The Paradigm Shift in Bible Translation in the Modern Era, With Special Focus on Thai

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Abstract

In the last two decades there has been a significant shift in Bible translation, away from the approach developed by Eugene A. Nida of the United Bible Societies. The practice of Bible translation in the modern era was greatly influenced by Nida, and still is to a great extent. His 'functional equivalence' approach to translation gave priority to communicating the meaning of the text instead of merely retaining the form. His approach also included testing the translation to ensure that average readers understood the meaning.

Nida's approach was expanded upon by the Summer Institute of Linguistics (SIL) into what is known as the 'meaning-based' approach. The difference between it and the functional equivalence approach is mainly one of degree, with the meaning-based approach being freer in several respects than Nida's approach.

However, there has been a movement away from Nida (as well as SIL's meaning-based approach) among many Bible translators. The reasons for this shift are varied, although one major influence has been the growing awareness that the language communities who are the recipients of these translations should have a major part in deciding what kind of translation will be prepared. Such communities often prefer more literal translations. Yet they are seldom given the background information they need to make an informed decision about what approach is appropriate for them, partly because no studies exist which document the objective evaluation and comparison of different approaches to translation of the Bible. This thesis documents actual testing of three types of translation in the Thai language to determine which one most clearly communicates the meaning of the Bible. It was found that the meaning-based translation communicated most clearly for some stories that were tested, the functional equivalence translation achieved the second best results, and a semi-literal translation had the most significant communication problems. The findings also provide dramatic evidence about the *limits* any translation of the Bible has for people who have never heard its message before.

This thesis also describes a new kind of testing of translation quality which the author developed in order to objectively compare different translations in Thai. Subjects were asked to read translated passages and then take a written multiple-choice

test about the meaning of the translation. This new kind of testing has several advantages over the kind of testing in general use by most Bible translators.

Dedication

This study is dedicated to Dr. Robert G. Bratcher, translator of the *Good News Bible*.

Acknowledgements

Table of Contents

List of Tables

List of Figures

Chapter 1 Introduction and Background

1.1. Introduction

1.1.1. Background

The Bible has been translated into every major language of the world, often in several versions, with continuing debate over which translations are the best. The campaign to translate the Bible into the thousands of minor languages of the world continues, with a less well-known debate over the best approach to use in translating this ancient book for these smaller language groups.

The two thousand year history of Bible translation has had a major theme, the tension between literal and free translation. Prior to 1950, the pendulum was on the literal side of the debate, which was epitomized by the reverence for the *King James Version* of the Bible (also called the Authorized Version)[1]. However, in the second half of the last century, Eugene A. Nida caused that pendulum to swing toward the free side. During the 1980s and 1990s the pendulum has swung back toward the literal side in what some translators are calling a 'paradigm shift.' (See chapter 3.) This thesis will document the *functional equivalence approach* developed by Nida, who worked with the United Bible Societies (UBS), as well an extension of that approach called *meaning-based translation*, which was developed by the Summer Institute of Linguistics (SIL). It will then show the recent shift which has led to a new philosophy in which the language communities decide what kind of translations they receive.

Without any guidance, most people assume that a good translation of the Bible is a very literal one. (See section 3.1.7.) Thus language communities naturally express a preference for this kind of translation without realizing the advantages of other options, namely the approaches developed by Nida and SIL. Thus this thesis provides data and an analysis which may help such communities make a more informed decision. In order to do this, the author developed a new kind of translation assessment technique which

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[1] The KJV is actually a modified literal translation. (See section 1.5.4.)

had the goal of being as objective as possible in comparing how different translations communicated.

1.1.2. Purposes of this study

This research has several purposes. The *first purpose* is to document the shift that has taken place in Bible translation in the last two decades. In order to do this, the Bible translation environment in which Nida played such an important role will first be described.

The *second purpose* of this study is to address several misconceptions about Nida's approach to translation. Nida has sometimes been mischaracterized by those outside the field of Bible translation, and the author would like to accurately document the development of Nida's approach.

The *third purpose* of this study is to assess the clarity of three translations of the Bible into the Thai language to determine which one best communicates the basic meaning of the text. One of the translations is a 'semi-literal' translation of the Bible similar to the *New International Version* in English. It was translated by the Thailand Bible Society and published in 2002.   The second translation tested in this study is a 'functional equivalence' translation similar to the *Good News Bible* in English   It was produced by the World Bible Translation Center and was published in 2001. The third translation is a 'meaning-based' translation similar to many that have been produced by SIL for newly literate people with little or no church background. Since there has never been a meaning-based translation of the Bible in the Thai language, one was prepared (of selected passages) by the author and several Thai assistants especially for this research.   Later sections of this study will describe the difference between these approaches to translation. It is the hope of the author that this study will assist language communities which are trying to decide what kind of translation is most appropriate for them.

The *fourth purpose* of this study was to develop and demonstrate a new method of assessing quality in Bible translation, one that is more objective than the 'comprehension testing' currently used by most Bible translators. Generally, Bible translators test their translations by having speakers of the language read a section, and then asking them questions about the text, or asking them to retell the story in their own

words. This oral method is used by translators to find out what a person understands from the translation, or how he or she interprets it. This practice was first advocated by Nida (1947: 20), and is accepted practice among most Bible translators. It has been explained extensively by SIL Translation Consultants (Waltz 1981; Barnwell 1984; Johnston 1980; Roundtree 2001, 1984), and will be described in the Literature Review of this study (section 4.5). While this method of testing comprehension provides helpful feedback for the translator, it has certain disadvantages. First of all, it is somewhat subjective because the translator will decide if an answer is good enough to be considered correct. Another problem is that many mother-tongue speakers find such a procedure intimidating and threatening. Thus the translator must work hard to gain the trust of the subject and put him or her at ease. Thirdly, such testing is very time-consuming. Fourthly, in many cases the results of the test only show what one person (or a selected few) understood from reading or listening to the translation. Thus if that person happens to be very bright, the translation will be judged to be a good one. If, however, the person is not very good at figuring things out or is easily confused, the translation will be judged to be a poor one.

The testing which was developed for and is described in this research, on the other hand, was designed to be as *objective* as possible in order to facilitate the comparison of three different translations. The testing, thus, was done with a multiple-choice instrument that could easily be graded for correct and incorrect answers. Additionally, the testing was done with 144 different people so that conclusions could be drawn that would be statistically valid. Another important difference was that the testing in this study was done anonymously, which is an important advantage in a country like Thailand in which less than one percent of the population is Christian and the culture frowns upon proselytising.

1.1.3. Hypotheses

There are two hypotheses in this study. The first is that *a shift has taken place in Bible translation in the last two decades away from the approach developed by Nida.* The shift has several aspects, one of which is that translators tend to apply Nida's principles more conservatively, resulting in more literal translation. In order to prove this hypothesis, evidence will be presented about the Bible translation environment prior

to 1980. Then evidence will be presented about developments in Bible translation since 1980.

The second hypothesis of this study is that *average readers will understand a 'meaning-based' translation better than a 'functional equivalence' one, which in turn will be better understood than a 'semi-literal' translation.* The question is a relevant one for language communities which are requesting a translation of the Bible. The choice is not one that can easily be settled with the stating of opinions for or against a type of translation. To date, as far as the author knows, no one has published actual data of testing of different translations that would provide evidence which shows the difference between how various approaches communicate to average people.[2] This second hypothesis is tested in this study with three translations of selected portions of the Bible in the Thai language.

1.2. The structure of this study

This study has three basic parts. Chapter one introduces the thesis and gives pertinent background about Bible translation, including a brief history of Bible translation prior to 1947. Chapters 2 and 3 document the practice of Bible translation from 1947 onward in order to show the shift which has taken place in the 1980s and 1990s. Chapter 2 describes in some detail the approach developed by Eugene Nida of the United Bible Societies, and chapter 3 describes the shift which has occurred after 1980.

Chapter 4 of this study evaluates three translations of portions of the Bible in the Thai language to test a hypothesis about which type of translation communicates most clearly to a general audience.

1.3. Methodological considerations

Using Chesterman's model for research in Translation Studies (2000: 18-25), the methodology in this study would be viewed as employing the 'causal model' with

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[2] H. Hill's research (2003) tested three versions of the same translation—one plain text, one with extensive footnotes, and a third in which these footnotes were incorporated into the text. (See section 4.5.3.)

'explanatory' hypotheses. The thesis explains what caused the shift and why one type of translation sometimes communicates more clearly than other types.

The methodologies used in the two main parts of this study are not identical. Chapters 2 and 3 concentrate on tracing the shift in the Bible translation world at the end of the twentieth century. In order to do this, the author will liberally quote from the most influential Bible translation theorists and practitioners of the modern era to show the state of affairs before, during, and after the shift. Additionally, the author will explain why the shift took place—the various factors that converged to *cause* the shift. Thus this thesis not only describes the recent shift in Bible Translation, but it also describes what forces caused it. It is explanatory because it explains *why* this shift took place.

Chapter 4 also uses the causal model with an explanatory hypothesis. However, the second portion of the thesis is an *objective* evaluation of three translations to determine how clearly they communicate, and thus the methodology used is a scientific one. One of the three translations was a 'semi-literal' version which was recently published in Thailand. Another of the translations was a 'functional equivalence' translation that was also published in Thailand recently. The third version followed the 'meaning-based' approach, and was translated by the author and Thai assistants especially for this study. The author then travelled to various locations in Thailand (including bus stations in major cities and rural villages in Northern Thailand), and gave the three translations of selected Bible passages to 144 Thai speakers, half of whom were Christians and half of whom were non-Christians. These Thai participants read these translated stories and answered multiple-choice questions about them. The results were then tabulated to provide data for the author to evaluate and explain. The methodology is both quantitative and qualitative. It is quantitative in the sense of looking at the 28 questions and tabulating the results to evaluate which translation communicated best. It is qualitative in that it examines the particular wrong answers to identify specific problems underlying communication failure. It is explanatory in that it describes the reasons why each translation was weak in certain areas and explains why one translation was sometimes superior in communicating the basic meaning of the texts.

This methodology follows the accepted scientific practice of making a hypothesis, designing a test, conducting the test while making observations and collecting data, and finally interpreting the data to draw conclusions. This procedure was followed in an attempt to eliminate as much subjectivity as possible from the evaluation of different translations. This scientific method follows Nida's practice of testing translations with mother-tongue speakers to find out what people actually understand—how they interpret the stories. Such a method is in contrast to the practice of one evaluator giving subjective opinions about a translation (House 2000: 2). Anyone can say that a translation clearly communicates the meaning of the original. However, an objective test can give actual evidence about what readers understand.

1.4. Issues relating to the special field of Bible Translation

1.4.1. Problems in translating the Bible

There are special problems related to translating the Bible that are not associated with many other kinds of documents. The first problem is in trying to determine what the original text was, since none of the original documents exist today and the copies that do exist are not identical (see section 1.4.5 of this study). The next problem is to determine the original, intended meaning. Obviously, the authors are not available to answer questions one would like to ask them about what they meant. Even the languages of the original are no longer spoken, which precludes the possibility of simply asking mother-tongue speakers what unusual or ambiguous constructions mean to them. It goes without saying that translation involves solving problems due to the difference in languages. However, the difference between the biblical languages (mainly Hebrew and Greek) and languages in other families such as Thai is much greater than those within the same family. Additionally, there are problems due to the differences between the cultures of the Bible and most cultures today. Finally, any new translation of the Bible is bound to be scrutinized much more closely, and in all likelihood, criticized more severely than a non-religious text because of people's preconceptions about how a sacred text should be translated.

1.4.2. Form and meaning

The concepts of 'form' and 'meaning' are important ones in the field of translation. The traditional idea is that everything in language has both form and meaning, and that the two can be distinguished and analysed independently. This view provides the explanation for the two basic ways in which people translate. One way is to translate literally by trying to reproduce the form of the original, often resulting in unclear meaning. The other way is to try to be faithful to the meaning[3] or sense of the original by changing the form in the translation when necessary. Thus most approaches to translation give primacy to either the form or the meaning of the original text.

In recent times, however, there have been some in the Bible translation world who have questioned the traditional distinction between form and meaning, claiming instead that the two are inseparable—that one cannot exist without the other (Goerling 1996: 44-45; Jordaan 2002: 27; Wilt 2002: 140-163; Nichols 1996:54; Ryken 2002: 31, 80). For example, Goerling, a Bible translator, expresses discomfort with the distinction between form and meaning:

> Dynamic Equivalence's emphasis on communicating meaning rather than form is problematic, even though meaning (what authors intend to say) clearly *should* take precedence over form (how they say it): One can say that the meaning influences the form. However, inherent in this "philosophy" is the danger of becoming ideological or reductionist in favour of meaning as though forms were dispensable. …, there are no meanings without forms, and no forms without meanings as long as there is a human interpreting them. Translators do not work with disembodied meanings. They must not undervalue the complex relationships that exist between form and meaning. (1996: 44-45, original emphasis)

Likewise, Nichols expresses unease with the traditional distinction between form and meaning:

> To preserve the content of the message, the form must be changed seems a reasonable dictum at first glance. But apart from Nida's unconvincing example in Mark 1:4 which we shall consider later, his subsequent elaboration seems to suggest there are such things as disembodied meanings which can be found without their verbal clothes. Deep philosophical questions are involved which

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[3] Of course the term "meaning" is itself somewhat ambiguous. For example, Newmark lists three main types of meaning—cognitive, communicative, and associative, each of which has several different subcategories (Newmark 1991). Ping describes three kinds of meaning, but labels them referential, intralingual, and pragmatic (Ping 1996).

we cannot enter into, but at least one can register unease if the complexity of language does not seem to be adequately represented. (1996: 54)

One translator who has argued against the idea of the inseparability of form and meaning and in favour of the traditional view is Kathleen Callow (1998: 8-9). She gives examples of thinking about music, colours, and mathematics to illustrate how people think meaningfully without actually putting their thoughts into words. She also mentions the experience everyone has of knowing the meaning of a word, but being unable for a few moments to remember the actual word. Such examples illustrate that form and meaning can be separated.

Indeed, *most* thoughts are meaning without the form of language. A person's mind is constantly thinking meaningfully without putting these thoughts into words. People have meaningful thoughts about physical stimuli, but they do not put these thoughts into a form in any language. While people are alone, they do activities—walk, eat, drive, work—generally without putting their thoughts into words. When a person occasionally 'talks to himself,' it is viewed as unusual, precisely because people normally do not put their thoughts into words in any language. It is only when people want to *communicate* the meaning of their thoughts to other people that they actually put these thoughts into some form. And the form into which they put this meaning is dependent on the language they will use. Not only will the sound of the words be different, but the number and order of the words will be different too.

While for most text types[4], translators will focus on communicating the *meaning* over the *form* of a text, there are occasions in which the form plays a special role. For example, the form of a poem or a pun is very important. In such cases, the translator must go to extraordinary means to convey both the meaning as well as some of the special features of the form which are relevant. In all likelihood, however, the translation will fail to match the original's rhetorical effect. The reason is that the *form* of the original which is relevant, such as the sounds of the words, cannot generally be duplicated in the translation while at the same time communicating the meaning.[5] For example, in Philemon 1:11, there is a pun with the word "Onesimus," which is both the

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[4] There are certainly other forms and media in which the relationship between form and meaning are different than traditional written texts, such as film dubbing and subtitling, cartoons, webpages, advertising, etc.

[5] Closely related languages are an exception and can sometimes communicate the meaning and replicate the form of the original. But the greater the distance between languages, the less likely this is possible.

name of the individual the letter is about and also means "useful" in Greek, which Paul used to describe Onesimus. The *Good News Bible* has a footnote to explain this play on words, which allows serious readers to appreciate the special rhetorical effect and indeed the tenor of the epistle. But such a special meaning residing in the form is virtually impossible to translate without resorting to a footnote.

One translation theorist noted the difficulty in translating poetry:

> In my original work, I had felt it necessary to exclude from the interpersonal category all those texts which may be considered to be predominantly poetic-aesthetic or "form-oriented", i.e., in which the form of their linguistic units has taken on a special autonomous value, e.g., poems. In a poetic- aesthetic work of art, the usual distinctions between form and content (or meaning) no longer holds. In poetry, the form of a linguistic unit cannot be changed without a corresponding change in (semantic, pragmatic and textual) meaning. And since the form cannot be detached from its meaning, this meaning cannot be expressed any other way, i.e., through paraphrase, explanation or commentary, borrowing of new words etc. In poetry the signifiers have an autonomous value and can therefore not be exchanged for the signifiers of another language, although they may in fact express the same signified concept or referent. Since the physical nature of signifiers in one language can never be duplicated in another language, the relations of signifiers to signified, which are no longer arbitrary in a poetic-aesthetic work cannot be expressed in another language. (House 1997: 48)

Translators have traditionally had two philosophies about how to translate which are logically based on the form and meaning aspects of language. A translator can give priority to form or priority to meaning. Most translators try to retain as much of the form of the original as possible while still expressing the same meaning. A simple example can be found in translating the Thai expression *jai yen*, which can be glossed "heart cool." However, the meaning is not at all equivalent to the English expression "cold hearted." Rather *jai yen* means to be patient and not easily angered. Thus a translation which tried to retain the form of the original would convey the wrong meaning.

Thus translators have always had a choice. They can translate literally by making only the minimum necessary adjustments in syntax, resulting in a translation that is understandable to serious students and educated readers. Or they can opt for a freer translation that gives complete priority to expressing the same meaning as the

original in the most clear and natural[6] way. Virtually all theories of translation refer to these two approaches, whether they are called *literal* versus *free*, *formal correspondence* versus *functional equivalence*, *semantic* versus *communicative*, *direct* versus *indirect*, or *word-for-word* versus *meaning-based*. This dichotomy is based on the fact that form and meaning can be distinguished.

Those whose priority is the retention of source-language form and style will criticize translations which have Nida's priority of communicating the meaning of the text (Hatim and Mason 1990: 20). Likewise, those who give priority to communicating the meaning of a text will criticize translations which give priority to retaining the original text's form.

1.4.3. Equivalence

Equivalence has traditionally been considered a fundamental principle in translation. Equivalence in translation means that some feature of the translation is 'equal' to the respective aspect of the original. The two obvious aspects in which a translation and original text can be equivalent are either the *form* or the *meaning*. People naturally assume that the meaning of the translation will be to some degree 'equivalent' with the original. Although equivalence has been traditionally been an essential standard in translation, it has recently experienced "a fall from grace" (Halverson 1997: 215). Halverson sums up the issue:

> … the equivalence concept serves as one of the lines of demarcation between the two main schools of thought in translation studies. The work of the linguistically oriented scholars represents an approach to the study of translation in which equivalence is absolutely crucial. (1997: 212)

Halverson mentions Nida and Catford as exponents of this point of view and quotes Catford:

> The central problem of translation practice is that of finding TL translation equivalents. A central task of translation theory is that of defining the nature and conditions of translation equivalence. (Catford 1965: 21)

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[6] The words 'natural' and 'naturalness' are used frequently in this study, and refer to the normal grammatical patterns found in a receptor language, as opposed to awkward, stilted patterns which characterize new language learners who impose their own mother-tongue's patterns on the second language.

Contrasted with this point of view is the philosophy of the Descriptive approach (Toury 1995) (see section 3.2.3), as well as Skopos Theory (see section 3.2.2), which can be considered target-centred approaches which focus more on the situation and purpose of the translation as well as the receptors.

> The field of translation studies has been greatly influenced by an approach to the subject which emphasizes the significance of the situation, and more broadly, the culture in which translations are to be positioned. In general terms, scholars working within this tradition are less interested in the relationship between a target text and a source text and more concerned with various features of the target culture, often described as interacting systems, and the relevance of these features for translation. (Halverson 1997: 214-15)

The issue of equivalence may be a debatable one for some kinds of texts. However, the author of this study believes that the importance of equivalence in meaning is directly proportional to the importance of the message of the text and thus it is crucial in some kinds of work such as Bible translation. For example, in the Treaty of Waitangi in which Māori leaders in New Zealand supposedly gave up their sovereignty to England, Fenton and Moon have shown that the translation of the original English language treaty into Māori inadequately rendered the word "sovereignty" (Fenton and Moon 2002:33). The mistranslation of such a word has had grave implications for millions of people, even today, and thus is an important reminder that equivalence in meaning is not something professional translators can ignore.

Similarly, equivalence in meaning is a fundamental principle in Bible translation. For example, what did a particular author of a Bible book mean by the word 'sin'? Did the author merely mean 'mistake' or did he have 'hideous crime' in mind? Did the author use the word to refer only to a wrong against God or did the sense include wrongs against other people? Bible translators rightly believe that it is their job to determine the meaning that the author intended, and then find an equivalent expression in the Receptor Language (RL). It is thus appropriate for critics to question whether a translation has left out or changed part of the meaning of a word or sentence, especially if that meaning is in focus in the context and not merely incidental. This is not to imply that exact translation is possible. Translation is not abstract and precise like mathematics. While it can be said that two times two *equals* four or that two triangles are *congruent*, we know that two words in different languages do not mean precisely the same thing.

Difficulties with translation result precisely from such lack of congruence in meaning between source and target forms. The translator is constantly obliged to make decisions as to which aspect(s) of the meaning borne by a sign should unconditionally and unequivocally be put across to the receiver, and which aspect(s) may be given secondary attention. (Ping 1996:81)

The goal of perfect equivalence becomes even more elusive when the translator attempts to retain the same meaning with sentences, paragraphs, and whole discourses. Unobtainable as such equivalence in meaning may be, it is the defining goal of Bible translators.

1.4.4. Gender

One of the most controversial issues in Bible translation into the English language at the present time is how to deal with gender. The original biblical books are the products of both the language and culture of their times, and thus they employ masculine words to represent ideas which actually apply to both males and females. For example, words like 'men' and 'brothers' are often clearly intended to refer to 'people' and 'brothers and sisters.' Similarly, masculine pronouns were actually used to refer to people of both genders. In cases such as these, there is a consensus among translators that gender-neutral renderings are appropriate because they express the equivalent meaning in modern terms of what the author originally intended. Accordingly, most modern English versions are being updated with gender-neutral vocabulary when it reflects the original intention of the author. However, such revisions are sometimes met with staunch resistance by certain elements of the Christian church. Numerous articles and several books have been written about this issue. Two of the most insightful are *The Inclusive Language Debate: A Plea for Realism* (Carson 1998), and *The Gender-Neutral Bible Controversy: Muting the Masculinity of God's Words* (Poythress and Grudem 2000). These two books present different points of view among Bible scholars.

The following example from James 5:14 illustrates the use of gender-neutral language:

RSV: Is any among you sick? Let *him* call for the elders of the church, and let them pray over *him* …

NRSV: Are any among you sick? *They* should call for the elders of the church and have them pray over *them* …

This seemingly innocent modification has been criticized, however, as changing the focus from the individual to groups of people. The author believes that the gain in meaning (i.e. all people are included, not just males) far outweighs any purported slight change in focus. In most cases, readers would understand the NRSV translation to apply primarily to individuals anyway, and thus there is actually no real problem in terms of change of meaning.

While most Bible translators acknowledge the need to make adjustments in gender in order to more accurately communicate the original meaning of Scripture, most translators reject the notion that masculine pronouns and the word 'Father' that refer to God were intended to be neutral in meaning. Rather, the authors of the individual books of the Bible intentionally chose masculine pronouns to refer to God because such was their understanding of God's nature. Thus almost all Bible translators support a translation policy in which masculine references to God are retained whenever linguistically possible in order to reflect the authors' intended meaning.

In spite of this, there have been a few attempts at making completely gender-neutral Bible translations. One such version in English[7] was reviewed by Robert Bratcher, who was the translator of the *Good News Bible* (New Testament).

> The one change that people will react to the most strongly is the use of 'Father-Mother' instead of 'Father,' when referring to God. Ms. Thistlethwaite said the committee opted for 'Father-Mother' instead of 'Parent' because 'Parent' is too impersonal, even though no human being is ever addressed as 'Father-Mother.'
>
> I believe it is fair to say that this is an adaptation of the ancient Hebrew and Greek texts to current ways of thinking, in order to make the Scriptures more acceptable to a greater number of people. Is that wrong? I think it is. The original documents should be translated as they are, 'warts and all,' faithfully representing the mindset of the culture in which they arose. (Bratcher 1996)

Bratcher's comment is in agreement with Venuti's observation that too many Bible translators have domesticated their translations to the extent that the cultural distance between the original and translation is erased (see section 3.2.4). Although the issue of gender in Bible translation is currently debated among certain segments of the Christian community in a few English-speaking countries, it is not really relevant to this study which will focus on the Thai language, since most pronouns and other elements of

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[7] *The New Testament and Psalms: An Inclusive Version*. New York: Oxford University Press 1995.

the language do not specify gender. Thus no further mention of this issue needs to be made in this thesis, with the exception of section 3.3.

1.4.5. Textual criticism

Before translation can begin, the translator must determine what to translate, which is not a simple task for the Bible translator, since the original manuscripts of the books of the Bible no longer exist, but only multiple copies which are not identical. The discipline of textual criticism applied to the Bible has involved years of meticulous work by many scholars. Many have written about this field (Greenlee 1964; Metzger 1968), including Bible translators (Nida 1981; Newman 1982). Most Bible translation organizations use a text which was prepared using the discipline of textual criticism. Although textual criticism is not at all the focus of this study, it is important to note that some critics of modern translations of the Bible strongly disagree with textual criticism as it is currently being practiced. Thus their condemnation of some versions like the *Good News Bible* and the *New International Version* is not only because of translation principles, but is also partly due to the fact that such translations have deviated from the traditional text of the *King James Version* which modern textual criticism has shown to be deficient. However, textual criticism is not the topic of this research, and thus little mention will be made of it in this study.

1.4.6. Exegesis

Exegesis is the task of determining the original intended meaning of a text.

> Ideally, exegesis involves the analysis of the biblical text in the language of its original or earliest available form since any translation presents at least a slight barrier to precise definition of the intent of the passage's words. (Stuart 1992: 682)

Because most Bible translators have not studied the original languages of the Bible well enough to translate from them, they rely on exegetical helps which explain the meaning and enable them to translate without doing exegesis of the Hebrew or Greek text. The most widely used exegetical help among Bible translators is a series of books called *Translator's Handbooks*, published by the United Bible Society and described in section 2.3.3 of this study. Another useful series is published by the Summer Institute of Linguistics and is called *Translator's Notes*. This latter series is

written specifically for mother-tongue translators who speak English as a second language, and thus it is less academic than the *Translator's Handbooks*. Both series not only explain the meaning of each verse but also give suggestions about how to translate it into another language.

In order to describe how Bible translators do exegesis, this study will look at the SIL textbook *An Introductory Course in Exegesis for Bible Translators* (Barnwell 1993). Barnwell defines exegesis as follows:

> *Exegesis* means discovering the original meaning of a text in its historical context. It means discovering the meaning which the writer intended the message to have, and the meaning which it would have held for the readers for whom it was first intended. (1993: 4)

The textbook describes twelve steps for doing exegesis in preparation for translating a biblical passage:

1. Get an OVERVIEW of the whole document.
2. Examine the communication situation.
3. Examine the validity of treating the passage as a unit.
4. Study and compare different translations of the passage.
5. Formulate questions listing the points that need to be investigated.
6. Establish the text.
7. Identify words for which word studies need to be made and make these word studies, using help from lexicon, concordance and commentaries.
8. Use commentaries and other reference books to look for help in answering the questions you have listed under STEP 5.
9. Analyze relationships between words and between larger units, such as clauses, sentences, paragraphs.
10. Study other passages of scripture which may be relevant.
11. Make a decision on those points where alternative interpretations are possible.
12. Make a new version of the passage in your own language expressing the meaning clearly and explicitly. (Barnwell 1993: 8-10)

In order to demonstrate how Bible translators might use such a process, this study will examine one part of one verse which has been challenging to exegete—the phrase "spirit of timidity" in 2 Timothy 1:7

Step 1 of the process outlined above is to "get an overview of the whole document." In this example, the translator would read the entire book of 2 Timothy and

think about how the passage in question relates to the whole book. Assuming a normal translation process, the translator would already have read the whole book in the course of translating the previous verses. The translator would already have identified the purpose of the book and become familiar with its style. In the case of 2 Timothy, the translator would have understood that Paul's[8] purpose was to encourage a younger colleague who was like a son to endure in his ministry. Step 2 is to "examine the communication situation." In the case of 2 Timothy, Paul, who was in prison, was giving loving advice to someone he missed very much. Paul was enduring persecution because of his faith and he warned Timothy that he could likewise expect opposition and suffering for his ministry. Step 3 looks at whether or not the passage can be treated as a unit, which in the case of the short book of 2 Timothy, it certainly can.

