler 1996:1),
- precise vs. generous resemblance and
- narrow vs. open interpretation (Floor 2007:1, 16-17; 3.1.4):
  - o "Type 1) close (or literal) resemblance,
  - o Type 2) open resemblance,
  - o Type 3) close (or limited) interpretative, and
  - o Type 4) open interpretative (Floor 2007:1)."

Tauberschmidt distinguishes between "communicative and faithful-to-form translation and a mixture of both" (2007:16; see also Haug 2001:334). Berger & Nord distinguish between "faithful or free", literal or adaptive" and "word-for-word or paraphrasing" (1999:20-21).

2.3.1.2 Historical Survey

The historical review begins with modern principles of the science of translation. This must take account of the previous developments in linguistics and research into communication as the foundation of today's models. Translation theory was rocked by two essential developments. These were first the shift of focus from source text to target text, and then the incorporation of cultural and linguistic factors into the translation (Gentzler 2001:70).

Diagram 3 Chronological Diagram of the Development of Modern Models

mathematic and information technology leading to sender and receiver model
(John Neumann, Shannon & Weaver)

1948   code-model (model of information technology)
Developed out of the practice of the code-models of communication

1964   Nida's code-model for the science of translation
rejects the overemphasis of the TT-receiver, emphasizes goal/later functionality of translation

1978 Skopos-Model and other functional models
rejects the approach of the code-model, defines the translation approach out of cognitive processes in communication

1986 relevance model and other inference models

epoch of dynamic equivalence

1991 *epoch of modern translation theory*[244]

Already in the Classical World and in the Middle Ages there were ideas about translation in existence. These gave rise to a three-fold division which pervaded even into the 20th century, consisting of "literal or word-based translation" (*metaphrase*), "content-based translation" (*paraphrase*) and "free translation" (*imitatio*; Robinson 2002; 2.3.8.6.3). In his *Teaching and Researching Translation* (2001) Basil Hatim describes the historical development of translation together with the development of established models. His comprehensive survey of models is lacking in places with reference to the practice of translation.

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[244] "… *era of dynamic equivalence* and *present era of translation studies*" (Mojola & Wendland 2003:1-26). The authors are focussing on the practice of these models and not on their development or publication (recently relevance-theory s. Hill 2006: xv; for the functional model s. Pattermore 2007:250).

The diagram above shows the content-related convergence as well as the historical development of the models (Diagram 3). It shows how in each case later models developed from older ones, and their further developments. One can therefore speak of mutual influence and one should not forget that models are dependent on and carry the stamp of the spirit of the age (2.2.1 and 2.3.11).

Diagram 4 developed from Basil Hatim's depiction of the present model of translation. His survey of models was chosen for the way he clearly and graphically brings out the relationship of the models to each other. He subdivides into "source-related", "target-orientated" and "cognitive-orientated" models of translation (2001:43; see also there the detailed description of the models p. 29-43).

Diagram 4 Overview of Models

Equivalence-Model:
*Catford + Nida (functio-
nally-equivalent [previously
dynamically-equivalent])
*Koller (pragmatically)
*Venuti (alienation)

Gutt:
Relevance
Model

Functional model:
*Reiss & Vermeer (Skopos)
*Toury & Malone (Norms and
Variation of System, DTS)
*Nord (functional)
*Metatext (Holmes)

Source Text/
Sender/Speaker

Target Text/Receiver/
Hearer
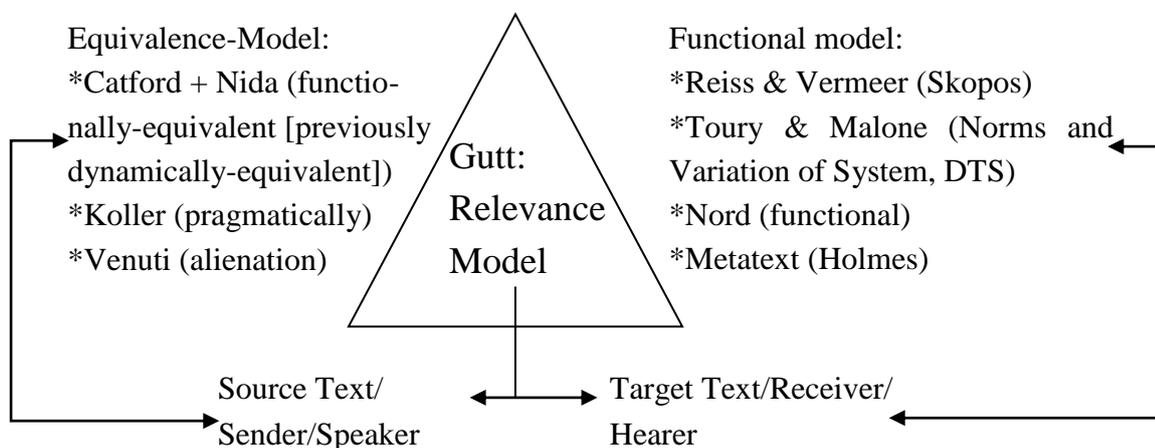
This division focuses on the "*process* of translation". On the right hand side all the models related to the source text or the sender are listed. On the left hand side are those related to the target text or receiver. In translation this approach is also described as "text-orientated science of translation" (w/o A. *Die textorientierte Übersetzungswissenschaft* [Engl.: The textual-oriented translation Studies]).

In the case of the equivalence model this classification must be questioned, since it has been shown that the movement in favour of the receiver has led to substantial target group orientation (3.1.1, 3.1.1.2 and Appendix 1). Wendland subdivides the approaches according to their function, i.e. into *literalist*, *functionalist*, *descriptive*, *text-linguistic*, *relevance*, *interpretive*, *comparative*, *and professional* (2004:47-79). I prefer to distance myself from this classification in favour of the historical development of the models. Venuti's approach is not

dealt with explicitly here, since it has merged into the further developments of equivalent approaches.

After this historical survey there follows a detailed consideration of the models, taking account of historical and content-related convergence. In this a consistent separation into equivalence/transmission models, functional models and inference models is not always possible.[245] The code-model as the basic model of transmission has found the broadest acceptance in the sciences of communication and translation, and as such will be presented and discussed in detail.

2.3.1.3 Ideological Review – Spirit of Time (Zeitgeist)

Research into linguistics and techniques of translation comes under the influence of ideological movements in the surrounding culture just like any other academic research (see Diagram 2 and Diagram 18). This is evident from the fact that transmission models developed at the same time as advances in information technology in the pre- and post-war period and the beginnings of the computer age (here especially through John von Neumann 1950; also in Capra & Steindl-Rast 1994:107-108). Models for processing information served as the basis for explaining the operation of communication, which was regarded purely as the transmission of information (Shannon & Weaver 1949).

The discovery in universities of the human aspect, characterized by the revolts in the 1970s, was accompanied at the same time by the introduction of *functional models*. This brought the *function of translation* into the foreground. In accordance with the emphasis of humanistic ideals in the 70s movement stress was put on the individuality and intuition of translation and the translator (2.2.6.7).

Inference-models derive from the advances of cognitive science in the 1980s. Psychology, brain research and new discoveries in medical research were an essential influence on these models (Schmidt-Salomon 2005).

The *relevance theoretical* model corresponds to the claims of postmodernism, which began in the 1990s. This movement stressed "the personal autonomy of

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[245] The intended triple division does not do complete justice to the multitude of current approaches. However, it serves to indicate the general direction of the models. Amos (1920), Bassnett & Lefevre (1990), Fawcett (1997), Hatim (2001), Mojola & Wendland (2003), Robinson (2002), Toury (1995), Schulte & Biguenet (1992) and Snell-Hornby (1998) have addressed past and present communication models in detail.

the individual, free from the demands on him made by other criteria such as e.g. justice and truth" (Siebenthal 2007:98-99).

2.3.2 Information Model (Shannon and Weaver)

Cybernetics, emanating from the concept of the self-organisation of living systems, developed in the first half of the 20th century, based on the school of thought of Norbert Wiener, and led further to computer technology and, based on it, to the model of communication according to the input-output principle (Capra & Steindl-Rast 1994:106). The computer revolution had its origins in discoveries made during the pre-WW2 arms industry, discoveries which after some time delay had their effect on daily life. One effect of this development was machine translation, which promised success and hence gained ground in translation studies (Bassnett & Lefevre 1998:1).

Shannon and Weaver worked with the flow of information in mathematics. Their model developed against the backdrop of the impending cold war, for military purposes, especially nuclear deterrence (Reifler 2005:451; Brockhaus multimedial: *John von Neumann*). Because of its technological and mechanical orientation it was also called the "cybernetic model" (Piennisch 1995:19). Nevertheless it rapidly permeated many scientific disciplines, including that of translation (Rogers cit. in McQuail 2007:64), and thereby linguistics. It offered the possibility of presenting communication as a coded entity on a par with the current binary perceptions regarding information (Shannon & Weaver 1949; Weber 2005:3).

2.3.2.1 Content

Its origins are found in the *transmission model of communication* to which it belongs.

Diagram 5 Shannon and Weaver Model of Communication
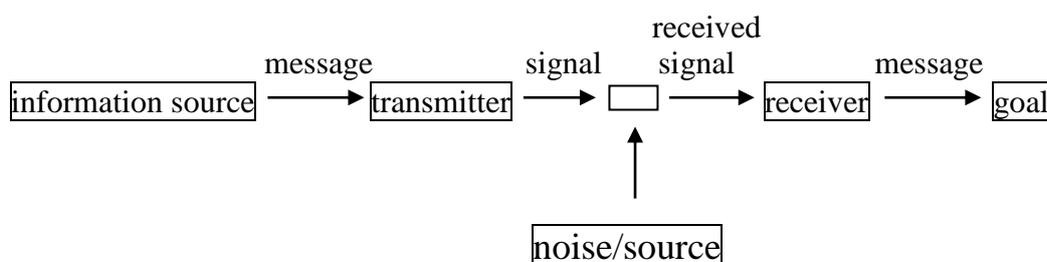
In such a model the flow of information is in terms of a *message* emitted by a *sender*, via a *channel*, directed to a *receiver* (above model diagram taken from Shannon & Weaver 1948/1949: *The Shannon-Weaver Model*).[246] The *message* is encoded by the *sender* and decoded by the *receiver*. The encoding contains the encoding process as well as influences on the communication (e.g. alien influences, effects of interference, miscommunication i.a.; see *noise*). Non-controllable external influences on communication (*noise*) include communication related blockings, hindrances, obstacles or unpredictable phenomena. They can be both negative and positive (Sogaard 1994:41-51). Overcoming these influences represents one of the greatest abilities of mankind. In research it is described as 'graceful degradation' (Pinker 1999:105).

The encoding process itself is regarded as an inherent element of language, and in the code-model is not given any further elaboration. Transmission models are subjected to a fail-safe mechanism. This means that if language is used appropriately by both speaker and hearer, then successful communication is the normal state of affairs. This normality is to be expected and is therefore predictable (Braun 2001:4). The message goes through a *channel*, the precise nature of which is not described. The employment of this channel principle led to the figurative expression *conduit metaphor*, which became the predominant element in the literature on the code-model (Johnson 1987:59; Weber 2005:2, 4).[247]

The way that further developments of the code-model have found approval in the various academic disciplines shows at the same time the different routes by which this model influences Bible translation.

2.3.2.2 Development of the Code Model

The most well-known advocates of this model of communication are Watzlawick (1993:53) and especially in Germany von Thun (1994:25; Schweda 2005: *model of communication*). Their research into communication is based

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[246] Communication filters such as cultural influences, background noises, effects of interference, environment, were built into later descriptions in order to define the process of communication more exactly (e.g. following S-M-C-R model).

[247] In Lakoff & Johnson (1980) and Johnson (1987) the use of the term *conduit* led to the concept *conduit metaphor* (see under Johnson). Reddy has some criticism here (1979). He regards the mechanical approach of Johnson as insufficient to describe the complex nature of human communication (see also Weber's Critique of dynamic equivalence (3.1.1.2).

completely on this model. The problem-orientated linguistic concept which they propagated was taken up widely, above all in the fields of psychology and neurolinguistics (Watzlawick) and in economics (von Thun).

Johnson's development of the code-model raises the level of the information model particularly in the field of ideas and thoughts. He regards ideas and thoughts as objects, while words and sentences are their containers. Hence he defines communication as finding the right container for an idea. This is then sent through a channel to the receiver, who releases the idea from the word-container (Johnson 1987:59).

> "1. Ideas or thoughts are objects. 2. Words and sentences are containers for these objects. 3. Communication consists in finding the right word-container for your idea-object, sending this filled container along a conduit or through space to the hearer, who must then take the idea-object out of the word-container" (Johnson 1987:59; this corresponds to the content of the conduit metaphor).

His further development of the code-model attempts to do justice to the transmission of meaning in communication. In this he reduces the passing on of information to the level of word and sentence, and pays little attention to the personal aspect of those involved (speaker and listener).

A further development of the code-model emerges from Berlos Feder (1960).

> Berlo's approach is rather different from what seems to be suggested by the more straightforward transmission models in that he places great emphasis on *dyadic* [emphasis in orig. EW.] communication, therefore stressing the role of the relationship between the source and the receiver as an important variable in the communication process. (Berlo 1960: *Berlo's S-M-C-R Model*).

Diagram 6 Berlos S-M-C-R Model
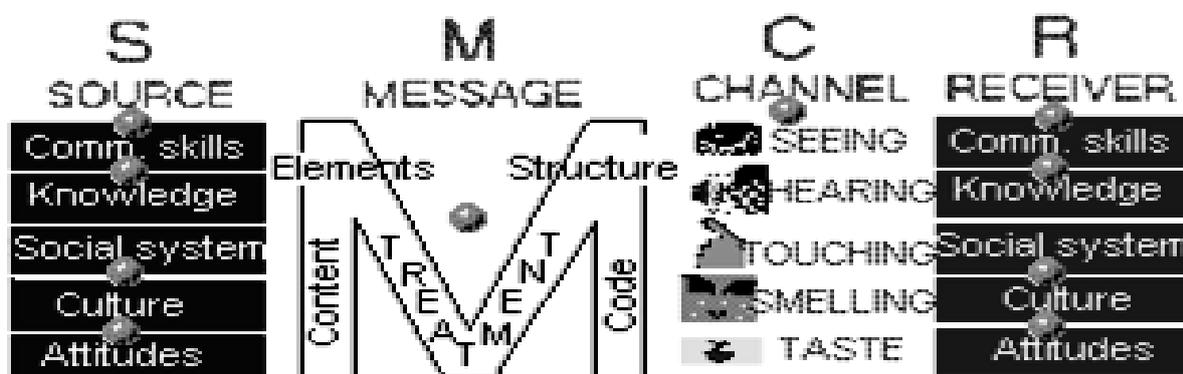
Like the author of this study he takes as his starting point a *dyadic* concept of communication (Berlo 1960; Werner 2006:87 with reference to translation).

Both models place the interaction of sender and receiver at the centre. This consists in a mutual rapprochement and distancing from each other.

The *dyadic-dynamic* process describes the interaction between the co-ordinator of the translation (usually the professional Bible translator) and the mother-tongue translator. Within the context of cultural encounter there is first a mutual rapprochement and later on in the project a turning away or distancing. During the training of the mother-tongue translator the latter takes on some of the cultural and theological values of the translation co-ordinator, until he is in the position to see the value of his language and culture in a theological context. (Werner 2006:87). At the same time, during the learning of the language and the culture, as well as the testing and exegesis of the translation, the co-ordinator assumes some of the cultural values of the target culture (see 2.3.1). According to Sanneh this exchange lies at the heart of the revolutionary effect of Bible translation (2003:9-11 and 2007a).

The focus in Berlos model is on participation, not on the actual act of communication, "… meanings are in people, not in words" (Berlo 1960:175). Following its structure Berlo calls his model S(*ender*) – M(*essage*) – C(*hannel*) – R(*eceiver*) – model. He represents the principle: "The greater the ability of the sender and receiver to communicate, the more effectively the message is encoded and decoded" (Berlo 1960: *Berlo's S-M-C-R Model*).

For Berlo the fail-safe mechanism is based on the five human senses (sight, hearing, feeling, smell and taste). The operation of the filter function in the channelling process goes beyond the scope of the original basic model (see above). As well as that it proceeds from the same assumptions as the basic model. He builds his model on frames, which form the foundation of communicative equivalence as a reference in the spheres of communication, cognition, sociology, culture and behaviour (see above and Berlo 1960; see also Wilt 2003b:43).

Berlo's model is criticized for the assumption that the speaker rather than the word is accorded significance as the actual bearer, which, it is claimed, leads to an unacceptable overemphasis. (Goerling 2007:184).

The code-model is further developed in the field of cross-cultural communication (Neuliep 2006; 2.2.1.2), mass communication (Maletzke 1996, Sogaard 1993:22; 2.3) and cultural anthropology (Hesselgrave 2000; Hiebert 1999; Engel 1989:19-30).

Critical evaluation of these developments formed the basis for the debate on dynamic equivalence (2.3.3.1, 2.3.3.2 and 3.2.1.2). At the same time it led to a

fresh orientation in model approaches and to new concepts of communication. For this reason the critique is discussed at this point and not under 3.

2.3.2.3 Critique of the Shannon-Weaver Code-model

The critique of this model focused on three matters:

1. *Critique of the "channel concept"*. The "premise of a (communication) channel (*conduit metaphor*) is seen to make little sense. It is presumed, but remains unresearched (Gutt 2000:22 and 1992:28; counter argument Johnson, Lakoff and Watzlawick; see also Reddy 1979:284-297; Mojola & Wendland 2003:7). Watzlawick's concept of the *Black Box*, describing an entity which cannot be researched, underlines this critique. In his "approaches to problem solving" he separates off the actual process of communication and employs the *Black Box* in its place (Watzlawick 1993:45).[248] According to Weber's critique the channel concept sets up defectiveness as the standard, since it needs the *noise* function in order to avoid interference (Weber 2005:1, 3-4; explicit in Watzlawick and von Thun; 2.3.2.2). This conveys a basically false and negative picture of communication, which in his view is always directed "positively and success-orientated" (Gutt 2000:22, 31-32; Braun 2001:6-7; see also language competence Coseriu 2007:191, 195). The channel concept feigns objectivity. In it the transmission of "meaning" is understood as a "flowing process" which reduces "linguistic exchange to universal possibilities of access". Language is reduced to an "idle gathering together of representational content by identically functioning humans" (Mojola & Wendland 2003:8). Since the actual process of communication is not explained it remains a mystery and is wrongly presumed to be predictable. (2.3.2.3 and 3.2.1.2; Gutt 2000).

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[248] Watzlawick describes the communication channel as a *black box*. This military term describes a container which may possibly contain explosives and should therefore be isolated as a precautionary measure. Today it is used to describe processes with known effects but with procedures which are not accessible to research. (1993:45; explanation of the function of the *black box* ibid.). Watzlawick reduces the act of communication to its input and output behaviour. Information processes conform to this illustration, since it is indeed possible to research and describe the procedures, but not the information as such, although the latter has recently been the subject of topical research in cognitive linguistics (Pinker 1999:4, 65-66).

2. *Critique of the origin of the code-model in information technology.* The idea that communication can be reduced to units of information misappropriates the fact that language also consists of the transmission of symbols containing ambiguities as well as accompanying additional information (Pinker 1999:296-297; Lomen 2003:29). It is claimed that this approach, if followed through consistently, leads to automatic, or in other words machine translation (Reiss & Vermeer 1991:42, 45; see also 2.3.8.5.3). Language is not to be understood "as a two-stage act of communication conveyed by precisely controllable methods of encoding and decoding" (Stolze 1986:133). Such a mechanical approach does not, it is maintained, do justice to the complexity of human language (Steiner 1990:155; Bearth 1999:109-11; Fawcett 1997:70-71; Blakemore 1992; Weber 2005; Mojola & Wendland 2003; McQuail 2007:70 i.a.), which is to be assessed not on the basis of its flow, but on its degree of competence. (Gutt 2000:21; Coseriu 2007:195). A transmission model using a "channel" may convey words or sentences, but not meaning, which is the actual function of communication (Weber 2005:1; Gutt 2000:22: Hill 2006: xv; Kußmaul 2007:24, 99). In the same way Blakemore queries the reduction of communication to a code. She argues that in the *metalinguistic* process it is not information but meaning that is conveyed (1992:5, she does not further explain 'meaning' here).

3. *The concept of encoding.* It is claimed that since the process of encoding cannot be described, it is simply assumed. In order to describe the phenomenon terms are used such as "faithfulness, closeness to the original, adequacy or equivalence" which, it is maintained, are elusive or cannot be measured, and so the concept of a process of encoding and decoding falls short (Gutt 1992:28 and 2000:10, 14, 22; Sperber & Wilson 1986:3, 43-44 and 2002:2).

2.3.2.4 Summary

The code-model originates from research in the processing of information. It is based on the process of encoding and decoding, involving an encoder (speaker) and a decoder (hearer) as well as a factor balancing out interference (*noise).* It follows the "channel concept", contains a *fail-safe* mechanism, postulates the *conduit metaphor* and hence belongs to the *transmission models of communication* (see Diagram 5). The code-model was further developed in numerous forms

in various disciplines. As could be shown, these include the sciences of communication and translation, psychology, economics, and (raw) machine translation (Holz-Mänttäri 1984:90).

Since the 1980s the fundamentals of the code-model have been criticized for presenting an inadequate understanding of communication (see Appendix 2).

Nida's modified code-model, which will be presented below, led to the concept of transmission in linguistics and the science of translation. It became fundamental to dynamic equivalence and is regarded as the "norm in translation" (Hatim & Mason 1990:7; see also Diagram 7).

2.3.3 Dynamic/functional Equivalence (Nida)

Regarding the name change, the adjustment from "dynamic-equivalence" model (Nida & Taber in TAPOT 1969) into "functional equivalence", the authors express the view that "the content remains the same but the title is more accurate" (Waard & Nida 1986: vii-ix; Pattemore 2007:224; see 1.1). This is doubtful, since we are dealing not only with a name change, but also with a change of content, even if this were not the authors' intention. It has been shown that there is a tendency to emphasize the "social science" and "cultural" understanding of translation (Statham cit. in Pattemore 2007:225). Similarly, significant improvements of the "functional equivalence models", especially in the move towards "longer texts" as well as in the emphasis of the "co-/context of the text to be translated", can be shown. (Pattemore 2007:228).

Pattemore declares Nida & Taber's work *The Theory and Practice of Translation* (TAPOT) as "the Bible of translating", whilst the study by Waard and Nida *From one Language to Another* (FOLTA 1986) could be read as a worthy commentary to TAPOT (2007:224). The combination of Nida's translation-specific approach with Chomsky's transformational grammar at the level of deep structures is called "the Bible of translation theory" (Gentzler 2001:45).

Before the development of the dynamic-equivalence approach there were translation principles which pointed to its origins. Their historical embeddedness illustrates the progress of "dynamic translation" as an idea.

2.3.3.1 The Background to Dynamic Equivalence

Dynamic equivalence finds its antecedents in ancient times. Approaches oriented towards target groups were then different, going from "free", "communicative" translation via "paraphrasing" to "content-heavy" (2.3.1; 2.3.1.1).

Dynamic-equivalence translation criteria are to be set alongside communicative, idiomatic and functional criteria (Tauberschmidt 2007:16-17). Since Dryden, translators have been using the term "paraphrasing" translation criteria (Robinson 2002:172). The use of the terms "literal", "free" and "figurative" can be traced through to the 20th century (Smalley 1991:106).

Tauberschmidt shows that as early as the *LXX* (100 B.C.) translators worked with target-group oriented principles and with free principles (2007:10; Sysling 2007:304). In the Middle Ages this tradition of translation continued. The 16th century *Bremer Evangelistar* offers a free alternative to the rather literal wording of the Luther Bible of the period (Bieberstedt 2001:40-41). "Luther is rather literal in some places, in other places however he is very free (Baumgartner 2001:58)." In the Middle Ages there was a range of translation traditions, "from interlinear imitation and literal translation to free paraphrasing in the form of adaptations, versifications and commentaries, vague references to the original, deliberate borrowings and adaptations of topical examples (Wehrli 1984:33)." This tendency continues to the modern period.

One pioneering written statement supporting the tradition which tended to the dynamic approach is by the Scotsman Tytler. Tytler follows the Anglo-Saxon translation tradition of Wycliffe and Tyndale in favouring a mixture of literal and free principles. Around 1790 he wrote in his study *The Principles of Translation*:

> …a good translation is one in which the merit of the original work is so completely transfused into another language as to be distinctly apprehended and as strongly felt by a native of the country to which the language belongs as it is by those who speak the language of the original work. (Tytler quoted in Nichols 1996:11).

In the literature and the science of translation both a literal strand *and also one* showing tendencies to principles of dynamic translation come to the fore (2.3.8.1).

This brief introduction to Nida's model was intended to clarify that his great service is not the discovery of a completely new principle of translation, but the practical implementing of this principle for modern science (3.13.1). Before our gaze is directed to the model itself, our immediate attention is caught by the concept of *equivalence* since *equivalence* has become the intermediary between the historical models and the modern science of translation.

2.3.3.2 Equivalence – A Dazzling Term

Equivalence means "of equal value, correspondence" (Brockhaus multimedial 2007; Miethe 1987:20; Baumgartner 2001:64). In the field of translation the term expresses the view that the translated text is of equal value to the original (Jakobson 1992:146; Catford 1967:20). Sometimes this is termed *adequacy* (Kussmaul 2007:63) or *imitation* (Reiss & Vermeer 1991:90).

The equivalence principle in translation is described as "the replacement of text in a source language by **equivalent** text in a target language" [highlighted in original. EW.] (Catford 1967:20).

The term *equivalence*, as Snell-Hornby shows, has been used for a long time. It was in common use from the 15th century, although it only passed into German-speaking areas as a loan-word in the 20th century (1986:14). A so-called "false friend", it has joined academic discussion without further definition. The vagueness of the term has spawned a host of equivalence types (:15). Koller emphasizes this also, describing *equivalence* as "the most dazzling term, the one most needing immediate clarification" in the area of translation (1978:92; see also Filipec 1973:81).[249]

Koller's rapprochement to the various uses of the equivalence term is based on five "frames of reference" in which equivalence can be set. (Koller cited in Gutt 2000:10[250]). He indicates discrepancies in the term, yet fails to resolve them.[251] Gutt, though, emphasizes that little is expressed in the essence of equivalence about the "relationship of source language to target group language"; fur-

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[249] Marcus Tullius Cicero (106-143 B.C.), Luther (16th. century), Dryden (17th), Tytler (18th) (Robinson 2002) and many others (see above), while not using the term *equivalence*, nevertheless paraphrased it in terms of content in their dynamic translation principles. Koller refers to the following studies and their treatment of *equivalence*: Catford (1965:20ff.), Kade (1968:89ff.), Jäger (1968:37ff.), Jumpelt (1961:45f.), Filipec (1973), Burgschmidt & Götz (1974) (from Koller 1978: note 2). More recent discussions can be found in: Gutt (1991/2000), Nichols (1996), Baumgarten (2001), Braun (2001), Wilt (2003), Weber (2005), Hill (2006), Noss (2007). These studies contribute to the critique of the equivalence approach (see 3.1.1.2).

[250] The frames of reference for equivalence are listed under the separate headings of "meaning, ambivalence, text norms, pragmatics and form" (Koller cited in Gutt 2000:10).

[251] One example of many is Venuti. He has coined the term "cultural equivalence", where an "original text is created" in the target language *during* translating (1998:315). The basis for this intuitive culture-intrinsic process is the translator's wish for comprehension to transcend cultural boundaries.

thermore he emphasizes that the assumption that a translated text might be equivalent to an original should be considered "poorly substantiated" (: ibid.). A general theory, represented by the function of equivalence, can only thus be formulated if it covers an integrated phenomenon which itself can be verifiable.[252] This is not the case with the equivalence approach, because of the particularity of each definition that it claims (Gutt 2000:10-11). With *equivalence* one is dealing with one "one of the central issues in the theory of translation and yet one on which linguists seem to have agreed to disagree" (Svejcer cited in Gutt 2000:10). In the first section of his work Gutt shows on the basis of a variety of examples that the term equivalence

- is insufficiently defined,
- is not attainable and
- fails to offer an effective approach for a definition of translation (:4-20).

Lack of clarity over the term *equivalence* led to fierce criticism of this concept, climaxing in the 1980s and led by proponents of new concepts of translation (Kussmaul 1986:224-225; 3.2.1.2).

In the last 10-15 years, following a consolidation of the term, critics have taken up *equivalence* with its new substance. *Equivalence* has been deemed worth striving for among the other "textual, communicative, functional and pragmatic factors"; yet it remains subordinate to the Skopos rules (Kussmaul 2007:63-64; Nord 2003:23). In the *relevance theory* approach the term delivers the semantic precursor for the actual process of communication. Equivalent links do play their part in the cognitive field at the level of premises, but yet are outside the actual relevance paradigm (2.3.9).

2.3.3.3 Foundations – Code-Model

Dynamic equivalence is based on the semantic translation principle (2.3.3.2). Nida's main contribution to the content definition of equivalence lies in the sci-

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[252] This foundational scientific principle has been valid since Kuhn and is based on the principle of "scientific revolution". In this discipline sporadic paradigm changes building on one another or superseding one another are the norm (1962:1, 52). This is however only possible with foundational theorems, not with individual approaches towards a solution. This approach is superseding the scientific theories of positivism in the context of *verification* (review through validity) and Karl Popper's falsification approach (review through negation) (Bosch 1991:185) valid until then.

entific systematizing and affirming of the intuitive approaches of translation science (Fawcett 1997:57; Attachment 1: semantic phase).

In the area of cultural anthropology and missiology and in cross-cultural communication Nida links various disciplines to one another (evaluation in Black & Smalley 1974).

The foundation of dynamic equivalence is the code-model, favoured in the form presented by Nida (Nida 1990:53; see Diagram 7; see Attachment 1). Out of the translation model he developed, between 1964-1969, a model of communication which is considered a "… sophisticated discussion of the complexities of cross-cultural communication" (Mojola & Wendland 2003:7; Venuti 2008:16-17).[253]

Diagram 7 Nidas Schematic Code-Model
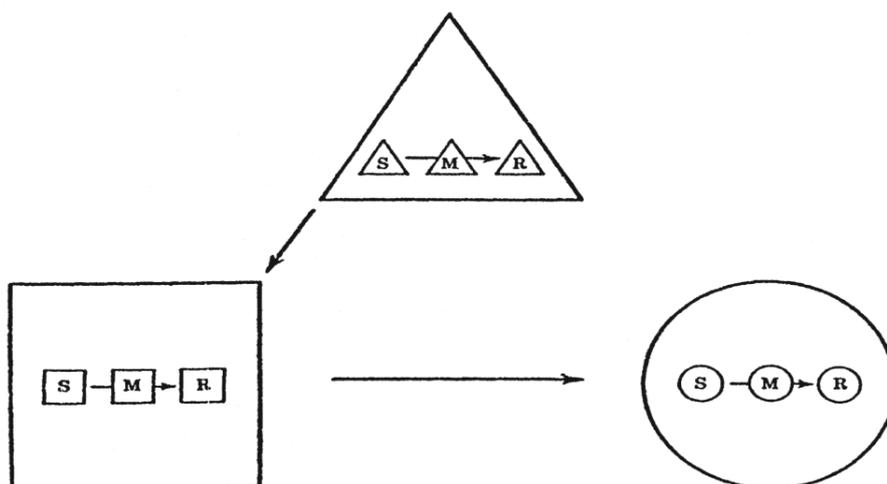
IIn Bible translation three circles of culture are noteworthy. Each of these three has its own communicative orbit and follows the pattern of the code-model. A **m**essage is **s**ent from a **s**ender to a **r**eceiver / recipient / receptor, as exemplified in the triangle (Nida 1990:53).

The original Biblical culture and its circle of communication form the starting point (the triangle). Between the source culture and the target culture Nida places the translator with his own culture (rectangle) followed by the target culture (circle). Nida's model forms the departure point for the *dyadic-dynamic* model

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[253] For Reifler the model aims to suit the translation content of the following "pedagogical perspectives to the understanding of the receiver" (2005:451).

to which the revelatory work of God is added (2.3.10; Werner 2006:79 Diagram 5).

Nida develops this model with reference to cultures which as yet have no scriptures. In Bible translating we are dealing with new translations (1.4.1) with an emphasis on missiology and cultural anthropology. Sundermeier describes Nida's impact within the "theology of Christian development aid" as an independent approach:

> The mission and the model of communication become one. … There is no Christian existence for Christian's sake, but only for the sake of his receiving the Gospel of God. The Christian becomes the Gospel's relay and transmission station (1987:478-479).

Sundermeier relates this model, in theology, to the revelation of God in *kenosis* (Jesus' emptying of his will and self under the will of God). Jesus is "the communication bridge between God and Man" (1.3.2.1). Nida gets close to the historical promise of salvation model, which puts God's salvation work at the centre. Overseas Christian aid is given with an eye to the end of nations and languages in the fullness of time (Sundermeier 1987:474). In the context of Christian development theology Nida's approach is as yet unresearched (:478-479).[254] This current study aims to close this gap between Bible translation and missiology using a communicative approach. Preliminary work was done with the dyadic-dynamic model, and developed as a communication model for Bible translation in its missiological aspects. (Werner 2006:87).

2.3.3.4 Content

Nida's *dynamic-equivalence* model (see Attachment 1) is based on a dual emphasis:

- the impact on "the target public" and

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[254] Bell's bilingual model is different. It understands the translation process like Nida does as an inter-cultural process, emphasizing the multilingualism of the procedure (1991:19). Nida's linguistic influence on theology rests on his prowess in Bible translation. There he unifies research into theology, anthropology, linguistics and translation. Interaction between theology and Bible translation is evident from the fact that they both relate to exegesis, hermeneutics and practical theology and influence one another as disciplines. An interesting example of this is in BDAG (see exegetical material). Haacker was able to show that suggestions for translation of Greek concepts are taken from established translations (Elb and LÜ) (2008: 4th. Bible translation forum). The epistemological circle is complete, in that BDAG is making suggestions to the translator as a basis for exegesis and Bible translation which are taken from the product "Bible translation" used as a model for entries in BDAG.

- the "formal correspondence", i.e. the best possible closeness to the original (TAPOT 1969:12; also in the functional-equivalence model of Waard & Nida 1986, see above; 1.1.5).

This dual requirement has been unjustifiably taken out of context and criticized. (Ellingworth 2007:326).

In terms of content the model is most obviously a contrast to the formal or formal-equivalence model, where literary concepts are meant, and not the dynamic equivalence founded originally by Nida in *Toward a Science of Translating* (TASOT; Nida 1964:165-166, 175-176). The formal-equivalence translation "takes its bearings as to content and form from the communication itself" (Baumgartner 2001:4; Catford 1967:32; also Hatim & Munday 2004:41, 50; Nida 1964:159). In comparison dynamic equivalence seeks to achieve a "fully natural use of language and tries to reach the receptor with a mode of expression corresponding to that of his own cultural circle" (Baumgartner 2001:4-5; also Fawcett 1997:57; Neubert 1986:88-94¸ Kussmaul 1986:225; Nida 1961 and 1964:166; Nida & Taber 1969:12; Reiss 1971:11).

Although at the beginning of his activity Nida struggles with the concept of equivalence (Nida 1961:13), his aim for translation is nevertheless clear. Equivalence is to be achieved in "the actual form" and "in the function" of translation (:131). This means that "the receptor of the translation can understand the text in the same way as the original receptor understood it" (Waard & Nida 1986:36; Nida & Taber 1969:12), with the translation being "the nearest equivalent to the original communication not just in content but also in form" (Nida & Taber 1969:10-11). With this closeness to the form Nida confronted the criticism that dynamic equivalence did not pay sufficient attention to stylistic features and literary genres. (Felber 2003:56-57; see Appendix 1: content of the debate).

Semantic correspondence is based on the acceptance of equivalent communication in the area of text units (Nida 1976a:144). On this level above the level of word or phrase where there can be no absolute agreement, the principles of dynamic equivalence can be made a reality (Dil 1975:5). The structure of the source text is contextualized according to linguistic (Nichols 1996:63) and exegetical norms (Unnik 1974:170). This is applauded by proponents and critics for the precision achieved in the grammatical and semantic analysis of the source text (Nichols 1996:63).

Subject matter for equivalence is the "common language" representing a cross-section from a culture. The spectrum of readers runs from those with elementary education to the well-educated; together they make up the target group of a translation (North 1974: xvi). Since this ultimately would amount to all, this rather would argue for several well-targeted parallel translations (see below).

> 'Common language', as Nida and his colleagues use the term, is language which is intelligible to readers of minimal education and at the same time acceptable to readers of good education. It is thus the range or core of language which is common to a wide spectrum of readership. (North 1974: xvi).

The dynamic/functional equivalence model is oriented by culture, language and target groups. This programmatic set-up is also evident in the diagram of the participating cultural circles. This is the "three-cultures model" (see Diagram 7).[255]

2.3.3.5 Further Developments

Parallel to Nida, Catford develops a "general linguistic theory", since translation processes can only be studied on the basis of "analysis and description of categories depicting a language" (1965: vii). From that theory his definition of translation evolves as, "… the replacement of textual material in one language (SL) by equivalent textual material in another language (TL) (Catford 1965:20)." His model of *formal correspondence* (:36; House 1977:29) develops as follows:

> … **formal correspondent** is any TL category which may be said to occupy, as nearly as possible, the 'same' place in the economy of the TL as the given SL category occupies in the SL. ... Thus we may state that an item or class of one language is the formal equivalent of an item or class in another, because the category in question operates in approximately the same way in the structure of higher rank units in both languages; but this in turn, implies that we have established a **correspondence** between these higher rank units, and this may have to be done on the basis of highest probability textual equivalence [emphasis in orig. EW.]. (:32).

Yet the goal of this approach is the target-language production of a near-identical function of a formal correspondence analogous to its source-language correspondence. The *communicative* function of a text forms the basis for translating the meaning of a text. Catford signals the fact that a translation can only deal in approximations by declaring the "danger of untranslatability" which

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[255] Fluck takes issue here, saying that there is no generally valid definition for the concept of common language (cited in Stolze 1999:21). The definition formulated by North enables us to discern which group of people is involved in a dynamic-equivalence model.

would arise if no "relevant language or cultural elements in the context of the target language" could be created. Yet communicative approximation makes it possible to choose between the best possible correspondence between source and target languages (:94). Catford leaves open the communication process itself and does not describe it (Hatim 2001:13). His service lies in portraying a theory of translation approached via a theory of language. His departure point is from a dynamic of communication, which has so far received little recognition in translation theory.

Beekman & Callow's *idiomatic* approach can be seen as continuing Nida's model (1974; Smalley 1991:106 note 1). Equivalence implies "… that a particular word in the original text may be translated in various ways in the RL version so as to give the most accurate sense and the most natural word combination in each context" (1974:25).[256] For them "clarity" and "intelligibility" are top priorities in a translation. Their focus is on semantics and its significance for the translation. Implicit information should be made explicit for the reader or listener. All that needs to be known is the semantic content of the source material for this content to be passed on to the target culture. (:24-25; see also Floor 2007:4-5).

Larson builds her model of "meaning-based" translation on the idiomatic approach (1984; Smalley 1991:106 note 1). The difference between this and Nida's is that she gives priority to the "naturalness" and the "highest possible intelligibility" of the target text (1984:3), whereas Nida's emphasis is on the receptor's response (Gutt 2000:71). Following Grice, Larson highlights the difference between *explicit* and *implicit* information:

> It has long been recognized in the history of translation work not only that there is implicit information in the original, but also that some of this implicit information has to become explicit if the translation is to be understandable at all (1984:38).

Larson therefore distinguishes between referential, organizational and situational meaning (1984:38). All three place the society and culture of participating agents at the centre. Access to their society and culture is achieved by translating

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[256] Beekman & Callow use the term *information flow*. Here the content which flowed in the source text from the writer / speaker to the reader / listener should also flow into the target language of a translation (1971:33-34).

the meaning and significance of one communication act into a different language context while simultaneously retaining an equivalent impact (:36-37)

A new school of functional equivalence emphasizes conveying the artistic or literary content of the original to the new text. This is the so-called *literary* method.

2.3.3.6 Literary Models (Holmes, Wendland, Jin)

Borrowing modern developments in theology and exegesis (especially in the realm of literary and redaction criticism) the "literary" approach sees style, artistic and internal textual relationships take centre stage. (Fogel, no year, *Recent Translation Theory*, 2). The 19th century historical-critical method and the 1970s historical-exegetical methods of interpretation play an essential part (Tauberschmidt 2007:57). The object of the interpreter's theological observations in the former is by contrast in the latter the translator's highlighted methodological basis. These are framework models aligned to the functional equivalence approach (Wilt 2003c:235).

2.3.3.6.1   Content - Overview

Literary Translation can be illustrated by the following diagram (Nord 2001:83). Literary models describe the interaction of communicative acts between the sender an the receiver by using a medium. The medium is a text. Text is hereby understood as manyfold communication styles which lead to a process of understanding in a receiver. The intention of the sender is based on his will to communicate to a receiver. The receiver expects sudden communicative issues, such as a common ground on world knowledge and cultural and linguistic overlap.

Diagram 8 Literary Model of Translation
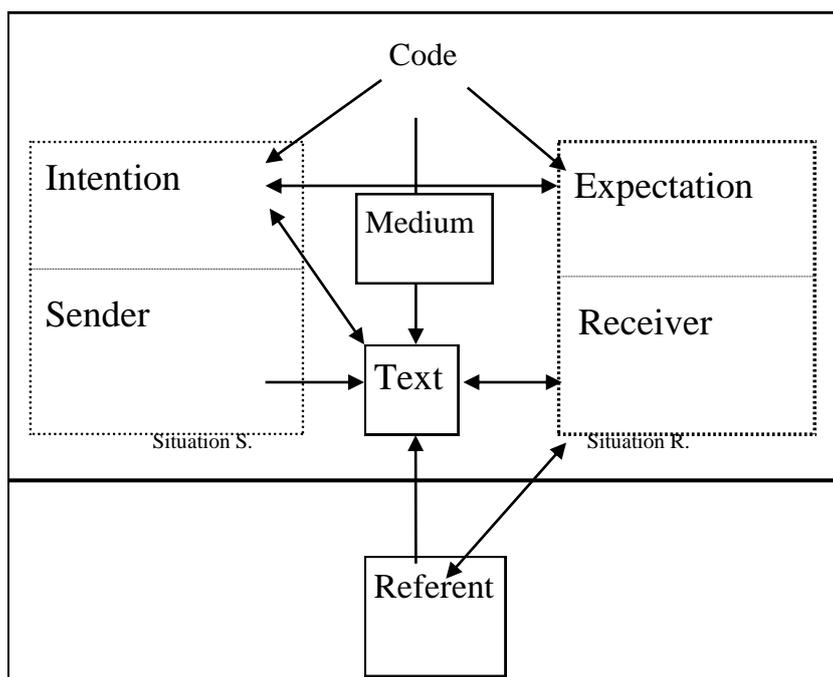
2.3.3.6.2   Holmes – Founder of the Literary Translation Approach

Holmes laid the foundation of the literary approach in 1969. He moves between the poles at that time of "untranslatability of texts" and "dynamic equivalence" (in Hatim 2001:57). His concept shows close links to Russian formalism (Miko, Popovic). Holmes's claim for form, especially his particular attention to literary *genre* and style in translation, is discernable in the literary approach to this day (Holmes 1994).

His *metatext* interprets the target text in the *translatum*. One restriction of his model lay in its exclusive use of poetic texts. Since their translation can proceed freely and intuitively, his narrow literary approach went unrecognized for a long time.

His work relates to a concept of superordinate text which lies behind or above the visible text. This represents the goal of translation and is produced by the translator from the original. In recent times this process has been applied to other literary *genres* (Holmes 1969:15).

2.3.3.6.3   Wendland – Literary-Functional Equivalence (LiFE)

Wendland combines various more recent approaches set out here. "We can no longer proceed on the basis that a single translation type in the recipient's everyday language is be the most appropriate for every situation" (Mojola &

Wendland 2003:25; similar in Hatim & Munday 2004:224). Wendland is led to this approach by the insufficient attention given to the literary *genre* (criticism of Nida in Wendland 2006a:46). He borrows from the *Skopos* model (Mojola & Wendland 2003:13-14), from *Descriptive Translation Studies* (DTS; Wendland 2006a:55), from the relevance theory approach (2003:228; 2006b: x) and from the functional approach (Mojola & Wendland 2003:14; 2006b: x, xxi; see also 3.1.6.3). Wendland characterizes his synthesis as a *literary rhetorical approach*), based on **l***iterary* **f***unctional* **e***quivalence = LiFE* (Wendland 2003:227; 2006a:12-14; 2006b: ix (preface); see also Reiss 1971:34). The oral tradition of the ancient scriptures and their aural nature (*oral-aural* tradition) spurred him on to research their functional elements (Wendland 2006a:5, 13-14; 2006b: ix). He views his model as an additional aid when translating which the translator should not shun (Wilt 2004: xi). Wendland's concept of literary translation is based on:

- emphasizing the communicative effect (discourse-centred, genre-specific, having cognitive relevance)
- conveying communicative goals on every language level,
- considering properly the context where the *frames of reference* of the source text need to be harmonized with the target text (frame model),
- taking into account faithfully the rhetorical and artistic elements of discourse in the manner intended by the original message (literary).

Translation is mandated to keep in view the significance of the socio-cultural context of the message when it was originally brought to the target culture (first effect) and also the socio-cultural impact on the target language of today's translator (primary effect) (Wendland 2003:227-229).

2.3.3.6.4 Jin – Style and Art in Translation

Yet another model places the artistic aspect of translation to the fore. The literary style of a translation poses the "greatest challenge for a translator (Jin 2003: xvi)". Using Steiner's four- point hermeneutic presentation (1998:319; 1.4.2) Jin requires the *translatum* to be:

- "a penetration into the identical linguistic and cultural context,
- an acquisition of the message, with its spirit, its substance and its cultural resonance,
- a transition of this message into a new message in the target culture,

- identical presentation of the artistic effect on the target group that the original source text had on its target group" (2003:55).

Jin's artistic approach exhibits clear reliance on Nida's model, but his emphasis is different. "Moving from the original to the *translatum* should result in the greatest possible convergence, leading him [the translator. EW.] to the point where it is no longer possible to get closer (Jin 2003:157)." Thus authentic translation is not literal or meaning-driven, but conveys mainly a message into a message and an effect into an effect (:52).

Literary convergence in translation is only possible when there is a "loosening of the artistic ties to the original" so that the way is open for an "artistic representation in the target language "(:85). Imagination and creativity are the driving forces of this method of conveying content (:89).The motivation comes from a "devotion to art and a love of work" (:158).

2.3.3.6.5   Critique of the Literary Approach

The division into various frames (Wendland) makes the literary approach a pragmatic one and brings a new orientation to the context. At the same time, being alert to the artistic characteristics of a text (Jin 2003) emphasizes the status of style and literary genre. By contrast, its foundation is a binary concept of information, and as such it is the foundation for the equivalence model; yet computer-age concepts cannot satisfactorily describe human communication (**Fehler! Verweisquelle konnte nicht gefunden werden.**, 2.3.2.3 and 2.3.8.5.3). Moreover, frame models contribute an additional epistemological layer to the already complex process of translation and make this even more opaque (Gutt 2000:17). Wendland therefore is calling for extensive training before this approach can be applied (2006a:12-14, 19-20, 33; 315). Additional training like this involves hermeneutic and exegetical factors, and also factors from the philosophy of language, which go beyond the bounds of previous understanding. (see also the critique of the relevance theory model 2.3.9.4; also 3.1.6.3).

2.3.3.7 Summary

Dynamic equivalence rests on the premise of formal correspondence and the requirement for there to be an equivalent impact on the target groups of source text and target text. It uses a socio-cultural and semantic approach (see Diagram 7). Its influence within translation studies is so fruitful that it became the refer-

ence and frame model for newer approaches. Along with the literal models it has the longest application history, being used and adapted under many guises (3.1.1). The model has weaknesses: there is a lack of detail in its description of the communication process and it is impossible to verify equivalence (for detailed analysis see 3.1.1.2). Literary models broaden the definition of functional equivalence by referring to the literary and rhetorical nature of source texts (3.1.6; Appendix 2).

Criticism of the equivalence-approach (3.1) led among other issues to an approach modelled on the "aim of translation". This approach will be studied next.

2.3.4 Skopos – Skopos-Model (Vermeer; Reiss & Vermeer)

In 1971 Reiss laid the foundations for "translation criticism". In her study *Möglichkeiten und Kriterien der Translationskritik* [Engl.: Opportunities and Criteria in Translation Critique.] she established criteria for the academic study of translation. She starts with "text type" (Reiss 1971:24), stating that "the translation method must be fully appropriate for the type of text" (:31; 2.3.4.1). She distinguishes between the "normal situation" and the "special purpose that a translation may occasionally serve" (:31). Vermeer presented in 1978 the *Skopos* approach in *Lebendige Sprachen* [Engl.: Living Languages.]. Reiss and he developed it further. Their criteria are also taken up by Hönig & Kussmaul in *Strategie der Übersetzung* [Engl.: Strategy of Translation.] and reworked *and* developed in the form of the "Skopos Theory" and in the functional model (Nord 2001:13). The "factors model for translation" (Reiss & Vermeer 1984:148) becomes the basis for the Skopos approach.

2.3.4.1 Content

The "Skopos Theory" was developed in the 1970s by Vermeer and developed by Reiss and Vermeer (Vermeer 1978; Reiss & Vermeer [1984] 1991). Vermeer had previously worked on the main features of translation. On the basis of a general framework of communication he came to the conclusion that only a "culture-related general theory" of translation does justice to the content of communication (Vermeer 1978:99-102). This meant putting the text or the translation itself under scrutiny, i.e. its intention, purpose and aim, those "elements furthering the action of communication and translation activity (Nord 2001:10-13)". Translating "contains the translation itself and can be understood as an ac-

tion (Vermeer 1989: 173-174)." This activity has an aim and a purpose which can be described by the technical term *skopos*:

> Any form of translational action, including therefore translation itself, may be conceived as an action, as the name implies. Any action has an aim, a purpose. [...] The word skopos, then, is a technical term for the aim or purpose of a translation. [...] Further: an action leads to a result, a new situation or event, and possibly to a 'new' object (Vermeer 1989:173-174).

> Skopos is a Greek word for 'purpose'. According to skopos theory (the theory that applies the notion of skopos to translation), the prime principle determining any translation process is the purpose (skopos) of the overall translational action (Nord 2001:27).

> …that the text functions in a particular situation and is used by people in the way that they intended. (Vermeer cit. in Nord 2001:29 and cit. in Salevsky 2001:137).

> The skopos rule: 'Translation is determined by its purpose' is a variant of the motto 'The end justifies the means' as Reiss and Vermeer put it. (Nord 2004:234).

A translation has achieved its aim if "it is considered by its recipient to be sufficiently coherent with a situation and no protest follows" (Vermeer cit. in Salevsky 2001:137).

A further important feature of the skopos theory is the "*coherence* requirement". This says that "a translation should be coherent with the recipient's situation" (Reiss & Vermeer 1984:113). Coherence means "being part of the recipient's situation" (Vermeer cited in Nord 2001:32). This requirement reveals the dynamic nature of the model, since determining the situation of a target text's recipient depends essentially on the translator's subjective categorizing. In other words, "adapting it sufficiently to the recipient's situation" allows for several possibilities (Reiss 1983:163).

2.3.4.2 Skopos – The Information Offer

As a consequence of the *skopos rule*, the translator delivers with his translated text an information offer (Stolze 1999:17). This offer takes its cue "from the person commissioning, from the translator and from the source text (Reiss & Vermeer cited in Nord 2003:36)." The consequence of this offer is that the translation process is not seen as linear but as a "recursive process with numerous

circular links backwards" (:34).[257] Whether the translation's function is faithfully achieved or whether the function is modified resides solely with the skopos, with the information offer varying within this spectrum (Kussmaul 2007:54).

2.3.4.3 Skopos – The Superordinate Rule

The term "skopos" becomes the embodiment of this concept. "The dominant feature of all translating is its purpose" (Reiss & Vermeer 1991:96). Skopos, supremely, illustrates the superordinate translation rule (Ziegert 2007:78). For it is claimed that a translation's purpose consists in leading to "a happening, a new situation or a new happening and conceivably to a new object" (Nord 2001:27). For this reason the skopos model is classified among the target-text oriented models (see Diagram 4). The skopos rule must be considered as a superordinate way of functioning for a translation, since it expresses the natural process of translating. (Reiss & Vermeer 1984:101; Nord 2004:234).

2.3.4.4 Four Coherences

In the skopos model four *coherences* are deemed necessary to guarantee the aim of the translation commission. They form the preconditions or basis for each of the translation procedures. These *coherences* exist between

- The sender's intention and the situation of the target translation,
- The target text and the sender's intention,
- The text world of the translation and the target text's function,
- The impact on the target text and its functions, with simultaneous use of key elements (Nord 2001:92-93).

2.3.4.5 Criticism of the Skopos Approach

The skopos model has been criticized for the hypothesis that these above-mentioned *coherences* must be present, and for the hierarchy of the stated purpose and the aim. In what follows the two criticisms will be examined.

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[257] Nord sees in this model a clear step away from the code-model. In my view Reiss and Vermeer, as well as Nord, are still in thrall to this model because they are not dealing with the translation process as such but rather with the conditions for its framework, so as to delay a further process, namely the complex skopos rule. (similarly Gutt 2000:17 and Koller 1995:193; see below).

2.3.4.5.1 Lack of Congruence and Cognitive Coherency

Coherences (see above), as preconditions for the skopos approach are not always available, as Nord shows in her ten-point critique of the skopos model (2001:111-122). She exposes the model's inadequate description of the communication process. Nord's functional approach is designed to overcome this criticism (2.3.5).

The skopos model takes into account "all relevant factors of the translation process", but in actual practice it does not answer the question as to "how specialist knowledge and language knowledge are meant to link up" (Stolze 1999:17). There is a lack of specific advice regarding technical issues of translation. (see also Nord 2001:111-122).

2.3.4.5.2   Hierarchy of Purposes

An unsolved problem of skopos theory consists of the "hierarchical ordering of purposes" (Reiss & Vermeer 1984:101). This hierarchy applies also in the area of equivalences (Nord 2003:23) where they express the degree of textual processing (:32). Mandatory ordering of these structures and of the degree of processing are not possible since only an "information offer", not a definitive end-product, can be supplied" (Nord 2003:36). This stems from the fact that "every type of skopos is legitimate which translators are able to interpret from the translation commission and can consider 'meaningful' or can justify" (Nord 2004:234). The translation content is merely "an intermediary step raising the question of what the dimension or principle is that determines the hierarchical ordering of purposes" (Gutt 2000:17; Salevsky 2001:137):

> In other words, what looked like a final answer to the problem of evaluation turns out to be only another intermediate step, raising the question of what that further dimension or principle is that determines the hierarchical ordering of purposes. Thus, instead of solving the problem of evaluation, Reiss and Vermeer only add another layer of theory to an already overwhelmingly complex framework (Gutt 2000:17).

2.3.4.6 Skopos in Bible Translation

The skopos theory offers a new direction for Bible translation. For the attention is directed to the *purpose* of the translation task. *Before* and *during* translating the question as to its purpose holds the centre ground. The translation process is thereby constantly scrutinized and directed. Nevertheless a criticism arises in addition to the one mentioned above (2.3.4.5), namely the question of the commissioner and the intention or goal (*skopos*) of the translation in general (Ver-

meer 1978:10[258]). Particularly because Bible translation often expresses the general translation wish of a religious community where a specific commissioner is lacking. Of course, there is a financial sponsor or an organizing committee, but the religiously motivated commissioning (1.3) is subject to higher principles. Similarly, the translator's intuition determines the religious / spiritual influence on the Bible translation.

The numerous literary *genres,* contained in the Biblical text yet not explicitly classified there, make for vagueness regarding the text type. Bible exegesis is not always clear about the identity of the text type. The prophetic books contain legal texts and poems, and the Mosaic texts include poetic passages. Although Nord does not see this as problematic she is nevertheless aware of the many attempts to categorize the literary *genres* of the Bible (2003:22).

2.3.4.7 Summary

In the skopos model the aim of translation resides in the commission. On the basis of this aim the commission becomes the foundation for functional approaches. The skopos rule presents the superordinating rule of function in the translation process. The product or translation delivers an information offer reflecting the translator's intuition about the source situation and the recipient's expectations.

Weaknesses in this approach are evident in the insufficient clarifying of the basic processes of communicative sequences and in the establishing of hierarchical structures within the frame of a translation commission and its aim (3.1.2. and Appendix 2). In addition there is a lack of clarity about where the skopos is grounded (in the target culture or in the source text).

At a period when criticism of the equivalence approach was increasing and when scholars became aware of the limitations of its theory, which was applied at the level of sentence and word, there grew up alongside the skopos approach *Descriptive Translation Studies* (DTS). Leading lights here were Gideon Toury

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[258] Vermeer calls for the aim to be coherency with the recipient's situation. It is sufficient if no protest ensues (Vermeer 1978:101). However this criterion is not sufficient, since there is no consideration of the commissioner's situation, of the source text and the source culture, let alone issues relating to ethics such as employment laws (see 2.2.7.5 and 2.3.5.1).

(1989 and 1995) and Joseph Malone (1988). As with the skopos model, this approach centres on the translation process.

2.3.4.8 Descriptive Research in Translation Studies (DTS; Toury/Malone)

The contributions in *Descriptive Translation Studies* (*DTS*; see Toury and Malone) do not in my view open a new avenue for a study model. It is rather that within the framework of the skopos approach the emphasis was placed elsewhere. Toury and Malone started "on the basis of the linguistic differences between source text and target text" (Nida 2001:111). Their emphasis was on the "dynamic process" in translating (Wendland 2006a:54-55 for Hermans on DTS; Mojola & Wendland 2003:17-18). Kussmaul describes processes of translation as follows:

> Nuances in the meanings of words, which in the original are only implied, are then expressed in the *translatum* by additional words. Implied logical relationships between clauses are made evident through conjunctions and adverbs. Culture-specific concepts and geographical names are explained by the translators (2007:61).

Toury's model arises from this "explanation hypothesis". He proceeds by saying that a translator tends in his translated text to make it "more explicit than the original" (Fawcett 1997:98). In other words, that in the translation process the *translatum* compared with the original is "simplified, clarified and smoothed" (Baker cited in Fawcett 1997:98). This process supposedly reveals differences and similarities and transfers them in the process by means of firm rules. In the act of translation linguistic content is conveyed according to set principles from one system to the other. It requires "translation laws" which are able to act as guidelines (Kussmaul 2007:61). Malone follows a similar line. He sees the key to translation in universal rules of linguistics. These patterns make it possible to establish general translation principles.

Both models are *target-oriented* and are fundamental to computer translation (Toury 1989; Malone 1988). For this reason the translation "process" is derived from the transmission model (Lörscher 1991:17; 2.3.2.1). As with Nida, the analysis relates to surface structure at word and phrase or *kernel* level; it does not relate to the complexity of existing communication at the various levels (:267). Since most other models have spoken out against a mechanized potential for translation, on the grounds of the complexity of communication, the DTS approaches have had limited resonance.

However, DTS approaches continued to be developed, in contrast to Nord's functional approach, though more in the theoretical area; they led to pioneering

insights in understanding the translation process (Merwe 2003:4; Mojola & Wendland 2003:13).

In the following section the focus of my study will be on the frequently mentioned functional approach as a continuation of the skopos model.

2.3.5 Functional Translation (Nord)

In their communication theory oriented towards action and culture Hönig and Kussmaul highlight functional strategies as a correct solution to translation problems (1982). Nord is building on their results, calling her approach "functional translation" because translation "is to be defined pragmatically from its purpose of transcultural communication" (Nord 2003:10).[259] Because its focus is on the "communicative function" it is superior to the skopos approach with its inherent one-dimensional bias towards the recipient and the primacy of the *skopos* (intention) of a translation (:15; 3.1.2.1.1). *Functional translating* is rated the latest and most promising method (Berger & Nord 1999:11).

Nord's concept of translation sets out "the production of a functionally faithful target text in all its various links – depending on the desired or required function of this *translatum* - with an existing source text" (1997:31). In this process the translation as a communicative act overcomes "linguistic and cultural barriers" which would not otherwise be overcome (:31). *Function* achieves a dual purpose. It is understood as the "key concept of intentional action, the purpose to be fulfilled under specified conditions in given situations, namely the goal to be achieved", as well as "the amount of control which is activating each and every element in open dynamic configurations in its relevant way" (Holz-Mänttäri 1984:31). This degree of control is based on the text's function *poten-*

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[259] Gentzler notes the functional approach is particularly evident in German-speaking countries and is defined by the work of Katharina Reiss, Hans Vermeer, Mary Snell-Hornby, Christiane Nord and Justa Holz-Mänttäri (2001:69). Nord gleans her experiences from translating from Spanish into German, which mirrors the pragmatic approach of functional translation. She concludes: "The basic tenet of 'function-oriented' or 'functional' translation is this: How the text is translated – whether faithfully or freely, or literally or with adaptations, or word for word or by paraphrasing – depends on what one wishes to achieve by the translation, and what communicative 'function' the target text is to have for the recipients in the target culture (cited in Berger & Nord 1999:20-21)."

tial as well as its *faithfulness* to its function (Nord 2003:82; Holz-Mänttäri 1984:160).

Hatim classifies her model logically among the *target-text oriented* models (see Diagram 4; Hatim 2001:43; the concept of communication see 2.2.2.2).

2.3.5.1 Foundations

Nord sees as the foundation for the functional model Gadamer's *hermeneutical spiral of cognition*, to which she is indebted. (Gadamer 1972; 1.3.2.4). In the translation the spiral of understanding is achieved through a "circular movement of the process as a whole." Within this are contained

> recursive circular movements: between the source language situation (SS) and the source text (ST), and the target language situation (TS) and target text (TT), between the individual stages of analysis and between ST analysis and TT analysis (Nord 2003:39).

A further foundation is the *loyalty principle* which plays an important role in the functional approach (Nord 2001:125). Translation implies an issue of trust. A relationship of loyalty develops between the translator and the commissioner, the text and the target group (2.2.7.5).

The functional approach enhances the significance of the translator, from whom ethical and psychological characteristics are required in order to achieve high-quality products. Translators need to be *confident*. They must have "a precise idea of the situation into which they are translating." If they are lacking in confidence they will "cling on to the surface structure of the source text for fear of missing their goal" (Nord 2001:74). Gentzler sees in the functional approach a significant enhancement of the translator's value; for him the translator assigns the project's responsibilities in all its phases and stands on a par with all the others involved (2001:71; Holz-Mänttäri 1984:51).

Nord sees a further basis in the so-called Lasswell Formula (2.3.5.2), since in addition to Lasswell's pragmatic approach (Four-question System; Lasswell 1971:84) it answers the "How?" of translation (2008; also Walter 2005 *Funktionales Übersetzen* [Engl.: Functional Translating.]). Lasswell requires for communication an answer to the questions *Who* says what, via *what* channel, to *whom*, to *what* effect? (Lasswell 1971:84; Walter 2005. *Funktionales Übersetzen*). The answer for the translation process using the "functional model" consists according to Bauer in the following scheme of four questions (Bauer cited in Nord 2008):

- Who determines?   → Text producer

- For what purpose? → Intention
- For whom? → recipient (Bauer 2005:357).
- How? → decision finder, -carrier, distribution of tasks.

2.3.5.2 Content of Functional Translation

In *Das Neue Testament und frühchristliche Schriften* (DNT) [Engl.: The New Testament and the Early Christian Writings.] the reader is indebted to the function principle (Nord in Berger & Nord 1999:17-32).[260] Transfer into the target language and culture requires *coherence* between ST and TT. Coherence is achieved when the translating process is built on common principles. This means that the translated text "can co-operate with their [= the recipients', EW.] cultural knowledge of the world (including the knowledge or perceived knowledge about foreign cultures) in such a way as to make 'understanding' possible." Nord emphasizes in the foreword that "texts are not always translated according to the same method" and therefore "are translated differently depending on the various communicative purposes (:21)" and furthermore "there is no 'one text' in the sense of the communicative activity and its effect on the recipient" (Berger & Nord 1999:21). Concerning this, Nord distinguishes between *documentary* and *instrumental* translation (Nord 2003:82). The first preserves the "foreign local colour" in its faithfulness to the form of the original (*literal*, *interlinear*, in its *philology* and *exoticism*), whereas the second seeks a "communicative goal" (:82-83). Nord classifies under the second type those translations which are *constant* in their function, those which *vary* in function, and those of *corresponding* function (:83). Nord often emphasizes that differing translation types fulfil differing functions (Merwe 2003:5).

Functional translating describes and implies a complex cycle of understanding (hermeneutics) which accounts for internal and external factors of the text. It allows the translator using this model to adapt situationally and contextually to the recipient as an individual (Nord 2003:40; see Diagram 9 for the particularly complex procedure for analysis and research with reciprocal feedback).

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[260] The purpose of a translation is described in the preface. This study presents the first German language translation based on the functional approach. In Africa meanwhile some translations partially based on the functional approach have been published under the direction of van der Merwe in Afrikaans (2003).

2.3.5.3 Outline

Translation as an activity starts with the communicative situation of source text and target text. This leads to a production and reception process for both texts which comes to fruition in the translation. From this activity the translator gets guidelines to the ST and TT. These flow into the translation *process* emerging again in the preceding activity. The translator checks and conveys his insights during the transfer, moving within the boundaries between source situation (S) and target situation (T). This is the modified spiral situation according to Nord, as she demonstrated to me at the 4th Forum for Bible Translation in Wiedenest (2008).

Diagram 9 Functional Translation
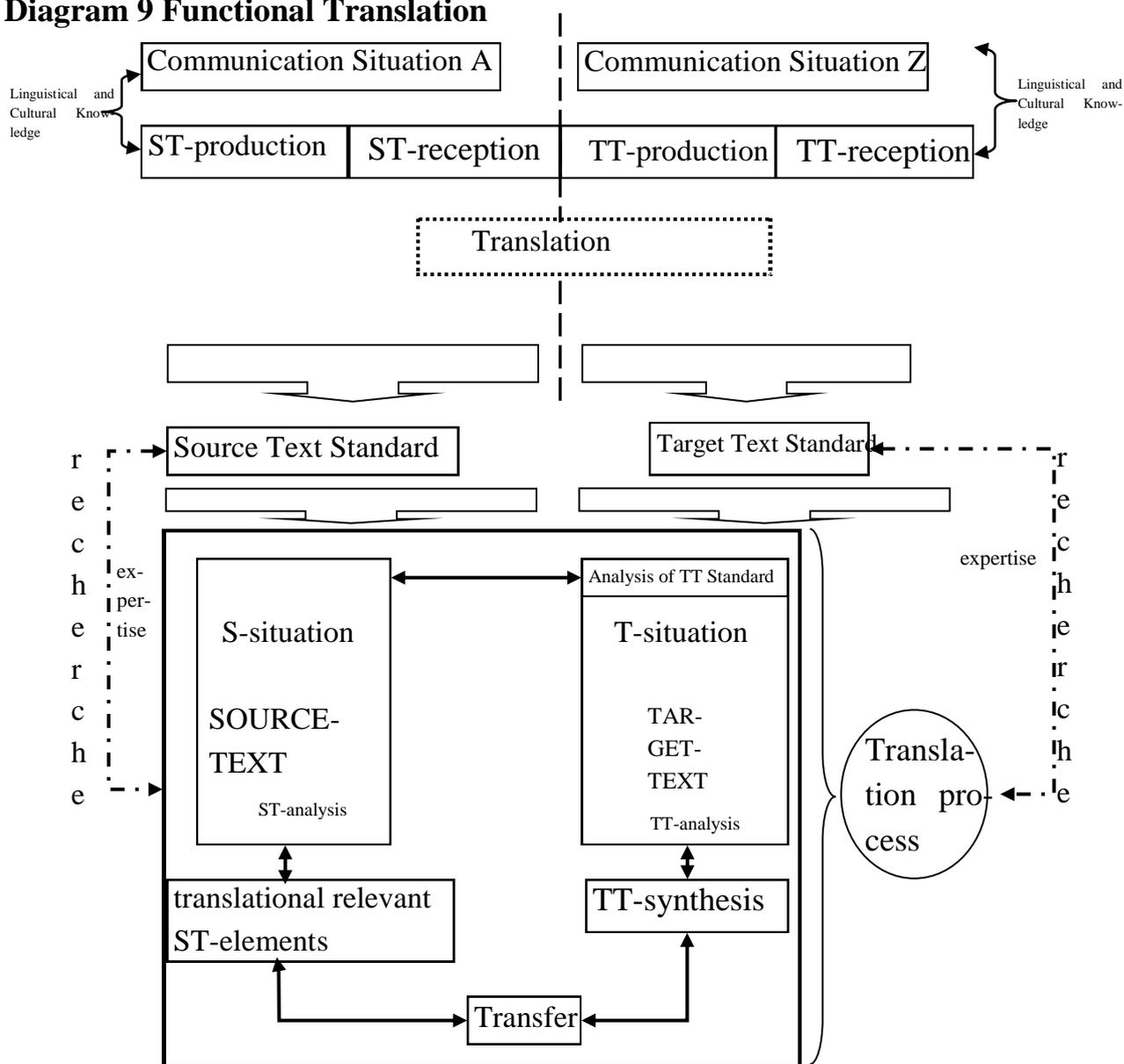
Functional translation distinguishes between translation as *activity* and translation as *process* (Diagram 9). It is a synthesis of essential elements from her previous models (Nord 2003:8, 38 and Nord 2008) and is indebted to Gadamer's *hermeneutical spiral of cognition* (1.3.2.4 and 2.3.5.1). The translation process includes decision-making, comparison, quality control and their implementation (Nord 2008: *Spiral diagram.*) The principle of quality assurance is at the forefront of her model (see also 2.2.6).

2.3.5.4 Understood Foreignness and the Information Offer

Nord's model could be termed a description of "understood foreignness". Here texts are given their true worth as "documents of foreigners from another culture and period. Translation, though, seeks to reproduce this otherness such that it is to a certain extent replicable (2003:22). "Understood foreignness" emphasizes that the model is rooted in culture, whereby source and target culture are respected in equal measure without synchronizing, as in other models (for example in the dynamic equivalence approach) and are acknowledged in the translation for their otherness. This concept borrows from Walter Benjamin's literary notion of "foreignness" (1992). Felber, Wick, Rothen and Burgess issue the theological and literary challenge of preserving the "foreignness" of religious texts, in particular the Bible, for the new reader (see Appendix 1: contents of the debate).

Nord argues against synchronizing the source culture with the target culture, as happens in the dynamic equivalence model. The cultural relatedness here recalls Katan's approach where the functionality of the text is not dominant (2.3.6; Berger & Nord 1999:17-20).

In the skopos model and in Nord's model the translated text presents an *information offer* (Nord 2003:36 and 2004:234; Fawcett 1997:125; Kussmaul 2007:54; Holz-Mänttäri 1984:7; Reiss & Vermeer 1991:19, 78). On the one hand the translator has several opportunities as he translates, since he is involved in a dynamic, recursive process (Nord 2003:34). On the other hand the 'mood' of the recipient regulates his expectations, and the translator needs to take account of these (Nord 2003:152). By 'mood' Nord understands the specifics of the situation (medium, place, time and occasion) which make him receptive or unreceptive to a particular textual impact." (Nord 2003:152). The information offer represents a specifying of the skopos: "We are dealing here with a transfer

of a source offer in terms of a 'reproduction' or – in more culturally precise terms - an imitation" (2004:234 and 2003:36; Reiss & Vermeer 1984).

2.3.5.5 Setting the Boundaries and the Orientation for the Target Text

According to Nord, functional translating contrasts with the functional-dynamic equivalence of Waard & Nida (FOLIA 1986: vi-ix), because functional equivalence between ST and TT is "not the norm, but the exception, since the function-change factor is set at 'zero'" (Nord 2003:27). The dynamic equivalence model is said to "require prominent and specified communication functions in the source language", whereas functional translating "looks for core translation functions in the target text" (Mojola & Wendland 2003:14).

Nord considers the equivalence model is static, with no potential for development. The evidence for this is that it supposedly shows no function for feedback or reorganization (Nord 2003:40).[261] Her model exhibits this effect by placing communicative functions above "the semantic-syntactic characteristics of textuality". For this she uses "factors external to the text" (:40) which guarantee quality assurance.

Justa Holz-Mänttäri in her model "translatorial action" (1984:17 and 1986:366) attributes a significant role to the "translator's production process" as a "communicative cooperation of superordinate networks of activity". No significance is attributed to the ST (Nord 2003:30). In functional translation, by contrast, ST and TT have equivalent roles.

2.3.5.6 Critique of Functional Translation

Criticism of functional translation relates to the philosophical and theoretical aspects of language and the practicability of the model. Criticism from the standpoint of the philosophy of language is of interest here, because the practical implementation of the model is discussed in detail below (3.1.2).

Since the skopos theory is said to be the foundation of the functional approach it is criticised for being not a theory but a concept by which translation orien-

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[261] This is a general reference to the S-M-C-R-Model (S = Source or Speaker. M = Message. C = Channel. R = Receiver) and specifically to Nida's equivalence model. The terms of reference of the target text proposed by the initiator (possibly working with the translator) were supposedly ignored; they alone could have served to qualify the translator's reception outcomes in some way, subordinating them to a higher criterion" (Nord 2003:36).

tates itself. Likewise functionalism is said to be an adaptation of this supposed "theory", building on vague parameters (Koller cited in Nord 1997:112). The criticism is made that not all translations need have an intention and the skopos could be vague or not communicated at all (e.g. ancient texts, poetry, literary translations). But if there were no obvious intention then the text could not be translated using a functional-communicative model (3.2.2).

Emphasizing individual translation intentions and highlighting the cultural differences (e.g. Nord 2001:4, 33; Gentzler 2001:70) run counter to the holistic universal approaches of the past. (Pym cited in Nord 2001:122). This "cultural relativism" leads to individualism and makes the translator an indispensable specialist on the basis of his knowledge, and thus turns translation into a business (Newmark cited in Fawcett 1997:125).

Orienting the translation towards the target text and simultaneously emphasizing the translator supposedly leads to the fading of the original (Gentzler 2001:70; Nord 2001:119). Equating the translation with an information offer and highlighting the consideration of the *foreignness* of texts lead to additional layers which the translator has to overcome (Gutt 2000:17). The actual communicative process in translating is not better illuminated for all that, since functional translating follows the transmission model of information proposed by Shannon & Weaver (2.3.2.3). Nord lists ten points of criticism regarding the reduction to the single *information offer* approach (2001:109-122). Her third point states that in the functional approach both the concept and content of translation are diluted (:112). An *information offer* is contrary to firm translation guidelines of the kind required for example by the literal or dynamic equivalence translators (which of course require different factors to start with). The principle of *information offer*, implying as it does a business approach, is rejected as rarely appropriate for Bible translation (Newmark 1996:91).

2.3.5.7 Bible Translation and Functional Translation

Nord's concept is not new. Back in 1954 Nida emphasized the need to consider both the goal of the translation and the orientation of the translation towards the "needs of the target public" (1975:217). The fact that this requirement was first achieved in the functional model was probably due to the translator's overemphasizing of the principle of dynamic equivalence (for the details see 3.1).

Berger and Nord, van der Merwe and some others have shown that the functional translation method is appropriate for Bible translation. The method's particular strengths in Bible translation are in the areas of

- the orientation of the target text,
- the pragmatic view of functional relationships in communication and translation
- the pragmatic information offer of translation,
- the dynamic, recursive approach,
- quality assurance through feedback (3.1.2.1).

These factors also confirm the skopos principle which states that a translation should involve the search for coherence between the ST and the TT situations. Although the functional model achieves somewhat greater orientation towards the target text, it does take into account something important for Bible translation, namely cross-cultural encounter (for a critique see 3.2.2).

2.3.5.8 Summary

The functional approach offers an integrated translation model which analyses the translator, the translation process and the recipients of the target and source texts. Through the feedback-principle it is revealed as a quality *assuring* translation method, indeed a quality *enhancing* method (see Diagram 9). Critics have accused the functional model of aligning itself with an information offer geared to the recipient, an offer which has shown itself to be too vague and the basis of the code-model (3.2.2 and Appendix 2).

Yet another model fully cantered on translation's cultural framework - and thus belonging to the class of *frame* models - is offered by Katan (see also Bascom 2003:82).

2.3.6   Katan's Cultural Model of Communication

Katan's cultural approach is chronologically among the more recent It is based on the transmission principle (2.3.2) and sets out a *frame* model (Katan 1999:124). He suggests a model for planning as well as for executing a project; how the process unfolds for the various cultures involved is crucial (for the foundational understanding of communication see 2.2.2.3 and 2.2.2.4).

Viewing intercultural encounter in terms of communication is inherent in the following specialist models: As a *socio-cultural* frame (Hesselgrave 2002:152-155; Lingenfelter 1996:9-10; Kraft 1979:104-108; Maletzke 1996:20; and oth-

ers), as *context* (Gutt 1992:21; Sperber 1986:9-10; Steiner 1990:200 and others), as the speaker's / recipient's *source* or *target* situation (Nord 1999:22 and 2003:8, 38; see Diagram 9).

2.3.6.1 The Sapir-Whorf-Hypothesis

Edward Sapir (1884-1939) showed in his writings that people do not live in the same world with their different labels; they live "in *distinct* worlds" (Hiebert 1976:33; see also Sapir & Whorf 1949; Neuliep 2006:246-247; Clark & Clark 1978:227-228). With Whorf he developed the "hypothesis of linguistic relativity" (Whorf 1956:213-214 and 1963:20; Whorf cited in Käser 1998:182). Käser called this technical term *linguistic relativity principle.* He summarized Whorf's thesis as follows "People who use languages with very differing grammars are led typically to distinct observations and distinct evaluations of externally similar observations." (Whorf cited in Käser 1998:182). This emphasized that although thought influences language the reverse also happens: language influences thought. "…people do not simply live in the same world with different labels attached but in *different* worlds." [emphasis in orig. EW.] (Hiebert 1976:33). Whereas Sapir emphasized (in 1921) how culture is materialized through language (Sapir 1961:13; 2.2.4.2), Whorf took up this thesis and concluded that language influences one's world view. Separating language from culture is thus impossible (Whorf 1963:19-21). This view gained wide acceptance among specialists as the Sapir-Whorf hypothesis. It has found its way into Bible translation (TAPOT 1969) and into semantics.[262]

According to Bascom the emphasis on culture stimulated by the Sapir-Whorf hypothesis was over-interpreted especially in linguistics – as evidenced, for example, by Nida's numerous articles about the influence of culture on language.

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[262] The relationship between thought and language is expressed in *Süssmilch's paradoxon*. In 1756 Johann Peter Süssmilch claimed that man could not develop language without a functioning ability to think, and that thought was dependent on the existence of language. All other forms of communicative expression, as observed in the animal kingdom, are not to be considered as language, since there is no underlying basis of reason (Süssmilch cited in Liebi 2003a:48). Languages are founded on two observations: on the one hand they are "the expression of very varied forms of thought" and on the other they create structures for the very varied forms of thought required for learning a mother tongue (Käser 1998:180).

The to and fro of "academic assertions seems rather to favour again simplified application of the Sapir-Whorf hypothesis" (2003:82).

In her *prototype theory* Rosch expounded his view that language influences one's world view (1973 and 1978). With the help of psychological studies Rosch established that our thought system, supported by a natural system of categorizing, is geared to central concepts (e.g. in German and English language and thought the sparrow stands for little and the eagle for big birds). This is an expression of the fact that our thinking has a "focussed centre and blurred boundaries" (Vannerem & Snell-Hornby 1986:187). Rosch did away with the opinion held until then of the addition of components and clear boundaries between concepts (following Aristotle) (Goerling 2007:185). A prototype is the "best representative of a category" (Bußmann 2002:543). This model has found its way via linguistics into cultural anthropology (Holland & Quinn 1987:23).

Since Sapir's investigations on language ([1949] 1961) the close link between culture and language or communication has been acknowledged and discussed many times (Bascom 2003; Holland & Quinn 1987; Loewen 1975; Nida 1975 and 1990; Wendland 1987; Wilt 2003, among others). This is particularly true of Bible translation, whose cross-cultural commission was predetermined merely through its historicity (Nord 1999:22). Noam Chomsky opposed this hypothesis, concluding that similarities between languages were greater than differences and that universal language phenomenon were evident in many languages. This was contrary to the language processes assumed by Sapir & Whorf which drew upon cultural associations (Hesselgrave 2002:152-154; Dil 1975:68). Discussion on these matters led to a variety of approaches. They have surfaced again nowadays in the context of language globalization (universalization) and the view that language is the centre point of a culture (2.3.6).

The Sapir-Whorf hypothesis in its extremes has received criticism. According to this communication between people not sharing the same mother tongue is ultimately impossible, even when people acquire the language (Schogt 1992:194). The hypothesis moves between "extreme determinism and extreme relativism" (Hudson 1987:103). This is why in the meantime, especially since Chomsky, more moderate views have come to the fore (Chomsky cited in Pinker 2000:10; Bascom 2003:82). Whereas Chomsky in particular dismissed the thesis in linguistics, in translation studies Nida integrated it into his own model (Gentzler 2001:53).

In linguistics the significance of cultural anthropology has gained ground through this thesis. Bible translation seems to have become the link between cultural anthropology, linguistics, missiology, communication science and translation theory (for Nida's culture-biased contribution see Attachment 1: semantic phase).

2.3.6.2 Foundations

Katan defined culture as "a dynamic process which is persistently denied by those who participate in it" (1999:21). This does not mean that culture is always on the move, but that it is to be understood as a dialectic mediating between the internalized world view and external reality (:21). Katan is close to Hall's *Iceberg Theory* (Hall [1952] 1990) and Trompenaar's (1993) and Hofstede's (1991) ideas about the makeup of a culture (1999:27, 29). Their notion is a *holistic* one.

Communication is the binding influence in a culture (2.2.4.2). Recent researches in sociology have confirmed this. Philipsen demonstrates with his research into an American sub-culture[263] that the majority of communicative activity serves

> … not primarily to report or to describe, but to link - that is, to link interlocutors in a social relationship, to affirm and signify the interlocutors' sameness and unity (Philipsen cited in Wilt 2003b:64).

Philipsen's research shows the interplay between language and culture. Whenever - as in Bible translation - several cultures meet, the partners involved must be respected and also the communicative and cross-cultural norms (Arduini 2007:189; Werner 2006:87). Thus Katan opposes Whorf's view, since he understands communication as subordinate to culture.

Generally there are at least three cultures involved in a translation project, namely:

- the source text culture (source language),
- the culture of the translator (translation language), and finally
- the culture of the recipient (target language).

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[263] Neuliep uses the word *microculture* instead of *subculture*. For him *subculture* relates to "microcultural groups" and carries "negative connotations" like the term "minority groups" (2006:95). In current academic research the concept of subculture nevertheless remains an inherent feature, which is why it is used in this study. (similarly in Maletzke 1996; Frost & Hirsch 2004; Roembke 2000; Holliday, Hyde & Kullmann 2006 among others).

A successful meeting of these cultures only occurs when the translator as cultural mediator is informed as well as possible about its DNA, i.e. the crucial make-up of geography, social and political history (Katan 1999:10). Culture is formed from the various frames researched by the mediator, and this is transposed into the corresponding frames in the target group culture (:124).

2.3.6.3 Content

For Katan *language* as a linguistic frame is a component of communication. For him language is *one* factor among socio-cultural, textual, cognitive and other frames. Language is aligned to understanding. " 'Understanding' is only possible when one knows the context and what is to be expected, and not alone from the actual hearing of the language components of communication" (Katan in Bascom 2003:85). Katan places "culture in the centre of language encounters" (:82). Communication is embedded in the cognitive schemes impregnated with a world view. These schemes generalize, distort and delete that which is real.[264] In the frame of *enculturation* thought structures and thought patterns are internalized processes that are prior to communication (Katan 1999 and Lakoff 1987). *Enculturation* is thereby understood as "insertion of a person within his or her own culture. It is the acquisition and interiorization of a culture, the integration of oneself in one's culture" (Principe 1991:78).

A level of information above that of the message itself (*metamessage*) is the basis of every communicative act. Conveyed in facial expression, in volume or as implicit contextual information (Katan 1999:36, 44) it forms the frame for communication. Together these many frames form the world view of a culture (:36). Katan warns against taking "behaviour" as an indicator, since everybody participates in several cultures and is exposed to various "frames", and can thus behave "typically, atypically or indefinably" (:44). Translation is interpreted as a cultural act which brings something familiar from a different culture into one's own and which seeks its position there, yet one which also enlarges the culturally foreign frame, such that what is proper to self becomes cultural property

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[264] Partners in communication have differing expectations which they bring to bear from their cultural standpoints. These expectations are voiced in language, and thus can impede communication.

(Toury 1995:166; see definition of translation under **Fehler! Verweisquelle konnte nicht gefunden werden.**).

2.3.6.4 Culture - an organisational Structure for Communication

As well as Katan's communication-related understanding of culture (see below) there have been other attempts at definition which show the sheer complexity of this human phenomenon:

a.) *Defined in terms of cultural anthropology and anthropology*: "Culture is the creation of a group of people, and society is the group of people as such" (Hiebert 1976:32). "Culture is everything that has to be known, mastered and felt so one can evaluate where indigenous people behave in their various roles according to expectations or not, and in order oneself to behave according to expectations, as one wishes and supposing one is not ready to bear the consequences arising from behaviour contrary to expectations (Göhring 2002:108)."

b.) *Cognitive understanding* of culture, which values culture "not as a material phenomenon but as cognitive organisation of material phenomena" (Waard 1991:745).

c.) *Definition in relation to organization*: culture is said to contain "how our life is organized" (Kraft 1979:47).

d.) *Imagined as a dynamic process*: "understanding culture as a creative, historic system of symbols and meanings helps to fill the gaps which behavioural, functional and cognitive theories have left (Robinson 1988:11)."

e.) *Holistic descriptions* of culture: culture must be understood as "the way people behave and what they make of themselves and of their world (Maletzke 1996:16)" or as "strategies for the shaping of human existence" (Käser 1998:37).

Lakoff postulates the thesis that the thought world of humans is in categories. Such categorizing leads to a "centrally placed aspect of the concept which is viewed as a better example compared with others" (cited in Bascom 2003:88). This aspect is called upon as a reference point in judging an assertion. Lakoff's idea of "basic level structures" presumes that a calibrated reference structure allows variation upwards or downwards but always proceeds from a mean as the basis of language competence (:89). Lakoff gives the example of an offer to play a team game, where every player thinks of his favourite game (1987:17). Lakoff

takes Rosch's prototype theory from cultural anthropology and linguistics. The notion of communication competence adjusted around a mean has been broadly influential in linguistics and cultural anthropology.

Communication in Katan's frame model implies that a text is a product of its culture (see also Fogel, no date, *Recent Translation Theory and Linguistic Borrowing,* 3-4). Thus he concludes that the mediator (translator) "does not translate texts but cultures, and offers the foreigner the opportunity to receive these products in his own culture " (Katan 1999:241). He explains in the "cognitive creation translation model" how the mediator, influenced by the cultural frames of reference (the source culture and the target culture), produces in the coding process a "virtual text". (:125; see there diagram 23). This virtual text is the link in the mediator's cross-cultural analysis.

2.3.6.5 Critique of the Cultural Model

This model is the only one dealing exclusively with culture as the translation's reference point. It is the superordinate frame in which the other frames involved in translation are fitted. This subjective arrangement on multi-layered frame levels renders the model opaque, especially since Katan takes the transmission model as his basis and simply places frames over it. The essential function of communication and its communicative procedures in translation are given insufficient space (2.3.2.3).

The model offers no practical guidance as to how this approach, especially Katan's requirement to "translate cultures" (2.3.6.4), can be geared towards the task of the translator or project leaders. The cultural reference as described is offered either in the form of frames (e.g. Wilt 2003) or as a linguistic component (e.g. TAPOT 1969) or context (Gutt 2000) for other models. For this reason it is not made clear which aspects of Katan's model take us beyond the scope of current translation theory.

2.3.6.6 Bible Translation and the Cultural Model of Communication

Lakoff and Katan are working in Bible translation to illuminate more closely the context, i.e. the extra-linguistic context. The language register is only one matrix of research. It is linked into an extra-linguistic or supra-linguistic level defined by culture. Lakoff was able to show that human thought is structured in a variety of ways.

The cross-cultural exchange in Bible translation goes beyond the parties involved in a normal translation project. In Bible translation the cultural meeting involves the following:

> The culture of translation consultants, often outsiders to the cultures they work with, and usually having had their attitudes toward and understanding of Scriptures filtered through western academic experience and training;
>
> The culture(s) of the language(s) used in communication between, consultants and translators (for example, the Hispanic culture in Latin America);
>
> The culture(s) of the translator(s);
>
> Neighbouring and national cultures of the translators that differ from those mentioned above (Bascom 2003:81)

Bascom lists *all* possible participating cultures. In a Bible translation project several cross-cultural meetings run in parallel. Arranging them into a framework has several advantages for doing justice to the cultural encounter. Katan shows that in cross-cultural Bible translation the cultural frame should be involved significantly in the outcome for the translation to take full account of the cultural thought patterns of the partners and the team involved.

2.3.6.7 Summary

The cultural model directs the focus in translation to the meeting of cultures. The emphasis on the (inter)cultural aspects of communication is a strength here. What are lacking are those concrete practical opportunities for applying the model which go beyond the cultural frame of reference described for other models (see 3.1.5.1; Appendix 2).

Yet another cross-cultural model comes from the field of mass communication. Culture plays just as important a role here as in the field of cross-cultural communication (e.g. on the Bible see Wöhrmann, undated: *Was man alles über Bücher wissen sollte ...* [Engl.: All that one should know about books. EW.]). The Bible as the "most widely distributed book in the world" unquestionably falls into the mass product category, which is why this model is significant for Bible translation.

2.3.7 Mass Communication (Maletzke, McQuail)

Language is the "organizing system for the community of mankind" (Maletzke 1996:21). The term mass communication, in use from the early twentieth century, is "the form of communication where messages can be broadcast through

technical means publicly, indirectly and unilaterally to a wide public" (:32). Since languages "are phenomena which are highly relevant to their culture there is great significance in any study thereof attached to *linguistics*" (:20). In contrast to Katan, Maletzke sees the cultural framework as one of many. This, he supposes, should be investigated using "linguistic" means (Maletzke 1996:20). In saying this he supports Whorf's view that language influences one's view of the world: he uses linguistics to study cultural content (2.3.6.1).

2.3.7.1 Principles

The model is to be placed among the transmission models, oriented towards the source text (see Diagram 4, model not in Hatim). It is based on the code-model and takes on the process of communication set out there (2.2.2.4). Four perspectives on the mass media, the cultural and material aspects of media and the socio-cultural and socio-material aspects define this model (McQuail 2007:13-14). Mass media include newspapers, radio and television, the film industry and the internet (:32, 43, 136-137, 169, 246, 239).

Mass communication differs from other forms in that mass communication "is aimed at a cross-section of the total population, rather than at individuals or particular groups or a rather larger section of a population." The audience cannot be more closely specified. Mass communication only functions because the assumption runs that this audience is "reached in the communicative transmission" (Freidson cited in Maletzke 1996:32-33; also Janowitz cited in McQuail 2007:55):

> [Mass communication. EW.] is addressed to a large cross-section of a population rather than only one or a few individuals or a special part of the population. It also makes the implicit assumption of some technical means of transmitting the communication order that the communication may reach at the same time all the people forming the cross-section of the population. (Freidson cited in Maletzke 1996:32-33).

This factor for making a statement public gives rise within mass communication to the polysemic content of any message. Mass communication is thus geared to the receiver (McQuail 2007:71, 73).

The process of mass communication is influenced by external factors which transcend the usual nature of communication (**Fehler! Verweisquelle konnte nicht gefunden werden.**). Among these factors are:

- Its public characteristic and the need or restriction regarding public interest in communication (Maletzke 1978:40-41; McQuail 2007:165).
- Its form as a team product created by a work team (Maletzke 1978:48).

- The organisation both of the commissioner and the translator (:43).
- The social context of the receiver (:46).
- The pressure exerted by the medium on the receiver, e.g. through propaganda or the fourth estate of a democracy (:40; McQuail 2007:169, 529).

Pressure exerted on the mass communication medium by surveillance, by globalization and internationalism. The actions of cartels and conglomerates (McQuail 2007:43, 154, 250; see

- Diagram 10).

2.3.7.2 Content

Mass communication reaches its fulfilment *through* and *in* the mass media. "The receiver's perception of the communicator is based on a mixture of detailed research of public attitudes and a host of suppositions about what constitutes the general public" (Underwood 2003:9). This perception leads to a variation in the messages arising from the various individual perceptions of the public by the communicator. The form of the message is also determined by this. (:9; elsewhere referred to as "context").

Diagram 11 Model of Mass Communication (Maletzke)
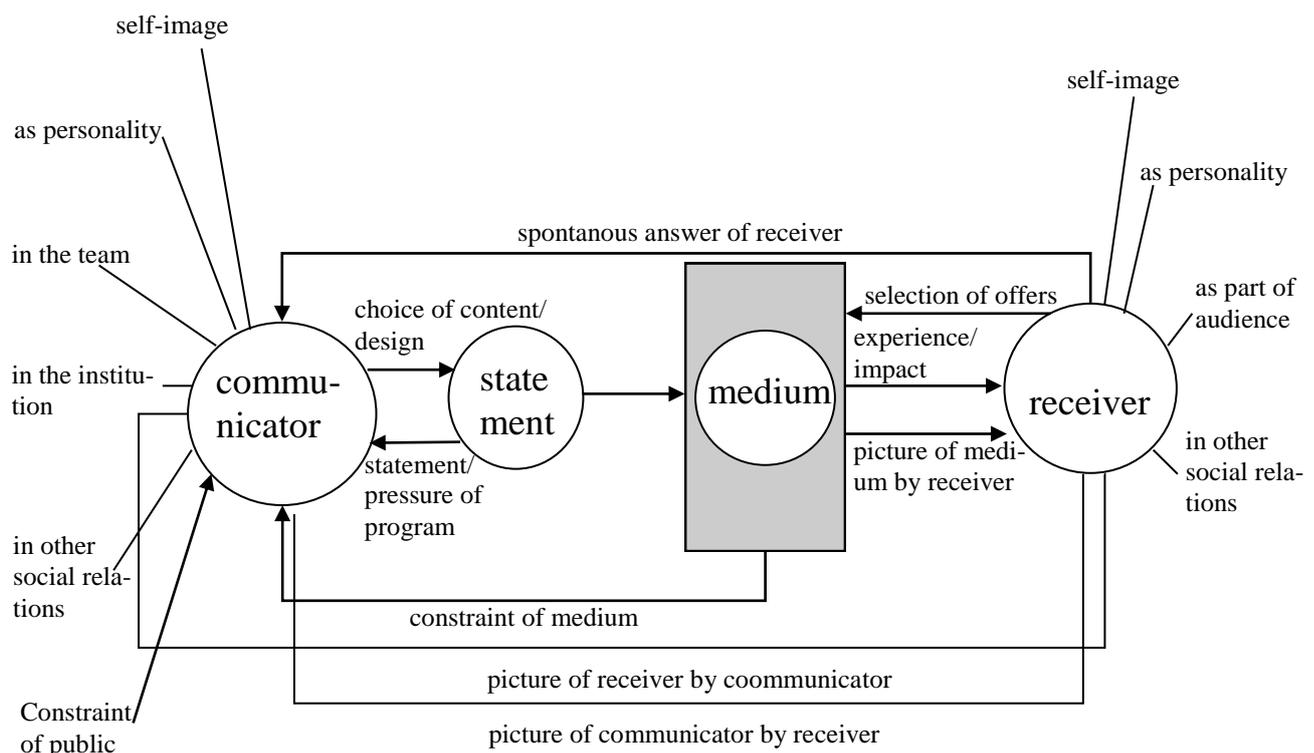
Maletzke attaches great importance to the social context, especially its influence through the pressure it can bring to bear (1996:41; see Underwood 2003. *Mass Media: Maletzke's Model*). The medium as centrepoint is energized by the statement and is at the same time the filter for the receiver. A circular process is maintained where the receiver becomes aware of the communicator through the filter / medium, and the communicator similarly becomes aware of the receiver through this filter. The filtering function of the medium is criticized, for example, in the debate over the role of the popular press and private television and radio stations. Such criticism relates to the commercial interests of these organizations when put alongside the all-embracing duty of the media to supply impartial information (for example, the analysis in the "Bild" newspaper and "Blick" magazine in 2007 of speeches made by President Bush and Saddam Hussein). The reduction to a mere four organizations running the music industry indicates the consequences of globalization through the impact of cartels (McQuail 2007:250).

Either spoken or written translations (recordings, texts supporting sound and image, books, brochures, see McQuail 2007:529) in this model follow the impact of the medium. The translated text obeys the influences of the medium. It is filtered by the communicator, as is the repercussion, before it is accessible to the receiver.

2.3.7.3 Critique of the Mass Communication Model

Maletzke, McQuail and Sogaard emphasize the significance of mass media in translation. Yet it is unclear how these media should be handled from a communicative point of view. Their impact is described, but the actual process of the act of communication or translation remains unaccounted for. This lack leads according to Watzlawick to the view that translation has to work with a so-called *Black Box* whenever the issue is how – from a communicative point of view - the medium influences communicator and receiver (see critique of the transmission model 2.3.2.3).

The indirectness of the translation process leads to additional related burdens, since no direct impact or resonance from the target public is possible. The example of the internet and of digital data- processing illustrates how ambiguous statements are when reduced to the binary level. The outcome is misuse, reduc-

tion and a consequent tendency to enormous outlay on security. (McQuail 2007:146, 154).

Since mass communication is seen to be most successful where its application and dissemination is not constrained, the above-mentioned aberrations show how these must be limited for the protection of the individual so they do not subvert as a fourth estate in a constitutional state that same individual's rights (ibid.)

Capitalist globalization requires the formation of cartels (for example in the music industry the market leaders worldwide: Sony, Warner, Universal and EMI). It leads to a narrowing and an indirect censoring of the free media from the perspective of a market economy (:250). At the same time this development leads to even more global centralization, since quasi-political security organs need to be institutionalized globally to exert effective control (:270).

2.3.7.4 Bible Translation and Mass Communication

Bible translation becomes a public task, seeing that its target public is the largest possible cross-section of a target group (North 1974: xvi; Nida 1976:68-69; 1.4.2 and Appendix 1: target-group orientation). The ideal goal for Bible translation is a people group in its entirety (Fuchs 1984:85-89). Exceptions to this ideal arise from sociological causes (i.e. target-group structure, political and religious factors), from linguistic causes (dialects, faulty language surveys, etc) or from causes directly relating to translation (the commission itself, the translator's competence, etc.).

Bible translation projects are outward-looking in nature, by virtue of their impact on the general public. Thus Bible translation is classified as a political undertaking. SIL International and UNESCO have drawn up ethical guidelines defining the framework conditions for translation and literacy (see also UNESCO 2006, UNESCO 2007 and UNESCO Bangkok 2007).

Principles governing mass communication are relevant to Bible translation, given its aim for public access; the Bible should be regarded as a medium (see above) in terms of its function and its scope. This is particularly true in the Christian perspective of translation models (2.3.10).

As well as for its public nature, Bible translation is relevant for its close link to missiology (1.4). *Bible Translation as a Bridgehead and as a component of Missiological Strategies* (1.1; Hill 2006:180-181) sets out the basis for communicating the Christian Gospel using a broad range of mass media (telephone,

television, written publicity, internet, etc.). Sogaard, who dealt with the responsibility and the potential for such media, concludes that "the commitment of the media for the church in its missionary purposes is vital" (1993:6). Mass media especially (radio and television, cassettes, DVD and internet) which are accessible to ethnic groups having oral traditions and which are especially suited for the broadcasting of biblical content are targeting undefined groups of people.

The mass communication model provides items of information regarding the process of communication paths. The model acts as a quality assurance and control mechanism in project planning and execution, where account is taken of whether stated aims and opportunities have been grasped and exploited.

2.3.7.5 Summary

The mass communication model is based on the code-model. The medium acts like an additional communication filter. It is simultaneously a multiplier and a constrainer, since it only admits indirect communication, making this available to a great mass of receivers (see
Diagram 10). In Bible translation this model offers aids to doing justice to the public nature of the Bible (public interest) and the broad range of receivers using the mass medium of speech or writing. The model shows the relational links between public and receivers and product and translation (3.1.5.1; Appendix 2).

2.3.8 Literal Models of Communication and Translation

Literal communication or translation models are based on the code-model. They are thus transmission models which do not attribute much significance to the act of communication (2.3.2.3). Literal models are diametrically opposed to the free translation traditions in that they represent a different philosophical approach (Hatim & Mason 1990:5; Hatim & Munday 2004:41, 43), as is clear from the following historical overview (contrast Robinson 2002).

So-called word-for-word translation models as inaugurated by Maimonides in the 12th century (debate concerning the tetragrammaton) and continued by Wittgenstein refer to the (linguistic philosophy) philosophical dialogue concerning the translation of the divine or ineffable aura which shape religious texts. The approach comes to fruition in translations by Martin Buber and Franz Rosenzweig of *The Five Books of Moses.* The tension of maintaining original stylistic elements and carrying them over into the final translated version plays a

significant role. Their motivation is to validate the impact of the original in the final version.

In my opinion this ostensibly corresponds to a different motivation than that of the formal equivalence / literal method, yet it is identical in its outworking. Here it is not so much the linguistic- philosophical approaches that are addressed as the actual action of translating literally in Bible translation terms. In the functional, cultural and relevance-theory model validity is of course achieved by the discipline of linguistic philosophy.

The literal method differs from others in that it "translates what the text merely implies, whereas all other methods render what is in the text" (Riffaterre 1992:217). In Bible translation we need to distinguish it from the literal "exegetical method" which is very controversial in theological circles. (see Article: *Experte hält religiösen Fanatiker für schuldfähig* [Engl.: Experts consider a religious fanatic criminally liable.], WELT compact, 05.09.2007. Hamburg; see also 3.1.3.2 and **Fehler! Verweisquelle konnte nicht gefunden werden.**).

2.3.8.1 Historical Review of Literal Translation Tradition

Officially the literal method was first mentioned by Horace (1st. century B.C.). Horace describes in *Ars Poetica* (approx. 20 B.C.) the "activity of translation as the way of rendering [the text. EW.] word-for-word by a trustworthy translator" (Horace cited in Robinson 2002:14-15; Woodworth 1998:39). Starting out from this original mention the historical thread is discernible from antiquity to the Middle Ages, via Pliny the Younger (1st century A.D.; Robinson 2002:18), Quintilian (1st century A.D.; :19-20), Epiphanius of Salamis, Cyprus (4th century A.D.; Salamis; :22-30), Anicius Manlius Severinus Boethius (A.D. 470-524; Robinson 2002:35) and Nicholas von Wyle, the latter a staunch defender of word-for-word translation (mid-15th century; Steiner 2004:282).

Not until Renaissance Humanism and the Enlightenment (15th to 18th century), which were still nevertheless influenced by this ideal of translation, was there fresh thinking, even though free translation had indeed been tried before (2.3.3.1). In Feuerbach's (1804 – 1872) critique of theology on the basis of the dialogue *I and You, Essence of Christianity* (1841) and Wittgenstein's (1889-1951) observations on the theory of language, *Tractatus logico-philosophicus* (1922, see 3 and 4) the literal translation method was compared with the free or dynamic method. (2.3.3.1). Whereas Feuerbach's work from its anthropological emphasis directed its gaze towards the translator, Wittgenstein's research into

"form and truth of the sentence" moved the focus to the linguistic significance of the translation process itself (Brockhaus multimedial 2007; 4.1.2).[265]

It is a paradox of history that translators and theorists of language have since the 15th century spoken in favour of free, communicative and idiomatic translation (in contrast to the literal model), even though the literal model was predominant at that time and was not specifically criticized. (Smith 2007:67). Only the "century of translation" (Smalley 1991:22-31; Meurer 1978:10; Sanneh 2007a), brought fresh, translation *methods* and *programmes* which deviated from the literal model (since about 1940; Smith 2007:71).

It is possible to discern among Roman Catholics a conservative adherence to the literal tradition of translation. The tradition has espoused Saint Jerome's principle *verbum e verbo* (Besch 2001:80). For the first time ever dynamic equivalence principles were followed for the Catholic revision of the Bible, the *Einheitsübersetzung* ("united translation"). In the Catholic tradition of spreading the Christian message there is a great openness for new models (Kautzsch 2008: paper given at the fourth Forum for Bible Translation in Wiedenest on ethical principles in Bible translation).

2.3.8.2 Principles

The concept of literal translation is indeed used in the literature, but behind it there are newer models orientated towards functional/dynamic equivalence and towards the literary form of the source text (Mojola & Wendland 2003:9; Wendland 2006a:80; Holmes 1988; Jin 2003; see also 2.3.9).

Before the dynamic equivalence period (Smalley 1991:22-31; 2.2.9.2) it was the literal model of translation together with the paraphrasing version which was the dominant ideal in the translation tradition (see Diagram 4; Jinbachian 2007:34; Lefevre & Bassnett 1998:2). In this it was partly

- a prior stage to a series of translation procedures, particularly in philology (Nichols 1996:50; Newmark 1988b:7-8; Bruggen 1985:78-79),

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[265] Feuerbach's critique of Hegel's thesis of an "absolute spirit" culminates in his anthropological study *The Essence of Christianity*. Here Feuerbach defines God as "a projection of the human striving for perfection in the light of immortality, whereby genuine immortality is truly only manifest in the particular achievements of the human species" (Brockhaus multimedial 2007: Feuerbach).

- an aid as a concordant interlinear translation (Steiner 2004:91-92; preface to the Revised Elberfelder Bible: v),
- used to illustrate "originals" in the mother tongue (Nida 2001:109).

Literal models have several foundational premises (2.3.8.4). The dominant characteristic is the so-called "faithfulness to the original text" (1.3.2.3 and 2.3.8.5.4). This faithfulness is generated by

- adherence to the form of the foundational languages (Koiné-Greek for the New Testament and Hebrew and Aramaic for the Hebrew Bible; Arichea 1990:57). Faithfulness to the original languages rests on the translator understanding their so-called verbal inspiration, according to which the whole Bible in the original languages – and for some scholars the versions of particular translations (King James Version, Luther's Bible, "The Majority Text", Vulgate, among others), are supposedly directly revealed from God (1.3.2.3),
- an anxiety over false translations (Rev. 22,18; Unnik 1974:183; Bruggen 1978:192),
- the emphasizing of its "sacred nature", a phrase pertaining to religious texts in particular, thus also the Bible (2.2.9.3; Haacker 2006:37-38),
- the conviction that literal translation is possible, indeed necessary, for particular literary genres (Forrest 2003).[266]

A translator should have the motto "simplicity rather than showmanship" as his hallmark (Unnik 1974:183). Sánchez-Cetina (2007:395, 398, 408) has drawn attention to the risk of pretension among Western Christians working in translation.

Literal models are fundamentally dependent upon a hermeneutic of *natural literalism* (Borg 2001:9). The active lens views the text as fundamentally holy and therefore unassailable. Critical approaches are not necessary and are thus rejected (ibid.). This perspective leads to the textual characteristics described above.

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[266] Forrest makes clear in his study that the matter of a literal treatment goes hand in hand with an essentially conservative outlook when handling new concepts (also Sánchez-Cetina 2007:395). His critique is indebted more to ideological arguments than factual ones: "I firmly believe that some people are against a literal translation because they don't want to literally obey it. They rationalize their disobedience by mistranslating the Bible." (2003:5).

Criteria of this kind were called into question from the viewpoint of communication. The irreconcilable gap between dynamic and literal translation approaches is maintained over the century's right to the modern reciprocal criticism of further developments of the respective models (2.3.3.5 and 2.3.8.4).

2.3.8.3 Contents - Concordant

The literal model emphasizes the form of a communication, which is to be rendered in a target language using formal-equivalence approaches as closely as possible. The aim is "similarity and conformity" between the original and its translated version (Nida & Taber 1969:1, 11, 13). In other words, the aim of translation is to do justice to the function of the target text while adhering fully to the source text". This is called "documentary translation" (Nord 2003:82). It claims to guarantee for a literal translation "neutrality" or "objectivity" in relationship to the original; it thus supposes itself free of falsification. (Sproul cited in Forrest 2003:2).

In contrast to word-for-word translation (i.e. an interlinear version), literal translation means a "version which involves the usual grammatical and syntactical changes but which also to some extent achieves a semantic match" (Haug 2001:334). It is thereby word-related, and in the hierarchy of the phrase level its place is towards the lower level of the individual syntactic item, which revolves around the word as the smallest unit (Catford 1967:25). The point of reference is thus the word (word orientation) rather than text or context (Hatim & Munday 2004:41; Newmark 1988a:78).These translations are suitable only as aids to exegetical understanding (2.3.8.2). The application of the so-called "concordant method, establishing one word of the source text for one unalterable equivalent in the target language, leads sooner or later to error" (Haacker 2004:206).

Literal translations aim to recapture the "voice of the (original) author;" they wish to bring this voice to our attention through the translation (Hatim & Munday 2004:96; see also Schleiermacher 1992:44). They seek this voice in the form of the literary genre or in that of the supposed stylistic components of the text, and express it in the corresponding functions of the target language in the translated version.

Literal translation is based on the translator's "responsible intuition" (Newmark 1988a:3-4), which is dedicated to working to achieve a creative yet faithful reflection of the original (:37).

2.3.8.4 New Approaches for the Literal Model of Communication

Modern developments of the literal translation model represented by the work of Nabokov (1955), Turner (2001) and Forrest (2003) see themselves duty-bound, as in the basic model, to consider the target text.

2.3.8.4.1 Nabokov – Change of Style

Nabokov is considered the most consistent representative of the "word-for-word" model (Schulte & Biguenet 1992:6). In the course of his translation work he altered his early free translation style (e.g. in *Anya in Wonderland* 1923) to a strict literal method (*Eugene Onegin* 1964). Reasons for this were said to be his intended readership and his increasing personal leanings towards the academic life. (Kimmel 1998 *Nabokov as Translator*). The aim, reconstructing the *exactness of the original*, is foundational to his later work. He defines this faithfulness as exactness and formal equivalence to the original.

2.3.8.4.2 Forrest – Closeness to the Original

Forrest argues for literal translation citing accuracy and usefulness; he states

> to translate the Bible literally means to translate it 'as it is written'. I believe that this literal word-for-word method of translation is the most useful and accurate way of translating the Bible. (2003:1).

His main argument contrasts the "objectivity" of literal translation with "personal interpretation" as absorbed into the target text in free or communicative translation (:2). Literal translation is a protection and barrier against inherent interpretation, requiring a translation style with the greatest possible closeness to the original (:6). This is obtained exclusively by translating a text literally into the formal equivalent in the target language.

2.3.8.4.3 Turner – Formal Equivalence

Turner draws attention to the fact that even the literal translator is indebted to the literary forms in the Bible. Exegesis and hermeneutical prior knowledge contribute to the translator losing his full maintenance of neutrality. Notwithstanding this, his aim has to be "finding the original Bible meaning using the closest word in the target language, thereby achieving a formal match to the biblical content" (2001:33). The role of the target language in this is as "a container for biblical contents which are clarified by divine interpretation" (:32).

Faithfulness to the original is the highest priority in this approach because the actual understanding of the text is after all only possible through the mediation

of the interpreter namely divine intervention! (:33). How this is meant to occur remains an open question.

2.3.8.4.4   Summary of these more recent Approaches

The central concern of all these approaches is the "faithfulness" to the original text achieved in seeking near verbatim equivalence to the original (critique in 2.3.8.5.4). Essential to this is the code-model and a binary understanding of the transfer of information in the process of translating (2.3.2.1). In hybrid forms any tendency towards a dynamic equivalence approach becomes obvious (e.g. Newmark 1988a:49, 70).

2.3.8.5 Critical Observations on Literal Translation

Criticism of the literal model runs like a thread throughout the weave of translation history, from Quintilian (96 B.C. in his *Institutio oratoria*) via Gellius (A. D.100 in his *Noctes Atticae*), Epiphanius of Salamis (A.D. 395), Gregory the Great (590 n. Chr.), Leonardo Bruni (A.D.1424), Dryden (A.D.1680) to Pierre-Daniel Huet (A.D. 1661) and others. Their arguments are still current today and have not lost their potency (Robinson 2002; Hatim & Mason 1990:5). Nida offers a detailed study and critique from classical times to the modern era (1964:12-15; 2.2.9.2). Even the literal models of Derrida and Benjamin fall under the linguistic criticisms here, despite their reference to the cognitive aspect of translation, since they are indebted to the formal equivalence model.

2.3.8.5.1 Inadequate Flow of the Cognitive Process

Since the literal method takes account of the smallest elements at every linguistic level (whether of phonology, morphology, syntax or semantics), the translator in this type of translation does not go through the whole cognitive process (Fabbro 1999:204). Thus on the one hand it only serves for highly specialized technical texts, but on the other hand only half of the text or the language information is received, and important elements of the content are irretrievably lost in a literal translation (Nida 1972:74-75).

2.3.8.5.2 The Elimination of the Opportunity for Interpretation

The literal method has as its main function the "gain in knowledge over the source language and control of this knowledge". In so doing, the method ignores language and culture (which a translation is meant to transcend), leaving them standing like barriers (Reiss 1984:281, Vries 2001:311). The method uses inter-

pretation to overcome such barriers 1.3.2.4). To think that a translation without such "interpretation" could be possible is a deception, since understanding a text is only possible through interpretation (Smalley 1991:102-103).

2.3.8.5.3 Binary Information Exchange - Identical Linking

All literal approaches, even the most recent ones, get snared – in my view – on the code-model's fundamental problem, namely the unexplained process involved in translating (2.3.2.3). In this sense the representatives of the literal model start when translating from a binary exchange of information; the complex notion of communication (**Fehler! Verweisquelle konnte nicht gefunden werden.**) is not well served by this (see for example numerous texts in Newmark 1988a:37).

The idea of finding *identic*al linguistic and cultural content in two different systems and then working them together into one meaningful written or spoken text is not possible in absolute terms; it contradicts what we know of linguistics (Belloc cited in Nida 1964:158; Haacker 2004:206; Beekman & Callow 1974:21-23; Gutt 1991:94-99; Neubert cited in Newmark 1988a:68). If such an *identical* translation were possible then it would be possible to achieve a perfect computer-generated outcome. (Bearth 1999:109-110; Newmark 1988a:37; 2.3.2.3). Machine translation requires complex communicative filter arrangements prior to achieving serviceable results. Such filters are necessary, because there are no verbal exact matches between languages (Hatim & Munday 2004:4). There have been enormous strides made in recent years, but synthetic language stills lags behind living language.

The more recourse is had to models of linguistic theory (as with the literal model), the closer the attempt to convey the context and the content of an original; this is either according to the dynamic equivalence model or else it remains bound to the code-model with all its deficiencies. Even Schleiermacher's *dynamic dialogic,* which goes one step beyond Kant's *dialectic* and has transcendental philosophy as its source, leads by its consistency to translating the original with equivalent strategies. Or else it leads to maintaining formal elements in the translated text, and thereby fails to overcome this area of conflict within translation.

2.3.8.5.4 Faithfulness to the Original versus Intuition

Faithfulness to criteria of literalness results from traditions that endure. Its out-working was irreversible in outreach and provoked hostile challenges (Vries 2001:313). One example of such a perception of literal translation is the criticism voiced against the alleged faithfulness to the original text (2.3.8.5.4) of the *Elberfelder Bible*. In specialist circles the accusation is that the requirement for "continual alterations" (Haacker 2006:37) and for "additions or omissions" (Bearth 1999:117) highlight the problem of this translation approach. One of the oldest criticisms around 1899 ran:

> Words cannot express how much damage has already been done by translations which in their supposedly striving for faithfulness and literalness so often leave the reader mystified as to what the version actually means. Faithfulness and literalness are quite separate things. A translation is faithful to the original when it speaks to today's reader using today's language as accurately as possible to convey what the original text a long time ago managed to mean for its original readers using different language (Kautzsch 1899 cited in Harjunk 1996:97-98).

Some people use a similar argument when in their investigation of dynamic equivalence they conclude that the translator who applies formal equivalence (a paraphrase for the literal translation approach) is "often unaware of the real extent of the distortions in his apparently 'faithful' translation." The consequence of this defective thinking is that in formal equivalence translation "the message is distorted much more seriously than generally with dynamic equivalence versions". (Baumgartner 2001:35 following Nida & Taber 1969:2-13).

Faithfulness in translation has been debated "to the point of tedium". The concept is "hopelessly vague" and is only valid as a characteristic of quality if it "endeavours to achieve a balance of forces, the re-establishing of a holistic presence which the concept has disrupted by acquisitive understanding". In this sense the concept is seen as a moral and economic virtue (Steiner 2004:319; Haacker 2006; Siebenthal 1998; Watt 1996:9, 11).

This becomes tangible when sacred and ancient texts - such as the Bible - are based on world views alien to the target group. In the field of the language of women's rights, which quite properly has been demanded in translation since the 1970s, a revolution in thinking is required. This corresponded to the world view of that time, and can still today be relevant for many cultures. The Western attitude has changed in this respect and requires language to match. The literal method impedes any such accommodation, since it cannot set itself free from the

world view of the source culture and continues to cling to the linguistic forms of its source text (Orlinsky & Bratcher 1991:268, 274).

2.3.8.6 Bible Translation and Literal Models

Even those more recent approaches to Bible translation which build on the principle of literal translation argue in favour of textual faithfulness and closeness to the original (Chouraqui 1994:35-36; 2.3.8.2). The following examples show the opportunities and the risks for Bible translation inherent in this approach.

The literal method was in the classical period the dominant and preferred strategy. It is part of the foundation of the Septuagint (3rd to 1st century B.C.) and the Vulgate (A.D. 390; Köpf 1978:85).

The formal-equivalence, literal approach is evident in the German tradition (see Richter 2007: *Chronology*):

- Partially, the Luther Bible (LB 1522/1534),
- Zurich Bible (ZüB 1531),
- Bengel (1752),
- Elberfelder Bible (1855),
- Munich New Testament (MNT 1988),
- Concordant New Testament (KNT 1995),
- Interlinear New Testament Greek- German and Hebrew-German (2003),
- DaBhaR (1998).

Literal English-language Bible translations (Forrest 2003:4) are:

- King James Version (KJV),
- John Wesley's translation,
- Alexander Campbell Living Oracles,
- Joseph Rotherham Bible,
- A.S. Worrell's New Testament,
- John Darby's translation,
- New King James Version (NKJV),
- New American Standard Bible (NASB).

2.3.8.6.1   Bible Translation and Revival

Scholars have often pointed to the link between Bible translations and revival movements, whether the translation has been a cause or a consequence of revival. This has been demonstrated in the African history of Christian foreign aid. Studies confirm the assumption that great revivals are closely related to Bible translation projects (Sanneh 2003:10-11 and 2007a). In this field there is still a lot of catching up to do. Other approaches to researching the influence of Bible translation on the history of Christian overseas aid and on church history are noted in *A History of Bible Translation* (Noss 2007:1, 28; Zogbo 2007:337-340, 346).

Each revival movement saw a literal Bible translation coming on to the market. The best example of this is the *Elberfelder Bible,* which resulted from Darby's own proclamation in collaboration with some helpers. The author's main aim is "to give the most exact rendering of the original text" (*Revidierte Elberfelder Bible* 1989: preface v; Weber 1984:73). In addition it seeks to use "the most easily understood German and to use the best Hebrew and Greek source text" (author's preface to the revised Elberfelder Bible: v-vi).

> The main emphasis of the Elberfelder Bible lies in its term-concordant approach. In this approach each Hebrew (Hebrew Bible) and Greek term (NT) is translated as far as possible with the same German word, hence the name concordant equivalence. (Baumgartner 2001:58; Bruggen 1985:79, 82-83; Haacker 2006:37-38). The text makes for difficult reading from a stylistic point of view, since the semantic field of a word is not covered in its full range of meanings, but is reduced to one common denominator.

On the other hand the reader's expectation is of being able to understand the identical import of the original (its form and its message) and to recognize the "author's voice" in the final version, thus fulfilling closely the aim of the approach. Religious texts in particular are thus given a sacred status and give expression to religious sensibilities, even to the extent of attempting to find homophone equivalents. Thus the sound of the word or phrase, the aural function, is conveyed within the spoken tradition. (Haacker 2006:38, Wendland 2006a; Buber & Rosenzweig 1992: Die fünf Bücher der Weisung [Engl.: The Five Books of Instruction.]).

2.3.8.6.2   Interlinear Translations

Word for word translation is a particular example of the literal method; its form affords specific help for interpretation. At the extreme end of this tendency are interlinear translations, the *Konkordant Neues Testament* [Engl.: The concordant

New Testament.] translation and the *DaBhaR* translation (Siebenthal 1998:181-183). The *Elberfelder Bible* took a more moderate path in the direction of literal translation. As serviceable study Bibles for theological exegesis these translations have contributed much of value. For the general reader at home or in church these translations are not recommended (Harjung 1996; Baumgartner 2001; Kuschmierz & Kuschmierz 2007).

At the same time this method is supposedly free of ideological considerations, as expressed e.g. in the *DaBhaR* translation (2.3.8). A circle of friends has formed around this translation method, speaking out for a "concordant proclamation of the Word". Their main tenet is "objectivity as the highest priority for the translation of a source text" (*Konkordantes Neues Testament* [Engl.: Concordant New Testament] by Adolph Ernst Knoch, no date). A recommendation from this lineage of translations as a scholarly aid is seldom given without reservation. The ideological concept of an "exact translation" leads therefore to an idealizing of these translations to the detriment of intelligibility.

2.3.8.6.3   A new Version or a Bible Revision

Literal translations offer experts familiar with the biblical text and context valuable insights into the grammatical and lexical structures of languages, even those which are foreign to them (1.3.1). In this case a revised edition according to literal criteria could be meaningful. Yet this approach should be rejected for work with isolated or illiterate people groups. For this the most useful new translations are those bridging the gulf between (unknown) biblical culture and the modern target culture (Willebrands 1987 Nr. 2.1). Cross-cultural adaptive translation of this sort is not achievable with literal methods (Watt 1996:11).

2.3.8.7 Summary

Literal models of Bible translation are based on the criteria of *faithfulness to the original*; form and content act simultaneously to maintain a feel of *foreignness or otherness*. This is determined for Bible translation by its sacred significance (see Diagram 8). The translator acts out of his or her personal initiative, by intuitively rising to the demands for creativity and appropriateness made by the original (see Appendix 2).

Literal models address the framework principle of human communication and its context, or they convey the style and artistic import of texts. The weakness of

literal renderings lies in their inadequate describing of communication procedures, and their frequent failure to observe them.

Close verbatim editions in German are the *DaBhaR* edition (Baader 1989; for a critical response to *DaBhaR* see Siebenthal 1998:181-185), the *Münchner Neue Testament* (1988) [Engl.: Munich New Testament.] and the *Konkordant Neues Testament* [Engl.: Concordant New Testament] (Knoch 1995; 3.1.3.1).

My observations on the literal models and their derivatives are concluded. I shall now turn to the third group of translation models, the inference models and the relevance theory approach.

2.3.9   Relevance Theory (Gutt)

Sperber & Wilson's joint work Relevance: Communication and Cognition (1986 edition; second identical edition 1995) was understood in the 1980s as a work of Relevance Theory within communication research.Contrary to the models up to then (the literal and dynamic kind) their work focuses on the communication process. Since Relevance Theory is a product of joint research in anthropology and linguistics, it is to be considered a theory in the areas such as linguistics, communication theory, cognitive psychology, hermeneutics, mathematical modelling, and many, many more"(Pattemore 2007:255). In contrast to the previous physical mapping of a communication theory, Relevance Theory is to be viewed as a psychological model of human communication. (Pattemore 2004a:13). Relevance theory "has provided a robust and adaptable explanation for the mechanisms of human communication" (:13, 31). He makes clear that:

> Relevance Theory claims not so much to be a 'better theory' for the understanding of human cognition as to provide the underlying pathway for all theories. (:22).

2.3.9.1 Foundations

Sperber & Wilson, borrowing from Recenati, call the Relevance Theory approach by the alternative name of contextualist approach, since the context of

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[127] Deidre Wilson is a linguist and language theorist teaching at University College, London. Her lectures form the basis of *Relevance*: *Communication and Cognition*. Dan Sperber works as an anthropologist at the Institut Jean Nicod in Paris. Both authors do research into cognitive socio-linguistics. Their book is a study of linguistics and anthropology, and is significant for Bible translation.

language processes is central to this method (cited in Sperber & Wilson 2005:2; see also Halliday & Ruqaiya 1986).

2.3.9.1.1 Conversation Maxims and Inference

Grice's conversation maxims (Grice 1993:249; 2.2.3.2) present the foundational views of Sperber & Wilson, so that we can classify their model with the inference models (Sperber & Wilson 1986:2 and 2005:2). The principle of inference is in their model also a key element of linguistic communication. Inference models consider the coding process as a language function subordinate to the listener's overarching process of understanding. In them the basis of communication is "a derivative of the speaker's intended meaning of a statement, to be understood through inferences" (Braun 2001:5; Coseriu 2007:106).

Thus, for Sperber and Wilson, of Grice's four maxims - *quantity*, *quality*, *relevance* and *manner* (Grice 1993:249) - only one holds good as a foundational communication principle: *relevance* (Sperber & Wilson 1981:174). This maxim is drawn from the observation that "human behaviour tries to express the background to thought processes" (1986:50, 161). They argue

> ... that all the other maxims [can be] reduced to a single maxim of relevance which, by itself, makes clearer and more accurate predictions than the combined set of maxims succeeds in doing. (Sperber & Wilson 1981:174).

According to this, relevance embraces human behaviour, all being aligned in such a way that "the background information or intuitive content of a communication is delivered as well" (:50, 162). This leads to successful communication, since the public "is made aware of the intention of the information given by the communicator" (:161):

> Ostensive behaviour provides evidence of one's thoughts. It succeeds in doing so because it implies a guarantee of relevance. It implies such a guarantee because humans automatically turn their attention to what seems most relevant to them. The main thesis of this book is that an act of ostension carries a guarantee of relevance, and that this fact - which we will call the principle of relevance - makes manifest the intention behind the ostension. We believe that it is this **principle of relevance** [emphasis in orig. EW.] that is needed to make the inferential model of communication explanatory. (Sperber & Wilson 1986:50).

They are basing that on the so called *principle of cooperation*, by emphasizing,

> … that the principle of relevance is much more explicit than Grice's co-operative principle and maxims. Another is that Grice assumes that communication involves a greater degree of cooperation than we do. (:161; Pattemore 2004a:14).

The principle of cooperation states that participants adjust their communication to the person facing them so as to be understood. The goal of communication is always based on "mutual understanding" (Grice 1975:45, 60-61)

Founded on this insight, their attention is further drawn to Grice's studies on the relationship in communication between implicit and explicit information. In this regard Sperber and Wilson ask "how in a communicative perspective such implicit information is possible and how it can be described" (Blakemore 2004:47). Their point of departure is the gap in Grice's approach between "the linguistic coded meaning and the conditional substance"; in their opinion, this gap is filled by "principles of inference and pragmatism" (Sperber & Wilson 1986:47). Those principles of inference and relevance come visibly to the fore in *ostensive communication* (:50; Pattemore 2004a:13).

Normal communication of this type is termed *ostensive-inferential:* the speaker delivers his communicative intention (*ostensive*) and the listener can draw conclusions (*inferential*) from it (*Questionnaire*; Sperber & Wilson 1986:54).

2.3.9.1.2   Relevance – Distinct from the Code Model

Sperber and Wilson criticize Grice for having clung on to the code-model and its open demand for one or several communicative intentions (in Grice 1975:45). Although they do not in general terms reject this intention as an aim for communication, they see it only as part of a communicative action and not as its basis. For them the basis of every communication is the underlying principle of relevance. The issue is thus about a characteristic at the heart of the communicative process:

> The principle of relevance applies without exception: every act of ostensive communication communicates a presumption of relevance. It is not the general principle, but the fact that a particular presumption of relevance has been communicated by and about a particular act of communication, that the audience uses in inferential comprehension. (Sperber & Wilson 1986:162).

Similarly in the code-model they criticize its target orientation (2.3.2.1). Successful communication is, they say, different from the image there of it being "oriented to the receiver and yet simultaneously steered by the speaker." Rather, it is a two-stage process, where the attention of the receiver is firstly caught and secondly held by all necessary means (Hill 2006:1).

The code-model is best suited to describing the physical processes of communication, but it lacks the nuanced explanations for the psychological processes involved. (Pattemore 2004a:13). Processes of inference cannot be adequately clarified since they operate not on the physical level of coding, but at the psychological level of intuition (:13).

2.3.9.2 Contents

The relevance principle works with the fact that "every act of ostensive communication communicates the presumption of its own optimal relevance" (Sperber & Wilson 1986:158). *Relevance* in this sense illustrates an intrinsic principle of communication. A listener understands by virtue of choosing from several implied spoken elements (2.2.3.1) directed at him those that probably are relevant for him; and rejects those that are not (Braun 2001:10; see also Grice 1967; Coseriu 2007:106).

The relevance model is based on observations which have led to subsequent assumptions which have received widely accepted names: mutually shared knowledge, ostentative, explicit and implicit assumptions, contextual effects, MiniMax principle, and mental representations. I shall proceed to study them individually.

2.3.9.2.1 Mutually shared Knowledge

Sperber and Wilson, with others, assume mutually shared knowledge between speaker and listener (1986:15, 32-33; see Diagram 12 context level). Gutt terms this knowledge "knowledge of the world" (personal communication April 2007), Braun calls it "shared known knowledge" or "basis for mutual understanding" (2001:13). Berger and Nord use "knowledge of the world" (1999:21; see also Kußmaul 2007:12, 76).

While speaker and listener trust in their ability to share specific knowledge, Sperber and Wilson, and others (Katan 1999:188) proceed on the basis of a "hope" or "intuition" for mutually shared knowledge. In case this is inadequate or lacking at the outset of a communication it can be developed or generated by a communicative act (2.2.2.4). In their falsification test they found that it was left for the communicator to make correct assumptions about the "code and the contextual information which those listening had at their disposal and which were probably useful for the process of understanding" (Sperber & Wilson 1986:43). It was the responsibility of the speakers to "avoid misunderstandings". The listener's task was to "think ahead and begin the task whatever the available code or contextual information" (:43). It is

> … left to the communicator to make correct assumptions about the codes and contextual information that the audience will have accessible and be likely to use in the comprehension process. The responsibility for avoiding misunderstandings also lies with the speaker, so that all the hearer has to do, is go ahead and use whatever code and contextual information come most easily to hand. (Sperber & Wilson 1986:43).

However, the listener is also meant to contribute responsibly towards the understanding of an utterance. This happens through specific processes (see below) which can involve great effort (:60, 185; Pattemore 2004a:29). Mutually shared knowledge and mutually cognitive environment (Braun 2003:6) rest on the assumption that the speaker and listener have a mutually shared environment, where both parties contribute in ensuring successful communication (Pattemore 2004a:29).

Emphasizing the speaker's role, he supplies the communicative means for understanding from his pool of world knowledge while simultaneously taking account of the listener and his knowledge.

2.3.9.2.2   Unambiguous Communication

Ostensive-inferential communication contains information which explains and communicates. The speaker is here tasked with conveying information (informative intention) and with placing the listener in the know about the intention behind this information (communicative intention; Unger 2001:20; see above).

A statement contains an "ostentative stimulus which announces the speaker's communicative intention." (Unger 2001:20). This intention contrasts with the view that verbal expression is a code which has merely to be deciphered by conventional rules" (Braun 2001:11). An unambiguous stimulus "implies a listener's attempt at understanding" (Unger 2001:24). Since human understanding responds according to the cognitive relevance principle only to *relevant* statements, the speaker needs to shape the stimulus in a relevant way. Which means that it is these unambiguous stimuli which give rise to the expectation in the listener that they are worth heeding (:24; see also Hill 2008a *ICCT*).

A statement's status as "ostentative communication", Sperber and Wilson 1986:50) reduces the focus to communicative forms offering such stimuli (:158; for example in a telegram). Today this restriction is no longer drawn so absolutely, and some linguists have meanwhile applied the relevance principle to describe any kind of communication (Weber 2005).

2.3.9.2.3   Explicit or implicit Assumptions

Grice's terms 'explicit and implicit assumptions' (2.2.3.2) are also used by Sperber and Wilson. Explicit assumptions are those contained "in the message in coded form". In all other messages we can speak about implicit assumptions (Pattemore 2004a:18). Explicit assumptions depict the semantic and syntactic

form of the message. The listener needs to process this form using the least effort possible. The processes he or she applies relate to clarifying the message: recourse is had to a reference point or information bank in order to achieve relevance (Sperber & Wilson 1986:185). The same processes operate for the listener when formulating implied content. Sperber and Wilson distinguish between weak and strong communication (:199ff) to express the gradations or the import of this implied assumptions. "The weaker these implied assumptions the weaker the confidence the listener has that he is grasping the speaker's inferences or points of emphasis" (:199-200). The distinction of explicit and implicit assumptions assigns to the listener, notwithstanding the principle "that all linguistic indicators are sent by the speaker", the responsibility of taking an active part in the process.

2.3.9.2.4 Contextual Effects

Contextual effects or cognitive effects (Hill 2006:5; Egner 2007) indicate that the information is *relevant*. The relevance consists in the fact that these effects excite and engage the listener's attention through contradiction, emphasis or the addition of new assumptions (Hill 2006:4). They complement one another and set the context for their communicative relevance to be mirrored (Blakemore 1992:30). These elements are intrinsic to the statements, giving credence to the principle that "the greater the contextual effect, the greater the relevance" (Sperber & Wilson 1986:119).