Step 4 suggests studying the text in several versions. For someone translating from English, two translations stand out as obligatory reading—the RSV and the GNB. Of the vast array of other English versions available, certainly the NIV, NLT, and CEV provide examples of translation based on scholarly exegesis, each with its own intended audience. Barnwell's textbook encourages translators to look for differences in interpretation as part of this step. In the case of the passage in 2 Timothy 1:7, the following renderings are found in the five versions mentioned above:

> RSV: for God did not give us a spirit of timidity
> GNB: For the Spirit that God has given us does not make us timid;
> NIV: For God did not give us a spirit of timidity,
> NLT: For God has not given us a spirit of fear and timidity,
> CEV: God's Spirit doesn't make cowards out of us.

Thus the two interpretations can be seen in the way "spirit/Spirit" is rendered.

This leads to Step 5 in posing the question as to which interpretation is correct. Step 6 is about textual issues, which is not relevant in this example. Step 7 asks the translator to identify words which need further study, and obviously the word "spirit" qualifies as a word requiring investigation. In the case of "spirit," translators can consult the book published by SIL *Key Biblical Terms* (Barnwell, Dancy and Pope

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[8] While the authorship of 2 Timothy has been debated by scholars, it is not a relevant topic to the translation of the book, since the author identifies himself as "Paul, an apostle of Christ Jesus."

1995), and find that the word has several meanings, including the "Holy Spirit" (1995:377) and "a person's inner attitude or disposition" (1995: 374).

Step 8 encourages the translator to look in commentaries and other reference books to find the answer to the questions from step 5. Although there are many such exegetical helps in print, the obvious place for translators to begin is the two series published by UBS and SIL, which in this instance give differing advice. UBS recommends:

> The interpretation of the phrase **a spirit of timidity** depends on how **spirit** is understood. This is so because "spirit" is used in a variety of ways in the Bible. If **spirit** here refers to the human spirit, that is, to the inner being of a person or the state in which a person finds himself or herself, then **a spirit of timidity** is another way of saying "a timid spirit." The whole clause can then be restructured as: "God did not make us timid" (compare TNT "God did not make us cowards") or "God did not give us a timid spirit." It is possible, however, to take **spirit** here as referring to the Holy Spirit, so that the clause is stating that the Holy Spirit does not make one timid. Many commentaries in fact offer this opinion, but only a few translations make this information explicit (for example, <u>TEV</u>, French Common Language Version [FRCL]). Some translations make a distinction between the first and second occurrences of "spirit," with the second occurrence being identified with God's Spirit (compare NJB "God did not give us a spirit of timidity, but the Spirit of power and love and self control"). While all three are possible, the second of these options seems to make better sense. (Arichea and Hatton 1995: 173-74)

However, SIL recommends:

> There are two ways of interpreting the word *spirit* here:
> (1) It means our <u>human spirit/nature</u>. For example, the NCV says:
> God did not give us a spirit that makes us afraid….
> See also NIV, RSV, NASB, REB, NJB, KJV, GW, NLT.
> (2) It means the <u>Holy Spirit</u>. For example, the CEV says:
> God's Spirit doesn't make cowards out of us.
> See also TEV and NET.
> It is recommended that you follow interpretation (1) and the majority of Bible scholars. (Andrews 2003: 92)

In cases where the UBS and SIL handbooks agreed on their interpretation, most translators would stop and be satisfied with their recommendation. However, since these two handbooks do not agree, further research can be done. For those translators

working near seminaries with extensive libraries, there are many commentaries which give opinions regarding the correct interpretation of this verse.

Step 9 recommends that the translator look at the relationships of the words in the passage to better understand the verse. In the case at hand, the translator should notice the parallel structure between "spirit/Spirit of timidity" and "spirit/Spirit of power, love and self-control." In this case, however, the second phrase is just as ambiguous as the first.

Step 10 encourages the translator to compare the passage being examined with other related passages to try to understand the meaning better. In this case, Romans 8:15 has similar wording, "For you did not receive the spirit of slavery to fall back into fear, but you have received the spirit of sonship" (RSV). However, this example from Romans is also ambiguous as to the intended meaning.

Step 11 encourages the translator make a decision about which interpretation is correct. Barnwell lists seven criteria for making this decision:

> These criteria need to be weighed together:
>
> (1) Is the interpretation consistent with the main theme of the book and the specific purpose of the author in that document, in the situation for which the document was written?
>
> (2) Within the constraints below, which interpretation fits best in the context, including both (a) the immediate context and (b) the wider context of the rest of the book?
>
> (3) Is the interpretation consistent with other writings by the same author, both in terms of the thoughts expressed and the language used?
>
> While Scripture is self-consistent, each author has an individual style and makes characteristic use of certain stylistic features and of certain words and expressions and forms of language.
>
> (4) Is the interpretation consistent with the rest of scripture, either in parallel passages or in other discussions of the same topic, especially those by the same author?
>
> Interpret obscure passages in the light of other passages on the same theme where the thought is explained more fully or more explicitly. For example, Col. 2:12 may be interpreted in the light of Rom. 6:1–4.
>
> (5) Is the interpretation consistent with well-established grammatical patterns of the original language?
>
> (6) Is the interpretation of problematic words consistent with the well-established range of usage of those words elsewhere in the New Testament (and other contemporary writings)?

(7) Does the interpretation have support from (a) translations in major languages, and (b) commentaries? (If you are proposing a new, independent interpretation, you could be right, but you need to be very, very sure of your ground.) (Barnwell 1993: 21)

It can be noted that that the translator's theological perspective may influence his or her exegesis in this step. Every translator understands theology in a systematic way and will naturally interpret passages according to that theology. Thus, while translators try to be as objective as possible, they bring to the exegetical task presuppositions which influence their choices and interject an element of subjectivity. For example, the tension between salvation by faith as opposed to works has caused some translators to read into certain passages a meaning that was not intended or to resolve apparent theological contradictions in the Bible. (See section 2.5.1 for an example from James 2:24.)

In the case of 2 Timothy 1:7, even with the seven criteria in mind, the decision as to which interpretation is correct is not obvious. Yet the translator must make a decision, except in those languages where the ambiguity of the Greek can be retained in the translation. In order to retain the ambiguity in this example, the RL word for "spirit" would need to include both the meanings in question—a human characteristic and the Holy Spirit. Even so, the writing systems of many languages have both capital and lower case letters, which would preclude ambiguity.

In this example, the author would use criteria 3 above to chose the interpretation followed by the GNB "For the Spirit that God has given us does not make us timid; instead, his Spirit fills us with power, love, and self-control." This interpretation is consistent with the context of the previous verse which mentioned the gift of God that Timothy received when Paul laid hands on him. It is also consistent with the Pauline theme that it is God's Spirit residing in each Christian which helps him or her lead a life characterised by love and self-control. (See Romans 2:29, 8:1-17; 15:16-19; Galatians 5:22-26; Ephesians 3:16; Colossians 1:8; 1 Thessalonians 1:4-6; 2 Thessalonians 2:13; and Titus 3:5.)

Barnwell's 12th step is to actually make a draft translation into the receptor language, thus expressing the meaning which the exegetical steps have revealed. Although this 12-step process is not followed rigorously by all translators, it does provide an outline that guides some translators in their work. It has been the author's

observation, however, that many translators simply translate from one major language version with little consideration given to other sources or exegetical helps. It is left to the consultant to check the exegesis of a translation at a later date. Nevertheless, translation consultants are constantly encouraging translators to give more time and thought to exegesis in their work.

1.4.7. Higher criticism

In the last two centuries, the field of biblical studies has begun to address the question of how the Bible developed. For example, how are the synoptic Gospels (Matthew, Mark, and Luke) related to each other? What sources (whether written or oral) did the authors use and how did they modify them when compiling the Gospels? Why did each author include only certain materials, and why did each author arrange those materials in that particular order? Is some non-historical material included, and if so, what was its purpose? The study to answer such questions is often called "higher criticism" and contrasts with "lower criticism" or "textual criticism" which focuses on what the original version of the biblical text was, not on how it developed.

As for the Old Testament, much has been written about how the Pentateuch came into being with speculation based on such features as the different names used for God, which possibly points to different sources rather than one original author. These issues are the realm of such disciplines as 'source criticism,' 'form criticism,' 'literary criticism,' 'redaction criticism,' 'social-scientific criticism,' 'rhetorical criticism,' 'structural criticism,' 'narrative criticism,' and 'reader-response criticism,' all of which can be referred to with the general term 'higher criticism.'

> Whatever Luther may have thought about the role of faith in the believer's understanding of the "plain sense" of the biblical text, the effect of his emancipation of interpretation from dogmatic tutelage was to assign to the reader the ultimate responsibility for interpreting the text rightly. It was only a short logical step, although it took two centuries to mature, to the conclusion that the reader must judge his or her conclusions against the Enlightenment standard of sound criticism, the sole guarantee of genuine knowledge. When this conclusion was incorporated into biblical scholarship it gave rise to what came to be called the higher criticism, that is, the application to the biblical text of the same methods applied in the interpretation of other historical texts. (Schneiders 1991: 21-22)

Schneiders gives an example of one such approach to interpretation with the story of Jesus and the Samaritan woman at the well (John 4:1-42). Schneiders, a feminist biblical scholar, considers this episode to be non-historical because the Synoptics imply that Jesus had no ministry among the Samaritans and explicitly say that the Samaritans refused to receive Jesus (1991: 186). She rejects the traditional interpretation that the Samaritan was a promiscuous woman who repented when she realized she was talking to the Messiah. Schneiders, rather, interprets the text to be a story which was created to encourage equality of Samaritan Christians with Jewish Christians (1991: 187).

How would such an approach to interpretation, or higher criticism in general, affect or be affected by translation? First of all, it is worth noting that Bible translators do not represent only one point of view regarding higher criticism. Nor is the issue one which receives significant attention in the many books about Bible translation and the two journals devoted to the discipline. One Bible translator has written about modern biblical studies in relation to translation, revealing the reason higher criticism does not receive a great deal of attention among translators:

> Redaction Criticism's fundamental concern with the processes at work in the compiling and editing of the traditions means that its contribution to the task of exegesis is a significant one. Through a study of the processes at work, the exegete arrives at an understanding of the specific concerns of the final editor/author. Awareness of the process sheds light on the function of the specific tradition within the overall ideology of the editor. In this way, specific texts are better understood within their literary as well as theological context. While there is value in understanding something of the complex processes that have given us the biblical books, our ultimate concern as translators is with the end product of those processes. We translate the final form of the books forming the canons of Scripture that our respective church traditions acknowledge. (Ogden 2003: 164)

This point of view is quite similar to what Nida recommended,

> Some scholars, for example, wish to go behind the existing text in order to determine what Jesus must have said and meant, even though the existing texts are significantly different. By means of literary criticism, one can make interesting speculations as to the original literary sources, but for the translator, the most important issue is what the writer must have meant in the text as given… The primary exegetical perspective of a translator is "what did the text mean to people who were the original receptors?" (de Waard and Nida 1986: 176-77)

The reason translators of the Bible have generally not considered higher criticism to be relevant to their work is the philosophy that the biblical documents should be translated as they are. Each book of the Bible represents itself as being written by one author, most of whom do not identify earlier sources, whether oral or written. Thus translators generally neither try to emphasize or de-emphasize the features which higher critics use to examine the Bible. These features include "variations in style, vocabulary, and perspective; contradictions and inconsistencies in a passage or between passages, abrupt interruptions that break the continuity of a passage; and various kinds of duplications and repetitions" (Viviano 1993: 31).

The very nature of translation involves changing vocabulary. In some instances, the original biblical language may have used two different synonymous words, which some scholars may cite as evidence of two different sources for a biblical book. However, the receptor language may only have one word which could be used to translate both original words, and thus the possible means of speculating on two sources would be lost in the translation. Translation is already so complicated that it is unreasonable to expect such differentiations to be maintained consistently. Of course, the English language is exceptional in its scope of vocabulary, and thus literal translations into English can maintain many source language distinctions. But even English, with its wide range of words, is unable to consistently and clearly depict the use of vocabulary in the Hebrew and Greek originals.

Similarly, the variations in style which some scholars use to identify possible changes in source for a particular book of the Bible are extremely difficult to maintain in translation. As for such features as inconsistencies, repetitions or duplications, translators do not attempt to correct or harmonize passages, but rather translate the text as it is. Yet it must be recognized that the farther a translation is toward the 'free' end of the continuum, the less useful such a translation would be for the serious biblical scholar who wishes to investigate possible sources of a book based on vocabulary and style. For example, in one of the passages used in this study, there is a pronominal irregularity that some scholars say shows that a verse has been added to the original story. (See section 4.6.3.) The meaning-based translation into Thai changes the pronoun to make the story flow better. However the more literal translations do not adjust the irregularity. Thus, in this instance, the meaning-based translation masks a feature which higher critics would use as the basis for their study.

Serious biblical scholars are encouraged to analyse the text in the original languages in order to credibly speculate as to possible sources beyond what the text purports to be. Thus while higher criticism is a fascinating discipline, it is not one that most translators consider relevant to their work, especially those who are preparing 'common language translations,' which are intended for a general audience rather than seminary and graduate students.

It can be noted, however, that higher criticism, as well as all other forms of modern hermeneutics and biblical scholarship, does have an indirect influence on Bible translation through the translation consultants who write articles in *The Bible Translator* and the exegetical aids which translators use. When higher criticism has a contribution to make to exegesis and translation, it is incorporated into these helps and translation journals which practicing Bible translators use to determine the meaning before they translate.

1.5. A short history of Bible translation prior to 1950

The Bible is by far the most translated book in history, having been translated into hundreds of languages. Portions of the Bible have been translated into over two thousand languages to date, with work continuing into over a thousand more languages at this time. Obviously the primary purpose in translating the Bible is religious. Those who are involved in this effort are trying to make the Bible's message available to people everywhere in every language.

There are several excellent books which give detailed histories of Bible translation (Orlinsky and Bratcher 1991; Metzger 2001; Worth 1992), as well as many Bible encyclopaedias and dictionaries which give good brief histories. It is not the purpose of this study to duplicate those works. The purpose of this section is to put the current work of Bible translation in historical perspective, particularly the recent shift which has occurred.

There has always been a tension between two types of translation. Some translators have tried to stay as literal as possible by focusing on equivalence of form. Other translators have focused more on equivalence in meaning, and thus were more free. In actuality, there is a continuum in which 'extremely literal' is at one end and

'extremely free' is at the other. This continuum will be described in more detail later in section 2.6 of this study.

Four translations of the Bible from the pre-modern era[9] are worthy of special note because they typify the Bible translation work of their eras and because of the enormous influence they have had on history. Indeed these four translations did much more than communicate the Bible's message to their respective audiences.

1.5.1. The Septuagint

The Septuagint was the first real translation of the Bible, which, at the time, consisted of the Hebrew books which are now called the Old Testament.[10] The Septuagint was translated in stages from the original Hebrew into the Greek language between three hundred and one hundred years before Christ. Although the translation is literal for the most part, it is free in some places, thus indicating multiple translators who applied translation principles inconsistently (Tauberschmidt 1997: 53). The Septuagint "was produced by many people unknown to us, over two or three centuries, and almost certainly in more than one location. Consequently, the Greek Old Testament does not have the unity that the term *the Septuagint* might imply" (Jobes and Silva 2000:30).

The translators of the Septuagint interpreted the Old Testament as part of the translation process. For example, the Septuagint rendered the Hebrew word which means "young woman" as "virgin" in Isaiah 7:14. This was carried over into the New Testament with the quotation in Matthew 1:23. Consequently, many Christians now insist that the original passage in Isaiah be translated as "virgin."

The Septuagint had a tremendous impact on history for several reasons:

Thus the Greek version of the Hebrew Bible, now known as the Septuagint, became Scripture to the Greek-speaking Jewish communities in the Diaspora. Together with the Greek New Testament, it would become the Bible of most Christians during the first centuries of the church. (Jobes and Silva 2000: 20)
The Septuagint also had a great influence in other parts of the New Testament by providing models for many key terms in Greek. Also, apart from

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[9] Prior to 1950.
[10] Although the Jewish Targums are sometimes called a translation, they were actually a paraphrase-commentary into the Aramaic language.

its value as a translation per se, the Septuagint helped maintain Judaism throughout the ancient world for those who no longer spoke or read Hebrew. This facilitated the birth and emergence of Christianity during the critical first two centuries of the Christian era. Indeed, the Septuagint was *the* Bible of the infant church until it was supplemented by the writings of the authors of the New Testament. For many years church leaders even respected the Septuagint more and gave it a higher status than the original Hebrew Scriptures. (Metzger 2001: 18)

Another important impact of the Septuagint is that it was frequently quoted in the New Testament, and thus became an important part of the original text of the Bible itself. This elevation from mere translation of the Old Testament to being part of the New Testament gives the Septuagint a unique standing among translations of the Bible that seems quite unlikely to be matched in the future.

1.5.2. The Vulgate

The second influential translation was the Vulgate, translated from the original Hebrew and Greek into the common Latin of the age. Jerome and others produced this work in the years before and after 400 AD. The Vulgate was not the first translation into Latin, but it was done with more care than others and was officially commissioned by Pope Damasus, thus having the endorsement of the Church. While most of the Vulgate was translated quite literally, it is not uniformly so, thus indicating other translators beside Jerome.

The main impact of the Vulgate was in its status as *the* Bible for the church for a thousand years. Certainly no other translation of the Bible enjoyed such exclusive status for so long a time. Parts of the Vulgate are still used today. The Vulgate also influenced the development of several Romance languages as its use by the church in Europe grew and the church itself dominated that region of the world.

It would be difficult to overestimate the importance of the influence exerted by the Latin versions of the Bible and particularly by Jerome's Latin Vulgate. Whether one considers the Vulgate from a purely secular point of view, with its pervasive influence on the development of Latin into Romance languages, or whether one has in view only the specifically religious influence, the extent of its penetration into all areas of Western culture is almost beyond calculation. (Metzger 2001:29-30)

1.5.3. Luther's translation

The next significant translation of the Bible was done by Martin Luther into German using translation principles that gave primacy to meaning over form. Luther's translation of the New Testament was printed in 1522 and his translation of the whole Bible was printed in 1534. In contrast to Jerome, who translated the Vulgate literally, Luther's aim was to make the translation intelligible to average German people. Not only was Luther's translation influential, he actually explained why he translated in that way.

> … finally at the time of the Reformation Martin Luther produced a meaningful translation of the Bible in German and explained in a remarkable way his fundamental principles of translation in a document entitled *Sendbrief zum Dolmetschen.* (Nida 1992: 513)

> Whoever would speak German must not use Hebrew style. Rather he must see to it—once he understands the Hebrew author—that he concentrates on the sense of the text, asking himself, "Pray tell, what do the Germans say in such a situation?" Once he has the German words to serve the purpose, let him drop the Hebrew words and express the meaning freely in the best German he knows. (Luther 1531: 214)

Luther also recognized the need to use common language which is understood by ordinary people.

> We do not have to inquire of the literal Latin how we are to speak German...Rather we must inquire about this of the mother in the house, the children on the street, the common man in the market place. We must be guided by their language, the way they speak, and do our translating accordingly. That way they will understand it and recognize that we are speaking German to them. (Luther 1531: 189)

His translation became a model for translations into several other languages, including English, because it showed the advantage of such an approach to translation.

> Most important, the Bible left a permanent impression on a great translator of the English Bible. William Tyndale, one of the Reformation's champions, had fled from England to the Continent about the time Luther was publishing his German New Testament. He, too, was translating from the original manuscripts, and possibly he and Luther met in Wittenberg. (Zecher 1993: 14)

Thus Luther's German Bible represented a breakthrough in Bible translation principles by explicitly saying that the translation aimed at being clear and natural. It is

still highly regarded today and is frequently referred to in the literature on Bible translation theory (Wendland 1995a, 1995b).

In addition to the influence of Luther's Bible in the area of translation, his Bible also had a major effect on the development and standardization of the German language. Indeed, Luther has been called the "father of standard German," and the "creator of New High German" (Waterman 1966: 128).

1.5.4. The King James Version

Finally, the *King James Version* (KJV), also known as the *Authorized Version*, published in 1611, has taken a remarkable place in history due to the number of Christians in the world who regard it as *the* Bible and ascribe to it more status than the original text itself, thus paralleling the church's former regard for the Septuagint. The reverence for the KJV is so great, in fact, that in recent years those who produced the *New King James Version* intentionally preserved what they knew were its textual errors rather than jeopardize its acceptability among its target audience (Orlinsky and Bratcher 1991: 235).

The KJV has not only had an enormous impact on the Christian Church since its publication, but it has also influenced the development of the English language. The KJV's use of language, both in poetry and prose, is so majestic and inspiring that it illustrates the potential of literary translation.

In spite of the eloquence of the KJV, however, the English language has changed so much in the almost four centuries since its publication that the KJV is virtually incomprehensible in many places to uninitiated readers. The KJV is also based on a text that modern textual criticism has shown to be deficient (Carson 1979: 15-78; Greenlee 1964: 70-2). Furthermore, the widespread veneration of the KJV created a difficult environment for progressive translation principles to be accepted. Even though the KJV is not a truly literal[11] translation (Newman 1981:439), its dominance held back innovation until the 1950s when Eugene Nida led Bible translators in a different direction.

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[11] The KJV is actually a modified literal translation. (See section 2.6.)

Chapter 2 Nida and the Modern Era

The modern era of Bible translation began in the 1940s and coincided with the explicit missionary effort to translate the Bible into every language. Eugene A. Nida was the intellectual leader of this campaign, and he developed translation principles which will be described in some detail below. Briefly, he advocated focusing on equivalence of meaning rather than on equivalence of form in order to achieve an equivalent response. It is almost impossible to overstate Nida's influence on Bible translation in the modern era, as his principles were put into practice in over two thousand languages in the past fifty years. There has also been considerable opposition to Nida's approach, and this study will eventually examine such criticism, as well as the current shift away from Nida by many involved in Bible translation.

2.1. Translation Organizations

Prior to the modern era (1950 onward), Bible translation was done independently by missionaries, churches, and small Bible societies. However, two large organizations have dominated Bible translation work in modern times. The first one is actually a fellowship of national Bible Societies, called the United Bible Societies (UBS). The largest national Bible Society is the American Bible Society; the oldest one is the British and Foreign Bible Society. This fellowship of Bible Societies has worked in major languages as well as minor languages to produce translations of the Bible all over the world, generally in places where there was already a church requesting a translation.

The other large organization is the Summer Institute of Linguistics (SIL), which has focused on minority languages all over the world. Many of these smaller languages ('smaller' or 'minority' means that the number of speakers would be numbered in the thousands, not millions) have never been written before SIL personnel came to work with them. For this reason, SIL has always had a linguistic orientation in order to analyse the grammar and sound systems of these languages as well as develop writing systems for them. SIL also developed expertise in literacy in an effort to teach people how to read these translations as well as other literature. The translation practices of SIL were also influenced by the fact that these translations were prepared with the purpose of bringing the Bible's message to language groups that had not yet heard it and

thus in many cases did not have access to the same background information as the speakers of major languages. The author of this study is a member of SIL and has also served as the translation advisor for two UBS projects.

There are several other smaller organizations which also translate the Bible, such as the International Bible Society, Evangel Bible Translators, Pioneer Bible Translators, Lutheran Bible Translators, and the World Bible Translation Centre, as well as many churches and independent mission agencies.

2.2. Nida before the shift

During the 1800s and early 1900s there was a growing missionary movement from Europe and North America. Missionaries were spreading the Christian message to language groups that had previously lived in relative isolation from the West. One of the activities of these missionaries was translating the Bible into other languages. Although at first these missionary translators thought that good translation was literal, word-for-word translation, it gradually became apparent that such translations were not easily understood, if at all. Not only were the grammatical patterns of these languages very different than European languages, but the local cultures did not have the Christian heritage that facilitated understanding of the Bible.

One organization that was at the forefront of Bible translation was the Summer Institute of Linguistics (SIL), of which Eugene Nida was a member working in Mexico. After earning a Master's degree in Greek New Testament in 1939 and a Ph.D. in Linguistics in 1943, Nida also joined the staff of the American Bible Society.

> At the recommendation of W.C. Townsend of SIL, Nida was invited to undertake this work on an experimental basis, and this soon led to his appointment as Associate Secretary for Versions from 1944 to 1946, and Executive Secretary for Translations ever since. The American Bible Society has provided the institutional base from which Nida's multifaceted activities have proceeded.
>
> After joining the staff of the American Bible Society Eugene Nida continued in association with the Summer Institute of Linguistics, teaching in the SIL program at the University of Oklahoma each summer and serving on SIL governing bodies. . . .
>
> Being associated both with SIL and ABS was important to Nida's development and to his quickly establishing himself both in linguistics and in Bible translation. (Black and Smalley 1974: ix)

Nida continued to serve both the ABS and the SIL until 1953, when he resigned from the SIL to work full time with the ABS. Too busy to continue both roles, he had also recognized that the SIL (of which he had been an original founding director in 1942) was growing and wanted to promote its own leadership. (Stine 2004a: 32)

Nida's first book on the subject of Bible translation was published in 1947. He revised it for a second edition in 1961. Other books followed, which refined and elaborated upon the translation principles presented in this first book. His approach to translation was followed by both the Bible Society for which he worked and by SIL for which he used to work. Nida's principles were applied in the translation of the Bible (or portions of the Bible) into about two thousand languages in the decades that followed the publication of this first book. The best known translation that employed his principles is the *Today's English Version* (TEV), also known as the *Good News Bible* (GNB)[12], which became a phenomenal best-seller in English speaking countries[13] and was used as the model for translating the Bible in virtually every nation in the world.

This section will begin by looking carefully at the principles developed by Nida as described in his seminal books from 1947-1977. Since some of Nida's ideas have been controversial and have been misrepresented by critics, this study will liberally quote from Nida's writings, and present his ideas in chronological order to show how his principles have evolved. Although Nida has written many other books in the field of linguistics, anthropology, and missions, this study will focus on his works that deal specifically with Bible translation principles.

While it would take less space to explain Nida's ultimate approach to translation and ignore its development, there is something to be gained by showing how his principles evolved over four decades, namely an appreciation for the revolution in Bible translation which Nida initiated and how he dealt with the reaction it generated. There has been criticism of Nida's approach, and that will be dealt with in this study in section 2.4. However, there was a later shift which took place away from the way Nida's approach was implemented. Chapter 3 of this study will deal with that shift, which is still being played out in the world of Bible translation today. Nida's principles, therefore, are presented in the chronological order in which he advocated them.

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[12] The latest edition of this translation is called the *Good News Translation* in some parts of the world.
[13] The Good News for Modern Man New Testament was published in 1966 and within a few years broke the record for paperback sales of any book.

2.2.1. Bible Translating (1947)

It is important to note that Nida's first book *Bible Translating* (1947,1961) had missionaries as its intended audience, as can be seen from the list of topics it includes, such as linguistics (the 'phonemic principle'[14]), orthography design, determining the correct dialect for a translation, how to learn an unwritten language, how to train language "informants," and cultural anthropology. While such topics are certainly of practical value in a translation project, they are not the focus of this study. What is important to note is Nida's assumption at this stage that the translator would be an expatriate missionary.

> When finally the translator has learned the language well enough that he can actually converse freely with the native speakers about the Bible and its contents, then come the weeks, and months, and even years of work with the native helpers: studying verse after verse of the text, carefully explaining the meaning, discussing the best manner of saying the same thing in the native language, writing it down, and finally going over it carefully to check for any errors. (1947: 5)

The most important principle of translating the Bible in Nida's first book was expressed as follows:

> Hour after hour must be spent in compiling words into a dictionary, analysing the grammatical structure of the language on the basis of the hundreds of pages of stories which the translator has written down. His goal is to translate in the same form in which the people speak, in a style which seems so natural to them that it speaks intimately and personally to their own hearts. If possible, he does not want this book to bear the marks of a foreign language, or even of his own imperfect knowledge of the local tongue. (1947: 5)

Thus one of Nida's ideas was that the translation of the Bible should be so *natural* in terms of the RL, that it would not seem to be a translation at all. This approach to translating the Bible is taken for granted by many Bible translators today, but it seemed like a new and bold idea fifty-nine years ago. In actuality, many translators in previous eras had followed this approach, perhaps the most famous being Martin Luther. However by the twentieth century, the view that a translation of the Bible should be natural was not commonly held.