2.3.9.2.5 The MiniMax-Principle

The "MiniMax principle" is based on "contextual effects". The fact that "not all ideas have the same validity in our thinking" leads to the adaptation of this principle (Gutt 1992:23). The expectation of the hearer is that his part in the interpretation of an utterance is that "… his attempt at interpretation will yield adequate contextual effects at minimal processing cost" (Gutt 2000:32). By implication this means that a statement directed at the listener is laden with maximum information and that he needs to invest minimum effort to understand it. "That is why relevance is also described as the relationship between the factor of cost / usefulness and the factor of energy expended in receiving contextual effects" (Gutt 1992:24; Sperber & Wilson 1986:24). This principle is foundational for the relevance approach to each act of communication.

Communication fulfils the principle "**max**imum effect for **mini**mum effort" (Levy 1967:1171-1182; see 2.2.7). From this stems the fact that messages must contain *mental representations* for speech stimuli to be generated. This phenomenon should be familiar to the translator, since it affects a translation. The MiniMax principle is based on the principle demonstrated by physics and chemistry in the second law of thermodynamics, namely "the law of entropy". Processes of simplification are subject to decay or reduction, provided that outside energy is not added to the process. Devolution can be observed in the history of language (Liebi 2003a:204).

2.3.9.2.6   Mental Representation - Interpretation

Information is stored on three levels: logical entry, encyclopaedic entry and lexical entry levels. One proceeds from the logical form of a concept - its influence, extent and importance - to the actuality of the concept (Sperber & Wilson 1986:86).

Also called "internal condition" (Murat-Sanders 2004: entry *mental*) or "visual entry in the intellect" of a human (Pinker 1999:84). Following Plato such "internal images" are foundational to sense the environment and its realisation. The erratic enrichment of these representations by new messages (2.2.4.5) shows that we are not, as is often thought, dealing with mental representations of words, since the images are linked with polysemous content (:84) whether from the graphic, the visual or the emotional realms. In spoken or written communication coherence is achieved by the "mental representations of speaker and listener matching, and giving birth to, understanding" (Gernsbacher & Givón 1995: viii-preface).

Hearer and speaker are processing *mental representations* or "pictures" of communicative content as a prerequisite for thinking. They form the basis of *meta-representations*. These layers are seen as various levels of representation in the thought process. (Hill 2006:37, Sperber 1982:30; Gutt 2004:3-4; Fabbro 1999:94; 2.2.4.5). Interpreting similarities in such mental representations, not under the aspect of external impressions, achieves successful understanding.

2.3.9.2.7   Relevance Theory – A brief Description

Relevance theory described here can be summarized as follows:

In the Relevance Theory approach communication has an *informative* and a *communicative* aspect. The listener and speaker are able to refer back to com-

mon knowledge. The listener is required to trust that by means of contextual and cognitive effects an unambiguous message is being directed to him by the speaker, whose communicative goal is to achieve - by *max*imum outcome and *mini*mum effort – understanding within the bounds of reasoning. The listener contributes using the options of *mini*mum effort, clarification, with reference to the matter and adding to it, such that understanding is indeed achieved.

The following diagram illustrates the communicative process according to Relevance Theory principles. I am indebted to Ernst August Gutt who drafted it and described it with me (Gutt 2007 *Relevance Theory*).

In addition to the described content Sperber and Wilson differ also in their descriptive and interpretive use of language (Sperber & Wilson 1986:228), the former relating to an actual, true relationship between *message* and *event*, and the second to an approximation of this relationship (see Pattemore 2004a:19 for the distinction between irony, metaphorical language and similar forms of communication).

Sperber and Wilson think of communication as a combination of "coded and deductive mechanisms". Coding is considered the starting point for any communicative message (1986:3; 2002:1). This gives rise to a semantic representation on the *input* level, which depends on the *context*. Context results from the speaker's socio-cultural dependency on the listener and on his own message (see above). Context embraces the *mutually shared knowledge* which rests on *mutually shared mental representations*. Against this background these representations are by the terms of their *success* subordinated to cognitive *inference*. (Gutt 2000:24 and 2004:2). The message is on the *output* level. The outcome is an intelligible message.