Nida criticized what he called "literal" or "word-for-word" translating.

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[14] The "phonemic principle" explains why sounds which are phonetically different in a language are actually different manifestations of the same "phoneme," such as 'aspirated p' and 'unaspirated p' in English.

… despite the obvious fact that interlinear translations are never adequate to represent the full meaning of the text, many missionaries have been content to make almost interlinear translations of the Bible into various aboriginal languages. The results have been discouraging and practically useless. (1947: 11)

Nida gave an example of unnatural translation in reference to the attempt by some translators to construct a passive form *artificially* in a language that did not have any passive voice (1947: 15). This seems unbelievable to translators today, but it indicates the struggle translators in the past had with their desire to retain the grammatical structures of the Source Language in an attempt to be 'faithful' to the original text, but producing an unnatural translation in the process. For them, faithfulness to the text's form was the primary measure of quality.

Caution against being overly free

While Nida advocated translating as naturally as possible following the linguistic patterns of the RL, he also cautioned against being overly free:

> … some translators have adopted as a basic principle a formula which may be stated as follows: "What would the author have said if he had been using English instead of Greek or Hebrew?" This type of approach to the problem of translation is very valuable at times, but it has some serious handicaps. The translator is often inclined to be more interpretive on the basis of such a formula than if he attempts to stay closer to the actual wording of the original. Such a translation is likely to be based on the translator's idea of the "gist" of the text and consequently reflects his personal interpretation of it. For example, one translator changed "I am the bread of life" to "I am the true life." This is rather an extreme example. Nevertheless, the translator should be reminded constantly that it is necessary to translate precisely what the text says. (1947: 12)

> A translation based on the closest equivalents in the two languages represents a middle ground between the two extremes: (1) literal translation and (2) translation of the gist. The principle of the closest equivalence is designed to avoid awkward literalness on the one hand and unjustified interpretations on the other. The translation should be in the regular idiomatic form of the language. (1947: 12)

This idea of a 'middle ground' between the two extremes of literal translation and overly free translation is one of the themes that Nida returned to several times in this first book (and again in later books):

> The translator into any language should aim at a translation which is simple in its linguistic structure but at the same time idiomatic and faithful to the meaning of the original text. He must avoid (1) the excessive literalness of the word-for-

word rendering and (2) the interpretive extravagance of the type illustrated in Harwood's translation.[15] (1947: 243)

There is no way of predicting which figures of speech can and which cannot be literally translated into the receptor language. Each figure of speech must be tested for itself. In so far as possible, one should attempt to reproduce all figures of speech as literally as possible and still convey the meaning of the original text. (1947: 279)

It can be seen from the statements above that Nida cautioned against straying very far from the form of the original. Differences in form had to be for the reason of avoiding unnatural, unintelligible translation. Each adjustment had to be justified.

The translator should not, however, consider that in translating the Bible he is writing a commentary on it. This has frequently been the case. As a result, the substituted words and the paraphrasing have not been careful and faithful renderings of the text. For example, one translator, in an effort to interpret the first chapter of the Gospel of John to his constituency, translated, "In the beginning was Christ, and Christ …" (John 1:1). This is an unjustified rendering of the original text, and though the immediate gain in understandability may seem great, the ultimate loss to the reader of the Bible is much greater. (1947: 20)

A moderate number of additions may be employed in certain situations….The safest guide is to eliminate all additions which are not expressly in the text from which one is translating. (1947: 53)

The changes which have been proposed in departing from a literal rendition of the original text are not random changes, nor are they made purely for the sake of cultural adaptation. Such changes are not dictated by a desire to make the Bible seem as though it were recording some events which took place just yesterday in the next town. This would be quite impossible. Changes are made only on the basis of two situations: (1) when there is no possible equivalent in the receptor culture, and (2) when the literal translation gives an entirely wrong meaning. (1947: 136)

The primary objective in translating is to represent in so far as possible both the form and the function of the Biblical account. (1947: 132)

Thus in his first book, Nida emphasized the need for a translation to be as natural as possible while at the same time *staying as close to the form of the original as possible*.

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[15] Nida's example from Edwin Harwood's 1768 translation is from Colossians. But F.F. Bruce gives a more revealing example of Harwood's rendering of the first part of the Lord's prayer (Our Father who art in heaven. Hallowed be thy name.): "O Thou great governour and parent of universal nature—who manifestest thy glory to the blessed inhabitants of heaven—may all thy rational creatures in all the parts of thy boundless dominion be happy in the knowledge of thy existence and providence, and celebrate thy perfections in a manner most worthy [of] thy nature and perfective of their own!" (Bruce 1961: 130)

The principle of making sense

Nida gave three basic requirements of a translation:

(1) the translation must represent the customary usage of the native language, (2) the translation must make sense, and (3) the translation must conform to the meaning of the original. (1947: 13)

Number (1) above refers to Nida's principle of naturalness. Number (3) refers to the principle that the translation should contain the same meaning as the original. Number (2) means that readers should be able to understand the translation. Nida elaborated:

It may be thought strange to insist that making some sense should be a basic requirement of translation. It seems too obvious to be necessary, but many translations are left unread because they do not make sense. (1947: 18)

Thus the translator was advised to avoid transliterations, borrowed words, and meaningless phrases like "it came to pass" or "fruit of his loins."[16] The idea that the translation should make sense to average readers was one of Nida's themes, and one that he would be criticized for. (See section 2.4.2.)

Testing a translation

One of Nida's important innovations was the idea of *testing* a translation to find out what average readers understand.

The real test of the translation is its intelligibility to the non-Christian, who should be reached by its message. (1947: 21, original italics)

The translator must constantly be on guard against meaningless or totally obscure phrases. One of the best ways in which these can be checked is to have the translation read to illiterates who have not been under the influence of the missionary's teaching and then to have these people tell back to the missionary parts of the account. One cannot expect complete understanding or the inclusion of all items, but if various people consistently misunderstand a passage, then there certainly must be something wrong with the translation. (1947: 21)

This idea of testing a translation was an innovation of Nida's that is still in practice among Bible translators today and is one of the issues taken up with the present

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[16] Of course there will always be some people who prefer mysterious or special religious language for the Bible, even if it doesn't make sense to them. For such people, the language of Scripture should be distinct from common speech, even if it is difficult or even impossible for laypeople to understand, as in the Mass in Latin.

study. It is often assumed that if the translator understands the translation, it will be understood by the audience. The testing which is documented in this thesis shows the limits in any translation for an audience hearing the message for the first time.

The principle of "equivalence of functional significance"

Nida recognized that the problem of "equivalence" is a common one in exact translation, and introduced the idea of "equivalence of functional significance."

> In all situations involving what we term "equivalence" there is actually no exact equivalence. No two words in two different languages ever have identically the same meaning. The problem is not one of finding absolute equivalents, but of finding relatively close equivalents. (1947: 130)
>
> The equivalence which we seek to establish in speaking of any part of culture is twofold: (1) equivalence of objective form and (2) equivalence of functional significance. … For example, two cultures may possess the same form but attach quite a different functional significance to these forms. A snake was repudiated as an article for food in Bible times, Luke 11:11. But in some cultures a snake would be greatly preferred to a fish. The objects in the culture are the same, but their function is quite different. … On the other hand, two different types of objects or actions may have the same functional significance. … The Greek language employs a word meaning "actor" to designate a hypocrite. In the Totonac language a word meaning literally "a two-worded person" is the designation for a hypocrite. The linguistic forms are different but the functional significance (the meaning) of these forms is closely equivalent. (1947: 131-32)
>
> There are no sets of formulas which may be followed in working out the problems of correspondence and equivalence. (1947: 132)

Nida said that when there is no equivalent in the RL, the translator may use a functional equivalent. For example, there are no "footstools" in the Totanac culture. These people actually sit on something that is similar to a footstool, and they rest their feet on a "foot-stick."

> The Totonac 'foot-stick' does have a different form from the corresponding Biblical item, but it is not too different in form and it is almost identical in function. (1947: 133)

Although Nida did not give the biblical reference for footstool here, one should note that the usage of the word is metaphorical as in Acts 7:49, "Heaven is my throne and earth my footstool" (RSV). Nida was not advocating the use of cultural substitutes for all situations, but only in certain figures of speech. In other words, he was not

saying that it would be acceptable to translate that Jesus rode a cow instead of a donkey as he entered Jerusalem in Matthew 21.

Nida's recommendation regarding the translation of "snow" is very revealing regarding the limits he put on cultural substitutes which have a similar function:

> Where there is absolutely no snow nor any knowledge of a similar phenomenon, some translators have attempted to make up parallels, e.g. "white as egret feathers." This is not a very wise practice, though it does have the advantage of having some very concrete meaning. It would usually seem preferable in such a situation to say, "exceedingly white." … As a basic policy it should be understood that when there is absolutely no material parallel and when it is not obligatory to introduce another substance, a general term which conveys the meaning of the Biblical phrase is to be preferred to the introduction of entirely new elements which are not already a functioning part of the language. (1947: 160)

Since Nida would later be criticized for encouraging translators to go too far and be too free, it is helpful to note just how cautious he was.

Solutions to various translation problems

Although *Bible Translating* did not claim to be exhaustive in terms of handling every kind of translation problem, it contained many examples to illustrate Nida's principles, showing the types of adjustments that are allowable in a good translation. One of the ways that the translation often needs to be adjusted is in *word classes*.

> For example, in the Mazatec language of Mexico such English nouns as *food, faith, love, baptism*, and *repentance* must all be translated by verbs. It is impossible to say, "God is love." Rather one must translate, 'God loves people [indefinite object].' (1947: 16)

Also,

> "They loved the praise of men more than the praise of God," John 12:43, may be changed to, 'they desired that men praise them more than they desired that God praise them.' (1947: 268-69)

Nida showed that *sentence length* in a translation should conform to the natural patterns of the RL:

> Greek is an exceptional language in the extreme length of certain sentences. Few languages permit sentences of such length. Many of the long sentences of the Greek must be broken up into shorter ones if the translation is to be understood. (1947: 18)

Passive voice is a common Bible translation problem that requires grammatical adjustment as well as making implied actors explicit:

> Accordingly, in such a language one cannot say, "Judge not, that ye be not judged," Mat. 7:1. There is no passive form in Aztec to correspond to the second verb expression. In Aztec one must turn such a passive expression into an active one, but both the subject and the object must be expressed. The translation in Aztec must read either "Do not judge, in order that people may not judge you" or "Do not judge, in order that God may not judge you." Whether one is to insert "people" or "God" as the subject of the verb "to judge" is dependent upon one's interpretation of the context. The general context, however, seems to point to the interpretation which would employ "God" as the subject….
>
> Warranted additions to the text are those items which must be added because of the linguistic structure of the languages involved. (Nida 1947: 53)

Nida allowed the adjustment of *figures of speech* so that they may be understood more readily:

> "Shall not taste death," Mark 9:1 must be changed to "shall not die." The figure of "tasting death" is completely confusing. (1947: 277)

Exegesis and meaning

Nida recommended that translators only translate the commonly accepted interpretation. (1947: 21-22) In order to do this, he suggested that translators use scholarly commentaries and study the original languages of the Bible as much as possible (1947:77-81). However, it is an unstated assumption of the book that many Bible translators will never become either Greek or Hebrew scholars who are able to translate directly from the original biblical languages themselves.

Biblical exegesis is a field of great scholarly activity and considerable diversity:

> The fact is, there are various aspects of a text's meaning and different types of exegesis can address these different aspects. For this reason, the exegete can never hope to present the exegesis of a passage as if it were the final word…
>
> Doing exegesis requires us to know, first of all, that there are different kinds of questions we can put to a text, and second, which kinds of questions to ask for different purposes. In other words, there are a number of approaches to the study of a text and a number of methods that can be employed to interrogate a text. (Hayes and Holladay 1987: 23)

The discipline of Bible translation has tended to limit exegesis to determining the basic meaning of the text. (See section 1.4.6.) In order to help translators accomplish this task, Nida launched a series of Bible translation handbooks and co-

authored many of its volumes. (See section 2.3.3.) SIL has also written several series of books, which explain the basic meaning of each verse as well as give suggestions about how to translate this meaning. Places in which there is more than one logical interpretation are described with choices of exegesis listed. Most Bible translators use these exegetical helps which have been developed by UBS and SIL.

In the end, the meaning to be translated is determined by each translation team with the help of the Translation Consultant. Most publishers of Bibles, such as various Bible societies, insist that a translation be checked and approved by a UBS or SIL Translation Consultant. Nida, filling the role of Secretary for Translations of the American Bible Society, has probably checked the translation of more Bible verses than any other person in history, although he made no such claim

Concordant translation

Nida criticized the attempts by some translators to *consistently* translate one word the same way throughout the Bible:

> Some Bible students have attempted to translate in what they feel is a consistent manner by always rendering the same Hebrew or Greek word by the same English word, and similarly for many types of grammatical constructions. This type of translation, which has been called "concordant," makes an immediate appeal to those uninformed about the problems and principles of linguistic usage. But no two languages correspond throughout in their words or grammatical usages, and such a literal type of translation actually distorts the facts of a language rather than reveals them. (1947: 11-12)

This issue will be discussed later in this study in regard to critics of Nida who claim that *words* are the basic unit of language and an accurate translation must translate the words consistently. (See section 2.4.2.)

Bible Translating (1961)

The 1961 edition of *Bible Translating* contains the following definition:

> Translation is a process of communicating in the "receptor" language (the language into which a translation is made) a message which has been given in the "source" language (the language from which a translation is made). The objective of such communication is that the hearer or reader of the message in the receptor language may comprehend it as nearly as possible in the same sense as those who received it in the source language. However, because of essential differences between the languages and the historical backgrounds of diverse

peoples, one cannot expect the response of the reader of the various versions of the Bible to be identical with the reactions of those who first heard the message. Nevertheless, the translator should attempt to reproduce in the receptor language the *closest natural equivalent* of the message in the source language. This equivalence must be first of all one of *meaning* and secondly one of *literary style.* (1961: 289-90, original italics)

There are two things worthy of note in Nida's definition of translation. The first is that he conceded that the response of the readers of the translation *cannot* be expected to be identical with the reaction of the original audience. But implied in this idea is that the translator should nonetheless strive for that goal. The second idea is that conveying the same meaning is the primary objective of the translator, and that literary style is secondary.

Metaphors

It can be seen from Nida's recommendation regarding metaphors that he was very cautious in applying his translation principles.

Since such figures of speech are an integral part of the Scriptures, the translator should preserve them except in circumstances where their more or less literal rendering would result (1) in completely wrong interpretations or (2) in no meaning, and with the high probability that any meaning later attached to such phrases would be incorrect. In instances in which literal renderings of metaphorical expressions would result in incorrect interpretations or in meaningless combinations of words, one may (1) change such a metaphor to a simile, (2) render the source-language metaphor by a nonmetaphor, or (3) substitute an equivalent metaphor in the receptor language. (1961: 301)

Nida provides the following example for this principle[17]:

In the Zacapoastla Aztec dialect of Mexico, "to betray innocent blood" (Mt. 27:4) would either be meaningless or subject to likely misinterpretation. Accordingly, the nonmetaphorical equivalent "to betray an innocent person" is preferable. (1961: 301)

Metaphors of a source language may often be translated by currently used equivalent metaphors in the receptor language. In Trique, a language of southern Mexico, the "hard hearts" of Mark 6:32 becomes "hard heads"… However, in rendering source-language metaphors one should not make up new and different metaphors in the receptor language. For example, "white as snow" should not be translated as "white as egret feathers" unless this latter phrase is the normal natural way to describe something which is very white. (1961: 302)

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[17] Actually, Nida uses the word 'metaphor' rather loosely with these examples, as they are not metaphors in the strictest sense, but other kinds of figures of speech.

2.2.2. Toward a Science of Translating (1964)

Nida's second book *Toward a Science of Translating* (Nida 1964), showed that his principles had evolved slightly in the seventeen years since the publication of the first edition of *Bible Translating*. While Nida's philosophy remained basically the same, he introduced several innovations that expanded the adjustments he recommended in translating the Bible. He also gave a name to his approach to translation which has become a household word in the field—"Dynamic Equivalence."[18]

> … However, there are fundamentally two different types of equivalence: one which may be called formal and the other which is primarily dynamic.
>
> Formal equivalence focuses attention on the message itself, in both form and content….
>
> In contrast, a translation which attempts to produce a dynamic rather than a formal equivalence is based upon "the principle of equivalent effect" (Rieu and Phillips 1954). In such a translation one is not so concerned with matching the receptor-language message with the source-language message, but with the dynamic relationship (mentioned in Chapter 7), that the relationship between receptor and message should be substantially the same as that which existed between the original receptors and the message.
>
> A translation of dynamic equivalence aims at complete naturalness of expression, and tries to relate the receptor to modes of behavior relevant within the context of his own culture; it does not insist that he understand the cultural patterns of the source-language context in order to comprehend the message. Of course there are varying degrees of such dynamic-equivalence translations. One of the modern English translations which, perhaps more than any other, seeks for equivalent effect is J. B. Phillips' rendering of the New Testament. In Romans 16:16 he quite naturally translated "greet one another with a holy kiss" as "give one another a hearty handshake all around." (1964: 159-160)

Nida again proposed the interesting and controversial idea in his definition of dynamic equivalence—that of "equivalent effect." In other words, the audience of the translation will respond to it in a way similar to the way the original audience reacted to the original text. However, Nida wrote that complete equivalence in response is impossible.

> Since not two languages are identical, either in the meaning given to corresponding symbols or in the ways in which such symbols are arranged in phrases ands sentences, it stands to reason that there can be no absolute correspondence between languages. Hence there can be no fully exact translations. The total impact of a translation may be reasonably close to the original, but there can be no identity in detail. (1964: 156)

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[18] Nida would later change the name of his approach to "Functional Equivalence."

The idea of equivalent effect has been misinterpreted to be an endorsement of many types of cultural substitutions which Nida never allowed in a translation. The correct interpretation of his idea is simply that the new audience would potentially react in a similar way as the original did, because they understood the translation. For example, the original readers of Paul's letter to the Galatians certainly understand that Paul was upset with them for abandoning the theological principle of justification by faith. Modern readers of a translation would likewise understand that if they fell into the same problem, Paul's angry words would apply to them as well.

Consider for example, the parable of the Good Samaritan in Luke's gospel. One would expect that the original audience was disgusted by the indifference of the priest and the Levite who passed by the victim without helping him. Similarly, when the author read the translation of this parable to a congregation of Tiruray speakers in the Philippines, they gasped loudly at the actions of the priest and the Levite, thus affirming that the translation was a dynamic equivalence one. The translation evoked the same response as the one the original audience probably had. The translation did not have to change the setting to a local context in which a Tiruray man was robbed and beaten and in which a Catholic priest and a Protestant pastor passed by without helping him. Indeed, no cultural adjustments were necessary at all. It was simply a clear and natural translation that caught the interest of the listeners and provoked them to feel the same type of emotions that the original audience probably felt.

Nida also introduced the idea of a translation continuum:

Between the two poles of translating (i.e. between strict formal equivalence and complete dynamic equivalence) there are a number of intervening grades, representing various acceptable standards of literary translating. (1964: 160)

What is commonly known as a 'literal' translation actually includes a myriad of adjustments to make it more natural in the Receptor Language. This idea of a spectrum of translation types is discussed in more detail in section 2.6 of this study.

Nida summarized,

If a translation is to meet the four basic requirements of (1) making sense, (2) conveying the spirit and manner of the original, (3) having a natural and easy form of expression, and (4) producing a similar response, it is obvious that at certain points the conflict between content and form (or meaning and manner) will be acute, and that one or the other must give way. In general, translators

have agreed that, when there is no happy compromise, meaning must have priority over style. (1964: 164)

Thus Nida's approach is founded on the idea discussed in section 1.4.2 of this study that a text has both form and meaning, and that the priority of the translator is to convey the meaning.

Nida showed the kind of adjustments a dynamic equivalence translation could make in order to be natural.

Naturalness of expression in the receptor language is essentially a problem of co-suitability—but on several levels, of which the most important are as follows: (1) word classes (e.g. if there is no noun "love" one must often say, "God loves" instead of "God is love"); (2) grammatical categories (in some languages so called predicate nominatives must agree in number with the subject, so that "the two shall be one" cannot be said, and accordingly, one must say "the two persons shall act just as though they are one person"); (3) semantic classes (swear words in one language may be based on the perverted use of divine names, but in another language may be primarily excremental and anatomical); (4) discourse types (some languages may require direct quotation and others indirect); and (5) cultural contexts (in some societies the New Testament practice of sitting down to teach seems strange, if not unbecoming). (1964: 168)

It is important to note that Nida emphasized naturalness, something that most Bible translators today take for granted as being one of the qualities of a good translation. Yet Nida has been criticized for changing the words and form of the translation in order to make it more natural. (See section 2.4.)

Code

While Nida's first book was practical in nature, *Toward a Science of Translation* attempted to lay a foundation for translation on a theory in which communication is likened to a code.

Basic to any discussion of principles and procedures in translation is a thorough acquaintance with the manner in which meaning is expressed through language as a communication code—first in terms of the parts which constitute such a code; secondly the manner in which the code operates; and thirdly how such a code as language is related to other codes. … Fundamentally, a code consists of symbols organized into a system. Language, which is precisely such a code, consists of words (or other units) which are organized, according "to the rules of the grammar," into particular types of combinations. (1964: 30)

Nida's use of the word "code" has been a focal point of criticism by Relevance Theory advocates, which will be discussed further in section 3.2 of this study. The deficiency of the code model is that much of communication is inferential. The actual words the speaker uses must be taken in context and interpreted by the listener to determine the actual meaning. Thus the code of language does not completely account for communication.

Caution

In 1964, Nida reiterated his concern about being judicious in making adjustments. He allowed them, but cautioned translators to make them only when necessary.

> … To fulfil these purposes, numerous minor alterations in form must be made; but radical changes are not to be made for the sake of editorial improvement or at the translator's whim or fancy. The translator's basic task is to reproduce what he has been given, not to improve it, even when he thinks he can do so. However, there are two situations which require certain radical types of changes, namely: (a) when a close formal equivalent is utterly meaningless, and (b) when it carries a wrong meaning.
>
> The extent to which adjustments should be made depends very largely upon the audience for which the translation is designed. For example, if it is to be used by those who have little or no background in the subject matter and relatively little experience in "decoding" such texts, a greater degree of redundancy must be built into the translation. Accordingly, there will not only be more adjustments, but the adjustments made will be far-reaching. Moreover, the nature of the audience determines to a large extent whether these adjustments are to be reflected in the text of the message or in accompanying explanations, e.g. marginal notes. (1964: 226-27)

This last quotation well describes the reason for SIL's expansion on Nida's approach (see section 2.5)—the audience for an SIL translation was typically preliterate and pre-Christian. Thus many SIL translators felt the need to translate more freely, using Nida's principles more liberally and with less caution than Nida advocated.

Although Nida tried to formalize his principles in *Toward a Science of Translation,* the principles themselves remained fundamentally the same. Space does not allow this study to describe all of Nida' formalisms with regard to semantics and other parts of language found in *Toward a Science of Translation.*

Good News for Modern Man (1966)

Something very significant happened in between Nida's second and third books—the publication of the *Today's English Version* (TEV) of the New Testament, also known as *Good News for Modern Man* (ABS 1966). As will be discussed later in this study, this translation of this New Testament put Nida's translation principles into practice in English and brought Nida and his approach onto the world stage. It also made it easy for Nida to illustrate his principles in his next book with examples from the TEV. Section 2.3.1 will look at the TEV Bible (also called the *Good News Bible* and the *Good News Translation*) in depth as a case study in Nida's translation principles.

2.2.3. The Theory and Practice of Translation (1969)

Three years after the publication of *Good News for Modern Man*, Nida's third book—*The Theory and Practice of Translation* (Nida and Taber 1969) was published. Nida's purpose in writing this book (often called *TAPOT*) was to provide a training manual complete with exercises for students to practice solving translation problems. This is in contrast to his second book which attempted to provide a scientific and theoretical foundation for translation work. Nida modified his approach slightly in *TAPOT* in several ways. First of all, he began calling literal translation "formal correspondence" instead of "formal equivalence." More importantly, Nida seemed to be encouraging more freeness in this volume than in his earlier works. For example, the first chapter begins with an interesting quotation from a professional translator in the aviation industry, followed by Nida's comment.

> "With us," he said, "complete intelligibility is a matter of life and death."
> Unfortunately, translators of religious materials have sometimes not been
> prompted by the same feeling of urgency to make sense. (Nida and Taber 1969:
> 1)

Nida's use of this quotation was an implied criticism of some Bible translators, for Nida believes that the Bible offers a message of life and death too. He thus lamented the fact that some Bible translators still translated literally, producing translations that people would not understand.

Nida then reinforced a principle presented in his earlier work, showing how he had shifted slightly toward the free end of the translation continuum.

> … Correctness must be determined by the extent to which the average reader for which a translation is intended will be likely to understand it correctly. Moreover, we are not concerned merely with the possibility of his understanding correctly, but with the overwhelming likelihood of it. In other words, we are not content merely to translate so that the average receptor is likely to understand the message; rather we aim to make certain that such a person is very unlikely to misunderstand it. (Nida and Taber 1969: 1)

These were strong words from the man who wrote in his first book, "The primary objective in translating is to represent in so far as possible both the form and the function of the Biblical account" (1947: 132). Nida also wrote "In so far as possible, one should attempt to reproduce all figures of speech as literally as possible and still convey the meaning of the original text" (1947: 279).

Another example of Nida's move toward freeness was his recommendation that rhetorical questions be changed into statements when necessary, a more radical restructuring of the form than providing the implied answer, which is what he recommended five years before (1964: 229-230).

> Because of the awkwardness of some rhetorical questions, these may be restructured as emphatic statements, e.g. in Hebrews 1:5, "For to what angel did God ever say …," is rendered in the *TEV* as, "For God never said to any of his angels." (Nida and Taber 1969: 30)

The following quotations from *TAPOT* also shows Nida's shift toward encouraging translators to be more free:

> This test of comprehensibility is concerned primarily with discovering and eliminating two different types of expressions: (1) those which are likely to be misunderstood and (2) those so difficult and "heavy" (whether in vocabulary or grammar) as to discourage the reader from attempting to comprehend the content of the message. …
> When a high percentage of people misunderstand a rendering, it cannot be regarded as a legitimate translation. (Nida and Taber 1969: 2)
> To communicate effectively one must respect the genius of each language. … Rather than force the formal structure of one language upon another, the effective translator is quite prepared to make any and all formal changes necessary to reproduce the message in the distinctive structural forms of the receptor language. (Nida and Taber 1969: 4)

Nonetheless, Nida set limits on the kinds of cultural adjustments that could be made in a real translation. He quotes J. B. Phillips' translation (Phillips 1958) of Luke 13:11 as an example of a translation which was not legitimate:

TEV: a woman…who had an evil spirit in her that had kept her sick for eighteen years.

Phillips: a woman who for eighteen years had been ill from some psychological cause.

> We may then contrast a linguistic translation, which is legitimate, and a cultural translation or adaptation, which is not. This is because we believe in the significance of the historical events and situations just as they occurred. It is the job of the pastor and teacher, not the translator to make the cultural adaptation. (Nida and Taber 1969: 134)

This is an important point for those critics who would later classify adaptations which went beyond Nida's principles with legitimate translations which Nida encouraged. Nida specifically cautioned translators to stay within the bounds of Dynamic Equivalence and not adapt the translation to the local culture by losing the connection with the history communicated in the Bible.

Ambiguity

Another principle which Nida introduced was that the translator should avoid ambiguity unless the original author was trying to be ambiguous.