Diagram 12 The Interference Model built on the Relevance Maxims

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┌─────────────────────────────┐        ┌──────────────────────────┐
│ Process of Coding           │◄──────►│ CONTEXT (information)    │
│ (Coding and Decoding)       │        │                          │
│ (input) = semantical image  │        │                          │
└─────────────────────────────┘        └──────────────────────────┘
                    ┊                        │
                    ┊                        │
                    ▼                        ▼
              ┌──────────────────────────┐
              │ INFERENCE                │
              │ (conclusion)             │
              └──────────────────────────┘
                        │
                        ▼
    ┌────────────────────────────────────────────────┐
    │ Result of Communication as understood utter-    │
    │ ance (output = linguistical utterance)          │
    └────────────────────────────────────────────────┘
```
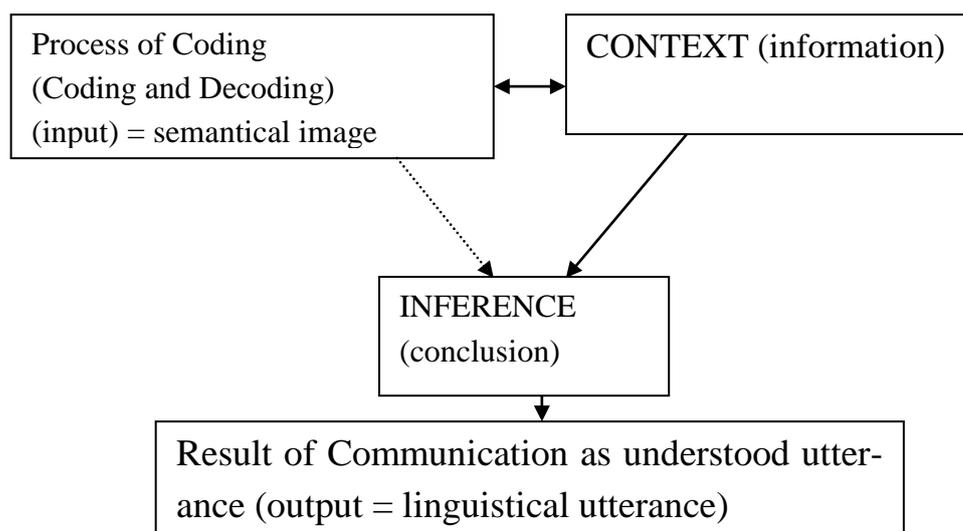
Braun shows what distinguishes this from code-model: "Relevance Theory is a so-called intentional communication model. Unlike the code-model, it stems from a distinction in principle between literal meaning and communicative sense" (2001:11). The relevance approach thereby frees itself from the original code-model (diagram 5 and 11). Blakemore's understanding is that in the coding and decoding process the listener is guided towards full understanding of a text along an inferential path. The aim of the coding is a cognitive process whereby the listener receives a conceptual representation (Blakemore 2004:90). The coding is here understood as a theory, but one that only delivers the basis for a message.

2.3.9.3 The Relevance Model in (Bible) Translation

Relevance theory in translation theory can be said to emerge with Ernst-August Gutt's study *Translation and Relevance: Cognition and Context* ([1991]

2000)[128]. He justifies applying a linguistic and anthropological theory to translation studies by considering translation as "one communication process placed over another communication process" (Gutt 2004:1).Thus for Gutt it is a communication type distinguished only by the fact that two distinct languages are involved. The result is that contextual differences – and not just linguistic ones – have to be resolved, unlike in "normal communication" (ibid.).

He emphasizes that this is not a model for translation but a description of human communication vital for a translator to understand (Gutt 2007; 2009; i.a.). Nevertheless in my view Relevance Theory approach has been mixed with other models of translation (Skopos-, functional, cultural etc.) and the outcome is a kind of "pseudo model" of translation. My term alludes to Toury's "pseudo translation" (1995:40) because here as there the same result was achieved with various approaches. The reasons for this trend lie in the search for alternatives to the code-model and dynamic equivalence - both in the growing research undertaken in neurolinguistics with increasing insights into human cognitive competence, and in the quest for precise practical concepts that will set the goals for training translators (3.1.4.5).

The application of Relevance Theory principles in translations from Afrikaans and the development of home-grown training programmes both point to the increasing implementation of this theory as a model for communication and translation (3.1.4).

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[128] Nida & Taber criticize the fact that translation studies still require research into speech analysis (1969: iv-preface). In the light of this challenge Gutt asserts correctly that there is a need for research on the foundations of communication and translation. Gutt, a doctoral student under Wilson, qualified after working as a Bible translator in Africa. He points out that there was no agreed understanding of "what the science of translation in general involves and what should lie at its heart" (Gutt 2000:4). His critical analysis of translation theory thus far smooths the path for a fresh approach (Gutt 2004:9-10). He refers, though, to the ideas of Steiner and Newmark (Steiner 2004; Newmark 1988a). He points to House (1977; "open" translation in Kassühlke 1978:58) and Reiss & Vermeer (1984) citing their skopos model (2.3.4) and its inadequacies, saying that far from removing the problem of how to describe communication their model had simply placed a further layer of theory upon the whole complicated process. (Gutt 2000:17; 2.3.4.5; see above). His book is based on lectures he gave in 1991 at the UBS *Triennal Translation Workshop*.

2.3.9.3.1   Denial of the Equivalence-Approach

Regarding the question of implicit information in the communicative process Gutt concludes that while implicit information is universally recognized there is still no model which deals with *how* from a communicative viewpoint this information is to be interpreted (Gutt 2000:106; e.g. Beekman & Callow 1971:46; Floor 2007:5; Larson 1984:38 considered in 2.3.3; Nida & Taber 1969:111).

In particular the move away from the equivalence models and the research into viable models for translation lead Gutt to this thought. He claims that those theories show how ridiculous their reliance is on "… single text based 'theories' of translation" (Gutt 2004:11). The issue is that "it is left to the translator to recognize implicit information and then translate it into the target language" (Gutt 2000:87). It is precisely because there is a great cultural gap between the public represented by the source text and the public represented by the target text, and – where translation involves religious texts - the translator's own culture that equivalent versions seem unachievable" (:80).

Gutt conducts his argument with many applications and approaches via "equivalence" in translation theory. He shows that a "scientific theory" is a generalization of a phenomenon. With equivalence he sees every new phenomenon giving birth to a new theory, which is why it cannot be the firm basis for a translation theory. His debates with current communication and translation theory merely prove that there is as yet no agreed access to an all-embracing translation theory which would do justice to the actual process of communication, but merely a recourse to theorizing about individual utterances (see descriptions of models in 2.3.3; Nida & Taber 1969:111).

2.3.9.3.2   Communicative Relevance as the Goal of Translation

Regarding the issue of the historico-cultural gap in translation, Gutt refers to Dye's 1979 study (in Gutt identical edition in 1980); Dye speaks from the perspective of Relevance Theory and from his own experience, and shows that those projects which build on equivalence principles fall short when it comes to solving communicative problems in translation. As well as demonstrating this, the study reveals that, irrespective of relevance theory, there was a "principle of personal relevance, namely the degree to which the receptor language audience

was able to see the relevance of the translated texts to their lives" (Dye cited in Gutt 2000:96).[129] In other words, for the Bible translators interviewed the main criterion in a target text for its public is communicative relevance.

2.3.9.3.3 Relevance – Response to Core Questions

For Gutt the assumptions guiding the relevance principle form the best basis for solving specific translation issues when messages need clarifying. Relevance theory is appropriate because its approach consists of,

> understanding the complexity of communication in relation to the link between cause and effect. Applied to our spiritual life, these links lead to automatic and particularly deductive viewpoints. Further, relevance theory is a natural basis for the empirical representation of evaluation and decision-making precisely because it is linked with the psychological principle of optimization (2000:22),

which is guiding inferential information (inference) and leads the listener towards understanding the utterance (ostensive), then

> that is, **the first interpretation found to be consistent with the principle of relevance must be the intended interpretation** - for reasons of relevance, no other interpretation needs to be considered. [emphasis in orig. EW.] (1992:25).

In what follows, both key questions of translation theory are answered to Gutt's satisfaction:

1. How should the interpretation of the translation resemble the original?

   The translation should be relevant to the target audience and make an impact appropriate for the context (see above).

2. How should the translation be expressed?

   It should deliver the intended interpretation in a way that avoids any unnecessary processing effort for the audience (Gutt 2000:107).

Gutt summarizes the ostensive-inferential processes of communication in terms of cognitive linguistics:

> Thus if we ask in what respects the intended interpretation of the translation should resemble the original, the answer is: in respects that make it adequately relevant to the audience - that is, that offer adequate contextual effects; if we ask how the translation should be expressed, the answer is: it should be expressed in such a manner that it yields the intended interpretation without putting the audience to unnecessary processing effort (2000:107).

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[129] In the original: "Where the gospel was 'made relevant' for a target culture the motivation increased" (Dye 1979:80). Dye characterizes motivation as "the longing for change which causes a personal to alter his path" (ibid.); it underpins the strategy of translating the Bible to meet the needs of a target group.

2.3.9.3.4 Relevance – Foundation of Communication

In his summary of research findings on translation theory Gutt stresses that these are not translation rules - not a model for translation, but the description of general processes at work in translation and communication (Gutt 2000:200; borrowing from Sperber & Wilson).

2.3.9.3.5 Synchronous and Diachronous Communication Situations

Distinguishing communicative text situations in relevance theory opens up a nuanced approach to their contexts. Among these situations are synchronous and diachronous ones. Where an author's text speaks directly to the audience, in other words where the audience hears the content without intermediary, the situation is said to be synchronous. However, where the listener / reader is cut off from direct access to the author or where a third party is involved in the text for which the direct context is inaccessible, the situation is said to be diachronous (Pattemore 2004a:29; see also direct versus indirect 2.3.9.4.3).

In Bible translating the issue is how the communication situation affects the audience for source text and target text. Each situation differs given the historical and culture gap. The relevance approach raises aspects of exegesis and communication, typified in Pattemore's study *The People of God in the Apocalypse: Discourse, Structure, and Exegesis* (2004). This is a consistent application of relevance theory to the interpretation of the book of Revelation.

2.3.9.3.6 Shift of main Points of Emphasis

The main points of emphasis in translation shift, e.g. deep structure, grammatical processes, etc., in this model is to the communication processes (the process of comprehension, the processes of discourse, etc.). In other words the relevance approach brings the pragmatic[130] aspect to the fore, and pushes semantics to the background (Pattemore 2004a:3 and 2007:251). The resultant shift in the approach is considered a paradigm change (:240, 251, 262; Gutt 2007 *relevance theory*; see 2.2.1.1; see also Egner 2007). Hatim clarifies this by presenting the

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[130] By p*ragmatic* is meant the relationship between language signs and their users and the branch of semiotics concerned with the original, use and impact of these signs (original definition by Morris [1938] 1946:219 and 1971:6, 365; Baker 2006:217; Kußmaul 2007:41; Nida 1964:35).

relevance model as the basis for a completely new theory of translation (Diagram 4).

To help us understand relevance theory we now present the debate among critics. The points at issue highlight those areas for development and those firm boundaries with other models that have been drawn sharply (Pattemore 2007:258, 263).

2.3.9.4 Criticism of the Relevance Theory Approach

The major criticism levelled at the Relevance Theory is that communicative and cognitive processes that the communicator is aware of are "tantamount to computer data processing".[131] Relevance theory like this is reducing the brain's thinking to mere "deductive mechanisms" (Talbot cited in Braun 2001:15).

Similarly, another critic says the translator's intuitive work as he translates is not marked by any target audience's expectations but by his own suppositions; hence the relevance model does not do justice to the actual psychological processes (Tirkkonen-Condit 1992:244). In short, relevance theory starts with an over-simplified understanding of translation and communication (Malmkjaer 1992:307). Criticisms are voiced against the presumption that the target public would necessarily be following specific, pre-set cognitive processes.[132]

2.3.9.4.1   Missing socio-cultural Context

A further criticism is the failure to link communication into the socio-cultural context of individual knowledge; "communication cannot be viewed in isolation as though it were a process occurring in a vacuum" (Braun 2001:15-16). Language as one element of living cultures carries with it dynamic processes anchored in man's knowledge by means of cultural implanting and experience. Culture comes up against external factors confronting it (war, power struggles,

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[131] In this connection the computational theory is an extreme position based on an evolutionary / psychological approach. The basis for the theory is that our thinking is constructed on computer principles (Pinker 1999).

[132] The risk such an assumption incurs is of losing sight of the complexity of language (on the problem of computer language 2.3.8.5). Talbot reacts to the claim by Sperber and Wilson that human cognitive competence always inclines to improve the quantity, quality and organizational powers of an individual's intellect. Information processes are guided with the least effort to maximize cognitive powers as they achieve relevant knowledge (Sperber & Wilson 1987:700; Wilson 2005:315).

and politics). The relevance approach fails to take sufficient account of such external factors. Talbot is critical of Sperber & Wilson for their perspective that humans are *mere information processors*. She refutes the assumption that the human brain in its knowledge activity is triggered merely by "deductive mechanisms". This "view of the mind severely limits the scope of human mental activity and precludes any socio-cultural perspective on the individual's construction of knowledge" (1997:447; see also Vanhoozer 2001:2).[133]

Even Braun criticizes the lack of a sociological dimension in the relevance theory approach, but this has been recognized and corrected meanwhile (2001:15-18; see 2.3.9). The call has been for a linking of sociological and psychological thinking in linguistics. In contrast to linguistics, this has been forthcoming for translation science, where scholars have included in their thinking material relevant to translation within a socio-linguistic framework (Fasold 1993: iv; Fawcett 1997:9; Trudgill 1974:10; Wilss 1984:19).

2.3.9.4.2   Idealism versus Scepticism

It is noteworthy that Sperber and Wilson hold to an idealistic belief in a sender's intention, even though it was never made clear how the receiver or analyst might confirm this intention (Pym 2007:215). The intention remains divorced from the theory. Similarly they presume a shared responsibility between listener and speaker for communication to succeed (Sperber & Wilson 1986:60, 86, 158), but it is not established how each responsibility might be fulfilled, or else they place an excessive burden of responsibility on the speaker (:43; Wendland 1996:127; 134).

Relevance theory swings between idealistic belief on the one hand and scepticism about the likely accessibility of communicative ideas on the other. (:215). Pym comes to the conclusion that the centuries old dispute about what there is to be translated will break out afresh (Pym 2007:215). Relevance theory is to be seen in this respect as a broad variant of theoretical constructs (Tirkkonen-Condit 1992:244). Pym sees the area of dispute between Nida's approach and relevance theory as one of epistemology rather than translation practice, since

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[133] Orig.: "… in the real world [...] people are social beings who are working within pre-existing conventions (Talbot 1997:446)."

both models can challenge and complement one another at the same time. (2007:215).

This dispute between idealism and scepticism is based on the problem of all theory: getting to grips with the cognitive processes at work in speaking, recognizing and understanding (1.1). As a cognitive approach the relevance theory model works with a process whose mechanisms are not easy to discern. Nevertheless the theory gets scientifically close to cognitive processes and opens up very promising opportunities. (Pattemore 2004a:215; Grootheest 1996:84-85). From a theological viewpoint the criticism is that relevance theory with its cognitive model sets itself against any transcendent opportunity for divine communication (Vanhoozer 2001:2), but Pattemore admits that in the field of exegesis relevance theory "it recognizes this limitation and seeks to minimize it by means of the assessment of the trade-off between cognitive results and processing effort" (2004a:215).

2.3.9.4.3   Direct versus Indirect Translation

Direct translation is subject to "interpretative use". It leads to "interpretative similarity" between the original and the translated product in direct quotations (Gutt 2000:136). By analogy, the concept of indirect translation relates to the interpretative interlingual use in translation (:136; 2004:1-2). Gutt's distinction between "*direct* and *indirect* translation" leads on the one hand to the positive aspect that translation "generates the same cognitive effects, if used in the same context", on the other hand in the case of "direct translation" it remains open or there is reticence if it is a question of "how much of the context should or can be incorporated into the text itself" (Grootheest cited in Pattemore 2007:259).[134] This extends to saying that direct translation is equated with "literal, deliberate translation with formal elements" (Sequeiros cited in Smith 2007:75). Gutt is convinced that this distinction offers an opportunity to reveal the intuition behind the centuries-old debate between literal and free translation (2000:200).

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[134] Grootheest sees Nida's requirement for a functional equivalence approach being fulfilled in the insistence on "direct translation", especially in the generation of *the same* cognitive effect between the original and the translation (cited in Pattemore 2007:259).

2.3.9.4.4   Problem - Metarepresentation

For Gutt the current portrayal of metapresentation[135] by the proponents of communication has been insufficiently researched. The starting point, quite justifiably, is human reasoning with three levels of mental competence, involving:

- firstly, the awareness of reality,
- secondly, thinking about reality,
- thirdly, the notion of how a third party thinks about this reality (Sperber 1982:30; 2000:3-13).

Finally – and this is called "*notions of other people's notions*", - one needs, he states, to enquire on yet another level of communication. Thus Gutt distinguishes "*higher-order acts of communication*" (pitched above the ordinary level such as with quotations) from those of "normal communication" at the level of ordinary speech

The ability to have notions about other people's notions is a normal function of human thought. It serves to consider and evaluate thoughts, but therein exceeds the number of communicative methods required for normal life so as to better understand and clarify overriding considerations. Mostly it is these perceptions which make the greatest impression. (Hill 2006:37).

2.3.9.4.5   The Notion of Truth

The notion of truth is a fundamental prerequisite within relevance theory for mutual understanding. It has not been sufficiently clearly explained, since its current evolutionary meaning gives rise to vague and fuzzy parameters, and particularly because the notion of truth is considered one of the elements comprising human communication. Gutt does not state any (evolutionary) process as a prior basis for requiring true and reliable communication, but merely lays down positive cognitive procedures for guiding these criteria. Since it is Sperber above all who sets great store by these evolutionary processes within relevance theory's foundational principle there is a need for clarification (Sperber & Hirschfeld 1999: cxi-cxxxii; Gutt 2007: *Relevance Theory*).

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[135] By which is meant a notion "which can represent (on the basis of a close relationship) yet another possible notion" (Carston 2002:378). This is then a person's ability to put himself or herself into the mind of another and imagine that person's cognitive processes.

Pym presumes that right behind the notion of "truth" lays the notion of "active reliability" (Steiner cited in Pym 2007:215). It paraphrases the question of the subject-matter for translation; which itself has been variously understood and propounded (:215).

2.3.9.5 Bible Translation and the Relevance Theory Approach

This new communicative approach has great potential for the discipline of Bible translation for plugging the existing gaps in "knowledge of discourse" (Nida & Taber 1969: iv-preface). Although the otherwise attested notion of "communicative translation" (2.2.6) describes an approximation to this approach, it was not until relevance theory that progress was made in analysing the actual processes of communication. Relevance theory offers a positively idealistic approach, unlike the prevailing notions of communication almost wholly biased to scepticism. The emphasis was thus far on highlighting the likely inadequacies of translation.

Reservations voiced during the developing of Bible translation's aims: the adherence to maintaining the sacred nature of biblical language and the refusal to consider a translation in the language of ordinary folk or any orientation towards target groups, these misgivings were natural consequences of all this (Appendix 1: content).

2.3.9.5.1 New Approach to Bible Translation

The relevance theory approach takes a notably different path with its cooperation principle and its intention that discourse should be informative and communicative. A Bible translation must therefore catch the listener's attention and simultaneously hold it, and keep the reader's or listener's involvement (Hill 2006:1).

The relevance principle in translation rests on stirring up cognitive responses which go to make communication. The proximity to textual discourse and to the investigation of textual elements such as point of departure, connectors, characteristics of textual transition, etc. is striking (Dooley & Levinsohn 2000).

Emphasizing context in Bible translation, as demanded by specialists in the field of textual discourse (Halliday 1978:31; Dooley & Levinson 2000) throws the focus on the relationship between speaker and listener. This new orientation in relationships between communication partners requires the configuration of literary genres to be rethought, especially for people groups whose traditions are

oral. The relevant discourse intentions transmitted in traditional oral literature do not match discourse information suggested by the code-model, since there is no consideration of the model's inherent intuitive cognitive functions. Included in this is the distinction between various communicative situations. Taking account of synchronous or diachronous communicative situations in Bible translation leads to the realization "that, with regard to relevance, the context shared between author and audience / public" should be thought through afresh (Pattemore 2004a:29). Translators working by this perspective manage to access the biblical context; and this context allows them to transfer for today's readers all those syntactic and cognitive signals of the original context - held in common by author and listener - to the current shared cognitive context.

2.3.9.5.2 Developments in the Relevance Principle Approach

As well as the numerous advocates and a growing application of relevance principle in linguistics (Blakemore 2004; Braun 2001; Kitis 1999; Unger 2001; Weber 2005 i.a.) and in other specialisms (Grootheest 1996:85, 89; Merwe 1999; Pattemore 2004a:21; Winckler & Merwe 1993) the theoretical principles of translation studies (Grootheest 1996:91; Hill 2006; Merwe 2003) are increasingly taught in translation training courses (UBS, SIL International, universities) and linguistics courses (universities) (Pattemore 2007:228, 256, 262-263; Pym 2007:212, 214; Merwe 2003; see 3.1.4); especially in theology, exegesis, anthropology, psychology, pragmatics, textual discourse and machine-code-models (Pattemore 2004a:21 and exhaustive list in Yus 2007, *Relevance Theory Online Bibliographic Service*).

In southern Africa some translations were prepared for Afrikaans and for Bantu languages (Merwe 2003). A consistent concept of what translator training might look like is not yet available, but some basic approaches have been formulated (Gutt 2007: *relevance theory*; Hill 2008; in detail 3.1.4). The increasing momentum of research into relevance theory in linguistics will show how influential it will be over the years to come, even on translation theory.

2.3.9.6 Summary

The usefulness of relevance theory is that it brings together the many and varied *meta-language* approaches and gives due recognition to knowledge of the world shared among a variety of speakers and builds upon it. Proponents are, for example, Beaugrande & Dressler 1981:11 (they point to "succeeding" in commu-

nication); Bühler 1934:149 (describes an "overarching language"); Catford 1965:52 (his starting point is common empirical knowledge); and Hudson 1987:224 (points to "communication competence").

The portrayal of "normal" communicative processes on the basis of the speaker's "ostensive" communication purpose and the listener's "inferential" arrangement of the content of communication offers an excellent point of departure; the study of further forms of communication is to be expected. The model forms the basis for establishing how a people group's knowledge - embedded in its culture - can be transmitted for the purpose of making it more familiar to another people group in an act of communication (e.g. in cross-cultural encounters; Shaw & Van Engen 2003:112). The relevance theory approach describes the communication act in three phases:

- Coding process,
- Context and
- Inference

Relevance theory as a cognitive model (Braun 2001:13) is mainly concerned with conclusions (inferences) and the related inferential processes of a communicative act. It presupposes the coding process (Diagram 5).

In (Bible) translation the approach is gradually finding favour (3.1.4 and Appendix 2). It has various aspects, such as:

- The acceptance of a common socio-cultural empirical knowledge,
- The division into informative and communicative discourse intentions,
- The emphasis on contextual effects,
- The gradation of various levels of representation
- The renewed emphasis on the relationship between speaker and listener in the MiniMax principle

These are finding followers and are being taken up in the field of linguistics and translation theory and in other models (see also 3.1.4).

Christian perspectives on communicative processes pose a particular challenge for missiology and theology, not least because the Bible as God's unique act of communication contains the most diverse forms of communication. In the next section I shall outline how far such conceptions and models have prevailed.

2.3.10 Christian Communication – Varied Approaches

Piennisch (1995) and Kusch (2007) are critical that Shannon & Weaver's code-model has simply been adopted as it stands by the Christian community, even though the act of communication is restricted to the autonomous human communicator. God's work as originator and creator of communication is scarcely acknowledged, if at all (Piennisch 1995:19; Kusch 2007:49), and the divine element has not been mentioned in any model. It is claimed that the Holy Spirit and Christ have been "robbed" of their particular personhood (Kusch 2007:53). Kusch considers one of the reasons for this is liberal theology with its emphasis on a "Christ in us" doctrine (Kusch 2007:53). Considering the Bible as a human product might arise from more recent translation models having emphasized the tradition of transmission via human languages and their human authorship (Pattemore 2004a:31-32). This leads to neglecting divine creativity and to shifting towards human participation. The Islamic understanding of revelation in the Qur'an is in stark contrast to this approach (Schirrmacher 1994a:118). This criticism should be taken seriously, but it does not go far enough. It would be worth clarifying whether there are not already Christian communication models similar to this which have not received great attention.

2.3.10.1   Problems of finding Christian Models of Communication

Communication seen from a Christian perspective has at the moment not inaugurated its own branch of theoretical research. In various places it has been treated as an inter-disciplinary branch within theology and missiology. (1.2 and 2.3.3.3). At the centre of one study of communication from a Christian perspective is the assertion that "language and communication are bound up intimately with the being of God" (Liebi 2003a:279; 4.3.3.3), which does not change, and yet communicates in a world wide open to constant change (Shaw & Van Engen 2003: xiv). Elsewhere there is the recognition that this form of communication is itself caught between change and recognition. Christian communication "gives" insights via external items of information to a target group and "takes" this available readiness into itself in the form of internalizing. (Sanneh in Shaw & Van Engen 2003: xii).

The question arises: What channels of communication does Christian teaching open? By communication is meant physically communicating from a Christian perspective. Cognitive psychological factors complement the communicative

ones mentioned already (2.2.2.6 and 2.2.6.9) by adding religious influences. Sundemeier's approach shows that Christian perspectives have indeed been given consideration in communication models (see also 2.3.3.3). I assume that such approaches are available in theology and Christian foreign aid literature, even if they are not always easy to trace (the exception being the clear studies in Nida and Alchaimy see below).

Pattemore shows that Christian studies in linguistics and anthropology carried out by Hesselgrave (2000), Hiebert (1999) and Engel (1989:19-30) are indebted (2004a:31-32) in the field of communication to the code-model (2.3.2.2). The model itself is not open to question. In the relevance theory model the cognitive human aspect is accorded huge significance, whereas transcendent factors do not feature (Vanhoozer 2001:2).

2.3.10.2   Biblical Ways of Communicating

The Bible displays numerous communication channels conveying divine revelation. There are *direct* messages from God in the form of the voice of God (Exodus 3:16 Moses and the burning bush), and through dreams (Genesis 40:16) and visions (Ezekiel 8:4). There are also *indirect* messages in scriptures (Exodus 32:16), via messengers (Genesis 16:9), prophets (Isaiah 38:1; Hebrews 1: 1-2) named disciples (1 Peter 1:1) and ordinary people (John 4:39). But the most important and consistent way God chooses to communicate seems to be God speaking to people (2.2.9.2) in and through Holy Scripture (after the canonization of the Bible). Translation relates here to the life circumstances of those receiving the scriptures. What actually matters to the Holy Spirit *through* the actual "translator" (John 14:17 and 26) to the receiver and the communicator is a task for practical theology and its branch of pastoral care (Hesselgrave 2002:28; Sogaard 1993:22). This means as a consequence that divine communication leads *via* the Bible to an understanding and appreciation of God which instills in the receiver "experienced communication". The people addressed in this process are aware of a genuine experience and divine communicative discourse. This is one of the tasks of hermeneutics, which is why a Christian perspective has brought significant contributions to impact on communication theory (Kraft

1979:196; Stadelmann 1990:30; Tauberschmidt 2007:57; Scharbert 1984:157; Waard 1984:170-173).[136]

"Experienced communication" extends far beyond the physical channels of communication. It impinges, as prayer also does, upon communication's dimensions of the psychological and cognitive. Prayer is in this study valued as a one-sided channel of communication, since direct intervention or answers (clear and audible speech from God) seems not to be the norm. Liebi considers that in Bible reading God speaks to man, and in prayer man speaks to God; this would comprise the circle of communication (2003b:258). Attempts to list visions, answers to prayer or God's direct words under theoretical categories have in my view not yet been successful. By contrast there are (language) philosophical debates on the issue of religious and sacred language to be found in the works of Wittgenstein, Schleiermacher, Benjamin and Derrida.

Accepting these assumptions we propose that a communication model reflecting the holistic work of God should comprise the following features:

- Channels of communication (physical side; see 1.3),
- A direction for communication on a horizontal level (person to person and communal) and vertical level (person to God),
- Community's social relationships to those beyond (sociological side table 12),
- Religiously related psychological-cognitive level.

2.3.10.3   Transcendence and the Metaphysical

Reviewing what I have written thus far underlines the challenging task of portraying this model, since a communication model from a Christian perspective comprises transcendent and metaphysical aspects from the spiritual realm which are inherently difficult to define. Bunge & Ardila point to the fact that philosophical and psychological models are either bound up with monism or dualism. For them "epistemological questions" are excluded from dualism, and "represent an unfruitful and sterile hermeneutical controversy" (1990:10-12). The ambigui-

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[136] Critics of fundamentalist hermeneutics or other Bible-linked hermeneutical approaches have come to an understanding of a "God-less" explanation or else have developed their own method of interpretation. They reject the doctrine of the infallibility of Holy Scripture as an "untenable position" (Müller, Harald 2001:150; Wick 2004:7, 15; 1.3.2.4).

ty germane to investigating transcendent issues means that only measurable factors are available when the basis is laid for theoretical research (:13, 15). Bunge & Ardila reject on principle theoretical studies with transcendent contents, which emerge in their view from their *emergenetic materialism* and *psychobiology* (:14-15). In their own theoretical positions on ontology and epistemology Bunge & Ardila emphasize materialism; yet it becomes clear that they are nevertheless reckoning with the *incalculable* and the *superordinate*, trying to express it using purely material standards. (:28-30, 92). I have already mentioned the creation of theoretical categories for the humanities. It was demonstrably true that such theorems could fully satisfy logical scientific criteria (see points 1.1 - 1.2).

Diagram 13 Christian Communication Model

HG

Spiritual Level:
- Incarnation
- Kenosis
- Revelation

Jesus   Father

Visions,
Prophets,
Dreams

Bible

Rare   direct
Communicati-
on

Prayer   Prayer

Relational Level:
- Illumination
- interpersonal form of communica-

Technical level:
- Hermeneutics
- Inspiration
- contextualized proclamation of the Message

Author
Context 1
Translator

Receiver
Context 2
Target Culture
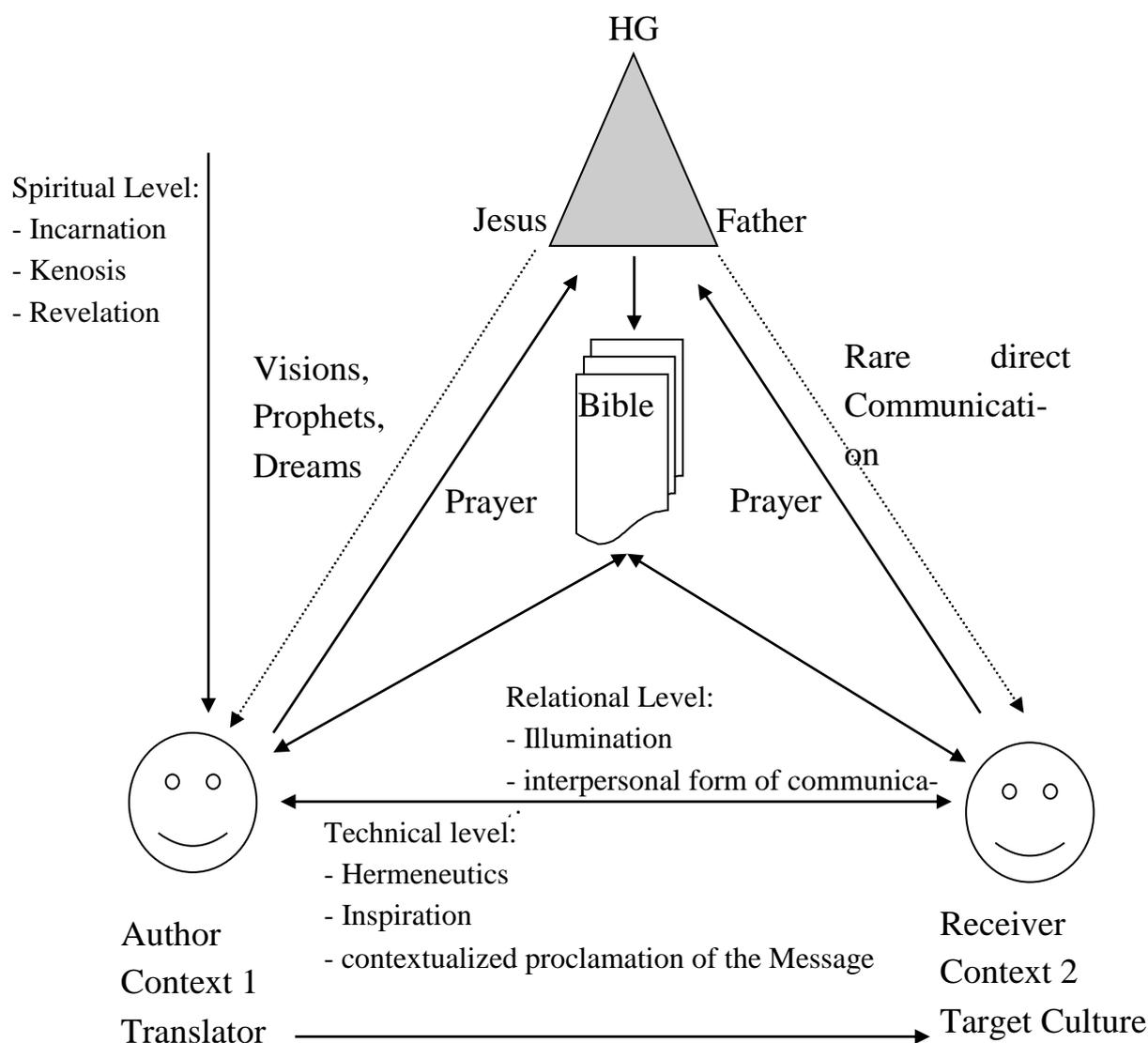
Assessing communication from God is problematic, since scientific methods are not valid. In his model Nida takes the Bible as his reference point and comes to a communications approach which takes into account the divine factor (see Sundermeier under 2.3.3).

Piennisch, Kusch and Alaichamy have in their models borrowed from the transmission model of Shannon and Weaver and from Nida's modification for the Christian context, and they have taken into account additional forms of communication besides the three involved parties (God, biblical author and communicator or listener). Alaichamy in particular distinguishes *spiritual, technical* and *relational* dimensions of communication (Alaichamy 1997:141ff).

Nida's model for translation, which was adapted as the basis for my own, as well as Alaichamy's and Kusch's model together form the departure point for the "Christian communication model" presented in this study (Nida 1990:53; Werner 2006:79; Kusch 2007:53; Alaichamy 1997:141-145). Communication models from a Christian viewpoint are dependent on the hermeneutical interpretation of the various scholars, with each Christian understanding leading to a different emphasis.

What is clear from the above diagram of the model is the biblical, evangelical direction of the theology. The suggested model does however serve as an interdenominational and ecumenical basis for seeking to harmonize the essential components of communication.

2.3.10.4   Bible Translation and Christian Models

One application for Bible translation and cross-cultural exchange in translation work is to be found in the *dyadic-dynamic* communication model. This takes account of divine communication and the processes involved in cross-cultural rapprochement and releasing projects to mother-tongue committees (as portrayed in Werner 2006:79, 87; see also Shaw & Van Engen 2003:97).

Since there is no correct or definitive translation, the translator must be considered as a "witness and channel, never as an originator" (Sogaard 1993:22). The "originator" is the three-in-one God revealing himself in the fellowship of a Christian community, and breathing life into the translation within that community through the *Missio Spiritus* (Diagram 20; see Appendix 1). In turn, the *Corpus Christi* sees to it that when applying and implementing the biblical message the only translations that satisfy are those articulating the religious and transcendent (see Appendix 1).

2.3.10.5 Criticism of Christian Models

A fundamental question must be whether an epistemological approach to the Bible in the context of the human *Imago Dei* can or should be established on a model of divine inspiration and revelation. Solving this issue is a matter for theology and its hermeneutical direction. The task for Bible translation is to explain how God's revelation of himself, his act of communication, can be transmitted *to* and *through* translators. Those models I presented in 2.3 only analyse the human aspect of communication, and yet over and above their inherent cultural relevance their religious messages find a way into the final translation. Christian religious meanings are conveyed through the socio-cultural context of the mother-tongue translator, given that what is to be translated is a work of revelation itself articulating a *text-immanent* metaphysical message (1.3.2.4).

The *hermeneutical spiral of cognition* offers one approach to this question, but even here it is not clear how the transcendent dimension of communication should be conveyed to the translation context. Again, hermeneutic approaches consist of human deliberations about divine transcendence and *condescension* (Pöhlmann 1980:124), embodied both in the *incarnation* and *kenosis* of the Word of God in human form as Jesus of Nazareth and in the claim to divine revelation that is made in every human culture (4.3.3.4.2).

A model of divine communication must tackle in critical detail the issue of the borderlines between what is humanly epistemological and what is "beyond expression", namely the transcendent- metaphysical; because this issue predetermines the limits of cognition. A model like this can only ever be a passing attempt at making sense of the "incomprehensible".

With regard to the development of more recent approaches to communication theory with Christian models in mind there has been justifiable criticism that - with few exceptions – the transmission model has been favoured (critique in Nida 1964 and Nida & Taber 1969; Badenberg 2003:190-195; Hesselgrave 1978:85-90 and 2002:229; Kraft 1979:318-319 and 1991; Kusch 2007:54; Piennisch 1995:19; and others). A relevance theory study of Revelation (Pattemore 2004a) and one functional theoretical study on Ruth (Ziegert 2007) demonstrate the need for research into divine revelation using communicative models.

2.3.10.6 Summary

Communication models from a Christian viewpoint tackle the *metaphysical* aspect of the paths to revelation in *sacred* books. Research into the impact and in-

fluence of transcendent religious messages during translation of sacred texts (texts in the sense of 2.2.8.4) means they are present as themes. They thereby fill one gap in theological and ecclesiastical technical translation (2.2.9.3) and are to be valued as models of this, even though they are not always obvious as "communication models". In this frame of reference they describe communicative paths in socio-cultural contexts, such as occur in religious communities. At the same time they are restricted to specialist texts within a religious context and are seen to interact in translation and communication processes (Appendix 2 and Diagram 17).

This portrayal of the Christian communication model concludes my discussion of communication and translation models. In no sense is this portrayal definitive; one could say that every communicator or translator develops and employs his own model; the above models are those most frequently quoted in secondary literature and used in translating. They therefore play a significant role in the training of translators.

2.3.11 Summary of Overview of Models

Section 2.3 features current models of communication and translation. The emphasis was on theoretical content. In Section 3.1 the spotlight will be on their practical use and the critical reception that has resulted. In this section the intention is to clarify how broadly the science has been working on problems of translation and communication. The many translation models range from word-for-word methods to paraphrase as well as to approaches from the fields of psychology and philosophy. Communication theory is subject to the so-called "spirit of the age", and this is reflected in the emphasis the models have. The list could run: for the beginning of the information age the *code-model*, for the age of social revolutions the *dynamic equivalence* model, for the period of emphasizing functional content in science and technology the *functional model*, and for the period of individualism and its emphasizing of relevancy for aspects of life the *relevance theory*. It was always the particular wish of this study to bring to the fore the various developments and set them in a historical context.

In the second section the focus was on the historic development and the actual science of communication and translation. Communication and translation models were able to be brought under the spotlight for analysis.

In order to understand "Bible translation as a bridgehead of missiology" it was just as vital to show its relatedness to actual practice and research into (Bible) translation. Hence I have investigated the essential critique of individual models so as to achieve an overview. The foundation has thus been laid for the next section to centre on specific weak points and the current debate; now my main focus is the significance - rather than the unfolding history - of each model (3.1).

END OF CHAPTER TWO

3 Models of Translation – Criticism and Discussion

Now that the foundations for the understanding of the concepts and the models have been laid, the next step can be taken in this chapter. "Bible translation proved in Theory and Practice" now turns to the practical relationship with regard to the application of the science of translation. In the course of this, current relationships with the above-mentioned models of communication and translation are established, with a concluding critique and discussion.

For this closing critique and discussion Nida's dynamic-equivalent or functional-equivalent model (on change of terminology see above) is brought in as a reference point (Pattemore 2007, p. 219), because it is the most widespread and common model (Wilt 2003a: ix; 2.3.3; Appendix 2).

3.1 Models of Translation – Practice and Criticism

While with respect to the question posed: "Is Bible translation a missiological and theological concept?" the theoretical aspect has been discussed in detail (see 2.3), the focus of our examination in the following section will be the practical aspect.

The relationship of practice and training in Bible translation has not been examined in detail until now. Within the framework of this investigation the following authors who were concerned with this subject have been consulted.

- Newmark (1988b),
- Barnwell (1992),
- Hill (2008),
- Holz-Mänttäri (1986),
- Kiraly (2000),
- Nida (1961; 1964),
- Nida & Taber (1969),
- Pattemore (2004b),
- Schmitt (1998),
- Snell-Hornby (1998),
- Vermeer (1986),
- Toury (1995),
- Wendland (2006),
- Wilss (1982),
- Winckler & Merwe (1993)

Working alongside the universities the UBS and SIL organisations have distinguished themselves worldwide with their numerous arrangements of branches and partnerships in this sphere. They have also formulated contractual and gen-

erally obligatory standards for Bible translation (for the UBS, e.g., Willebrands 1987 *Guidelines for Inter-confessional Co-operation*).

As opposed to the "historical" listing of the models to be examined here, which followed their theoretical development (see 2.3), they will be discussed below with respect to how well-known they are, and several already mentioned points of criticism will be examined in more detail.

Starting from these models, the training of (Bible) translators will be given prominence. It focuses the topic considered in this section on a vital point. It is of course the trainer in translation who in a practical way must further communicate the theory, in that he has to give the translator indications of what advantages and disadvantages certain translation strategies would bring. As the descriptive branch of the science of translation, (Holmes quoted in Toury 1995:11, 21; see 2.2.5 and 2.2.6) the training of translators is concerned not only with training programmes but also with questions of the practical use of models (241, 242, 250-256). Only in its practical setting is "translation theory" in combination with theory and practice justified in its claim to be a science (Newmark 1988a:9). Among these perspectives programmes for training are included in the critical observations on the implementation of the content of the models of communication and translation.

3.1.1   Nidas Equivalence Model – Widely Used but Criticized

Nida's dynamic equivalence model of translation forms the starting point and the basis of the modern science of translation (Gentzler 2001:45; Pattemore 2007: 224; see 2.3.3). He himself emphasises and others confirm that the dynamic equivalence model put forward in TAPOT still provides foundations of scientific thinking in Bible translation (Nida quoted in Nichols 1996:2; Pattemore 2007:219; Smalley 1991:111). Nida demands and supports the scientific training of (Bible) translators (Nida 1961:56, 64, 71; cf. Attachment 1; Baumgartner 2001; Dil 1975: xi; Nichols 1996:37-50; Eugene A. Nida Institute for Biblical Scholarship n.d. *Brief Biography of Eugene Nida* and also *Milestones in the Life of A. Nida*). From this base there developed the training programme drawn up by Barnwell, *Bible translation: An Introductory Course in Translation Principles* (1999), including a teaching handbook *Teacher's Manual to Accompany Bible translation; An Introductory Course in Translation Principles* (1992).

The dynamic equivalence model was included in the current relevant linguistic instructions for training translators well into the 1980s, without being critically analyzed or compared with alternative models (Rothen 2003:6; e.g. Barnwell 1992 and 1999, without mentioning her foundational model by name). Yet not only the training but also discussions on translation followed this development (Gentzler 2001:53-54). More recently proposed models of translation are more forward in their critique, whether rejecting or accepting the dynamic equivalence view. This confirms the dominant position of Nida's model (Gutt 2000; Carson 1987:4-5; Nord 1997, Weber 2005, Reiss & Vermeer 1984, etc.).

3.1.1.1 Nidas Contribution to the training of (Bible-) Translators

Nida, whose background is in the practice of translation, has always approved of and defended the practically orientated training of translators. As Nida and Taber advocate mother-tongue Bible translation, they have drawn up a list, in the field of *new* translations, of what qualifications could predestine a colleague to translation and what such a programme would look like (1969:166-168; see also Wilss 1982:183). Its criteria make it clear that the training of mother-tongue translators must always take place from the standpoint of autonomy and the aim of the acceptance of the project by an indigenous translation organisation. This modern approach led to the worldwide development of autonomous Bible societies (Müller 2004c; Zogbo 2007:338-339; Endl 1993:43, 48).

In the field of Bible translation Nida believes training in:

- biblical,
- anthropological and
- linguistic subjects

to be absolutely necessary *before* any activity as a translator (1951:56). His programme comprises not only the preparation but also the structured planning and commencement of a concrete translation project. In it he prescribes the following sequence, which has been observed until now in the carrying out of projects (64, 71):

- Field research and data-gathering,
- Language learning and practice,
- Evaluation of anthropological data and
- Preparation for translation.

3.1.1.2 Main Area and Criticism

Besides the criticism of the theoretical foundations of the dynamic equivalence model (see 2.3.3.6.5; 3.1.1.2; s. a. Diagram 7) the discussion on modern German Bible translations (see Appendix 1) shows that dynamic equivalence translations have been retained. Criticism of the practical implementation of this model comprises the following main points:

1) overtaxation of the translator,
2) orientation of the recipient and target groups,
3) insufficient attention to the complexity of human communication,
4) lack of deep structural transposition and finally its
5) restriction to Bible translation.

3.1.1.2.1 Excessive Demand on the Translator

Criticism: translators are overtaxed because of the requirement for equivalence and formal correspondence between the original and the translation.

Background: dynamic equivalence requires "the closest possible natural equivalence" between the original and the target text and "the closest possible agreement" of the translation with the structure of the source text (Nida 1961:13; 1964:166; 1972:87; 1978:13; Nida & Taber 1969:12, 13; Ellingworth 2007:324; Nichols 1996:44; see 2.3.3.4).

The principle of *formal correspondence* is to be subordinated to dynamic equivalence (Nida 1961:290; Nida & Taber quoted in Nichols 1996:44). Nida is aware that "the original purpose of the text cannot be conveyed exactly" and that therefore the "loss of information prevailing in every translation" is to be kept as low as possible (Nida 1972:89). Because of this, not an *identical,* but nevertheless a *similar,* reaction is to be expected (1961:289 and 1978:15). He also sees the impossibility of attaining "absolute equivalence of the meanings", because languages are never fully alike. In spite of this, he says it is necessary to construct the "closest possible convergence" with the original text, as cross-cultural communication achieves and proves (13-15).

The critics, on the other hand, state that the translator is not in a position to decide *what* the author of an initial text originally intended, so that it is impossible to have the same effect (even approximately) on modern readers (Baumgartner 2001:71; Carson 1987:3, 6-7; Eberts-häuser 2006:31-32, 34; Fawcett 1997:82; Felber 2004:182,198; Forrest 2003:2; Fuchs 1984:114; Gutt 2000:82; House 1977:8-11; Nichols 1996:21-23, 229, 299; Nord 2003:25-27; Ross

2003:133; Rothen 2003:6; Wick 2003:5 etc.; see Appendix 1). As the translator has to mediate between the biblical and the receivers' culture, he is forced, because of this intention of the translation, to put his own opinion of interpretation into the translation. The insights he has gained in exegesis therefore fall victim to a "goal-orientated hermeneutic". He inevitably places himself above the biblical canon, which, as a sacred text, must certainly not be extended or curtailed (Shaw & van Engel 2003:52-53, 76, 80; see 2.2.9.2; 2.2.9.3 and 4.1.2.1.3). In this connection mention has been made of "asking too much of the translator" or even of an additional and unnecessary "barrier to translation" (Hill 2006: xv). Such an attitude makes it to a great extent impossible to define universally valid criteria by which *every* translator could proceed. It comes down to continual adjustment to more and more individual criteria of translation (Fueter quoted in Nichols 1996:290).

3.1.1.2.2   Receiver and Target Audience Orientation

Criticism: receiver orientation leads to fragmentation of the target group.
Background: according to the dynamic equivalence method the intention of the originator of a text or a speech should be translated into a target text or speech and develop there the same (equivalent) effect as was caused with the "original" recipients (Nida 1964:13), 289-290 and 1978:13, 15; Nida & Taber 1969:13).

It seems that, as a consequence of this requirement, in the dynamic equivalence model the target text, and with it the *target group,* take precedence (Pym 2007:215), although we are dealing with a model based on a source text (see Diagram 4 and 2.3.1.2). With this Nida builds a bridge between source text (the Bible), translator and target text (target group). He defines the linguistic properties of the receiver group in great detail as "the common language of a population that appears comprehensible and acceptable even to poorly educated people" (North 1974: xvi). Such orientation toward the target group leads to the situation where in the course of the history of Bible translation ever smaller units have to be defined, for which a need for translation will then be proved (Fuchs 1984:91, 97, 99-100; Haacker 2006:41; Mojola & Wendland 2003:25; Nichols 1996:228; Appendix 1).

Orientation toward the target group is critically flawed, it is claimed, because it fragments the biblical contents, inhibits a sense of community and finally would lead to a devaluing of the Christian message (Crystal 1976:326; Bavinck 1960:166; Felber 2003:2-3; Wick 2003:5; Ebertshäuser 2006; see Appendix 1).

Orientation toward the target readership leads, in the opinion of critics, to a change of the "biblical vocabulary for the sake of ethnic adaptation, so that the receiver culture no longer feels the Judaeo-Christian background of the message" (Turner 2001:32-33; see also Nichols 1996:255). Ellingworth (2007:331) finds fault with this criticism for not taking into account the distinction made by Nida between the *principle* of translation (dynamic equivalence) and the *strategy* of translation (target language orientation). Accordingly, the translation strategy or the choice of target language is said to be definitely worth discussing, but that would, however, not alter anything of the principle of the dynamic equivalence model. In agreement with Ellingworth I reject the criticism. In practice the direction of the aim was not corrected and never will be, for which reason this is admittedly a partially justified criticism, which I have however explained as inadequate for other reasons (see Appendix 1: Target Group Orientation).

3.1.1.2.3   Complexity of human Communication

Criticism: Human communication is more complex than as laid down as a basis by the mechanistic Shannon / Weaver code-model (Shannon & Weaver 1949; Weber 2005:3-4; see 2.3.2 and Diagram 7).

Background: Dynamic equivalence rests on the principle of information-processing between sender and receiver. For this it makes use of a message that is sent as a coded signal through a channel under various disruptive influences to a receiver who has to decode it.

The code-model forms the basis of the dynamic equivalence model. Criticism of this basis, as also of the applicability of this model to communication in general, comes from all sides. All the critics complain that it has never been tested whether the code-model is sufficient anyway to encompass the complexity of human communication (Gutt 2000; Fawcett 1997:70-71; Lörcher 1991:17; Nord 2003:25-27; Weber 2005:5-7; etc; see 2.3.2.3.[137] Plainly, the reduction of human communication to a binary and therefore a digital system is not sufficient if one considers the context of texts and their contents (Steiner 1990:155; McQuail

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[137] As an example of this criticism, the inference approach stresses: "In particular, it [the code-model. EW.] offers no adequate explanation for the importance of inference at all levels (from simple gestures, through figures of speech such as hyperbole and irony, all the way to complex symbolic representation and institutional language), whereby what is communicated is something other than what is encoded in the message." (Pattemore 2004a:13).

2007:137, 350-351; Kussmaul 2007:66; Weber 2005:4-7). Human communication does not take place in a continuum of yes/no or 0/1 numbers, but contains ambiguities, crossovers and grey areas (2.2.2). While many communication scholars start from the assumption that communication is a completely binary system (e.g. Pinker 1999:15, 79), others see in it just a binary partial system that also contains non-binary errors (Pym, quoted in Kussmaul 2007:66; Unger 2001:21; see 2.3.8.5.3). In this computer age Steiner expects that the binary development will lead to a scholarly body of the young and the very young who, whether pro- or anti-literary minded, are prepared to be genuinely flexible. (1990:155).

Over against the mechanistic world-view of code-models we have the cognitive, psychological and holistic approaches of modern models of translation. Thus they e.g. come out from the sphere of the relevance theory (Weber 2005:7), functional translation (Nord 2003:36), the cultural model (Katan 1999:127) or of linguistics (Gentzler 2001:50, 59).

3.1.1.2.4 Inadequate transformational Implementation

Criticism: Linking generative deep-structural grammar with principles of translation did not succeed in the dynamic equivalence model.

Background: Nida emphasised the reconversion from superficial structures to the fundamental level of objects, happenings, references or abstract contents and compared them with Chomsky's generative approach (Nida, quoted in Gentzler 2001:44-45). Nida does not describe the procedure of this "reconversion" (Gentzler 2001:57). While he applies deep structural relationships to the spiritual dimension of his subject of examination (of the Bible), Chomsky uses it for inner structures of the brain (:2, 54). Chomsky rejected the Sapir-Whorf hypothesis of linguistics because of its over-emphasis on cultural content. Nida, on the other hand, builds it into his model of dynamic equivalence (:53). As a child of its time, the science of translation proposed by Nida was influenced by Chomsky's linguistic research. The association of generative, transformational grammar with their deep structure approach in Chomsky's *Syntactic Structures* (1957) and *Aspects of the Theory of Syntax* (1965) found expression in Nida's works *Message and Mission* (1960) and *Towards a Science of Translating* (1964) (Gentzler 2001:44).

Chomsky is concerned with the purely linguistic meaning of symbols, while Nida examines the function of symbols in a society (:53). Chomsky's approach

is therefore orientated towards thought and behaviour patterns, while Nida represents pragmatic and traditional "deep structural" ideas (ibid.).

Against this criticism, though, is the fact that Nida took a critical look at Chomsky's generative approach. He complained that Chomsky's theory depended on ideal speakers and hearing and therefore on linguistic theories rather than on real facts of communication. In addition, he said, the theory functioned only on the level of the sentence and not in continuous text (Nida 1976c:75). On this subject Nida had a somewhat different picture of deep structural combinations of language. He also turned to other grammatical models, e.g. functional grammar (1976c).

3.1.1.2.5   Limitation to Bible Translation

Criticism: The dynamic equivalence approach can be used in Bible translation, but not as a general model of translation.

Background: Nida's model is used in the science of translation for all texts, although it was originally intended for Bible translation in the area of Christian overseas aid (Gentzler 2001:54, 57, 59; Wendland 2006a:46; Noss 2007 in personal conversation and 2009 *Empirical Study*).[138]

The accusation has been made that the practical transposition of the model is admittedly possible in the area of religious or liturgical texts (Nichols denies even this 1996: ii), yet not as a "scientific" basis for translation activity (Gentzler 2001:2, 54). The analysis of genres of literature and their texts has been criticized for not being adequately described as it should be in a comprehensive model. This applies also to religious or liturgical source and target texts (Wendland 2006a:46).

3.1.1.3 Epistemological-hermeneutical Considerations

Nida's approach to translation is derived from *representational epistemology;* Pym 2007:212). According to its ideas, a message can be translated in only two ways: either formally equivalent, in which the form is in the foreground, or dy-

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[138] In the original: "Nida provides an excellent model for translation that involves a manipulation of a text to serve the interests of a religious belief , but he fails to provide the groundwork for what the West in general conceives of as a "science". … Although most influential in terms of Bible translating, Nida's work in translation also enjoys surprising academic influence in the fields of linguistics and translation outside a biblical context" (Gentzler 2001:59).

namically (or since 1986 functionally) equivalent, when the function is transmitted and acts as a dynamic link between the initial situation and its expression. Then the target group to whom this function is to be conveyed takes precedence. By contrast, in the relevance theoretical model the initial biblical culture with its specific communicative situation is central.

The epistemological patterns existing behind the two approaches are fundamentally different. The basic question is: what is really the foundation for translation. In this connection Steiner has pointed to the *"initiative trust"* that stretches back for centuries in translation (Steiner quoted in Pym 2007:215). A possible reconciliation of the two approaches is proposed below (see 3.2). In skopos-, functional, cultural and mass communication models also this initial issue has been answered in various ways.

This perspective also includes hermeneutic issues that divide Bible translators into different camps. Although as a rule representatives of the literal, and also of the dynamic, approach start from a *literal-factual* (Borg 2001) understanding of the Bible, the concept of "literal understanding" is unpacked differently (see 1.3). These differences lead to the rejection of the dynamic approach because of the assumption that the literal agreement of the content with the original is not guaranteed and consequently the initial sacred function would be lost (e.g. Marlowe 2004 *Against the Theory;* details in Appendix 1).

3.1.1.4 Requirements of the Translator

In practice the training programme in the dynamic-functional-equivalence model has proved helpful and practicable for mother-language speakers of all levels of education (Noss 2009 *Empirical Study*). This applies to all possible kinds of text as well as too many new versions and revisions of the Bible (Arduini 2007:192; Gutt 2000:82).

In spite of that, the demand for equivalence and formal correspondence remains a hurdle that in the end only very well educated bilingual mother-tongue speakers can clear. In Bible translation this proves to be difficult in the case of new translations, because intellectual circles usually have little time for or interest in such a task (see 1.3.1).

No preference for bilingual speakers is postulated in this model, as it is supposed that bilingualism could be a hindrance in the transfer of equivalent content. There is in the dynamic equivalence model, following the trend, an increasing reversion to mother-tongue speakers, who are then trained in the first place

in exegetic-theological and translation techniques (Nida 1961; 1964; Nida & Taber 1969; e.g. Barnwell's training programme 1992 and 1999). This can be seen in the worldwide increase in training centres for (Bible) translators (e.g. Australia, Nairobi, Papua New-Guinea, Poland, Russia, Peru, Mexico etc.).

3.1.1.5 Summary

The dynamic equivalence model, as a theoretical model, has led in practice to developments that, as with all theories, were not foreseeable. Although it has proved itself as a worldwide basis for translation activity, the following critical points have crystallised out, including:

- "overtaxing the translators"
- "splitting into ever smaller target groups"
- inadequate or faulty illustration of the "process of communication"
- ambiguous approach to "generative grammar" and
- restriction to "religious and liturgical texts".

Many developments are attributable to strategic planning, which can change in the course of the use of this model, as the "splitting into ever smaller target groups" and the restriction to "religious and liturgical texts" prove. In both cases, however, dynamic equivalence has further developed and progressed and exceeded its original framework.

Mother-tongue translators are required and encouraged to work independently using the dynamic-equivalent model. Through this the model itself becomes the basis of independent scientific research in the ethno-linguistics.

Further developments in relation to the understanding of communication (replacement of the transmission model), equivalence of outcome- and target text reception (equivalence) and of the semantic-generative anthropological-linguistic approach, have admittedly been refined through this model, yet these fundamental principles have not been basically and persistently researched. This stagnation provoked new approaches.

3.1.2 Skopos-Model and Functional Approach

The *skopos* theory enjoys great favour in the science of translation. Since the 1990s it has counted as an essential element in the literature on translation (Gutt 1991; Findeisen 1993; Stolze 1993; Nord 1997; Gentzler 2001; Salevsky 2001; Mojola & Wendland 2003; Wendland 2006a; de Vries 2007; Kussmaul 2007; Ziegert 2007; etc.). In the same way attention is also being paid to functional

approaches in the literature, especially by Nord (1997), Holz-Mänttäri (1984), Reiss & Vermeer (1986) and they are finding growing practical use in universities.

For this analysis of the practice of the functional model employed in translation, Berger and Nord's *Das Neue Testament and frühchristliche Schriften - neu übersetzt and kommentiert (1999)* [Engl.: The New Testament and early Christian Writings –translated and commented newly.] and the functional (Bible) translation into Afrikaans (2003) are at our disposal (see 2.3.5.7). Both projects are fully documented and can look forward to being read and tested for many years. Sometimes in the area of exegesis the skopos approach is invoked for the examination of biblical texts (Ziegert 2007).

First of all, though, it must be stressed that the fundamentals of the skopos and functional model have not yet been able to penetrate widely into practical translation and usage. Critical observations as to why this is will be discussed below. In so doing the assessment is focused on the theoretical foundation of both models (see 2.3.4.5 and 2.3.5.6).

3.1.2.1 Critical Considerations about Practical Application

Four main critical points may be made concerning the practical use of the skopos model:

    1) Not all texts are suitable for the models.
    2) More barriers to translation arise.
    3) The complex structures of the models are hard to communicate.
    4) There are special requirements for the translator.

3.1.2.1.1 Functionality of Texts – Practical Reflections

The limits of the skopos approach become apparent in the exegesis of biblical books (Ziegert 2007). Since the skopos of biblical books (here, as an example, of the book of Ruth) is not known and, since it also cannot be unambiguously determined for the Greek Septuagint translation (LXX), it must be interpreted starting from the adequacy of the translation (Ziegert 2007:78). This indistinct procedure is legitimate, but it does not serve as the final criterion for judgement (ibid.). Absent or indistinct skopos can sometimes also be detected in literary texts (Nord 2001:110; Merwe 2003:9, note 32; see 2.3.5.6). In certain cases, e.g. ancient texts, the original skopos cannot be determined, because the client is absent or not available. In the case of Bible translation it needs extensive exegeti-

cal experience and previous knowledge in order to "approach" the skopos of the author. In spite of that, there remains a degree of uncertainty, not to be underestimated, as to what the original intention could have been (Nord 2002: 226-227 quotes the 25-year experience of the New Testament scholar Berger).

If, as in the past, translations were made on an intuitive (e.g. literal Bible translations) or a physical basis (mechanical translations by computer), i.e. without a "concrete" mandate, then the search for the skopos is difficult. Intention or skopos of an original or a translation is therefore *no* unambiguous and compelling priority.

Nord departs for this reason, building on the skopos, from the "communicative function" of a translation (2003:15 and 2009 *Funktionalansatz* [Engl.: functional approach]*;* see 2.3.5 and Diagram 9). This criterion accentuates the translator, who works responsibly as the mediator of the quality of the communicative function, while taking into account the task he has been given and his own methods. In this, on one hand the position of the translator as a "person acting professionally" is emphasised, on the other there is the lack of assistance as to how in detail a "communicative translation" is to be made. The fact that the idea is also used for dynamic equivalence or cultural translation harbours further confusion. Thus in the practical application of the functional approach there reigns additional obscurity as to which criteria to use, as in translation there is a powerful tendency to revert to tradition.

3.1.2.1.2 Barriers to Translation – hermeneutical Considerations

While the dominant or the primary feature is restricted to the translational *purpose* of the new translation alone, an agreement with the client is imperative for the skopos approach. In the same way coherence with the recipient and its context is required (Reiss and Vermeer 1984:113). In practice the working out of a coherent adaptation to the goal, the prerequisite of such an agreement as well as the alignment with the goal set by the client is by no means automatic (Nord 2003:10). There is therefore adverse criticism that, although the skopos theory is intended to describe only a first condition, it will lead to further losses in the translation in its use, because of the above-mentioned requirements. It is therefore to be regarded as a further barrier or as a "stage in the process of translation, which is complex anyway" (Gutt 2000:17; see 2.3.4.5).

The same applies to the functional approach (Koller 1995:193). Although the communicative function of translation is stressed, there is no definite offer of aid

that could contribute to attaining this. Van der Merwe reports that the demand for communicative aspects is dynamic and requires proof-reading (2003:15). Translators had partly to use concepts that were above the level of the vocabulary of the 7-year-long school course which was devised with this aim. Here practical performance corrected the original plan or skopos of the translation. One therefore reverted to other plans than those proposed by Nord - in the case of the Afrikaans translation to the relevance theoretical approach with its distinction between "direct" and "indirect" translation and combined both (:7; Gutt 2000:136; Bosman 2008:1; see s. 2.3.9.4.3).

The functional approach presupposes a "historic-metaphorical" understanding of the Bible text. An obstacle to that is Nida's "literal-factual" understanding (Merwe 2003:9 note 4; classification borrowed from Borg 2001), which is followed by most Bible translators. As various hermeneutical approaches lead to other main emphases, it proves to be difficult to introduce this hermeneutic model throughout a team of translators, especially since translators in the exegetical-theological framework bring hermeneutic preconceptions with them and into the translation.

3.1.2.1.3 Complex Structures – Difficult to Place

No concrete training models for translators have been developed in the last 25 years since the proposal of this model. One reason for this is the lack of concrete indications such as e.g. "specialised knowledge and linguistic knowledge ought to be combined with each other" (Stolze 1999:17). In this the depiction of the product as an "offer of information" plays a role. It is too vague to be able to be conveyed as relevant to training (see 2.3.4.2).

Vermeer emphasises this in that he understands translation as "human activity that brings both communicative and non-verbal signals into a situation that thereby changes it at the same time." (Vermeer quoted in Nord 2001:11). Such a change in the situation by means of an "offer of information" confronts trainer and translator with the problem of how these components can then be connected communicatively to each other.

Because of the necessity for coherence with the context of the recipient (see above), the skopos approach experiences a target text orientated alignment. Admittedly a connection between translator and target group is thereby attained, yet a link to the initial group and the source text is lacking. This signifies a unilat-

eral orientation of the recipient and ignores the bi- or tri-cultural approach to the translation of ancient texts.

Nord's system of feedback aims to overcome the failings of the skopos approach. For this it uses a complicated procedure (see Diagram 9 and 2.3.5.3). Although the procedures presented there describe at the same time a comprehensively structured and practical model of the translation process for the translator, the contents are difficult to convey, as the tools for checking and increasing the achievement of translation are not clearly defined.

Van der Merwe points out that a plan for implementation as well as detailed descriptions of the objectives of the translation are contained helpfully in the model (:1, 14-15). While the overall planning structure is aimed at the commissioning body, the detailed plans show the translator the way. As van der Merwe shows, in the functional approach it is important that the foundations of the model should be known to the initiator of the translation (the commissioning body) (1). In the same way extensive knowledge of the target public is necessary (ibid.; also Winckler & Merwe 1993:55). It is the initiator also who must inform the target group most exactly both beforehand and constantly about the carrying out of the translation (ibid.). Where such information was lacking, it resulted in obscurity and the bridge between source text and target group could not be built. Van der Merwe sees loyalty to the source text realized in this (2003:1, 15).

The target publics are required in this approach to allow them to be led in the understanding of the text (Winckler & Merwe 1993:55). This co-operation of the cultures is to be bridged intuitively.

The model is not at present being extensively used. This applies also to Berger and Nord's translation of the NT, which occupies a somewhat niche position. As far as I know, there does not exist an evaluation of the training and use of functional translations, e.g. in the African area. Functional translation seems to enjoy regional and local preferences, as its employment e.g. in South Africa shows.

3.1.2.1.4 The Qualifications of the Translator

In the skopos model as in the functional model no answer is given to the question as to who should offer himself for which text. Intuition and ability to use what has been learnt decide who is suitable. The question of bilingual speakers, mother-tongue speakers or foreign-language speakers is not directly addressed. From the practical use of the works described here, viz. the DNT and the Afri-

kaans translation, it may be concluded that there is no preference. The mother-tongue speaker and bilingual translators, however, have better qualifications for conveying the *purpose* of a translation or its *communicative function,* as the present trend in translation proves.

Translators who wish to use these approaches must show a high level of education. Abstract thinking on planning the projects, knowledge of the structure of one's own language as also of foreign languages is necessary in order to analyse and render the text to be translated.

3.1.2.2 Summary

The priority of the skopos is not applicable to all texts (its presence is a theoretical question; see 2.3.4.5 and 3.2.2). In the *skopos model* organisation by skopos leads to an over-emphasis on the recipient side (Nord 2001:119). Moreover the demand for coherence with the communicative context of the target public erects an additional barrier in the process of translation, which is complicated anyway (Gutt 2000:17). Finally, it lacks a tri-cultural approach to communication, which in the cross-cultural context is needed above everything (source text – translator – target text).

In the *functional model* emphasis on the translator and stressing of the communicative function of a translation enable the faults of the skopos approach to be overcome. To this end it employs an extensive feedback system with an inherent improvement of quality (see *Hermeneutische Erkenntnisspirale* [Engl.: Hermeneutical Spiral of Cognition]; see **Fehler! Verweisquelle konnte nicht gefunden werden.** and 2.3.5.3). Yet practical instructions for the procedure are presupposed and are to be implemented, which indicates the complexity of the approach. The translator is confronted by additional tasks and vague structures like the offer of information, loyalty between source text and target text, ethical rules for translation, the search for the skopos in the source text and the demand for communicative function. Even detailed plans of action and implementation turned out to be temporary and had to be continually corrected. In the case of the functional DNT translation (Berger & Nord 1999) Nord accepted this, but their experience was not put into a training programme (2009 *Functional Approach*). She points out that her approach within the framework of the *American Bible Society* (ABS) and in the summer courses of *The Nida School of Translation Studies*, where she is a member of staff, is increasingly discussed in the mean-

time. To what extent it is used there or by the UBS remains undecided at the moment (ibid.).

Neither the skopos approach nor the functional model offers concrete assistance for translators, who find themselves forced to borrow from the dynamic equivalence or the literal model, in which such assistance stands ready. Hence the skopos approach and functional models, while proving to provide a helpful theoretical basis, still need development in their practical use. As models simply to be combined (cognitive and dynamic approaches) they are situated in the trend of the science of translation and are effective as catalysts in mixed models (3.2.1).

3.1.3   Word-for-Word Models – Practical Considerations

The word-for-word translation method, as well as free rendering (paraphrase), can look back on the longest experience of (Bible) translation. In the theoretical area, as also in the practical application, the dynamics of the word-for-word method came into direct competition (see 2.3.3.1). For this reason the critical enquiry of both models carried out here is judged by its *theoretical substructure* (see 2.3.3.2, 2.3.8.5; Diagram 8 and Appendix 2; Appendix 1 and 2.2.10).

   Training concepts and uniform methods of procedure are unknown in word-for-word translation (an exception is Newmark 1988a). Therefore generalisations must be considered here as to how they are realised in the practice of translation that is faithful to the form of the original. Hindrances to the practical carrying out of a literal translation, as it appeared in the past and the present, are noteworthy here for these include:

1) lack of training concepts
2) supposed reliability of translation through adherence to form
3) the principle of concordant agreement
4) communicative barriers because of the need of elaborate readers' notes
5) lack of organisation in the target culture and
6) requirements of the translator.

3.1.3.1 Lack of Training Concepts

Word-for-word translation has not hitherto produced any programmatic concepts for training translators. One could well inscribe the motto "They all do it somehow or other" as the programme for this kind of translating. Methods of word-for-word translation, however, have often been described. Such descriptions

contain details of how translation was done and how it should be done, which partly correspond with each other, but also exclude each other (see below). An exception is Newmark's *A Textbook of Translation* (1988a), in which he mixes word-for-word principles of translation with dynamic equivalence content. His training concept cannot therefore be clearly assigned, even though he often emphasises that the word-for-word method is his fundamental basis (1988a:11, 37, 70).

In spite of this, universal principles that are valid in general for translation or from theology for Bible translation may be derived from the areas of literary studies. Thus in literary studies, e.g. in schools, lexical-philological translation is used. In this, translation is done at word level and the grammar intuitively on the sentence level, adapted from the recognisable forms (Nida & Taber 1969:1; Nida 1978:12). In theological circles biblical contents are worked out by means of exegetical aids (e.g. dictionaries, books about the biblical environment, concordances etc.). Various aspects underlie these, e.g.

- historical-grammatical
- historical-critical
- historical-philological or
- exegetical-discursive methods, in which philological aspects at word-level and sentence-level are central (e.g. Cochlovius & Zimmerling 1987; Fee 1983; Neudorfer & Schnabel 2000; Ramm 1991; Stadelmann 1990b; Steck 1993; Siebenthal 2009; see 3.2.4).

In the end the translator intuitively adapts the text document (source text) to the target text. In this the requirements for "exactness, faithfulness to the text and trustworthiness to the original" apply (Nida 1978:12; Stadelmann 1990a:105-120). There are no instructions to say by which rules or which communicative method of the process of transmission one should proceed. The translator's resulting intuitive action finds its limits in the direct transferability of semantic content of culturally varied contexts (Nichols 1996:21, 23; Kassühlke 1978:27-28; Vries 2001:311-313, 317-318).

This criticism does not refer to concepts for ascertaining philological-lexical data, as there are enough aids for that, but to the question "in accordance with which rules should the information gained now be transferred into the target language?" The functional approach meets the so-called "documentary translation" at this weak point (Nord 2003:82). This applies to translations that come

under the requirements for "faithfulness to the text" and give priority to the "form".

Word-for-word translation reduces the cognitive process of communication to a minimum. Source- and target-language are analysed into the smallest units, which in the case of e.g. technical texts is justified. For this only lexical and grammatical knowledge, and no further translation strategies, is necessary (Fabbro 1999:204; Nord 2003:82). This limits word-for-word translation to a small area of operation (neurolinguistic argument see 0).

3.1.3.2 Fidelity to Form – Apparent Security (of Translation)

A general tendency in the sphere of translation to refer back to the word-for-word method (see empirical study 3.2.3.2.4 and Attachment 3) is connected with the need for certainty concerning religious texts through identity of form and the fear of corrupting the original (see 2.2.9.3, 2.3.8.5.4 and 3.1.7; Nida & Taber 1969:11; Borg 2001:8-9; Deibler 1996:5; Watt 1996:9-11). Lexical-philological points of view, fidelity to form and objectivity (see below) play the main parts in this, as they, e.g., were defined in the case of the *Elberfelder Bible* (*Revised Elb.* 1989: v; but also Baader 1989:1036; Forrest 2003:1-2; Ebertshäuser 2006:6; Weber 1984:82).

On this it must be critically observed that lexical-philological work is also dependent on cultural, personal and hermeneutical assumptions of the "interpreter" (Baumgartner 2001:35; Kassühlke 1978:27-28; Berger & Nord 1999:30; Sánchez-Cetina 2007:399). This appears all the more as so-called *mimetic traditions* in cultures in which sacred texts have been available for a long time overlie the understanding of a text (Vries 2001:313, 318; Nida & Taber 1969:1; Nida 1978:12; Störig quoted in Kassühlke 1978:22). Even in revised translations therefore traditional passages are retained. These are an obstacle, however, to the ubiquitous change of language and culture of every society (Hesselgrave 2002:321). The search for the "voice" of the author of an original can serve as an example (see 2.3.8.3). This *voice*, e.g. of the apostle Paul, is blotted out by the voice of a translator, e.g. Martin Luther or others. It is the task of theological biblical research to transmit the original voice in translations and to be aware that in the end this is not completely possible.

Supposed security of fidelity to form soon enters the realm of "key terms" with mother-tongue translators. It is there that the translator has the greatest difficulty in detaching himself from tradition (e.g. temple, lamb, sacrifice, sin, God

etc.; Besch 2001:80; Kassühlke 1978:27-28; see 3.1.4). This applies just as much in the area of sex-specific formulae or anti-Jewish resentment in tradition-al Bible translations (Baumgartner 2001:107; Meurer 1993:7-8; *Protokoll der deutschsprachigen Bibelgesellschaften* [Engl.: Protocol of the German-language Bible societies] quoted in Meurer 1978:11; Vries 1998:104; cf. BigS 2006:10-11).

3.1.3.3 The Principle of Concordant Translation

In the practice of word-for-word translation there has been a development of the unwritten law of *concordant* transmission of important concepts. This indicates fidelity to the text or closeness to the original. The "words of the original are to be reproduced as accurately and faithfully as possible" (Ebertshäuser 2006:7). Distortions of the meaning and private interpretations are to be excluded (ibid.). The aim is to produce unified translations or to offer at least *one* reliable text that can find its place in a culture (Berger & Nord 1999:28, 31; ibid. also a criti-cism of these themes).

Concordant fidelity to the form is overlaid by genre-specific, internal linguis-tic and internal textual coherence of a source text. In the case of Bible trans-lation this involves theological and exegetical vocabulary, links of the biblical books to one another (historical and soteriological references) or continuous spoken traditions. Such special language must be communicated to today's reader or hearer and cannot be imparted in standardised, faithful-to-form expres-sions (Haacker 2004:206-208; Jin 2003:52). In other words, the trouble with the faithful-to-form, literal approach is that textual discourse relationships in the source text are not carried over into the language structures of the target group.

3.1.3.4 The Need for elaborate Readers' Notes

Word-for-word translations leave the reader requiring "a high interpretative ef-fort and they lack lexical and morpho-syntactical correspondence with the target language" (Vries 207:311); cf. Nürnberg 1987:26; Baumgartner 2001:35; Hatim & Munday 2004:14; Kassühlke 1978:58). Many supplementary notes are needed to bridge this gap. These lead to a complicated footnote apparatus or detailed accompanying material (Nabokov, quoted in Schulte & Biguenet 1992:143; Nord 2003:82; Merwe 2003:5; Baader 1989:1036), which to a great measure detracts from the overall grasp and understanding of the text. This is noticeable

in interlinear or literal translations (e.g. *Interlinear Translation,* HB/NT, *MNT, KNT, DaBhaR, Elberfelder;* see 3.1.4.2).

In the *new translations* (see 1.3.1) this gulf has an even greater effect, because the mother-tongue translator does not know the content of the source text and has to communicate it to his readers. For this, the necessary aids have to be supplied within the framework of the translation, so that the readers can develop concepts in order to integrate the new information into their culture.

As a translation has to produce a communicative and a contextualised message (i.e. functional, cultural, relevance theoretical, mass-communicative and descriptive; see 2.3), many translators speak of an extra barrier to communication that is imposed on readers in the word-for-word approach (Nida 1964:16, 158-159; Nida & Taber 1969:111; Berger & Nord 1999:28-31; Gutt 2000:80; etc.).

3.1.3.5 Unsatisfactory Principle of Subordinating the Target Culture

In word-for-word translation the whole responsibility rests on the translator or the project leader. He reflects the theological and hermeneutic basis of the translation. In a team this leads to a situation where the mother-tongue translator functions merely as an informant for the lexical content. If the foreign language speaking translator acts on his own responsibility, he acquires the language and conveys only lexical information, omitting semantic and cultural contexts.

In the past this kind of foreign intervention in a culture led to anti-colonial movements (Sánchez-Cetina 2007:398; see 2.2.6.2). In the sphere of Bible translation the principles of *incarnation*, *condescension* and *kenosis* of Jesus under the will of God cannot be made real if the translation is *ethnocentrically* handicapped (ibid.). As the mother-tongue translator is dependent on the source text, the word-for-word model contains a high degree of conscious and unconscious manipulation. A team-orientated translation project faces the difficult task of coming to an agreement in understanding the source text while unifying lexical renderings and agreeing on the auxiliary and accompanying material.

3.1.3.6 Presuppositions of the Translator

In the end only very well educated bilingual speakers can fulfil the requirements for uniformity and formal agreement. In spite of this, a preference for such speakers is not proposed in this approach. In accordance with the common trend, even in the word-for-word model, mother-tongue translators are more and more

sought after, who are then trained on the spot in exegesis, theology and the technique of translation. The training in the technique of translation is confined to adaptation to the lexicon and grammar of the target language. The main emphasis is on philological training in the source text. Here the word-for-word approach (Benjamin, Derrida) most fulfils the theological and exegetical expectations, because it emphasises the religious and sacral language. Unfortunately it is left to the translator to follow his intuition, as no training programme is offered in this area.

There are no guidelines as to the educational level of the translators or their instructors. Every mother-tongue speaker who could write and read possessed the named qualifications. In practice the public determines the degree of quality of a translation; the form is determined by the translator (see 2.2.7).

3.1.3.7 Summary

The practical outworking of word-for-word translation lacks clear and standardised ideas as to how such translation should be done. As there is no basic training for this model, this lack leads to the low qualification of the translator (see 3.2.3 and Appendix 2). Word-for-word translation builds on the premises of the code-model with its inadequacies. It prescribes fidelity to form (even in the literal approach), which cannot be attained, and it lacks training concepts that take into account the demands for promoting communicative factors such as context, implicit information and text discourse. Therefore such models are not suitable for the communicative claim of the modern science of translation.