> If we assume that the writers of the Bible expected to be understood, we should also assume that they intended one meaning and not several, unless an intentional ambiguity is linguistically "marked." … But one does not do justice to the intention of the writer if he tries to "ride the fence" in the case of those expressions which can have two or more meanings among which he cannot easily decide simply because he cannot reconstruct the cultural setting in which the writing first took place. In these instances it is better for the translator to select the meaning which seems best supported by all the evidence and to put this in the text, while placing the other in a marginal note. (Nida and Taber 1969: 7-8)

The principle of avoiding ambiguity is one of the most controversial in Bible translation, and one in which Nida has been criticized by many. (See section 2.4.) To remove ambiguity, the translator must first interpret the text to determine the original intended meaning. Many people believe that it is not the place of the translator to interpret the text and resolve these ambiguities.

A related topic is Nida's principle that oral reading should be given priority over silent reading in terms of clarity in translation, because the Bible is often read in church

by one person while many people in the congregation listen. Nida cautioned translators not to rely on writing to disambiguate words (Nida and Taber 1969:28-29). Thus translators should not think that capitalization, spelling, or punctuation will make the meaning clear if it is not clear already.

Three-stage process

Nida described a three-stage process for translation in *TAPOT*:

> A good portion of *TAPOT* is devoted to explaining a three-stage translation model, the first stage of which is to analyse the source text for both the meanings of the words and combinations of words and the grammatical relationships. The second stage is the transfer of this material into the mind of the translator. The third stage is the restructuring of the material into a natural form in the receptor language. (Nida and Taber 1969: 33)

An important part of the first stage of this process is the assigning of semantic categories to each word. Nida proposed four semantic categories—Object, Event, Abstract, and Relation (1969: 37). One of the difficulties in translation, for example, is that events are often expressed as nouns in the source text, but would more naturally be expressed as verbs in the receptor language. Nida's approach to semantics is extremely helpful in encouraging translators to think first before simply translating nouns as nouns, etc.

This first stage in the translation process includes the analysis of the text into "kernel sentences" (Nida 1969: 39), after which the translator can then analyse their relationship to each other. All this is part of the first step in which the translator analyses the source text. While this may be a complicated process, it actually encourages the translator to understand the text well before translating, while at the same time reducing the possibility that the translator will simply render the source text literally into the RL.

The second stage in Nida's process was called "transfer," which referred to the many issues and kinds of adjustments necessary in a dynamic equivalence translation, such as who should make the translation, semantic adjustments, idioms, grammatical adjustments, and the emotional impact of the translation. Nida's third stage— "restructuring"—consisted of combining them together in a natural way, taking into

consideration such issues as language register, oral versus written style, dialects, and even discourse structure.

It can be noted that most translators indeed do follow a "three stage process" in making a first draft translation of each verse of the Bible. A translator will first read the text in some source language such as English, and perhaps consult a translation handbook which explains the meaning of the verse. He or she will then make an initial draft translation of the verse. Finally, the translator will immediately edit the draft to make it more natural in the Receptor Language.

Nida also redefined accuracy with the following statement:

> The ultimate test of a translation must be based upon three major factors: (1) the correctness with which the receptors understand the message of the original (that is to say, its "faithfulness to the original" as determined by the extent to which people really comprehend the meaning), (2) the ease of comprehension, and (3) the involvement a person experiences a the result of the adequacy of the form of the translation. (1969: 173)

The idea above is quite profound and is for the most part overlooked by critics of the dynamic equivalence approach. *Accuracy in meaning is only possible if the translation is understandable.* In other words, a literal translation that is not understood or is misunderstood is unfaithful to the meaning of the original. Faithfulness to meaning is how the accuracy of a translation should be measured, not faithfulness to form. In a way, Nida redefined 'accuracy' or 'faithfulness,' because traditionally these terms have often been applied to literal translations. However, Nida's insight was that accuracy is inextricably bound to comprehension. Thus, for example, if someone translates a sarcastic statement literally, and the reader of the translation understands the statement not as sarcasm but as a straightforward statement, the translation has failed to be accurate for that reader. Nida not only improved the definition of accuracy for translators, but has changed the focus of translation from what the translator understands to what the audience understands.

While *TAPOT* is Nida's best-known book, his principles of translation remain essentially the same as he presented in earlier books, although he encouraged their use somewhat more freely in this volume.

2.2.4. Good News for Everyone (1977)

Nida's fourth translation book *Good News for Everyone* (*GNFE*) (Nida 1977) had the subtitle "*How to Use the Good News Bible.*" One is immediately struck by the similarity in appearance between this book and the *Good News Bible* (GNB). The typeface on the cover is virtually identical, so that the words "Good News" make the unmistakable link to the version of the Bible that Nida influenced so much. Section 2.3.1 of this study will take a closer look at the actual GNB.

The first chapter of *GNFE* describes Nida's dynamic equivalence approach to translation, but the intended audience for this book is the average Bible reader, not Bible translators as in his other books. Nida again made the point to critics of the GNB who are so concerned about accuracy.

> In producing the *Good News Bible* in common language, the "first and central aim" (as stated in the principles adopted by the committee) has been accuracy, that is, faithfulness to the meaning found in the original Greek, Hebrew, and Aramaic texts of the Scriptures. To achieve such accuracy it is essential that the translation reflect the principle of "dynamic equivalence" in meaning, for only thus can the translation communicate faithfully the message of the original writing. (1977: 13)

A more technical definition of accuracy can be found in the official translation principles of the *Good News Bible* that guided the committee:

> Accuracy, which is the first and central aim of the translation, is measured by the degree to which the reader of the translation understands the meaning of the text in the same way as the reader of the original text did. (Bratcher 1977: 408)

This profound statement actually summarizes the whole point of translation—to accurately communicate the meaning of the original. Accuracy is pointless if is not communicated.

2.2.5. Summary of Nida's approach

Nida's pre-1980 approach to translating the Bible can be summarized with the following principles:

- A translation must communicate the original meaning accurately.

- A translation must be clear and understandable.

- A translation must be natural in terms of the RL.

- A translation should attempt to produce an equivalent response from the new audience as the source text produced from the original audience.

- Meaning has priority over style.

- A translation should retain as much of the form of the original as possible, but should be as free as necessary in order to follow the principles above.

- Except in certain specific cases, the author of each book of the Bible had one meaning in mind when he wrote a sentence, and did not intend to be ambiguous. Thus the translator should do his or her best to find out that meaning and translate it, and not try to be ambiguous.

- The translator needs to test the translation with average people to make sure the translation communicates the correct meaning clearly.

It should be noted that Nida wrote several significant books after 1977, but they will be discussed in section 3.1.1 of this study, because the author contends that Nida's works after 1980 represented a slight change in his approach, or at least in the way he wanted his approach to be followed. That change was a reaction to the criticism his approach received which is described in section 2.4.

This study will now turn to translators who have followed Nida's dynamic equivalence approach to understand the situation of Bible translation from which there has been a recent shift.

2.3. The influence of Nida's approach

The previous section of this study looked at Eugene A. Nida's approach to translation which he began developing in the 1940s and which he described in several books and dozens of articles dating from 1947. During much of this time, Nida was the Translations Secretary for the American Bible Society and held various positions of influence in the United Bible Societies. Likewise, SIL translators adopted dynamic equivalence as their philosophy and expanded upon it. Thus Nida's approach to translation was followed by approximately two thousand Bible translators throughout

the world. The most famous translation of the Bible that followed Nida's principles is the *Good News Bible* (GNB), a very popular translation into English. Not only does this translation epitomize Nida's dynamic equivalence approach, it also serves as a common model for translations all over the world. This section will begin by taking a close look at how Nida's principles were employed in the translation of the GNB and then move on to show how the GNB was and is being used as a model for translation into other languages.

2.3.1. The Good News Bible

The *Good News Bible* (GNB) was published in two stages—the New Testament in 1966 and the whole Bible in 1976 (ABS 1976). The GNB is also known as the *Today's English Version* (TEV) and the *Good News Translation*. The New Testament was first published under the title *Good News for Modern Man*. The Foreword to the GNB begins with this statement:

> The Bible in Today's English Version is a new translation which seeks to state clearly and accurately the meaning of the original texts in words and forms that are widely accepted by people who use English as a means of communication. This translation does not follow the traditional vocabulary and style found in the historic English Bible versions. Rather it attempts in this century to set forth the Biblical content and message in standard, everyday, natural form of English. (ABS 1976: Forward)

The Preface to the GNB states:

> The primary concern of the translators has been to provide a faithful translation of the meaning of the Hebrew, Aramaic, and Greek texts. Their first task was to understand correctly the meaning of the original. … After ascertaining as accurately as possible the meaning of the original, the translator's next task was to express that meaning in a manner and form easily understood by the readers. (ABS 1976: Preface)

The main translator for the New Testament portion of the GNB was Robert G. Bratcher, who also served as the chairman of the Old Testament Committee for the translation of the *Good News Bible*. Bratcher and Nida also collaborated to write several books which the United Bible Societies published to help people translate the Bible into other languages. This series of books, called *Translator's Handbooks*, will be discussed in section 2.3.3.

The purpose of the GNB was to provide a version of the Bible that all English speakers could understand—a "common language" translation.

> This is the kind of language common to both the professor and the janitor, the business executive and the gardener, the socialite and the waiter. It may be described as "the overlap language" because it is that level of language which constitutes the overlapping of the literary level and the ordinary, day-to-day usage. The overlap area is itself a very important level, for it probably constitutes the form of language used by fully 75% of the people more than 75% of the time. It is essentially the same level of language in which the New Testament was first written, the so-called Koine Greek. The term Koine itself means "common," and it was precisely this type of "common language" which the Gospel writers employed to communicate their unique and priceless message. (Nida 1977: 12)

This quotation from Nida shows that the intended audience of the translation was average people from all walks of life. The *Good News Bible* was also translated with speakers of English as a second language in mind (Bratcher 1966). Traditional literal translations into English are beyond the grasp of most people who have learned the language later in life.

William Wonderly (1968: 6-19) used a three dimensional diagram to explain the three ways in which the language of a translation will vary. These parameters relate to "socio-educational" range, "functional" range, and "time." The GNB selected as its language of translation a "lower" rather than "higher" socio-educational range, which is appropriate for a "common language" translation. Likewise, the GNB uses a "casual" rather than "formal" functional range. Obviously, the GNB also used a "contemporary" rather than "archaic" language in the time dimension.

The reception of the GNB was unexpected and unprecedented.

> At the outset it was thought there would be only a limited demand for this new version. Accordingly, the American Bible Society decided to subsidize the publication to encourage its distribution, making it available for twenty-five cents a copy. But soon thousands of copies were being shipped from the warehouse every day, and the Bible Society was not able to continue the large subsidies which were required. The price was then increased to cover the actual cost of printing and mailing (without any addition, however, for translating, composition, and overhead costs); but the demand for copies continued to soar, and within six months more than two million had been sold. Within three years the total distribution had reached twelve million copies, not counting some forty million copies of individual books and selections. Before long *Good News for Modern Man* had surpassed all records in paperback sales … (Nida 1977: 47)

There was also significant criticism of the GNB and the dynamic equivalence approach which it followed. Nonetheless, the GNB epitomizes Nida's dynamic equivalence approach, and thus more than any other work it clearly reveals what Nida had been advocating.

This study will now look at various ways in which the GNB makes adjustments to the form of the original in its effort to be more understandable and natural. For each type of adjustment, an example will be given to show how these adjustments were made. (In some cases, two examples will be given if they show significantly different kinds of adjustments.) A counter-example will also be given to show that there are places in the GNB in which similar adjustments could have been made, but were not. The adjustments to form were made on a case-by-case basis following Nida's principle that such changes should be made judiciously and not be done in a sweeping pre-emptive fashion.

In each example, the literal *Revised Standard Version* (RSV) (NCC 1952) will be given first, followed by the GNB rendering. In the counter-examples, another translation of the Bible will be quoted to show the kind of adjustment that could have been made in the GNB, but was not.

Rhetorical questions

Nida advocated two kinds of adjustments to rhetorical questions if necessary to make the meaning clear and the language of the translation more natural. One way was to retain the rhetorical question, but to provide the answer.[19] The other was to change the rhetorical question into an emphatic statement.[20]

Galatians 1:10

RSV: Am I now seeking the favour of men, or of God?

GNB: Does this sound as if I am trying to win human approval? No indeed! What I want is God's approval!

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[19] Nida 1964: 229-230.
[20] Nida and Taber 1969: 30.

The example above shows how the GNB provided the answer to the rhetorical question to make the meaning clearer.

Hebrews 1:5

    RSV: For to what angel did God ever say,
          "Thou art my Son,
                today I have begotten thee"? Or again,
          "I will be to him a father,
                and he shall be to me a son"?

    GNB: For God never said to any of his angels,
          "You are my Son;
                today I have become your Father."
          Nor did God say about any angel,
          "I will be his Father,
                and he will be my Son."

The example above shows how the GNB restructured the two rhetorical questions into statements, thus making the language more natural and the meaning clearer.

1 Corinthians 1:13

    RSV: Was Paul crucified for you?

    GNB: Was it Paul who died on the cross for you?

    NCV: Did Paul die on the cross for you? No!

The example above shows a rhetorical question that has not been modified in the GNB because the translator felt that the meaning was already obvious. However, the translators of the *New Century Version* (NCV 1987) did make an adjustment.

Metaphors

Nida wrote that it was allowable to adjust the form of metaphors when necessary in order to make the meaning clear in the translation.[21]

Acts 2:20

    RSV: the sun shall be turned into darkness and the moon into blood

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[21] Nida 1961: 301.

GNB: the sun will be darkened, and the moon will turn red as blood,

The example above shows how the GNB changed a metaphor into a simile.

James 1:12

RSV: … he will receive the crown of life which God has promised to those who love him.

GNB: … they will receive as their reward the life which God has promised to those who love him.

The example above shows how the GNB eliminated the metaphor in order to make the meaning clearer.

Matthew 7:6

RSV: Do not give dogs what is holy

GNB: Do not give what is holy to dogs

NLT: Don't give what is holy to unholy people.

The example above is a case in which the GNB retained the metaphor because it was thought that the meaning was clear from the context. However the NLT eliminated the metaphor and translated the meaning directly.

Word classes

Nida recommended changing words from one class to another when it would make the translation more natural.[22] The most common change is from 'event-nouns' into verbs.

Ephesians 1:7

RSV: In him we have redemption through his blood, the forgiveness of our trespasses, …

GNB: For by the blood of Christ we are set free, that is, our sins are forgiven.

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[22] Nida 1947: 16.

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In the example above, the two abstract nouns (*redemption* and *forgiveness*) were changed into verbs in the GNB in order to simplify the language and make it more natural. ("Set free" was used instead of "redeemed," because it is a more common expression.)

James 4:9

RSV: Let your laughter be turned to mourning

GNB: change your laughter into crying

CEV: Stop laughing and start crying.

In the example above, the two abstract nouns were retained as nouns in the GNB, although it used the more common word "crying." However, the CEV changed both abstract nouns into verbs.

Implied Information

Nida said that it was allowable to make implied information explicit as long as this was done in moderation.[23] Robert Bratcher explained this in more detail.

> But where there is information implicit in the text itself, the translator may make it explicit in order to allow his readers to understand the meaning of the text. Contrary to what some might think, this does not add anything to the text: it simply gives the reader of the translation explicit information which was implicitly available to the original readers. To identify "myrrh" as a drug in Mark 15:23 is not to add anything to the text; it simply tells the modern reader what the ancient reader knew, that myrrh was used as a narcotic to dull the senses. And to identify "Asia" in Acts 16:6 as a province keeps the modern reader from taking it to mean the modern continent of Asia. (Bratcher 1971: 99)

John 3:14

RSV: as Moses lifted up the serpent in the wilderness

GNB: As Moses lifted up the bronze snake on a pole in the desert

Here the GNB made the implied information explicit to help readers who were unfamiliar with the background information found in Numbers 21:9. Without this

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[23] Nida 1947: 53.

adjustment, such readers would in all probability infer that Moses lifted up a live snake with his bare hands.

John 1:6

> RSV: There was a man sent from God, whose name was John.

> GNB: God sent his messenger, a man named John,

> NLT: God sent John <u>the Baptist</u>

In the example above, the GNB did not supply the implied information because there is nothing in the text itself to make the reader wonder which John is being referred to. However, the *New Living Translation* (NLT 1996) identifies the person as John *the Baptist*, because of the common belief today that the author of this Gospel was John the Apostle. Thus it would be easy for someone reading this Gospel for the first time to wrongly assume that this first reference to John is to the Apostle and not the Baptist. The NLT precludes this misidentification by making the implied information explicit. The GNB's translation follows Nida's admonition to be very cautious in making implied information explicit.

Euphemism

Nida allowed for adjustments of figures of speech when the meaning would be unclear.[24] Euphemisms are one such figure of speech.

Genesis 31:35

> RSV: the way of women is upon me.

> GNB: I am having my monthly period.

In the example above, the GNB makes an adjustment to the common English term for menstruation because the Hebrew figure of speech would not easily be understood by many English speakers today.

Matthew 26:64

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[24] Nida 1947: 277.

RSV: you will see the Son of man seated at the right hand of Power

GNB: you will see the Son of Man sitting at the right side of the Almighty

NLT: you will see me, the Son of Man, sitting at God's right hand

The example above shows that the GNB did not eliminate all euphemisms in the Bible. The *New Living Translation* shows how the euphemism for God can be adjusted to be clearer. The translator of the GNB, however, thought that the meaning was already clear.

Litotes

Another kind of figure of speech is litotes, a way of making an emphatic statement by saying that the opposite is not true. The GNB adjusted this figure of speech in Mark 9:41 in order to make the English more natural. The example from Mark12:34 is an instance in which the GNB did not adjust the litotes, while the New Century Version did.

Mark 9:41

RSV: will by no means lose his reward.

GNB: will certainly receive a reward.

Mark 12:34

RSV: You are not far from the kingdom of God

GNB: You are not far from the Kingdom of God.

NCV: You are close to the kingdom of God.

Hyperbole

Another kind of figure of speech is hyperbole, a way of exaggerating for emphasis. The GNB adjusted the hyperbole in John 11:18 but not in John 3:32. The NLT does eliminate the hyperbole in the second example.

John 11:18

RSV: John came neither eating nor drinking

GNB: When John came, he fasted and drank no wine

John 3:32

RSV: yet no one receives his testimony

GNB: yet no one accepts his message.

NLT: but how few believe what he tells them!

Metonymy

Another kind of figure of speech is based on an association between the topic and the figure which is used to represent it. The association is often based on a spatial or part-whole relationship. The GNB adjusted this kind of figure of speech in Luke 1:32 but not in John 3:16. Notice that the *Contemporary English Version* (CEV) (ABS 1995) does adjusts the figure of speech where the GNB did not.

Luke 1:32

RSV: the Lord God will give to him the throne of his father David,

GNB: The Lord God will make him a king, as his ancestor David was

John 3:16

RSV: For God so loved the world that he gave his only Son

GNB: For God loved the world so much that he gave his only Son

CEV: God loved the people of this world so much that he gave his only Son

Personification

Another kind of figure of speech is personification in which an abstract idea is spoken of as though it were a person. The GNB adjusts the personification in Romans 13:10 but not in Mark 5:34. However the NCV does make the adjustment in this verse.

Romans 13:10

RSV: Love does no wrong to a neighbour

GNB: If you love others, you will never do them wrong

Mark 5:34

RSV: your faith has made you well

GNB: your faith has made you well.

NCV: you are made well because you believed.

Irony (sarcasm)

Irony (or sarcasm) is a figure of speech in which the speaker actually means the opposite of what his or her words literally say. The GNB made adjustments in 2 Corinthians 11:5 in order to make it clear that the speaker was being ironic. However, the GNB did not adjust this figure of speech in Mark 15:18, while it was adjusted in the CEV.

2 Corinthians 11:5

RSV: I think that I am not in the least inferior to these superlative apostles.

GNB: I do not think that I am the least bit inferior to those very special so-called "apostles" of yours!

Mark 15:18

RSV: they began to salute him, "Hail, King of the Jews!"

GNB: they began to salute him: "Long live the King of the Jews!"

CEV: They made fun of Jesus and shouted, "Hey, you king of the Jews!"

Passives

While English certainly has a passive voice, active clauses are generally considered to be more natural and interesting. Nida allowed for changing passive

clauses into active ones.[25] Thus the GNB changed some passive constructions to active ones, making the implied agents explicit in the process. The example in Matthew 7:1 is a case where the GNB made this adjustment. The example from Luke 14:22 is a case where the GNB translated the passive without adjustment, while the CEV did make the change.

Matthew 7:1

> RSV: Judge not, that you be not judged.

> GNB: Do not judge others, so that God will not judge you

Luke 14:22

> RSV: what you commanded has been done

> GNB: your order has been carried out

> CEV: I've done what you told me

Chronological order

Nida allowed translators to adjust the sequence of events in a narrative to match chronological order.[26] The most natural way to tell a story in English is in chronological order. The GNB adjusts the order of some events to put them into a more logical or chronological order, as in Luke 10:34. However, the GNB did not make this adjustment in John 4:6-8, while CEV did.

Luke 10:34

> RSV: bound up his wounds, pouring on oil and wine

> GNB: poured oil and wine on his wounds and bandaged them

John 4:6-8

RSV: 6 Jacob's well was there, and so Jesus, wearied as he was with his journey, sat down beside the well. It was about the sixth hour. 7 There came a woman of Samaria

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[25] Nida 1947: 53.
[26] Nida 1964: 138-39.

to draw water. Jesus said to her, "Give me a drink." **8** For his disciples had gone away into the city to buy food.

GNB: **6** Jacob's well was there, and Jesus, tired out by the trip, sat down by the well. It was about noon. **7** A Samaritan woman came to draw some water, and Jesus said to her, "Give me a drink of water." (**8** His disciples had gone into town to buy food.)

CEV: **6-8** The well that Jacob had dug was still there, and Jesus sat down beside it because he was tired from travelling. It was noon, and after Jesus' disciples had gone into town to buy some food, a Samaritan woman came to draw water from the well. Jesus asked her, "Would you please give me a drink of water?"

Genitives

A genitive construction is one in which two nouns are linked by the equivalent of the word 'of' in Greek but actually have a more specific relationship. The GNB changed many genitive constructions to increase the clarity of the translation, as in the example from Mark 1:1. The example from 2 Corinthians 13:11 is a case where the GNB translated the genitive construction literally, whereas the CEV made the adjustment.

Mark 1:1

      RSV: the gospel of Jesus Christ

      GNB: the Good News about Jesus Christ

2 Corinthians 13:11

      RSV: the God of love

      GNB: the God of love

      CEV: God, who gives love

Idioms

Nida urged translators to avoid translating idioms literally[27], and the GNB generally followed this principle, as can be seen in the example in John 11:41. The example in Acts 17:8 shows a case in which there was no idiom in the original language, but the GNB used a common English idiom in the translation.

John 11:41

RSV: Jesus lifted up his eyes

GNB: Jesus looked up

Acts 17:8

RSV: the people and the city authorities were disturbed when they heard this.

GNB: With these words they threw the crowd and the city authorities in an uproar.

CEV: The officials and the people were upset when they heard this.

Discourse level adjustments

There are numerous instances in any one section in which the GNB restructures the clauses and sentences of the original in order to make the meaning clearer and the language more natural. In order to show the kinds of adjustments that the GNB made, this study will now compare the RSV and the GNB in Luke 10:25-37, which is the story of the Good Samaritan. (The references to the main participants in the passage have been underlined to facilitate the analysis.)

Revised Standard Version

25 And behold, a lawyer stood up to put him to the test, saying, "Teacher, what shall I do to inherit eternal life?"
26 He said to him, "What is written in the law? How do you read?" 27 And he answered, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbour as yourself." 28 And he said to him, "You have answered right; do this, and you will live."

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[27] Nida 1969: 106.

29 But <u>he</u>, desiring to justify himself, said to Jesus, "And who is my neighbour?" **30** Jesus replied, "A man was going down from Jerusalem to Jericho, and he fell among robbers, who stripped him and beat him, and departed, leaving him half dead. **31** Now by chance a priest was going down that road; and when he saw <u>him</u> he passed by on the other side. **32** So likewise a Levite, when he came to the place and saw <u>him</u>, passed by on the other side. **33** But a Samaritan, as he journeyed, came to where <u>he</u> was; and when he saw him, he had compassion, **34** and went to him and bound up his wounds, pouring on oil and wine; then he set <u>him</u> on his own beast and brought him to an inn, and took care of him. **35** And the next day he took out two denarii and gave them to the innkeeper, saying, "Take care of him; and whatever more you spend, I will repay you when I come back." **36** Which of these three, do you think, proved neighbour to the man who fell among the robbers?" **37** <u>He</u> said, "The one who showed mercy on him." And Jesus said to him, "Go and do likewise."

Good News Bible

25 A <u>teacher of the Law</u> came up and tried to trap <u>Jesus</u>. "Teacher," he asked, "what must I do to receive eternal life?"

26 <u>Jesus</u> answered him, "What do the Scriptures say? How do you interpret them?"

27 <u>The man</u> answered, "'Love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind'; and 'Love your neighbour as you love yourself.'"

28 "You are right," <u>Jesus</u> replied; "do this and you will live."

29 But <u>the teacher of the Law</u> wanted to justify himself, so he asked Jesus, "Who is my neighbour?"

30 Jesus answered, "There was once a man who was going down from Jerusalem to Jericho when robbers attacked him, stripped him, and beat him up, leaving him half dead. **31** It so happened that a priest was going down that road; but when he saw <u>the man</u>, he walked on by on the other side. **32** In the same way a Levite also came there, went over and looked at <u>the man</u>, and then walked on by on the other side. **33** But a Samaritan who was travelling that way came upon <u>the man</u>, and when he saw him, his heart was filled with pity. **34** He went over to him, poured oil and wine on his wounds and bandaged them; then he put <u>the man</u> on his own animal and took him to an inn, where he took care of him. **35** The next day he took out two silver coins and gave them to the innkeeper. 'Take care of him,' he told the innkeeper, 'and when I come back this way, I will pay you whatever else you spend on him.'"

36 And Jesus concluded, "In your opinion, which one of these three acted like a neighbour toward the man attacked by the robbers?"

37 The <u>teacher of the Law</u> answered, "The one who was kind to him.

"Jesus replied, "You go, then, and do the same."

Comment:

The GNB has substituted names and other more specific references for the pronouns in the literal version. This makes the story conform to natural English discourse patterns and thus much easier to follow.

64

It is also evident that the GNB used common vocabulary which is more easily understood by average readers. The following list compares the renderings for various words in this passage:

RSV	GNB
put to the test	Trap
inherit	Receive
the law	the Scriptures
fell among robbers	robbers attacked him
now by chance	it so happened
so likewise	in the same way
journeyed	was travelling
had compassion	his heart was filled with pity
bound up	Bandaged
set	Put
beast	Animal
denarii	silver coins
proved neighbour	acted like a neighbour
showed mercy on	was kind to

Finally, the GNB connects the discourse in a more cohesive way in several places. In verse 26, the GNB substitutes the word "answered" for "said," which not only connects the quotation to the question that precedes it, but makes the story more interesting with the use of a specific rather than a generic word. In verse 31, the GNB substitutes the word "but" for the literal "and" in order to show that what follows is contrary to the reader's expectation. The most important adjustment the GNB makes in this passage is in verse 36, where the words are added, "And Jesus concluded." This was done for two reasons. First of all, it showed that the quote within a quote had just ended and that what follows is a simple quotation from Jesus. These words also serve to set up the conclusion or moral of the story. By making this bit of implied information explicit, the GNB at once made the story more readable and increased its impact. Without this helpful clause, some readers and listeners might think that the Samaritan was still talking to the innkeeper and would not realize that Jesus was asking a direct question of the teacher of the law.

A similar comparison is helpful in showing the kinds of adjustments that the GNB makes in the epistles. Below is Romans 3:21-26 in both the RSV and the GNB, followed by comments describing the kinds of adjustments made in the dynamic equivalence approach employed in the translation of the GNB. (For the purposes of this study, key theological concepts have been underlined in the RSV along with their corresponding renderings in the GNB.)