Literal translation (Benjamin, Derrida), on the other hand, interprets the process of translation, but leaves to the intuition of the translator which method he is to follow. The result is likewise a text which must stand up to the critical points of word-for-word translation as they have been presented here (see 2.3.8).

Fidelity to form suggests a supposed certainty in translating on the basis of fidelity to the text, exactness, closeness to the original and reliability on word-level. Concordant translation of individual words or phrases strengthens this suggestion, but in the end it broadens the linguistic and cultural gulf between source text and target readership. The insufficient consideration of factors of text discourse, the unnecessary padding of one's comprehension with additional aids and finally the one-sided emphasis on theological and exegetical insights cast doubts on the model for (Bible) translation. In addition critical voices from the

practice of new translations question an over-emphasis on the Christian development helper and the inadequate team approach.

In the field of the practical application of a model of translation we have so far been able to consider the dynamic equivalent, the functional and the word-for-word approach. Now the relevance theoretical approach has come into focus as the most recent one in training, although it is slow in gaining ground.

3.1.4   Relevance Theoretical Approach – Critique of Practice

The relevance theoretical approach is still at the beginning of its practical use within the framework of Bible translation. After it also entered the field of translation in the 1990s as a theoretical basis of cognitive linguistics (Winckler & Merwe 193), concrete training programmes and translations can be seen to be using this approach, though this statement must be qualified in that such programmes have a tendency to be associated with combining the relevance theoretical approach with other approaches (see 3.2.1). This occurs chiefly because it is to be regarded as a descriptive model of human communication (Gutt 2009b *Questionnaire*) and therefore its contents, as observations from human communication, find their way into training. Yet a growing tendency could be detected in which the RT approach shows that it has some advantage (2.3.9). The opinions of Merwe (2003), Pattemore (2004) and Smith (2007), who took up this topic, had an influence on these observations.

Contemporary locally arranged training programmes on the relevance theoretical approach are taking place e.g. in South Africa, Kenya, Botswana, Australia, Peru, Chiang, Papua New Guinea and Mali (Hill 2009 *relevance theory ICCT*; Hill 2008a and 2008b). Elsewhere the theoretical basis is dealt with mostly in connection with a concise practical application, in many offers of training for translators within the framework of a short introductory course (*Bible translation International Conference Training for Translation* 2007; internet research in German and international universities into offers of training 2009). This includes SIL International's regularly held courses, lasting several weeks: *Training of Trainers* (Dallas/Australia), *Relevance Theory Workshop* (Horsleys Green). In the Asiatic area the relevance theoretical approach has been considerably more widely accepted, though practical applications are still awaited (Gutt 2009a *relevance theory*). This invites the following critical considerations:

- the elaborate material that will be offered in simple training programmes,

- the practical concept behind the *ICCT*,
- the suitability of the Bible as an object of RT,
- the complexity of the RT approach,
- the question of objectivity vs. subjectivity in RT,
- the qualifications of the translator.

3.1.4.1 Elaborate Subject – Simple Training Programmes

Retrospectively it can be shown that the theoretical foundations of the relevance theory approach were only slowly taken up in Bible translation. This is certainly due to its complexity. In the area of training no practicable programmes have been developed for a long time. This has changed only in recent times. The challenge was to design a simple training programme that could be of benefit to mother-tongue translators with school education. By this it was intended to bridge the gulf which had been created by the complicated descriptions of the cognitive process of communication and at the same time to draw up a comprehensible application of this knowledge for translators. These first applications of the training were to take place in the wider church or the Christian community and so serve to convey Christian concepts to the target community (Hill 2006:18, 178-181; Endl 1993: iii).

In 2006 courses were first offered in Kenya. The Introductory Course in Communication and Translation (ICCT, 192 pages; Hill 2008a) with accompanying Introductory Course in Communication and Translation: Teacher's Manual (ICCT TM; 105 pages; Hill 2008b) has passed through its test phase and is meanwhile entering the second phase, in which its practical application is evaluated. The ICCT under the direction of Harriet Hill arose in collaboration with Ernst-August Gutt and Margaret Hill (Ernst-August Gutt 2009a: Relevance Theory and Harriet Hill 2009: Relevance Theory ICCT). Through the Training of Trainers course (ToT; Dallas/Australia) translation consultants and experienced translators are to be prepared as multipliers to spread the ICCT on which it is based. It enjoys great popularity and has now been held a second time with 40 participants. In these courses Gutt sees "substantial and encouraging developments in the realm of the practical use of RT in Bible translation" (Gutt 2009a and Hill 2009 relevance theory).

The conception of the course and the active dissemination of the relevance theory approach show that SIL International put great emphasis on it. At the same time a contraction of its training programme and method of work is taking

place, development of which cannot yet be foreseen. The provenance of the theory, being from SIL International, acts on other organisations active in (Bible) translation as a barrier. Because of this the relevance theory as a home-made theory of SIL International for the science of translation is making only slow progress at international level.

3.1.4.2 Introductory Course in Communication and Translation

This extensive and lively course first introduces the fundamentals of RT. These are easily conveyed through the use of examples of translation of the Bible and the biblical text. The course strongly stresses the premises of RT. Theory and practice is carefully combined. The facilitator's handbook contains a glossary of relevance theory terms and detailed notes on the lay-out of the 28 lessons as well as a suggested timetable. The entire course is geared to Bible translation.

The positive approach of the RT becomes clear in the aim of the translation, which is to be shaped in such a way that the public will find Holy Scripture so important that it attracts their attention (Hill 2008a: 9, 14). This aim is guided by the assumption that communication is organised according to the importance or the meaning of information (:12). This depends on its cognitive benefits that influence the thinking (16). With the minimum of effective outlay the information available is

a) reinforced,
b) combined with new information or
c) rejected (20).

This cognitive benefit accordingly represents the positive basis of translation, while effort spent on internalisation of this benefit, on the other hand, represents the negative assumption (26). A link between speaker and hearer is made by the context, which includes common knowledge, culture and linguistic content.

A difference is drawn between "primary" communication in its own context and communication in another context, which is to be regarded as "secondary" (31). What is implicit in the biblical text must be presented explicitly under the aspect of "relevance" for the target language and "naturalness" of expression, where this seems desirable (49). In this area the translator must "anticipate" (see intuition; see 2.2.7.1; cf. Critique of the Functional Approach in 3.1.2.1.4), how the biblical text is understood and accepted by the target readership (65).

3.1.4.3 Practical Application of a theoretical Concept

The RT approach is to be understood as a theoretical basis for understanding cognitive processes in communication (see 2.3.9.2). Its practical application in translation goes beyond the theoretical basis, and this has been critically noted. (Wendland 1996:134; see. 2.3.9.4.1 - 2.3.9.4.3). The criticisms found there have not been overcome, but raise further questions, particularly in connection with the objectivity of such a training programme.

How can the trainer know what constitutes the communicative situation of the source text (Bible text) (see Wendland 1996:126, 136; Pattemore 2004a:29, 215)? What does he convey to the translator in order to answer this question? In *The People of God in the Apocalypse: Discourse, Structure, and Exegesis* (2004) Pattemore illustrates how it is possible to approach individual texts (here the Revelation of St. John).

3.1.4.3.1 Relevance Theory and "Bible" as a literary Genre

An important function of Bible translation is to be seen in its sacral and independent position as a genre of literature (Chouraqui 1994:15; see 2.2.9.3). This position is also projected in traditional theological linguistic usage within the standard language. In contrast with the functional approach, in which account is taken of the objective of a (Bible) text (2.3.5.4 and 2.3.5.6), the RT model starts from the assumption that communication mediates all linguistic information. By comparison with the functional model, which aims to do justice to the function of the original text in a different culture, it does not make clear how, e.g., the translated (Bible) text can do justice to this (sacral) role (Fawcett 1997:82). While a goal-orientated functional approach regards God's message as inspired (Berger & Nord 1999) and seeks to do justice to this characteristic, the RT approach remains closely attached to the human side of communication (Merwe 2003:9 note 4; see 2.3.10.3; but also critical of the over-emphasis of the transcendent from the anthropological side, see ;. 4.3.3.2 and Diagram 17).

Within the framework of the ICCT it remains unexplained how the Bible can be conveyed as a special and independent type of literature into the realm of the hearer in order to achieve the same characteristic effect there. The assumption is that mother-tongue translators will intuitively, on the basis of cognitive events in the transfer of the original data to the target data, find the required form (ICCT: 94-123). This stance raises the question to what extent an open, i.e. subjective, hermeneutic approach to the Bible is the starting point.

While this is not a vital issue with regard to other types of literature, it has a stronger effect in the training for Bible translation, especially with new translations and revisions, since a vague ideal of translating is conveyed. This limitation reveals itself in the training concept of the ICCT.

3.1.4.3.2   Challenging Complexity

Van der Merwe tested the RT approach in several translation projects. In these it became positively clear that RT, by its distinction between "direct" and "indirect" translation, covers a wide spectrum of the texts/contents to be translated (Merwe quoted in Smith 2007:76-77; Merwe 2003:7-8; see Diagram 11). This facilitates the translator's access to translating, since the focus is on the communicative content of what is conveyed and he is not exposed to the "appellative nature" of a sacred text. (Merwe 2003:8-9; see above).

The greatest challenge for the trainer and translator within the framework of the ICCT lies in working out the implicit contents of the source text (lessons 6-10). As they bring the contents into the context of the hearer both of them experience the tension of holding the balance, in order on one hand to arouse the attention of the hearer and at the same time so to represent information that it can be understood with the minimum of effort by the hearer (MiniMax principle). This means either that only the most necessary content is to be made explicit, so as to minimise the hearer's expenditure of effort, or to let the translator's intuition run free, since the hearer himself decides what is relevant for him. Thus the relevance theory approach abandons e.g. the descriptive models directed at "relevance maximising" (see 2.3.4.8) and leaves unexplained why it rejects their practical approach (Fawcett quoted in Hatim 2001:42; Wendland 1996:134).

From the example of implicit information it becomes clear what complex abilities are demanded of the translator. While advocates of the RT now say that it is a matter of the natural and intuitive course of events in translating in cross-cultural communication exchange (Gutt 2000:107, see Diagram 11), opponents and the lay public make the criticism that the relevance theory model in its practical setting demands too much of trainers and translators (Wendland 1996:134). Here Gutt (2000), Winckler & Merwe (1993), Merwe (2003) and Blakemore (1998) are especially to be mentioned. Behind it lies the rejection of a reduction of the concept of communication to a purely cognitive process and the tendency to neglect the socio-pragmatic background when translating (Vanhoozer 2001:2). ICCT does not completely solve this discrepancy, even though greater

store is set by the cultural and cognitive convergence of the Bible text and the target culture (Lesson 13, 15-20 of 28).

Participants in the ToT find the RT approach extremely helpful and do their best to incorporate its contents in their projects. A lack of aid in the practical use of RT, mostly because of linguistic problems, are at present still hindering them (AM 2009 *RT and ICCT*); the material is available only in English). In spite of this, decisive steps in the direction of a practicable use of the RT approach are being opened up.

3.1.4.3.3 Objective or Subjective Approach

Translators are advised in the *ICCT* to bring out the meaning of the Bible for the general public, in order to gain and retain their attention. Such a demand clearly shows that in this programme the translator bears the burden alone. The demand for "maximization of relevance" described in the previous section draws attention to this. It makes an allusion to subjective or ideological orientation (Fawcett 1997:82; Grootheest 1996:85, 87-88; Wendland 1996:127, 134), as it professes a tendency that cannot ideally be achieved. Decisions of this sort in the philosophy of language considerably influence the results of exegesis and translation. They lead to an occupation with the biblical text that rests on the individuality and the empathetic experience of the interpreter or translator. Subjective elements outweigh the objective foundations of the text and function in the realm of subjectivism (see below).

This theorem is clearly seen in the RT approach and yet in the ICCT the question remains unanswered as to how the translator can cope with balancing act of "too much or too little" information. In this area also the practical application of the RT approach is vague and ill-defined as far as the translator is concerned (see Talbot 1997:446; cf. 2.3.9.4.1).

3.1.4.4 Prerequisites of the Translators

Relevance theory as a descriptive model of communication has no preferences for particular translators. Among the communicative hindrances in translation it also appears, however, in this approach that the bilingual speaker or mother-tongue speaker has the best qualifications for successful communication according to the trend. Admittedly, such translators have to be trained in exegesis, theology and the technique of translation, but communicative factors play the major role in translation.

It is pointed out that English is a requirement for the training material and for the instruction in *ICCT* and Training of Trainers (*ToT*), for which a translation into French is planned. Furthermore, a higher level of education, at least eight years of instruction and knowledge of translation, was recommended (Gutt 2009a Relevance Theory Training Concepts; AM 2009 RT and ICCT). In the same way a great amount of initiative in active participation was expected of a participant in a two-week (ToT) or a four-week (ICCT) training (Hill 2009 *RT and ICCT*; AM 2009 *RT and ICCT*).

3.1.4.5 Summary

It is remarkable that just 15 years after the introduction of RT into (Bible) translation (Gutt 1991) and 20 years after the appearance of this approach, training programmes for (Bible) translators are being produced that integrate cognitive developments into the training (see Diagram 11). The *ICCT* discussed here presents an entire learning programme. Translations into Afrikaans can be understood as consistent applications of this approach with the support of other models. Unfortunately no test results for the evaluation of these translations are available. The critical points described here present no insuperable hindrances. We must therefore wait to see how training programmes for translators will deal with the questions that have been put. In this the literary character of the Bible as a sacred religious text, the simplification of the RT approach and the surmounting of the subjective hermeneutics that emerge in the RT model create future challenges (see Appendix 2).

The cultural approach of Katan and the mass communication model in its practical use will now be critically assessed. As both models mostly appear as mixed models in (Bible) translation, they will be discussed together.

3.1.5 Cultural and Mass Communicative Approach in Practice

Special training programmes for translators in these models are not known. Translators are taught rather in additional modules, mostly introductory courses with examples of application, in the course of their training in them.

Both approaches are to be regarded as outline plans and are based on the transmission model (see **Fehler! Verweisquelle konnte nicht gefunden werden., Fehler! Verweisquelle konnte nicht gefunden werden.** and Table 5). The result is that they are shown in practice to be mixed dynamic equivalence

models (see **Fehler! Verweisquelle konnte nicht gefunden werden.**). Their weak points are transmitted to both models, which is why one should be directed to the critique there (see 3.2.1.3). At the same time there arise additional particularities, specific to the model, that take effect here:

1) Suitability within the framework of cross-cultural communication,

2) Flexibility of such dynamic models,

3) Bible as object of mass communication,

4) Flattening and desacralising of the (Bible) text,

5) Requirements for the translator.

3.1.5.1 Framework Models and Cross-cultural Communication

Current framework models arise from western thinking with its tendency to categorise (Katan 1999:124; e.g. the standardised scientific model in Pinker 1999:44-46, 307; Schirrmacher 2007a:102-116). By this they disassociate themselves from other theoretical and scientific models on the international level (Bunge & Ardila1990:67:68).

Katan wants "to translate not texts, but cultures (1999:241)". "Cultures would be inherently involved in the socio-cultural knowledge needed for translation", he says, (ibid; also Holland and Quinn 1987:4-5, 7, 16) and at the same time communication does not take place in a 'cultural vacuum' (127). Translators are caught in the tension between ethnocentricity and the cross-cultural task of translation (see 2.2.7.1). In the cross-cultural realm this is always the case, yet in framework models the interlocking of the reference frameworks there is to be regarded as a restriction. This applies also to dynamic approaches (Gutt 2000: 17; see 2.3.3.6.5), in which the translator finds himself exposed to additional barriers to translation. In the cultural approach mother-tongue speakers are the most suitable for translation. With regard to the Bible or any other ancient text they are involved in the cross-cultural encounter between the culture of the original text and the target culture. In the case of new translations the culture of the project manager, who has access to exegetical and theological material on the source text, is also a factor. In their capacity of bearer of culture and language they have a bearing on the reception of the target text.

3.1.5.2 Framework Models offer (too much) flexibility

Katan emphasises that the translator understands linguistic and cultural frameworks in the sense of a *metamessage* and can produce them at the same level in

the target culture (1999:44, 124). Of course, he is responsible for giving the answer as to how the gulf between cultures and their contribution to translation can be overcome. Even if a culture were united on the how of the translation, this does not contribute to how it could look in the cross-cultural framework. So he says in very general terms "There exists agreement in a culture as to how the message can be conveyed, and how much of it, by the text or the context" (188). A cross-cultural framework, as it were, is lacking for the exchange of inner cultural content. Such a framework would have to stake out the boundaries of which content, means and goals the translation pursues (e.g. target group orientation in Lefevre & Bassnett 1998:11).

Considering culture as a "dynamic process" (21; cf. Holland & Quinn 1987:8, 12) and the fact that language content connects together several frameworks of communication in translation, does not necessarily facilitate the method of procedure and the understanding of the approach in translation (Bascom 2003:82; Maletzke1996:19).

3.1.5.3 Bible – Object of Mass Communication

Christian communication, as has already been described (2.3.10; cf. Diagrams 2, 15 and 17) makes it clear that Bible translation can profit from the experiences and models of mass communication (2.3.7.4).

In practice the mass communicative factor in the context of Bible distribution and translation can be lavish in its development. Here the *Volxbibel* (VB) project can serve as an illustrative example. Its author, Martin Dreyer, had drawn up the NT in two years (2003-2005) with the help of an online chat room and since then had revised the existing Bible text within this framework (Volxbibel.de 2007 Foreword to Bible update 1.1). In the same way he has over the course of several years brought the Hebrew Bible (HB) into such public areas and published a part of his translation of the HB in 2009 and made it available online (Dreyer 2009 *Martin Dreyer Blogspot*). Not only the Volxbibel, but also other Bible projects have adopted this kind of Bible publication and distribution, as e.g. the BasisB translation (BasisB 2006 *Reason enough to live - the Bible interactive*. Gospel of Mark). The internet is also being used to make preliminary versions of new translations available there and to stimulate discussion (e.g. New Testament Portions 2009 in minority languages *Mijdiyanê 'Elay*).

After the distribution of the Bible on CDs and DVDs from the middle 1990s showed enormous effects in contact with the Bible text, the internet has opened

new doors. Translators, supported by a team of advisers, are active in these programmes. There are no training programmes or evaluations at present for this type of dissemination. Critiques of it come mostly from the defenders of literal translation, who decry not only the style, but also the manner of distribution. In this they themselves mostly use the internet to distribute their criticism and their literal translations, which diminishes their credibility.

3.1.5.4 Flattening and Desacralizing of the (Bible-) Text

"Putting the biblical text at the disposal of a broad public or letting it be dealt with by an uncontrollable number of people flattens its content" – that is the criticism. In the case of *VB* and the *BasisB* as well as from one's own experience in working on an interactive text (though with a small team of translators) this criticism must be rebutted. Particularly a project that is published on the internet must be very well translated and presented to excite any attention. Otherwise the project will not succeed, as it will be discredited within a few days by critical comments. Such a project is therefore supported by a structured way of working that prescribes exactly what shall be done with the text.

As texts are made sacred by men themselves (Borg 2001:22), it can be observed also in the case of the *Online Bibles* that increasing respect is paid to an initial natural simplification of the text (see 2.2.6) because of the preoccupation with the content of the text. In the same way enriching creative elements, caused by the variety of opinions, have an influence. (see Lefevre & Bassnett 1998:11). Linguistic forms must not mislead as to which attitude toward the text predominates. If one reads the internet entries on, e.g., the *VB*, then one cannot help observing that the participants take the text very seriously and set clear limits as to what belongs in the text and what cannot be included (Dreyer 2000. *Martin Dreyer Blogspot*).

3.1.5.5 Conditions for the Translator

In both models no preference is expressed on the qualities of a translator. As no training programmes exist, but as the essential elements, especially cultural and mass communication orientation, are already influencing the present-day training of (Bible) translators, the requirements of a translator may be deduced from them. As in the dynamic equivalence model, translators with a low standard of education may also take part (see 3.1.1.4).

The translator in the cultural and mass communication approach profits in the case of bilingualism or translation into his mother-tongue, because he knows the cultural contents of the language and more easily bridges the gap. Following the trend, such translators more easily qualify for both models. Therefore in the cultural approach a translator who proves to have an anthropological and linguistic ability is especially suitable, as he covers both frameworks; similarly the mass communication translator also, who has ability in the areas of media, journalism or sociology.

3.1.5.6 Summary

Cultural and mass-communicative approaches are entering university and scientific training programmes of translators, though without forming independent training programmes (see Katan; McQuail). This may be because as framework models they are based on the principle of transference and therefore become absorbed by older training concepts or integrated into them. Their valuable contributions to training practice therefore remain unconsidered or are perceived only at the margins. In an isolated case in a cultural approach (Katan) there is no clear reference as to how the dynamic cross-cultural interaction of the cultures should look. With regard to the mass communicative model there are no programmes or guidelines as to which factors in the training of translators are to be taken into account.

3.1.6 More Training Approaches for Translators

Beside the approaches mentioned, which can be assigned to a specific model, there are yet other approaches whose foundation is not always obvious. They are based partly on mixed models or they place pedagogical methods at the very centre. Pedagogical aspects have played no great role in training in the past, yet such approaches contain valuable hints for possible programmes.

3.1.6.1 Socio-Constructive Training

Kiraly's "socio-constructive" approach in the training of translators, of which unfortunately no experience is recorded, must be mentioned here (2000). The concept favoured by him was in theory already prepared in Toury (1995:256-257). Both plead for a model orientated by practice and resting on interpretation, in which instructor and translator as well as translators among themselves mutually supplement and advance one another by exchanging experiences (an exam-

ple is "didactic epistemology"; Toury 1995:250; Kiraly 2000: foreword). Such an approach stands in contrast to the present top-down system (formerly "frontal pedagogic") and completely replaces it, because it proceeds from a constructive instead of an instructive approach (Kiraly 2000:22-23, 52). In the training of translators this practice-related approach would open up new possibilities of learning together (61).

Kiraly justifies his approach with Vygotsky's remarks. According to these the learner develops a zone of proximate development in the learning process, in which surroundings and experience are internalised and later automated together as the learning process (Vygotsky quoted in Király 2000:40).

3.1.6.2 Asia-Pacific Translators Training Manual

Pattemore's unpublished training concept *Asia Pacific Region Translator's Training Manual Trial Edition for the Asia-Pacific region* (2004b) offers a training concept geared to these cultures. Its concern is to take account of the language and cultural specifics of the receiver in the training. It integrates relevance theoretical content into its programme (Unit 13, pp. 68-89), which is otherwise based on a semantic and anthropological approach, like Barnwell (1992 and 1999) (see Units 4 and 5, pp. 9-26; Pattemore 2009 *Asia Pacific*). The *Asia-Pacific Translator's Training Manual* (2009 *Asia Pacific*) supplements with pragmatic reflections the traditional three steps given by Barnwell: analysis, transference and restructuring (TAPOT). Dependence on Wilt's and Katan's framework model is also evident (Unit 16, pp. 120-143; 2009 *Asia Pacific*). It is directed to trainers and is not a workbook for translators (ibid.); a whole section in it is taken up by practical exercises (Unit 6, pp. 167-217). Pattemore sees himself forced to use a mixed model that limits his training programme (max. 2 weeks; 2009: *Asia Pacific*). Results of the experiences of practical use are not yet available.

3.1.6.3 Literary Functional Equivalence - LiFE

Wendland's training programme (2006b) of "literary rhetorical functional equivalence" (abbreviated to: LiFE) seeks to present the character of the Bible as an "acoustic" and "verbally transmitted" (aural-oral) document (Wendland 1996:136; 2000a:5, 13; cf. Reiss 1971:34). In the course of treating biblical content as literature (cf. 2.2.9.3) he demands from the translator the functional equivalent transfer of stylistic elements into the target culture (2006a:33). In the

LiFE approach there is a further development of the dynamic approach. The conception of the training programme presents a mixture of exegetic, theological, anthropological literary and linguistic elements. From it came the work premises of the model, which consists in the restoration of meaning (re-signification) and the re-conceptualisation of a text for the source culture and the transfer of these factors into the target culture (84).

Even though Wendland dissociates himself from Waard & Nida (46) and denounces the lack of a perspective for the entire biblical canon, his holistic model (14) remains bound by the restrictions of dynamic equivalence. This is not affected by the fact that he refers to various books in the canon as a literary genre and includes target culture, translation personnel and project leader in the training (315; see 3.1.1). No experiential results of this plan are available yet.

In these models a higher level of education is required, as those under instruction are intended to receive a university education (Kiraly 2000), to have experience in Bible translation (Pattemore 2004b) or to be able to contribute much knowledge of the literary functions of texts (Wendland 2006).

3.1.6.4 Frameworks and Points of Reference

Building on the approach of the framework model, Wilt and Wendland have elaborated their approach put forward in 2003 into a training programme (Wendland 2008 and Wilt & Wendland 2008; cf. Wilt 2003 and 2.3.3.6). In it Wendland proposes to connect together the various scientific and socio-cultural frames of Bible translation (*Frames and Reference*), while the reference points were worked out (Wendland 2009 *Translator Training*). Framework models, as presented in cultural and mass communicative contexts, are in increasing favour, as this new publication shows.

3.1.7 Summary of the practical Applications

The training of translators is closely interlocked with the practical implementation of the models. It is in the nature of training programmes to point out the strengths and weaknesses of the models underlying them. Through internal training factors these can be strengthened, weakened or impeded by additional elements (e.g. pedagogical problems).

In all models the pedagogical basis is to be found in the "top-down" approach. These structures conceal the danger of ethnocentrism immanent in the system. The trainer and/or the translator concentrates the power structure in the project

on himself. Only Kiraly attempts to overcome this shortcoming from the very beginning of the training (2000). The other approaches use the "team approach" for assuring or enhancing the quality, yet not as a concept relevant to the training (e.g. Barnwell 1992; Newmark 1988b:20-21).

The observations on the "practical use of the models" presented here revealed the difficulties in the training of (Bible) translators. Nida might well count as the precursor and initiator in the justification and foundation of such programmes. Models based on his approach are widespread today and are invoked as a point of comparison for new models in support of his dynamic equivalence model. In this, inadequate examination of the process of communication, which leads to an overtaxing of the translator, as well as restriction of the model to Bible translation and the fragmentation into ever smaller target groups stand out as weaknesses. By contrast the translator's natural desire is to offer a communicative translation, together with the possibility of cultivating mother-tongue speakers of various levels of education.

In the skopos model and the functional approach built upon that all the weaknesses of their practical application of their vague criteria become clear. In the case of the functional model really complicated strategies ensue. One must analyse to what extent in this model a sacred and ancient text like the Bible is translatable, if the intention for writing it remains unknown in this isolated case. The treatment of this approach in universities presupposes a high level of education of the user. The strengths of these approaches lie in their relationship to the task of translation, which is easy for the translator to relate to. Similarly, emphasis on the cultural orientation and the intention to maintain a communicative and easily understood text belong here.

Word-for-word models tend to be the nearest thing to the instinctive purpose in translation and rest on the translator's natural intuition. Therefore no concrete programmes of training have been developed (except Newmark 1988b, which is here regarded as a mixed model). Inadequate comprehensibility, which is the greatest weakness of the model, is accepted and the understanding of the texts is completed by philological, exegetical, lexical and grammatical means. At the same time, adherence to the form of the original is a strong point of the model and it receives broad approval. The use of this model covers all levels of education of translators, as the quality of the translation depends on the target public.

The relevance theoretical approach emerges slowly from the reduction of itself as theoretical basis and also finds application in practice. This model of

communication is gaining an increasing number of advocates in translation, because communicative processes in translation are explained and described. Their limitations and hindrances become known to the translator when he turns his attention to the cognitive consequences and difficulties for the recipient. The complicated explanatory model of human communication is to be judged as a weakness of this model. Because of this training programmes are expensive and overloaded with theory. They are open only to a group of participants with a relatively high level of education. Furthermore the tension between positive and subjective mediation of communicative processes leads to uncertainty on the part of the users. The division into direct and indirect translation and the emphasis on the cultural content of all cultural circles involved must be mentioned as strengths.

Further training programmes, like those of Pattemore (2004b), Kiraly (2000), Wendland (2006 a and b) and Wendland/Wilt & Wendland (2008), introduce the most varied aspects into translation. While Pattemore turns to the culture-specific circle of translators from the Asiatic-Pacific area and combines several models together, Kiraly addresses a training approach based on the modern socio-constructive pedagogy (didactic epistemology). Wendland in turn focuses his functional equivalence approach on the literary-rhetorical level of the biblical books in particular and of the Bible canon in general. In the new approach of Wilt & Wendland, however, the reference framework of Bible translation and its links are pointed out. Such programmes require a high level of education of the participants.

Few models address the person and qualifications of the translator. In accordance with the trend of the age, preference is given to the mother-tongue speaker (Toury 1995:250-257; see 2.2.7 and 4.2.1.1).

In the models bilingual translators are not particularly preferred, yet the requirements prescribed in the models for the translator coincide with the abilities of that particular group (Strengths and Limitations of Bilinguals in Kielhöfer & Jonekeit 1998).

As regards the person of the educator or teacher in translation as well as the requirements to be made of him, these were written about in the 1980s (Wilss 1982:183), and have not changed since then, so there is nothing here to add (e.g. Király 2000; Wendland 2006a; see 2.2.7).

No training programmes (2.3.10) developed from Christian models of communication and translation. The fact that these approaches resulting from the

code-model feel themselves committed to dynamic equivalence or literal translation (see critique under 2.3.10.5) might be a reason why they become unconditionally integrated and display no independence.

The practical application of the models of translation and communication described here has shown that, because of the many types of text, the differences in culture and language in the bi- or tri-cultural approach and also because of the communicative needs of the translators, it does not appear appropriate to stick to one model. Rather is it a trend in the science of translation to use a mixture of models that are directed towards the needs and the current state of a project. This is the subject of the next section.

3.2 Training – Pioneering in Models

From what has been examined up to now it has become clear that the historical development of models for communication and translation led to a great variety of theoretical foundations and, in some cases, to a practical training programme. It was shown that the science of communication and translation is bound up with social developments (Beyerhaus 2005:18-19).

Current developments, summed up as so-called "postmodern", are based on collective pluralism. Triggered by globalization, it leads to a counter-reaction, which may be labelled unrestricted individuality. In it the principles of freedom, tolerance and free choice come to the fore (Beyerhaus 2005:19; Borg 2001:14, 17; Herbst 2006:176-177; Hempelmann 1996:17; Müller, Harald 2001:108; Padberg 2003:3; Splitt 2008:29-30, 33). The elementary meanings of truth, solidarity and community were redefined and they led through new content to a new conception or the abolition of them. (Müller 2007c:95-96; Hempelmann 1996:17; Kraft 1979:51; Siebenthal 2007:98-99; Splitt 2008:29-30).

The fundamental mark of the postmodern consists in the struggle between norms and values of the individual. In this every ideology and religion seeks to evaluate its norms and values as generally applicable, which again leads to conflict with the postulates of freedom and tolerance (e.g. for the "evolutionary Humanism" of Schmidt-Salomon 2005:35). Ironically, it is Christian overseas aid and Bible translation that have had and still have the fundamental share in the globalising effect (Sanneh 1991:148-149). At the same time these contributions are now being curtailed by developments in postmodern ideology and its practice (ibid.).

The translator must plan his strategy from these viewpoints. He will no longer be able to base his activity on only one model, but the multiplicity of translation situations and texts leads him to a choice and an adaptation to current circumstances. (Bible) translation in the future is therefore increasingly based on a combination of models. What principles lie behind it and what the criteria for the translators' choice are will be the subject of the next section.

3.2.1 Development and Tendency in Bible Translation (Prospect)

In recent times several translation theoreticians have been advocating combinations of models (Floor 207:2; Hatim & Munday 2004:224; Lefevre & Bassnett 1998:4; Littlejohn & Foss 2008:5-6; Mojola & Wendland 2003:25; Pattemore 2004a:31, 214-215 and 2007:262-263; Shaw & Van Engen 2003:112; Toury 1995:258). This tendency in the science of translation becomes clear e.g. in Wendland's *LiFE* approach (2006b: x; see 2.3.3.6.3) and also in South African translation projects with the involvement of van der Merwe (2003) and the recommendations of Braun (2001:16).

3.2.1.1 Reasons for Mixed Models

Reasons for this tendency are to be sought in:

- the increase in models of communication and translation and the accompanying critique or dissatisfaction with existing models,
- the discoveries of neurolinguistic (Fabbro 1999; see 2.2.4.5).
- and cognitive research (see 2.3.9), which have led to a complex picture of human communication capacity.
- the long-standing – sometimes painful – experiences of practical use in Bible translation (e.g. 40-year dynamic equivalence),
- the advancing theological and exegetical discoveries in Bible translation and interpretation of sacred texts (e.g. Neudorfer & Schnabel 2000; Luxenberg 2000 and 2007; Chouraqui 1994),
- the separation as a theoretical model, which however becomes impossible in practical application, as questions of the communicative process, the complexity of the training and testing of translation strategies require reference back to what is tried and tested (Noss 2009 *Empirical Study*),
- and in the growing interlinking of scientific work in the interdisciplinary framework as well as the concomitant interchange and incorporation of

independent discoveries in the science of Bible translation (Liebi 2003:38; especially supported by Littlejohn & Foss 2008:5-6; Pike, quoted in Renner 1980:156; Reimer 2006b).

3.2.1.2 Opposite Trends based on practical Considerations

The above-mentioned causes led to opposite trends that can be recognised in training and practice.

1) Because of the multiplicity and complexity of more recent approaches translators have, for reasons of practicability, concentrated on one model. The criteria for the choice are to be sought in:

- familiarity and contact with this model during training,
- practical experience in one's own translation project and the testing of this model in practice in other projects also,
- the reluctance to learn new models that have not yet been tested in practice or that are too complicated and lead one to suspect disadvantages as compared with the model in use,
- working as a team, which by common consent is not ready to change or to accept knowledge of new models.

2) A growing polarisation is taking place, based on the proclamation of individual (new) models with the exclusion or rejection of other approaches. As translation is in and of itself a complicated procedure, this development in the argument with several models is yet more accentuated. In addition, the absence of practical references and researches with regard to the practical effects of the use of such models further hinder the judgements of the translator.

3) In universities one can observe the separation of practical training from its theoretical foundations. This in turn leads to a reversion to one reference model. This is for the most part dependent on the preference of the leader of the faculty. In contrast to this the practice of translation is predominant in e.g. SIL International, which leads to a neglect of current models and to a preferred reference model as well (there mostly the dynamic equivalence approach).

3.2.1.3 Model-spanning Practice of Translation

Training that was originally model-related develops into the model-spanning practice of translation. Two developments are apparent in this. While some translation theoreticians present their own approach, which is blended with elements of known models (e.g. Wendland's *LiFE* 2006a and b; Newmark 1988b),

others advocate a combination of existing factors from the models without taking their own concept as a basis (e.g. Kusch 2007; Winkler & Merwe 1993; Merwe 2003). At the same time the proposed programmes, related to models, can be identified as the third line of the training of translators.

Diagram 14 Lines of Training in (Bible-) Translation

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                    ┌──────────────────────┐
                    │                      │
                    │  Training Programs   │
                    │                      │
                    └──────────┬───────────┘
          ┌────────────────────┼────────────────────┐
┌───────────────────┐ ┌──────────────────┐ ┌──────────────────┐
│                   │ │  Model-spanning  │ │                  │
│ Model related     │ │  Programs based  │ │  Model-spanning  │
│ Programs          │ │  on their own    │ │  Programs        │
│                   │ │  foundation      │ │                  │
└───────────────────┘ └──────────────────┘ └──────────────────┘
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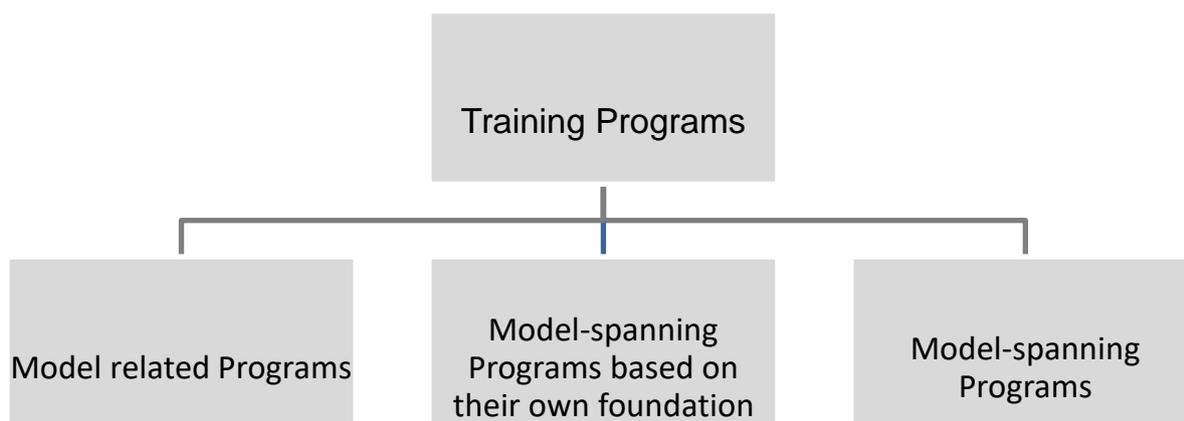
3.2.1.4 More Tendencies

Training in Bible translation has long stood in the shadow of translation activity (Toury 1995:241-242). Only with difficulty does it escape from its clasp. Hence new training concepts (see **Fehler! Verweisquelle konnte nicht gefunden werden.**, 3.2.1.4 and 3.2.4.3) spread only slowly. In spite of that, in the public discussion of Bible translators the training of translators is increasingly being looked at (e.g. *UBS Triennial Translation Workshop* 2009 Bangkok).

Because of anti-colonial concerns the position of the educator or the translator is being increasingly scrutinized (Toury 1995:255-256; Sánchez-Cetina 2007:395). Mother-tongue training is also included in the critique. It must be independent in terms of language and culture and able to develop its own forms.

3.2.1.5 Summary

The practice of Bible translation based on a reference model is developing in the training towards an overarching approach. New training concepts integrate the contents of existing models or revert to what is well-tried. Current models enjoy great popularity in many places and are further offered and carried out.

Training for translation requires more attention in order to show future perspectives. Anti-colonial features of the past and the associated rejection require the autonomous contextualised training of mother-tongue speakers in their own institutions.

How does training practice in Bible translation now appear and what changes are to be expected here? The next section is devoted to these questions.

3.2.2 Practical Training in (Bible-) Translation

One result of the tendency toward a mixture of models of communication and translation in the training and practical application consists in the increasing debate over these models.

Above all, the fundamentally new understanding of communication processes triggered by relevance theory has led to this interest. This tendency is supported by the fact that model-spanning suggestions link up to tried and tested material in the practical application in order to guarantee security in the project (e.g. for the francophone zone in CW 2009 *Empirical Study*; AM 2009 *RT and ICCT*). This development is limited in respect of practice by lack of educators and illustrative examples in which such model-based approaches come to be used (see 3.1.7 and Appendix 2). Here 40-year-long translation experiences on the African continent play a special role, from which then come most of the reference examples and ideas for alterations and improvements also.

Diagram 15 Overlap of Models in Training and Practice
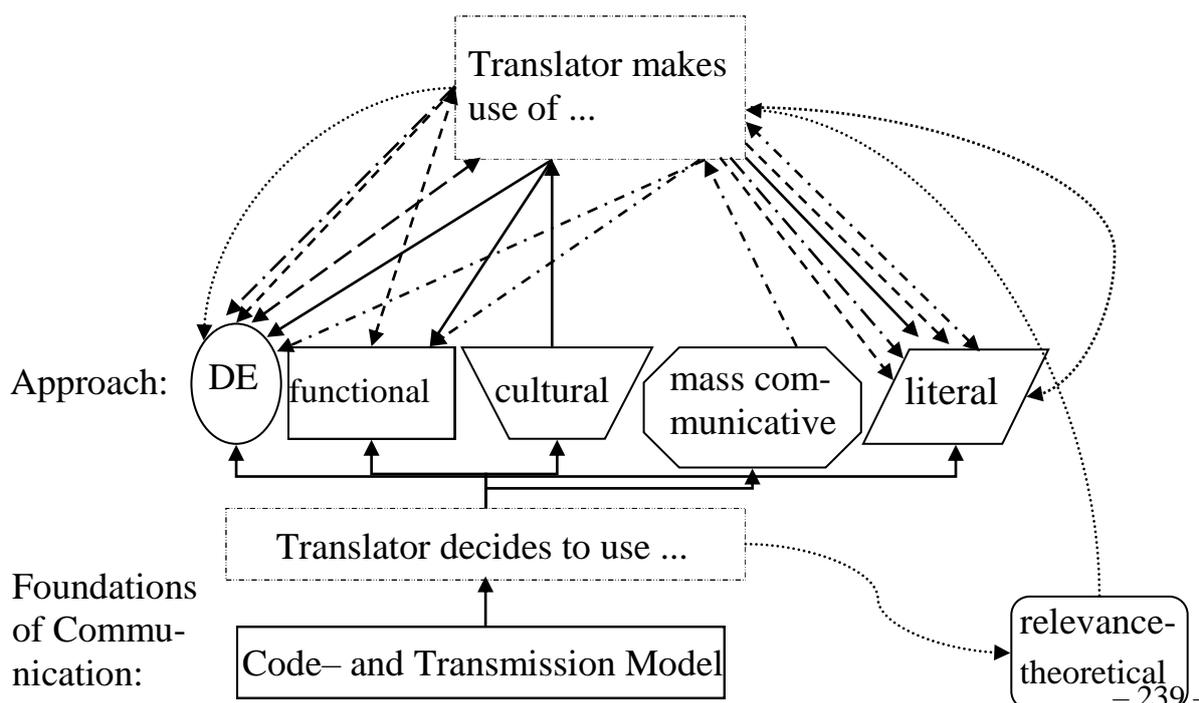
The number of arrows pointing inwards and outwards illustrate the dependencies governing the practice of (Bible) translation. While the trainer and translator, through the choice of a translation approach for himself, also automatically decides on the underlying model of communication as a basis, he is compelled by the above-mentioned weaknesses of the training or the aids to borrow from other models (as also in the training approaches in 3.1.6; 3.1.6.4). Although the relevance theory approach offers its own communicative basis, in practical application he has to revert to another model.

The concentrations in the dynamic equivalence and word-for-word models indicate the significance of both models. It is reverted to when other concepts do not work. The word-for-word model in particular serves as the favourite point of retreat of training and translators (yet not confirmed by a poll, see Appendix 3 and 3.2.3.2.4). Consequently there is an apparent discrepancy in theoretical offers for approaches in Bible translation and the practical demand for such models (Pattemore 2004a:13, 31; Wilt 2003a: ix).

Below a study is described that illuminates this problem and presents hypotheses for the possible overcoming of this crisis.

3.2.3   Empirical Study of the Training of Bible Translators

Within the framework of the question raised here a socio-scientific qualitative enquiry (Hug 2001:22; Kisch 2003:340-341; Krämer 2008:15; Mayring 1994:16; Sachs 1990:15-16) was carried out among trainers, (Bible) translators and leaders of translation projects (Werner 2008a). The stimulus for the study in the form of a questionnaire (Hug 2001:23; Bunge & Ardila 1990:98) was provided by the hypothesis, confirmed by personal observation, that, though the growing number of models in the science of communication and translation is in theory known, yet they show little or no effect on training or practical applica-

tion in (Bible) translation (cf. Pattemore 2004a:13, 31; Wilt 2003a: ix; 1.1.4 and Attachment 2).[139]

3.2.3.1 Interrogation

The primary scientific questionnaire read:

> "Bible translation models have increased in the last two decades. How well are or how well were Bible translators trained and equipped on Bible translation models?"

The second question in the study asked:

> "Which Bible translation models are favoured in translation projects?" (Werner 2008b:1).

The assumption here was those involved in a translation project would revert to tried and trusted approaches because of the complexity of newer models.

3.2.3.2 Questionnaire

The "qualitative analysis of content", as put forward by Mayring, offered the best framework to carry out and document this project (1994). Its scientific instrument contains indications for the preparation of both the performance and the analysis of a study (1994 chapter 5). Further, the fundamentals of the *qualitative analysis of content* coincided with those of the study, especially the reference to the science of communication (:24), hermeneutics (:27), social science (:29), literature studies and of the psychological processes involved in handling texts (:38; for details on the study cf. Sachs 1990:25-35 and also Bunge & Ardila 1990:29-30).

3.2.3.2.1 Construction and Form

Seventeen questions on the following areas were asked:

- General ones on the translation project,
- The level of training and further education,
- The relation of the translation project to modern models of communication and translation.

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[139] Whether and to what extent qualitative and quantitative research can be separated is variously examined (Karan n.d. *Simple Introduction*; Hug 2001; Krämer 2008:15-16). Epistemological factors have to count as qualitative characteristics in this investigation (Karan n.d.:5-6). The choice of a questionnaire, which is employed as a means of evaluation in both models (Hug 2001:23), points, with regard to the formation of hypotheses and qualitative characteristics, to a humanities or arts orientation, so that this study is understood as qualitative research.

The electronic questionnaire had been prepared in MS Word and MS Excel-Data. It only required boxes to be ticked, so that it could be completed within 20 minutes, including assimilating a one-page introduction. Because of the world-wide circle of recipients the study was carried out in English (see Attachment 2; Werner 2009).

3.2.3.2.2   Preparation

Dr. Detlef Blöcher (DMG; Questionnaire Study) and Dr. Mark Karan (SIL International; 2008 Questionnaire), both experts in the area of statistical research, took part in the study. The experimental version consisted of a MS Word version which was later transferred into a MS Excel worksheet that formed the basis of the core investigation and statistically evaluated with that programme (see below; see Attachments 2 and 3).

With the aid of two trial versions, which were sent out within the space of seven months, misunderstandings and wrong interpretations were eliminated. The first involved 12 people and the second 20. There were replies from altogether 10 people to the first version and 18 to the second, so each time 2 participants did not get involved. The final version was therefore tested by 18 assessors before it was finally published (Werner 2008a).

The questionnaire was sent to 50 persons, of whom 42 answered. Their statements were taken into account in the evaluation (see Attachments 2 and 3 and also 3.2.3.2.4).

3.2.3.2.3   Network of Addressees and Distributors

The questionnaire went chiefly to colleagues in SIL International, UBS, WEC International, International Bible Society and also their subordinate and partner organisations, because these organisations cover the majority of translation projects and offer the most comprehensive training of (Bible) translators (see next section).

Following the World Evangelical Alliance's study on cessations of Christian overseas aid (ReMAP) participants were contacted directly or through field distributors, who were then to pass the questionnaire on to the translators, project leaders or co-ordinators of translations (Blöcher 2007:9-10). This enabled distributors to relate personally to the study, but also guaranteed the anonymity of the translators (Blöcher 2008 *Questionnaire Study*).

Universities were not covered separately, as at least ten per cent of those involved were or are active at that level. By far the greatest number of participants came from full-time Bible translation. It was completely the intention of the study to give preference to this circle of participants, because developments in the science of Bible translation interact with the science of translation and therefore deductions on tendencies are possible (see 2.2.5). In addition they bring in the experience of various groups of translators and target groups.

- In some questions multiple answers or abstentions were possible, which is why the total of 42 could not always be reached.
- Many of the questions provided the possibility of abstaining by a "partial" agreement (cross-cultural approach in shame-orientated societies). Evaluation of these is not taken into account here, as it is based on a refusal.

3.2.3.2.4 Result

While the statistical proof showed how those questioned had expressed themselves on individual subjects and blocks of subjects (see Attachment 3), here connections and conspicuous points with reference to the training of Bible translators are summarised. The following blocks of topics are in the same order as on the questionnaire (see Werner 2009).

General comments on the translation project (question group A)
The 42 persons questioned formed a cross-section of organizations involved in Bible translation. Almost half of those asked were colleagues in SIL International or its partner organizations (20), almost a third with the UBS (9) and others were with IBS, NTM, SIM or WEC (13), including some that had dual affiliation. They were mostly working with parts of the Bible (**23**) and fewer with the production of a complete Bible (12), some with the NT (8), and most of them were still working on a project (**25**). Participating projects involved in Bible translation were of longer than 10 years duration (19) and the majority were established in the African field. (12).

The state of training and further education (question group B)
Bible translation is overwhelmingly regarded as a linguistic (**37**) and not a missiological (5) discipline. This division is certainly connected with the fact that a majority (23) of those asked enjoyed a linguistic basic education (e.g. SIL Int'l.). Those involved were familiar with various models of communication and trans-

lation (28), which was shown by the fact that only a few had been prepared by supplementary training in the theoretical and practical area in the models (11).

Relationship of the translation project to modern models of communication and translation (question group C)

The dynamic equivalence approach finds broad approval in Bible translation (**15**). Only few translators can identify themselves with Nord's skopos- and functional approach (4), Katan's cultural approach (2) or Maletzke's mass communicative approach (-). The general rejection of the word-for-word approach (**24**), which is reflected in contemporary literature, is astonishing. Over a third of those asked identified themselves with the relevance theoretical approach (12). Striking here is the number of abstentions (14), which could indicate that the practical relevance of the model is not known.

Two thirds of the projects end with the model with which they began (**33**). This contradicts my experience, which is shared by less than a third of those asked (14).

As goals of translation natural use of language (27), unambiguous communication intention between original and translation (25), faithfulness to the original (23), communicative equivalence (20) and cultural adaptation (18) stand out. Amazingly, functional equivalence (17) and the effect of the text (14), as it is demanded in the dynamic equivalence model, does not have the same influence as in the assessment of the model (see above). Yet the present rejection of the word-for-word approach, voted for by only two participants, is confirmed.

The Bible translators chiefly desire that the text available to their target readership should "unambiguously communicate its message" (23).

3.2.3.3 Summary

Theology lives on the results of social-scientific studies, because it is bound into the surrounding social structure. It is therefore important to know what realities it has to face (Kusch 2003:342, 346). Bible translation as a field of Christian development aid is not an exception here (351).

The empirical questionnaire study has clearly demonstrated current trends toward communicative models and away from word-for-word approaches. It showed that modern approaches of the 80s and 90s, although known, have received no immediate admittance into practical translation work. The reason for this is not a rejection of the models, but the hesitancy that may arise from the

fact that its practical application is not clear enough. As for the agreement of modern goals of translation with the principles of newer models, training in Bible translation still has a great deal of work to do on this point; in particular the arranging of practical applications of the theoretical models as well as the motivation to allow oneself to be trained in these models should come into the focus of the training. The results of this study have shown that there is a desire for improvement. It will be another question so to shape the training that translators are motivated to accept the new models and apply them in their work.

3.2.4   Selection Criteria (A practical Example)

To complete the circle that was begun in chapter 3 Models of Translation – Criticism and Discussion, of interest in translation projects is to know what criteria exist for the choice of training and for the translator. This includes:

1) Understanding of communication (for definition see 2.2.2.6),

2) Object being translated (for definition see 2.2.2.6),

3) Skopos/aim of the translation (see 2.3.4.3),

4) Function of the translation and cultural framework (see 2.3.5.8),

5) End product and marketing (see 2.3.4.3).

From these features it is clear that translation is to be regarded as a model-spanning institution. It is a matter of approximating to these models with regard to communicative translation and not of combining all models together, even if such connections were at all possible. Therefore no new model will be suggested here.

3.2.4.1 Understanding of Communication

Educators and translators must be thoroughly informed of the communicative courses that underlie an approach, as well as its strengths and weaknesses. Only this background permits the approaches to be critically conveyed (see Appendix 2).

Discoveries from cognitive research are a fixed element of the science in the meanwhile. This includes the "implicit" and "explicit" content of communicative processes. The translator should get more familiar with these while making use of research into the text discourse and the meta-textual examination of the co- and context. In the same way he is helped by the distinction between "direct" and "indirect" translation to classify textual principles. He is then in a position to include "higher levels of equivalence" and to bring these into agreement

with the language groups involved in the "semantic, text-discursive, pragmatic and socio-linguistic realm" (see 2.3.9.4.3; Winckler & Merwe 1993:55; Merwe quoted in Smith 2007:66). This new way of looking at things widens the current lexical and grammatical focus of Bible translation.

3.2.4.2 Selection Criteria

A further factor that counts in the pre-selection of the trainer or translator is consideration of the orientation of the translation. Although Floor offers criteria for distinguishing types of translation, the discussion about it proves to be useful in preparation. Its variation ranges from "exact to distant similarity and from narrow to open interpretation" (2007:16; see 2.3.1.1). The following are the main points in it (2007:17):

- The presentation of *explicit* content. For the target culture this includes unknown expressions and historical facts. How is such content to be communicated – in the text, in the auxiliary apparatus or by adapting it for the target group?
- The presentation of *implicit* content. This includes the co- and context of the (implicit) information conveyed in the communicative act. Ought implicit information in the form of supposition and inference to be made explicit? This could occur in the auxiliary apparatus or by adaptation to the style of the target language.
- To what extent should adaptations to the *form* of the original text be made in the areas of syntax or literary genre? Should the original and the translation be stylistically similar? Is the style of the target group preferred or are questions of style subject to those of the content?
- Discourse-pragmatic adaptation in the areas of reference of those taking part in the discourse (grammatical category), indication of the links and transitions or of the structure of the information.

Practical application in a (Bible) translation project:
The comprehensibility of the RT involves implicit and explicit information in the translation. The division into direct and indirect translation points to the manifold functions of language and culture that the translator had to transfer. This understanding should be compared with the current model of dynamic equivalence (see Barnwell 1992 and 1999; see 3.1.4.3.1), so that the difference of the approach becomes clear to the (Bible) translator. He can then visualise

how he can connect various aspects of communication, culture and translation together and in turn with relevance theory and other current models.

3.2.4.3 The Translation Itself and its Orientation

This contains hermeneutic and epistemological preliminary observations on the subject of the translation. As the Bible is a sacred, orally transmitted and slowly developed literary work, it can be understood and transferred into a target culture only by the interdisciplinary co-operation of theology, missiology, exegesis/philology, homiletics, linguistics and anthropology (on the transfer see 1.4.2).

The hermeneutic basis of a *literal* and *factual* understanding leads to other principles of training and translation as an historical and metaphorical understanding (Borg 2001:4-5; Merwe 2003:9). While the former tends to move in the range of formal to dynamic equivalence, the latter has possibilities of use in all models. The educator or translator must therefore be certain of his hermeneutic understanding of the Bible, because this determines his procedure in training or translation. He will prefer certain models and reject those which could stand in the way of model-spanning training (Sánchez-Cetina 2007:395).

Working out epistemological factors in the sphere of translation presents a challenge. The reasons for this lie in its occupation with a multitude of texts and genres of literature, which in turn lead to a variety of processes of decision (Wilss 1982:13). The fundamental representational epistemology focuses either on the target culture (e.g. Nida) or on the biblical cultures (e.g. Gutt). In the former case the text or the Bible is brought to the receiver, while in the latter case this is exactly reversed (Pym 2007:212, 214-215). The non-concrete epistemological understanding stands in the way of the concrete understanding, which is nowadays regarded as old-fashioned and obsolete. Its main focus is with the translator, especially his emphasised position or his special influence on the translation (201-202). Bible translation, which sets great store by spiritual guidance, inspiration and holiness, orientates and directs itself by such epistemological foundations. It is therefore important to make some remarks on this matter.

Practical application in a (Bible) translation project:
Because philosophical questions on the attitude to the text cannot usually be directly determined, it is worth directing attention to a literal and factual understanding of biblical content by means of individual examples. An alternative in-

terpretation from the historical and metaphorical sphere will be described and then the fundamental meaning will be established in common in the literary and literal domain. In the same way epistemological considerations of the orientation of translation can be discussed, which leads to a concept according to which the Bible text is brought to the target readership.

3.2.4.4 Skopos – Aim and Function of Translation

The strategy of procedure for educators and translators is orientated on skopos. A preliminary plan is necessary to clarify of the aim of the translation (Salevsky 2001:121; Willebrands 1987), which should cover the following:

- Level of language and education of the recipients (North 1974: xvi; Nida 176a:144).
- Clarification of the *resources* (Nida 1964:150, 155).
- Establishment of the *type of text* in the original (emphasis on form, content, appeal or audiomedia type according to Reiss 1971:33-34).
- Definition of the area of *responsibility* of the translator. This includes the question whether this is an independent, team-orientated translation or one dependent on the client (Snell-Hornby 1986:25; Initiator in Nord 2003:9; 2001:20-21).
- *Intention* of the original text and application in the translation (Nord 2001:28-29).
- Ordering of the area of *function* of the translation (offer of information). The range goes from transcription (formal agreement) to free production of text (agreement in meaning see Nord 2003:32, 36-37).

Practical Application in a (Bible-) translation project:
The importance of a preliminary plan, as proposed by the functional model, gains its significance in a project in that insidious deviations can be detected and corrected. Further, the result of it can be that the skopos and functional contents of the translation are increasingly discerned, because texts put into writing result from ideas.

As a rule, the level of education of the recipient, the intention of the AT and of the translation as well as the area of function of the translation present no inconsistencies. However, the question of type of text and area of responsibility of the translator becomes more difficult. The former raises the question of how the translator can recognize and analyse a type of text, in which the lack of linguis-

tic and cultural training personal education play a role. The latter problem is connected with the characters of those involved. In a cross-cultural situation one should take special note of the likelihood of disagreements owing to cultural differences.

Within the framework of a project agreement on a common plan is usual a simple matter, but often interpersonal and technical problems of translation arise in its application. This means that in the planning of a project the establishment of a skopos is possible and useful, yet the practical application of this purpose turns out to be dynamic and flexible, not static. Changes and deviations follow from this inconsistency. In contrast to this, functional alignment offers a more flexible approach, as it includes the skopos in the course of the translation process. In most projects reference can be made again and again to the feedback mechanisms described there (see Diagram 9). Unfortunately the whole concept of functional translation proves to be very complicated and it causes difficulties in translation for the unaccustomed translator (see 3.1.2.1.3). This then leads to a powerful intervention by the instructor or the project leader and with that to the concentration of power on his part.

3.2.4.5 Linguistic and Cultural Framework

This includes the selection criteria by which the instructor and translator has the possibility of adjusting to the linguistic and cultural background of the original and of the target group. Preliminary considerations in this area can serve as clues, but they must be flexibly adapted to new facts that crop up in the translation and be discussed with the target group:

- Socio-linguistic findings on the target group of the original. In this, relevance theoretical results of communication within the original should be examined (see 2.3.9.2).
- Researches on the literary genre and its counterpart in the language and cultural framework (cf. Research in 2.2.8.2).
- Cultural framework of communication processes in the original. Here the culture of writer and reader of the Hebrew Bible and of the NT are the focus of historical, exegetical and philological studies (cf. 2.3.6.3).

Practical Application in a (Bible) translation project:
If dialect differences appear as a result of socio-linguistic research, a tendency to increasing bilingualism, especially in the older generation, is evident. Apart

from this, ignorance of the mother-tongue in young people and children occurs because the language has not been passed on (Werner 2006:16-18). The vitality of the language of a group, especially tendencies toward a revival of the language in the age-group of 30 to 50-year-olds (e.g. by literary activity, language seminars, cultural groups etc.) is an essential indicator of the success of a translation project.

Socio-linguistic research of the biblical books and current exegetical materials (e.g. *Translators' Workplace* CD-ROM; *BDAG* 2000; *ExWBNT* 1980; *GNT* 2004; *Neuer sprachlicher Schlüssel* [New linguistic key] ELBIWIN 2002; *RGG*; *SESB* 2004; *ThWBNT* 1978), chiefly commentaries and linguistic aids are of special significance in cross-cultural Bible translation projects. Because of the lack of mother-tongue church activity, especially with new translations, one has to fall back on standard works in the national language or in English. This linguistic hurdle makes it more difficult for translators. Furthermore, translators from a non-Christian cultural background find it very difficult to understand the cultural framework, especially the history of the origin of the NT, and to express it in the translation. It is possible to agree on a separate apparatus of information in the form of footnotes and an explanatory section appended after headwords (Barnwell 1999; Nida 1964:238-239; Peacock 1978:201).

It proves very difficult for mother-tongue translators without linguistic training to grasp biblical genres of literature. This is chiefly because the division of literary genre arises from western thinking (e.g. Werner & Werner 2007: Introduction). Starting from the original, one should begin translation with hymns and poetry, as these are often simple to research (e.g. comparative studies in ethnomusicology and poetry).

With the aid of the relevance theory approach, biblical exegetical studies offer bilingual translators the possibility of achieving more concrete aims on the mother-tongue level. Unfortunately even there the historical exegetical and philological explanation of the biblical content remains reserved for the trainer or the project leader, which leads to concentration of power (for a proposed solution see above).

3.2.4.6 Final Product and Marketing

A further criterion within the framework of the project of a Bible translation is concerned with the appearance or the purpose of the final product and its mar-

keting. Trainer and translator must be certain in what form their product is to appear and how they wish and are able to sell it. This includes:

- *Contextualization* and adaptation of form and style to the target group. Native books of the same rank serve as examples (e.g. Qur'an, religious works, manner and form of passing on traditions).

- Extent of the circle of *recipients* (e.g. mass communicative orientation of the translation, limited edition).

- Questions on the *distribution network*. It must be made clear whether the recipients are to be non-Christians or church circles or whether a distribution is planned in the secular or the inner-Christian framework.

- In the case of *mass-media* visual (e.g. God's Story, Jesus film) or acoustic (e.g. CD) distribution, requirements concerning the production of written drafts, recording and filming plans need to be met. In this it must be taken into consideration that written translations as basic text precede such media and are to be included in the distribution (e.g. as auxiliary or reading texts etc.).

If the criteria described in this section are included in the planning, later alterations or restructurings of the texts and annotations can be avoided. It would, however, be unrealistic to think that everything can be planned in advance; therefore trainers and translators must react flexibly to the developments in the project.

Practical application in a (Bible) translation project:

In Bible translation projects reference can be made back to experiences of other projects in combining audio-visual media with the translation of biblical material.

The contextualization of biblical material used to be directed according to the personal feelings of the members of a target group and biblical publications in the *lingua franca* or other languages (e.g. Luther's translation, GNB). By contrast, especially in the Islamic world, in dependence on the traditional Arabic Qur'an, the formal layout of a book resembles its original pattern, including any commentaries accompanying it. Yet the project leader must be open to offering also the western system, as many minorities reject the oppressive system.

The recipient community should first be addressed by limited editions. By applying an "undercoat" of it by means of audio-visual aids (e.g. a CD with songs and text) there is a well-founded hope that the texts will be accepted in cultures

that are predominantly verbal. The limited editions go to members living abroad and in the homeland, so that these will all be personally known and chosen. The combination of the Jesus film and Luke's gospel, for instance, offers the chance of connecting audio-visual and written distribution broadly together. A distribution network is essential and should be constructed by the target group, so that the group is offered its own publication network. This should not remain the only possibility of distribution. So nowadays one should consider distribution over the internet (a website with text and readings and music, ways of ordering and forms for making contact), foreign and locally active private/non-governmental organisations (NGO) or private contacts.

3.2.4.7 Summary

Trainers and translators find themselves facing a choice of criteria. This includes their understanding of communication (for definition see 2.2.2.6), of the nature of translation (see 2.2.2.6), of the skopos or purpose of translation (see 2.3.4.3), the function of translation and the cultural framework (see 2.3.5.8) as well as the end product and its marketing (see 2.3.7.5). These factors mark out for trainers the area that they have to communicate to translators in theory and practice. For the translators they contain preliminary considerations by which they can make a strategic plan for carrying out their project. The criteria rest on model-spanning factors, i.e. borrowings were taken from each of the models of communication and translation presented here. This procedure lends itself, although in many models training programmes are absent or weaknesses of some models are compensated for by strengths of others (see Appendix 2).

Among the practical hints on Bible translation projects it was possible to make clear why such criteria are important in practical application. In the same way possible hindrances or weak points in the preparation of a project were indicated. Bible translation proves to be an intensive involvement with the culture and language of a target group, which explores underlying structures and makes them accessible to the people (e.g. indigenisation and contextualization; see 4.2.2.1.2 and 4.2.2.1.3). Such things are especially expressed in the areas of oral tradition, conception of the world and the structure of society of a target group.

3.2.5 Summary

The focus of this chapter has been on the presentation of the practical applica-
tion of models of communication and translation in (Bible) translation. The
framework was formed by experiences of Bible translators in their projects.
These provided, in addition to anthropological and cultural reference points, ad-
vice on the practical training and preparation for a translation project (cf. 3.2.4).

A definite tendency toward mixed models can be detected, as they are in a po-
sition to even out strengths and weaknesses of individual models. Although
there are no insurmountable counter-tendencies, the strength of such mixed
models lies in their communicability and practicability. The reference to the
practical application of the models, as well as the results of the empirical study
of models of translation (see 3.2.3.2.4), show that dynamic equivalence presents
a generally comprehensible model for mother-tongue translators. A deficiency in
it in communicative results was compensated for with the aid of relevance theo-
retical discoveries (e.g. distinguishing direct and indirect translation). The plan-
ning preparatory work as well as the permanent quality control comes from the
functional model and are there supervised with regard to the aim of the transla-
tion (skopos orientation). The planning of production and marketing arose from
the mass communicative approach.

Three strands of the practice of translation can be illustrated (cf. Diagram 13).
Besides the model-related practice, in which translators keep to their original
model, there is the model-spanning practice. These differ in two ways. Firstly, in
translation programmes which in establishing their own approach mix models
together and thus use the strengths of one to cover the weaknesses of the other.
Against this approach are those that achieve the same, although they take no
model of their own as a basis. The latter often show a preference for one model.
This serves them as a foundation, whose weaknesses they compensate for, how-
ever, with the strengths of other approaches.

This ends the researches of this study within the framework of the **micro-
approach** under the heading: *Bible translation proved in theory and practice*.
Models of communication and translation that find direct employment in Bible
translation were presented (cf. 2.3) along with a detailed incorporation of Bible
translation into the current scientific discussion of communication and transla-
tion (cf. 2.1 to 2.2). This theoretical basis was supplemented by the practical ap-

plications within the framework of Bible translation projects, which contributed to this study through the value of their experience. It was also central to the criteria for training and preparation of (Bible) translators (cf. ch. 3; cf. Diagram 1).

In the next chapter we shall look at the **macro-approach** under the heading: *Bible translation - bridgehead of missiology*. In this we shall take up the theological and missiological themes broached in chapter 1 and also lay down the framework for this overall research (see Diagrams 1 and 16).

END OF CHAPTER THREE

4   Missiology and Bible Translation

Missiological considerations are part of general assessment of the status quo within the wider theoretical context of translation and its consequences. They describe the "general missiological framework of Bible translation" (chapter 1). Bible translation in turn fulfils tasks which fall to missiology and which define the "specific missiological framework of Bible translation"; this framework is now my main focus.

Within this understanding - typically a missiological one pointing to the work of translation - we need to distinguish between Bible translation as a product and as an object of Christian activity, including therefore the existing Bible translations and their evolution over time (chap. 4.1). We also need to consider the institution of Bible translation as an academic discipline involving other branches such as missiology, theology, linguistics, anthropology etc. (see preface and chap 4.2 – 4.3)

In the past missiology has all but ignored Bible translation theory. Conversely, Bible translation theory has also often given only superficial consideration to missiological trends that benefit this research (e.g. translation in a Moslem context, women in the church, etc.). This is clear from the fact that far less than 5% of missiological research relates to Bible translation (Smalley 1991:241, 243 see here statistical evaluation of research literature from 1965-1986). Above all, the historic link of Bible translation to church history and its offshoot worldwide Christian overseas aid has been almost totally disregarded. (notable exceptions are mentioned below); and where Bible translation did receive consideration it was mostly in modern descriptions of Protestant or Catholic movements since the 19th century (Feldtkeller 2003:16-17). For a thorough understanding of the developments in Bible translation studies what is needed is an overarching view of the whole history of Christianity (:17).

To give a panorama of past cross-currents in the field of theology and secular and religious history would be beyond the scope of this study. Nevertheless essential points of contact should signal the significance of Bible translation for ecclesiastical and human history. Instead of relating the full sweep of church history, a survey of its missiological aspects will be sufficient for us now (4.14.1).

In addition, as I have shown, Bible translation is both interdisciplinary and cross-cultural in its influence (1.3), with evident interaction between theology and missiology, and the impact of these two on Bible translation (1). A further feature of this new chapter (see also Werner 2006:87) is the interdependency of training, theory and practice. During the analysis I shall suggest one more development of a hybrid model (see also 3.2.4) relating to the interplay of missiological disciplines (theology, linguistics, sociology, translation theory and anthropology). In the foreground of these considerations is the need to add communication theory and translation theory to the training programmes in theology and missiology (2.3; 3.2).

The business of translating, and the communication theory insights which stem from it, all make for important contributions impacting on theological and missiological training. Conversely, Bible translation training is impaired by the neglect of theological and missiological perspectives. For this reason I make some suggestions towards a solution (4.24.2).

My focus in conclusion will be on links between missiology and Bible translation. If we accept that these disciplines form part of practical missiology, then their place is alongside evangelization, Christian development aid and Church growth. In order to reflect their interaction we need to look more closely at missiological aspects, which is the topic for section 3. During the study the hidden side of Bible translation, more difficult to discern and describe theoretically, becomes apparent. Yet it must be linked back to the activity of the *Missio Dei*, *Missio Christi* and *Missio Spiritus* (see also 1.3.2.1; see 4.2.1 and 4.3). This feature of salvation history which became important in the "age or century of Bible translation" forms the concluding part of this book (Smalley 1991:22-31; Meurer 1978:10; Sanneh 2007a) (4.3).

4.1   Historical Involvement of Bible Translation Theory

Bible translation theory has stamped its mark on models for translation technique and strategy, and still is relevant (see also 2.2.9.5). This is because of its global mandate, its area of operation and the cross-cultural interplay involved. The following historical survey shows how Bible translation has influenced related disciplines.

4.1.1 Bible Translation – In the Margin of Historical Surveys

Historical overviews have been written for the whole range of academic disciplines concerned with Christian traditions. Among the most significant have been historical studies of Christian teaching, the history of the Church and its theology, and the history of Christian foreign aid. Over the range of studies Bible translation is clearly given a subordinate position. Nevertheless an overview like this is important for a greater understanding of developments in Bible translation and their influences on the missiological realm. The following summary is not intended as a substitute for a future in-depth study.

Although the origins of Bible translation impact upon the translating of the Hebrew Bible from Hebrew into *Koiné* Greek at the beginning of the Christian era, this phase is not mentioned here, but rather elsewhere (2.2.9.2 and Appendix 1). The Septuagint (LXX) became for the early Christian church the main source of the Jewish revelation, finding favour among the Jewish people before the coming of *Jesus of Nazareth* as *Messiah*. LXX served the early church for discernment of apostolic authority in New Testament writings. Its authority for the Jewish and later for the Christian Church resided in the fact that Jewish scholars in Alexandria acknowledged that it belonged to the canon of scripture and was thus on a par with the Hebrew Bible (Orlinsky & Bratcher 1991:2). Likewise a position similar to that of the Septuagint (:2, 3, 15) is valid for the Targums of Aramaic-speaking North Africa and the wider area around Israel. Translations of these, mainly though of the Septuagint, were of special help for the development of a New Testament canon and the linking of the Hebrew Biblical Scriptures with the New. The process is manifest in the bringing together of these revealed scriptures in one book, the Bible.

4.1.1.1 Role in Church History - Developing Theology and Dogma

Setting Bible translation in the history of the Church and its theology starts with the development of clerical structures in the early Church from the 4[th] century. From these ecclesiastical relationships grew a desire for indigenous forms for Biblical messages and texts.

Bible translation was considered a marginal phenomenon. In compendiums of ecclesiastical history it occurs generally in connection with new translations (1.4.1). It comes to the fore in times of social upheaval (for example LXX and the Jewish people of the Diaspora, Wulfila for the Gothic tribes, Jerome for the

Roman Catholic church, Wycliffe for England, Luther for the Reformation, etc. e.g. Heussi 1991; Aland 1991; Kraft 1989; Padberg 1998; Ben-Sasson 1981 Bd.1; Latourette 1953; Richter 2006; Walton 1987). Historical studies with an emphasis on the history of dogma (Ritter & Andresen 1999; Lohse 1994; Schmaus 1956), on Christian foreign aid (e.g. Schäferdiek 1978; Neill 1974; Tucker 1988 and 2007) or theology (e.g. Ritter & Andresen 1999; Ritter 2007) mention Bible translation only in passing. Since translation and communication are directly linked to social processes, the history of Bible translation is closely tied to world history - as the divisions into subsequent periods make clear (Orlinsky & Bratcher 1991: v-xii; see 4.1.2).

4.1.1.2 Studies in the History of Bible translation

Very few historical surveys place Bible translation at the centre or in direct relationship to church history (CHB [1965] 1989; Nida 1952a and 1972a; Noss 2007; Orlinsky & Bratcher 1991; Sanneh 1992, 2007a and b; Walls 1990, 2005, 2006 and 2007):

- *The Cambridge History of the Bible* (CHB von Ackroyd, Lampe & Greenslade 1965),
- *A History of Bible Translation and the North American Contribution* (Orlinsky & Bratcher 1991) and
- *A History of Bible Translation* (Noss 2007).

Only Noss studies modern translation approaches and communication models for their own sake. The other books see Bible translation in the context of its significance for church history. Many studies consider that the history of Bible translation is a branch of missiology (e.g. Tucker 2007:343-364; McGavran 1968:65). Interestingly, it is viewed only for its linguistic, cultural or ecclesiastical impact, but not for its significance for missiology. The reason must be its proximity to communication and translation theories and cultural studies, which supposedly distance it from missiological and theological concerns (for example, Wiesemann 2002:104). What follows suggests that this constitutes a fundamental misunderstanding of this discipline (s. 4.3; see also Sanneh 2005:208; Wiesemann 2007:25).

4.1.1.3 Bible Translation – A special Channel

McGavran classifies Bible translation as a special channel of Christian overseas aid, a movement with an inbuilt dynamic (1968:65). Consequently he highlights

two features: Firstly the Bible is the *foundational principle and basis* of the Christian church and of its individual members (1975:41-42; for example in Mildenberger's dogmatics 1992b:10), and secondly it is the *object of a separate dynamic academic discipline* whose aim is to foster the growth and spread of the Church as its members (McGavran 1968:65; see 2.2.9; see tables 2 and 16). This classification comes after a discussion of the missiological significance of Bible translation in past developments within Christianity.

4.1.2   History of Bible Translation

Following Orlinsky & Bratcher, the history of Bible translation can be seen as organized into several periods (1991: v-xii, here in a modified form),

   Early Church and its *Greek* texts used in Judeo-Christian circles (until 4[th] century),

- *Roman Catholic* period of scripture in *Latin* (5[th] –15[th]centuries).
- *Protestant* period of *European (*mother-tongue) expression and the development of Bible translation theory (16[th] – 19[th] centuries),
- Modern *ecumenical* period, "the age / century of Bible translation and Christian foreign aid" with a focus on *mother-tongue* translation (20[th]. century onwards).

The last century compared with previous periods shows the most notable spread of Bible translation, so it can be considered its golden age.

4.1.2.1 Forming the Early Church Canon an Bible Translation

This is the period of six centuries after the birth of Jesus of Nazareth and described as the "era of Bible translations in the ancient churches". It ends with the revision of the New Testament in *Old Syriac* by Thomas of Harkel (scholar, later bishop) in 616 A.D. (Lauche 2007:131).

   The compilation of the Hebrew Bible preceded the formation of the New Testament canon. (Roberts 1989:61). The history of the Hebrew canon is confusing, especially as the current terms used in connection with the Scriptures ("canon, canonical, holy, sacred") stem from patristic writings and the Christian background (Anderson 1989:114). *Josephus* described the holy books of the Jewish people as "numerically modest and self-contained" (:114; 1[st]. century A.D). From researches into Talmudic and other Jewish writings four basic principles are discerned as being instrumental in the canonization of the New Testament. Holy Scriptures

1.)   possess divine authority,

2.)   are limited in number,

3.)   can be traced back to a specific historical origin.

4.)   form a body of text that is unalterable and must remain so (:116).

An important criterion is the consideration of their external purity - the books must not come into contact with anything profane, such as unwashed hands, reading aids or other books not belonging to the canon (Mishna cited in Anderson 1989:114). Traditionally the Hebrew canon was considered fixed in the 1[st]. century A.D. with the standardization of the law by *Rabbi Akiva*. The Masoretic text, which was the basis for all further versions by scribes, was derived from this authority (Roberts 1989:7)