Revised Standard Version

21 But now the <u>righteousness of God</u> has been manifested <u>apart from law,</u> although the law and the prophets bear witness to it, 22 the <u>righteousness of God</u> through faith in Jesus Christ for all who believe. For there is no distinction; 23 since all have sinned and fall short of the glory of God, 24 they are <u>justified</u> by his grace as a gift, through the <u>redemption</u> which is in Christ Jesus, 25 whom God put forward as an <u>expiation</u> by his blood, to be received by faith. This was to show God's righteousness, because in his divine <u>forbearance</u> he had <u>passed over</u> former sins; 26 it was to prove at the present time that he himself is righteous and that he <u>justifies</u> him who has faith in Jesus.

Good News Bible

21 But now <u>God's way of putting people right with himself</u> has been revealed. <u>It has nothing to do with law,</u> even though the Law of Moses and the prophets gave their witness to it. 22 <u>God puts people right</u> through their faith in Jesus Christ. God does this to all who believe in Christ, because there is no difference at all: 23 everyone has sinned and is far away from God's saving presence. 24 But by the free gift of God's grace all <u>are put right with him</u> through Christ Jesus, who <u>sets them free</u>. 25-26 God offered him, so that by his blood he should become the <u>means by which people's sins are forgiven</u> through their faith in him. God did this in order to demonstrate that he is righteous. In the past he was <u>patient</u> and <u>overlooked</u> people's sins; but in the present time he deals with their sins, in order to demonstrate his righteousness. In this way God shows that he himself is righteous and that he <u>puts right</u> everyone who believes in Jesus.

Comment:

The concepts of "righteousness" and "justification" have been translated with the expression of putting people right with God. The reason is that in this context, "righteousness" is not so much an abstract quality of goodness. Rather the idea is that by forgiving sins, God considers people to have that quality, even though they actually do not. As Nida points out in *Good News for Everyone* (Nida 1977: 72), most readers would misunderstand a literal translation such as found in the RSV to mean that "righteousness of God" is describing a quality of God.

"Apart from the law" is rendered by the GNB as "has nothing to do with the law," because in this context Paul is teaching that people attain this state of righteousness not by obeying the Jewish Law, but by another means, namely faith.

The word "expiation" undoubtedly has zero meaning for most speakers of English, as does the word "propitiation" found in the KJV. The GNB unpacks this word into the phrase, "the means by which people's sins are forgiven." One is reminded of Nida's story of the translator in the aviation industry who said, "With us complete intelligibility is a matter of life and death" (Nida and Taber 1969: 1). Nida lamented that many translators of religious materials did not feel the same urgency to make sense. Here, the GNB's translation of this one Greek word makes sense, and thus succeeds in allowing laypeople to begin to understand this important theological concept where previous English translations failed.

It is also worth noting that the three sentences in the RSV have been restructured according to Nida's principles to become nine sentences in the GNB. The language of the translation is thus clearer and more natural.

This concludes our look at the way the GNB employed the translation principles of Eugene Nida. This study will now look at how Nida's dynamic equivalence approach was used in the translation of the Bible into hundreds of other languages around the world.

2.3.2. The Base-Model system

Nida's approach has also been used with the 'base-model' technique of translating the Bible in which the translator compares two English versions before attempting to make a draft translation of a verse. One of the versions would be literal (the base) and the other would be a dynamic equivalence translation (the model). In this system, the RSV is generally the base and the GNB generally serves as the model.

The base-model method of Bible translation was conceived to do several things (Sim 1979; Fehderau 1979). One of the most important is that it forces the translator to think about what a verse means before trying to translate it. Secondly, it encourages the translator to consider alternative renderings, including a dynamic equivalence one, before trying to draft a verse.

> The drills in this book train the translators to always look at two texts—the one (RSV) preserving more of the form of the original, and the other (TEV) preserving more of the meaning of the original. One hopes that the two-text habit will become so fixed that translators will never again be tempted to translate a singe text literally." (Loewen 1981: 2)

The base-model system has been used by translators for many years, as can be seen in articles explaining its use in *The Bible Translator* (Peacock 1980).[28] Of course, the translator was discouraged from translating the GNB literally. Instead, the translator was encouraged to make the similar kinds of adjustments that the GNB made, if helpful.

> The word of caution is to prospective Bible translators in India and elsewhere. TEV is so good that the temptation may be great to take it as a "Translator's translation" that could be fairly literally rendered in the local languages. This would be an error in judgment. TEV is a fine translation which has done a full job of restructuring the original text in plain idiomatic English. Each translation has to do its own restructuring of the linguistic components of the text, according to the genius of its language. This restructuring is not transferable from language to language. For instance, TEV makes a liberal use of the passive, which is quite congenial to English but which would be most awkward in South Indian languages. (Legrand 1978: 335)

In spite of this caution to avoid translating the GNB literally, the temptation to do so has sometimes proved to be irresistible, as is claimed in a recent study of translations done in Indonesia (Nichols 1996) and acknowledged by UBS (de Blois 1997: 24). The problem is simply that it is so much easier to translate one version literally than to follow the dynamic equivalence approach advocated by Nida which requires the translator to understand the text first, then think about the most clear and natural way of expressing that meaning in the receptor language.

The use of the GNB as a model was not at all limited to Bible Society projects. Almost all SIL translation projects have also made use of the GNB, as either a source text (Lithgow 1976), a translation model, or a translation resource (Doty 1991).

2.3.3. UBS Handbook Series

Another way in which Nida's approach to Bible translation has been promoted throughout the world is in a series of handbooks published by the United Bible Societies. These books have been written to assist translators in two ways. First of all,

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[28] The author has also observed the base-model system being taught at both UBS and SIL translation workshops that he helped with.

they help the translator understand the meaning of the text by providing exegetical insights. They differ from general Bible commentaries in that the handbooks focus on issues that are particularly relevant to translators. For example, most commentaries do not address the question of which brother is older—James or John. But this matter must be settled for translators for languages in which there is no general term for brother, but two specific terms—'older-brother' and 'younger-brother.'

The second way the handbooks help translators is by giving suggestions about how to translate biblical ideas into languages and for cultures which are very different from both the original and the intermediate language of the translator.

The format of these handbooks lends itself to the base-model system of translating described in the previous section, and the GNB is the 'model' which the handbooks promote. The handbooks also advocate Nida's dynamic equivalence approach. In fact, Nida himself co-authored a number of the handbooks.

To illustrate the way in which these handbooks encourage translators to use the dynamic equivalence approach, one of them will be briefly described. *A Handbook on Paul's Letter to the Ephesians* (Nida and Bratcher 1982) was chosen for this purpose because the authors are Nida and Bratcher themselves.

Each section in Ephesians is handled in the Handbook in the following way. The section is printed in two versions—RSV and GNB in a side-by-side format. This is followed by several paragraphs which describe the section and give a suggestion about the section heading.

The meat of the handbook then follows with the GNB verse appearing again[29], followed by a discussion of the meaning of the verse as well as suggestions about how to translate that meaning into a language very different from the original Greek. The following two paragraphs from this Handbook discussing Ephesians 1:1 show how valuable it can be to the translator:

> The clause <u>who by God's will is an apostle of Christ Jesus</u> may constitute several difficult problems for some translators. In some instances it may be necessary to employ a causative expression such as "God made me an apostle of

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[29] In later Handbooks both the GNB and the RSV appeared again in the verse-by-verse discussion.

Jesus Christ because that was what he wanted" or "God wanted me to be an apostle of Jesus Christ and made me such."

In a number of languages <u>an apostle of Christ Jesus</u> is expressed as "one whom Jesus Christ has sent," but frequently a more satisfactory equivalent is "a personal representative of Jesus Christ" or "one who represents Jesus Christ." And in many languages it will be necessary to introduce a verb of "writing," and therefore it may be appropriate to translate "I, Paul, write to God's people in Ephesus." In a few languages it may be difficult to use a possessive expression such as <u>God's people</u>. In such instances one may sometimes use "people who worship God." (Nida and Bratcher 1982: 3-4, underlining as in the original)

The underlined portions in the handbook indicate the GNB rendering. While the GNB provides the model used in the handbooks, many other translations are cited too in an effort to explain the meaning of the text.

Thus the Handbooks encourage translators to follow the dynamic equivalence approach by using the GNB as a model and by giving specific suggestions which follow Nida's principles. These handbooks have been used by Bible translators in about two thousand languages all over the world.

2.3.4. Other English Bibles which have followed Nida's approach

While the *Good News Bible* is well known for using the dynamic equivalence approach and really brought Nida's principles onto the world stage, there are many other translations into English that have followed the dynamic equivalence method to a greater or lesser degree. It would take too much space to examine them in this study. However, three English translations should at least be mentioned.

The *New International Version* (NIV) (IBS 1973) has certainly overtaken the GNB in terms of sales and use. While the NIV often follows dynamic equivalence principles, it does so inconsistently, and is definitely more literal than the GNB. It also uses language appropriate for people with a higher education than the audience of the GNB, which included those who speak English as a second language. The following quotation is from the official account of the NIV story:

As for the NIV, its method is an eclectic one with the emphasis for the most part on a flexible use of concordance and equivalence, but with a minimum of literalism, paraphrase, or outright dynamic equivalence. In other words, the NIV stands on middle ground—by no means the easiest position to occupy. (NYIBS 1978: 13)

The *Contemporary English Version* (CEV), on the other hand, follows Nida's translation principles more consistently than the GNB, and was translated with young people in mind as well as people outside the church who have not yet learned Christian jargon. The CEV was also translated with more consideration for people who would only be listening to it being read by someone else.

> All *traditional* translations are "<u>eye</u>-oriented" in that they assume users of the text will have the opportunity to mull over the translation, until they find their way through the confusion caused by factors such as ambiguous pronouns and grammatical oddities. Only the CEV is truly *contemporary*, because it alone is an "<u>ear</u>-oriented" text that can be read aloud without stumbling, heard without misunderstanding, and listened to with enjoyment because the language is lucid and lyrical. (Newman 2001: 16)

In spite of the fact that the CEV is the rightful heir to the dynamic equivalence throne today, is unlikely that it will ever attain the popularity that Good News for Modern Man and the GNB enjoyed for two decades, given the current atmosphere since the 'shift' that this thesis describes.

A third translation which is worthy of note is the *New Living Translation* (NLT), which is not a mere revision of the Living Bible paraphrase, but a completely new translation. The NLT follows the dynamic equivalence approach but is aimed at a better-educated audience than the GNB.

In order to see the degree to which these three translations follow Nida's principles, a comparison is presented of their renderings for John 3:14, using RSV as the base.

> RSV: And as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up,
>
> NIV: Just as Moses lifted up the snake in the desert, so the Son of Man must be lifted up,
>
> CEV: And the Son of Man must be lifted up, just as that metal snake was lifted up by Moses in the desert.
>
> NLT: And as Moses lifted up the bronze snake on a pole in the wilderness, so I, the Son of Man, must be lifted up on a pole,

It can be noted that the NIV has only made minor adjustments—"snake" instead of "serpent", "desert" instead of "wilderness" and the word order of the second clause. In addition to such vocabulary adjustments, CEV also changed the order of the clauses

and made the implied "metal" explicit. NLT actually specified that the snake was bronze and made the implied information that it was "on a pole" explicit. It even had Jesus identify himself as the Son of Man and made the implied "on a pole" explicit a second time when it referred to Jesus. These adjustments reflect the different audiences for the three translations. NIV was clearly trying to be acceptable to Christians in the KJV tradition and thus employed Nida's principles sparingly. CEV was aiming at families, including children and thus simplicity of language was a high priority. The translators of the NLT were confident that they had the freedom to follow Nida's principles quite liberally.

2.3.5. The Gbaya Bible

This study will now look at another translation of the Bible that typified the Bible Societies' use of the dynamic equivalence approach to translation in a less well-known language—Gbaya of Cameroon.

Nida suggested that at the beginning of a translation project, the translation committee should decide what the guiding principles would be (1982a: 208-9). Obviously, the Gbaya committee was encouraged to follow the dynamic equivalence approach.

> In the planning of the second phase of the Gbaya translation project, the translators agreed upon translation principles that were consistent with dynamic equivalence theory (Nida 1964:166-70). The Gbaya team would seek to produce a "dynamic translation" that would convey the Scripture message accurately within the norms of Gbaya language and expression while remaining true to biblical culture, thought, and history. Communicating content would take priority over reproducing the form of the original text. Formal equivalence or formal correspondence was to be avoided wherever the source forms were not consistent with Gbaya form and meaning.

> It was also decided that contemporary language as spoken by Gbaya adults twenty to thirty-five years of age would be the norm. The translation should be intelligible to Christians and non-Christians alike, with emphasis placed upon clarity and reading ease for new literates…

> As they began translating, the translators continually asked themselves and each other three questions: (1) "What does it (the text) mean?" (2) "Do the Gbaya say it like that?" and (3) "Will the Gbaya understand?" These questions were to guide the translators throughout the duration of the project. The purpose of repeatedly asking themselves these questions was to ensure that their perspective would not stray from that of the Gbaya receptors who would eventually read and hear the translation.

The first of these questions relates to the exegesis of the original text. What was the message that it conveyed to the first receptors? The second question relates to the form of language used in the translation. Is it natural, is it idiomatic, will it be acceptable to the Gbaya reader or listener? Is it smooth? Does it flow? Syntax that was jarring to the ears was to be avoided. The third question relates to the new receptors' understanding of the message. Will they understand what they read and hear correctly? The translators stopped short of asking whether the translation would bring about the same reaction in the Gbaya audience as it had for the original readers and listeners. (Noss 1997: 10-11)

It is interesting to note that the translators were not encouraged to ask about audience reaction. The reason is that this idea, which has been both the best known and most controversial aspect of the dynamic equivalence approach, was never really emphasized by Nida or the Bible Societies.

As the Gbaya translators gained experience, they began to understand the limits that Nida placed on the dynamic equivalence approach.

Their first discovery was that the Book of Ruth cannot be adapted to the Gbaya world. Attempts to substitute maize and even millet for wheat failed the tests of faithfulness and of consistency. Gbaya marriage practices such as negotiations between families and dowry payments had little place in the story of Naomi and Ruth and Boaz. (Noss 1997: 18-19)

The end result of the Gbaya translation project is a dynamic equivalence Bible that clearly communicates the message of the original text. It is written in a natural Gbaya style which has proved to be extremely popular among speakers of the language and very useful for the strengthening of the church.

2.3.6. Summary

It is obvious that the translation approach of Eugene Nida has been applied all over the world. While not universally accepted, dynamic equivalence has been followed by the vast majority of Bible translators from the 1950s onward. Most of this translation work was done by the Bible Societies, SIL, and other organizations and churches.

2.4. Critics of Nida

This section will begin by looking at the criticism of Nida's dynamic equivalence approach to translation, and then move to the actual translation work of those who have rejected it. It should be noted that Nida's critics have not followed the

development of Nida's approach, particularly the shift which Nida helped to cause and which is described in chapter 3 of this study. Thus, regardless of when his critics are writing, they have focused on his two best known books (1964 and 1969).

2.4.1. Translation Studies Critics

This study will first look at how translation theorists have criticized Nida's approach.

2.4.1.1. Gentzler

While it is certainly true that Nida's approach has been followed by the vast majority of Bible translators working in languages all over the world, it is also true that some people have flatly rejected his principles. Most of the people who have rejected Nida's approach have done so on the basis of religious orientation rather than for linguistic reasons. However, several translation specialists who have nothing to do with Bible translation have critiqued Nida's approach. One sharp critic is Edwin Gentzler, author of *Contemporary Translation Theories* (2001)[30], who implies that it is inappropriate to make a clear and simple translation for ordinary readers to easily understand.

> Nida does not trust readers to decode texts for themselves, thus he posits an omnipotent reader, preferably the ideal missionary/translator, who will do the work for the reader. His goal, even with the Bible, is to dispel the mystery, solve the ambiguities, and reduce the complexities for simple construction. (2001: 57)

However, those who are translating the Bible into the thousands of languages of the world are not doing so in order that elite academics in every language can unravel its mysteries and ambiguities for themselves. Rather their purpose is to make the Bible's message accessible to common people in order that everyone can understand it. This includes the majority of people who have neither the training nor the interest in deciphering the cultural and linguistic peculiarities of ancient Hebrew and Greek.

Gentzler claims that Nida advocated changing the text of the original:

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[30] A UBS Translation Consultant also responded to Gentzler's critique of Nida, but focused on different issues than this study (Statham 1997).

The translated text, according to Nida should produce a response in a reader in today's culture that is "essentially like" the response of the "original" receptors; if it does not, he suggests *making changes in the text* in order to solicit that initial response. (2001: 53-54, original italics)

Actually, what Nida and Taber said is that the form of the original text may be changed. Nida has consistently said that it is acceptable for a translator to change the *form* in order to accurately communicate the *meaning* of the original. The reason is that casual readers will not bother to do the research necessary to understand a literal translation, and the likelihood is great that they will either misunderstand the intended meaning or find it too difficult to understand, causing them to give up and quit reading altogether. This is particularly true for an ancient text that is the product of a culture very different from that of the receptor audience of the translation.

Gentzler implies that Nida encourages making unacceptable changes to the original text in order to fulfil his goal of an equivalent reaction on the part of the reader. But he cites only one 'example.'

Texts are equally pliable, adapting themselves to multiple forms without altering the original intention. "Lamb" has been translated into "seal" and "pig" and many other "forms" or "labels" in order to spread the word of God (2001: 59).

This is the only 'example' that Gentzler gives in his treatment of Nida, yet he provides no documentation such as a specific translation of the Bible into a particular language in which 'lamb' has been rendered as 'seal' or 'pig.' The reason he did not do so is that *there is actually no such example.* Gentzler's one 'example' is simply the continuation of a rumour that has circulated for years. Nida wrote in his first book (*Bible Translating*):

The story has been widely circulated that the word "seal" was used for sheep in one of the Eskimo translations. This is an intriguing story but without foundation in actual fact. A baby seal might be considered parallel to a lamb as far as general attractiveness and reputed "innocence" is concerned, but after these features the parallel stops. Such an adaptation would be completely unsatisfactory. (1961: 136)

Nida wrote that 54 years before Gentzler's book, which shows that the 'example,' even if it were true, certainly could not be attributed to Nida. The limits Nida set on dynamic equivalence preclude the kind of adjustment made in the 'example'

above. He did not at all advocate the casual substitutions that Gentzler claims.[31] Rather Nida was very careful in limiting substitutes to dynamic equivalents that were the closest and best way to communicate the meaning of words. This was especially true of thematic ideas like 'lamb,' as Nida emphasized[32]:

> No translation that attempts to bridge a wide cultural gap can hope to eliminate all traces of foreign setting. For example, in Bible translating it is quite impossible to remove such foreign "objects" as *Pharisees*, *Sadducees*, *Solomon's temple*, *cities of refuge*, or such Biblical themes as *anointing*, *adulterous generation*, *living sacrifice*, and *Lamb of God*, for these expressions are deeply imbedded in the very thought structure of the message. (1964: 167, original italics)

> Gentzler summarizes,

> 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." (2001: 59)

In his treatment of Nida, Gentzler used the word *science* five times in quotation marks, thus implying that he does not consider Nida's approach to be scientific. However, Nida's model clearly advocates translating the meaning (and not just the words) of the original text and *testing* the translation in order to ensure that the meaning is understood by average readers. This idea of testing is part of the scientific method, and parallels engineering. For example, new airplanes do not go straight from the factory to passenger terminals. They are flown first with no passengers on board to find out if they actually fly safely. Similarly, when a large building or a bridge or dam is constructed with concrete, samples are taken at the time the concrete is poured. After the concrete has set, these samples are tested to their limits to determine exactly how strong they are. If the samples are not strong enough, the concrete structure will be torn down and the concrete redone. Testing is part of the scientific method—and Nida applies it to translation. If testing proves that the translation doesn't make sense to the intended audience, the translation needs to be adjusted. Thus Nida, perhaps more than anyone else in the field, brought the practice of translation in line with the scientific method.

Those who advocate literal translation generally do not consider testing to be relevant, because their primary concern is not how people will understand the

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[31] In all fairness to Gentzler, he is not the only one to make this mistake. (See Snell-Hornby 1998: 19.)
[32] Likewise, Nida explicitly prohibited translating "Lamb of God" as "Pig of God" (1986: 38).

translation, but simply whether or not they have been 'faithful' in translating the words and structures 'accurately.' However, as mentioned before, Nida proposed that 'accuracy' should be measured in terms of what the receptor audience understands. If one's translation philosophy includes the goal that the audience of the translation will *understand* the intended meaning of the original, testing will be an integral part of the process. Indeed, Part 4 of this study will include testing to find out what kind of approach to translation produces the most accurate understanding among Thai readers.

Two other criticisms by Gentzler likewise miss the mark. Gentlzler implied that Nida's agenda was basically a Protestant one (2001: 52,54, 58). Nothing could be further from the truth, as both UBS and SIL cooperate very closely with both Catholic and Protestant churches. In fact, one of Nida's books—*Meaning Across Cultures* (Nida and Reyburn 1981) was actually published by the Catholic Foreign Mission Society of America, showing the cooperation that existed between the Catholic Church and the American Bible Society in general and Eugene Nida in particular.

Finally, it should be noted that although Gentzler implied that Nida tried to take credit for linguistic advancements such as the levels of deep structure and surface structure in language (Gentzler 2001: 45), Nida never claimed these insights as his own. Rather, he gave due credit to earlier translators such as Martin Luther (Nida 1977: 13), who focused on translating the meaning rather than the form of the Bible, as well as Chomsky and other innovative linguists (1964: 10, 11, 34, 38, 39, 59, 60) .

2.4.1.2. Bassnett-McGuire

Susan Bassnett-McGuire, in her book *Translation Studies*, gives a legitimate example of Nida's dynamic equivalence approach in her criticism.

> *Dynamic equivalence* is based on the principle of *equivalent effect*, i.e. that the relationship between receiver and message should aim at being the same as that between the original receivers and the SL message. As an example of this type of equivalence, he quotes J.B. Phillips rendering of *Romans* 16:16, where the idea of "greeting with a holy kiss" is translated as "give one another a hearty handshake all round." With this example of what seems to be a piece of inadequate translation in poor taste, the weakness of Nida's loosely defined types can clearly be seen. (1980: 26, original italics)

Bassnett-McGuire's criticism of the rendering of "kiss" as "handshake" is a legitimate example of an overly free translation. While a few cultures practice kissing

as a greeting, most cultures do not, and the idea of kissing people in a "holy" way is a collocational clash at best and offensive at worst, depending on the specific receptor culture. While Phillips' use of a cultural substitute in this situation was considered acceptable by Nida at the time, Nida made a more moderate recommendation nine years later:

> An equivalent may be "greet one another affectionately," thus employing a general term for the more specific expression of kiss in Greek (1973: 295).

Bassnett-McGuire's criticism regarding the "weakness of Nida's loosely defined types" has obvious validity since Nida himself later tried to disassociate himself with some translators who took his approach beyond the limits he considered appropriate.

2.4.1.3. Newmark

Peter Newmark frequently refers to Nida in his book *Approaches to Translation*, generally accepting Nida's approach.

> There is wide, but not universal agreement that the main aim of the translator is to produce as nearly as possible the same effect on his readers as was produced on readers of the original (see Rieu 1953). The principle is variously referred to as the principle of similar or equivalent response or effect, or of functional or dynamic (Nida) equivalence. It bypasses and supersedes the nineteenth-century controversy about whether a translation should incline towards the source or the target language and the consequent faithful versus beautiful, literal versus free, form versus content disputes. The principle demands a considerable imaginative or intuitive effect from the translator, since he must not identify himself with the reader of the original, but must empathize with him recognizing that he may have reactions and sympathies alien than his own. … The principle emphasizes the importance of the psychological factor—it is mentalistic—its success can hardly be verified. One would want to know how each reader reacts. (1981: 10)

However, Newmark questions Nida's idea of instant comprehension of the translation by readers.

> The translation theorist has to raise the question, in considering Nida's dynamic equivalence, not only of the nature (education, class, occupation, age, etc.) of the readers, but of what is to be expected of them. Are they going to be handed everything on a plate? Are they going to make any effort? Are they ever expected to look a word up in a dictionary or encyclopaedia? (1981: 51)

Newmark raises an important question—to what extent is it the readers' responsibility to figure out the meaning. It is quite true that Nida encouraged translators

to make the meaning clear so that readers did not have to look words up in a dictionary or encyclopaedia. One reason is that *most languages of the world do not even have a dictionary or encyclopaedia.* Secondly, even for languages which have such reference books, phrases like "uncircumcised lips" are not found in them. Thirdly, many casual readers do not want to stop reading and do research as to the meaning of a translation. A translation which did not make the meaning clear would quickly be put aside by many readers. This is not to say that more literal translations are not appreciated by serious students of the Bible; only that there is a place for both formal correspondence and dynamic equivalence translations, each for a different audience.

It is also interesting to analyse Newmark's words and consider translating these thoughts into another language. He used three rhetorical questions in a row, the first one of which contains a figure of speech about being handed everything on a plate. The figure of speech itself is a passive construction. If one considers how to translate Newmark's ideas into a language which has no passive construction and uses rhetorical questions only to express anger, and the speakers have no idea what eating food on a plate has to do with translation, the logic behind Nida's approach can readily be understood. The author does not imply that Newmark was inarticulate in the quotation above, but only that to translate these grammatical structures literally would be confusing in many languages.

2.4.1.4. Hu

Qian Hu wrote a series of three articles (1992a; 1992b; 1993) in which he criticized the goal of equivalent response. Hu claims that this goal (equivalent response) was the "core" (1992a: 290) and the "cornerstone" (1992a: 296) of Nida's theory. Hu goes on to show why he feels that such a goal is "impossible" (1992a: 290) in a translation:

> For Nida, equivalent response is the best criterion for judging the quality of a translation; it is also a goal that a translator is expected to attain. … He must employ "anticipatory feedback" to direct the message to the TL readers so they will know how the SL readers must have understood the message (Nida and Reyburn 1981: 24; cf. Grace 1982: 17). The principle standard in such a translation is the presumed possible feedback from the receptors for whom the rendering is intended. Again, Nida rests his theory on an incalculable basis. In reality, feedback occurs only after the receptors have reacted to a particular rendering. To anticipate feedback from a certain group of receptors before a translation is even published must necessarily amount to guesswork. This

approach involves translators in speculation and individual translators may anticipate it each his own way, for they may not share the same classification of TL audience. In addition, a translator's personality, education, world-view, — and all the other elements that create an individual—must influence the speculation; the hypothetical feedback will vary with each speculator. (1992a: 300)

Hu's scepticism is well placed. 'Equivalent response' is virtually impossible to determine, since there is no way of knowing how the original audience responded. Also, the cultural milieu of the original audience is quite different than that of the original, and thus it is unreasonable to expect an equivalent response, even if it could be established how the original audience responded.

However, while the goal of 'equivalent response' was certainly part of Nida's definition of dynamic equivalence, it was never the "core" or the "cornerstone" of his approach as Hu claims. For example, there is no mention of equivalent response in the official translation principles of the *Good News Bible* that guided the committee which translated the best-known dynamic equivalence English Bible. The goal of equivalent response is more of an idealized and unobtainable aspiration of Nida's approach to translation. The translation should be so natural that the effect on the new audience aspires to this lofty goal.

Hu's criticism that there are so many individual factors involved is quite valid. Even an original piece of literature will not affect all readers in the same way. A novel might cause one person to cry at its sad story, yet induce another reader to sneer at its sentimentality. One SIL translator put it this way: "For one thing, we do not know the effect of Scripture on the original readers, whether there was one response or many. How, for example, did the Romans respond to Paul's epistle? …There is no way to answer such questions" (Hook 1980: 14). Other theorists agree that the idea of equivalent response is unreasonable (Chesterman 1997: 132-33), based on the differences in readers of the translation and the lack of knowledge about how the original audience responded.

Furthermore, the idea of equivalent response is logically dependent on the universal nature of the text. Translators of the Bible generally believe that its message is universal, which is to say that the Bible has been written for everyone, even though most of its books had a specific original audience. This point of view holds that all

people in all cultures in all eras can benefit from reading and following its message. Thus translators of the Bible can aspire to Nida's goal of equivalent response, indeed hoping that the readers of the translation will respond to it in the same way that the original authors hoped that the original audience would. The most that could be reasonably expected of a translation of a non-universal text is that the secondary audience will understand the intent of the author and the response that author hoped to evoke in the original audience.

2.4.1.5. Douglas Robinson

While other translation theorists might criticize Nida's approach as inappropriate, Douglas Robinson calls Nida's depiction of word-for-word translation "a mere straw man" (1991: ix), and believes that Nida has not really contributed anything that is new to the field.

> These attitudes remain strong today; there are many churches that will still only use the KJV or the RSV. The field is ripe, therefore, for subversion. One of the best publicized recent subversions of the KJV/RSV hegemony was Today's English Version in the mid-sixties—best publicized because one of its prime movers was the prolific and persuasive Eugene Nida, translation consultant to the United Bible Societies and the foremost theorist of sense-for-sense and response-for-response Bible translation in our day. It may seem strange to call "subversive" a man who upholds the Bible translation principles of Jerome and Luther—but in fact he is as subversive as Jerome and Luther, who similarly burst upon a scene dominated by rigidly fixed expectations and smashed them. It is odd, in fact, that Bible translators like Jerome, Luther, and Nida, who really only keep repeating and applying the same old clichés about translating sense for sense rather than word for word—they were tired in Jerome's day, dating back at least to Cicero and probably farther—should over and over again find themselves playing a subversive role. The oddness can only be explained by the extreme conservatism of most Bible readers, for whom the only *correct* Bible translation was the one they read, or were read to out of, in their childhood, that nostalgic locus of all emotional stability and security. (1991: 224-225)

Thus Robinson's point of view is that while Nida's approach is good, it can hardly be said that it originated with him. Nida is thus seen merely as the champion of sense-for-sense translation in his generation. It must be noted, however, that Nida never claimed to have originated a new way of translating. Rather, he was the champion of the modern era of the effort to apply sense-for-sense translation practices to the Bible.

However, Robinson's perspective does not appreciate the intense criticism which Nida and his followers have received. The word-for-word approach is hardly a straw man, as can be seen from critics like Nichols, Van Bruggen, and Ryken in the next section. Indeed Nida has served as a lightning rod for the many people who believe that the Bible should be translated as literally as possible in order to maintain as close a relationship as possible to the words and syntax of the original.

2.4.2. Christian critics

The vast majority of Nida's critics are neither translators nor linguists. They are Christians who believe that the Bible's words are sacred and should not be changed or tampered with in the translation process. Some people have gone so far as to actually count words in the Greek and Hebrew original text and compare it to a translation (Green 1992: 138). Any difference in the number of words showed that something had been added to the Bible or left out of it. A particular verse in the book of Revelation has been interpreted by these critics as a warning against Nida's approach:

> 18 I warn every one who hears the words of the prophecy of this book: if any one adds to them, God will add to him the plagues described in this book, 19 and if any one takes away from the words of the book of this prophecy, God will take away his share in the tree of life and in the holy city, which are described in this book. (Rev. 22:18, 19 KJV)

In addition to those Christians who interpret the passage above to mandate a very literal translation of the Bible, there are also many Christians who prefer to study a literal translation because they don't want anyone else interpreting the Bible for them, but insist on interpreting it for themselves. These people make use of the incredible variety of Bible encyclopaedias, Bible dictionaries, commentaries, study guides, concordances, as well as 'study Bibles' for just about every version in print. Such people prefer to discover the meaning themselves, instead of trusting some unknown scholar to predigest the meaning for them in a simplified translation of the Bible. However, many of these people do not object to dynamic equivalence translations of the Bible, and will even make use of them as part of their study. They merely do not want to be limited to such translations. Therefore, such people can hardly be called critics of Nida's approach.

2.4.2.1. Brook Pearson

Brook Pearson, in his article "Remainderless Translations?", criticizes Nida's theory for leading readers to assume that, "the translations they read tell the whole story, much as the original would" (1999: 82).

> It is the contention of this paper, and its final point, that the translation theory advocated by Nida and his cohorts fosters an atmosphere in which such an understanding concerning translations can occur. This is not to say that Nida's idea of 'functional equivalence' … is not extremely helpful for the practice of translation. Indeed it can be very convincingly argued that this method of translation, along with many of the warnings that go with it concerning how to handle style and idiom that exist in the source language, is the best way to translate the most meaning to the largest possible audience. (1999: 82)

As the title to Pearson's article suggests, it is unrealistic to believe that an ancient text can be successfully translated in such a way that the readers understand the meaning with complete accuracy. There will always be places in the original in which the translator is unsure of the meaning, and ideally the translator should make readers aware of these problems that have no satisfactory resolution at the present time. Additionally, there is such a rich layering of meaning in the Bible that no translation can ever hope to successfully communicate all of it. On the simplest level, a functional equivalence translation aims to communicate the basic meaning of a passage. At a deeper level, a formal correspondence translation with study notes can facilitate a more serious reader to obtain more of the meaning. Finally, the scholar who has learned the biblical languages and studied the biblical cultures can read the original text and come close to understanding the original meaning. However, even professionals suffer from a 2000 year gap which makes total understanding of the text unlikely.

2.4.2.2. Dennis Stamps

Dennis Stamps criticizes dynamic equivalence because the approach "interprets" rather than "translates." Stamps feels that it is wrong for the translator to do exegesis and determine the meaning as part of the translation process, and calls such an activity "interpretation." It is better, according to Stamps, to let every reader "make his own meaning, his own truth" (1993: 40). Stamps has a valid point to make for many people who have the capacity to interpret the Bible on their own. For such serious readers, a literal translation is more appropriate than one in which the translator has made most of the exegetical decisions already. However, many average readers are not in a position

to do exegesis for themselves, because they have neither the time, interest, or resources to study a highly literal translation in a serious enough way to understand it. Thus a dynamic equivalence translation may be appropriate for one audience and a more literal version for another.

Stamps claims that in order for dynamic equivalence to translate the meaning, the original text is unacceptably altered.

> In effect, dynamic equivalence erases the original text ('a good translation should not reveal its non-native source'), and as a consequence eliminates the author. What has happened to poor St. Paul? What has happened to his words, his writing style, his textual self-presentation, his historical referentiality? Is the only option to revert back to a formal equivalence in order to make sure Paul does not get erased? Dynamic equivalence does solve the interpretive problems which impinge upon translating St. Paul's writings, but at great expense.

> Perhaps the greater problem is that by securing a foolproof meaning transference, Nida and Taber's theory eliminates the reader also. Meaning equivalence provides a final interpretation by attempting to determine the exact impact and effect the text creates in the receptor. A good translator working according to dynamic equivalence does all the reading for the reader. (1993: 35)

Although Stamps offers no examples to illustrate how dynamic equivalence "erases" Paul or his historical referentiality, one can look at some of the adjustment that the *Good News Bible* has made in the opening passage of Paul's letter to the church in Rome. Romans 1:1 in the RSV begins, "Paul, a servant of Jesus Christ, called to be an apostle, set apart for the gospel of God…" The sentence continues on for 101 words through verse 6, if we interpret the semicolon as ending the sentence there. The GNB's rendering begins, "From Paul, a servant of Christ Jesus and an apostle chosen and called by God to preach his Good News." This one-sentence verse is followed by five more verses with one sentence each.[33] The author does not think that St. Paul has been erased by translating one very long sentence into six shorter and more natural sentences in English. In fact, the idea that Paul was the writer of the letter is more clearly expressed in the GNB than in the RSV, which reads like the letter is *about* Paul, not written *by* him. Thus, in the author's opinion, the GNB actually increases referentiality rather than eliminating it. What happens to the author's words and writing style in a dynamic equivalence translation? They are changed, of course. This is what a dynamic or functional equivalence translation does—it gives priority to communicating the meaning

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[33] This interprets that the semicolon at the end of verse 3 ends the sentence.

over reflecting the form and style of the original. Readers who wish to analyze the form to determine the meaning independently or appreciate the style of the original Bible books will find literal translation more useful than one which follows Nida's approach.

It also must be conceded that Nida's approach encourages translators to make adjustments in figurative language *when necessary*, sometimes even using cultural substitutes. Doing so, the translation indeed loses the style and the historical referentiality of the original. It is the price a dynamic equivalence translator is willing to pay in order to make the basic meaning of the text clear for an audience which is not equipped to figure out the meaning independently.

Every translator has a choice to make—whether to focus on translating for serious readers who have the desire and the capacity to figure out what a literal translation of the Bible means, or to focus on translating for a general audience who prefer to have the basic meaning clearly stated in the natural idiom of the receptor language. It is unreasonable to expect one translation to be sufficient for every audience.

2.4.2.3. Anthony Nichols

In stark contrast to others' example-free criticism of Nida's approach to translation is the Reverend Anthony H. Nichols' PhD Thesis—"Translating the Bible: A Critical Analysis of E.A. Nida's Theory of Functional Equivalence and its Impact Upon Recent Bible Translations" (Nichols 1996). Nichols variously describes functional equivalence renderings as "simplified paraphrase," "pedestrian," "unwise," "verbose," "unfortunate," "gratuitous," "drastic," "embarrassed," "long winded," "extremely free," "dubious piece of over-translation," "stylistically lame and flat," "blunt," "bald," and "exaggerated."

One of Nichols' main objections is to key terms that are translated in such a way that their thematic or concordance value is lost or obscured, as in the word "blood" or the word "circumcision" (1996: 67-68). However, every language uses words differently, and a purely concordant translation where a word is translated consistently will convey the wrong meaning much of the time. This study will quote Nida regarding the rendering for the figurative use of "blood." (See section 2.4.3.) "Circumcision" is another example of a word which has more than one meaning in the Bible. It can refer

to the actual physical cutting of males (Genesis 17:10), or it can refer to Jews as opposed to the "uncircumcised", which refers to Gentiles (Galatians 2:7). It can even have figurative uses as in "uncircumcised in heart" (Ezekiel 44:7), or "uncircumcised lips" (Exodus 6:30). Certainly there is an advantage to being able to trace the connection between the primary meaning of circumcision and its various uses in the Bible, namely the greater appreciation for this important ritual in Judaism and the struggle the emerging church faced in reconciling its roots with the extension of the Gospel to the Gentiles. A translation that maintains this thread is generally preferred by those who want to seriously study the Bible. Non-Christians, on the other hand, or those who wish to understand the basic message of the Bible upon first reading, will often prefer a translation in which the terms "Jews" and "Gentiles" are used instead of "the circumcised" and "the uncircumcised." For some such people, reading the GNB has actually been a life-changing experience (Doty 1991).

Nichols also criticizes Nida for underestimating the complex relationship between form and meaning, resulting in an imposition of Western values on non-Western people.

> It could be argued that the neglect of the formal features of the text that often characterizes the GNB reflects the preoccupation of the modern Western translator with the MEANING (i.e. information) in the ST. It is regrettable if this modern Western preoccupation is then imposed on non-Western readers who may not have recourse to a second, FC translation to evaluate the received translation. (1996: 120, original emphasis)

However, it can be noted that Luther also gave priority to meaning, so it is hardly fair to say that such an approach reflects a *modern* preoccupation with meaning. Also, if only one translation can be produced in a language, it could be argued that it would be even more regrettable if the one and only translation were a literal one in which the meaning is obscured and the message difficult to understand.

Nichols' analysis is replete with examples in which he describes how the GNB and the Indonesian translation that he claims used the GNB as a base text either omit or change nuances of meaning. An example follows from his critique of the GNB rendering of 2 Samuel 7:4-5.

RSV: 4 But that same night the word of the LORD came to Nathan, 5 "Go and tell my servant David, 'Thus says the LORD: Would you build me a house to dwell in?

GNB: **4** But that night the LORD said to Nathan, **5** "Go and tell my servant David that I say to him, 'You are not the one to build a temple for me to live in.

> Verse 4 GNB's 'the Lord said to Nathan' replaces 'the word of the Lord came to Nathan'. This not only removes a well-known Biblical idiom but also detracts from the solemnity of the ST formula.
>
> Verse 5 Likewise the second solemn prophetic formula 'Thus says the Lord' is replaced by 'I say'. Then the rhetorical question 'Would you build me a house…?' is replaced by a blunt statement. 'House' is rendered this time by 'temple' in accordance with DE emphasis that contextual consistency has priority over verbal concordance in the ST. (Nichols 1996: 128)

Thus in these two verses, Nichols criticizes the GNB for doing the following:

- Omitting the nuance of meaning that implies solemnity.

- Replacing a "well-known" idiom.

- Changing a rhetorical question into a statement.

- Changing "house" into "temple," thus making it harder for the reader to appreciate the thematic value of the word.

However, it might be observed that what is a solemn and well-known idiom to a theologian and Bible scholar like Nichols may merely be an unnatural and strange phrase to many lay people, especially speakers of non-Indo-European languages with little or no Christian heritage. Likewise while the meaning of the rhetorical question may be clear to someone who has already studied this story in seminary, most readers would innocently interpret it as a polite request to build a house, which is the exact *opposite* of the intended meaning. Finally, while it is clear to an Old Testament scholar that "house" in this verse refers to "temple," many readers would not see the connection, and thus the GNB translation more accurately expresses the meaning of the word in this context. In any case, the GNB rendering actually *increases* the likelihood that readers will connect this building with the one that was actually built, thus strengthening its thematicity, not weakening it as Nichols claims.

As for Nichols' criticism that the Indonesian translation of the Bible used the GNB as a base and not merely a model, the lack of a word-for-word gloss or a back translation in his study, makes it impossible to check this for ourselves without hiring an

Indonesian speaker to make a back translation for us. Additionally, this newer Indonesian translation merely gives people a choice of versions—those who wish to read the traditional and more literal version may use it and those who want to read the newer functional equivalent translation may use it.

2.4.2.4. Jakob Van Bruggen

One of the more thoughtful and articulate critics of dynamic equivalence is Jakob Van Bruggen, whose book *The Future of the Bible* (1978) explains why he believes Nida's approach is flawed.

> The tendency towards modern usage results from the attempt by translators to achieve an equivalent effect. This is a new factor in Bible translation. Formerly the central question was what one translated. Today the central question is for whom is one translating. The attention is shifting from translating into the English language to translating for English-speaking people. Now, of course, the English language is meant for English-speaking people; but it definitely does make a difference whether one concentrates his attention on the form of the translation or on the public he wishes to reach.
>
> The attempt to achieve an equivalent effect leads to the incorporation into the translation of the wishes, preferences, and restrictions of those for whom it is designed. The precise wording of the original no longer determines what is translated; but instead it is the wording that can be best understood by the intended readers. (1978: 29)

The last clause in the quotation above shows that Van Bruggen correctly understands the central idea of dynamic equivalence translation—making the translation understandable for the intended audience. This is the great dividing line between the followers and critics of Nida—should the translation be understandable by the intended readers? Nida says yes; his critics say not necessarily.

Van Bruggen devotes a chapter of his book to "the characteristics of a reliable translation." One of the main characteristics is "faithfulness to form."

> The Bible was composed in certain forms. Some passages were written in the form of prophecies, some songs, some letters, and some narratives. There are also various forms within the smaller language units of Scripture: paragraphs, sentences, dependent and independent clauses, and prepositional phrases. By faithfulness to the form it is meant that a reliable translation must render these forms as close to the way they are in the original as possible. (1978: 99)

Thus Van Bruggen clearly describes formal equivalence/correspondence. And he gives an example that leaves no room for misunderstanding what he is advocating.

> For example, Paul sometimes wrote very long sentences. He did not always do so, but when he did, he had a reason. In such sentences are described the riches of the Christian faith. (For example, see Ephesians 1:3-14 and Titus 3:4-7.) These truths sometimes require an exalted form of expression and this is reflected in Paul's long sentences, which contain language that is solemn or hymnal. These sentences, though difficult, contain many nuances of meaning that could be expressed no other way. Therefore, the translator must strive to reproduce them as closely as possible. When such sentences are split up into short sentences, some of the meaning is lost. (1978: 100)

One of the problems with Van Bruggen's idea about sentence length is that while long sentences might give the impression of profound ideas expressed in a majestic style in the source language, they might give the impression of poor writing and muddled thinking in the RL. Likewise an effort to reproduce the exact meaning by retaining the form of the original might very well end up communicating no meaning at all because the translation is so unclear and unnatural.

Van Bruggen distinguishes a paraphrase from translation by saying that a translation is "faithful to the form" of the original. He goes on to make the following observation.

> … many now believe that what is desirable is that a translation sound natural and not be noticeable as a translation. This ideal can be obtained only by a radical restructuring of the text. (1978: 105)

Van Bruggen then gives several reasons why he believes that the practice of radical restructuring is not a good idea. First of all, to disguise the translation so that the new audience is unaware of the temporal distance between them and the original text reduces the connection to the historical foundation of Christianity. Secondly, such a translation would require that the translator do exegesis, which Van Bruggen does not think is appropriate. Rather, he believes it is the job of the church to do exegesis based on a literal translation. Thirdly, exegesis is imperfect, and when translators do exegesis, they sometimes make mistakes.

Van Bruggen's first point is not actually in sharp conflict with Nida's approach. Nida recognized that the distance between the audience of the translation and the original biblical context needed to be maintained and warned about the potential

problem of making the translation seem like it was an original document written for the receptors (1947: 136). On the other hand, it should be so natural in language that it would not sound like a translation. Also, Nida allowed dynamic equivalents to substitute for figurative items (like the footstick substituting for footstool mentioned before). Such substitutions did reduce the foreignness of dynamic equivalence translations. Thus Van Burggen's criticism is valid to the degree that readers of such translations were unaware of the significant difference between the original context and their own.

Van Bruggen's opinion that the translator should not do exegesis shows that he does not appreciate that any translation, even the most literal version, involves exegesis. To take an obvious example, the passage in John 3 in which Jesus is talking to Nicodemus, the GNB puts closing quotation marks at the end of verse 13 showing the end of Jesus' speech, with verse 14 resuming the narration by the author of the Gospel of John. The NIV, on the other hand, puts the closing quotation marks at the end of verse 21, thus attributing all the words in verses 14-21 to Jesus. Which is right? Did the author of the Gospel intend to quote Jesus in those eight verses as NIV has interpreted and translated, or did the author intend to merely insert his own thoughts as the GNB has exegeted and rendered it? No translator into English can avoid choosing one interpretation or the other, since placement of quotation marks is necessary in English. It is naïve to say that translators should not do exegesis as part of their task, since it cannot be avoided. The best a translator can do is to read the research of scholars who have studied the text and made translations which show their exegetical choices. While there are certainly some places that a translator can be ambiguous, there are also many instances that he cannot.

Van Bruggen also objects to the way Nida analyses words according to the semantic categories of Objects, Events, Abstracts, and Relations, as well as Nida's technique of restructuring event nouns into verbs.

> Therefore the reduction of the noun *forgiveness* to the verb *God forgives* is a result of the philosophical prejudice that empirical reality consists of objects, events, etc. It cannot be denied that forgiveness is not an object in the same way as a ball, a car, and a chair are objects; but that does not mean that forgiveness is therefore absorbed in the act of forgiveness by God. To forgive is not an event in the same way as to walk, to laugh, and to carry are events. In the Greek of the New Testament, the forgiving activity of God (the verbal constructions) is

mentioned as well as His forgiveness as an object that we possess (the nominal constructions). When Paul says that we have forgiveness in Christ, the basic semantic structure is not the event, but a reality outside ourselves in which we partake through faith and not through observation. (1978: 161)

It is obvious that Van Bruggen is a thoughtful critic of dynamic equivalence translation. Yet the author must respectfully disagree on this point as well. Nida is correct—'forgiveness' is an event, just as much as 'walk,' 'laugh,' and 'carry' are events. The following two sentences mean the same thing:

I forgive you.

You have my forgiveness.

One of the sentences above will be more natural in some contexts, and the other in different contexts. But they have the same basic meaning. Both constructions are acceptable in English, but in many other languages, only the first sentence is natural, or even grammatically possible. Nida's philosophy is to aim for a translation that follows the natural patterns of the RL. Such a translation will not only be easier to understand, but many more people will be inclined to read it as well, people who do not have the motivation necessary to read an unnatural translation.

An interesting test of intelligibility was conducted in 1958 in the United States to determine which translation, the KJV or the RSV, was more readily understood by average American high school students. The experiment included the testing of 1,358 such students, and the results are not surprising today. The study revealed that while the RSV was more readily understood than the KJV, "many passages of the Bible were not generally understood by high school students in either version" (Bruce 1961: 199). Such is the fate of many literal translations.

2.4.2.5. Leland Ryken

Leland Ryken is a professor of English at Wheaton College, a Christian institution in the United States. He recently served as an English stylist on the team that translated the *English Standard Version* (ESV) of the Bible (Crossway 2001), which calls itself an "essentially literal" translation. Ryken is quite critical of the functional equivalence approach as it has been applied in English (2002). He is careful to limit his discussion to English translations because he acknowledges that this is the extent of his

expertise (2002: 10-11). He also expresses sincere respect for Nida and others who have devoted their lives to translating the Bible into other languages. However, Ryken believes that Nida's approach "has done damage to the biblical text that English-speaking readers have at their disposal …" (2002: 10).

Ryken claims that it is quite impossible to separate form from meaning (2002: 31, 80), and that the basic unit of form is the word. Thus a translation can only be faithful if it carries over the words of the original as literally as possible in what he calls an "essentially literal" translation. The only allowances he makes are adjustments to accommodate normal English syntax and to make completely foreign idioms understandable (2002: 10). Ryken believes that Nida's approach encourages the translator to "interpret" the Scripture for the reader, which he believes should not be part of the translation process (2002: 139-153). He also disagrees with Nida's principle that the translator should disambiguate passages which are unclear (2002: 75-78). Ryken even says that the NIV goes too far in the functional equivalence direction, and thus should be abandoned by the church in favour of the ESV that he helped produce (2002: 53-54). Several times Ryken refers to the works of Shakespeare and Dickens, and claims that it would be inappropriate to "translate" such literature into modern English using functional equivalence principles (2002: 31). (In fact, however, Shakespeare's works have been rendered into modern English because so many people find them impossible to understand in their original form.)

Ryken's logic regarding retaining the words of the original breaks down as soon as the translator encounters figurative language in the Bible. By definition, figurative language uses words in a non-normative sense, which cannot be translated literally without drastically distorting the meaning. Most uninitiated readers would be completely puzzled by such words as "gird up the loins of your mind" (1 Peter 1:13). Words have meaning within context. When the context changes, the meanings of the words change. In figures of speech, the meaning of the words cannot be added up like a list of numbers in arithmetic.

Ryken also classifies *The Living Bible* and *The Message* in the same category with functional equivalence translations like the GNB, and cites examples from them as evidence that Nida's approach is flawed (2002: 14-16, 91-92). Such criticism is quite

misplaced since both versions go beyond Nida's principles, and neither one even claims to be a real translation.

Ryken does seem to allow for translating the meaning, rather than the words, for some puzzling idioms. For example, the ESV does not have God condemning people for "urinating on a wall" (1 Kings 21:21). Similarly, the ESV uses functional/cultural substitutes at times, as in Matthew 10:29. So it appears that even the ESV translators and editors believe that it's permissible to change the words and translate the meaning in some cases. They give no clear criteria, however, as to when it would be permissible to do so, and thus their approach actually follow's Nida to a minimal degree.

Ryken's criticisms of functional equivalence show his background as an English professor at a Christian college. He has evidently not observed people with a low level of education and with little or no knowledge of Christianity trying to read an "essentially literal" translation that includes words like 'sanctification' and 'propitiation' and sentences composed of 70 or more words as in the ESV. For such people, an "essentially literal" translation that retains much of the form of the original text will often not be understood. Ryken insists that it is appropriate to put the responsibility on the reader to figure out what the strange words and unnatural sentences mean. He believes that it is better to include technical but unfamiliar words in the translation, and then when readers do not understand them, they can look them up in a dictionary (2002: 207). However, the author believes that while essentially literal translations will be used and appreciated by some people, there is also a need for functional equivalence translations as well, as Nida has written (1992: 514).

2.4.3. Criticism of the Good News Bible

The criticism of Nida's approach to Bible translation is in part a result of the *Good News Bible*. If the American Bible Society had limited the use of dynamic equivalence to languages other than English, there would undoubtedly have been far fewer critics of the approach. However, the publication of *Good News for Modern*

Man[34] in 1966 spawned a level of criticism not seen since the publication of the RSV Bible in 1952.[35]

The following was written by Robert Bratcher regarding the criticism of *Good News For Modern Man* that he translated:

> Numerous articles were written, a pamphlet originating in Lubbock, Texas, was distributed in this country and overseas, and indignant letters were addressed to the translator, suggesting he was neither a Christian nor a true American, but instead was a Communist. In Greenville, S.C., a bumper sticker was prepared which read: "GOOD NEWS FOR MODERN MAN – THE DEVIL'S MASTERPIECE." The pastor of a Baptist church near Concord, N.C., declared he would burn the TEV NT at a public ceremony; his proposal received so much publicity, however, that instead of burning it he buried it with an appropriate funeral service. In a church in Denver, Colorado, a copy of the NT was liberally sprayed with lighting fluid and set afire on a grill; and, not to waste the flames that leaped up, members of the congregation toasted marshmallows in them, all the while chanting, "Praise the Lord!" (Orlinsky and Bratcher 1991: 198)

One booklet, entitled *Good News for Modern Man: The Devil's Masterpiece* (Moser 1970), acknowledged its clarity and readability, while at the same time rejecting the way it rendered certain sacred ideas. This booklet typified the reaction of many Christian fundamentalists. It went so far as to say, "This Bible will result in spiritual death to all who read and believe its teachings" (Moser 1970: 13). The booklet criticized the way GNB translated "virgin," "blood," "miracles," and "propitiation," among many other words. It is worth noting, however, that later editions of the GNB included many changes that this booklet recommended, showing that Nida and Bratcher read it with an open mind and seriously considered its criticisms.

One loud criticism of the GNB and the dynamic equivalence approach which it followed was the rendering of the Greek word *haima* (blood) as "death" in some verses. The GNB translated "blood" in such instances as "death," following the principle that "blood" was a figure of speech that represented the violent *death* of Christ. However, many Christians felt that the reference to blood should be maintained to link with the Old Testament idea of sacrifice:

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[34] As mentioned before, Good News for Modern Man (1966) was the New Testament, and was also called "Today's English Version." The complete Bible was published in 1976, and was called the Good News Bible. For simplicity, this study will refer to both as the GNB.

[35] Criticism of the RSV included burning of the page of the Bible that contained the rendering "young woman" instead of KJV's "virgin" in Isaiah 7:14 (Thuesen 1999: 97).

> For the life of the flesh is in the blood; and I have given it for you upon the altar to make atonement for your souls; for it is the blood that makes atonement, by reason of the life. (Leviticus 17:11 RSV)

> Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins. (Hebrews 9:22 RSV)

According to this point of view, if Jesus Christ had died without bleeding, his sacrifice would not have been effective.

Theologically, no thinking Christian believes that Christ's atoning sacrifice could have been accomplished by merely donating a small amount of his blood. His death was required, and his crucifixion was, in this author's opinion, more painful psychologically and spiritually than physically. However, many Christians feel an emotional attachment to the word 'blood,' as exemplified in such hymns as "There is Power in the Blood," in which the word 'blood' is sung twenty times, and "Are You Washed in the Blood," in which the word 'blood' is also sung twenty times.

Blood is also thematic in the Bible, and a case could be made that as such, it should be translated literally each time. However, Nida gave the following explanation of why the GNB rendered "blood" as "death" in several verses:

> No doubt the most controversial issue concerning *Good News for Modern Man* has been what some persons have alleged to be "the total omission of the blood." It is, of course, simply not true that references to the blood of Christ have been omitted. Wherever there is a clear reference to Christ's blood, either in the shedding of it or as represented by the symbolic blood of the Old Testament sacrifices, the term "blood" does occur in *Today's English Version*. See, for example, John 6:53-56. In Hebrews 9:14 ("his blood will purify our consciences"), 10:29 ("who treats as a cheap thing the blood of God's covenant"), 13:12 ("in order to purify the people from sin with his own blood"), … In all references to the Lord's Supper … the term "blood" also occurs since the blood of Christ is the symbol of his sacrificial, redemptive death for men.