The early history of the Church was marked by the maintenance of a single authoritative canon of Christian scripture (Metzger 1993:12). Alongside the formulation of the canonical Jewish scriptures of the Hebrew Bible, which could also be accessed in Greek translations (Septuagint / LXX) the New Testament canon was gradually put together (:13-14, 17; Bruggen 1984:14; see above). The words of Jesus, initially passed down from memory, were eventually fixed in written form especially by the Gospel writers and were augmented by the writings of the apostles (:13-14; Troeger 2005:31; Bruggen 1985:14-15). The variants in the translated versions of the Septuagint copies stood as a touchstone and yardstick to ensure the official harmonization of the New Testament scriptures with those of the Hebrew Bible.

This slow continuous process cannot be linked to select events, since none has been mentioned in Church history. (:11; Bruggen 1985:14-15). During this process the canonical books were checked for their apostolic pedigree - what had previously been profane and evidently informative texts slowly assumed sacred significance (Borg 2001:28; s. 2.2.9.3). The following section describes the criteria for determining the Christian canon - including the Old Testament as well - which was not completed until 357 A.D. The story sheds light on influences on Bible translation from ancient times onwards (Metzger 1993:203-204).

4.1.2.1.1   Apocrypha

Around the period when the Hebrew Bible was being drawn up, the writings of the "Apocrypha" ("things hidden", so called ever since the Reformation) - i.e. the *Deutero-epigraphs* and *pseudo-epigraphs* from the 1[st]. and 2[nd]. Century A.D. - were added to the sacred Christian scriptures (Schneemelcher 1989:1; Kau-

tzsch 1900: v-vi; Metzger 1993:163; Rüger 1984:57-62). They stand alongside but separate from the actual canon, and enrich it, being "based on the most ancient and trustworthy" scriptures which were brought together under the aegis of the Church. They "point authentically to Jesus and the inaugural period" (Berger & Nord 1999:13-14; see also Metzger 1993:28).

The terminology stems from a Protestant understanding. In the Roman Catholic Church the Scriptures which are part of the Septuagint but not in the Hebrew canon are called "deutero-canonical" (e.g. Tobit, Judith, Maccabees etc.; Sutcliffe 1989:92). These comprise the Apocryphal writings. For the Roman Catholic Church, however, the apocryphal writings are those which were never accepted into the canon but which were termed "pseudo-epigraphs" in the Protestant meaning of the word (Willebrands 1987).

4.1.2.1.2 Apostolic Fathers

The "Apostolic Fathers", i.e. the patristic literature (circa 95 A.D. – 150 A.D.) is a body of writing which, borrowing from the teaching in the apostolic letters, describes the Christianity of its time. This is the foundational phase when Christianity "was becoming an institution and when the Church fathers began to emphasize Church organization" (Metzger 1993:48). The patristic period saw the strengthening of the 'authority of the apostles' teaching and of Scripture. For this reason it is of special significance for the formation of the canon.

4.1.2.1.3 The Significance of Mother-Tongue Translations

In the early Church there was a surge of translations of the Scriptures, particularly in the Middle East, caused by the rapid spread of the Christian faith through all social classes of the people groups settled around the Mediterranean. The most notable translations were into *Latin, Syriac* and *Coptic*. As early as the 3rd. century there were several models of canonical Christian scriptures (Metzger 1993:16-17).

Bible translation was discovered as a way into people's hearts (4.2.1.1). It was an authoritative tool in spreading and affirming the Biblical message among the committed believers of the early Church. (Troeger 2005:31). Studies and accounts from the *Armenian*, *Gothic*, *Syriac* and *Coptic Churches* show that where the Bible was available in mother-tongue translation Christian communities were able to survive difficult periods. Where such translations were lacking (e.g. in the churches of Asia and North Africa) Christians were generally not

equipped to face onslaughts (Latourette 1953:255-258; Sanneh 2003:10-11, 18-19; 2005:208; 2007a; 2007b:1-2; Tippet 1975:14).

4.1.2.2 Early History and the Ancient Church – The Beginnings

The early history of Bible translation was subject to a number of pressures:

- processing of the various literary forms as described above,
- very brutal local persecutions (Hauser 2007:86; e.g. in 3rd century A.D.3 those by Decius, Valerian and Diocletian; see Latourette 1953:67, 178; Neill 1974:33) on the one hand and
- simultaneous, unimaginable expansion (Neill 1974:30; Sanneh 1992:21-22, 56).

4.1.2.2.1 The Consolidation of Church Structures

The *young* Church grew in the shadow of two areas of tension. At its core, the formation of an independent authoritative and literary body of tradition and of teaching (later the N.T.; 2.2.9.3) which led to numerous splits and council decrees (Council of Nicaea 325 A.D.; of Ephesus 431 A.D. and of Constantinople in 381A.D. and 553 A.D.) Externally, on the one hand the ordeal of local persecution and on the other progress evident in the formation of ecclesiastical and political structures.

Bible translation came to the fore in the wake of the scarcely perceptible but constant spread of the church nurtured by local elements taking root (e.g. the Armenian church in the 4th. century A.D.; see Sanneh 1992:67; Tucker 2007:343).

4.1.2.2.2 Bible Translation in the Early Church

The following missiological currents accompanied the general flow of Bible translation:

- Translation was understood as a *divine commission* within *Missio Dei*. It was validated as the natural development of Jesus of Nazareth in his *kenosis*, his *condescension* and his *incarnation* 1.3.2.1, 4.2.1, 4.3 and table 18; also Lauche 2007:138-139; Nichols 1996:28; Tucker 2007:343; Shaw & Van Engen 2003:161; Sogaard 1993:11). Theology, translation, anthropology and linguistics came together in Bible translation (4.2). Transla-

tors, individually and in teams, drew upon all these disciplines in their work.

- Its *effect* was to create identity through the distinctions it stood for. The expansion of Christendom lead to national and ethnic churches (Mojola 2007:142-143; e.g. the Gothic Church, see Schäferdiek 1978:87), which were distinctive in having their own alphabets and literary forms (Latourette 1953:255, 257; Luzbetak 1993:90; s. a. Feldtkeller 2003:7).

  o Versions of Christian writings in the vernacular led to local expressions of church life and encouraged autonomy and growth.

  o Accompanying liturgies served to reinforce the distinctiveness between church and society and between churches. (Sanneh 1992:67; separate liturgy, tradition, catechisms etc.).

  o These facilitated the spread of the Church through the direct and indirect working of Christian overseas aid with its service rooted in Scripture (2.2.9.4, table 2; Mt 28,18-20).

  o Given that the New Testament was often the only locally written document in these ancient churches (Nichols 1996:28), language became the means towards socio-cultural adaptation (e.g. the Armenian and Old Syriac Churches).

  o Where a Church existed but without a valid Bible translation it was prey to sectarianism, decline or the gradual incorporation into other religions (e.g. the *Punic Church* in North Africa swallowed by Islam; see Sanneh 1992:69; Lauche 2007:138; 4.3.3.1 and Appendix 1).

- Bible translation preceded *Church-planting* initiatives (or else these were its manifestation), being a pioneering influence both for shaping the Church and bestowing legitimacy (Luzbetak 1993:90, 93, 95).

- It led to a steady increase in the number of *target people groups* (Latourette 1953:118). Whereas the New Testament recorded the coming of the Holy Spirit with its "mass conversion" of 3,000 people (Acts 2,41) alongside conversion by families (e.g. Acts 10,2; 11,14; 16,34; etc.; as a rule) or of individuals (e.g. Saul / Paul Acts 9,5 or the Ethiopian eunuch Acts 8,36; and others), under the influence of mother-tongue Bible translation there were conversions of whole people groups. This is the case with the Armenians, whose conversion at all levels of society occurred under *Tiridates* and *Saint Gregory the Enlightened* (Neill 1974:40; see also Dil

1975:196; Richter 2006:25; see Appendix 1: target groups). The same happened among the *Slavs* and the *Saxons* (Schneider 1978:241-242), the *Copts* of Egypt and the *Goths* (Latourette 1953:258). The impact of Bible translation was like a catalyst promising personal nurturing and self-awareness, with accompanying progress and authority.

As a result of its distinctiveness from secular translating and interpreting, the early stages of Bible translation established separate literary (genre) and technical forms whose implementation developed into a coherent academic discipline (see below).

These initial missiological trends were strengthened during the course of the historical establishment of Bible translation and reinforced by further developments, as I shall describe below.

4.1.2.3 The Middle Ages – Consolidating Biblical Traditions

During the Middle Ages, by which is meant the period of 6^{th} - 15^{th} centuries A.D. (L. von Padberg 1998: preface and 2003:8-9; Kahl 1978:11), the Church established itself and its own translation tradition. Independent principles of Bible translating were devised, such as the tradition of translating sacred texts literally (Nichols 1996:28; see 2.3.8.1 and 2.3.8.6). Alongside this, towards the middle and later period, a "lay translator movement" grew up, which was increasingly detached from clerical structures, and which attempted to fulfil the requirements of regional languages within Europe. (e.g. Waldensian and Baptist movements in Audisio 2004:20; early Pietism in Aland 1974:7-8, 11; Hargraves 1989:391; Oxbrow 2005:3-5).

4.1.2.3.1 Medieval Influences on Bible Translation

Christianity in the medieval period was marked by changes largely encouraged by Bible translation. The following short survey includes:
- The decline of educational ideals and school systems of antiquity.
- *Islam* making a significant appearance in Europe.
- The arrival of non-church movements, especially "The Enthusiasts".
- Bible translation becoming increasingly a joint endeavour.

The all-embracing Jewish, Greek and Roman ideal in antiquity of a Classical education and schooling waned during the Early Medieval period. Its place was taken by a joint clerical and lay vision of education based on religious guidelines

(Roberts 1989:48-49). During the Middle Ages under the monastic movement the Church assumed responsibility for education and ensured its continuity (Kahl 1978:15-16). Bible translation thus became a matter for the Church authorities (Loewe 1989:152); the translation tradition was beholden to external and internal Church structures. The Church in the West adopted Jerome's *Vulgate* (390 A.D.), incorporating it into the liturgy without any further attempts at revision and without tolerating any rival liturgical translations (the first revision of the *Vulgate* was not until 1979; Orlinsky & Bratcher 1991: xi, 15; Waard & Nida 1986:52; see also Loewe 1982:152; Smalley 1989:199-200).[140] In the East there was great translation activity by Christians as they encountered the rise of Islam; numerous revisions and new translations were the result. (Lauche 2007:131). In the Middle Ages Bible translating fluctuated between times of stagnation and times of progress.

Islam appeared as a significant religion in Europe in the 7[th] century. On many occasions before then the church had needed to rule on its own internal controversies (for example, decisions made by Councils, issues concerning Gnosticism, Marcion, policies and attitudes towards Judaism, etc.). After the decline of external pressure from persecution (at the latest from Emperor *Theodosius I.*; see above) there grew up a political hierarchy to oppose Islam as a political power. As well as the threat of Islam's seizure of political power, as in Spain (711-1050 A.D.; Kemnitz 2002:7-8), Malta and Sicily (870-1091 A.D.) over time there arose serious theological controversy. This climaxed in apologetic (and partly polemical) works from both parties (Schirrmacher 1992:12-13). On the Islamic side exemplified by *Al-Mawardi* (9[th]. century, in Tröger 2005:39) and *Abd al-Jabbar*/Teheran. Whereas *Al- Mawardi* established ordinances, still valid today, for Jewish people and Christians living in areas under Islamic control (:39), *Abd al-Jabbar* criticized the practice of translation in general. He contrasted it with the direct revelation of the Qur'an: by translating Christians took a step towards heathen practices and away from divinely ordained ones. According to him these tendencies would be instilled into the translated text (Sanneh 1992:219). Chris-

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[140] There are various views on a Church ban on Bible translation in European languages. Some see in the *Vulgate* a mere political power tool, which is why local translations were conceivable and possible. (e.g. in England, see Hargraves 1989:391; in Italy, see Foster 1989:465; in Spain see Morreale 1989:490-491).

tian apologists on the other hand focussed on inconsistencies in the Qur'anic textual tradition or on those contents of the book which clashed with Biblical statements (portrayed by Gilchrist 2002:26-29, 47, 78-79, 128-129). *African*, *Asian* and *Middle Eastern* Churches in Islamic areas were relegated to having second-class civic rights (Baumann 2005:13). At a local level churches were disbanded by compulsion or through voluntary conversion (ibid.). For example, the weakness of the Byzantine empire in the 11[th] century is considered by some observers as the reason for the conversion to Islam of whole layers of society; the available liturgical Bible translations supposedly had nothing substantial to offer (Pikkert 2008:19). From that time on Bible translation came to be part of the offensive strategy in debates and controversies with Islam. As well as Christians proclaiming the originality of the Bible by contrast with Qur'anic texts (e.g. stories involving prophets; the death and passion of Christ; God as Trinity, etc. see Lauche 2007:131-139) there was a growing awareness among Christians of their responsibility towards unreached people groups (for the history of Nestorian and Catholic aid in Asia see Reifler 2005:158; see below).

Outside the official Church, namely in the movement of the religious *Enthusiasts* of the 12[th] – 16[th] centuries, the significance of Bible translation for regional dialects and languages was recognized anew and promoted. (Audisio 2004:10, 12, 21; Hargraves 1989:391). To highlight grievances against the official Church, Waldensians, Enthusiasts and Baptists used Bible translation not only as a means for propagating the Christian Gospel but also as a powerful tool for ecclesiastical in-fighting. Remaining faithful to the text and its form supposedly convinced the reader or listener that the gospel (the Bible) contained within itself the means to truth (Nord 2002:219), through disclosing its evangelical potential (:254; Audisio 2004:21). These movements could only achieve this because they dissociated themselves from the structures of the state and the church, which responded with persecution (Bosch 1991:246).

Towards the end of the Middle Ages Bible translation became an activity centred around committees (the 14[th]. century Wycliffe translation , see Robinson 2002:53-54 and Hargraves 1989:387; the 16[th] century Luther Bible, Mühlen 1978:90-97, Nürnberg 1987:40, 49 and Ellingworth 2007:111). In these corporate efforts can be seen the beginnings of scholarly activity in this discipline. Already in their early phases they reveal their *cross-cultural* and *interdisciplinary* nature (on Wycliffe and Luther see above ; Brandl 2007:3-4).

4.1.2.3.2 Church and Translation

The Middles Ages were a period marked by church-sponsored translations in many European languages and dialects. The basis for the translating was the *Vulgate*, which can be explained by the monopoly of the Church's teaching office and the clerical claim to be the sole interpreter of scripture (Waard & Nida 1986:52; Walls 2007). The pre-Reformation Baptists and Enthusiasts were undermining this monopoly. At the same time, outside Europe, there was plenty of translation activity. Particularly above all because of the Nestorians and because teaching played only a minor role in the Eastern Orthodox Church, about whose activities little is known still (Bosch 1991:203; Gensichen 1976:6-7; Neill 1974:69-70; see also Antes 1988:51) since these Churches have disappeared owing to outside influences: the pressure of Islam and political persecution in *Asia* (Antes 1988:51; Hage 1978:362-364, 370-371; Latourette 1953:221; Markarian 2008:12-13; Miller 2002:39; Neill 1974:100, 110-11; Walls 2007). Regional translations contain word-for-word elements as well as communicative ones. Bible translators of this period worked under a dual tension: being faithful to Biblical form and mediating communicative Biblical content.

4.1.2.3.3 Disputes between Jewish and Christian Scholars - Scholasticism

As if to allay any prejudices about the so-called 'Dark Ages', there was an intense church debate between Jewish and Christian scholars, inaugurated by *Scholasticism* (11[th] - 13[th] centuries; Orlinsky & Bratcher 1991:23-26; see also Rosenthal 1989:253, 270-271). Relevant even to this day, the Jewish exegesis of medieval commentators *Rashi* and *Rashbam* found its way into Western Bible translation via the work of the Franciscan *Nicholas of Lyra* (13[th] century) (:25, 26). Influences of Jewish Bible interpretation run via Luther to Tyndale. Their work was reinforced in commentaries and textual extracts via medieval Hebraists *Ibn Ezra* and *Kimhi*, who in *Europe*, *North Africa* and the *Middle East* offered theological and rabbinical interpretations (:26). *Maimonides* brought philosophical and mystical approaches, even Cabbalistic elements, into Jewish exegesis (Rosenthal 1989:274, 277). Western Bible translation was in this period

essentially wedded to the Hebrew Bible and Jewish ways of thinking (e.g. the *Institutum Judaicum* of *August Francke's* Pietist schools, see Sauer 2006:216).[141]

4.1.2.4 From the Reformation to the Enlightenment

This period covers the 16th – 19th centuries. The 16th century *Reformation* was followed by the *Pietism* and *Orthodoxy* of the next century. 16th century *Humanism* was followed by the *Enlightenment* of the late 18th and 19th centuries. 19th century colonialism, industrialization and political restructuring impacted intellectual and scientific spheres with far-reaching changes still affecting Western societies.

These developments were not only partly initiated by the outward thrust of both Church and Bible translation, but also impacted on them as well (2.2.6.2 and **Fehler! Verweisquelle konnte nicht gefunden werden.**), and brought about the first strategic structures for Christian overseas aid. The beginnings of such strategies lay both in the traditional Church and in the monasteries where individuals worked out their calling.

4.1.2.4.1   Humanisms and Reformation

The end of the Middle Ages, with its revival of the study of ancient languages, the humanistic ideal and indigenous languages all influenced the coming of the *Reformation* (Bouyer 1989:504-505; Nida 1964:14). Its main feature is to be found in mother-tongue Bible translation which had been boosted by the spread of mass printed book production (:16-17; McQuail 2007:26; Köster 1984:17). Upheavals in the Church were caused by the common people rediscovering for themselves the message of the Bible. Although Church organization was fully hierarchical, the congregations won greater participation, and hurdles to clerical office were modified. On the basis of the new educational ideals and the social involvement of congregations, a new lay ministry was formed which regrettably could not prevail and which from the period of Orthodoxy onwards was forced to give way to Protestant clerical structures. (Luther cited in Nürnberg 1987:12-

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[141] In the light of demographic shifts in 21st century Christianity it is noteworthy that the Churches of South America, Asia and Africa do not reveal such Jewish reference points and the "heritage" of guilt. (Jenkins 2006:279). As a consequence voices critical of the theology, hermeneutics and exegesis of Jewish matters and Israel are more audible (ibid.).

13; Bosch 1991:469). This lay priesthood encouraged many translations in regional dialects.

4.1.2.4.2 Awakenings in the Roman Catholic Church (Monasticism)

Parallel to the Protestant *Reformation* an inner renewal took hold of the *Roman Catholic Church*. The seeds of this revival lay in the rediscovery of the Bible in the 12[th] century. Starting in Paris, probably in the *Abbey of Saint Victor*, the study of the Biblical message moved from theological seminary to the pulpit (Smalley 1989:206, 212).

While the Roman curia in Europe was preoccupied with distinguishing itself from Protestantism and reinforcing its structures and doctrines, Roman Catholicism began to focus its attention on the world beyond Europe. Motivated by the discovery and the opening up of distant continents, the Church needed to build indigenous structures there as well (Latourette 1953: xx). Walls (2007) views the crusades of the 11[th] – 14[th] centuries as the forerunners of colonial-style efforts culminating in the age of 15[th] and 16[th] century explorers. Both movements were based on Church initiatives; both had as their outcome modern colonialism, which only came to an "official" end in the 20[th] century.

Mendicant friars and monastic orders were conspicuous here again, as before in the Middle Ages (Leclercq 1989:190-191; Loewe 1989:152; Oxbrow 2005:4; Schirrmacher 1992:22). They consisted of the Augustinians (5[th] century onwards), the Benedictines (6[th] century onwards), the Franciscans and Dominicans (13[th] century onwards), as well as the Cistercians and the Carmelites. The founding of the Franciscan order by *Saint Francis of Assisi* (1181/1182 - 1226 A.D.) denotes the beginning of the Catholic tradition of religious piety expressed in poverty and devotional living (*mendicant friars*). During the *Counter-Reformation* the branch of the Order of the Jesuits was founded by *Ignatius von Loyola* (16[th] century) with its global perspective of Christian overseas aid. He was a friend of *Francisco Javier* (1506–1552), the founder of Christian overseas aid in the Far East. The Jesuit Order is under the direct authority of the head of the *Roman Catholic Church* (Knauer on Ignatius von Loyola, in Brockhaus 2009 multi-medial).

Monastic orders provided the best conditions for the spread of the gospel to the furthest continents. Their teaching, financial support, inner motivation to spread Christian brotherly love and their widely scattered networks of monaster-

ies, all this made an ideal base for the spread of their structures (Feldtkeller 2003:18-19; Neill 1974:92; Smalley 1989:200).

Fitting into the target culture resulted from living out the principle of "accommodation" (Bosch 1991:448); historical examples are given in Neill (1974:92, 100, 113-115), which were used in this period even by Pietist Christian aid workers (Luzbetak 1993:96-97; see below). Bible translation based on the *Vulgate* text became a favourite and necessary tool to approach the targeted people-groups with the message. As well as in the *Middle East* and *Asia* (there was, for example, an Arabic translation in 1591-1592; Lauche 2007:133-134), the *Roman Catholic Church* was active in the New World. *Bartholomé de Las Casas* (1474-1566), the companion of *Columbus* and great critic of the destruction of indigenous culture in the newly discovered territories, must be mentioned here. So must the so-called "Reducciones" (settlements of indigenous Indians); these were self-governing centres of Indians which encouraged political, ecclesiastical and social action for justice. Education, Church and work were linked together and led to some Bible translations in the languages of the Indians (details in Luzbetak 1953:93-95). In all these upheavals Pope Gregory XV took the initiative, creating in 1622 the Holy Congregation for the Spreading of the Faith (*congregatio de propaganda fide*), often just called *propaganda* (Neill 1974:122-123).

The stated aim of this institution was to develop and research strategies for Christian overseas aid and to target it carefully. Detailed statistics and studies were drawn up to ensure binding agreements were made on how workers could be educated and where they were best deployed (:123).

The monastic movement in the Middle Ages must be considered the precursor to the century of Christian overseas aid and Bible translation, since the intellectual basis was laid for placing great emphasis on spreading Christianity with mother-tongue initiatives and related literacy projects (Pierson 1999:262, 264; Sanneh 2003:102; Troeger 2005:35).

4.1.2.4.3   Bible Translation in Asia

Monks were even active in Asia. Franciscans and Dominicans in the 13[th] century, and Jesuits in the 16[th] century, were actively involved in Bible translations, for example those into Japanese and Chinese (Feldtkeller 2003:18-19; Fiedler & Schirrmacher 1998:12, 13a; Neill 1972:100, 111-115, 119-123; Jenkins 2006:60; Walls 2007). While the Protestant Christian overseas aid movement is

to be seen as a lay movement, Catholic aid was seen as a priestly movement, even in the realm of Bible translation (Luzbetak 1993:102). Church guidelines (see above) required the Catholic study of Bible translation to this very day to be based on the literal translation model (2.3.8.6; see also *Announcements of the Apostolic* 2001).

4.1.2.4.4 Pietism and Orthodoxy

Pietism begins with the publishing of *Pia Desideria* by Philipp Jacob Spener at the Frankfurt book fair of 1675 (Aland 1974:3). The 17[th] century *pietistic* movement not only promoted social and educational projects (:7) but also a new direction for Christian overseas aid worldwide. (Walls 2005:214 and 2007; see also Nöh 1998:31, 37; Pierson 1999:264; Vicedom 2002a:124-125). Of particular note in this period is the remarkable involvement in Bible translation (Haacker 2006:37), typified by John Eliots Bible translation for the Algonquian Indians (Tucker 2007:343). For example, at least ten new translations of the New Testament in German were published and circulated between 1602 and 1736 (Aland 1974:11). They were, of course, revisions of Luther's text and linguistically dependent on it 1.3.1).

Great strides were made, not only in translation but also in exegesis and textual criticism. In 1702 *John Fell* published the first *Greek New Testament*, a critical edition based on more than 100 Greek, Coptic and Gothic source texts (:19; Orlinsky & Bratcher 1991:49-50; for the work of Alexander Campbell :56-57).

Enthusiasm for translating the Bible spread among people groups that the Pietist overseas aid workers encountered in their church-planting work at this time. The priority for the pioneers was for interested and committed believers to access the gospel in their mother tongue; work also involved training and teaching indigenous fellow-workers in church and social contexts (details for Ziegenbalg's work, for example, in Reifler 2005:177; for Schwarz and Zinzendorf see Luzbetak 1993:96-97).

4.1.2.4.5 Beginnings as a Missiological and Theological Discipline

Bible translation grew into a missiological and theological discipline. It was seen as having an inner power:

> The Church only proclaims the gospel because it is true; the gospel is not true by virtue of being proclaimed by the Church. The gospel justifies its proclamation, but the proclamation doesn't justify the gospel, no matter what form it takes. (Sanneh 1992:112).

This view is to be found in Luther, when he rejected the Church's claim to be the sole interpreter of Scripture and thereby attributed to Scripture itself an "inherent clarity" (*claritas interna*; Nürnberg 1987:7, 9).

The ground was cleared for a strategic focus on translation as part of Christian overseas aid. Francke's efforts resulted in the founding of the pietist *Canstein-sche Bibelinstitut* in Halle, which achieved great advances in promulgating scripture. This institute did not, however, give missiological direction for Bible translating. (Köster 1984:99, 133; Smalley 1991:62). The experiences of the 16[th] and 17[th] centuries as regards the propagation of the Bible led in the 19[th] century to the founding of *national* Bible societies whose declared aim was to make the Bible available to every household (Köster 1984:84 and Smalley 1991:72). Whilst this could not be achieved in the 17[th] century for lack of sufficient organization (Köster 1984:67, 99) by the 19[th] century it was the sole aim. By the end of the century the endeavour had an international focus (e.g. the British and Foreign Bible Society - BFBS, and the American Bible Society-ABS; for a detailed study see Richter 2006:52-62 and Smalley 1991:62-85).

In German-speaking areas there were few other translations for the Bible societies to distribute apart from *Luther's Bible*. The same might be said for English-speaking areas and the *King James Version*. In this period the focus was only on the periphery, on linguistic and textual matters of form.

4.1.2.4.6   The Enlightenment

The Enlightenment of the 18[th] and 19[th] centuries led to a slow process of secularization among educated people. This was ushered in by the secularization of clerical practices (Gogarten, 1966:143-144, describes the changing concepts). Religion became a private and peripheral matter (Rommen 2003:23, 66; Küng 1990:20). Kant expressed it as follows "Enlightenment is man's emergence from his self-imposed immaturity" (cited in Rendtorff 1991:57). Natural science and medicine drew away from religious influence (Küng 1990:19-20). At the same time human rights and the related issue of religious freedom became the basis for the worldwide spread of religious thought and expression, including that of Christianity (Feldtkeller 2003:18). Even today only a few scientists, like the mathematician and physicist Günter Howe, bridge the gap between science and theology (Clicqué 2001:7, 17, 71). The newly revived discussion around evolution and creation is a current vibrant example of this (see Dawkins 2007; Schmidt-Salomon 2005; u. a.).

The seeds of the later split between Bible translation theory and translation theory were sown in this period (2.2.5; 2.2.9 and 2.3.8.6).

4.1.2.5 Century of Bible Translation

The 'century of Bible translation' (Smalley 1991:22-31; Meurer 1978:10; Sanneh 2007a) was essentially ushered in by the Europeans and North Americans (Walls 2006:226). It cannot be considered separately but only in conjunction with a general furthering of Christian overseas aid and translation. Its beginning is in the 1920s and continues to this day.

4.1.2.5.1   Systematizing through Organizing

The origins of the expansion of new translations are to be sought in a continuous growing interest in Christian overseas aid in the 19th century, expressed in the establishing of Bible societies and interdenominational organizations (Richter 2006:51-52; in greater detail in Smalley 1991:62ff.; for example Turkey, mentioned in Zürcher 2004:56). In 1804 the *British and Foreign Bible Society* began with the systematic distribution of Bibles. In the 20th century alongside Bible distribution in the familiar cultural context of Europe and U.S.A. the further idea developed of making the Bible available worldwide to all people groups (Miller 2002:24-26). In this initiative texts from Rev. 5,9 and 7, 9-10 played a crucial role.

That century was marked by a systematizing of Christian overseas aid by means of international conferences. Beginning with Carey's call and an invitation to address an international meeting of Christian aid and development helpers in 1806, there was a breakthrough in these institutional meetings with the New York conference of 1852 (Feldtkeller 2003:18-19; Fiedler & Schirrmacher 1998:83-84; Luzbetak 1993:98; Smalley 1991:43, 45, 47; Walls 2005:53-54; see 2.2.9.2). There *Asia*, *Africa* and the *Near* and *Middle East* came under the spotlight for overseas development. The great service of these conferences was not just in a pooling of resources but in the formulating of concrete aims envisaged by the participants.

The training for Christian development aid shifted away from university theological training to specialist seminars (Sauer 2006:185, 187). This development applied to Bible translation as well. On the one hand it grew to a discipline in its own right, on the other hand it lost the link to missiological and theological

training. (see 3.1.7).This is particularly evident from Nida's bibliography with its references both to linguistics and to Christian foreign aid. (see Attachment 1).

4.1.2.5.2 Lingua Franca and National Language

The greatest challenge of this period lay in overcoming language hurdles. In accordance with overbearing principles of colonial-style power-games, development aid workers tended to underestimate access via the mother tongue (Walls 2005:228-231; Smalley 1991:32, 245-247). The prevailing direction of strategies at the time meant the introduction of traditional educational ideals expressed in the aid-workers' language which the target groups had to move towards. (Blincoe 1998:110; Livingstone 1993:39-40; Nida 1990:173; McGavran 1968:3; Pikkert 2008:25-27, 40-41; unnamed author 2008. *Peter Pikkert on The Great Experiment*; Vander Werff 1977:108; see 3.1.4.3.2). This activity with its emphasis on the language of the Christian development worker led to the internationalizing of English as a world language (*lingua franca*), based on the predominance of English-speaking workers (and the conference of Christian development workers in Edinburgh 1910, see Walls 2005:62). On the other hand, though, this access caused people to concentrate on medicine and education (Pikkert 2008:101; Richter 2006:62-63, 65). Typical expressions of this development were the Christian aid stations inaugurated by Carey (Luzbetak 1993:98). However, they were - as history tended to show - an impediment to contextualized or indigenous access, because they alienated local people from their own culture and only offered some of those targeted the opportunity of seizing the full significance of the Christian Gospel (ibid.; for a detailed study see McGavran 1968:30, 59, 65, 105; Tippett 1967:25).

Regarding Bible translation, the Bible societies remained beholden to traditional translations and emphasized a low-cost and broadly based distribution of Bibles or extracts in the business language or national language of their target areas. Translation only was undertaken for large language groups, or else it was fostered by participating national organizations (for example the Turkish Bible translation, see Werner [2012]).

4.1.2.5.3 Accomodation

The *Roman Catholic Church* introduced the principle of *accommodation*; it found little resonance in this modern movement (see above; Jenkins 2006:56-57). A few exceptions such as Hudson Taylor (Taylor 1999; in detail, Franz

1998), Rufus Anderson (Pikkert 2008:29; Luzbetak 1993:98, 100), Temple Gairdner (Pikkert 2008:94, 110; Reimer 2006a:8; Terry 1996:171) or William Carey (Walls 2006:211; Tucker 2007:343) set the benchmark with respect to a contextualized approach to the target group. Sometimes these pioneers were sharply criticized (Walls 2005:238-240, 251), but they nevertheless were held up over time as shining, idealized examples (4.2.2.1.2).

Christian overseas aid can be classed according to five approaches towards the target group:

- *contextual* (contextualization; indigenous-minded),
- *confrontational* (apologetics),
- *traditional evangelical* (Christ-centred; e.g. Samuel Zwemer (Pikkert 2008:109-110; Livingstone 1993:48),
- *institutional* (through social organs) and
- *dialogue* (Hansum 2008:89).

Terry classifies ten approaches, but in my view these can be reduced to five (1996:168-177).

4.1.2.5.4   Ecumenism

Among the theologically varied churches international conferences expressed the hope that unity could be achieved under the banner of Christian overseas aid and that their energies could be pooled to this end (Sauer 2006:196). They founded a universal alignment under Christian overseas aid as a whole-church movement, known as *ecumenism* (Bosch 1991:301-302). *John Raleigh Mott* is known as the architect of this ecumenism (Feldtkeller 2003:19; Reifler 2005:242, 244, 263-264, 268, 270).

In Bible translation this momentum led to *SIL International* (*SIL International* ; 1942) and the *United Bible Societies* (*UBS*; 1946) being formed. They pledged themselves to the principle of cooperation across the denominational boundaries (2.2.9.2, 3.1.7, 3.2 introduction and Attachment 1). The *Second Vatican Council* (1962-1965) represented a rethinking of the Roman Catholic Church's stance: from that point onwards official blessing was given to using the national languages for the liturgy. There followed almost immediately official encouragement to use and read the Bible (1962). Windows of opportunity were now opened as *UBS* and *The World Catholic Federation for the Biblical Apostolate* sought to cooperate (1968). As regards Bible translation the spirit of ecumenism underpinned co- sponsored translations in Catholic areas (Spindler

cited in Miller 2002:26; Betz 1998:3-4; see also Steiner 1966:127; also Escobar 1990:88-89 and Smalley 1991:30).

Critics of ecumenism regret its one-sided tendency to attach itself to neutral areas represented by social projects or social welfare (Kasdorf 1976:89, 92; Baumann 2007b:113, 127; Brandl 2002:20; Vicedom 2002a:121).

Ecumenical efforts were successful in stimulating the renewed dialogue between Jews and Christians. In the West the significance of the *LXX* as a manifestation of Judaism (4.1.2.1) was recognized afresh, as was the importance of debates within Scholasticism between Jewish and Christians scholars (4.1.2.3.3). Out of this came Jewish-friendly translations in nearly all major European languages (Orlinsky & Bratcher 1991:124). The Hebrew Bible received fresh recognition through this work in translation and exegesis.

4.1.2.5.5   Bible Translation, Linguistics and Anthropology

It was because language barriers were being overcome that linguistics and anthropology came into their own as disciplines that could contribute to the debate; both found their validity within Christian foreign aid (Bruggen 1985:37-38). Bible translation, once nurtured into vigour by *William Carey* (Smalley 1991:43, 45; Tucker 2007:343), offered a platform for these minor disciplines to achieve a recognized integrated purpose. The interweaving of these three disciplines these days is proof that they are obviously still inter-dependent (2.3).

4.1.2.5.6   Science of Bible Translation

Whereas the 19th century was known as a period which prioritized the spread of the scriptures, the 20th century was the period of the *Science of Bible translation* (for the meaning and outworking of this term 2.2.9). At its heart this development was characterized by the following:

- The alliance of many academic disciplines involved in Bible translation (see above). This led to Bible revisions of many kinds (see 1.4.1). For English-speaking countries there were at least four (**New International Version**, **New American Standard Bible**, **New King James Version**, **New World Translation** – see Orlinsky & Bratcher 1991:208, 217; 279). Not long afterwards all larger languages in Christian countries could access similar revisions, e.g. German-speakers (Revision of *Luther Bible* 1975 / 1984; *Einheitsübersetzung* [One Translation] (EÜ), *Gute Nachricht Bibel* (GNB; similar to *Good News Bible*), *Revidierte Elberfelder Bibel* [Re-

vised Elberfelder Bible] (RevElb), *Hoffnung für Alle* [Hope for All] (HfA) etc.; see Appendix 1).

- Concentrating on those *unreached peoples* targeted by Christian overseas aid (e.g. Turkish groups; Zürcher 2004: 2004:56), missiologically-minded institutions developed strategies and models to make Christian teaching available (e.g. Fuller Seminar / Pasadena, Institut de Missiologie et de Science des Religions, University of Fribourg, Switzerland, etc.). The language and culture of these target groups were thus made central to research. *Contextualization* superseded accommodation and mother-tongue specialists came to the fore (for critique of religious culture arising from accommodation see Vicedom 2002a:121).

- The *role of the Christian development worker* changed from translator to educator or project leader (e.g. Bible translation projects; see also 3.1.7). *Maurice Leenhardt* can be considered the pioneer of this movement, living among the Kanak people of New Caledonia, leading translation work with the help of "participant observation" (Smalley 1991:53-56, 239).

- *Rediscovery and development* of *communication models* in the area of information technology (2.3.2) and other disciplines such as (neuro-)linguistics, social sciences and communication and translation sciences (2.3). Bible translation proved itself as a catalyst for models like these because of its global reach and its relevant application.

- *Internationalizing* and increasing *interaction* between academic disciplines and institutes working on a global scale (Kapteina 2002:13; for an overview Wilss 1984:21 and on special study on translation :22; see 4.2). Previous Western dominance is giving way to a greater presence of Asian influence in Christian overseas aid (Park 2002:55-56, 60), concentrating particularly on the 10/40 window (Reifler 2005:30; Wiher 1995:1-3).

Bible translation is proving to be a fruitful tool for missiology outreach at this time; target groups are being addressed which previously would have been outside the focus for Christian overseas aid (Miller 2002:27). For this reason Bible translation is an essential component of the *Great Commission* to "go and make disciples of all nations" (Mt 28, 19-20).

4.1.2.6 Summary

Whereas there are numerous historical surveys of the history of the Church and its teachings and theology, *a history of Bible translation* is quite a rarity. It is

true that there are current studies relating to the production and the background work towards a particular final translation, but there are few which portray Bible translation as a recognized coherent and scholarly research activity.

The history of Bible translation clarifies that Christianity derives its mandate for Bible translation (Appendix 1) from the example of Christ (Acts 11,26). *Incarnation*, *condescension* and *kenosis* (under the will of God) of the divine person became the standard for translating the Bible message, whose reach extended to people groups and individuals faced by Christianity from that first Pentecost onwards (Acts 2, 9-10) and who did not understand the apostles' writings and the Hebrew Bible (in the form of the Septuagint) written in Greek.

The scriptures known as *apostolic*, being written by the apostles or by those working under their authority, had been interpreted as a single corpus and included in a canon since the first century A.D. Their Christ-centred context and *apostolic authority* (as distinct from the *deutero-canonical* or *pseudo-epigraphical* writings better known to Protestantism as the Apocrypha) were the criteria for selection. In this phase Bible translation turned out to be the foundational access point to the scriptures. The unformulated goal was to impress them upon people's hearts using their mother tongue. At that time there was no systematic aim or strategy, but during this process the incarnational principle was indeed carried over into Bible translation.

In the Middle Ages this process continued, but education and theory were relegated to the background. This meant that the significance of Bible translation for making scripture known was also diminished or became the preserve of the educated clerical hierarchy. The monastic orders and their movement acting as institutions on an international scale continued to spread the Biblical message, both in areas where the Church was present and in unreached areas. Bible translation tended to confirm itself as an obvious strategic tool. Over time it is noticeable that where mother-tongue Bible translations were undertaken indigenous forms of Christianity sprang up. Only in the golden era of 12th century Scholasticism did the whole church in the West apply herself, in particular to the Bible.

Once again in the early phase of the *Reformation* (14th century) and again during its full impact Bible translation drew the complete attention of the Church. Within Pietism and the explosion of Christian overseas aid training seminars outside the auspices of the church were held which analysed the Bible's ancient languages from the viewpoint of exegesis and philology and took account of

foreign cultures. This was the period of the founding of Bible societies (BFBS / ABS) whose goals, then as now, consist in spreading the gospel in as many languages as possible.

In the *Enlightenment* period the Church in the East and West was moved to agree on a universal strategy for propagating the gospel. The origin of this development lay in the new orientation taken by the Church in the West. Whereas before then in Asia the Nestorian Church was also involved in Bible translation, the Church in the West only turned to this strategic tool thereafter.

Combining energies in West and East to accomplish Christian overseas aid was encouraged by individuals such as *Carey*, *Taylor*, and *Anderson*. In the *century of Bible translation* and in the context of ecumenical initiatives the foundation stone was laid for a future global coverage for translating into all languages. In international conferences and international societies involved in Bible translation the goal was set for enabling people groups to access the whole Bible or portions or Biblical messages in their own language. Again, institutions and academic disciplines were slow in forming to implement this goal.

Not until this century of *Christian overseas aid and Bible translation* were global strategies and models developed which contributed positively towards this goal. New input from linguistics delivered insights into communication and translation of expansive models which gave coherent theoretic impetus for Bible translation. The target public, for whom the Bible was to be made accessible, was the central focus. From this there resulted in a very short period a widespread propagation of Biblical truth, which was received and used to found churches or strengthen them. Bible translation thus became the *bridgehead for missiology*. It pooled the insights from anthropology and linguistics and started the dialogue with communication and translation science.

Now the historical links underpinning Bible translation have been clarified the question arises as to which explicit or implicit elements form the basis for its implementing or commissioning.

4.2   Motivation and Results of Christian Activity

Linking Bible translation chronologically to Church history, and then positioning it historically are not adequate responses to questions raised by the origin and orientation of "Bible translation commissioning". An issue like this one takes us back to the (Christian) basis for communicative structures which define

per se being a human and which accompany a person through life. The focus is on the positioning of Bible translation and its external and internal frames of reference (see 1 and 2).

Diagram 16 Action Plan of Bible Translation

Christian foreign aid
*Cross-Cultural process
*Adjustment to dynamic Cul-
ture- and Language Change
*Commitment through Com-
munication

BT—
proactive and
motivating

BT—
Consequence of
Christian activity

Christian foreign aid
*Native Approach
*Target Audience-Orientation
*Adaption to Training
*Inherent Vigor
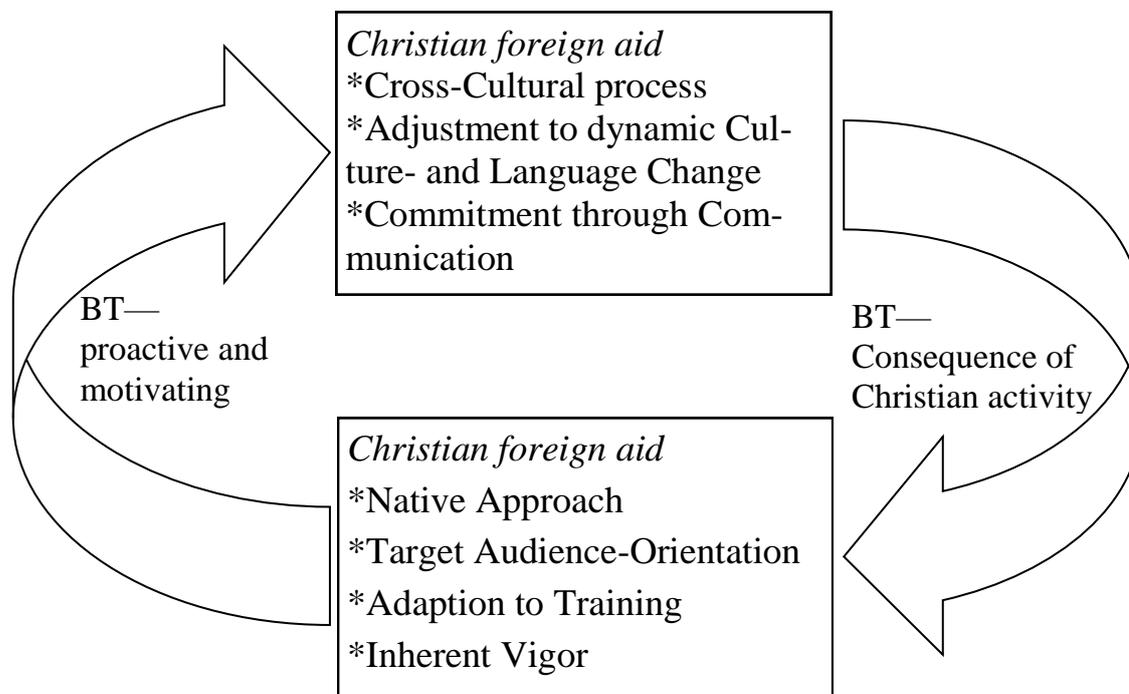
Bible translation makes an appearance both as an *initiator* and as a *consequence* in the medium or long term of Christian overseas aid. In other words, the historical survey of Bible translation reveals that the initiative for Christian overseas aid is based on the *foundation* of Bible translation and its many and varied offshoots (e.g. literacy, dictionaries, materials to guide language research; see *Carey* and *Townsend*). Others however see it as a *consequence* (e.g. *Jesuit* Christian work on development aid and *Taylor*).

How such varied developments occur and what can be drawn from this for Bible translation research in the context of missiology are my topics in what follows.

4.2.1 Bible Translation - Initiator and Mainspring

If one considers Church history and particularly in detail such movements or developments which were foundational to Bible translation, it is clear that these could be achieved in the medium to long term. Bible translation should therefore

be characterized as a reliable method of providing Christian overseas aid (Miller 2002:27). What, considered separately, are these foundations like?

4.2.1.1 The Mother Tongue – The Heart of a Culture

The significance of the mother tongue has not yet been sufficiently described from a neurolinguistic perspective. The human ability to accommodate to any language system is as much as ever a phenomenon worth researching (Fabbro 1999; definition of the mother tongue 2.2.4.2 and 2.2.4.5). At the same time the results of cognitive research indicate that the Creator is best placed to know everything about his creatures, using his creatures' ability – to speak the mother tongue – to integrate himself into the culture of a people. The mother tongue forms the core of a culture.

4.2.1.1.1   The Mother Tongue – The Circle is Completed

In the past the Christian development aid worker went as a translator *to* a people. He or she was supposed to know the language as well as any native speaker and do the translating. This way of working has changed. Nowadays mother-tongue speakers are being trained as translators, because they cover the target group's complete ethno-cultural and linguistic spectrum and are thus best suited to do the translating. The following issues have led to this rethinking of the strategy for Bible translation:

- Planning-related fears ("a further 2000 translators required"),
- Accusations of colonization ("Bible translators are destroyers of cultures"),
- The great need for translation staff (SIL International is currently looking for 2,000 staff).

Furthermore, in the last three decades the world Christian community's shift away from the geographical centres of gravity in Europe and U.S.A. to the continents of *Africa*, *Asia* and Latin America has changed the picture of Christian overseas aid (Müller 2004c; see also 4.2).

Looking back one can see that even from the outset there were mother-tongue speakers translating the Bible for their people group. And so the full historical circle of translation is complete, which is meanwhile nearing its end of Christian activity to spread the gospel (Smalley 1991:247). The inclusion of mother-tongue speakers in the Bible translation process is considered the main criterion in the differing strategies of *SIL International* and *UBS*: *SIL International* has

emphasized the traditional role of the full-time Christian worker speaking the foreign language; and *UBS* has always emphasized that they only translate using mother-tongue speakers but mainly within Christian contexts (Peacock 1978:200; agreements between SIL International and UBS; 2.2.9.3).

4.2.1.1.2   Mother Tongue – The full Circle of Incarnation Concept

In Judaism and Christianity we are dealing with religions which have been founded on the "translation" approach in the broadest sense. (4.1). With Jesus of Nazareth's incarnation this translation principle is transferred on to the community (1.3.2.1; 4.2.1 and 4.3).

> The Bible in the people's tongue is a phase of the divine instruction of the human race, with the diverse, multiple languages of the world the appointed and indispensable means by which communities of faith have come into being and been nurtured. (Sanneh 2007b:1).

The hidden underlying process unfolds slowly but steadily. In the survey of Bible translation (4.1.2) I referred to the fact that in the Church of old it was taken for granted that the mother tongue was used from the outset to access an ethnic group (4.1.2.1.3 and 4.2.1.1). In that way it served to distinguish the Christians from their surroundings. In fact this development served to *create an identity,* as is evident to this day in the Armenian, Syriac and Coptic churches. (described in detail in relation to 'the age of spreading the Christian faith' in Smalley 1991:15, 22-25). In the church in the West this understanding was lost as a consequence of clerical power games, but it was rediscovered afresh with the advent of *Humanism* and the (*Pre-) Reformation* (4.1.2.4.5; detailed study in *the age of printing* in Smalley 1991:26; Neill 1972:119). On the other hand mother-tongue translation always played a role in the Eastern Church and functioned as a base for spreading the Biblical message. Of course, this church faltered in other areas, especially in its inclination to spread the gospel, a faltering which led to its downfall (e.g. corruption, lack of renewal, etc.).

There was a breach in the strategy of mother-tongue use in Bible translation in the *century of Bible translation* (4.1.2.5.4 and 4.1.2.5.5; for details on the *Age of professional translation* and the *Inter-confessional Age* see Smalley 1991:28-29). This was a developmental period in academic research into communicative processes at work in translating messages and thus in the science of Bible translation. Mother-tongue translation is now back at the core of Christian overseas aid, with incarnation being achieved in Bible translation and progressing (4.3.3.4 and table 18). The circle of mother-tongue Bible translation has now been completed through the *incarnational* principle. Smalley states a preference for moth-

er-tongue translators, arguing that they are fully embedded in the culture and society, are ideally equipped as regards language skills and are best placed to be trained technically with simple means (:247; see also Zogbo 2007:338-340 and 4.2.1.1.1).

4.2.1.1.3   Mother Tongue – A universal Basic Right

In their world-wide recommendations to governments involved in education and schooling projects from now until 2040 UNESCO is promoting the use of the mother tongue for at least the first three years of school, with a subsequent use of the national language or the language of business (UNESCO Bangkok 2007: *MLE*).

This scheme is based on experiences from Africa; children there have demonstrated optimal achievements when following this pattern for schooling. Bilingualism often leads to better professional opportunities. (UNESCO Education for ALL - EFA - News 2006. *Governments encouraged to adopt multilingual education for ethnic minorities*; UNESCO 2007: *Register of Good Practices*; UNESCO Bangkok 2007: *MLE*).

UNESCO's recommendations can be traced back to 1953, but they were only formulated in 1968::

> It is obvious that the mother tongue is the best medium for children's education. It is psychologically the one system where meaningful signals are processed in the realms of expression and understanding. Sociologically it facilitates identification with other community members. Pedagogically learning is quicker in the mother tongue than in a less familiar linguistic medium. (UNESCO 1953 cited in Fasold 1993:293).

Bible translation fulfils this basic right of communicative self-development because it places the transcendent creator of communication in a relationship with human beings.

This prioritizes freedom of language choice and obliges state institutions to give support (Tsunoda 2006:144-145). The goal of these measures is to describe and conserve dying or threatened languages and cultures. Governments are meant to be encouraged to provide minorities with mother-tongue education.

Of course, as I have indicated for minority projects, there is often a discrepancy between the stated policy of a country and its outworking. Officially many countries have pledged themselves to the fundamental rights programme and yet have not implemented anything. (e.g. Human Rights Education Associates 2006. *Turkey: A Minority Policy*, 67).

4.2.1.2 Target-group Orientation – Homogeneous Unit Principle (HUP)

An accompanying feature of mother-tongue bias is a tendency for smaller and smaller target groups. These entail cultural and linguistic diversity and continual cultural change. Forces acting against a liturgical complete text (for example the *Vulgate* in Latin) clarify this development and are evident throughout any survey of Bible translation (e.g. *Saint Cyril*, *Enthusiasts*, *Wycliffe*, *Luther* and others).

The strategic concentration on target groups in Christian overseas aid and community development work was rejected officially and at international level for its conscious or unconscious racism and colonialism (Bosch cited in Frost & Hirsch 2004:52). Yet this way of working can even nowadays commend itself as a positive strategy, given that the chosen focus can be on a specific group (Haacker 2006:36-37; Hempelmann 1996:42; Tippett 1970:32-33; see in detail Appendix 1: target groups -orientation). Target group orientation is justified

- by the generally close *link* a person has between his or her language and culture ,
- by the need to *align* itself - specifically in relation to Bible translation - to the client, the translation commission and the social setting (Berger & Nord 1999:28; Dye 1979:92).

Not for nothing does the Bible itself call for a bias towards target groups and a focus on them. (Frost & Hirsch 2004:51-52; Stenschke 2007:3; Steiner 2004:258-259). This is demonstrated by Jesus of Nazareth having an inner circle of 12 disciples (Acts 1:13), and larger group of 72 (Luke 10:1), up to 120 men and women (Acts 1:14) as well as greater crowds (Matt 5-7) whom he confronted with the commission to share the gospel of peace. Similarly the travels of the apostles in Acts and the expansion of the salvation story touching Jewish Christians and non-Jewish communities (e.g. the people of Rome and Antioch, Galatians and Greeks to name but a few; see Acts 10 – Cornelius; and Act 15- apostles' council at Jerusalem).

The main motivation of focusing on target groups is not only what the *Bible itself indicates* but also the demonstrable fact that we are dealing with the *necessary consequence* of Christian overseas aid with its choice of ethnic group as well as individuals in that group (Stenschke 2007:5; see 4.1.3.2). For Bible translation the loss of a common liturgical church text (Nichols 1996:228, 230) has to be accepted as a consequence of progressive movement for change.

(Fuchs 1984:91, 99; Lauche 2007:139). This irreversible process creates a situation rather akin to a market, but does respond to Postmodernism and the current needs of society (2.2.10 and 3.2.4.5).

4.2.1.3 Training – Holistic Missiological Approach

From a perspective of missiology the training for Bible translation has altered, in that it is currently following the trend of Christian overseas aid and embracing an integrated approach where anthropology and features of sociology and psychology are woven together (Fabbro 1999; see 2.2.4.5 and 4.2.1.1.3). Holistic approaches to Bible translation are gaining influence, with their mix of very varied models (3.2.1.1 and **Fehler! Verweisquelle konnte nicht gefunden werden.**). Meanwhile the relevance theory approach shows that the essential principles for understanding communication and translation are open to scrutiny and remain under-researched.

4.2.1.4 Inherent Vigor of Bible Translation

An *inherent* power is at work in the *commission for Bible translation*, one which disposes people even today to make the Bible available in their mother tongue. Financial gain, self-interest or recognition play only a small part (see Sanneh 1992, 2003, 2007a and b; Walls 1990, 2005, 2006 and 2007; Smalley 1991). Rather these people were motivated by the undogmatic spread of essential Christian beliefs among all people groups, including their own. (Liebi 2003:192 with Rev. 5:10 and 7:9). Thus no case is known where the translator or the team have become famous or even influential during their lifetime as a result. Quite the reverse, most Bible translations originated in circumstances which were against them (*Peter Waldo*, *Wycliffe*; *Tyndale*; etc.). Many Bible translations, though, have over time achieved great status (see Appendix 1, e.g. Luther Bible, GNB, KJV, and others.). It should be noted however that the sizeable teams working on the Bible translation remained unknown, even when recognition came to the instigator responsible for the subsequent changes in society (e.g. *Hieronymus*, *Wycliffe*, *Luther*, *Nobili*, *Carey*).

A closer look at this innate power shows that there is an aura of transcendent experience in these principles of *incarnation*, *condescension* and *kenosis* (1.4.21.4.2). The following observations lead to this conclusion:

- the *scriptural evidence* of these Bible events in the life of Jesus of Nazareth is felt by religious and non-religious people to be interesting, im-

pressive and informative. Religious affiliation plays a secondary role (even among Muslims, Buddhists and Hindus)

- People with Christian sympathies draw from these events information to help them in their *faith life*. Members of other faiths, and atheists and ideologues (communists, socialists, etc.) find the Bible helps them delineate their own faith and life issues.
- The *worldwide significance* and *influence* of scripture have not diminished over the 2000 years of their existence (see Jenkins 2006:33, 177-178), a fact that goes against all expectations ever since antiquity. Many prophesied the decline and fall of Christianity, and with it the Bible as its inspiration.[142]

The inner power of the Bible points to its sacred and revelatory characteristic as the product, and source, of *Missio Dei, Missio Christi* and *Missio Spiritus* (see 1.2.1; 4. introduction and 4.1.2.2.2; table 15; see below 4.3). Revelation on the other hand rests on the communicative message from the three- in-one-God to mankind. Bible translation speaks into this through an audible mother-tongue system of sounds and symbols – whether orally or in writing – to people who offer no resistance and respond to a direct address.

Luther's division of 'word' and 'scripture' (or 'law' and 'gospel') comes close to this thought, since he tried to systematize Bible translation as a product and present the mode of influence behind the scriptures in theological terms (Bainton 1989:20). In Bible translation terms his approach did not go far enough, since we are dealing not just with the product but with communicative process which lies behind the actual translating.

4.2.2   Consequence of Christian Overseas Aid

Bible translation is not merely an *initiator* of Christian foreign aid, but is just as much a *consequence* of it. This is because of its *cross-cultural* nature and the continuous need for linguistic and cultural adaptation of the Biblical message to an ethnic group.

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[142] From an apologetic viewpoint (Beyerhaus 2005:23-24), a Bible critical one (Metzger 1993:25), a humanistic one (Müller 2001:150; Schmidt-Salomon 2005:73, 78), a Islamic one (Pikkert 2008:65-66) and, from ancient times, a political one (Latourette 1953:133).

The first step is to investigate the cross-cultural nature of Bible translation and its missiological effect. This cross-cultural approach is the reason why, as a consequence of the impact of Christian foreign aid, Bible translation is necessary at all. Then the above-mentioned adaptations will be considered in the light of linguistic and cultural changes.

4.2.2.1 Cross-cultural Approach in Missiology

(Bible) translation as a *cross-cultural* discipline extends beyond the humanitarian framework of Christian overseas aid whose structure can be intra-cultural (Lingscheid & Wegner 1990:13-14). Where Christian overseas aid is applied cross-culturally it transcends cultural and linguistic boundaries by taking its cue from Bible translation. In doing so it is following the universal Christian community or Church (Waldenfels 1987:226-230).

Linguistic messages conveying permanent elements of one culture (2.2.4) can only be translated into another culture through *crossing* the boundaries of that culture (Vermeer 1986:46). Translating texts from antiquity into the target language using a translator – as is the case in Bible translation – goes beyond the normal *bicultural* experience involved in secular translating. (Bascom lists as many as five cultures 2003:81; see 2.3.6.6).

Katan's frame model adapts this process impressively by interpreting the (inter)cultural frame as the transferral of cultural contexts from one culture into the other (2.3.6). The translator functions here as a "cultural mediator". Christian development aid workers involved in translating are endeavouring to approach the target group as closely as possible (the so-called "anchored language" principle). This has to precede even social work or Church work as the basis of an approach, so as to do justice to Jesus of Nazareths' *Great Commission* (Matt 28, 18-20; Reifler 2005:83). In the past this process has been ushered in a variety of ways.

4.2.2.1.1   Setting Targets for cross-cultural Encounters

The *incarnational principle* of translation leads to embedding the Biblical gospel into a target group's culture by a process called indigenizing. Historically, *contextualization* comes after *accommodation*. Although these initiatives led to various outcomes they all have one goal: overcoming the cultural and linguistic barriers which arise when one is mediating and transferring messages across cultures. (e.g. for Islam Boumann 1977:14, Hansum 2008:90 and Schlorff

1980:143.146; Luzbetak 1993:80-81; Müller 2007c:110; Ramm cited in Kraft 1979:262). In Bible translation several manifestations resulting from this approach can be confirmed; they led to criticism, as will be explained in what follows.

4.2.2.1.2   Indigenizing through Accommodation

The various phases in cross-cultural encounters are all marked by the attempt to straddle the cross-cultural obstacle between the source text and the target text. In ancient communities and in the Early Middle Ages indigenizing was practised automatically by theologically trained bilingual mother-tongue speakers fluent in each. Bible translation became part of the culture through the growth of Church structures extending slowly in the culture.

Throughout the *accommodation* phase of the 16th to 19th centuries convergence with the target culture was fostered to the point where the culture itself opened to the Biblical message. The target culture was then supposed to approach the culture of the Christian development aid workers (Baumann 2007a:323-324; Jenkins 2006:54-56, 60). It led to an excessive demand on Christian development workers and caused opposition from the target culture, since a denial was a bad example and implied suspicion of "covert colonialism" (Sánchez-Cetina 2007:395, 398, 408). The resultant *culture-based religion* proved to be an unsustainable foundation for Christian community (Vicedom 2002a:121). Thus it happened that Bible translations which used concepts of heathen divinities for names of God in the Bible were rejected by the Church. Today it can be shown that the churches which endured were those that had experienced such a form of cross-cultural transfer. (Jenkins 2006:60; Mojola 2007:159; Sanneh 1990:20 and 2003:10; even the concept "Gott" in German in Drosdowski 1963:229 or "Allah" in Arabic in Al-Massri 1998:164 and Lauche 2007:133-138; Troeger 2007:231-232).

4.2.2.1.3   Contextualization

Contextualization in the current state of understanding represents the golden mean for cross-cultural encounter (Frost & Hirsch 2004:83). In this concept the cultural mediator remains faithful to his or her own culture, but gradually tries in various stages to penetrate the target culture by means of linguistic (language learning) and cultural (anthropological) explorations (Sanneh 1991:152; even in international business management, see Rothlauf 1999). In this the translator is

not contextualizing the message but is using target-language speakers, training them and accompanying their translating. (Meurer 1978:184; Peacock 1978:199-200; Zogbo 2007:338-339). In this manner Christian Bible translation becomes an indigenous initiative and encourages social care and missiological and theological communication. (Sanneh 1991:152).

Contextualized Christian foreign aid in the form of Bible translation is more difficult to undertake if there is no interest in it because of the political or religious situation or for lack of specialist knowledge (e.g. as stated by UBS see Meurer 1978:176, 184 and Peacock 1978:199-200; Zogbo 2007:338-339).

4.2.2.2 Culture- and Language Change - Revision and New Translation

Not just cross-cultural encounters but also changes in cultures – the so-called "cultural change" and the accompanying "language change" can compel one to undertake continuous revision (see Appendix 1).

Cultures, even those with oral traditions, regularly adjust themselves to new circumstances; we can thus consider cultural and linguistic change as a natural phenomenon. (Hiebert 1976:32, 427; Hill 1995:106; Luzbetak 1993:294-300; Mayers 1974:13-14; Ong 2002:42; Orlinsky & Bratcher 1991:49, 57; Roembke 2000:13; Spradley & McCurdy 1989:323; Tippett 1976:26). Cultural change may occur from within (*emic* change) or by external factors (*etic* change) bearing on a culture. (Goodenough 1970:108-110; Hesselgrave 2002:321; Hiebert 1976:50, 52; Hiebert & Hiebert 1995:14-15; Käser 2001:20; Kaft 1979:293). The underlying phenomenon is founded on continual adjustment of a culture's world view to new variants of the same; this leads to tension between present beliefs and what is perceived as reality (Boulding 1972:44-48; Hall 1960:90; Spiro 1972:104, 106). According to this, Bible translators or project leaders arriving from outside to study a culture anthropologically take up an *etic* stance and mix these *etic* features into the project. Their perceptions are thus objective and absolute, whereas *emic* features are considered relative; pertaining to what is inherent content. (Pike cited in Pelto & Pelto 1978:54-55; Bascom 2003:107-108).

The motivations that underlie cultural and linguistic change are many and varied; they thus preclude any static view of culture. Starting from the individual, they can be set in motion by traditions and spiritual trends, tendencies to seek accommodation or innovation; they can end up influencing the group (Hill 1995:169; Luzbetak 1993:296-298; Mayers 1974:13-14). Unquestionably,

Christian overseas aid has contributed a power which has changed cultures significantly over a long period (Käser 2001:20; Luzbetak 1993:302; Sanneh 1991:148). In view of the transforming dynamic of the Gospel we can say that fundamental change always occurs where a culture is relating to different cultures. Even religious sensitivities relating to an overarching authority are impacted: they are either integrated into the world view or rejected by it. A process of acceptance or rejection changes a person's perception and their position within their own culture; in the long term this becomes a dynamic movement for cultural assimilation (Hesselgrave 2002:320; Sanneh 1991:148). Bible translation in its communicative models consistently implies the dynamic history of culture and language engaging with the *Great Commission* (2.3 and 4.3.3.4; table 18).

4.2.2.3 Stepping across the Boundaries between cultures; Transcendence

In Christian work abroad stepping across the boundaries between cultures denotes the wish to convey the Gospel as fully as possible and to spare the receiver from making any great communicative effort. Bible translation does this well, since from its experience over history it can demonstrate several explicit and implicit communicative examples of stepping beyond the cultural boundaries (for example, moving from Jewish to Roman culture , from the Hebrew Bible to the New Testament or from Aramaic culture to Greek culture, etc.). Where the science of Bible translation understands culture and language as continuously evolving processes it conveys the import of divine communication into the new situation. To do this it uses the medium of language and penetrates to the core of what it means to be human. It underpins the principles for a Christian communication model that depends on what God says to us. The result is a partnership between the transcendent source (the divine commissioner) and the commission itself: to conveying Biblical truth among humankind (1.3.2.3 and 2.3.10).

4.2.3 Summary

The science of Bible translation is pre-eminently an academic branch of missiology. It is the source and motive power for Christian foreign aid, and therefore equally must be considered as providing the foundational blueprint in missiology and theology for communication. In other words Christian overseas aid depends on Bible translation, but it also motivates and inspires it. An autonomous self-sustaining cycle for missiology is the result, namely the *Spiral of Bible*

translation - to borrow from the *hermeneutical spiral of cognition* (**Fehler! Verweisquelle konnte nicht gefunden werden.**).

Communication is the link in cross-cultural encounters. It is grounded in the sending of God the Father, Son and Holy Spirit represented in the *Missio Dei* and corresponds to the missiological nature of the gospel expressed through Christian overseas aid. Underlying this cycle of Bible translation as the motive and consequence of Christian overseas aid there is a transcendent power at work (*Missio Spiritus*). All the principles of communication can be derived from the personhood of the biblical God as reflected in the *incarnation* of God's word, Jesus of Nazareth, and his *condescension* and *kenosis* of Jesus under the will of God. God appearing as Three in One is the basis for the commission to translate the Bible.

The mother tongue is dependent on the *incarnational model*, where the word of God takes root in Jewish culture and its social context; the message of the Bible is conveyed by this most useful medium of mass communication. From within, from the heart of a culture, Bible translation is at its most effective; which is why there is a trend to appealing to smaller and smaller target groups. Where translations exist already, cultural and linguistic change demands continual revisions and / or adaptations; and where there are no mother-tongue versions the demand is for new translations (1.3.1).

These days Christians involved in translating who wish to encourage mother-tongue understanding have various communicative strategies, such as *accommodation* or *contextualization*. There are numerous historical examples of both approaches to bridging cross-cultural barriers in Christian overseas aid and Bible translation (Tucker 2007). Bible translation is an intrinsic element in the Christian communication processes. It can be termed therefore to be a successful missiological strategy for bridging the gap in communication between Christian development aid workers and their target groups. This involves the interplay between the source culture, the translator's culture and the target culture as well as the communicative import of the source text and the final translation.

After studying the placing of the Bible translation within the natural cycle of Christian communication the question now arises regarding its relationship to the debates on missiology and theology. Following this study's terms of reference, these debates will be anchored in the general theory of communication and their ideas serve as the firm base for Bible translation theory.

4.3   Missiology and Communication

In the previous chapters my focus was on Bible translation's history and development (4.1) and how their foundations and functions interacted (4.2). In the following concluding chapter I survey their relationship to the Bible's own call to the mandate of Christian overseas aid (Abraham in the Hebrew Bible, in Hardmeier 2009:116; Mt. 28:18-20 together with Jn. 17:18 and 14:6; 1 Jn. 1:1-3; Soogard 1993:11; Tippett 1970:7). I shall look at the motto mentioned in the Preface *Bible translation – Bridgehead of Missiology* and unpack its increasing significance within my study's *macro*-structural approach. I hope to clarify how within the *micro*-structural approach of *Bible translation – theory and practice* various issues of missiology and theology are relevant; among them are their impact on missiological training and research, and their link to communication theory (1.1.2; Table 1).

One of the chief features of Bible translation theory is its *interdisciplinary* approach. Building up the Church both within a culture and across cultures requires foundational insights from sociology, psychology and theology. Bible translation, on the other hand, has links with sociology, psychology, linguistics, ancient philology, anthropology, philosophy, ethics, cognitive science (Lakoff 1987: xi; Pinker 2000:3), in addition to insights from building up the Church! (Liebi 2003:38; Littlejohn & Foss 2008:4-5; Pike cited in Renner 1980:156; Shaw & Van Engen 2003:18-19; Wiher 2003:157; Wilss 1984:19). Within linguistics the prominent branches here are applied, comparative, and cognitive linguistics, but also neurolinguistics and socio-linguistics. This impressive list flows from the disciplines relating to training and development, but occasional links to areas not mentioned are quite likely.

4.3.1   Interdisciplinary communicative Bible translation

In contrast to the single-discipline approach often taken in theological studies, with Bible translation identified as one of its branches (Reimer 2007b:1, 6; Reifler 2005:22-23; Stadelmann 2001:74; Waldenfels 1987:226, 230), it is quite possible to have a different perspective of Bible translation: as a missiological discipline. It draws on other disciplines simultaneously, all the time - because it tends towards the *cross-cultural* and the *missiological*. (1.3, 2.2.9.5, 4.2.1 and 4.2.2.1). Likewise, its roots are in communication science and its proximity to translation science gives important clues to its *interdisciplinar*y nature

(see. 1.2.3, 2.2.1, **Fehler! Verweisquelle konnte nicht gefunden werden.** and **Fehler! Verweisquelle konnte nicht gefunden werden.**).

4.3.1.1 *Inter*disciplinary and *Intra*disciplinary Approaches

Although the term *inter*disciplinary approach is not without its critics, it is appropriate for Bible translation studies. The alternative model of an "*intra*disciplinary approach" suggested for theology and its related studies (Van der Ven 1994:108-112) must be rejected here, because a Bible translator works partly in other specialisms and borrows from those mentioned above, weaving them into his project (2.2.7). For this reason a translator can be said to be seated among all the disciplines, which is why the model of "Trinitarian missiology" is only partly appropriate (set out in Müller 1999:155; see 1.2 introduction). Nevertheless Müller's model (see above) quite correctly shows that Bible translation is rooted in missiology (ibid.; see also the context of missiology in Tippett 1976:89, 155). This means that as a missiological and theological discipline it has to account in a small way for its share in supporting missiology and theology; yet it is also an independent discipline existing as a link to the others mentioned above. Under the tension of this paradox, such spanning justifies calling Bible translation the "bridgehead of missiology".

4.3.1.2 Problem area – a Lack of interdisciplinary Relatedness

What happens when this interdisciplinary relatedness is lacking can be demonstrated by the history of Bible translation studies. Where *supradisciplinary* Bible translating was not an integral component of the Christian Church errors resulted. Some examples will clarify this:

- A lack of *theological* relatedness in Bible translation studies led to false doctrine in the early Church, as evidenced by Marcion (his rejection of the Hebrew Bible; similarly in Nazi Germany the de-Judaized "People's Testament" see Eber 2008:10-11), by Arius (his heretical rejection of the Trinity), and by other groups.
- A lack of *linguistic* relatedness led in Church history to crass errors such as the (first) pre-Luther Bible to build word-for-word on the *Vulgate* and on other influences, but which was incomprehensible from the very date of its publishing. (Berndt 2005 Biblia Sacra 1466).
- A lack of anthropological relatedness as the reason for a tendency towards colonialism when the Bible was distributed in the languages of

> the colonial powers. The colonized peoples' indigenous languages were ignored. (2.2.6.2).

These examples were all aberrations. In Bible translation research they nevertheless contributed to new communication models and to translation's interdisciplinary approach.

4.3.1.3 Communication – interdisciplinary Orientation

Up to now it has been clear that Bible translation owes its interdisciplinary approach to its own communicative character and to its being linked with communication studies. Now is the place to enquire how this view is justified.

According to the definition of communication (2.2.6.2) and of its academic study, both are cross-cultural in application. This stems from the fact that mother-tongue speakers generally do not articulate their own culture and language: this defining is the work of those outside. As a consequence communication and translation studies have a cross-cultural approach. Both disciplines also need to borrow from cognitive theory, anthropology and social sciences in order to research communicative processes thoroughly enough. Their relatedness to communicative factors is responsible for the orientation of Bible translation studies towards interdisciplinary and cross-cultural thinking (Shaw & Van Engen 2003:18-19). This is the exact reason why Bible translation is significant for missiology.

Missiology itself is based on cross-cultural, communicative and interdisciplinary practices and is geared to such thinking. Bible translation is the fruit of theology which in turn displays its roots (Kasdorf & Walldorf 1996:17); its missiological and theological make-up is the typical interplay of communicative structures (Shaw & Van Engen 2003:4-5). This is best summed up as follows: "The communicator is the translation or, more aptly, the communicator is the message" (:4). Missiology and theology are "both part of the path, on the same journey" (Van Engen cited in Shaw & Van Engen 2003:5) and are thus to be viewed as dynamic processes. In this communicative and dynamic arrangement the missiological profile of Bible translation studies and the function of Bible translation research are both established as forming the communicative framework model for missiology. Borrowing from the ideal model of *incarnation*, *condescension* and *kenosis* demonstrated by Jesus of Nazareth, Bible translation research reflects the contents of communication from a perspective of missiology, and there simultaneously it represents the dynamic of communicative models. In

doing so it is fundamentally concerned with divine communication which is the basis for missiology (4.3.2).

4.3.1.4 Relevance of Training

Training is also in this respect the crucial factor, because the features of the interdisciplinary approach are very clear to see (4.2.1). In chapter one the theoretical basis was expounded; in chapter three it was the practical basis; in chapter four it is the relationship to missiology which is under scrutiny. These reflections conclude with the missiological and theological direction required for Bible translation training because this discipline points us towards the future for training (4.3.3.3.4).

Bible translation training doesn't just offer the potential for an interdisciplinary approach, it also throws up problems. We can say positively that modern Bible translation training reflects a comprehensive and holistic overview of the factors that are vital for translation. The roots of culture and language are explained in cognitive studies (neurolinguistics, cognitive science and communication theory); these are studied in relation to the real world for their practical impact (i.e. applied and comparative linguistics, anthropology and social sciences; 4.3.3.3.4). The missiological and theological training for this has to act as a bridge linking both fields of study.

At the same time, however, the gap separating missiological and theological thinking from Bible translation training constitutes a weakness. It is up to the translator how he or she links the two disciplines of missiology and Bible translation to each other. Areas where cooperation is feasible are:

- when it comes to praying for workers for the project,
- in raising awareness of the spiritual dimensions of a project,
- and in working with Christian groups.

Such activities demonstrate that there is a power in scripture itself, and in the interaction with it, to effect change, and this is manifest in many cases (4.2.1.4).

Any area of study which crosses academic subject boundaries runs risks:

- of being applied in many areas,
- of overstretching itself, and
- of losing effectiveness in particular areas.

There are questions about focusing on the hierarchy of the component disciplines and concentrating on essential areas. Looking back on the history of Bible translation we note the central preoccupation shifting from theological preoccu-

pation with exegesis and philology (for example Hieronymus, Wycliffe, Luther, Tyndale, Carey), via the early steps in the philosophy of language, to linguistics. This last phase is reckoned to start at the beginning of the century of Bible translation. Linguistics by itself did not provide the answers to the intertwined linguistic and cultural factors; which is why the insights of anthropology and social sciences were drawn into the debate (for example Nida, in Attachment 1; in UBS and SIL). Such developments enriched Bible translation training to an extent that had not been anticipated in the past. A single intuitive approach became a full-time course lasting almost a year (The European Training Programme - ETP - 2009 Courses taught in English). From my own experiences the central element of the training is its linguistic orientation, a view supported by the research studies stemming from Bible translation (see Bibliography; library resources, and UBS and SIL publications).

(Bible) translation "is bound to be understood in a fragmentary way; that is its nature" (Wilss 1984:22). It is not possible for a translator to achieve a comprehensive understanding of language and of cultural spheres. Translators can get very close to the target people group but can never be fully integrated (2.3.3.3; 4.2.2.1.2; see the dyadic dynamic model in Werner 2006:79 illustration 5). The same is true for all areas where Bible translators are working across the disciplines. Bible translation thus functions on the one hand as the discipline which describes cultures and languages and interacts with them more fully than any other because it is interdisciplinary; on the other hand it is confined to the perceptions and depth of knowledge of its individual researchers. New approaches are available through specifications where areas of expertise are investigated on an individual basis. The danger of this system is that there may be insufficient cross-referring between these specific areas.

4.3.1.5 Summary

As a framework for communication Bible translation is well served by its links between specialisms and by its orientation above and beyond specialisms. It links linguistics, anthropology, social sciences, cognitive sciences, psychology and philosophy to one another. Its source and its extent is thus missiological and theological. In the past this relationship occasionally achieved little; such failures have been prudently avoided in recent approaches.

As we have seen, missiology is a discipline with communication at its heart. Communication serves missiology in one sense as a fruit (Bible translation re-

search) because it gives expression to God's communication; and in another sense as a root (Bible translation itself) because it is this divine communication which gives the basis for missiology (in detail 4.3.2).

In the light of this approach there are opportunities, but also difficulties, for training. It is a positive thing that modern training takes a holistic shape. At the same time there is the danger that core concerns of Bible translation are difficult to determine or convey. The process required depends on the intuition of the translator or project leader; yet we must assume that his or her way of perceiving things is piecemeal, since cultural and language systems cannot be assimilated in their entirety (Tucker 2007:345). This is an obstacle to interlinking the various disciplines involved, especially in the network of missiology and theology.

Bible translation as a target-focused discipline is bound to a commission which it takes from Jesus its perfect commissioner. Commitment to his life and work conveyed in the Bible provides the missiological and theological network for translation activity. The various levels of relationship that emerge are the main focus of my next considerations.

4.3.2 *Missio Dei* – **The Framework for Missiology and Theology**

Figuratively speaking, missiology and theology stand in relationship to one another as the fruit of a plant does to its root (Kasdorf & Walldorf 1996:17; see 4.3.1.3). As a research discipline whose orientation is on results, Bible translation contributes both to missiology and theology (definition of missiology in Schmidlin 1962:453; see 1.1.3). This process is enhanced by its context: *Missio Dei* (see below) whose driving forces are the Great Commission (Mt. 28,18-20) and the disciples' responsiveness in fulfilling it.

Moving in response, whether physical (going, being effective, the particular actions) or mental (thinking, planning, organizing, praying) energizes the receiver. Individually or collectively as a church or body of believers the biblical commission is shared among others (Bosch 1991:370). These others in turn take their directions from the divine Commissioner and receive their personal mandate for Christian oversea aid (Neufeld 1994:63). Throughout there are communicative processes playing a significant part, since the One who is sending reveals Himself in and through Bible translation (Sanneh 2007b:3). It is not just the transcendent self revelation which is the motive power for Christian development but also the inherent power in the commissioning (4.2.1.4), described

elsewhere as "revealed hiddenness" (Shaw & Van Engen 2003:12). Ultimately this power is observable only in the communicative act of exercising faith from which it derives its energy (Van Engen cited in Shaw & Van Engen 2003:12; see also Hesselgrave 1978:90; Sauer 1955:108).

4.3.2.1 Subject of *Missio Dei*

Missio Dei, which I have discussed and interpreted sufficiently in other places (see below) can become the mirror for all kinds of theological concepts in Christian work, and can lose clarity and definition (Brandl 2002:20). It relates to the fourfold commission for the New Testament Church in symbolically extending out through the history of the Kingdom of God to its eschatological fulfilment. The four elements are witness (*martyria*), service (*diakonia*), fellowship (*koinonia*) and holistic worship (*leiturgia*; Reimer 2006a:101).

The breadth of understanding of the *Missio Dei* concept ranges from general social commitment – as encouraged through the ecumenical movement and the social gospel - to the gathering of true believers emphasized from an evangelical viewpoint (Bosch 1991:369-370; Hertlein 2008:95, 97; Shaw & Van Engen 2003:73; Sundermeier 1987:477; Vicedom 2002a:124-125). In the first case social work is separated from its missiological context of Christian overseas aid and valued for its own sake (Vicedom 2002a:119; see also Capra & Steindl-Rast 1994:112-113; Reimer 2006a:101; Troeger 2005:33; see 2.2.9.4). In the second case the eschatological viewpoint leads to a distancing from this-worldly thinking. Neither of these developments does justice to the term *Missio Dei* and what it stands for, since it should be understood as a holistic concept.

4.3.2.1.1 Origin

Missio Dei underpins the inner-Trinitarian process of commissioning, whereby the Son is sent through the Father and the Holy Spirit is sent through the Father and the Son (originally *Aurelius Augustinus* in Vicedom 2002b:32-33; see also Schirrmacher 2007b:165-166; debated in missiology since 1952). It was at the 1952 World Christian Conference at Willingen that the term *Missio Dei* took hold in debates and activities concerning Christian development. First used by Karl Hartenstein, it got into print through Walter Freytag using it in his conference report. During the conference the discussion centred on inner-Trinitarian matters rather than *Missio Dei* itself (Schirrmacher 2007b:166; see also Freytag 1952:54; Kasdorf 1999:107). Vicedom has justified the involvement of Christian

churches using the Trinitarian Christian aid model, and he has described in his book *Actio Dei* how it can be applied and elaborated within Christian overseas aid (Müller 2002:13-15; Vicedom [1958] 2002).

4.3.2.1.2 Eschatological Dual Meaning

Missio Dei, being a Latin genitive construction, embraces a duality, both God's sending of himself (illustrated in the *incarnation*) and the sending of others by God (Vicedom 2002b:33, 59; see also Schirrmacher 2007:172). From this the whole of Christian existence whether as individual or as a fellowship (Church, community, group) is anchored to this God sending (:32). Nevertheless the sending brings about the commission and goal of Christian existence (Bosch 1991:9-10). The relationship "from God and to God" points to both poles: it gives Christian overseas aid its foundation and it justifies the spreading of the gospel world-wide with the aim of making God's kingdom a present reality (Lingscheid & Wegner 1990:14; see also Bosch 1991:9; Kasdorf 1999:108; Roembke 2000:1; Shaw & Van Engen 2003:12; Vicedom 2002b:59).

4.3.2.2 Understanding the Kingdom of God

The central Gospel motif is apparent in God's kingdom having from an eschatological perspective a "now" (arrived; German: "schon jetzt") dimension but also a "not yet" (fulfilled; German: "noch nicht") one (Hertlein 2008:97-98; Vicedom 2002:38; Brandl 2002:21-22; Scobie 1992:294-302). *Salvation history* illustrates this theme running through the narrative of Christian overseas aid and Bible translation; it is God's blaze of light for dispelling the gloom of world history" (Künneth cited in Kasdorf 1999:106-107; see also Sundermeier 1987:477). It highlights the progress of Christianity and allied topics, separating them from the tides of secular history (Sauer 1948:20; see also Bosch 1991:495; Stott 1999:8).

From the outset in the unfolding story of *Genesis* to its eschatological fulfilment in *Revelation* the model of Christian overseas aid is being consummated in the realm of God's mind (Neill 1974:15-16; Vicedom 2002b:50-51, 59-60; Hardmeier 2009:116).

Although Bosch, borrowing from Bengt Sundkler, has introduced the terminology *centripetal* (moving towards the middle, i.e. God) and *centrifugal* (moving from the centre away from God) into missiology, he dismisses any sense of a Great Commission in the Hebrew Bible. He supposes there to be a mandate

based on service to the nation of Israel and to neighbouring nations (Bosch 1991:17-18; see also Scheurer 1994:314; see 1.4.2, 2.2.9.4, 4.3.2.3.1 and 4.3.2.5). His views have been criticized:

> Bengt Sundkler's brief account establishes only the two aspects separately, but does not reflect on their relationship or how they work together. He avoids postulating a *centripetal* direction to thinking about mission [emphasis in the original - EW.]. This line of argument is thus not correctly reported by David Bosch and has been handed on likewise by others. (Scheurer 1994:314).

Kasdorf & Walldorf see "no single piece of evidence for a missionary-minded understanding ever having initiated an active and purposeful missionary movement" (1996:90). In my opinion neither of the approaches mentioned does justice either to the holistic meaning of Christian development as a commission for service or to God's summons to people for missiological and theological outreach. (see also Scheurer 1994:415-418). If one distils the goal of Christian development in the Hebrew Bible it is apparent that "the essence is about the honour due to God in worship" (Böker 1999:6).

These spiritual implications are seminal for Bible translation, because they are integral to it, and yet need to be made transparent. It behoves those involved in translating to familiarize themselves with this progressive relationship which blends both revealed texts together, so that readers or listeners impacted by the Holy Spirit are empowered to perceive these things and to respond open-heartedly.

4.3.2.3 *Missio Dei* – A Continuos and Holistic Commission

As regards the Commission, Vicedom considers there to be a "general" justification in the Hebrew Bible and a "specific" one in the New Testament (Vicedom 2002b:50-51, 59). A threefold approach via *Missio Dei*, *Missio Christi* and *Missio Spiritus* is helpful in that the whole nexus of Christian development remains at the very core of revelation history (Reimer 2006a:93; for *Missio Christi* in detail 1.3.2.1). *Missio Dei* thereby illustrates the missiological background, *Missio Christi* the methodological concept of the Kingdom of God, and *Missio Spiritus* the theological framework for Christian development aid (:93). The common thread linking these three concepts is the communicative nature of the mandate. Bible translation forms the communicative framework for this three-in-one commission.

4.3.2.3.1 *Inter*national Focus

The *mandate for Bible translation* rests on the *mandate for Christian overseas aid* as set out in the Hebrew Bible (Kaiser 1999:11). In turn this rests on the "*inter*national" direction of God's blessing (Gen.12:1-3; Ex.19:4-6; Ps 67; see also Sánchez-Cetina 2007:387-388; Böker 1999:9).

The orientation of the commission cannot be reduced, as is often supposed, to a general *centripetal* tendency in the Hebrew Bible (Köstenberger & O'Brien 2001:42; Tippett 1976:325-326; Scobie 1992:301; see 1.4.2) and a *centrifugal one* in the *New Testament* (Beyerhaus & Hallencreutz 1969: xix; Bosch 1969:4-5; Frost & Hirsch 2004:39; see 1.4.2, 2.2.9.4 and 4.3.2.5). In both testaments there is a movement inwards and outwards (Bosch 1999:60-62; Kasdorf & Walldorf 1996:43; Sundermeier 1987:474). The Ark of the Covenant and the Temple in Jerusalem are visible representations of God's immanent authority; they have a special role even without His presence in person. They were also a witness to non-Jewish people of Jahweh's divine commission (e.g. Rahab in Josh. 2:8-13; Lewis 1999:60; Scobie 1992:302).

At the same time the principles of *incorporation* and *ingathering* indicate various approaches to reaching target groups for the people of Israel, and indeed whole nations (Scobie 1992:283; Köstenberger & O'Brien 2001: 52). The Hebrew Bible makes this evident in the example of the Jewish people in the Diaspora and the "stranger" in Israel (e.g. Mt. 23: 15; Num.15: 14-15). In the New Testament these principles are lived out in the story of the twelve disciples later becoming apostles (e.g. Mt. 5:1 to 10:2) and the account of the Ethiopian eunuch (Acts 8:27-37).

4.3.2.3.2 Communicative Partnership – The Kingdom of God

The *sustained* principle of commissioning is visibly at work in the elements woven into prehistory and the giving of the law (Torah); into the lives of Abraham, David and Jesus; and into the events of Pentecost. The New Testament connection to Jesus has already been investigated thoroughly (1.3.2.1; 4.2.1 and 4.3; Warneck cited in Scheurer 1994:35-43), so the emphasis here is on the relationship to the Hebrew Bible.

Communicative partnership was God's original aim in sending man (his creation of man). This meant man being the Creator's complementary partner (Gen.1: 26). It assumed new forms when man was *sent out* as a consequence of his breach of trust (Gen.3:23-24; Böker 1999:5; Köstenberger & O'Brien

2001:27). The real Kingdom of God, illustrated by the Garden of Eden, became an eschatological representation, which man was meant to approach in obedience to God's commands – or rather to God's communicative acts (Bavinck 1960:22). And yet the kingdom of God was at the same time present, since God's realm was announced as being without time or space (Köstenberger & O'Brien 2001:26; Vicedom 2002b:42). God barred the way back to the Garden of Eden, but remained nevertheless involved universally through his commissioning (Gen.3:22-24).

Abraham continued this line of partnership; he served as an example of God's goodness not just to his own descendents but to all nations. The promise encompassed the *sending to the nations* (Gen.12:1-3; Mt. 28:18-20; Böker 1999:7). David showed *with* and *by* the national of Israel just how the kingdom of God should be constituted. He became one of God's partners in communication and brought the whole nation into this fellowship (1Sam and 2Sam; Psalms, especially Ps 67:5). Of course, this occurred only when he did not turn away from God's direct command. (e.g. 2Sam 12).

4.3.2.3.3 Parallel Structures - Real Transcendence and Reality

The theological framework of *Missio Spiritus* is revealed in the New Testament by people of all nations having direct access to God's communicative power. At Pentecost for the first time the Kingdom of God was revealed to people solely through their faith-relationship with Jesus of Nazareth (Acts 2:3-4 and 17-21).

In the Hebrew Bible the summons to Christian development by God (generally described as *Yahweh* and *Elohim*) was *universally* to the first humans, i.e. to all of humankind before the great flood and including the biblical patriarchs Abraham, Isaac and Jacob, and thereafter *nationally* to Israel. At the same time there was in God's invisible and metaphysical realm a continuous universal saving or sending purpose; this is evident in the Hebrew Bible where – very often – nations, strangers or other people groups are mentioned (Hardmeier 2009; Scheurer 1994:416, 418; Schirrmacher 2001:20-29; see "Salvation History"; see diagram 17). The origin of this purpose contained the concept of Christian development in the context of Jesus's final address to his disciples, and according to the New Testament its outworking was among the Jewish people (of Jerusalem and Judea) and thereafter followed its mandated course universally, first to Samaria and then to the Roman Empire (Scheurer 1994:412; Mt.28:18-20 in connection with the Acts of the Apostles; *both approaches are centrifugal*). The

goal of this orientation is to illustrate the relationship between man and God, between the visible and invisible realms. The relationship between Israel and other nations was to serve as an example and visible witness, and it still is. Histories running parallel like this resemble the Hebrew poetic form of *parallelismus membrorum*, (a similarity in form or content of successive lines) which can be applied in this case to the universal history of God's revelation of himself (:418). The orientation of the Church in the New Testament as an ambassador and a sender of Christian overseas aid represents the fulfilment of the predetermined commission to take the gospel. (Schirrmacher 2001:13; Hardmeier 2009).

Understanding the covenant in the Hebrew Bible dramatically clarifies this foreshadowing of the kingdom of God in the current eschatological embodiment in which it has burst forth in the New Testament.

4.3.2.4 The Covenant - Communication made manifest

A special form of divine communication with man is presented in the so-called "covenant formula" (Baltzer 1960). In the covenant event God's address calls forth man's response. The various outcomes are therefore ideal examples of the trinitarian or divine interacting with mankind.

The agreements or "covenants" of God with man that are mentioned in the Hebrew Bible document the contractual processes between two conversation partners (Bavinck 1960:14; Baltzer 1960). The "covenant" as a theological institution describes a special form of communicative interaction between the transcendent and the human, between invisible and visible worlds.[143] The New Testament kingdom of God in its present arrangement and its eschatological one is already alluded to in the covenant.

Noah and Abraham experienced one-sided covenant agreements initiated by God. For Noah it meant that his contractual partner promised to rescue him from a catastrophic flood and set a rainbow in the sky as a covenant sign (Gen 6:18 and 9:12). With Abraham the covenant was made by God moving perceptibly between two pieces of meat (Gen 15:17-18). In addition Abraham received the promise of a great offspring (Gen 17:2). The law itself is understood by Jewish

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[143] The "covenant" as an institution must be distinguished from a partial dispensationalist "federal theology" that has been taught since the 17[th] century (since Johannes Coccejus via Spener, Bengel, Holfman, and Sauer, in Schnabel 1993:10-11; 22-23).

people as a covenant, since it reveals God's evident intention to bring salvation, and requires a response from us of acceptance and reverence (Ex.19:5). Whereas in the Hebrew Bible the word covenant (ברית) occurs 190 times, it occurs in the New Testament 16 times, in each case referring to the Hebrew Bible (Baltzer 1960). The covenant agreement is affirmed through rituals such as circumcision (Gen 7:10-14; Böker 1999:7) or the symbol of the Ark (Jenkins 2006:39), the records of the covenant (the book, scrolls, tablets of the law; Ex 31:7), the tent of meeting (tabernacle; Acts 7:44) and the priesthood (Schmalenbach 2007:98; Num 25:13). These were handed down and became as a result an established part of Jewish religion.

In the covenant the parties become partners in communication and covenant. This is illustrated by the terms old and new covenant, as applied to the Hebrew Bible and the New Testament (Baltzer 1960). These terms refer to Israel in the Hebrew Bible and the Church in the New Testament meaning of covenant (Neufeld 1994:308-309; Baltzer 1960; Kasdorf & Walldorf 1996:78-79, 103). Partners to a contractual agreement merge into one family or into social groups. They are absorbed into the closest communicative fellowship (e.g. a relationship of ownership Ex 9:5; friends Joh 3:29 and James 2:23; family Lk 22:32, Rom 14 and James 1:9). Thus the covenant consists of advantages accruing for such communities (protection, care, comfort) but also sanctions to help maintain them (punishments, rejection, rules; "complementary structures" in Schirrmacher 2007a:113; see also Bavinck 1960:11, 14-15, 22).

"God" as the transcendent *communication partner* continuously proves himself to be the one ready to communicate. The phrase "I will be your God" is a constant invitation through the whole revelation (Shaw & Van Engen 2003:12-13; see also Scheurer 1994:412). It is present in various forms, all of which are communicative in nature. To these belong the manifestations as a hovering spirit (22 times; e.g. Gen 1:2), a burning bush (Ex 3: 2-3), clouds or pillars of fire (Ex 13: 21-22), angel of the Lord (62 times; e.g. Gen 16:7), a voice (431 times; e.g. Rev 18:1), the hand of God (1Pet 5:6), a dove (Mt 3:16; Lk 3:22; Jn.1:32), fire (Acts 2:3) and so on.

In the biblical revelation communicative moments tend to occur with the people of Israel, specifically with individual representatives of his people. An overview suggests that this is not restricted to a particular nationality or religion. Communication between God and man occurs again and again on an *inter*national level. Examples are the alien slaves in Abraham's household who are cir-

cumcised (Böker 1999:7), Pharaoh (Ex 1 and Ex 5-15), Nebuchadnezzar (Dan 2:1), Darius (Dan 6), Cornelius (Acts 10) and many others.

These covenants became part of communicative revelation, as expressed in Bible translation. The covenant is a visible example of how Biblical messages can be conveyed using models of communication. Theoretical principles of communication can be drawn from them (see 2.2.9, 2.3.10 and diagram 12).

4.3.2.5 Missio Dei – Communicatio Dei

God's sending (*Missio Dei*) includes "sending himself" and "sending the Church". It is part of his enculturation in a human cultural and linguistic setting. The means of communication used for this is mainly based on mankind's cultural-linguistic paradigm. *Incarnation*, *condescension* and *kenosis* are processed through the idioms of Aramaic, Hebrew and Koiné Greek used in Judah and Israel at the beginning of the Common Era. By crossing the divide between the transcendent and the physical, divinity was translated into humanity (Walls 2006:27). The whole procedure describes the *Communicatio Dei* as God "communicating himself" (internal) and "communicating to the Church" (external). Referring to the three-in-one substance as demonstrated in the Bible, the threefold sending of *Missio Dei*, *Missio Christi* and *Missio Spiritus* is paralleled in the *Communicatio Dei*, *Communicatio Christi* and the *Revelatione Spiritus*. The communicative outcome of the methods underpinning the threefold commission is communication at its most effective and relevant.

4.3.2.5.1 Communicatio Dei

The communicative acts of the biblical higher being are described in expressions like those from the Hebrew Bible

- "נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ", "Let us make man in our image…" (Gen 1,26);
- "הָבָה נֵרְדָה וְנָבְלָה שָׁם", "Go let us go down, and there confound their language" (Gen 11,7)

or of the New Testament

- "βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος", "baptizing them in the name of the Father and the Son and the Holy Spirit " (Mt 28:19b)
- "… πόσῳ μᾶλλον ὁ πατὴρ [ὁ] ἐξ οὐρανοῦ δώσει πνεῦμα ἅγιον τοῖς αἰτοῦσιν αὐτόν", "your heavenly Father give the Holy Spirit to those who ask Him" (Luk 11,13)

- "Ὁ πατὴρ ἀγαπᾷ τὸν υἱόν …" (Joh 3,35), "The Father loves the Son …".
The close reciprocal relationships that are built on communication are manifold. It is thus that Trinity becomes the most mystic principle in the Holy Scripture, because human knowledge has a hard time to understand such communication and consider it not as a monologue or soliloquy. On the other hand one of the human experiences is based on monological thinking by developing new plans and bringing forth new concepts. Also humans experience within some contexts understanding without any communication. These processes are slight hints to the internal communicative procedures within Trinity. The examples given above also demonstrate the outwards aiming direction of *Communicatio Dei*. The communication is targeting towards the individual (e.g. Adam, prophet, apostle) or divine bodies such as Israel (e.g. Ten Commandments, law etc.) or the Church (e.g. Rev 1,1-4). The *Missio Dei* is both initiated by *Communicatio Dei* as well as progressed by it. In other words *Communicatio Dei* represents the tool to express *Missio Dei and* it is the processor of its outcome.

Communication symbolizes the factor in the relationship between divinity and humanity, expressed in the revelation of the Kingdom of Heaven (*divine action*) and answered by prayer and evangelization (*centrifugal missions*). The anthropocentric answer to transcendental harangue consists in communicative acts.

4.3.2.5.2 Communicatio Christi / Communicatio Idiomatum

Missio Christi nurtures God's commissioning intent to the point of fruition. In the same way *Communicatio Christi* represents those practical communicative acts that in the past helped to reveal the establishing of the Heavenly Kingdom, and helped to demonstrate for the developing Church which principles would be used to bring internal and external growth. Thus God's move from the divine realm to the human one in *kenosis, condescension* and *incarnation* and, vice versa, the Resurrection and Ascension of Christ are principles modelling further communication within his body. All of these concepts determine the communicative principles behind what is visible. The panorama afforded by the translational act of God crossing the boundary to greet humanity through an example demonstrating the love-principle of "giving away of self", that is the foundational model for the Church.

The incarnational principle in translation is foreshadowed by the communicative acts of transcendence into human reality portrayed in the Hebrew Bible (2.2.9.2). It hints at the pre-existence of Jesus Christ (1Cor 8:6; Phil 2:5-8; Eph

3:9; Heb 13:8). The principles of communication thus flow directly from the Hebrew Bible into the New Testament.

4.3.2.5.3 Revelatione Spiritus/ Communicatio Spiritus

In the Trinity the sending of the Holy Spirit functions within *Missio Spiritus* essentially to advise and lead the global Church (diagram19). This guiding principle is confirmed in Church history either by gradual development or by upheaval. The former (in, for example, the monastic movement) takes centuries to leave its mark on the Church, the latter (in for example the Reformation) leads to a paradigm change in theology within a decade (4.1.1.2; 4.1.2.3). The mode of operation concerning the ways transcendence processes such changes underlies what is observable of humanity. Thus only the effects or the impact as such are within human perception. The mystery of divine activity is declared in the acts of the Holy Spirit.

The communicative principles of the Holy Spirit are reflected in Biblical events such as dreams, divine appearances, visions, direct divine messages, indirect prophetic messages from God, prophecy, apostolic teachings and the whole teaching of Jesus of Nazareth as set out in the New Testament (1.3.2.5; 2.2.9.3).

4.3.2.5.4 Summary

The trinitarian communication principle reflects the missiological concept of *Missio Dei*, *Missio Christi* and *Missio Spiritus* in the *Communicatio Dei*, the *Communicatio Christi* and the *Revelatione Spiritus*.

Yet God's act of communication, *communicatio dei*, is foundational for the relationship between God and man. In a two-way communicative link the transcendent crosses the boundary between God and man. Revelation is given in communicative acts like prophecy, divine messages and appearances, the tradition of Jesus' life and work and apostolic teaching. Whereas God takes the initiative to communicate with mankind, the responsiveness in prayer, trust, faith and righteous living according to Biblical guidelines (both implicit and explicit ones) keeps the relationship alive.

Translating divinity into human form in the *incarnation*, *condescension* and *kenosis* of Jesus Christ implements the communicative act of *Communicatio Christi* and *Communicatio Idiomatum*. Because he belongs to the material and to the transcendent world, Jesus exemplifies the incarnational principle adopted by the Church when it began to translate the complex teachings and traditions about

and around him into the mother-tongue idioms of the world. The Hebrew Bible foreshadows this unique act of communicative transformation and becomes part of the whole revelation.

The *Revelatione Spiritus* guards the Church and its central message manifest in the written Word against external and internal perils: meaning external persecution, and internal corruption or lack of contextualized or understandable translations and the reduction of revelation to its liturgical version (e.g. Vulgate).

4.3.2.6 Summary

Missio Dei is a relatively recent term, although the underlying concept wells up from the sources of divine communication. In modern missiology it describes the internal trinitarian act of God sending his son, as well as sending the Holy Spirit through father and son. Simultaneously it serves as a model for the act of salvation and its power to transform lives. *Missio Dei* is to be understood as the basis for missiology, *Missio Christi* as the method (*incarnation*, *condescension* and *kenosis*) and *Missio Spiritus* as the theological framework for the fulfilment of the threefold sending (1.3.2.1 and 2.3.10.4).

Motivation for *Missio Dei* is provided by the Kingdom of God in its current and eschatological form. The Jewish communities of the Hebrew Bible and the Church of the New Testament came to know through the Biblical record the impact, both *centrifugal* and *centripetal*, of Christian development intention in their establishing and maintaining of this realm (1.4.2, 2.2.9.4 and 4.3.2.3.1). *Missio Dei* is to be understood in relation to God's self-revelation as the one who sends and the one who is sent. For our edification this is conveyed in the Hebrew Bible in the vision for Israel, and in the New Testament for the Church as the body of believers (*ecclesia sanctorum*) as those commissioned and those commissioning. This is achieved in parallel structures (*parallelismus membrorum*): on the one hand the *visible physical* world, on the other the *invisible metaphysical* world which is just as real. In the *old* and the *new* covenant Israel and the other peoples - and finally the Church as world-wide communion of believers - are all impacted. Incorporation or ingathering bears witness to what commissioning achieves.

As a particularly impressive example of visionary perception from among many varied accounts of communicative processes of *Missio Dei*, "the covenant" and its agreement were singled out: the two covenant partners (God - man) pledged themselves to interdependency. Communication partners form social

alliances (Trinity - Israel / New Testament Church) which develop via their mutual assurances and pledges their own socio-cultural communicative entities (*idiolects*). This process is manifest in Holy Communion, in prayer and in the liturgical significance of scripture.

Expressed in *Communicatio Dei*, the Creator's devotion for his creation inspires and feeds Bible translation, and provides guidance for the translating; God nourishes its very momentum and the principles underlying its models and theoretical structures (2.3.10). It has been evident that as the Bible is being translated comprehension has been supplied from divine communication; people refer explicitly to actual examples of communicative acts like the covenant, and implicitly through conveying communicative principles.

4.3.3   Bible Translation – Sustainable missiological Model

The interplay of a great variety of disciplines within Bible translation theory denotes its special significance. In the course of developing a sustainable model of communication and translation a consistency of direction has been maintained (2.3).

A dual thrust has become evident. Firstly, its manifestion in Jesus' *incarnation*, *condescension* and *kenosis* points to a dynamic and open model which reveals the potential for anchoring the Church in all the cultures of the world (Ramm cited in Kraft 1979:262, 280-281; see also Burk 2007:60; Sanneh 1991:148-150; Walls 1990:25 and 2006:26-28; Zogbo 2007:338-339). Secondly, the Church is the vehicle for revelation; so it is the only mediator of God's communication. In particular through the fact that direct revelations in prayer and prophecy must be referred back to the Church, the canon becomes the guide rail for the worldwide Church and for individuals in their faith (1Joh 4:1; see also Shaw & Van Engen 2004:160).

The Church communicates God's revealed message, speaks out the revelation and acts as a touch stone (Haacker 1993:27-28 for Hebrew Bible and the New Testament). In other words it asserts itself in processes which establish the canon and in mother-tongue transmission. Inspiration within *Missio Spiritus,* both instant and sustained, legitimizes Bible translation for the Church (:28; Arichea 1990:60-62; Bucaille 2003:11-13; Lauche 2007:139), as well as exegesis and application for a person's life of faith and for a person's response to the Word (Kasdorf 1999:109; Sogaard 1993:16-22; see 1.3.2.1).

4.3.3.1 Requirements within the Framework

The links that Bible translation theory has with *Missio Dei* and with the related specialism of missiology reveal how my thesis is grounded in a practical framework. In my view the framework comprises fundamental elements of Christian communication exhibiting the characteristics of a model (diagram 1 and 16)

Diagram 17 Macrostructure and Microstructure of Bible Translation

Macrostructure of BT

BT– Bridgehead of Missiologie

Science of Communication and Translation

 - Communication: Centre and Aid to all Science
 - Training expression of missiological models
 - Disciplin-spanning
   Approach
 - Incarnation,
   and Kenosis
 - Hermeneutics
   tion of Translation

Missiology and BT

 - Historical Under-
   BT points towards
   lopments
 - Motivation and
   sequence of
   foreign aid

Microstructure of BT

BT—proofed in theory and practice
- Basic Definitions:
    - Science of Communication
    - Science of (Bible-) Translation
    - Biblical Scien-   ces
    - Communic-   (BT)   ation, Transla-
      tion, Language,   Translator, Text
    - Models of Communication:
        - theoretical foundations
        - practical transition
        - training / education
        - practice in translation project

holistic

Condescencion

form founda-
activity

standing of
modern deve-

natural con-
Christian

 - *Missio Dei / Missio Christi / Missio Spiritus* as a communicative frame of
   the missiological-theological   discussion
 - BT as consequence of Missio Dei in relation to the goal of communica-
   tion (foundational strategy)

Links within missiology between the individual disciplines point to the Christian communication model (2.3.10) whose component parts serve as preconditions. In particular, evidence from the Bible of communicative ways such as prayer, prophecy, translation, visions (in written and spoken form as the metaphysical-

transcendent mode of God's revelation) also have significant roles in the following considerations.

4.3.3.2 Blueprint – transcendent and physical realities

On the basis of the above description of how transcendence and physical reality run parallel (see 4.3.2.3.3) the model can be illustrated as follows:

Diagram 18 Theological Work Model of Bible Translation

Bible translation presents foundation for the understanding of Transcendence

physical, perceptible reality

metaphysical transcendent reality

a missiological strategy among others (evangelisation, deaconry etc.)

Basic strategy and bridgehead of trinitarian *Missio Dei*

*Anthropological answer in the context of Bible Translation;
*Bible Translator as Christian and scientist translates divine communication

Missiological-theological continuation of Incarnation, Kenosis and Condescension of divine communication in the person of Jesus of Nazareth (open *logos-principle*)

Transcendence crosses physical frontiers in the communicational act of Bible Translation

While Christian communication models describe the interaction between partners and those involved in communicative acts, their relationship within the missiological three-in-one paradigm *Missio Dei* is not self-evident: other concepts need to be drawn in to coordinate the interplay of transcendent reality (divine action) and anthropological activity (human action) (Borg 2001:22).

Bible translation is anchored in various complementary realities. These relate to the metaphysical realm of the "invisible" (ἀόρατος) as well as the "physically perceptible" world (e.g. 2Cor 4:18; Col 1:15; Heb 11:27). Both are brought together in the representation of the Kingdom of God linked into the temporal "now" and into the eternal and eschatological "not yet". In Bible translation

there is a continual crossing of boundaries from one realm to the other (2.3.10.3; H.B. is Hebrew Bible; N.T. the New Testament).

In the metaphysical and transcendent realm considerable significance is given to written communication in the "Book of Life" (9 times; 1 in H.B.; 8 in N.T.), to the concept of "the book" (סֵפֶר βίβλος; 155 times: 123 in H.B.; 32 in N.T.), "the scroll" (the same. κεφαλί 5 times: 4 in H.B.; 1 in N.T.), "the books" (5 times: 1 in H.B; 4 in N.T.) or "scripture scroll" (מְגִלָּה. 5 times H.B.). The tablets of the law bear witness to this (e.g. לֻחֹת הָאֶבֶןu τὰ πυξία τὰ λίθινα; 37 times: 35 in H.B.; 2 in N.T. e.g. Ex 24:12), the writing on the wall (Dan 5:25) and the request to establish a written form for God's communication (כָּתַב γράφω; 39 times: 9 in H.B. 30 times in N.T.). This reflects the transition from transcendence to the physical world. As well as God's manifestation of himself (e.g. Gen 16:7; in people e.g. Gen 18:1-22; as a force in the natural world e.g. 1Ki 19:12; Acts 2:2-3) and in appearances as an angel (e.g. Deut 3:2) and in visions (e.g. 1Sam 3:1), such occasions are to be interpreted as prefiguring the ultimate event of transcendent *salvation history* where transcendence is given form in the physical world in the person of Jesus.

God conveyed His revelation to the New Testament Church, which chose the written forms of it according to the following criteria:

- they held to the path of revelation of pre-New Testament times, as expressed in the Hebrew Bible 2.3.10.3 and 4.1.2.1).
- they drew on the ideal of the incarnational translation principle and used the epistolary form to spread Christian traditions. (e.g. Paul, John, Peter, James; see 4.3.3.4 diagram 18).

The language of the recipient, namely the mother tongue, was the most appropriate means of conveying the original. Revelation was thereby embedded in the recipients' cultures. Impossible to direct from a human perspective, this process must be seen as a mystery of faith: a mixture of knowledge and experience (Capra & Steindl-Rast 1994:41-42).

Against the background of transcendent reality this model emerges as the bridgehead for *Missio Dei*, since the mystery of the incarnation is continued in the mystery of faith as the basis for the Christian Church. The Bible is the source of how this occurs for the Church and the individual.

A translator responds to this boundary-crossing with Bible translation that becomes the *continuous* means of divine communication completing the communicative and revelatory cycle of boundary-crossing (diagram 17).

4.3.3.3 Bible Translation – Two-way Communication

"Communication is intimately and firmly a part of God's being. He put this characteristic into mankind in the very act of creation (Sogaard 1993:11)." *Communicatio Dei* is a fundamental principle of all communication between God and man. It describes what God's message to man is like ("God communicates").

For man there is a basic *mandate to communicate* with his surroundings, with other humans and with his creator ("the Christian communicates"; :11; see also Badenberg 2003:190; Shaw & Van Engen 2003:4; see 2.1). This mandate is renewed in the Hebrew Bible through the law and the prophets, and in the New Testament through the Great Commission (Mt. 28:18-20). The most incisive means of promoting communication is Bible translation. It involves not just *one* communication from among several, but *God's very own* communication. In Bible translation it is not just information about the Godhead in Jesus and his becoming a human, his *condescension* and *kenosis*, but it is also the perfected form of this message (Piennisch 1995:213-214; Sanneh 2007a; Shaw & Van Engen 2003:161; Sogaard 1993:13-14; Walls 1990:24-25, 2006:26-28 and 2007). It fulfils an inherent dual function. In addition to its purpose as a resource for validating divine, written or spoken messages it functions as a standard for transcendent communication through other means than the Bible, e.g. in prayer and prophecy. In other words man is empowered to receive and understand God's communication only *in* and *through* the Bible. Thus the Holy Scripture is both a source of information and a guiding light (Deut.10:4-5; 2 Tim 3:16-17; 2 Pet. 1:20-21). Underlying all understanding of spiritual matters is the guidance given by the Holy Spirit. (Joh 16:13).

Communication in Bible translation is a two-way process mixing divine and human elements. The divine is mirrored in salvation history; the human in theoretical study of communication and Bible translation. In communication theory Bible translation finds enrichment and amendment. The degree to which a translator-researcher is inspired by biblical principles is his or her own responsibility. Theological leading, through inspiration and revelation, is evident in Bible translation through the features of the universal Church of God's people and is expressed in *Missio Spiritus*. The inherent dual purpose of Bible translation described here and above preserves the universal Church from aberrations. To this end it enables the Church to recognize whether to accept or to decline a mother-tongue Biblical revelation in a translation be it a revision or a new translation

(Lauche 2007:138-139; see 4.1.2.2.2). This, though, means that local temporary aberrations – such as texts from religious groups that claim special revelation - are very likely (see Marcion). Translating the Bible is not a free licence nor should it put all wrong developments on an equal footing; on the contrary it clears away the partial subjective discussions about principles and Bible translation models where in my view theology and linguistics have had previous inappropriate encounters (2.3.8.5, 2.3.9.4, 3.2.1.2 and especially Appendix 1).

The commission to spread the gospel of the coming of God's kingdom to *all* people groups has prompted communication and translation models; these are positive in that they validate the cultural and linguistic diversity of humankind, as well as the gospel itself. At the heart of the following observations is the *theoretical perspective* of Bible translation models within this commission. In the second part I discuss *their practical outworking* so as to show the way for *future training* where an interdisciplinary and forward-looking structure is especially relevant.

4.3.3.3.1 Bible Models of Translation - Theory and Strategy

Particularly because of the various opposing theories of knowledge underlying communication and translation models (typified by the dynamic equivalence and the relevance theory) the question arises whether missiological and theological thinking could be integrated into these theoretical approaches (Capra & Steindl-Rast 1994:106-108). Either the text (the Bible) should be introduced to the receiver (in the dynamic equivalent model), or the receiver should be introduced to the text (relevance theory model) (Pym 2007:212, 214-215; see 1.3.2.3, 2.3.10.5, 3.2.1.3 and 3.2.4.5). The conceptual framework for this is not new - it has been discussed with reference to translation since antiquity.

Furthermore there is the question about what strategic concept for this exists in missiology which would be helpful for Bible translation. Following the new holistic theoretical paradigms the focus is now on communicative content. At the same time the biblical message is being brought closer to the heart understanding of target groups. Consistent with the new paradigm, structures need to be rethought and described in a way which allows the researcher's epistemology to be visible (Capra & Steindl-Rast 1994:108, 175). In considering subsystems we need to clarify where their individual roots run in the general ecology (:101,

108, 175). This is shown in placing Bible translation within communication and translation studies.

In the *relevance theory* approach one such system - communication – is described; and its subsystem - Bible translation – is considered in isolation (e.g. Gutt; the thinking is deductive). This approach contrasts with an *analytical* paradigm, where – as with other current models – individual elements were emphasized and then fitted into a whole (Capra & Steindl-Rast 1994:108). The methodological focus shifted away from *analysis* to *synthesis* (ibid; paradigm change).

In summarizing findings relating to Bible translation within the suggested approaches for communication and translation their special significance for missiology is obvious: communicative processes play a central role there also. The communicative processes nurtured by the incarnational principle and brought to fruition in Bible translation highlight similarities with the aforementioned models and are perfectly applicable to Bible translation theory. This was particularly evident in covenant theology and in the representation of the Kingdom of God (4.3.2.2 and 4.3.2.4). One question remains: to what extent does Bible translation within missiology emerge as workable principle within a communication model for describing and paraphrasing communicative messages usefully?

From the perspective of *relevance theory* all information was supplied by the speaker (God) for the listener (man) to understand, since the speaker himself entered the listener's world (2.3.9). From his perspective all the listener needed to understand the gospel was an eagerness to perceive (*ostensive-inferential*; see 2.3.9.1.1). From a *functional* viewpoint the intention or goal of translation is to reveal oneself fully to the receiver (Nord; see 2.3.4 and 2.3.5). In this regard incarnation is the most functional method, since it gets closest to the target language of the mother-tongue (Jewish idiom) and reveals the original (in this case the word of God) most completely. This is true also for the *cultural approach*, since cultural and language contexts match the target text and the source. (Katan; see 2.3.6).

Approaches aligned to the source text, i.e. those close to the code-model, profit from the incarnational principle of directly relayed information (Shannon & Weaver 1949; see point 2.3.2). In the *literal*, word-for-word, concordant, *dynamic equivalence* approach (including literary translation) and in *mass communication* the information is *trans*lated by the information bearer himself (Jesus) and mediated to the receiver (Nida and Maletzke; see 2.3.3 and 2.3.7). This

principle is conveyed in Bible translation by the translator working ideally in his mother tongue (see Toury's *Descriptive Translation Studies* approach; see 2.3.4.8). It leads to a *hermeneutical spiral of translation* (borrowing from Gadamer's model of the *hermeneutical spiral of cognition*; see **Fehler! Verweisquelle konnte nicht gefunden werden.**, 1.5, 3.2.2, 4.3.3.4 and diagram 18).

4.3.3.3.2 Holistic Strategy

Increasingly in missiology and theology the suggested approaches are holistic (Hardmeier 2009). For example in the field of "integral" Christian overseas aid where "social action and evangelising stand side by side in parity of esteem and are mutually beneficial and fully complementary" (Hertlein 2008:95; Roembke 2000:42-43). Or also in the "gospel mandate" which summons every believer to preach the gospel and which consequently alters culture by means of communicative elements (Hesselgrave 2002:229). Likewise the incarnational model of ministry expresses a holistic system where full identification with Jesus of Nazareth as a role model is sought after (critique in Hill 1990:196-200). Modern theological approaches contribute also, especially those which are based on the new paradigm of "enlightened theology" and which are understood as *ecological* since they relate to systems that are still growing. (Capra & Steindl-Rast 1994:13, 101-102).

Holistic systems in (Bible) translation occur when approaches involve models that go beyond their usual parameters (Shaw & Van Engen 2003:112; see 3.2.1.1 and 3.2.1.4). A translator will link cognitive contexts by attracting new readers for the Bible version previously unknown to them. This is achieved with the proviso that recipients understand the gospel and make it part of their shared knowledge; this makes for successful communication (:112; Hill 2006:2-5). What characterizes this is the current tendency for the time between the various revisions to become shorter, and the number of versions in any one vernacular (44 German translations appeared in the 20[th] century, see Kassühlke 1978:19). In this context there is the global tendency to root the gospel in the world's cultures and languages by continuously publishing new versions (1.3.1).

Missio Dei, as applied to Bible translation, occurs on various theoretical levels, as follows:

- Bible translation arises from the depths of *God's being*. It discloses its communicative message to people groups, universally and individually,

and its impact gives rise to faith and strengthens it (*Missio Dei*; see diagram 2).

- The recipient must understand God's completed act of communication in the Bible canon expressed in the *incarnation*, *condescension* and *kenosis* of Jesus of Nazareth (*Missio Christi*).

- Beginning with the continuous two-way divine communication during the act of translating (*Missio Spiritus*) God's intention is achieved of communicating salvation history in the methods and strategies and the foundational text: the Bible itself and its interpretation (hermeneutics and exegesis; see 1.3.2.1).

- In Bible translation as a sacred and religious activity God's watchful care becomes clear; the inflowing of the Holy Spirit (*Missio Spiritus*) carries revelations beyond the physical. These are not subject to time, content or geography, but they are best summed up by the phrase "revealed hiddenness" (Shaw & Van Engen 2003:12; see 4.3.2). First comes the process of inspiration into a person, then their potential for receiving God's word through the Bible and finally the authoritative status of a Bible translation as the liturgical basis (for example, Slavic translations becoming liturgical texts for orthodox churches).

So as not to move in a "spiritual" or "metaphysical" vacuum, a translator seeks to be close to his target public in his work as a professional (for the debates on dyadic and dynamic models see Werner 2006:79, 87). Several models seek to be close to this vacuum, as for example in the concordant and literal approach (Shaw & Van Engen 2003:62; e.g. in the *DaBhaR* Bible translation, see Baader 1989:1036-1038 and critically Siebenthal 1998:181-185; The *New World Translation*, Orlinsky & Bratcher 1991:208).

Bible translators functions as an intermediary between the metaphysical and the physical worlds, and also between the cultures involved (see Katan's cultural model 2.2.7 and 2.2.9.2). They are meant to perceive the Biblical meaning of "reality" and "truth" in the communicative link between both worlds and represent this in their translating for the target group. As theoreticians they are beholden to the usual paradigm whereby empirical knowledge does not teach what one should do but only what is possible to do. (Weber cited in Schmidt-Salomon 2005:39). Following this they establish a higher truth via transcendent reality in Bible translation (*Tripolarity of communication* in Beyerhaus cited in Reimer 2007; *the threefold hermeneutic* in Kaut 2008). Translators needs to be aware of

their responsibility and the power of *Missio Dei* - its task is to awaken the required understanding in receivers and to work against any human interpretation or distortion of the message (see 4.3.3.3.1).

Rendtorff (1991:61), Stadelmann (1990:102-103 and 2001:69), Waldenfels (1987:226) are relevant here. This process has been described as "real presence" in Steiner 1990:131 and Capra & Steindl-Rast 1994:13 (see also Appendix 1). Critical voices are raised against the *religious* concept of truth, notably Mildenberger against the claim to absolute truth (1992a:22), Schmidt-Salomon against the concept of revelation (2005:47) and Shaw and Van Engen against what they see as the extremes of hermeneutics (2003:62).

4.3.3.3.3 Practice oriented Strategy of Bible Translation

Until this point the practical transformation of communication and translation models was seen in the light of their research achievements, and the momentum for a linguistic transforming of *Missio Dei* was not considered. It shall be considered now. Global demographic developments and the feasibility and practicability of such cross-cultural models for missiology and theology serve as a guide for this.

Demographic developments over the next five decades focus on the vigour of the world's religions and their missionary activity, especially for Hinduism, Buddhism, Islam and Christianity (Beyerhaus 2005:165, 174; Jenkins 2006:29). The contributory factors are:

- The growth of more than 3% in the 10/40 window (Beyerhaus 2005:165; Müller 2001:11),
- The disproportionate concentration of financial power of the exporting countries within the 10/40 window (Jenkins 2006:255) and
- The increasing technical interconnectedness of the media worldwide.

Ethnic, cultural, linguistic and religious boundaries are being crossed, leading to sanctions which in their turn are being undone by weaponry which is increasing in power and precision owing to advances in technology (:29).

International and cross-cultural expertise is losing its Western bias and "colonialist" feel. (Capra & Steindl-Rast 1994:59; for its Western Teutonic style see Galtung 1985:169; also Oxbrow 2005:4-5); and ways of thinking cross-culturally are being applied also in Bible translation theory. Communicative elements are playing a significant role, which is why linguistics and communica-

tion science - and those disciplines which support them - are adjusting to one another.

It must remain open to question whether those *analytical* thought processes which are based on individualism (especially those arising from the code-model) can be accepted by other cultures (Galtung 1985:165-174; s. 2.3.2.3 and 3.2.1.2). This development is given further backing through the preference for indigenous mother-tongue project leadership and the receiver-led orientation of Bible translation (Endl 1990: iii, 2; Miethe 1987:42-43, 61-62; Sanneh 2007:1-2; Wendland 2006a:80, 84, 315; Winckler & Van der Merwe 1993:41-42; Zogbo 2007: 337-339, 347-349). By comparison Asian, South American and African thinking on these issues is based on collective features reflected in their theoretical style. For example, the Japanese style follows the pattern of a wheel revolving round its hub. Unity, even of opposites, is given high priority (:173, 174; see 1.1 introduction). Bible translation will have to fulfil this holistic approach in the global debate.

By contrast to the information model, the relevance theory model has an approach which could go beyond cross-cultural parameters. Its main criterion, the intuitive approach, becomes an asset. At the same time it remains an intellectual challenge to convert this model in practice. For this reason the current preference is for mixed models. These use on the one hand the relevance theory understanding of communication, but on the other they are based on the work methods of the proven *dynamic equivalence* models (3.2.1.1 and 3.2.1.3). There is a special significance in the *functional* approach. Although it is primarily oriented to the target text this approach emphasizes the function of the translation and thus its goal. *Dynamic equivalence* and other code-model approaches (DTS, literal, literary, mass-communication, cultural, LiFE, social-constructive models) form the basis for training for as long as Western theories dominate, since a mechanical understanding of communication comes closest to the *digital and binary* age of computing. In other words mixed models will slowly but surely come to the fore because of the spirit of the age and technical developments. They form the spirit of the age through their influence in changing times.

From the transcendent aspect everything is being done to make people understand the principle of incarnation. *Missio Dei* is best understood from a communicative perspective

> *as target-oriented communication (functional) whose relevance lies in the*
> *success of the communicative act (relevance theoretical) where God address-*

> *es himself to the contents and form of human idiom where intelligibility is his greatest priority.*

Following this principle the Bible translator translates God's message (the Bible) into the target language with an eye to the underlying purpose. As a successful communicative act in this language it discloses God's commission by virtue of the translated message *becoming one with the target culture*. In Bible translation the principle of *incarnation* becomes the *translation* principle (Burk 2007:60; Sanneh 2007:4; Shaw & Van Engen 2003:161; Walls 2005:26-28) and also the strategic bridgehead for cross-cultural *Missio Dei* and the strengthening of the Christian community. It is not only the basis for this work, but the means by which it is achieved.

Preference must be given to the principle of mixed models within the frame of theoretical understanding. The intuitive and metaphysical concept of Bible translation could never give rise to a static model. On the contrary, linguistics and translation are subject to the passage of time and the global changes in culture and language. *Missio Dei* benefits from this when – through the combining of different models - the incarnational principle becomes a dynamic part of the target culture.

4.3.3.3.4 Strategically Predictive Training

In this section I wish to risk a particular perspective. There is an opportunity to choose a field of training in Bible translation where the direction needs to be set clearly to the future. This doesn't always happen, as is clear from qualitative research evaluations based on responses to a questionnaire (3.2.3).

Müller describes the development of Bible translation in the two-thirds world in the light of the changed perceptions of a Christian co-worker coming from the West:

> Bible translators are concentrating their efforts on the organizing and training of local translation teams because projections for Bible work done through Christian co-workers extends ominously into the Millenium to tackle the remaining 2,500 languages (2004a:9).

Müller's observation which is emphasized and ratified by SIL International's so-called vision 2025 (see below) is momentous for this development because training Bible translators is a cross-cultural affair affecting future demographic developments. Missiology and theology need responses to the following developments in Bible translation:

- Translation projects carried out or taken over by mother-tongue translators and indigenous institutions.

- A cultural mixing of theoretical approaches and their various related research styles.

- World-wide cross-fertilization of ideas and technical developments relating to resources for (Bible) translation.

- Demographic shifts giving rise to new groupings within the Christian community of the 21st. century, especially sending Churches in South America and Africa (Kotian & Oxbrow 2005: ix-x; Oxbrow 2005:3-5).

- Countering of areas of tension when religions meet in the 10/40 window. The region where there are the most language groups without access to Biblical truth and yet where at the same time there is a reviving consciousness of Christian development aid among the world's religions.

- Focus upon materials which can be adapted to the oral traditions of many cultures (excellent listening and speaking material, with written material a secondary priority).

The training for Bible translators has in this respect achieved a great deal, as the following will show:

1. Continual adjustments of the organization's structure and training when supporting particular, targeted projects:

- Around the turn of the new millennium,[144] perhaps in the context of a growing expectation of Christ's imminent return, the *modern impulse* "to make the scriptures available to as many as possible" was given a boost (Sauer 2006:33). SIL International expressed this in its "Vision 2025". By this date translations of whole Bibles or Bible portions are due to be underway in all languages of the world (Schubert 2008:9 note 7). The accord between UBS and the *World Catholic Federation for the Biblical Apostolate* since 1968, is an example of one such document setting out to en-

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[144] The gloomy observation that at the current rate of translation only 90% of language groups will be covered, and then only at the end of the 21st. century, led Wycliffe Bible translators and their partners SIL International to announce in 1999 their Vision 2025 (description of Wycliffe's work in Miller 2002:3; Schubert 2008:9 note 7; see 4.3.3.3.4). Wycliffe translators emphasize their role as motivating language groups to undertake their own translating projects, and to take ownership of the projects in terms of the theology and the language. Vision 2015 is the object of passionate debate because it puts pressure on current projects; the vision also presupposes the availability of human resources where these are difficult to motivate (for example Islamic people groups; the revision of Bible translations that exist but are not in use, etc.). Further criticism is that the main focus is said to be on translation, and that literacy - especially *Scripture use* – is being neglected.

courage indigenous structures and targeted support of as many projects as possible (for Roman Catholic Church and UBS see Willebrands 1987).

- *Holistic approaches based on missiological thinking* since the 1990s require the full involvement of lay people or partially trained helpers. Among these approaches are, for example, short term initiatives: Church growth projects involving evangelical lay people (Blöcher 2005:446, 450; McQuilkin 1994:264; Oxbrow 2005:3-5, 6).

2. Encouraging *indigenous* structures to achieve independent translation projects:

- On the spot training of local (Bible) translators to give them academic accreditation. This has been achieved successfully in Africa, Papua New Guinea and in South America. In these countries local translators can get academic qualifications. This has meant establishing independent local institutions for theology and translation. Local Christian structures are being encouraged and gaining significance for the local community, since they have nation-wide impact on society (Endl 1993: iii; Frost & Hirsch 2004:7, 57; Hill 2006:178-181; Lingscheid & Wegner 1990:13-14; Rusaw & Swanson 2004:12; Schaller 1972:8, 34; Zogbo 2007:338-339; see 2.2.9.4 and diagram 2). Bible translation projects are becoming *inter-denominational, transcending Church groupings*; they are the basis for activities whereby a community is strengthened and Christian unity is achieved in diversity. As for example the BigS 2006 (German: Bibel in gerechter Sprache [Engl.: The Bible in fair language. EW.] translation which was an inter-denominational project. Less successful in this context was the *GNB* (German: Gute Nachricht Bibel [Engl.: Good News Bble. EW.] during whose production there were divisions between evangelical, catholic and free churches (see Baumgartner 2001:59; Kuschmierz & Kuschmierz 2007:49; Weber 1984:176).

- Training in the use of *technical aids* involves introductory sessions on the use of electronic translation programs (Zogbo 2007:347, 349). Improved computer programs (e.g. *Paratext*, *Translators Workplace*, *Field Linguist's Toolbox*, *Shoebox, Fieldworks*) are distributed at low cost (mostly free) to local translators and can be run on simple and low-cost systems. Future programs are designed to bring a complete project under one overarching program. Vocabulary, anthropological date and translated texts will be analysed and brought together with other projects under one roof.

The goal is to avoid expensive management systems (such as Microsoft or Apple) and use *Linux* instead. Translators and their team members from the two-thirds world will thus have access to alternative affordable auxiliary material. Studies comparing languages and research on closely related languages will benefit from this research, because data may well be transferred directly (comparative linguistics).

3. Theological debates with other cultures and religions:

In training attention will be paid to the dialogue and debate between other cultures and religions (managing *cross-cultural dialogue between religions*) through adopting a great variety of ancillary disciplines: cross-cultural communication and team building, ethnographyice field work, basic training in anthropology, Christian ethics and international management or leadership – all of which have become an accepted part of such training (Nida 1961:56; TAPOT 1969:166-168; Rosas 2004; Willebrands 1987).

- *Debates between religions* have found broad acceptance in missiology as part of the basic training of Bible translators, even if they have been partly criticized (negative criticism in Baumann 2007a:407 and 2007b:113, 121-125; positive in Capra & Steindl-Rast 1994: 112-114; Sauer 2006:158, 160; see 1.1.4). This acceptance can be traced back to the ecumenical efforts in the twentieth century (for the Catholic background see Capra & Steindl-Rast 1994:82-83; for the Protestant background see Beyerhaus 1969:37-38, 46, 53; also Orlinsky & Bratcher 1991:309; see 4.1.2.4).

4. Comprehensive briefing in Bible translation training on the wide variety of communication and translation models:

- *Models of communication and translation* are increasingly part of the curricula of training establishments (e.g. functional model, DTS, Skopos-approach, mass communication model, cultural approach etc.; see also Holz-Mänttäri 1984:160; Ross 2003:143; Wendland 2006a: ix and 2.3). At the present the emphasis is on conveying the theory, which will develop in the future in the direction of mixed models and their practical implementing.

- Above all, in future attention will turn to the mother tongue and target groups themselves; further individual translations will follow, with a visible impact on the maturing local Church. Linguistic nuances partic-

ular to social groups, so-called idiolects of microcultures, will be sig-
nificant (Haug 2001:360; Wills 1982:133; see 1.3.2.2 and 3.2.1.1).

These considerations conclude my section on training and point to future devel-
opments for Bible translation.

4.3.3.4 Final Thoughts on Missiology and Theology

(Bible) translators take great care to promote the local language of their target
group (Sanneh 2007b:1-2; s. 4.2.1.1). They work on the basis that a translation
commission is the best way of overcoming linguistic and cultural obstacles; Bi-
ble translation implies being fully embedded in the medium itself. (Sanneh
2007b:4; Walls 2006:26-28; see also Jenkins 2006:177). The Church's experi-
ence with foreign-language Bible translations such as the *Vulgate* has shown
that, in the long run, only religious meaning expressed in the mother tongue
promotes the building up local Christian communities (:2; Walls 1990:24-25).

4.3.3.4.1 Islamic Understanding of Revelation – a Contrast

One piece of evidence to the contrary comes from Islam and its history. Here,
the conscious mixing of political and religious messages is significant and acts
as a counter to the indirect political effect of Bible translation 2.2.9.4). The free-
dom and spontaneity of conversion is reduced in Islam to the coercive exercise
of power politics (Müller 2001:11; Sanneh 1992:117, 121-122; Walls 1990:25
and 2006:27; for the Ottoman Empire see Franz 1988:38-39). It boils down to a
territorial claim which need not have a corresponding personal religious reso-
nance (Gilbert 2008:29).

The ban on translating the Qur'an, which is a consequence of doctrine about
its formalization as a book, does indeed foster a commonly held Islamic culture,
but it does not bring with it any understanding of indigenous people groups and
their roots (Chouraqui 1994:15, 17-18; Sanneh 1992:224; Walls 2006:22-23).
One consequence is that Folk Islam is widespread, another is that there has been
no academic textual criticism of the Qur'an, despite the many open questions
that remain (Bucaille 2003:203; Burgmer 2007:24-25, 27; Gilchrist 2002:21-22;
Jabbour 2008:110; Kropp 2007:96; Luxenberg 2000 and 2007:83-89; Puin
2007:99; Troeger 2007:238).

In order to set out the controversy between Islam and Christianity over the
scriptures and their interpretation, we need to understand that from an Islamic
perspective the Qur'an corresponds to Jesus of Nazareth as portrayed by Christi-

anity, and Mohammed corresponds to Mary (Jabbour 2008:176; Luxenberg 2007:68; Walls 1990:24-25). The Qur'an likewise is equivalent to the Christian expression of the Ten Commandments of the Hebrew Bible, and the Bible is equivalent to Islamic tradition enhancing the Qur'an in the daily life of the Muslim man or woman (*Hadith*; Jabbour 2008:177; for the relationship of the Bible to the Qur'an as revealed scriptures see Bucaille 2003:25-26 and Jinbachian 2007:46-47, 53, 57). There is no textual criticism underpinning the eight or more Qur'anic editions in the Islamic world. (Kropp 2007:96). Likewise, text references to the question of clothing, pre-Islamic idolatry, Islamic eschatology and much else remain unexplained (Burgmer 2007; Luxenberg 2000 and 2007:62-68). Regarding the view that the Qur'an originates in a copy of a transcendent heavenly source text, the references in the available mother-tongue versions are "aids to understanding" (Sauer 2006:32; Schirrmacher 1992:21, 23). There is an indirect ban on translation, which is further reinforced by exegesis and *Hadith* (prophetic pronouncement). Islam endorses the opposite of the *incarnational translation principle,* namely the ban on translation (Chouraqui 1994:14-18; see also Sauer 2006:32). It could be called the "manifested principle of revelation". The Muslim believer gets close to revelation with the help of a foreign language, i.e. from outside; the reason being that classical, Qur'anic Arabic is a dead language and can only be learned as an aid to exegesis. Revelation is foreign to him or her and they can only approach it but not become part of it, as in the incarnational process of becoming one with the culture. This principle is carried over into practical application and the spread of Islam. Here the goal is not for faith to permeate society, but for the exercise of power ("House of Islam", by means of *sharia*) over a social system and its territory (Feuerherdt 2008:2; Gschwandter 2005:201; Heine 2002:33-34; Jenkins 2006:40-41; Kemnitz 2002:7-26; Poston 1992:82; Sanneh 1992:213; Woodberry 2006:12-13). Social work takes place collectively in the framework of the political outworking of Islam. Conversion signifies a one-time turning to a religious and political system and set of beliefs which cannot permit any renunciation whatsoever (Maranz 2006:51-57; Poston 1992:82, 145-147).

By way of contrast, in Christianity "conversion" involves a continuing process, as illustrated by translation and its continual need for revision. The model for this is the "trans-lating" of God into the person of Jesus of Nazareth (Sanneh 1992:25 and 2007b:11; Walls 2006: xvii, 28). As suggested by the family kin-

ship term "daughter" or "son" (i.e. Lk 8:48; Gal 4:7) the "new convert" becomes part of the family as God welcomes him or her (Hesselgrave 2002:320; Hiebert 2006:24; Kraft 1979:335-338; Tippet 1970:19, 24; see also Poston 1992:151). In this process there is a cultural exchange, with transcendent realities becoming part of the convert's culture, and the convert's culture becoming part of God's kingdom. In Jesus God became part of human culture and language, and the Kingdom of God moved out of its transcendent sphere into material reality (Dye 1979:80, 129-130; Walls 1990:25-26; see diagram 17 and 18).

4.3.3.4.2 Incarnational Principle of Translation

God's communicative act, His Word incarnate Jesus of Nazareth (illustrated in the symbol of the head) - as revealed in *incarnation*, *condescension* and *kenosis* - finds its continuation through conveying the Bible message in the human idiom of language (ibid; illustrated in the symbol of the book; see diagram 18). The biblical texts establish transcendent reality in the discernable physical world of human culture and language. This occurs by scriptures impacting communities and by calling for the spread of scripture and revisions or new translations.

God's kingdom, which is given reality in and through the world-wide membership of God's Church, draws life from a relationship with God. Through translation, and following the principle of incarnation, he stepped out of transcendence into physical reality; this we understand as his incarnational embodiment of communication or his communicative revelation and commission (see diagram 2). Jesus of Nazareth applied this principle perfectly, spreading his message to all mankind. Choosing what methods may most suitable for us to bring this to fruition is our responsibility. Jesus' words to his disciples followed the scriptural tradition which served him as the divine blueprint from the Hebrew Bible, for example in the teachings of Isaiah (42:1 quoted in Lk 4:18-20). It was obvious to the early church disciples that they should continue both, reflected in gospel preaching and in writing about Jesus and his activity (*incarnational translation principle* 2.2.9).

Diagram 19 Incarnational Principle of Bible Translation

Discipleship and will-
ingness to spread
out the gospel

Incarnation, Condescence, Ke-
nosis through Jesus of Nazareth

Translation to all
ethnicities- *incarnational*
translation principle

Realized in the Bible - *incarna-
tional* content of communikation
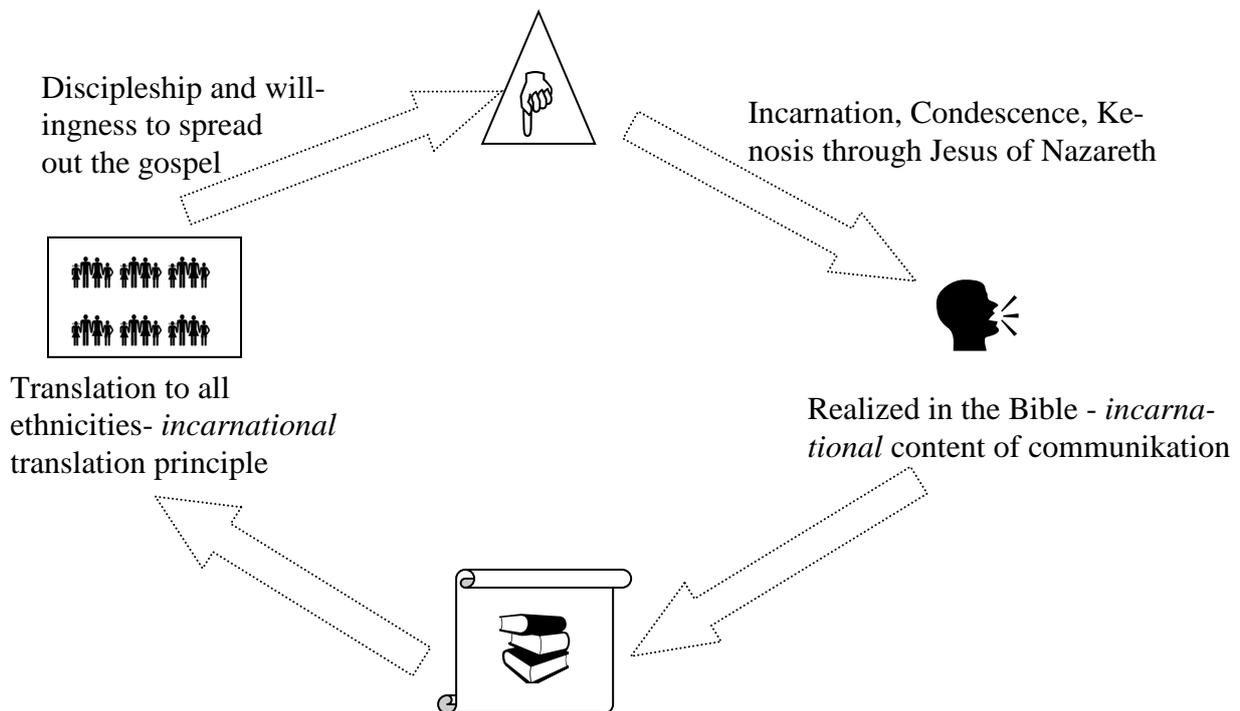
4.3.3.5 Summary

Bible translation is a viable theological and missiological concept. It is a fundamental means of communication and is the basis for building up individuals and communities in faith because it is the source of revelation and sets the standard for all disciples (diagram 2).

The requirements for the Bible translation framework are interlinked in ways reflecting both direct and indirect dependency (*micro*-approach and *macro*-approach; see diagram 16). From the perspective of micro-structure we have been able to show that Bible translation as an academic discipline is firmly anchored in the contextual issues of communication and translation. It uses various models from these disciplines to help provide a physical reality in language and culture for the reality of transcendence (see diagram 17). A Bible translator decides upon the approach to take having regard to the function, relevance, focus, and various issues of a cultural and linguistic kind, as well as to technical matters. Bible translation makes use of the recipient's own heart language, as can be seen so clearly in the model of God as commissioner and in the model foreshadowed in the history of Israel and culminating in the example of Jesus' life.

When choosing a theoretical model for translation Bible translators are subject to its epistemological boundaries. This constraint and the choice of the

mixed model itself force them to depend on the guidance within *Missio Spiritus*, particularly if they wish to reduce the limiting factors of the (human) model of communication when translating a sacred text such as the Bible. Where this occurs *Missio Dei* is both the source of the original text and of the target text. In the long term God's commission is achieved over and above the deficiencies of human translations, in *Corpus Christi*, and by their choice to reject or accept various Bible translations.

As long as Bible translation follows the pattern of God's *incarnation*, *condescension* and *kenosis* and calls for Christian development it is acting as a foundation for *Missio Dei*. As a missiological discipline (*macro*-structure) it becomes a "bridgehead for missiology" by playing its mediating role between metaphysical and physical reality. Borrowing from the holistic incarnational model of service and the *incarnational principle*, Bible translation transfers the communicative message into the world's languages and cultures in accordance with the *mandate for communicating* and spreading the gospel (see diagram 18).

As regards future-orientated training it is becoming clear which areas Bible translation has to respond to and how it should be developing. Demographic developments especially and the communicable and practical nature of modern communication and translation models pose great challenges. Globalization, ecumenical movements and target-setting for future translation of Bibles or Bible portions in all languages of the world (cf. Vision 2025) are a large part of this.

In contrast to the "manifested principle of revelation" of the Qur'an and the static and unapproachable foundations of the Muslim faith, it has become evident just how essentially dynamic and adaptable the "incarnational translation principle" is for the community of believers and their rules of faith (*theological* reflexion). This is illustrated by the very real ban on translating the Qur'an. Its literal model of translation is static; it requires the believer to get close to the actual text. By contrast, the Bible – according to the communicative model for translation - draws close to mankind in his or her own culture and heart language, which is anchored in the *incarnational translation principle* (*divine* reflexion). A significant part of the responsibility for handling these principles, and thus also for approaching the Bible, lies with man's initiative rather than with any transcendent realm (*anthropological* reflexion). This is where the special responsibility for Bible translation research resides (2.2.7.5).

4.3.4 Summary

At the beginning of this chapter I asked how missiology and Bible translation were related. My thesis was that Bible translation offers a communicative model for missiology and theology. In missiology this illustrates the bridgehead of *interdisciplinary* research because transcendence and physical reality work together.

Before considering the background of this process we need to establish that Bible translation by definition appears fragmentary, because communicative messages transmitted from one system to another suffer distortion and loss (*noise*, see 2.3.2.1). The answer is simply to remember that one is proceeding from a near convergence with divine communication, yet never from an exact congruent understanding of the divine. A translator needs tools appropriate for communication of this nature that deliver the ancillary know-how for Bible translation drawn from missiology and theology (see diagram 1 and 16). The evident gulf in epistemological terms when one attempts to understand divine communication is necessarily transferred to Bible translating. Exegesis should not belie the fact that between biblical revelation expressed in ancient Hebrew and Koiné Greek on the one hand and today's target culture and language on the other there is a gulf that cannot be completely eliminated; that is how it is with past cultures and languages.

Various basic *interdisciplinary* parameters define the research activity of Bible translation and summarize the threefold sending of God as *Missio Dei, Missio Christi* and *Missio Spiritus*. The first term explains its missiological background, the second its methodology and the last its theological framework for Bible translation (Reimer 2006a:93).

The Great Commission, *international* in vision and expressed by *Missio Dei*, is for the global Church and the local Church. The import of its message embraces the sending of itself as well as the commissioning of others; in other words "God sends himself" and "God commissions us to be sent" (see diagram 17). Carried over into the communicative realm this means that transcendent reality (the *theological* sphere) is directed intentionally at communicating with humans (the *anthropological* sphere). God's willingness to communicate in pictures, dreams, visions, speech and writing signals to the recipient his readiness to bridge the divide between the metaphysical and physical world (*God sends himself*). His wish to communicate himself is revealed in the covenants of the

Hebrew Bible, and finds highest expression in the *incarnation*, *condescension* and *kenosis* of Jesus Christ. In this act the barrier between the metaphysical and physical reality was breached, yet not fully removed (*Missio Christi*). The Church transmits this revelation, reaching cultures and languages using written and spoken forms (*within the sphere of anthropology*).

In the canon of the Hebrew Bible and the texts of the early Church (New Testament) heart language is conveyed in Aramaic, Hebrew and Koiné Greek. This revelation documents the preparatory stages of the incarnation (*prophecies for the future*). Building on these communicative acts the Holy Spirit as a communicator himself has a care for the contents and implementation of Bible translating (theological framework; *Missio Spiritus*). This is evident firstly in the internal biblical messages which warn against deception and challenge receivers to test their own responses (Rev. 22:18; Gal. 6:4); and secondly in the *history of the canon* and in the *experiences* of the Church as attested in the history of its doctrine and development. The process of Bible translation provides evidence of incarnation (*incarnational principle of translation*), and mother-tongue Bible translation as a product becomes a touchstone and guide for the Christian community or church. The dual function derives from the *incarnational principle*. Carried over in the act of translating this function of Bible translation leads consequently to its commission *for* and *into* the remaining languages of people groups (*God sends*).

Demographic developments for the future and approaches that can serve to link *cultures, religions* and *denominations* are paramount here. A holistic training in mixed models prepares translators to achieve this goal. The aim is for these models to be conveyed sympathetically, to be geared to learners' needs, and to be implemented appropriately. In this sense the models serve to give Bible translation worldwide validity, by carrying the mystery of incarnation from one culture to another, from one language to another.

END OF CHAPTER FOUR

5   Epilog – Missio Dei / Communicatio Dei

Communication is the central theme of the relationship between God and man. Only in the communicative act of revelation, however this is manifest, can man perceive God (1.1.3 and 4.2.1). Many varied preparatory stages revealing divine devotion towards mankind culminate in acts of communication through *incarnation*, *condescension* and *kenosis* of the self (1.3.2.1; 4.2.1 and 4.3). The ideal and conclusive concept of revealed transcendence reaches its fulfilment in Jesus of Nazareth (*Missio Christi*), so that all forms of divine communication proceed from this *principle of incarnation* (*Communication Dei*). Among these are

- phenomena distinct from the Bible such as prophecy, visions, dreams,
- the scriptural tradition of evidence for this unique act in the canon of the Hebrew Bible and the New Testament.

The authority of the biblical canon and its significance for missiology in the context of *Missio Dei* (4.3.2; diagram 17, 18 and 20) are derived from this principle. God works through his act of incarnating divine communication by embracing the theology of *Missio Christi*, (*incarnational principle of communication; God sending himself*; *Communicatio Christi / Communicatio Idiomatum*). The Great Commission is translated into the divinely authorized canon of scripture being shared among us, into a disciple's taking responsibility by his or her fulfilling the anthropological processes of divine revelation whenever God's word is being translated (*incarnational principle of translation*; *God sends us*). The background for this process is the mandate for translation based on the mandate for communication. The mandate includes as its foundation two processes: *Communicatio Dei* as God seeking out mankind ("God communicates", the " transcendent sphere") and Christ's activity or his response to God in fulfilling the Great Commission (Mt. 28:18-20), by going, making disciples, baptizing them and teaching them (" Christ communicating"; *anthropological sphere*). He implements both in Bible translation across cultures and between them, and over and above them (*internal-anthropological sphere*). Both processes are a reflection and projection of the sacred and religious nature of God and man communicating together.

    The *Revelatione Spiritus* oversees and accompanies this anthropological process; the spirit is manifest in the global canonizing of scripture and in its inspira-

tion. Biblical revelation is thus not left isolated and unattended; it is under the presence and authority of the Holy Spirit. Within the commission to fulfil the tasks of fellowship (*Missio Spiritus*) it has a dual function. On the one hand it is gifted to the Church as the basis for its edification. In this function it leads the Church in liturgy (*leiturgia*), ministry (*diakonia*), witness and proclamation (*martyria / kerygma*) and fellowship (*koinonia*). It also serves the Church by giving evidence of the unfolding *history of our salvation*. On the other hand it exercises control over doctrine and the expression of the Church's thinking via fellowships on a global and local scale (*theological* framework). Church thus forms *per se* an organ for governance, being continually conscious of transcendent two-way communication with God and dependent on him. His involvement is one of revelation and regulation, as can be seen in the influence of Gnostic and Marcionite heresies; and the Church must expect this guidance (Joh 16:13). *Missio Spiritus* and his "cleansing power" frees the Bible translator to be creative in his work and responsible within his best capabilities (*communicative framework*; see diagram 2; see 1.3.2.1).

Diagram 20 Missio Dei - Communicatio Dei
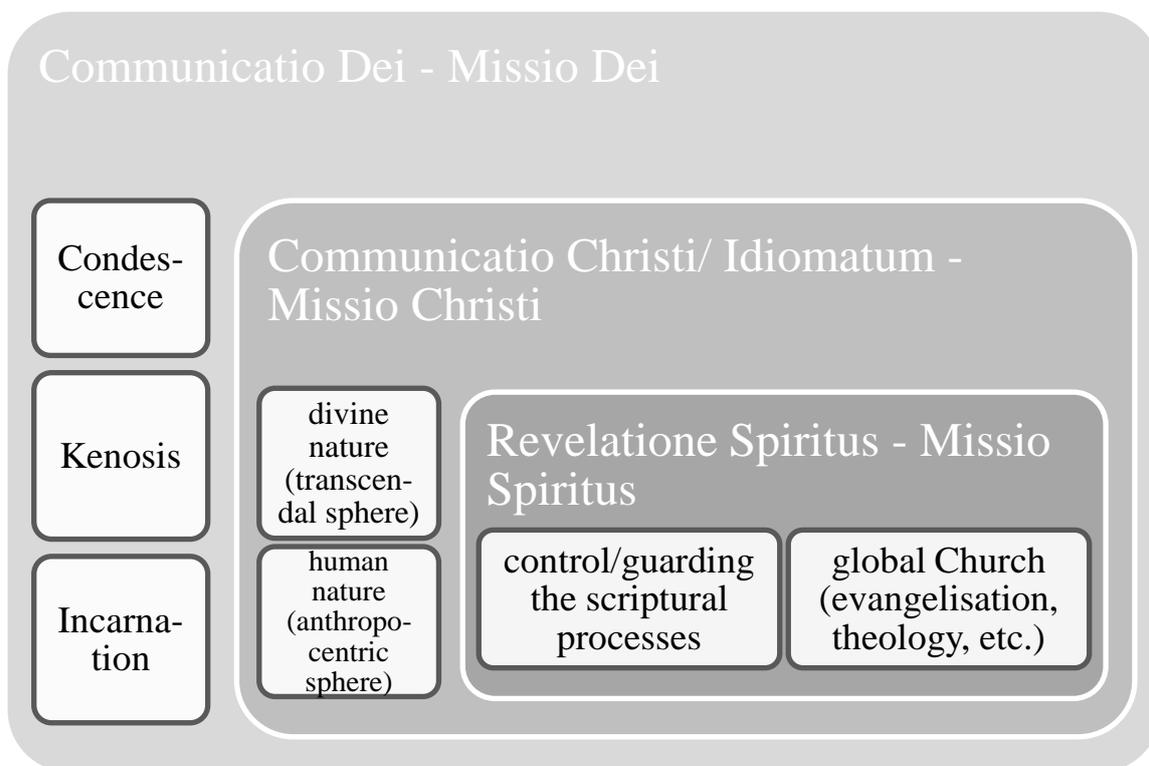
From the mandate for communication (see above) there naturally flows the mandate for Bible translation. Bible translation - both the product and the activity - is the link that completes the communicative cycle of Trinitarian *Missio Dei*. God's message is continued in the *incarnational translation principle* (see diagram 18). Human effort (the *anthropological contribution*) and theology find their common anchor point in Bible translation and its missiological approach. The discipline of Bible translation acts by communicative structures to link divine, transcendent revelation to the languages of mankind; thus it becomes the central element of *Missio Dei*. Translation starts missiological strategies and concepts and sustains them, and brings a whole variety of specialisms under its roof. The significance of communication is not always uppermost in the mind of research analysts, which is why Bible translation leads such a shadowy existence. In the light of all its huge historical achievements it can be truly appreciated as "God's *secret* strategy for revelation".

In hindsight, Bible translation is both the starting point and indeed the product of all efforts in the Church to promote Christian overseas aid (4.1.2). The following is a list of its achievements:

- The *missionary thrust* behind the early Church (Thomas the apostle, Philip, James, Barnabas and his travels in Europe, Asia and Africa).
- The movement of churches to *constitute* the Christian Church (Armenians, Nestorians, Jacobite Syrian church, and the Christian development from Syria).
- The *monastic movements* of antiquity and of the Middle Ages.
- The Protestant *Reformation* and the associated Catholic *Renaissance*.
- *Pietist and evangelical* Christian development aid endeavours (*The century of Christian overseas aid*) or
- The *Ecumenical movement* (e.g. global conferences, social projects).

Bible translation encouraged developments like these in Church life or resulted from them as an outworking of the Christian mandate to develop deep cultural roots for Christianity within the various ethnic groups.

It is thus not surprising that in the 20[th] century *Bible translation* was able to establish an independence and operate as an interdisciplinary research field. Based in missiology and theology, rooted in the disciplines of communication science and translation studies, Bible translation draws on linguistics, anthropology and social sciences. At the same time it also serves as an auxiliary discipline

for these subjects, for example in relevance theory. There are close ties and mutual influences at work between all of them (1.2 and 4.3.1).

These summary thoughts have outlined the *macro-structure* of Bible translation as the "bridgehead of missiology". Bible translation has proved itself in theory and practice, which is evident in its *micro-structure* (diagram 16); here its significance is as a strategic resource for concepts relating to missiology. In analytical comparison between theoretical foundations and practical applications Bible translation quite clearly presents *the* approach for getting to the heart of a target culture via the mother tongue. This was illustrated in a study of various translation projects (see for example Werner 2006).

The *outer framework* of Bible translation consists of its location in the realm of communication and translation studies, together with the content and conceptual perspectives of related issues such as communication, translating and translation studies, language, text and translator. A closer look at these revealed that there are considerable differences in perceptions of their content, according to the context in which they operate. In the present study they were considered from the standpoint of Bible translation (2.2).

As an example I quote the concept of *communication*: a dynamic, flexible and flowing interaction resting on a consciously changed situation (2.2.2). In relevance theory thinking it is described from a different perspective, where communication is viewed from the point of its success – the speaker signals his intention to communicate (*ostensive*), and the listener can draw inferences (*inferential*). A positive picture of communication results, in which the speaker gives all the necessary information in the act of communicating and the listener merely has to contribute his readiness to understand (2.3.9.2)

By way of contrast, the mechanical approach based on the code-model is understood as communication within the framework of the transfer principle, which is subject to external influences and interferences (2.3.2 and 2.3.9).

Likewise with language, which is a faculty indwelling a person and giving rise to a culture and an identity. This faculty expresses itself acoustically and in symbols, creating a cognitive, orderly system capable of processing and exchanging information (2.2.4).

A (Bible) *translator*'s field of work has been a subject for special attention. Translators are interpreters of cultures mediating between the cultures involved and divulging the results. Their ethical responsibility stems from principles of

personal morality and theology which follow guidelines of correct professional conduct and also – regarding Bible translation – a sense of responsibility towards the Church and the translator's own divine commissioner. This is true for them as individuals and for a whole team of translators. Translator training plays a significant part because missiology and theological are bound in with technical elements of the course. Good training marks out the path for the future and gives life to the theoretical study of Bible translation (2.2.7).

Historical and eschatological reflections on translating the Bible and its meaning can be considered translation's *inner framework*. Looking back on the importance of Bible translation as an academic discipline from antiquity to the modern period gives a proper perspective on its global significance. It comprises a collection of 66 books (and more if the books of the Apocrypha are included) representing a wide range of multi-layered *genres*. Simultaneously it forms a unique and sacred work of literature. The history of its origins points to the influence of several cultural circles and writers. In this uniqueness it uses a broad range of ancillary institutions; and the Bible translating activity stimulates local and global forces for good, both *centripetal* and *centrifugal* ones. They are effective as a foundation for Christian community in that they nurture faith and fellowship within, and they work outwards on the body politic and through all levels of society (*internal* and *external* impact; see diagram 2).

The debate about "modern" Bible translations discussed in this study for readers of English, exemplified on the ongoing debate in Germany, is representative of the global analysis within the Church of external influences bearing upon ecclesiastical scripture use. These influences are of three kinds:

- The *academic* debate between the various disciplines,
- The *self-cleansing* powers of a Christian community
- The effects of *Missio Dei* (see Appendix 1).

Because it is building on the *inner* and *outer* frameworks of Bible translation, i.e. the contents of communication and translation, translation is becoming both an innovative and a dynamic field of research; and because they are anchored in the scientific characteristics of the two culturally dependent disciplines, their tendencies influence their focus. This is most evident in communication and translation models, by which the current social orientation can be gauged. It is evident (4.1.2):

- in the ancient world and the Middle Ages up to the 13th century in the *literal* rendering of sacred contents, which had its origins in the mindset of subordination prevalent in social structures of that period (master-slave, cleric-layman, noble-serf);

- from the 14th century onwards in the *free* translations, influenced by confident Humanism and Enlightenment;

- during the Pietist and Orthodox period in the retreat into *literal* translation (with an overemphasis in 17th & 18th centuries on being faithful to the textual content and form), on the basis of perceived anxiety in the face of church discipline to suppress apostasy;

- from the end of the 18th century in both *free* and in *literal* translation styles, influenced by the beginnings of individualism and pluralism;

- in the 20th century until the mid1980s in the *dynamic-equivalence* approach and its derivations seen in the *mechanistic* transmission model from information technology (2.3.3.5 and 2.3.3.6; Shannon & Weaver);

- from the mid1980s onwards in the *functional* and *relevance* approach, as mirrored in the theory inspired by the Postmodernist "new paradigm" with regard to purpose and goal setting.

Training in Bible translation clarifies how this future-focused branch points to using mixed models which depend on the content of decades of proven models (*dynamic equivalence*) as well as on more recent approaches to communication (*relevance theory* model) and translation (*functional* model). There have been frequent borrowings from framework models, typically in the realm of culture or mass communication. For the time being the *literal* model has not drawn much academic attention. Nevertheless, it has remained the favourite of those indigenous translators who espouse its faithfulness to textual form and content for fear of falsifying the meaning of the source text. Anxiety like this harks back to biblical references (Rev. 22:18) and the experiences drawn from church history (see above; 4.1.2.3.1 and 4.3.1.2). The discrepancy arising is an obstacle, to be overcome by improvements in portraying new models and by their implementation in training programmes. A holistic orientation avoids one-sided portrayals and encourages interaction between various models.

As a reaction to *colonialism* and *imperialism* priority will be given in future to Bible translation, to the cross-cultural strengthening of the indigenous church, and to the training of mother-tongue translators. On the basis of demographic

developments the *southern Church* (South America and Southern Africa) will be increasingly active globally; they will replace or enrich teams from the western Church. Holistic approaches to establishing churches and to Bible translating are being implemented more quickly and effectively in the light of this tendency.

The example of researching translation projects in minority languages showed clearly that an approach using a team of mother-tongue translators currently offers the most effective way of giving a people group properly contextualized products. This is the basis for building local Christian fellowship.

Let us hope that the missiological understanding of Bible translation will encourage even more people groups to hear and read the good news of the *incarnation*, *condescension* and *kenosis* of Jesus of Nazareth in their own language. In view of the languages that remain to be tackled (at least 2000) and the continual need for revision of those translations that have been made, this hope depends greatly upon the sense of responsibility among believers and leaders of Christian churches. While humans feel bound to use the best possible methods, God - the originator of communication - offers himself as the founder and guide to the Trinitarian sending for the Church.

"No, the word is very near you; it is in your mouth and in your heart so that you may obey it." (Deut 30:14) NIV

"But the Counsellor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you." (Jn 14: 26) NIV

END OF CHAPTER FIVE

Appendices

Appendix 1 Modern Bible Translations – The Debate

Firstly I shall survey the origins of the discussion going on in German-speaking countries, and mention individual criticisms thereafter. Three main strands of critical debate can be identified. Then I shall give my opinion on the individual criticisms, and on the three groups of themes. I conclude with a summary offering a brief overview (see 2.2.10)

Discussion in German was preceded by a similar one in English in the 1970s, where the emphasis was the debate on the issue of the foundational text. On the basis that the text was divinely inspired, the call was for the use of the so-called Majority (Byzantine; MT) text as the unique foundational text. At the same time some defended the use of the *King James Version* (KJV), similar to the Luther Bible (LB; see below), as the liturgical text (Arichea 1990:42 note 1 and 2; Carson 1979; Pickering 1977 *The Identity of the New Testament Text*).

The Origins of the Debate

In German-speaking countries discussion was started by the increasing spread and use of the *Gute Nachricht Bible* (Good News Bible; GNB) and the *Hoffnung für Alle* (Hope for All; HfA) translation in the 1990s.[145] The consequent displacement of the Luther Bible and the Zürich Bible as liturgical base texts stimulated the debate about a single text to which all churches would be obligated (Haacker and Hennig cited in Felber 2003:2; Nord 2002:215-217). Haacker prioritizes the issue of being able to memorize the text easily. Luther's Bible supposedly offers a "common basis to share with others one's faith experiences while professing the same portions of text" (2001:329). Hennig supports this argument saying: "The standard text for a church must be easy to memorize, to communicate and to discuss." Without any more detailed arguments he gives

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[145] Whether these Bibles consist of translations or renderings is variously evaluated. Whereas the *GNB* is considered as translation, *HfA* is a "paraphrase" a negative label of significance only among German speakers, and not relevant for the historical use of the concept (Nord 2002:222-224).

preference to the Luther Bible. (1979:268; see also de Vries 2001). Felber, Rothen and Wick gave it some impetus in their article "Critical enquiries of modern Bible translations". Beginning with 2003 they cite responses to their critique on an interactive website supporting their thesis (ibid.).Their assessment was taken up by evangelicals, who were partly supportive and partly critical (Liebi 2003b:33-38 responds to Felber, Rothen & Wick 2003:56-57).