> It would be a serious mistake, however, to assume that wherever the Greek term *haima* occurs, it should always be translated "blood," since in many instances it has quite a different meaning. In Matthew 27:24-25 Pilate washes his hands and says to the crowd, "I am innocent of the *haima* of this man." Quite clearly Pilate is referring to Jesus' forthcoming execution and when the crowd shouts back, "May his *haima* be upon us and our children," the reference is to their demand for Jesus' death. For this reason the *Good News Bible* renders Pilate's statement as "I am not responsible for the death of this man" and the crowd's response as "Let the punishment for his death fall on us and on our children." …

> Since Greek *haima* clearly does not always mean literally "blood" but refers often to death as such, the real question is how to translate the term in those

eleven passages which speak of the redemptive death of Christ (Acts 20:28; Rom. 2:25; 5:9; Eph. 1:7; 2:13; Col. 1:20; Heb. 10:19; 13:20; 1 Pet. 1:19; and Rev. 1:5; 5:9). …

By rendering *haima* as "death," Colossians 1:20 also becomes much clearer. In traditional translations the reference is to God as "having made peace through the blood of his cross." The Greek text is so succinct as to be somewhat confusing. In reality, there are two figurative expressions in Colossians 1:20 even as there are in Acts 20:28. In this verse in Colossians, "blood" stands for "death" and the "cross" stands for "crucifixion." To make the meaning clear and to reflect faithfully the sense of the Greek text, the *Good News Bible* has "God made peace through his Son's death on the cross." Rather than robbing the Scriptures of meaning, as some persons have supposed, to render *haima* as "death" in certain passages actually emphasizes the significance of Christ's atoning death." (1977: 75-77)

There are other Bible translators, however, who, in spite of being practitioners of Nida's approach, have disagreed with him about the correct rendering for blood.

In other words, *blood* is an important verbal symbol that is used throughout the Bible and plays an important theological role. For example, when Eph. 1:7 says: "In whom we have redemption through his blood," we know that Paul is not speaking about the blood that came from the nail wounds in Jesus' hands and feet, nor of the fluid that flowed from his side when the Roman soldier pushed in his spear, but that he is really referring to the whole event of Christ's death. In this case we are obviously dealing with a non-literal meaning and therefore a teaching device, but because this very form has such great symbolic value in the Scriptures, we must make every effort to conserve it. (Loewen 1971: 173)

Loewen's point of view showed that followers of Nida's approach did not always agree to what extent his principles could and should be applied. It should also be noted that there were thousands of subtle revisions which have been made in the TEV since its original publication in 1966. These adjustments do not constitute a significant shift in principles but an application of those principles with growing adeptness.

In addition to the specific condemnation of the GNB mentioned in this section, examples from the GNB are found in most books and articles which criticize Nida's approach (Van Bruggen 1978, Nichols 1996, Ryken 2002). Nida's lengthy defence for the translation of 'blood' exemplifies the justification which could be made for every one of the thousands of adjustments which have been made in the GNB. In the end, the choices of the GNB were made to increase the clarity and naturalness of the translation. Many of these choices are debatable, and thus any translation which has the aim of being understood by average readers will be vulnerable to criticism for the individual

choices it makes. Such criticism will inevitably come, as it is coming to the translators of the gender-neutral TNIV today. (See section 3.4.)

2.4.4. The translation work of critics

While followers of Nida's dynamic equivalence approach have dominated the Bible translation world in the last 40 years, there have been a few translations of the Bible which were done by those who have rejected Nida's approach since it became well known in the 1960s. Such translations explicitly distance themselves from Nida and his principles.

The New King James Version

One recent translation of the Bible which was done using the formal equivalence approach is the *New King James Version* (NKJV) (Nelson 1982). The NKJV explicitly rejects functional equivalence. "Functional equivalence, a recent procedure in Bible translation, commonly results in paraphrasing where a more literal rendering is needed to reflect a specific and vital sense" (Nelson 1982: Preface).

The NKJV is essentially a revision of the KJV in which many obsolete words have been replaced with their current counterparts. Likewise, some old grammatical patterns have been updated. The result is a Bible that is much more contemporary in its language while still following the translation principles and text of the KJV. However, it must be noted that the NKJV makes some adjustments that Nida advocated, and thus it is vulnerable to their own criticism of "paraphrasing" noted above. For example, the reference to those who urinate on a wall in 1 Kings 21:21 is paraphrased to "male" in the NKJV. Likewise the litotes ("no little stir") is adjusted in Acts 19:23 to become "great commotion."

English Standard Version

The *English Standard Version* (ESV) (Crossway 2001) is another recent translation which has rejected Nida's approach. It describes its translation philosophy:

> The ESV is an "essentially literal" translation that seeks as far as possible to capture the precise wording of the original text and the personal style of each Bible writer. As such, its emphasis is on "word-for-word" correspondence, at the same time taking into account differences of grammar, syntax, and idiom

between current literary English and the original languages. Thus it seeks to be transparent to the original text, letting the reader see as directly as possible the structure and meaning of the original.

In contrast to the ESV, some Bible versions have followed a "thought-for-thought" rather than "word-for-word" translation philosophy, emphasizing "dynamic equivalence" rather than the "essentially literal" meaning of the original. A "thought-for-thought" translation is of necessity more inclined to reflect the interpretive opinions of the translator and the influences of contemporary culture.

Every translation is at many points a trade-off between literal precision and readability, between "formal equivalence" in expression and "functional equivalence" in communication, and the ESV is no exception. Within this framework we have sought to be "as literal as possible" while maintaining clarity of expression and literary excellence. (Crossway 2001: Preface)

The similarity between the ESV and RSV is quite striking, and one cannot help but wonder what motivated those who produced the ESV, since it fills no unique niche in the spectrum of English Bible translations.

Other languages

While the vast majority of new translations into languages other than English have employed the functional equivalence approach, there are a few translations that have not. For example, the Trinitarian Bible Society is currently translating the Bible into the Armenian, Catalan, French, Hungarian, Lhaovo, Ndebele, Nepali and Telugu languages (Anderson 2003). The Trinitarian Bible Society was formed in England in 1831 because the founders felt that the British and Foreign Bible Society was not limiting membership to people who believed in the trinity. The following is the Trinitarian Bible Society statement of translation principles:

In today's world, people are far more concerned with having the Scriptures in a form which is easy to read, a form which is sometimes already interpreted or paraphrased so that it reads like a storybook. Thus many Bible societies follow a principle known as "dynamic equivalence" in translation. The underlying principle in dynamic equivalence is an attempt to reproduce in the receptor language the same effect which the original Scriptures had on those to whom they were first addressed; the dynamic equivalence translators seek to give the same thoughts or ideas to present-day readers that the Bible would have given to its first readers. This is a noble goal; however, it is attempted with little regard for the wording of the Greek and Hebrew texts. The actual words are no longer considered to be as important as the thoughts or ideas behind them. The question must be asked, How can the thoughts of a first-century writer be known or conveyed if not through his words? (Trinitarian 2003)

Thus the Trinitarian Bible Society rejects Nida's principles in favour of the principle of translating each word. This study has already discussed this issue as it relates to translation of the Bible into English. (See section 2.4.2.) Since mere translation of words is inadequate in English, which has far more words than any other language, such a practice will be even less adequate into other languages.

2.5. The expansion of Nida's principles by SIL

Previous sections of this study focused on the writings of and reaction to the approach developed by Eugene A. Nida, who published his work under the auspices of the American Bible Society, which is affiliated with the United Bible Societies. This section will look at how the Summer Institute of Linguistics expanded upon Nida's approach in what is now called the 'meaning-based' approach to translation.

At the same time that Nida was overseeing the translation of the Bible into hundreds of languages by the United Bible Societies, SIL was likewise engaged in Bible translation work in hundreds of other languages. The two organizations did not compete with each other in any language. Rather there has been and continues to be a spirit of cooperation as translations into about two thousand languages were taken on by one organization or the other, with occasional joint projects. UBS focused on major languages of the world as well as minority languages where there was already an established church desiring a translation of the Bible. SIL, on the other hand, focused on the thousands of smaller languages of the world which did not yet have alphabets, books, or the Christian Gospel. Thus the typical audience for SIL's translations has been preliterate or semiliterate cultures with little or no Christian heritage. This was an important factor in the development of the translation approach which SIL encouraged in the 1950s, 1960s and 1970s.

2.5.1. Beekman and Callow

Translating the Word of God (*TWOG*) (Beekman and Callow 1974) was SIL's first major translation book. It was used to train hundreds of Western SIL translators before they began their assignments throughout the world. A companion book *A Manual for Problem Solving in Bible Translation* (Larson 1975) provided students with practice problems in applying the principles explained in the first book.

TWOG advocates very similar principles of translation as those espoused by Nida, although some of the terminology is different. For example, instead of "formal equivalence" and "dynamic equivalence" (or "functional equivalence)," *TWOG* calls the two approaches "literal" and "idiomatic." *TWOG* also described a continuum in which there are four types of translation.

> Although there are two basic approaches to translation, they give rise to four main types of translations: (1) highly literal, (2) modified literal, (3) idiomatic, (4) unduly free. These four represent a continuum from one extreme to another. (Beekman and Callow 1974: 21)

Beekman and Callow label both "highly literal" and "unduly free" translation as unacceptable, while "modified literal" and "idiomatic" are called acceptable.

> The highly literal translation reproduces the linguistic features of the original language with high consistency. The result is a translation which does not adequately communicate the message to a reader who does not know the original language or who does not have access to commentaries or other reference works to explain it to him. (1974: 21)

Beekman and Callow give an interesting example that the champions of formal equivalence should carefully consider.

> In one language of West Africa, a highly literal translation was made of a figure of speech in Mark 10:38, in which Jesus asks James and John, "Are you able to drink the cup that I drink?" When a speaker of this language was asked whether this expression was ever used by his people, he replied, "Yes, it is. It is what a drunkard would say to challenge his fellows as to whether they could drink as much drink, or as strong a drink, as he himself could." (1974: 22)

At the other end of the spectrum is the unduly free translation, which is also unacceptable. Such a translation will actually change the original meaning in order to make the translation more relevant to the new audience. Although Beekman and Callow do not give an example of an unduly free translation, *The Cotton Patch Version* (Jordan 1969) exemplifies this genre. For instance, Luke 1:5 is translated, "In the days when Ole Gene was governor of Georgia, there was a preacher by the name of Zack Harris …" Thus the historical references have been changed in order to make the translation more relevant to Americans in modern times. A more recent example of overly free translation is *The Message* (Peterson 2002). Robert Bratcher, main translator of the GNB, wrote, "Peterson goes beyond the acceptable bounds of functional equivalence in

that he will often divest passages from their first-century Jewish context, so that Jesus, for example, sounds like a twentieth-century American"(Bratcher 1995a: 155).

Beekman and Callow describe a modified literal translation as follows:

> This type of translation represents a considerable improvement over the highly literal translation. Even so, the same grammatical forms as those that are found in the original are generally used, many occurrences of a given word are translated consistently without adequate regard to the context, many word combinations found in the original are awkwardly retained in the RL, and the original message is only partially communicated especially when relevant implicit information is lost. The resultant translation contains unnecessary ambiguities and obscurities and will be unnatural in style and difficult to comprehend. In spite of these disadvantages, the modified literal translation is acceptable in some situations. For a group of believers who have access to reference works, and whose motivation to read and study is high, a modified literal translation is usable. However, for groups just emerging from illiteracy, the disadvantages listed above cannot be overlooked; for these groups an idiomatic translation is much to be preferred. (1974:23)

Although Beekman and Callow do not mention any specific English versions to illustrate a modified literal translation, they are clearly referring to the RSV genre, and perhaps even the New International Version, which one reviewer feels "has attempted to bridge the gap between word-for-word and functional equivalence translations" (Wegner 1999: 378). Other reviewers agree, "The NIV is a middle-of-the-road version in which a high degree of 'formal correspondence' is combined with renderings that are 'dynamically equivalent'"(Kubo and Sprecht 1983: 259).

Finally, Beekman and Callow describe idiomatic translation which they recommend.

> Form is seen to be important only as it serves to convey the correct meaning. Thus, the approach to translation which is to be preferred is the one which most accurately and naturally transfers the meaning from the original to the RL. The idiomatic approach to translation does this best. It 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. The natural order of words, phrases, and clauses is used to convey clearly the meaning of the original text. It is this approach to translation that reduces ambiguity and obscurity to a minimum, that makes use of the discourse and stylistic features of the RL in a natural way, and that results in a translation that is clear and understandable so that even someone who has had little or no contact with Christianity is able to understand the essentials of the message. (1974: 25)

Thus Beekman and Callow emphasized the need to translate the meaning by changing the form, reducing ambiguities to a minimum for an audience for which the Bible's message was quite new. This same approach and emphasis is found in a later SIL textbook—*Meaning-based Translation* (Larson 1984). However this latter textbook was intended to be used at non-Christian universities and thus the majority of examples used to illustrate its principles were drawn from nonbiblical material.

One of the main differences in *TWOG*'s approach and functional equivalence is the absence of Nida's caution to stay close to the form of the original unless there is a good reason not to. Instead, *TWOG* implies (in the quotation above) that the form of the original text is of little or no concern to the translator, except to help understand the meaning of the original. Once the meaning has been grasped, no further thought is given to the form of the original. The only consideration was then to find a way to clearly and naturally express that meaning in the RL.

Implicit information

While Nida approved of making implied information explicit in the translation, he was extremely cautious about the practice. Charles Taber (Nida's co-author of *TAPOT*) explained in more detail.

> Sometimes information is too bulky to be put into the text. If the information is important, and can be expressed in a few words, it can be put in. For example, in Mark 11:8, some translators make explicit that the people put clothes and branches in Jesus' path in order to honour him. This is to avoid a real misunderstanding, for in many societies such an action would be an insult. It is quite all right to put in such a few words to explain the meaning of the action. There are also many names of things, animals, places and so on, where the kind of thing can be made explicit. For example, one can say "city Jerusalem," "precious stone called ruby," and so on. We do this when the name of the thing itself is quite unknown, and when there is no name for it in our language, so that we have to borrow one. But it would be impossible to put into our translation enough words to explain to our readers what a Pharisee was. This kind of information can be put into notes, or a glossary at the back. (1972: 210)

TWOG gave the following general guideline for making implicit information explicit in the translation:

> All the guidelines that follow can be conveniently summed up in one general principle, namely, that implicit information may be expressed explicitly if, and only if, the RL necessitates it. It is not expressed explicitly merely because the

translator thinks it would be helpful, or because of his own doctrinal convictions or denominational views, or because some other translator has done so, or because he thinks this is something the RL readers really need to know. It is made explicit because the grammar, or the meanings, or the dynamics of the RL require it in order that the information conveyed will be the same as that conveyed to the original readers. (Beekman and Callow 1974: 58)

One of the examples Beekman and Callow give to illustrate the need to make implied information explicit because of the grammar of the RL is in the use of "we-inclusive" versus "we-exclusive." The Greek was ambiguous, because it does not distinguish the two. However, there is such a distinction in the grammar of many RLs, and thus the implicit idea (inclusive or exclusive) is *required* to become explicit in the translation. Virtually no one objects to explicating information based on the requirements of the RL's grammatical structure, as in the example above.

A second reason Beekman and Callow give for making implicit information explicit is to avoid wrong meaning in the translation. The example of Romans 14:2 is given in which "weak" people are said to eat only vegetables. However, the implied information is that these people are weak *in faith*. They do not suffer from physical weakness. In order to avoid the wrong meaning, a translation might need to make this implicit information explicit. (In this particular case, both the GNB and the NIV make this information explicit, but the RSV does not.) Until the recent shift, there has been a consensus among Bible translators that making implicit information explicit in order to avoid wrong meaning is an acceptable practice.

A third reason Beekman and Callow give for making implicit information explicit is when it is required for the "dynamic fidelity."

If the stylistic and discourse structures of the RL require that the implicit information be made explicit, then this is a legitimate reason for doing so. This may mean resolving ambiguities and obscurities; identifying pronouns by nouns: it may mean supplying a link in a chain of events which has been omitted in the original … (1974: 60)

In other words, Beekman and Callow allow a translator to make implied information explicit in order to make the translation clearer and easier to understand. They caution that this should only be done when leaving the implied information unstated would make it difficult for readers to understand the central message of the verse. The translator should not make information explicit which is about insignificant

details or tangential ideas of the verse if the purpose in doing so would only be to increase the dynamic fidelity. Also, making implicit information explicit for reasons of dynamic fidelity can only be done from the immediate context of the verse, and not from remote context (such as another book of the Bible) or from the cultural context.

An example from *A Manual for Problem Solving in Bible Translation*, which is the companion volume to *TWOG*, illustrates the way in which SIL encouraged translators to make implied information explicit for the sake of dynamic fidelity. The following is taken directly from the manual:

> *Making information explicit*. In the following the item that is to be made explicit is given in parentheses following the passage. Rewrite adding this information.
>
> Example: James 2:24
>
> You see that a man is justified by works and not by faith alone. (contrast implied by alone)
>
> You see that a man is justified by faith shown by his works and he is not justified by faith alone. (Larson 1975: 34)

Thus Larson teaches that the words "faith shown by his" can be made explicit in this example, which illustrates the greater degree of freedom SIL encouraged over Nida's more conservative approach. It also reveals a tendency to translate in such a way as to minimize theological problems such as the apparent contradiction between justification by faith and justification by works.

While Beekman and Callow included words of caution of their own in their guidelines for making implicit information explicit, they clearly were more encouraging than Nida, who only briefly mentions the topic in his books. The GNB likewise made implicit information explicit rather judiciously. The issue of implied information has proved to be a controversial one in SIL, with many translators and consultants struggling to understand the appropriate degree of license they have to make implied information explicit in order to make the translation understandable. This study will return to this issue later in Chapter 3.

2.5.2. A typical SIL translation

In section 2.3.1 of this study, the GNB was used to show how the functional equivalence approach to Bible translation was actually carried out in a real translation.

In the same way, this study will now look at the *Western Bukidnon Manobo New Testament* (WBM) that was translated by SIL in the Philippines. The WBM was selected for this study for two reasons. First of all, it is well documented. The back translation is available to Bible translators all over the world in a computer program called "Translator's Workplace" (SIL 1995). Secondly, the WBM back translation has been held up by SIL as a good model to show the kind of adjustments that the organization encouraged its translators to make when necessary.

This study will now look at a verse from the WBM to understand the kind of adjustments that have been made in a typical SIL meaning-based translation done in the 1970s (before the shift).

In John 1:29, John the Baptist calls Jesus the "Lamb of God, who takes away the sin of the world!" (RSV) This is a metaphor in which the topic (Jesus) is compared to a lamb (image) because both have a characteristic in common. This is what Beekman and Callow call the "point of similarity." They recommend changing metaphors to similes when a literal rendering would be misunderstood. They also recommend making the implied point of similarity explicit in situations in which a literal translation would result in zero meaning or wrong meaning. The WBM rendering for this metaphor is, "This is that person who is like a sacrificial young sheep whom God gives, for by means of him the bad doings of mankind will be removed." The WBM has first of all changed the metaphor into a simile. This was allowed by Nida, and is encouraged by Beekman and Callow. One might ask why it would be necessary to change this metaphor into a simile. Would any reader seriously think that John the Baptist was saying that Jesus was a literal lamb? The answer lies in the understanding of some cultures in the Philippines in which there is a belief held by followers of traditional religions that certain people have special supernatural powers which enable them to change into the appearance of animals in order to spy on others or do other secret activities. The WBM translation precludes this interpretation by changing the metaphor into a simile.

The WBM translation also makes the point of similarity between Jesus and the lamb explicit. This is where Beekman and Callow go a step beyond Nida. The reason WBM makes the point of similarity explicit is that although followers of the traditional religion in this RL culture practice animal sacrifice, they do not sacrifice lambs. Virtually no one in this culture is familiar with the Old Testament background that John

the Baptist was alluding to when he compared Jesus to a lamb. Thus, making the point of similarity explicit gives the average reader the information needed to understand the basic meaning of this verse. Without this background information the vast majority of RL readers would be puzzled by what John the Baptist said, something the author of the Gospel did not intend.

Likewise, it has been the author's experience, while conducting training workshops for mother-tongue translators in various countries, that the translators themselves generally do not understand why John the Baptist called Jesus a lamb. Those who are more aware of the background of the Bible often guess that the point of similarity is "gentleness," which is not the intended point of similarity in this metaphor.

This study will now look at the two sections of the Bible in which the GNB was compared to the RSV previously in this study. This time, the WBM will be compared to the GNB to show the kinds of adjustments that are made in many SIL translations. The first comparison is from Luke 10:25-37, the story of the Good Samaritan. (Underlining has been added to facilitate analysis.)

Good News Bible

25 A teacher of the Law came up and tried to trap Jesus. "Teacher," he asked, "what must I do to receive eternal life?"

26 Jesus answered him, "What do the Scriptures say? How do you interpret them?"

27 The man answered, "'Love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind'; and 'Love your neighbour as you love yourself.'"

28 "You are right," Jesus replied; "do this and you will live."

29 But the teacher of the Law wanted to justify himself, so he asked Jesus, "Who is my neighbour?"

30 Jesus answered, "There was once a man who was going down from Jerusalem to Jericho when robbers attacked him, stripped him, and beat him up, leaving him half dead. 31 It so happened that a priest was going down that road; but when he saw the man, he walked on by on the other side. 32 In the same way a Levite also came there, went over and looked at the man, and then walked on by on the other side. 33 But a Samaritan who was travelling that way came upon the man, and when he saw him, his heart was filled with pity. 34 He went over to him, poured oil and wine on his wounds and bandaged them; then he put the man on his own animal and took him to an inn, where he took care of him. 35 The next day he took out two silver coins and gave them to the innkeeper. 'Take care of him,' he told the innkeeper, 'and when I come back this way, I will pay you whatever else you spend on him.'"

36 And Jesus concluded, "In your opinion, which one of these three acted like a neighbour toward the man attacked by the robbers?"

37 The teacher of the Law answered, "The one who was kind to him.

"Jesus replied, "You go, then, and do the same.""

Western Bukidnon Manobo

25 And then there was a person who was a teacher of the Laws <u>of the Jews</u>, and he stood up because he wanted to try to trap Jesus <u>by means of some questions</u>. So he said, "Chief, what shall I do, so that I might be given life without end?" **26** And Jesus said to him, "What do the <u>Laws of God say that were left behind by Moses</u>. What do you understand from what you have read?" **27** And this person answered, "As for the Lord our God, it's necessary that he is the one that we hold precious in our breath. He is the one precious here in our <u>breath</u>, our <u>minds</u>, our <u>understanding</u>, and in all of our <u>doings</u>. And it's necessary also, that we treat very well our companion. We must think of him just like we would our own breath." **28** And then Jesus said to him, "What you said is true. If you do that, you will be given life without end."

29 But as for this teacher of the Law, he <u>wanted that Jesus might think that his works were right</u>. Therefore he said, "who is this companion of mine?" (What do you mean by "my companion"?) **30** And Jesus said, "There was a <u>Jew</u>-person who went on a trip coming from <u>the town of</u> Jerusalem by himself, and going down to <u>the town of</u> Jericho. On the way, some robbers came upon him and they beat him and stripped him naked. And they only left him alone when he was about to die. **31** And just after the time that those robbers had left, a <u>Jewish</u> priest of God arrived but when he saw that person who had been robbed, lying there, he just passed around him and continued on his way. **32** And it was the same way with the next person who came along; he was also <u>a Jew</u>, a <u>descendant of</u> Levi, <u>whose work was to help the priests in the church, the house of God</u>. But when he saw that person lying there, he just went around him also and he continued on his way. **33** It wasn't long before there arrived there also, a person <u>who was not a Jew</u> because he was from Samaria. And when he saw that person who'd been robbed, lying there, he pitied him very much. **34** He went over to him, and medicined his wounds with oil and wine and he wrapped them up with cloth. And then he picked him up and put him on his horse, and took him to a house where people overnight, and there he carefully took care of him. **35** When morning came, he gave some money to the owner of the house, and he said to him, "Take care of this man for me, who was robbed, and if you spend any more money on him besides what I'm giving you, when I return I will pay you for it." "

36 And Jesus said to the teacher, "Which one of those three people became the <u>true</u> companion of that man who was robbed by the bandits?"

37 And the teacher answered, "The one who became the true companion of that person who was robbed by the bandits was that one who pitied him and who helped him." And Jesus said, "That's right. You do like that."

Comment:

It is obvious that certain implied information in the original has been made explicit in the WBM. (It has been underlined in this back translation for the purposes of this study.) The reason the WBM translation made this implied information explicit is that the RL culture is unfamiliar with the Jewish background of this parable. For example, where the GNB simply has "Law," the WBM has "Laws of the Jews" to show that the reference is not to the government's laws but the laws of a people group.

The next occurrence of this kind of adjustment is in the clause "to trap Jesus *by means of some questions*." One might wonder why the translation needed to make this information explicit. Would readers otherwise think that the teacher of the Law might want to literally trap Jesus physically? However, since the context of the Gospel of Luke contains references to the Jewish leaders wanting to kill Jesus, and eventually succeeding, such a misinterpretation is not unreasonable.

In verse 26, WBM makes the information explicit that it is the "Law of Moses" which Jesus was referring to.

In verse 27, WBM has translated the idea of "heart," "soul," "strength," and "mind" respectively as "breath," "mind," "doing," and "understanding." The meaning here is "completely" and with every part of your being.

In verse 29, WBM has translated the idea of justifying himself as, "he wanted that Jesus might think that his works were right." This makes the meaning much clearer than the one abstract word found in both the RSV and the GNB.

In verse 30, WBM makes a crucial bit of implied information explicit, namely that the man travelling from one town to another is a Jew. Similarly, the translation makes it explicit that the priest and the Levite were also Jews, in other words, members of the same people group as the traveller. The translation also makes the information explicit that the man from Samaria was not a Jew. Without this information the typical reader of the WBM would not understand the main point of the parable. But with this information included in the text of the translation in a natural way, the reader can join the rest of the world in appreciating this profound message.

The WBM translation makes other pieces of implied information explicit. These are underlined above and are self-explanatory.

This study will now look at how WBM translated the section in Romans 3:21-26.

Good News Bible
21 But now God's way of putting people right with himself has been revealed. It has nothing to do with law, even though the Law of Moses and the prophets gave their witness to it. 22 God puts people right through their faith in Jesus Christ. God does this to all who believe in Christ, because there is no difference at all: 23 everyone has sinned

and is far away from God's saving presence. **24** But by the free gift of God's grace all are put right with him through Christ Jesus, who sets them free. **25-26** God offered him, so that by his blood he should become the means by which people's sins are forgiven through their faith in him. God did this in order to demonstrate that he is righteous. In the past he was patient and overlooked people's sins; but in the present time he deals with their sins, in order to demonstrate his righteousness. In this way God shows that he himself is righteous and that he puts right everyone who believes in Jesus.

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21 And now <u>God has allowed us (incl.) to understand</u> the way by which He can consider us righteous. And this is not by means of <u>obeying</u> the Law; however, <u>this way</u> is spoken about in the word of God <u>which was written long ago</u>. **22** God will consider us righteous if we believe in Jesus Christ. Anybody can be considered righteous by God if he believes in Jesus Christ, because God has no favorites among any people. **23** All mankind have sinned and they do not count even as much as one fingernail toward the very high rank of God. **24** However, only because of God's favour to us (incl.), <u>He will consider us righteous just the same as if we (incl.) had never done any wrong</u>, because Jesus Christ has set us free. **25** God <u>sent him so that he might become a sacrifice in our (incl.) place</u>, and because His blood <u>flowed</u>, God will forgive our (incl.) sins if we believe in Him. God did this so that we might understand that His judgment is righteous, even though long ago, because He was long-suffering, He did not <u>for awhile yet</u> punish people because of their sins. **26** However, <u>it is necessary that there be punishment for the sins of mankind, therefore he punished Jesus</u>. Because of that, we (incl.) know that the judgment of God is just. And because of this, it can be that He will consider righteous anybody who believes in Jesus.

Comment:

One of the adjustments the WBM has made is changing several general third person references (people) to first person inclusive pronouns (us) in order to preclude the possibility that the receptor audience would understand that Paul was writing about other people, and did not include either himself or the recipients of this letter in these references.

Many important ideas have been restructured in the WBM in order to make the meaning clear. First of all, where GNB has "has been revealed," WBM has made the agent (God) explicit as well as the indirect object of this revelation (us).

Next, where GNB has "law," WBM has "<u>obeying</u> the law." Making this word explicit clarifies the reason that justification is not related to the law.