The debate became known as the critique of the so-called "modern" translations of the Bible (Wick, Felber, Rothen). The term "modern" is erroneous since it hints at something completely new, which in the case of free translations drawing upon a multitude of available German translations is not an appropriate term (see Tauberschmidt 2004:225). Their central wish is a critique of new translation and the methods behind them based on dynamic-functional equivalence as introduced by Nida. Starting out with the assumption that the Bible text is primarily for purposes within a church (2 Tim. 3:16; Rothen 2003:2), they criticize the dynamic-equivalence principles of Bible translation for presenting an "unachievable exercise" tantamount to "presumption" and "arrogance". The announcement that more Bibles were being planned, especially the *Volxbibel* (Folk Bible; VB) and the *Bibel in gerechter Sprache* [Bible in Inclusive Language] (BigS) rekindled the discussions.

Martin Dreyer's *Volxbibel*, uses the language of youth and is aimed at the target group of unchurched teenagers. Although his version is known by others as a rendering (see above), Dreyer himself calls it a translation (Volxbibel.de 2007, *Vorwort zu Bibelupdate 1.1*, 1-4).

The BigS was billed as claiming to reduce the anti-Jewish tone of passages in the usual Bible translations and as introducing language more friendly towards women. These are described as "reformulating anti-Jewish phraseology" in the texts and "presenting feminist contents by using linguistic variants" (Campenhausen 2006; Bible in Inclusive Language 2006:10-11). The translators used formulations such as "Jewish people" (Jn. 1:18), "men and women Pharisees" (Jn. 4:1) and titles for God such as "The eternal one" (2 Kings 13:3) or "The living one" (Lk. 4:8), with grammatical endings in the feminine case. The plurality of opinions coming from the large and independent body of translators is valued as an enrichment of the translation process (ibid.).

The church's response to both translations was full of negative criticism (Felber 2006; Johnson 2007; Leicht 2006; VELKD statement 2007). The expletives

in the language of VB drew criticism, as did the inconsistency of the key terms in BigS (e.g. God, temple; see 3.1.3.2). The justification for this criticism was that the biblical books had been worked on independently of one another by different translators.

Content of the Debate

The critical response can be brought under three headings: theological issues, issues of church context, and issues relating to translation (some crossover is likely; see 2.2.10). *Theological considerations* relating to "modern (dynamic-functional equivalence) translations" were raised as follows:

- *Keyterms* (grace, salvation, sin, blood, etc.) are paraphrased rather than translated. They get forgotten in the community and rob the Bible of its theological message.

- The *interpretative* influence of the translator is too great. The translation becomes something human and no longer the inspired Word of God (mankind against God's Word; Unnik 1974:183). The reason this happens is the unrealistic aspiration for the same communicative effect in the target language as when the original message was first given to the listeners of the H.B. and N.T. (Nida 1964:160,166; 1969:13; Rothen 2003:5; Wick 2004:13; Marlowe 2004. *Against the Theory*). A good example of this is Ebertshäuser: he endeavors to impart to his readers "spiritual advice", but goes too far with his criticism; it is directed not merely at dynamic equivalence, but in general against "academic" – especially theological – research methods. His account, expressed in very general terms, shows a preference for literal translations. He represents the school of verbal or formal orientation, recommending Schlachter 2000 (on which he collaborated), Luther Bible 1912 and Elberfelder Bible (unrevised) as the foundational texts (Ebertshäuser 2006a:37, 41 and 2006b:9; similar criticism in Turner 2001:1-4). *Considerations of the church context* are evident in that

- Christian *unity* would be threatened by the great variety of editions of the Bible (Haacker 2001; Rothen, Wick & Felber 2003; Ebertshäuser 2006; Meurer 1978:7).

- It is claimed that the target group orientation of the new translations do not merely destroy Christian unity; more seriously they are seen as "form-

ing barriers to communication within fellowships" (Haacker 2001:329; Felber 2003:3; Felber 2006:1; Wick 2004:14).

Technical Considerations relating to Translation are that

- modern translations lead to error because an intended opaqueness or a difficult text may be suppressed because the Bible is being made clear and approachable to a readership ignorant of exegesis or theology. Thus a so-called "beneficial awe" (Wick 2004:14) or the "condescendent submissive form of the text" (Hempelmann 2005:67) and its "foreignness" are not being given their due worth (Burgess cited in Thiede 1993:3; Berger & Nord 1999:22-23; Felber 2006:2; Wick 2007; Nichols 1996: ii; Nord 2002:222).

- It is claimed that the dynamic equivalence model has its origins in the Enlightenment and Aristotelian Greek philosophy, which were both rejected. Originally this was reckoned to constitute an improvement in the quality of academic translating, but since then it has undermined the adherence – especially among evangelicals - to Bible truth and fundamentalism and - in some commentators' view - illustrates the danger of getting involved in this kind of philosophy (Wick 2004:6,12-13; Ebertshäuser 2006:38; Marlowe 2004 Against the Theory).

- Although individuals have responded to such critical judgments (Tauberschmidt 2007), there is in my view no coordinated opinion proclaiming Bible translation as a missiological concept. On this basis my rebuttal of the critical points arises from the view that Bible translation as a missiological communication model has played a central role since the last century and continues to influence developments in Christian work (Müller 2003 and 2007b; Reifler 2005; Sanneh 1991 and 2003; Walls 1990 and 2005).

Response to Criticism

Since the appearance of "controversial" translations we should as a matter of principle welcome an increasing public interest in the Bible (Eber 2008:1). Ever since the early days of Bible translation there have been discussions in church circles on the value and necessity of revisions or new translations and versions of the Bible (see 4.1.2). In the Roman Catholic tradition this is clear from the example of the *Vulgate*. In the English-speaking world the *King James Version*

has been at the forefront of discussions; in German-speaking countries Luther's translation has been the acknowledged standard for the German translation tradition, against which all others have had to be measured. That was obvious when *Hedinger's Vollbibel* (1704 A.D.) created a "storm of protest" because it was seen, falsely, as a revision of Luther's translation (Köster 1984:171). In1952 Schirokauer demanded a revision in view of the "earthy language" that Luther used (Schirokauer in Besch 2001:90). Not until the 1960s, when pastors and theologians *within the Church* started rejecting Luther's Bible, were the authorities forced to examine more recent translations and to recommend them albeit with reservations, while condoning their use in private (Meurer 1978:7; in detail Nord 2002:216-217).

The rebuttal of critical observations of "modern" translations are confined in my opinion to differentiations in the "motivation for translation" (see 1.3.1); these are therefore issues of *theology*, *church cultural context*, and *linguistic and technical aspects of translation* that will now be discussed.

Theological Considerations

Theology and Use of Language

Reply to 1.a:

Central key terms in German Bible translation were coined by German translators themselves. They express intuitive, creative thinking on theological and cultural matters. The ease of memorizing these key terms or their embedding in the culture depends on their active use within church or society. In this regard Biblical propagation (the Church's viewpoint) and interest in the Biblical message (the reader's or listener's viewpoint) determine whether these key terms in the mother tongue (German, English…) find a home. A glimpse at the history of the translation of Luther's Bible illustrates this.

Luther's Bible – Emblematic for German Bible Translation

Martin Luther's translation (LB) superseded previous German translations, namely Mentelin's Bible (1466) and the Koberger Bible (1489), based on the Latin Vulgate and thus only slightly oriented to German (Nürnberg 1987:16).

Together with theologians in Wittenberg Martin Luther had wrought a work of great linguistic power, very much a reflection of his personal creativity. The team had let itself be guided naturally, starting from the original texts and con-

cluding with translations into the German language, to which Luther as final arbiter gave the highest priority. Melanchthon and Spalatin were involved in the New Testament from September 1522. The revision of this New Testament was published in December. In 1534 Luther, with the cooperation of Aurogallus and Creuziger, published the first edition of the complete Bible. Luther revised it in 1539 ,working with Melanchthon, Aurogallus, Bugenhagen, Justus Jonas, Creuziger and Rörer Mühlen 1978:90-96; Nürnberg 1987:40-41). Luther's Bible is a striking example of how a text needs revision in response to a living language. Although the keyterms were still in current usage 120 years after Luther, "theological considerations" led to the Bible being revised. Linguistic and cultural change altered the meaning and import of various concepts and made revision necessary, as I shall now demonstrate.

The request from the early Pietists for Luther's Bible to be revised, and the church authorities' refusal to undertake a revision, led to a real flood of translations in the 17[th] and 18[th] centuries. (Aland1974:11). Very few of the pre-Lutheran Bibles and of the fifty-plus full translations and portions that emerged during the awakening of Pietism (17[th] – 19[th] centuries) are familiar and still in use (there is a full list of them in Richter 2007. See also *Bibel-übersetzungen chronologisch nach ihrer Entstehung* [Engl.: Bible translations – chronologically in the order of their Formation], incomplete chronological list in Ebertshäuser 2006c:185-189).

The Continual Need for Revision – Language and Culture

When interpreting the scriptures the preacher or commentator adapts the Biblical text automatically to changes in the culture and language simply in his or her use of contemporary language. The gap between the text and the content to be promulgated indicates that revision is needed wherever language can no longer bridge it. This is evident in any linguistic adaptation seeking to promulgate the

Biblical message.[146] Of course, occasionally the Bible text itself needs to be matched to the changes in language and culture. Bible translation is indeed

> a continuous process which begins with individual Bible portions being translated and which cannot even be thought of as ended even when the whole Bible is translated. To remain understandable and attractive for following generations a Bible translation must be continuously revised to reflect the changes in language use. (Miller 2002:5).

Examples of the Need for Revision of Various Bible Translations

The requirement to accommodate the Bible translation to the culture and language of the readership is evident in the most recent revision of the Zurich Bible (Schwagmeier 2007; Krieg 2008), in the recognition that the Unity Translation (*Einheitsübersetzung*) of the 1980s should be revised (Haacker 2008; Söding 2007), and in the continuous versions of the *Elberfelder Bible* (various editions and revisions). This expresses the active engagement with the Biblical text and is the sign of a vigorous communal church life (Steiner 2004:258; Tauberschmidt 2007:60). Throughout this process key vocabulary is being applied and defined; it is influencing contemporary culture and there establishing and anchoring its theology.

Not Bible translation but the Church itself, universally and locally, is responsible above all else for coining the terms and determining their message, as well as conveying them to a people group and impacting its cultural values. Only in a secondary way does Bible translation influence a culture (see above 2.2.9), as is obvious from the *Volxbibel* (VB), *Bibel in Gerechter Sprache* (BigS), *Das Buch* and other translations being planned. A further issue is *whether* these translations establish their place in society and if so *where*. The rejection of Marcion's translation and of the *"Volkstestament der Deutschen"* (Grundmann 1940)

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[146] Concepts such as "blood guilt", the reference to the Almighty as "God", "grace" and "rescuer" are mentioned as examples. These are standard terms. Quite different are other biblical terms used in the early German Bibles which have since undergone a concrete change of meaning justifying their rejection, e.g. geil, Weib, Jude and Ross;Luther's *geil* (Rom. 13 = sexually sinful), now "ace"; *Weib* = woman; now term of abuse; *Jude* = Jew; now term of abuse; *Ross* = horse; now archaic). Nord, referring to specification DIN 2330, has written on the introduction of new terms to justify the translator (2002:225-226). The research group on worldviews in Germany ("Forschungsgruppe Weltanschauungen in Deutschland" = fowid) published in 1992 and again in 2004 studies on Jesus' Easter "resurrection". During this period the concept of resurrection had lost some of its Christian connotations and had undergone a shift in meaning reflecting changing religious belief (cf. fowid 2006a and b).

shows that "over a long period the Church is fully able to reject unsatisfactory translations (Lauche 2007:138-139). In both cases the aim was to suppress the Jewish influence on Christianity (Eber 2008:1-4). But neither translation harmonized with church tradition (Richter 2007 *Bibelübersetzungen chronologisch nach ihrer Entstehung* [Bible translations chronologically following their Formation]). In defiance of nationalistic tendencies (e.g. Lepsius 1925 cited in Baumann 2007a:192-197), the church - as part of the nation being subjugated - developed spiritual powers and freed itself from damaging developments (e.g. the Confessing Church of the Third Reich ; see 4.2.1.4).

Mandate for Bible Translation

Further to 1.b:

In "Bible translation – Content and Current State of Research" I referred to the grounding of Bible translation theory in theology and missiology and their ancillary disciplines (see 1). The spirit-inspired aspect must be allocated to the transcendent working of God and the translation and cultural aspect to man (Word of God and word of man). This phenomenon is treated variously by authors, but nevertheless mandates (or commissions) the Christian community to undertake Bible translation (see also 1.5); the task and its justification is derived from this.

The resultant teamwork involving God and man is a feature throughout the Bible. God created Adam and gave him thereafter the creative freedom to fashion his life in mutual dependency (Gen 1-3); God called a prophet, who set out to fulfill his charge (1Sam 1-10). There are many such examples.

The Bible presents the origins of transcendence (see 4.2). It tells us about God's *condescension* into the human realm, in the *incarnation* in the human form of Jesus of Nazareth, as well as the *kenosis* of Jesus humanity and who claimed to be the Messiah. Consequently the Bible contains the unique guide to leading life as a human in full harmony with the Judeo-Christian author of Holy Scripture. In the Bible God's "salvation plan" for humankind is made clear (Sauer 1989:7). In contrast to a literally dictated word of God (for example, a book of direct revelation such as the Qur'an) the Bible is a revelatory text where God and man participate.

There are various *theological* opinions on the status of the Bible. Barth treats the Bible as the straightforward challengeable word of man, in contrast to the revelation of Jesus (1938:565). Kraft interprets the Bible as "incorporating the

actual deeds of God into human-cultural form" (1979:202-203). Stadelmann emphasizes the "creaturely" form of God's word, which "assumes human form through God" (1990:30 and 2001:69). For Arichea the Bible is a linguistically human work which precisely because of this intermingling of the human element is translatable by mankind" and must be translated (1990:50, 53).

Christian unity is expressed symbolically and communicatively in the sacraments of Holy Communion and baptism. Accordingly the universal Church does *not* defines itself via a single work of revelation; nevertheless a single revelation is the communicative centre where divine revelation occurs (incarnational principle of translation). This is *the* crucial difference between Islam and Christianity. Whereas in Islam God is revealed in the direct coming into being of the Qur'an (Inlibration), for Christians it is Jesus' incarnation (becoming man) which is the direct revelation of God. The Bible is in this sense merely – but very importantly – a mediating aid to display the act of salvation *in* and *for* the peoples of the world in their own languages (Nida 1990:32; Walls 2006:22-23 and 2007). The miracle at Pentecost demonstrates the gospel's immanence in language and culture; here the miracle is not monolingual but multi-lingual (Acts 2,5-12).

Sociological-ecclesiastical Considerations

Hermeneutics and Global Influences

Response to 2.a:

In recent decades biblical hermeneutics has moved from a *natural-literalism* to a *historical / metaphorical* understanding (Borg 2001:1-22). The "literal belief" which has as its premise that the Bible itself is God's word has been separated from the idea that we are dealing with a human word with sacred and religious import. (:13, 21-22, 25-26). Opinions relating to questions of authority, to the origins or interpretation of the Bible (:9) are fundamentally different from what they were (see also Bruggen 1985:37).

The various splits evident in church life can be traced back to global pluralism, western individualism and the "modern and postmodern" influences of the 20[th] century (:22-25; Splitt 208:28-29). Our understanding and interpretation of the Bible is affected greatly by these social tendencies and developments, and so is the discipline of Bible translation (see also 1.3, 2.2.9.5, 2.3.6 and 2.3.9.3; on the paradigm change within philosophy and psychology see Bunge & Ardila

1990:92). Intellectual life and church life, the two main arenas where Bible translation operates, form part of the social life of a culture. Their interaction is mirrored in the *hermeneutical spiral of cognition*, validating the global phenomenon of understanding (see 2.3.5; for the interaction see Diagram 2 and Diagram 18 see Target Group Orientation 2.b).

The early translations of the Bible into the mother-tongue made this specialism a trend-setter.[147] Luther's maxim of "listening to what people are really saying" encapsulates this well, since he chose the language of the people and not the written language of the educated class. (Luther cited in Störig 1963:14; Besch 2001:93). Here again it is apparent that the unity of Christianity is expressed in the sharing of sacraments rather than in the use of any one translation of the Bible (see above).

Diagram 21 Affect on Bible Translation
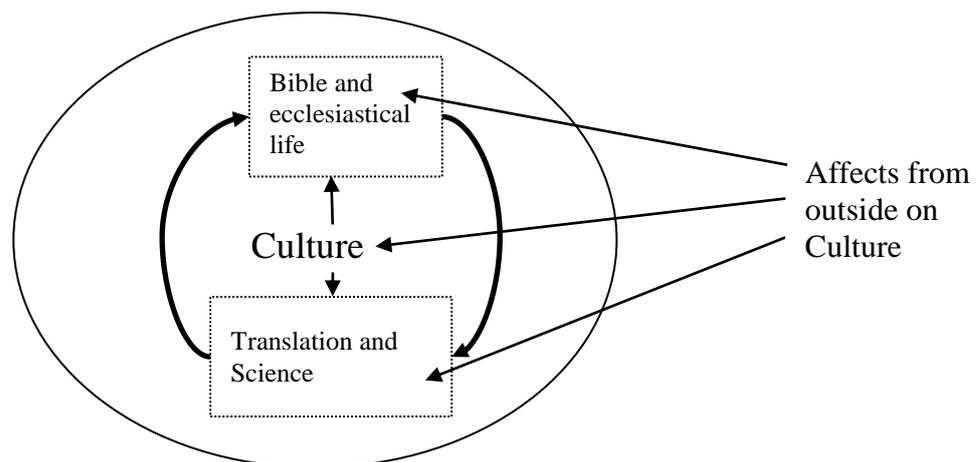
Target Group Orientation

Response to 2.b:

"*Homogeneous Unit Principle*" (or "Consistent Group Principle"). The HUP model describes the goal or target orientation in the way Christians work. It is part of the *Church Growth Movement;* Conway 2002. (*Roots of the Church*

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[147] Thus in Ulfila (3rd. century A.D.), Jerome (4th century.), Cyrill & Methodius (9th century.), Wycliffe (14th century.), Luther & Tyndale (15th. century.) and the Pietist translations of 17th century (Aland 1974: 11; see 4.1.2). These indicate a target-group orientation in Bible translation as a trend (see 4.2.1.2).

Growth Movement; Morea, no date, *The Homogeneous Unit Principle*, 1-2). McGavran's model borrows heavily from Pickett's experiences of Indian fellowships and mass movements (Pickett 1953). McGavran discovered that these movements mostly involved conversions of closed groups, clans or casts. From these studies he concluded that such social entities should form the target groups for Christian Development aid activity (McGavran 1973:4; see also Vicedom 2002a:177).

The HUP model works on the assumption that people are easiest to reach in a group with shared needs and beliefs (McGavran 1955:38; 1973:4; see also Frost & Hirsch 2004:52; Kasdorf 1976:16-18). It has developed from the Church support model and relates to the Church growth model of the 1960s and 1970s because it favors the target-oriented spread of Christian development aid (Tippett 1970:31[148]). Attacks from the ecumenical movement led in 1977 to the *Pasadena Consultation* and its withdrawal of criticism. Bosch in particular voiced strong criticism from an African theological standpoint and set out its racist undertones and the threat to the church as a single unit in a pluralist context (:51-52; see also Morea, no date, *The Homogeneous Unit Principle*). The racist approach of target orientation is said to reside in the fact that the church, splintered into separate cultural ghettos, no longer reflects broader society. Church leaders supposedly were brought up blinkered, having only their own culture at heart and being blind to the value of a heterogeneous approach (Bosch cited in Frost & Hirsch 2004:52). Despite the retraction and despite further criticism of target orientation inherent in Church growth and in Bible translation (see 2.3.3 and 3.1.1.2) nobody has yet found a better model to express appropriately the fundamental objectives of Christian work (Frost & Hirsch 2004:51-52).

In the 1970s Christian development aid and overseas aid organizations took up the thinking behind HUPs and initiated several target-group ventures which have been sustained, among them *The Joshua Project*, *Mission AD2000* and others. Nida responded in detail to this approach in his article *Dynamics of Church Growth* (1965). He notes how Bible translation as a discipline harmo-

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[148] "It behoves [sic!] us, as his missionaries, to make ourselves aware of cohesive social segments, and to see these as winnable units within which we may perform our ministry" (Tippett 1970:31).

nizes with this HUP model, especially as regards the orientation towards a target public; and in *Translation as Communication* (1976) he adopts this model without reservation:

> So it is necessary to produce completely different translations of the same text for these dissimilar groups such as students, those leaving education after primary level, people who are becoming literate, those for whom the language of learning is not the mother tongue and those with limited understanding. This is what Bible societies are busy doing by making appropriate translations available for these groups. (Nida 1976:68-69).

During the course of his work as a translation consultant Nida emphasizes this as the norm for target-text orientation within his dynamic equivalence model. Receiver-orientated communication and translation (especially with the skopos and functional approach) incline towards the HUP, since the *intention* behind the translation depends on the identity of the target group (Berger & Nord 1999:28).

Peters sees in the kind of Church growth which takes account of the target-group a "practical" opportunity, which is not specifically encouraged in the Bible, yet it does mirror the "interdependency of human society" there (1994:167-168). Peters' missiological-theological vision, voiced in 1982, for Church growth lends support to the HUP for sociological reasons. He sees in it the out-working of a "belated awakening of the Christian [church. EW.] conscience" (Peters cited in Brandl 2007:1). Today's critics are divided about whether they should be advocates of the unified / ecumenical church or of the target-group approach of Christian activities (Stenschke 2007:3-5; see 1.4.2 and 4.1.2.5.4.

The various models of an own-culture oriented Church and a heterogeneous Church should in my view not be mutually exclusive but complementary. Ecumenical thinking is on the right lines here in fostering inter-church communication but also in strengthening the local church through granting its mandate to speak and act; by this it will witness to Christianity's unity worldwide. Broadening horizons like this should be the main benefit from every ecumenical undertaking.

Although the discussion concerning the most appropriate church model need not be considered closed just yet, there is at present (not just in the field of Bible translation but in all social disciplines) a discernible momentum for preferring a target-group orientation. Political decisions, advertising and media are targeting smaller and smaller focus groups (young children, children, older people, etc.).

From ideological and social necessity people have always sought to organize themselves into the most immediately available social groups (Spiro 1965). This

tendency known to social sciences corresponds to what the New Testament made evident (in Acts 2:12; Jewish and Gentile Christians Acts 15; etc). Thus, for the business of translation to be arranged in the light of target-groups is a natural consequence of revival.

The barrier to communication or to unity across the Church is not the result of translation being orientated towards target groups, but the result of ecumenical goal-setting being unambitious in scope. There is a lack of *inner* direction and *cross-cultural* perspective. Having an orientation towards target groups brings the advantage of freeing them from their niche existence and reaching them with the Christian gospel. This has not happened until now and does not even feature on the ecumenical agenda (for example the *VB* and unreached young people; *BigS* and emancipated women; *Basis-Bibel* for users of the internet).

On the other hand the worldwide scope of Biblical studies is a foundation for the ecumenical movement[149]. Contrary to the view that any target-group orientation fragments the Church, Bible translation purposefully furthers unity and communication: its consistent ambition to transcend differing cultures and languages is sustained on the basis of thorough reworking of theology and exegesis. Yet nowadays because of Church pluralism the concept of "one Bible for all" cannot be sustained; this concept was never fully achieved with the Luther Bible nor with the numerous translations in German and in various local dialects during the late Middle Ages (Haug 2001:360; Mojola & Wendland 2003:25).

Considerations to do with translation technique

More Competition, greater Intelligibility

Rebuttal to 3.a:

Adhering to "unintelligible Bible portions" or "the foreignness / otherness of a text" presupposes *literal* or *word-for-word* translation of the Bible. Luther had translated a few passages literally, but had otherwise translated in a free and communicative manner (Baumgartner 2001:58).

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[149] UBS illustrates this with its numerous national translation centres, as do other societies with their networks focussing on Bible translation (SIL International, New Tribes Mission, Indian Bible Translators, Word for the World etc.).

If these days Luther's texts seem "unintelligible" or "foreign" that this is essentially because of the linguistic and cultural gap between Luther's text and modern German society, cause by linguistic and cultural change. This is evident in the most recently requested "ecumenical revision of Luther's Bible" (Kaut 2008. *Ökumenische Revision* [Engl.: Ecumenical Revision]; see also Fuchs 2001:253-255).

It is implied in this argument that only a "specialist well versed in theology and biblical interpretation" can understand the Bible's message; and that only a specialist can interpret difficult and foreign texts. From a biblical perspective this cannot be maintained. Paul calls us to give encouragement (1Thess. 4:18). He builds on the "priesthood of the laity[150]" and emphasizes the equal value of all members (1Cor 12:12-27). This argument is also countered by the fact that in the past it was very largely theologians and literary critics translating the Bible who emphasized its "intelligibility" (Albrecht, Bengel, Böll, Erasmus von Rotterdam, Luther, Martin Buber, Schlachter, Zwingli, and many others). It was their wish to make the Bible message accessible to readers in their linguistic and cultural context.

The foreignness of biblical passages or indeed of the whole Bible may be an aid to memorizing it, but it says nothing about readers' and listeners' understanding. On several occasions in the past an uncritical group of believers or sect members grew up that pronounced upon passages of the Bible felt to be unclear and unintelligible (examples are the medieval doctrines of disinheritance, Hell fire, and indulgences, or the mystical manifestations of Christianity). This reproach was meant for Christians (Schmidt-Salomon 2005:10 in relation to humanitarian evolutionism). Contrary to it stands the theology of the distinction between "nominal Christians" and "the faithful" (Reifler 2005:29). It is not "modern" translations that cause this. It is more the fact that they, being in competition, open up increased specialist discussion and improved understanding for specific target groups.

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[150] Luther coined this term. He did not achieve the logical third phase of his Church model – the House Church (Burrows 1981:104; Walls 2007). Peter Waldes (Waldo) implemented the laity and the equality of all "brothers and sisters" consistently in his faith movement back in the 14th and 15th centuries. This is expressed in his translations of the Bible and portions of the Bible into French, Rhaeto-Romansh and Italian dialects (Audisio 2004:35).

Influence of Enlightenment and Philosophy

Response to 3.b:

The argument of the impact of Aristotelian Greek philosophy is based on the assumption that the model used by Nida should be directed critically and specifically to human reason. Kant impacted the Enlightenment significantly and had repercussions in all areas of Western thinking. Enlightenment thinking underlies the cultural framework it established and it cannot evade the influence of the Enlightenment or of Humanism any less than a single person can (see 2.a and diagram 19). Thus in a lot of literature on the one hand any religious idea or activity (even Bible translation) is deemed to be "unenlightened", "contrary to the Enlightenment" (Schmidt-Salomon 2005:7-11). On the other hand preoccupation with the Bible (including with Bible translation) or Bible criticism is seen as a positive consequence of the Enlightenment (Rendtorff 1991:53-57[151]). In view of this wide range of opinions the above criticism of dynamic equivalence seems one-sided.

Bible translation must be subject to academic critique, since only then can we grow in understanding and familiarization of the message. Translations which were not according to the dynamic equivalence principle are in the current debate viewed much less critically, but they are a consequence of target-group orientation. Uncritical observations of them in the debate points to a disproportion when dealing with particular translations (e.g. the translation by Berger & Nord 1999).

Critique of academic procedures leads to enhanced external and internal quality in a Bible translation.[152] In this regard dynamic equivalence is to be

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[151] In his article Rendtorff refers to ecumenism and church divisions. He expands the effect of the Enlightenment, with its positive markers, to impact consistently on every Christian activity. (see diagrams 2 and 19).

[152] The inner quality of the translation consists of its appropriateness for the target group, maintaining at the same time a faithfulness to the theological truths of the "fundamental text". External quality is evident in the progress made by modern textual research techniques (especially for the N.T.) More than 50, 000 manuscripts guarantee, together with the methods of comparative manuscript research, a high degree of faithfulness to the "original text". This branch of research leads to a basic text which sets the standards for current translation. (Aland & Aland 1989:327-342; GNT 2004). Only a few translators insist on the 18th century Majority (or Byzantine) text. Their argument turns on the immediate refusal of critical-philosophical

equated with every type of translation, whether it is literal, communicative, or transcribing in nature, since this kind brings the translator's preconceptions, work principles and intuition into the text. Rather it is more a question of a translator's ethical responsibility as regards what he takes from the source text as the basis of his work. (see 2.2.7.5).

Summary

Inadequate differentiation in setting the aims for new translations and revisions add to the criticism aimed at "modern" translations (for details see 1.3.1). The call for revisions in the past and nowadays shows the necessity for matching Bible translations to changing language and culture (Nida 1976:144; Haacker 2006:41). Projects from the Catholic (unity translation), Evangelical (GNB) Free Church (Elb) and ecumenical (planned for Luther translation) positions were attempted in German-speaking countries to meet this call.

The current debate against "modern" German Bible translations stems from issues of *theology*, the *context of church* and *translation technique.*

Theological considerations concern first and foremost the loss of religious conceptual language (key concepts) and the relationship of the divinely inspired word to the product of human translating. Where church community influence is on the wane religious concepts lose their import and the Bible is no longer considered to be the Word of God. Both developments result not from new Bible translations, but have repercussions for a restructuring of religious life in Germany and Europe within Postmodernism (Walldorf 2002; see 2.2.10 and 3.2). Such consequences require Christian communities to be true to their "mandate for Bible translation".

Sociological-ecclesiastical consideration point to the collapse of Church unity over the matter of target-group orientation. If one looks at the interplay between culture and academic studies then this assertion can be seen in perspective. The Church's work of translation then sets a "global trend". Focusing on smaller social entities must be seen as positive, since this corresponds to the New Testament commission to "go to all nations" and is set out positively (Rev. 5:10 and

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influences or threat to Church unity, like that in the debate presented here (Pickering 1977; Turner 2001; Bruggen 1976; critique of divine providence in the Majority text, Carson 1977).

7: 9). As a model of Church growth target-group orientation currently has some developed options that are not accessible in the heterogeneous model.

Considerations of *translation techniques* relate on the one hand to retaining the "foreignness" and "unintelligibility" of the Bible, on the other hand to the influence of critical and enlightened thinking on the dynamic equivalence model of translation. Against the first criticism one can set the increase in the internal and external quality of Bible translations, where foreignness is overcome and priority is given to the embedding of the biblical content into the culture concerned. An essential aid in this process is target-group orientation. It leads to competitiveness in the translation process, and thus to an increased analysis of the Bible text. Furthermore, groups can be brought out of their niché existences into the open. A second criticism loses its force through the fact that every academic discipline is subject to the spirit of its age. This however shows one advantage of research, as the translation models presented here show. As part of social transformation they too benefit: critical analysis increases their quality (see paradigms in research, Kuhn 1970).

The over-emphasis upon Church traditions (the liturgy, heterogeneous unity of the local church, the sacred understanding of community) which in the new structures of Christian living in Germany and Europe is now on the wane, cannot be traced back to any tradition of translation; it originated in ideological wishful thinking.

In my view it is not necessary to denigrate these "modern" translations which have proved themselves within the *Corpus Christi.* It would be as well to wait to see which translations the body rejects. Church history and the history of Bible translation show that in the process of spreading the Christian gospel and disseminating Bible translations certain mechanisms for rejecting and grafting in translations, doctrine and theological teaching were developed which prevented the Church as a whole from going astray. (Lauche 2007:139; see 4.1.2).

Appendix 2 Models of Translation – Theoretical Considerations

Model	Background	Content	Weakness	Strength
Shannon-Weaver code-model (2.3.2)	- processes involved in transmitting units of information are described in the *code-model* (Shannon & Weaver 1948) - The *processing of information* requires a model of the analytical communication process - *Coding* process and the by-products of communication (*noise*, filters) occur in information processing - Basis for transmission model - First base model for describing communication	- communication is equated with conveying sense units at the level of data processing - communication is interpreted as a sender's coded message, to be decoded by the receiver - sources of error are *noise* effects; improvements occur by filtering them out. - conveying language is subject to a *channel-principle*	- communication is reduced to very small units of information and is equated with computer-like data-processing (coding process) - a lack of a socio-cultural context relating to communication - deficiencies in *noise*-function and filtering - Negative concept of communication	- transmission principle is the smallest size of all forms of communication. Model has great scope for possible forms of communication - Code principle represents a simple structural model to describe complex processes - compact model, with extensive material for representing communicative processes

Model	Background	Content	Weakness	Strength
Dynamic equivalence model (2.3.3)	- Nida (1964 TASOT); Nida & Taber (1969 TAPOT) - off-shoot from *code-model*, takes over its principle for coding and transmission - first *complete* model of translation alongside literal rendering - Reference model for successive approaches (Waard & Nida; Larson, Beekman & Callow; and others) - *Dynamic* translation has a long tradition (free, idiomatic, etc.) - First base model of Bible translation	- Based on the principle of formal equivalence and adequate matching of a translation into and for the target group. - model leads to a target-group orientation (HUP) - offers distinctiveness in new translation and revisions - equivalence emphasizes speaker and the original although it presents an approach orientated to equivalence and to the receiver.	- concept of equivalence not clear, since dynamic equivalence is not fully achievable (idealistic view), rational western model - use of colloquial language in revisions is sometimes unacceptable - risk of one-sided emphasis on the speaker or on the receiver -intention of an original cannot be guessed at. - weaknesses in the code-models are carried over on to this model (see above)	- proven - The original meaning can be closely conveyed using translator's intuition - emphasis on mother-tongue and target language - a local speech version is the aim - considerable training material is available - foundation in missiology and theology with range of research in communication (Nida etc.)
	- Beekman & Callow	- semantic content em-	- See equivalence	- Attentiveness to the

Model	Background	Content	Weakness	Strength
Expanded equivalence approaches (2.3.3.5 and 2.3.3.6)	(1974); Larson (1984); Holmes (1969); Jin (2003); Wendland (2006) - *Literary* approach (see above)	phasized - Functional equiva-lence and central im-portance of literary characteristics of the source text and the tar-get text - emphasis on oral tradi-tion and aural nature of ancient texts	model - additional layers or frameworks are put ahead of translation and render the process even more complex	semantics and literary genre opens new ho-rizons in translating the texts - equivalence model is given a broad base and is strengthened
Skopos model (s. 2.3.4)	- Reiß & Vermeer (1984) - *critique* of the target-text reception of the equivalence approach. - suitable matching to the target public is achievable via cultural reference - of prime importance is *coherence* between ideas	- target (Gk. *skopos*) for the translation commis-sion is central concern - alignment according to the information offers of possible translations - intuitive, target-orientated approach	- content equivalence is shifted, i.e. subject to the skopos rule, but es-sentially maintained - coherence is an indi-vidual and intuitive concept, which makes academic work harder - lack of concrete trans-lation aids - weaknesses of the	- cultural relevance is emphasized - translation is di-rected from the goal - requirement for co-herence makes the model easy to handle - skopos-rule serves as a benchmark, but doesn't provide a model (auxiliary func-

Model	Background	Content	Weakness	Strength
	of the receiver and the text itself - base model for more recent approaches		code-model are carried over (see above)	tion) - the translator's intuition is given its due
Functional model (2.3.5)	- Nord (1997; 2001; 2003) - critical of the *equivalence* concept of the grounds that an equivalent version is on the whole impossible - poor alignment to the translation *function* gave impetus to closing this gap - criticism of the *skopos model*, because it is insufficiently related to implementation; vagueness of content - continuation of the	- emphasizing the „function" of a translation - extended Lasswell formula and skopos rule function as a base - translator is led back and forth in the translation-orientated cycle between demands of source and target text (feedback) - self-regulating, hermeneutical and requirement-led approach.	- functionality as concrete translation aim is a vague concept; this is clear from the supply of target-text information - lack of concrete translation aids - weaknesses of the code-model are carried over (see over) - over-emphasis on the translator's intuition	- supply of information tallies with translator's intuition - foreignness is accounted for - multi-faceted model, contains hermeneutic principles to understanding texts - full model of translation, exhibiting clear procedures of those involved. - valuing the translator - a decade of proof in practice in a range of

Model	Background	Content	Weakness	Strength
	skopos model			countries, variety of goals, can be combined.
Culturally oriented model (see. 2.3.6)	- Katan (1999) - *Sapir-Whorf* hypothesis forms basis for this frame model - current communication models lack cultural reference points - processes linking cultures to each other are involved in translation	- culture as foundation for communication structure - prototype theory describes the work method of human categorizing - categories form hierarchies in translation - semantic approach	- excessive emphasis on the "cultural framework "in linguistic aspects of translating - weaknesses of the code-model are carried over to the cultural model (see above)	- extralinguistic environment is given high profile, especially social and cross-cultural contexts - culture-specific features of the parties involved in the translation are given their due.
Mass communication model (2.3.7)	- Maletzke (1978, 1996); Neuliep (2006); McQuail (2005); Sogaard (1993); Holliday, Hyde & Kullman (2006) - *Mass media*, which are classed as the cross-	- media are taken account of - a cycle occurs between the receiver's response and the communicator's message, filtered through the medium (cushion)	- mass communication depends on expectations a sender has of a target public - wrong conjecture of an "expectation" leads to receiver being puzzled	- intercultural communication is inherent in the model and is applied appropriately to the culture - link between translation and media - modern develop-

Model	Background	Content	Weakness	Strength
	cultural background, were not acknowledged in communication - *cultural interface* and communication are of prime concern, with globalization and worldwide economic growth - *mass media* model is a law unto itself, unlike other translation models	- filter consists of the choice on offer and the image of the receiver sent via the medium applied - medium reflects the receiver back to the sender - based on the transmission model - model is oriented to the speaker - broad distribution of message to be communicated	- communicative goals based on assumptions about the potential but unidentifiable recipient - continual developments in media mean that problems are only identified after some time (internet) - risk of concentrating power and abuse arising from this - weakness of the code-model are carried across (see above)	ments (globalization, worldwide economic activity) are considered and issues reach large target groups - spoken media are predominant - account is taken of the to and fro communication between sender and receiver
Literal model (2.3.8)	- Benjamin ([1923] 1992); Nabokov (1964); Newmark (1988b); Forrest (2003); Turner (2001) - critique of *receiver-*	- "voice of the original" should not assert itself in the translated version - faithfulness to the text and harmonizing with the original are central	- unintelligibility of original is carried over into the translated version - barriers to understanding, since semantic and	- speculation on literary genre of the original are unnecessary - prototype text with simple means for translating

Model	Background	Content	Weakness	Strength
	bias in more recent models - refuses the demand for equivalence on the basis of it being impossible to be certain in an objective way about the *intention* of texts - the translator assumes the role of an *intermediary* and should not impose himself on a text. - original *intuitive* method of translating without specific description of the model - literal translating has a long *tradition* - base model for translation	aims (equal value as in the original) - central concern should be for the translator to seek neutrality and objectivity vis à vis the original - literal harmony mirrors the intention and the communicative content of the original automatically on to the target text. - transmission model forms the base for literal models - approach seeks bias towards word and form	grammatical equivalence is not achievable - equating the original with the translated version leads to conflicts in message, since the original's intention cannot be known but has to be presumed. - weaknesses in the code-model are carried over here (see above) - further advances in literal translation are solving the problem of textual criticism and semantic mismatches with extensive support	- best for specific translations of a technical kind or for support (i.e. concordant translation, computer assisted translations) - fulfils the requirement for exactness and faithfulness in adhering to style of sacred language, especially for mother-tongue speakers
Relevance the-	- Sperber & Wilson	- reducing Grice's max-	- complex model with	- basis for a new un-

Model	Background	Content	Weakness	Strength
ory approach (2.3.9)	(1986); Gutt (1991; 2000) - *cognitive* anthropological / linguistic base model for the communication process - *critique* of the equivalence model, skopos model and functional model for their lack of clarity about the workings of communication and translation process - Grice's *conversation maxims* and thoughts on exegesis - fresh definition of listener / speaker interaction -*paradigm* of concept of communication, switch	ims to a „relevance" maxim and sole basis for a model - communication is always classified as relevant for "success" - a speech act has an informative and communicative intention initiated by the speaker - unambiguous utterance based on common understanding between listener and speaker - cognitive effects enable the listener to follow the sense and context with minimum strain - inference- driven cognitive approach	partly vague content (*meta-representation*, socio-cultural context, idealistic vs. sceptical view of act of communication, direct vs. indirect translation, concept of authenticity) - inadequate link to praxis, since the model serves as basis for understanding communication - communication is reduced in scope: one-sided view of success - narrowing of specific communication processes that suit this scheme - the limits in human	derstanding of communication - answers unresolved issues from previous models (equivalence, intuition, aim for translation etc.) - speaker/listener relationship includes intention for communication and the process of comprehension (cognitive approach) - positive success-oriented image of communication - emphasizing in translation the clarity of the message - broader cognitive understanding of

Model	Background	Content	Weakness	Strength
	from negative to positive process of communication		understanding of cognitive processes are not clearly shown	communication than in the code-model
Christian model (2.3.10)	- Kusch (2007); Werner (2006); Nida (1990); Turner (2001) - lack of focus on a *divine* link seen as origin of communication has given rise to this model - *missiological / theological* understanding of communication requires a model which takes account of the interplay between God's message and man's	- communication within and beyond the Christian community is considered as depending on divine revelation (Christian theology) - communication is explained from its biblically viewed origins - three-way communication and dyadic-dynamic model disclose communication and translation processes - biblically-based approach	-lack of cross-cultural insights are carried over to this model insights - lack of acceptance among scholars, because of attitudes to Christian world view - insufficient research and few links to theology and religious studies - weaknesses of the code-models are carried over (see above)	- metaphysical and spiritual aspects of communication are addressed - priority given to encounters between cultures - translation projects and their ways of working are viewed holistically and metaphysical dimension is respected - translation of religious and sacred literature respects each specific genre.

Models of translation – thoughts on implementation

The following chart rests on the premise that in the practical implementation of theoretical foundations a model's perceived strengths can lead to weaknesses. For this reason, paradoxically, the same feature can appear in the "weakness" and in the "strength" columns. When this happens the rationale behind it is important. Pedagogic basis is the "top-down" teaching method corresponding to "teacher-centred teaching". Under discussion is the *training programme*, the *hermeneutical basis* of Bible translation (Borg 2001) and the underlying communication model (2.3) and the translator's *qualification(s)*.

Model	Programme	Basis	Qualification	Weakness	Strength
Dynamic equiva-lence model (2.3.3 and 3.2.1)	*BT* transla-tor and teacher manual (Barnwell 1992; 1999)	-*literal* under-standing of origi-nal -code model	Non-native translator; mother-tongue speaker; bilingual less suitable	- *equivalence* makes for exces-sive demands on translator, leads to receiver orientation and to smaller and smaller target groups. - lack of adequate research on the co-text and context, and the complexity of communication - Semantic / anthropological deep structure of texts is not sufficiently well described , be-cause factors transcending lan-guage and text are not given any	- long tradition of application, and world-wide credibility - straightforward and detailed training material with many practical examples, suited for self-study teachers and transla-tors. - development of the semantic / anthropological approach - the essential contents are easy to learn; the educational level required of learner is modest. - the receiver-orientation gives

Model	Programme	Basis	Qualification	Weakness	Strength
				credence (*metamessage*) - specific application to Bible translation - Further developments in the approach (Larson, Callow & Beekman etc.) unsettle transla-tors and force them to have re-course to the literal model (2.3.3.5 and 3.1.1.2.1) - "Top-down" teaching model masks the accumulation of power with the trainers and their organization	priority to mother-tongue speakers who are able to work with their own learned knowledge of exegesis and grammar (Trend, 3.2.1). - hermeneutical concept is ap-propriate for translating sacred and traditional texts, *accuracy* and authorship are key issues - links to all involved in the translation (cultural reference)
An ex-tended equiva-lence ap-proach (2.3.3.5, 2.3.3.6, 3.1.6.3)	*LiFE* con-cept of foundation and transla-tor manual (Wendland 2006a; 2006b)	- *literal* under-standing of the original - code model	Non-native translator; mother-tongue speaker; bilingual less suitable	- see equivalence model - additional preparation for tar-get public and trainers - devising theories of oral and aural traditions for ancient texts is subjective and risks wrong interpretations; consequent risks of error when interpreting into	- see equivalence model - clear and detailed training ma-terial giving practical examples and exercises to support home study - affirmation and recognition of oral traditions in ancient texts when taking account of relevant

Model	Programme	Basis	Qualification	Weakness	Strength
				the target culture - „Top-down" teaching model masks accumulation of power with the trainer and his / her organization	cultural equivalents - finding context-specific equivalents appropriate for literary forms
Skopos model (2.3.4 and 3.2.2)	element of *university* training	- understanding historical and metaphorical implications - code model	no recommendation	- determining the skopos for ancient texts overburdens the translator - skopos is central, but subjective, because it depends on the translator's interpretation - inadequate and restricted offer of support - "Top-down" teaching model masks accumulation of power and risk of colonializing attitudes	- translator is independent in appraising and proceeding appropriately - translator's intuition is given credit and integrated into the process - strengthening of translator' s position and expertise
functional model (2.3.5 and 3.2.2)	-element of *university* training; - transla-	- historic and metaphorical under-	no recommendation	- vague basis for outcome since neither loyalty as an ethical basis nor the goal of an information offer set out particular	- translator has additional control function using the elaborate feedback system - steady increase in quantity and

Model	Programme	Basis	Qualification	Weakness	Strength
	tor's ethical standards and loyalty, and supply of translation information in training (Nord)	standing - code model		content - translator trusts his or her intuition - lack of specific aids to translation - complex feedback mechanism - "communicative function" of texts is difficult to achieve (subjectivity) - sacred or antique texts are only partially suited, since their original „communicative function" can only be determined in part. - it is a prerequisite that the intention and aim of the translation, and the process itself, should be established at the outset (planned approach) - "Top-down" teaching model masks an accumulation of pow-	quality of translation; future commissions - The wish in translation for accommodating nuances in meaning is met by sensitivity to culture and communicative function - all parties to a translation are acknowledged and involved - prior consideration of the commission and setting out of a plan for translation require the process to be transparent; this gives confidence to the translation team in setting common goals. - the recruitment of new team members is made easier

Model	Programme	Basis	Qualification	Weakness	Strength
				er.	
Culturally related model (2.3.6)	- Katan's frame model describes the processes and content - *absence* of specific programme for translators.	- literal understanding of the original - code model	mother-tongue speakers bilingual speakers	- frame model is not specific enough and has too much flexibility for actual translator tasks. It is a western way of thinking and reflects the potential for system immanent ethnocentric attitudes - communication between two or three cultures would seem to require a special frame for the translator to be able to achieve the required goals and to render the particular translation scenarios sympathetically - absence of support for practical implementation - "Top-down" teaching model (see above)	- cultural relatedness supports bicultural or tricultural interaction in ancient texts, since the cultures of the source text public are given their due. - all parties of a translation are acknowledged in the practical implementation of the model and are involved in the translation. - frame model arises from western thinking and can thus respond to the compartmentalized thinking patterns and the world view of western researchers (Teutonic style)
Model of mass	- Maletzke and	- literal under-	non mother-tongue	- the text is flattened and in the case of Bible translation the sa-	- links between cultures in the globalizing frame offer the

Model	Programme	Basis	Qualification	Weakness	Strength
communi-cation (s. 2.3.7)	McQuail give guid-ance to translators; - *absence* of a con-crete pro-gramme for translators	standing of the original - code model	speakers Mother-tongue speakers	cred dimension is edited out when made available for a mass market - the translator gets no aids for specific translation and its communicative processes, merely a caution about risks and problems affecting the process of mass communication. (scep-ticism) - orientation in favour of re-ceiver and the influence of commercial aspects lead to a lack of objectivity and overload the translator - "Top-down" teaching model (see above)	translator access to modern me-dia and media use when work-ing on texts and distributing them - relationship to modern media is the trend and a requirement in translation and distribution of (Bible) texts (e-book, communal internet translation and distribu-tion) - religious and ancient texts are given new attention via mass media which a translator can respond to. - opening up of target groups
Literal model (2.3.8 and 3.1.6)	- transla-tor's intui-tion - funda-	- literal under-standing of origi-	non mother-tongue speaker mother-	- elaborate need for support in working out the literal semantic content of source texts - the translator's intuition is a	- world-wide, well-attested and traditional model with many practical forms and recognized value

Model	Programme	Basis	Qualification	Weakness	Strength
	mentals of philology along the lines of *"school translation"* - Newmark (1988b:7-8)	nal - code model	tongue speaker bilingual speaker	pre-requisite and boosted by vague attributes such as *"faithfulness to form"* and *"closeness to the original*" - lack of referral to a team, emphasis on translator working alone, lack of correction by anybody else, translator dependent on own resources - criteria for the exegesis and philology of a text are known, but there is an absence of explanation of the translation technique suitable for the textual information - difficult to understand; there needs to be more support for the translator - the power is concentrated round the translator in this "top-down" teaching model (see	- the translator does not need much technical training since the text is accessible via philological studies - independence for the translator is guaranteed since all texts are suitable for literal translation and are subject to the intuition and linguistic competence of the translator - mechanistic world view of literal translation is tuned to western thinking and can be accessed intuitively - mother-tongue speakers require faithfulness to the original given the risk of distortion to the message

Model	Programme	Basis	Qualification	Weakness	Strength
				above), dependent on its out-working and available support - training material (Newmark 1988b) swings between literal and dynamic principles	
Relevance theory basis (2.3.9 and 3.1.4)	ICCT and translator training	- cogni-tive pro-cesses are cen-tral - founda-tion for commu-nicative processes	Not fore-most	- demanding training pro-gramme because of the complex theoretical basis - few English-medium and local language (Dallas, Africa) op-portunities for training - several levels in the process make for high demands upon those being trained. - communicative processes of antique and sacred texts at the period of their production are not clear and explicable, but subjective (subjectivity) - The translator is likely to be unsettled by the epistemological	- all forms of human communi-cation are reflected and made accessible to the translator with the help of the division into di-rect and indirect translation - exact knowledge of the foun-dations of human communica-tion forms the basis for the translation and leads to inde-pendent reflection on the com-municative process as the target public sees it. - individual, clear and detailed training material with practical examples and exercises; suitable for home study as well

Model	Programme	Basis	Qualification	Weakness	Strength
				basis for the model; his / her wavering between positive and sceptical view of communication - excess demand on the translator and his/ her wavering leads in certain matters to his/her taking old and tested methods, particularly in literal and dynamic translation. - "Top-down" teaching model (see above)	- translator receives his / her kit to help understand the communicative processes in the text, in the translation and in the target public - all parties to a translation are actively considered
Christian model (2.3.10; and 3.1.6)	Suits the existing models and training programmes	- literal understanding of the original - code model	non mother-tongue speakers mother-tongue speakers bilinguals less suitable	- weaknesses of the dynamic or literal approaches are carried over on to this model, depending on what issues the translator refers back to (see above) . - restricting oneself to sacred and religious literature offers the translator limited scope for application.	- translator integrates the metaphysical aspects of communication into his translation - encounters between cultures are in the forefront - specification related to religious and sacred texts

Model	Programme	Basis	Qualification	Weakness	Strength
Kiraly's social construc-tivist ap-proach (3.1.63.1.6.1)	Social-construc-tivist ap-proach (Kiraly 2000)	"didactic episte-mology"	No recom-mendation	- unresolved communicative processes - experience orientation placed the responsibility wholly on the translator, which can lead to excessive demands. - weaknesses in the system are passed on or not recognized	- derived from the "top-down" teaching system, teacher and pupil on the same footing - pedagogic approach intended to enhance the translator through team-led practically-based mutually supportive ap-proach (collective approach)
Asia-Pacific training (3.1.6.2)	Asia-Pacific re-gion trans-lator train-ing manual (trial edi-tion; Pat-temore 2004b)	-based on the tradition-al Bible transla-tion training concept - mixed model	non mother-tongue and mother-tongue lead-ers mother-tongue speakers	- mixed model with links to rel-evance theory (RT) and frame models - complexity requires high commitment from those in-volved - only conceived for those in the Asia-Pacific region - concentration of power with the translator through "top-down" teaching model (see above) and dependency of the target public on explanations,	- culture-specific training pro-gramme suited to the recipients - takes account of the co-text and context of messages (both implicit ones and implicit) - extensive presenter material - many examples of good prac-tice and motivational exercises for learners to practice on - is used for foundational intro-duction to Bible translation and can be used as a crash course (1-2 weeks)

Model	Programme	Basis	Qualification	Weakness	Strength
				translator's support required - complex network of distributors (only via UBS) - model of communication not very clearly presented	

Attachments

Attachment 1 Short Biography of Eugene A. Nida

Prior to his working in Bible translation studies Eugene Nida was a teacher at the *Summer Institute of Linguistics* (now known as SIL International). He studied Patristics and N.T. Greek at the University of Southern California and obtained his Master's degree (Winskowski 2004:1-3; Eugene A. Nida Institute for Biblical Scholarship *Brief Biography of Eugene Nida,* no date). This prepared him for what was to come: 1943 was a crucial year for Nida: he obtained his PhD ("A Synopsis of English Syntax") and accepted the post of translation coordinator for ABS (Dil 1974: xi; see below).

Nida's dynamic equivalence model (3.1.1) had its origins during his time as a teacher with Summer Institute of Linguistics (SIL; now SIL International) in the 1930s and 1940s. When he became director of the translation department at *American Bible Society* (ABS) in 1943, taking charge of many projects as translation consultant, he was able to turn his SIL teaching experience to practical effect: he began to advise on projects and to apply his translation model in training. A highlight of his career was undoubtedly the appearance of the *Good News Bible* (1976) under his leadership. His translation model was here applied consistently in translating the Bible into contemporary American English.

In the course of his duties at ABS and his related international links he supported the founding of an overarching organization for all Bible societies; he was an authoritative influence in the inter-denominational work of UBS (Winskowski 2004:2). Whereas ABS more often stood alongside Protestant and Free Church agencies, Nida moved off this tack with his involvement in founding UBS; he brought the Catholic Church and other denominations on board. He was often criticized for this (Smalley 1991:28-29). In 2001 he was honoured for his life's work when ABS founded *The Eugene Nida Institute for Biblical Scholarship* (*Milestones in the Life of Eugene A. Nida,* Eugene A. Nida Institute for Biblical Scholarship, no date). Dil pays tribute to his influence on linguistics in his collection of Nida's academic essays (1975). North describes Nida's career in linguistics (1974). He died on 25 August 2011 in Brussels.

Eugene A. Nida's Bibliographical Work

Many more than a hundred published articles and more than thirty books are a striking witness to Nida's zeal as a researcher. He also showed a great openness towards current academic trends and continued to develop his translation model (Nichols 1996:2; Felber lists nearly 400 titles up to 2009, Felber 2009).

Five Phases in his Bibliographical Life and Work

Following Nichols we can note five phases of development (1996:37-50):

1. Descriptive linguistic phase: 1943-1951

Nida worked largely on linguistic approaches to Biblical exegesis. He established foundations by bringing deep structures and case grammar into the discussion of linguistics (not until 1957 does Chomsky follow with his syntax structures). In *Linguistics and Ethnology* (1945), *Syntax* (1946), *Linguistic Interludes* (1943 and 1947c), *Field techniques …* (1947b), *Approaching reading* (1949a), *The analysis of …* (1948a), *The identification …* (1948b) and *A Translator's Commentary on Selected Passages* (1947a) Nida worked out a synthesis relating linguistics to translation technique. In linguistics he also wrote: *Morphology: The Descriptive Analysis of Words* (1949b), *Outline of Descriptive Syntax* (1951b) and *A System for the Description of Semantic Elements* (1951a). His foundational work, *Bible Translating: An Analysis of Principles and Procedures, with Special Reference to Aboriginal Languages* (1947) established the basis for an academic approach to translation studies (new ed. revised by UBS in 1961).

2. Cross-cultural communication phase: 1952-1960

Nida emphasized the cross-cultural content of a translator's work and in the training of Bible translators. *God's Word in Man's Language* (1952a; German: *Gott spricht viele Sprachen* 1968) and *A New Methodology in Biblical Exegesis* (1952b) introduced this phase. The translator as a person and the translator's work are central in *Selective listening* (1952-53) and *Learning a Foreign Language: A Handbook Prepared especially for Missionaries* (1957). Alongside he published *Customs and Culture* (1954) and *Message and Mission* (1960); in both works his personal response to the commission to spread the gospel, and the function of translating and its significance for missiology are very evident.

Introducing Animism (1959b) reflects his ambition to include studies in anthropology into translator training. He developed the basis for subsequent research on the analysis of *meaning* and on dictionary compilation from research data: the result is the article *Analysis of Meaning and Dictionary Making* (1958a). Even at this stage he was introducing general principles of dynamic equivalence into translation, in the articles *Principles of Translation as Exemplified by Bible translating* (1959a), *The Bible Translator's Use of Receptor-Language Texts* (1960a), *A Pedagogical Grammar* (with Shedd 1952) and *A Synopsis of English Syntax* (1960b).

3. The translation theory phase: 1961-1973

Nida developed his dynamic equivalence model. While he was still focusing on practical tips and Aboriginal languages in: *Bible Translating: an Analysis of Principles and Procedures, with Special Reference to Aboriginal Languages* (1947) he was exploring in *Toward a Science of Translating* (TASOT 1964a) communication theory, psychology, Biblical exegesis and the newer linguistic territory of transformational grammar and semantics. This book was not fulsomely received, whereas his next book brought him the breakthrough of international recognition (Mojola & Wendland 2003:1; Rothen 2003:2). Together with Taber he developed his 1947 model still further; they completed the gaps in their proposed model with *The Theory and Practice of Translation* (TAPOT 1969). This new model tackles the methodology of paraphrasing. In *Formal Correspondence in Translation* (1970) Nida once again highlighted the weakness in the literal model and emphasized the importance of equivalence in the communicative approach. This is clear again in the article: *Communication and Translation* (1972c). Here Nida proposed a "communicative approach". This term led to his calling dynamic equivalence also "a communicative translation model" (e.g. Tauberschmidt 2007:16). Nida's inclination to bring together anthropology and the science of translation for their mutual benefit led again to his discussing translation issues in *Linguistics and Ethnology* (1964b). He pointed to the significance of anthropology for Bible translation and produced Nida & Reyburn, *Understanding Latin Americans* (1974). Linguistic books and articles from this period are: *A Synopsis of English Syntax* (1964c), *Comment Traduire La Bible* (1967a), *Morphology* (1967b), *Science of Translation* (1981), *Implications … * (1972b), *Scientific Insights to be Gained from Bible Translating*

(1976a), *Translation as Communication* (1976b), *A Frame of the Analysis and Evaluation of Theories of Translation* (1976c) and *Varieties of Language* (1972d); they all deal with the interaction and fruitful coexistence of linguistics and Biblical studies within communication science.[153] In *Linguistic Theories and Bible Translating* (1972e) Nida worked out an epistemological frame for Bible translation. In missiology he investigated HUP developed by McGavran (see Appendix 1) in its relation to his own target-group directed translation theory. This appeared in his article *Dynamics of Church Growth* (1965) and in an anthroplogical study *Religion Across Cultures* (1968a), which links with *New Religions for Old: A Study of Culture Change* (1972f). In *Book of a Thousand Tongues* (1972a) Nida developed a defence of the significance of Bible translation within the history of the spread of the Christian gospel (see Sundermeier 1987:478-479; 2.3.3.2). As well as TAPOT, which came out in a German edition in 1969, Nida's article *Einige Grundsätze heutiger Bibelübersetzung* [Engl.: Some Principles for Bible translation Today] (Nida 1978:11-18 in Siegfried Meurer) publicized the dynamic equivalence approach in Germany (1978:8), and the work *Sprache und Kommunikation* [Engl.: Language and Communication] in Nelson & Pannenberg (1973).

4 .Semantics Phase: 1974-1983

Semantics constitutes the key building block of Bible translation (Schogt 1992:204). It is a link between anthropology and linguistics. Nida introduced this focus on semantics in his articles *Translation* (1974a), *Language Structure and Translation* (1975a), *Exploring Semantic Structures* (1975b) and *A Framework for the Analysis and Evaluation of Theories of Translation* (1976c), where he explained the semantic approach to translation summarized in *Translator's Notes on Literacy Selections* (1974b). Then followed the development in *Componential Analysis of Meaning* (1979). Here he refined his thoughts on semantic issues and problems of textual discourse in Bible translation. This was followed

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[153] Greenberg's research into universals of language is reflected in this article. Nida compares linguistic speech phenomena and examines their universality. He gave crucial direction to the link between Biblical theology and linguistic anthropology. His influence in this field is priceless, as signalled by the establishment in 2001 of the *Eugene A. Nida Institute for Biblical Scholarship.*

by *Signs, Sense, and Translation* (1984) dealing with the significance of semantics in translation. In the field of exegesis he worked out a protocol for translating for unreached people groups, *Problems of Biblical Exegesis in the Third World* (1980b). In the period 1981-1985 Nida's thoughts were on conveying meaning, with works such as *Meaning across Cultures: A Study on Bible Translating* (with Reyburn 1981), *Translating Meaning* (1982a) and *Translating Means Translating Meaning: A Sociosemiotic Approach to Translating* (1985). Nida's research in the field of textual discourse was summarized in *Style and Discourse: With Special Reference to the Text of the Greek New Testament* (1983). He was stimulating research into N.T. exegesis from the viewpoint of linguistics; the climax of this phase was the semantic analysis of the lexis of the N.T., which he published as a comprehensive edition in collaboration with Johannes P. Louw, *Greek-English Lexicon of the New Testament Based on Semantic Domains* (1988). To date these results from this phase are foundational for research into anthropology and translation studies. His insights from translating and from using the GNB (TEV) were summarized in *Good News for Everyone: How to Use the Good News Bible* (1977a). In the same year he defended his socio-linguistic approach to Bible translation in *Translating means Communicating: A Sociolinguistic Theory of Translation* (1977b), followed by *Style in Bible Translating* (1983a) and *Style and Discourse: With Special Reference to the Text of the Greek New Testament* (1983b).

5. Rhetorical Phase: 1984 – 2011

This is the period after his completion of *Good News Bible* in its form *Today's English Version* (the first consistent application of Nida's approach in 1976). GNB is seen by today's critics of dynamic equivalence as the prime example and origin of the negative influence upon translation science (see Appendix 1). In *Good News for Everyone* (1977) Nida presented the experiences and progress of the project. This is the period when Nida changed the name of his model. Together with Waard in *From One Language to Another: Functional Equivalence in Bible Translation* (FOLTA 1986) the original "dynamic equivalence" approach was changed to "functional equivalence". According to the authors there is scarcely any change to the model's contents, although this was questioned afterwards by others (1.1 and 2.3.3 footnote). During these years Nida distinguished his approach clearly from other newer versions of translation theory.

Christian publications increasingly espoused his initiative, for example in *Textual Criticism and Entropy* (1991b). In the Anchor Bible Dictionary he wrote *Theories of Translation* (1992). Here, and in an article that appeared a year earlier, he wrote *The paradoxes of Translation* (1991c; see Chafe 2003) and *Traducerea sensurilor* (2004b), summarizing the state of translation science at this time. At the same time this phase also shows his creative analysis of other translation models and methods, especially in *The Sociolinguistics of Interlingual Communication* (1996), *Multimedia Communication of the Biblical Message* (1999), *Creativity in translating* (2000) and *Contexts in Translating* (2001). Nida's autobiography and portrayal of his extensive work reached its climax in *Fascinated by Languages* (2003); his life's work is acknowledged as follows: "In part three of the book the reader is confronted with details of Nida's impressive career. Although he himself was never employed as a translator, as a linguist and anthropologist he devotes himself to solving translation problems (Winskowski 2004:4)." At an international congress on "similarity and difference in the translation process" he published a paper on what is common and what is different in translation. In *Similar but Different* (2004a) he once again set out his experiences and thoughts on Bible translation.

Summary – Further Works

Nichols' classification (see above) is a great help in defining Nida's areas of emphasis and giving them some priority. The phases are fluid and are not to be seen as exclusive. For example in 1981 Nida wrote in *Bible Translation for the Eighties* (1981a), *Das Wesen des Übersetzens* [Engl: The essence of Translation] (1981c) and ten years later in *Trends in Bible Translating within the United Bible Societies: An Historical Perspective* (1991a), on how the history of Bible translation developed and how he sees its future form. In these articles he deals with new models and approaches in translation studies.

 In *The Selection of a Translation Team* (1980a) and *Translators Are Born Not Made* (1981b) Nida drew our attention to the function of the translator and the translation team; he emphasized the importance of training mother-tongue speakers in competency within a team. In the same year, with Reyburn, he formulated a cross-cultural model of Bible translation: *Meaning across Cultures: A Study on Bible Translating* (Nida & Reyburn 1981). In those years he was chief-

ly preoccupied with developing a scripture model for a people group where ease of access and acceptance is the chief hallmark.

Over an extended period Nida was involved with other scholars in producing handbooks of N.T. exegesis designed for Bible translators. These include (see above) the series *A Translator's Handbook* (1961-1983), published by UBS for whom he works as co-editor. With Bratcher he wrote *Mark* (1961), *Colossians and Philemon* (1977) and *Ephesians* (1982), with Loh *Philippians* (1977), with Newman *John* (1980), *Romans* (1973) and *Acts* (1972) and with Arichea *Galatians* (1979) and *First Letter from Peter* (1980), with Ellingworth *Thessalonians* (1975) and *Hebrews* (1983). He co-authored studies on the Hebrew Bible in the same series, working with Waard on *Ruth* (1973) and with Price on *Jonah* (1978).

His great fondness for South America which he shared with Cameron Townsend ("Uncle Cam") the founder of SIL International - with which Nida had close links, is evident in *The Tarahumara language* (1937), *The Relationship of Social Structure to the Problems of Evangelism in Latin America* (1958b), *The Indigenous Churches of Latin America* (1961a), *Communication of the Gospel to Latin America* (1961b), *Pfingstkirchen in Lateinamerika* [Engl.: Pentecostal Churches in Latin America] (1969a) and *Afrikanische Einflüsse auf das religiöse Leben in Lateinamerika* [Engl.: The African Influence on the religious Life in Latin America] (1969b). From the secondary literature on Nida one can say that up to 1985 the prevailing tone is generally appreciative and positive in accepting the dynamic equivalence model, whereas from 1985 onwards there are an increasing number of critical misgivings (Kohn & Kohn o. J.:1; Kußmaul 1986:224-225; see 2.3.3.2). The portrayal of more recent models (2.3), in particular the *skopos theory,* the *functional approach* and the *relevance models* clearly show that around the mid-1980s support for more contemporary models accompanied negative attitudes and criticism of the previously dominant dynamic equivalence models (see also 3.1.1). The paradigm change in translation studies (2.1) that Renner describes is active in this evolution (see also Kuhn 1963). Nevertheless, running parallel to this critical tendency, there has formed a group keen to defend the dynamic equivalence model as a basis for a modified composite model (Baumgartner 2001; Stegemann 1991; Noss 2007; i.a.

Attachment 2 Analysis of Questionnaire

Questionnaire on Translation Models

Questionnaire: Translation models in practice and education

1. Translation models in practice and education

What is this questionnaire about?

I am working with SIL International on translation, and this questionnaire is part of my PhD thesis at the University of Wales Lampeter, with its focus of research on Bible translation. Because you are a translator or someone who is involved in translation projects as a coordinator, consultant or any kind of translation-related vocation, you are uniquely qualified to answer questions related to the "theory and practice of Bible translation models."

Translator education is essential for producing understandable translations, and there is still room for improvement in translator training. Do translators have enough training in current translation models? How can they learn which model helps the translation the most?

"Translation model," as it is understood in my thesis, includes every educational structure for translators based on a translation philosophy. A translational model is based on a theoretical translation philosophy, as well as practical instructions about the model. After Eugene Nida introduced his dynamic equivalence model of translation in 1964, it became the dominant model within Bible translation organizations and translation science in general.

Barnwell, Callow, Beekman and Larson later modified it, but they still kept to the same basic model for Bible translation in their meaning-based approach. During the past thirty years there have been discussions about this model and new concepts have emerged. Three main foci could be found here. First, the focus went from sender and source text (dynamic equivalence model as Nida & Taber 1969, Catford 1967, Koller 1983, etc., saw it) to the recipient text as a functional tool (skopos theory and functional models, as in Nord 2003, Reiss & Vermeer 1984, Holmes 1988, etc.).

Then the communication act itself came into focus (relevance model, as in Gutt 1991, Weber 2005, Hill 2006, etc.). This last, as Gutt has shown, is important in order to understand the communicative act in the translation process, and therefore its influence on translation studies is increasing. Given that these advancements are obvious, there is a need to think about how to include these concepts in translator training.

This research will contribute to a better understanding of what translators are equipped to do and what they can teach others to do. The questionnaire results will be analysed statistically, and the results will be published as a part of my PhD thesis.

Answers to the questionnaire will be kept anonymous, so please answer each question freely. I will not provide any personal data or information to others (this includes your e-mail address, name or postal address).

Please return the completed questionnaire as soon as possible — no later than 10[th] October 2009.

You can send the completed questionnaire by e-mail to: Or by postal address:

Eberhard.Werner_1@t-online.de

Eberhard Werner
Lilienweg 5
35396 Giessen/Germany

Note: Please click/check only one box per question (except for questions A.6, C.1 and C.3).

Analysis	**Participants (total)**	**42**

A. Project overview

1.	Up to now, what did you finish in your translation project(s)?	the New Testament	9
		the whole Bible	12
		Bible portions/excerpts	23
2.	When did you finish your (main) project(s) ...?	more than 10 years ago	6
		in the last 10 years	11
		not yet finished	25
	In case you have more than one project or you work on revision(s), ...	all are ongoing	7
		some finished others ongoing	14
3.	How long did your project(s) last, or if in progress, how long do you project it will continue (including revisions)?	less than 5 years	3
		between 5-10 years	13
		longer than 10 years	21
4.	What is/was the size of your translation team (do not include reviewers, consultants or technical personnel)?	1 translator	9
		2 to 5 translators	19
		More translators	15

5. Where is/was the language group originally located that you are/were working with (home area)?

Europe 7 Asia 10 Africa 18 Australia & Oceania 7		South/North America	4

6.	Which organization do you (or your project manager) work with? (multiple choices are possible)	UBS or UBS-related	9
		SIL or SIL-related	22
		other	18

B. Training and education questions

1. How would you best describe the subject "Bible Translation"? Is it ... (please click only one box)

- theory and practice designed to help someone accurately, clearly, and naturally translate portions of the Bible into a target language	27
- the history of individuals or institutions concerned with Bible translation in general	15

2.	Did you receive training in translation principles, including translation models and their practice (e.g. functional, frames, relevance or cultural models), when you did translation training (or afterwards)?	yes	23
		no	19
3.	How many models are you familiar with in theory and practice? (please click only one box)	One translation model	10
		Two translation models	12
		Three or more translation models	16
4.	Do you know any other projects using another model than you or your team are using/used in your project?	yes	18
		no	22
5.	If you get the opportunity to attend a 4-week training on	yes	6

theory about the many translation models, would you attend?	no	10
	maybe	20

6.	Would you be interested in training on practicing a new or different translation model within your project?	yes	6
		no	11
		maybe	22

C. Translation process

1. Do you agree or disagree with the following translation goals?
(Choose f.a. for fully agree, p.a. for partially agree, and d. for disagree.)

a.	"A good translation is one in which the recipient understands the same in his cultural context and language, equivalent to what the New or Old Testament recipient understood in his culture and language when he received the message." (dynamic approach)	f.a.	15
		p.a.	18
		d.	9
b.	"The purpose of the translation determines its approach. The functional structure of a text must be translated in a communicative way by following the functional structure of the source text. Therefore, the impact of translation has priority." (skopos and functional approach)	f.a.	4
		p.a.	19
		d.	17
c.	"Language is part of cultural settings; thus, cultural settings in the source and target culture have the highest priority in translation. Cultural determinations control the translation's essence and its course." (cultural approach)	f.a.	2
		p.a.	19
		d.	14
d.	"Translation as a communicative act follows ostensive-inferential processes. Understanding these processes is essential for setting and achieving realistic communicative goals in Bible translation."	f.a.	12
		p.a.	18
		d.	10
e.	"Translation, as an act of transforming the inspired Word, follows literal principles. Being formally close to the original is the main goal in translation." (literal approach)	f.a.	1
		p.a.	2
		d.	28
f.	"The target culture as a whole determines the translation's purpose, thus the Bible becomes a mass product (widespread) within this culture. Concerning the audience, it must be translated by paying close attention to the public status the Bible will gain in the target language." (mass com-mu-n-i-cat. approach)	f.a.	0
		p.a.	15
		d.	20
2.	Did your translation team (or you) decide to move from one translation model to another during the translation process/your experience as translator, (such as starting with a dynamic approach and transferring to a literal one, or from a literal approach to a relevance-oriented approach, or vice versa)?	yes	7
		no	25

3. Which factors do you believe are necessary to achieve a good translation? (multiple choices are possible)

	- clear communication	25
	- naturalness of language	41
	- accuracy in meaning to the original (identical with original)	37
	- skopos and purpose orientation	24
	- cultural appropriateness	24
	- impact of text	23
	- formal correspondence between source and target text	10
	- functional equivalence between source and target text	17

- faithfulness in form to the source text	22
- communicative equivalence between source and target text	21

4. Which statement from the readers/hearers in response to the translated text would you like the most? (please click only one box)

- "This is a text I understand."	5
- "This text is directly from the heart of our culture."	5
- "This text is in our language, like it is spoken."	6
- "This text is clearly communicating its message."	22
- "This text contains all I heard about the message."	9

3. Request for results of this research

- Please click if you would like to receive a short summary of my research on translation models in Bible translation education.	24

Attachment 3 Statistical Analysis of Questionnaire

The statistical analysis of the questionnaire presented here allows us to draw conclusions about the current state of Bible translation training (3.2.1; 3.2.3 and Attachment 2). A detailed presentation of the statistical results using pie charts and bar charts is available in the resulting analysis (Werner 2009).

Overview of the Translation Project

Question batch A. This comprises personal data of the translator and his/her particular project (A. 1 - 6). Discrepancies in the statistics arising from double counting are noted in brackets after the bold- type summaries, since sometimes double counting was likely and inevitable (3.2.3.2.1).

1.1 *Data about the participants* (Question A.6)

totals	**participants**	SIL International	UBS	Others
42 questionnaire sheets (2 double counted)	42	22	9	18

1.2 *Overview of project* (questions A. 1 - 5) (double counting!)

translated	N.T.	Complete Bible	Bible portions	Several projects
42 participants	9	12	**23**	21 (14 completed)

Length of project	Less than 5 years	5 - 10 years	More than 10 years
42 participants	3	13	**21**

Size of team (42)	1 translator	2 – 5 translators	Several translators
42 participants	9	**19**	15

Area of translation (31)	Europe	Asia	Africa	Australia & Oceania	North / South America
	7	10	**18**	7	4

Current State of initial training and further training

Question batch B comprises questions relating to initial training of the translator and his/her team (questions B. 1 - 6).

2.1 *Linguistic or missiological classifying of Bible translation* (B.1).

Classifying of translation	Total overall	linguistic	missiological
1 abstention of participation	41	**27**	15

2.2 *Relevance of the training* (B. 2 - 6)

One double counting.

Number having received training (42)	**23**
Those having no training	19

Awareness of models (38)	1 model	2 model	3 or more models	models in other teams (B.4)
38 participants	10	12	**16**	18

Readiness to train (42)	yes	no	perhaps	reluctance
Theory (4 weeks)	6	10	**20**	6
Practice based	6	11	**22**	3

Translationproject / models of communication / translation

In the *question batch C* there were questions concerning the range of translators' experience and the expectations of a translation. (questions C. 1 - 4).

3.1 *Goals of translation* (C.1)

Aims (42)	agree	partly agree	Disagree
a. dynamic-equivalent (Nida)	**15**	18	9
b. functional (Nord)	4	19	**17**
c. cultural approach (Katan)	2	19	**14**
d. relevance theoretical (Gutt)	**12**	18	10
e. literal (Nabokov)	1	2	**28**
f. mass communication (Maletzke)	-	15	**20**

3.2 *Change of Model in the Project* (C.2)

Change of model (32)	7
No change of model	**25**

3.3 *Relationship of the project to translation models* (C.3 - 4)

In this batch the translators were asked for their expectations in relation to the use of communication and translation models.

translation expectation (in relation to models)	Agree
Clarity of communication	**25**
Fluent natural use of language	**41**
Matching the original	**37**
Skopos theory orientation (Reiß & Vermeer)	24
Culturally appropriate	24
Impact of the text	23
Formal matching	10
Functional equivalence	17
Faithfulness to the text	22
Communicative equivalence	21

Readers' attitudes and expectations of the target text, as viewed by the translator.

Expectations of the translation (in relation to the readership)	Agree
Ease of understanding	5
Culturally appropriate	-
Linguistically satisfying	6
communicative	**19**
Relevance for missiology	1

Responsiveness to the Questionnaire

Question *3 of the last batch* was framed to see if respondents wanted feedback on the results of the questionnaire. This shows a continuing interest in Bible translation education.

Details from the questionnaire (42)	positive	negative
a. dynamic-equivalent (Nida)	**24**	18

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