Also in verse 21, the WBM specifically identifies "it" (GNB) as "this way," making it clear that the reference is to "by means of obeying the law" in the previous clause.

In the same verse, the WBM makes the implied information explicit that the "word of God" was written long ago. This was done to help the reader be aware that this is not an event that occurred in the lifetime of Paul or even the recent past. The original audience for this letter was already aware of this.

In verse 24, "put right with him" (GNB) has been rendered in WBM as, "He will consider us righteous just the same as if we (incl.) had never done any wrong." This more completely expresses the meaning of "justified" (RSV).

In verse 25, the GNB "offered him" has been translated in WBM as, "He might become a sacrifice in our (incl.) place." Such a rendering makes the meaning of "offering" clearer by showing that God offered Christ as a substitutional sacrifice.

In the same verse, the WBM adjusted "blood" GNB to "blood flowed" in order to make it clearer that this was actually a reference to Christ's death and not some magical quality that his blood had.

Also in verse 25, the GNB "overlooked people's sins" has been adjusted in WBM to "did not for awhile yet punish people because of their sins." Making "for awhile yet" explicit makes the meaning clearer that the God's overlooking people's sins was temporary.

In verse 26, the GNB has "he deals with their sins," and WBM has "it is necessary that there be punishment for the sins of mankind, therefore he punished Jesus," giving a more explicit rendering of "deals."

It is also worth noting that the three sentences of RSV and nine sentences of the GNB have been restructured into eleven sentences in WBM.

When comparing the WBM translation to the GNB, there are several obvious places that linguistic adjustments have been made. More interesting, however, were the kinds of adjustments made in the translation including the use of RL idioms and making implied information explicit in order to make the meaning clear to the receptor audience who had little or no Christian heritage. These are the kinds of adjustments that typify the work of many translators in SIL. The adjustments are more wide-ranging and more frequent than the functional equivalence approach developed by Nida. Likewise the degree of interpretation is greater in the meaning-based version, showing the effort to

disambiguate the text as much as possible for an audience which the translator believes would have difficulty interpreting it independently. Similarly, the amount of explication assumes two things—that the audience would not understand the meaning of such words as "Levite," and that the audience would not notice that Jesus was explicating such words to his original audience. In fact, Jesus did *not* explicate such words, and thus the meaning-based translation distorted the meaning of the original. (This issue is discussed in more detail in section 3.2.2,)

It must be added that part of the translation process in the WBM New Testament was a thorough check with people who were not involved in translating it. Each verse was read to mother-tongue speakers followed by questions to find out what they understood from each verse. Some of the adjustments noted above were made when these people could not understand the meaning of the draft translation.

2.5.3. Deibler

An example of how Nida's functional equivalence approach has been used and expanded upon by SIL can be seen when Ellis Deibler (an SIL Translation Consultant) writes that there are six underlying theoretical presuppositions in translation:

> (1) The aim of the translation is to convey to the target-language audience, as nearly as possible, what the original communicator hoped and expected to communicate to his source-language audience.
> (2) The original communicator normally expected to convey emotive impact and/or an understanding of semantic content, plus an appropriate response.
> (3) To the extent that the aim of the original communicator included emotive impact, faithfulness to the forms of the original and even to the semantic content is not an issue.
> (4) To the extent that the aim was semantic content, then emotive impact was and is incidental, and the aim of the translator is to ensure that this semantic content is being communicated.
> (5) The only satisfactory way to ensure that the semantic content is communicated adequately is usually to check the translation with speakers of the target-language.
> (6) If this checking is not done, the translator can grossly overestimate how much the translation is being understood by the target-language audience. (1991: 201)

Deibler thus believes that it is the translator's job to provoke in the TL audience a similar response that the original audience had, which is also one of the goals of

Nida's functional equivalence approach. However, Deibler goes further with his third presupposition, implying that if the original author's purpose was primarily emotive impact, semantic content is not important. Such a bold presupposition goes beyond what Nida had in mind with functional equivalence, and is an example of why he tried to more carefully limit it in his later works. Nida never intended that the semantic content of the original text be changed in order to provoke an equivalent response. Rather, he wanted the semantic content to be so naturally translated that it would produce the same response as the original text produced in its audience. However, defining the idea of equivalent response and limiting its implementation in the practice of translating has proven to be problematic.

2.6. The translation continuum

This study mentioned the concept of a translation continuum in which extremely literal and extremely free are simply the endpoints (Hatim and Mason 1997: 11). It has been noted by others that this continuum is difficult to describe unambiguously.

> There is a spectrum, a gradation. To compare examples from either end of the spectrum makes differences stand out; but as we approach the center, there is no rigid pattern, no indisputable step that signals the crossing of the line from "literal" translation to paraphrase. (Carson 1979: 87)

Yet the author will try to illustrate this spectrum with the following chart which displays eight points on this continuum, along with an example of at least one translation of the Bible which exemplifies each category.

Table 1 The translation continuum[36]

Literal	Modified literal	Semi-literal	Functional/ Dynamic equiv.	Highly functional equiv.	Meaning-based	Marginally overly free	Highly overly free
NASB	RSV KJV	NIV	GNB NLT	CEV	WBM	*Living Bible The Message*	*Cotton-patch*

There are certain features which differentiate these different types of translation. For example, how is figurative language translated? Is the figure retained or is it adjusted in some way to be easier to understand? Grammatical categories are another feature. For example, are nouns translated consistently as nouns or are they sometimes

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[36] Wendland (2002: 181) uses a similar figure to depict the translation continuum.

changed into verbs to improve clarity and naturalness[37]? How is participant reference handled? Are references translated the same as in the original, as a name for a name, a pronoun for a pronoun, etc.? Or does the translation make adjustments when introducing and tracking participants to make the translation clearer and more natural? Another feature is the ordering of clauses. Is the same order retained in the translation as in the original, or are adjustments made for clarity and naturalness? Implied information is yet another feature. Is implied information ever made explicit in the translation?

The answer to the questions above is often not a simple yes or no, but 'sometimes.' The following chart shows how three types of translation handle these features:

Table 2 When adjustments are made

Feature	Modified Literal	Functional equiv.	Meaning-based
Figurative language	Rarely	When necessary	When helpful
Grammatical Categories	Rarely	Often	Often
Participant Reference	Rarely	Often	Often
Sentence ordering	Never	Sometimes	Often
Implied information	Rarely	Sometimes	Often

The frequency in which the kinds of adjustments above are made can make for an infinite variety of translations on the continuum. This great variety makes it almost impossible to consistently classify translations or even to agree on how many categories there are.

2.7. Summary

This chapter has described the practice of Bible translation in the 1950s, 1960s and 1970s which was dominated by the approach developed by Eugene Nida. The next chapter describes the shift which occurred in the 1980s and 1990s which was a reaction against what some translators thought were excesses of the functional equivalence and meaning-based approaches.

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[37] As mentioned on page 9, the word 'naturalness' refers to the normal grammatical patterns found in a receptor language.

Chapter 3 The Shift

This chapter attempts to describe the paradigm shift in Bible translation which began in the 1980s and continued for the next twenty years. This shift was away from the freer translation which Nida encouraged and which some Bible translators took too far. Although there were several factors which produced the shift, the main cause was a growing recognition that many Bible translators had gone beyond the limits that Nida had set for good practice. This was acknowledged by both translators and by the communities which were the recipients of such translations. The development of Translation Studies also played a role in this shift, particularly the emergence of Relevance Theory as a better explanation of communication than the Code Model upon which Nida based his approach.

3.1. Concern that translators have been too free

By the 1980s, there was a growing recognition that the pendulum had swung too far to the free side in Bible translation. Concerned translators began to speak out, saying that some had strayed too far from the original text, particularly in making implied information explicit. Nida was the first to express concern that some translators had gone beyond the limits which he put in place for Bible translators. Nida was soon followed by many other leading translators, thus causing the shift.

3.1.1. Nida began the shift

The first Bible translator to sound the alarm was Eugene Nida himself in 1981 in the book *Meaning Across Cultures* (Nida and Reyburn 1981).

> The motivations for such changes may have all been quite worthy, for they are usually made in the name of improving the text and making it more intelligible to the natives. But such improvements often reveal a rather shallow view of revelation, and evangelistic concerns to make the text more readable have often arisen from underestimating the capacities of receptors. As a result, receptor-language persons who have acquired some education have frequently come to repudiate the intentions of the translators as being nothing less than pernicious paternalism. (Nida and Reyburn 1981: 61)

The word "paternalism" shows that Nida and Reyburn had been listening to the language communities which were the recipients of the new translations. Many such

communities were not happy with the translations which were being produced for them (Andersen 1998: 11-12). When the Christians in such a community compared their translation with translations in other languages, they were troubled at how different they were.

Nida and Reyburn pointed to the problem on the lack of cooperation between the translation team and the local church.

> Perhaps one of the principal reasons for lack of balance and judgment in the extent to which adjustments in form can and should be made results from a failure to carry out a translation program in close cooperation with an existing Christian constituency. Too often translators work in isolation from a believing community without sufficient regard for what receptors want or expect in a translation. (Nida and Reyburn 1981: 61)

Thus Nida described two of the major problems which the paradigm shift of the 1980s and 1990s was a reaction against—translation that was overly free and lack of interaction between the translation team and the local Christian community. In other words, it was Nida who began the paradigm shift away from the state of affairs in Bible translation in which some had taken his approach too far.

Nida also addressed the issue of when and how much supplemental information should be included in a Bible translation. He cautioned that a long, involved explaination would be anachronistic, because it implied that the original author needed to make such information explicit (Nida and Reyburn 1981: 72-73).

This same principle of not supplying too much information that the original author did not need to make explicit will be discussed in more detail in a later section (3.2.2) of this study about Relevance Theory. It is worthy of note, however, that Nida articulated one of Gutt's most salient arguments in 1981, namely that making implied information explicit distorts the meaning because it implies that the original author needed to make the explanation to the original audience. However, the other side of the argument is that to not make certain implied information explicit will cause the translation to be meaningless to some readers. (See section 3.2.2, where Skopos Theory suggests letting the purpose of the translation and audience considerations determine how much implicit information to make explicit in the translation.)

In Nida's next book, *From One Language to Another* (*FOLTA*) (de Waard and Nida 1986), he changed the name of his approach from "dynamic equivalence" to "functional equivalence," giving the following reason:

> One conspicuous difference in terminology in this volume in contrast with *Theory and Practice of Translation* and *Toward a Science of Translation* is the use of the expression "functional equivalence" rather than "dynamic equivalence." The substitution of "functional equivalence" is not designed to suggest anything essentially different from what was earlier designated by the phrase, "dynamic equivalence." Unfortunately, the expression "dynamic equivalence" has often been misunderstood as referring to anything which might have special impact and appeal for receptors. Some Bible translators have seriously violated the principle of dynamic equivalence as described in *Theory and Practice of Translating* and *Toward a Science of Translating*. It is hoped, therefore, that the use of the expression "functional equivalence" may serve to highlight the communicative functions of translating and to avoid misunderstanding. (de Waard and Nida 1986: vii-viii)

Nida's attempt to rename his approach was only partially successful, since it is still better known outside of the Bible translation community as "dynamic equivalence" and not "functional equivalence." However the change in terms is part of the shift which began to take place in the 1980s, and it represents a more conservative application of Nida's principles.

One UBS Translation Consultant has drawn attention to the disagreement which exists about the difference between the terms "dynamic equivalence" and "functional equivalence."

> Some regard the term as identical in meaning with "dynamic equivalence," others regard it as not essentially different from "dynamic equivalence," others as significantly different. (Statham 2005: 40)

Statham himself characterizes the difference as dynamic equivalence being more of a bottom-up approach and functional equivalence being more of a top-down approach (2005: 41-42). It is true that the book in which Nida changed the name of his approach to functional equivalence (FOLTA, 1986) presented the analysis of meaning as beginning "with the larger units and successively treated the smaller units" (de Waard and Nida 1986: vii). However, the author of this thesis does not believe that such a difference represents a significant change in Nida's approach, but rather a continued

refinement of the method used in one of the steps in the translation process, namely determining the meaning to be translated.[38]

The most controversial aspect of Nida's approach is noticeably absent in *FOLTA*—the idea of equivalent response. Instead of including the idea that the translation will evoke a similar response in the new audience as the original text did for the first receptors, Nida merely writes:

> The translation process has been defined on the basis that the receptors of the translation should comprehend the translated text to such an extent that they can understand how the original receptors must have understood the original text. (de Waard and Nida 1986:36)

It is clear that *FOLTA* was an effort by Nida to rein in translators who had taken his approach too far and to more explicitly set limits upon functional equivalence. Nida thus cautioned translators again to refrain from straying too far from the original form. While there was really nothing in these cautions that Nida did not state in earlier works, he expressed his caution more emphatically to try to correct the pendulum which he himself had put in motion almost forty years earlier.

3.1.2. Other Bible translators continue the shift

In 1982, Hart Wiens, an SIL Translation Consultant, gave a vivid example (from Luke 12:49) of a translation that had crossed the line from idiomatic to "unduly free:"

a. *TEV*:-"I came to set the earth on fire, and how I wish it were already kindled!"

b. BT-1:-Jesus said further, "I have come here to set fire to the world. I wish it were already in flame now."

c. BT-2:-Now, Jesus also said, "My coming to earth is like a person going to burn his rice field *(kaingin)* because wherever is the arriving-place of my word there is trouble which burns-with-flames there because the many people who are disliking/refusing are considered-as-enemies. The people who are believing, their hearts/minds will not be reciprocally one regarding me. Even though I don't want/like its trouble, my heart/mind is big to see my word becoming spread out on earth like a large fire." (Wiens 1982: 13)

Wiens comments:

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[38] Wilt distinguishes between dynamic and functional equivalence, although along different lines than Statham (Wilt 1995: 152; 2003: 234-35).

My personal feeling is that the second example would fall in the category of what Beekman calls "unduly free" translation. I am a bit concerned that in our attempts to be sure that people "understand," some of us have been slipping too far over into this area. In order to avoid criticism from church and mission leaders and to help us achieve a greater degree of concordance, we are going to have to work on reigning in the liberties we take in this area. (Wiens 1982: 13)

It must be pointed out that while many Bible Society projects are translating into large national languages, SIL works almost exclusively in minority languages, many of which have no church or only a fledgling church. Thus the audience for their translations does not generally have the degree of background knowledge that audiences of national languages and trade languages enjoy. Because of this lack of knowledge, there is a perceived need by some translation teams in SIL projects to frequently make implied information explicit in order to give readers a fair chance at understanding the basic meaning of each verse. Indeed, testing shows that without *some* adjustments, the vast majority of readers will not understand the basic meaning of passages in which there is crucial implicit information in the original (Nida 1947: 21; Hill 2003). This is not to excuse translations which have crossed the line from "idiomatic" (meaning-based) into "unduly free" translations as in Wiens' example above. Rather the author is merely trying to explain how such excesses have come about.

Wiens' comments can be seen as an early (1982) recognition that the translation pendulum had swung too far to the free side. The following year, a meeting of Translation Consultants in SIL took place and the issue raised by Wiens was discussed. These consultants showed their concern that some translators were being overly free by issuing a statement which cautioned against making unwarranted information explicit in the translated text. They recommended that such explanatory information be communicated in supplementary materials such as introductions, and glossaries (SIL-Consultants 1983: 4-5).

The SIL consultants recognized that there was a problem with some translators being overly free, particularly in regard to making too much implied information explicit. They recommended that translators be more judicious in making such adjustments and that supplementary material be made available with translations to assist readers in understanding the text. Historically, the publication of this report is an important milestone in the shift which this thesis attempts to document.

A year after the SIL Translation Consultants expressed concern, Donald Carson, professor at Trinity Evangelical Divinity School and noted evangelical author who would later be one of the translators of the *New Living Translation*, also wrote that some had become too free in translating the Bible.

> Unfortunately, now that "dynamic equivalence" is so popular, it is not infrequently abused. I hasten to add that the most careful scholars in the field do not err in this way. What is still one of the finest books in the area, *The Theory and Practice of Translation*, by Nida and Taber, abounds in wise and sensitive caveats. … But sadly, similar care is not shown by all. The caveats and restrictions which make dynamic equivalence so useful a way of thinking about translation are sometimes overlooked or abandoned… (1985: 202)

The quotation above has been taken from Carson's article at the beginning of the shift and shows his contribution to it. More recently, Carson acknowledged that the shift to which he contributed has taken place (2003: 66).

William Wonderly, the UBS Translation Consultant who earlier wrote *Bible Translations for Popular Use*, added his cautions the year after Carson. Wonderly acknowledged the natural desire of translators to be "perfectly clear" even to non-Christian readers. This desire causes translators to insert background information which can distort the focus of the passage or "violates its literary integrity" (1986: 214). Wonderly thus showed concern with some translators who have taken functional equivalence too far and described the problem that Gutt would later refer to as "distortion," in which the translator makes implied information explicit that an astute reader would realize was quite unnecessary for the original audience (Wonderly 1986: 215).

The same year (1986), Katy Barnwell also showed an awareness of the problem that some church leaders have been objecting to the freer SIL translations. In her book *Bible Translation*, she described guidelines for making implied information explicit:

Only information that is implicit in the original text may be made explicit. No new information may be added.

Implicit information may be made explicit under the following conditions:

a. If it is essential to communicate the main point of the message.

b. If otherwise no meaning or wrong meaning would be communicated.

c. If it can be done without distorting the main focus or theme of the message.

d. If it is appropriate to the original situation in which the message was given. (Barnwell 1986: 88)

It should be noted that all four conditions needed to be met before implicit information could be made explicit, thus drawing a more careful and cautious boundary indicative of the shift which was started a few years before. Barnwell went on to explain that the question of how much information to make explicit in the text needs to be considered separately for each translation project. She also suggested that there may be the need to have two translations, one for the church and one for evangelistic purposes, the latter one having more implicit information made explicit in the text itself. She also emphasized the need to allow church leaders to decide what kind of translation is appropriate for them, after helping them understand the different types.

> If there is a church in the area where the translation is being made, church leaders should be involved in the decision concerning what style of translation they feel is right for that area. **Before making that decision, the church leaders should be trained and given every opportunity to understand the principles of translation that are involved, so that they can make the decision from a position of understanding. This is very important.** (1986 89, original emphasis)

This idea is representative of the shift that took place in the 1980s and 1990s. Barnwell's suggestion that church leaders be given an opportunity to understand the various options in translation has been taken up in this thesis, which attempts to document different kinds of translation and their performance.

Near the end of this shift, SIL translator T. David Andersen expressed his concern, writing that many controversies about how literal or free a translation should be were actually debates about authenticity (1998: 1-2). The issue of authenticity is an important one because some translation projects succeed in making a meaning-based translation of the New Testament or the Bible, only to have the local church reject it because they prefer a national language version which is of the semi-literal variety. The latter is harder to understand, but is perceived as authentic. Andersen makes the bold claim that decreased naturalness will actually increase the translation's perceived authenticity (1998: 11). He specifically pointed out that making implied information explicit for the purpose of improving clarity in the translation can reduce its perceived authenticity.

Anderson's caution about making too much implied information explicit has now become standard practice (a norm) for Bible translators. It represents a significant shift which has occurred in the past 25 years in the world of SIL. "Meaning-based" translation is still used as a label, but the product is generally less free, especially in terms of the amount of implicit information made explicit in the translation.

Kees de Blois, a UBS Translation Consultant, acknowledged that there has been "a shift toward a more intermediate position on the continuum between the extremes of functional equivalence and formal correspondence" (1997: 25-26). He suggests that one of the reasons for the shift is that in many minority language situations there can only be one translation of the Bible. Thus it must function in church worship, Bible study, and evangelism of non-Christians. With all three functions in mind, the church will insist on some "higher" register language rather than a totally "common language" translation.

Such a point of view supports the claim of this study that the local church has been an important factor in the recent shift away from functional equivalence in the last two decades. It also relates to Nida's comment that there is a need for more than one translation in any language—one whose primary audience is the church and another whose primary audience are people outside of the church (1992: 514). In the many situations in which it stretches resources to produce even one translation, that one Bible will need to follow Nida's approach in a more restrained way than if the audience were non-Christians.

3.2. Translation Studies factors

The recent shift in Bible translation has coincided with the emergence of Translation Studies as an independent discipline.

> … translation studies can only be described as emergent, not quite a discipline
> in its own right, more an interdiscipline that straddles a range of fields depending
> on its particular institutional setting: linguistics, foreign languages, comparative
> literature, anthropology, among others." (Venuti 1998: 8)

The field of Translation Studies has influenced Bible translation and has contributed to the shift which this study describes. Relevance Theory (and its application by Gutt) has had the most influence on Bible translation and thus will be described in some detail. Skopos Theory and other Functional approaches (notably by

Nord) likewise affected Bible translation, although to a lesser degree, and this study will explain its contribution. Other developments in Translation Studies have had a minor contribution to the shift and will be described very briefly. Although the first chapter of UBS's new Translation book *Frames of Reference* (Mojola and Wendland 2003) describes some of the different perspectives currently found in Translation Studies, it would be wrong to conclude that the writings of such theorists as Pym, Hatim and Mason have in some way *caused* the recent shift in Bible translation.[39] Very few Bible translators are aware of such literature, let alone read it.

> People engaged in translation are rarely concerned about theoretical issues; rather they are looking for practical ways to tackle what is in fact a very complex and difficult task (Stine 2004b: 133)

The author does not mean to imply that this is a good thing, only that it would be inaccurate to portray the emerging field of Translation Studies as the main cause of the shift in Bible translation. (See also Sim 1998, 2001a, 2001b.)

3.2.1. Relevance Theory and Bible Translation

This section will describe a theory of communication called "Relevance Theory" and how it has played a part in the paradigm shift that has taken place in the Bible translation world in the 1980s and 1990s. It can be noted that Relevance Theory (hereafter referred to as RT) has been extremely controversial among Bible translators since it was first introduced to them in the mid-1980s by Ernst-August Gutt. Weber summarizes the reaction to RT as follows:

> Despite the enthusiasm Gutt, others and I have for this theory and how it applies to translation, it has not gained much ground in SIL circles: most simply ignore it, being content with the theory they were taught in their pre-field training, while others have become outright hostile to it. (Weber 2003: 3)

One common criticism of Gutt's application of RT is that it is simply an excuse to return to formal equivalence/literal translation (Wendland 1997: 86). Defenders of RT, on the other hand, have answered that such a criticism merely reveals a lack of understanding of RT (Smith 2002: 112). There are also some translators who believe that RT provides an accurate explanation of communication, but say that it has been misapplied by Gutt in the field of Bible translation (Deibler 1988: 30).

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[39] Indeed Mojala and Wendland seem to be pointing the way forward rather than explaining the past.

This study will briefly look at the basic ideas of RT and then move on to observe how it is being applied to the field of Bible translation as well as the reaction to it. It is the position of this author that RT has played an important role in the recent shift in Bible translation. Finally, this study will examine why RT has become so polarizing and give suggestions about the way forward.

3.2.1.1. Sperber and Wilson (1986)

Dan Sperber and Deidre Wilson published the book *Relevance: Communication and Cognition* (1986)[40] that attempted to explain communication. Their theory was built on the ideas developed by H.P. Grice in the field of pragmatics (Grice 1975). The basic idea developed by Sperber and Wilson is neither complicated nor difficult to understand, and yet it is profound. It claims that when two people are talking, the speaker will not say everything he or she means. Rather the speaker will say only the minimum in order to communicate the maximum meaning, knowing that the listener will interpret the utterance *based on the context*. Likewise, the listener assumes that the speaker has followed this principle. This allows the listener to infer the correct meaning by interpreting the explicit utterance based on the context. This idea naturally develops into a model of communication in which the explicit words of a speaker are only part of the message, the other portion being inferred from the interaction of text and context.

Examples of identical utterances with quite different meanings because of context are strong evidence that this model accurately reflects what happens in communication. To illustrate this idea, Sperber and Wilson give the following examples:

(4) You're leaving.

(5) What an honest fellow Joe is.

It makes a difference to the interpretation of (4) whether the speaker is informing the hearer of a decision that he is to leave, making a guess and asking him to confirm or deny it, or expressing outrage at the fact that he is leaving. It makes a difference to the interpretation of (5) whether the speaker is being sincere or ironical, making a literal claim or speaking figuratively. (Sperber and Wilson 1986: 11)

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[40] This book has now been published in a second edition (1995). However, the first edition will be quoted throughout this section to maintain the historical accuracy of its influence on Bible translation at the time.

In other words, context determines the real meaning. Such a model of communication goes a long way in explaining the abbreviated nature of most dialogue. It also provides a major insight into what makes translation so difficult between wide cultural gaps. Attempts to bridge linguistic barriers may not be successful if the cultural gaps are not bridged as well.

RT calls this context the *"mutual cognitive environment,"* which includes all the ideas and information shared by the speaker and the listener. Everything from what one of them said just two seconds earlier, to their shared knowledge of the world in general is part of this mutual cognitive environment and will be the context through with each will speak and understand the other. RT claims that everything a person says will be the minimal amount necessary to communicate, because of the context the speaker shares with the audience.

RT claims that the speaker subconsciously chooses what to say based on the information that he or she thinks is in the listener's mind, especially what has become prominent because of the immediate context. The listener, likewise, interprets the utterance based on both the immediate and overall context, and will rule out other possible interpretations because one is much more likely and logical than all the others. RT actually predicts that the listener will understand an utterance based on the first possible meaning that makes sense in that context. Sperber and Wilson provide the example of the sentence, "The child left the straw in the glass" (1986: 186). Although the word "straw" is ambiguous and can mean either a drinking tube or a cereal stalk, the listener or reader will understand it to mean the former, because it makes sense in the context of a *child* and a *glass*.

One of RT's key terms is *"ostensive-inferential communication."* This refers to normal communication—the speaker says something that he or she believes will cause the listener to understand a message. The communication is "ostensive" in that it is *manifestly intentional*—the speaker *shows* that he or she is *intentionally* trying to communicate something that he or she believes the listener can understand, given their shared context. The communication is "inferential" in that the listener will have to interpret the message based on logic and the context. RT claims that communication consists of much more than what one says. The speaker says just enough, trusting the

listener to fill in the gaps based on information already in his brain, resulting in complete understanding of the message.

Another one of RT's key terms is *"contextual effects,"* which refers to the knowledge gained by understanding the message. RT describes three kinds of contextual effects—acquiring new assumptions, strengthening old assumptions, or erasing old assumptions (Sperber and Wilson 1986: 114-15).

Relevance

RT maintains that a given communication will be "relevant" to the degree that its contextual effects for the listener are great. Additionally, the communication will be relevant to the degree that the processing effort is small for the listener. Thus the greater the contextual effects for a listener, the more relevant a message will be. Conversely, the smaller the processing effort, the more relevant a message will be to a listener. Communication which allows the listener to easily enjoy lots of contextual effects will be appreciated. Communication which requires the listener to struggle to understand is in jeopardy of being ignored:

> As we all know, the world is full of bores. The principle of relevance does not say that communicators necessarily produce optimally relevant stimuli; it says that they necessarily intend the addressee to believe that they do. Even bores manifestly intend their audience to believe that they are worth listening to. (Sperber and Wilson 1986: 158)

Sperber and Wilson state the principle of relevance as follows: "Every act of ostensive communication communicates the presumption of its own optimal relevance" (1986: 158). This means that the speaker guarantees that what he or she is about to say will yield adequate contextual effects without undue processing effort. This guarantee of relevance will cause the listener to interpret the communication based on the relevance principle. However, the listener is free at any time to discontinue trying. This is especially true of written materials where social pressures of politeness do not require the reader to make an effort to understand when he or she has long ceased caring about it. This principle of relevance becomes an important factor in translation, which will be discussed shortly.

RT claims that there are two kinds of implicatures—implicated premises and implicated conclusions (Sperber and Wilson 1986: 195). Implicated premises are the

ideas which the listener provides from his or her memory and knowledge of the world, and thus are part of the all-important context in communication. Implicated conclusions, on the other hand, are the deductions the listener makes based on logic and context. Sperber and Wilson provide the following example to show the difference between these two types of implicatures (1986:194-95):

> Peter: Would you drive a Mercedes?
> Mary: I wouldn't drive ANY expensive car.
> Implicated premises: A Mercedes is an expensive car.
> Implicated conclusion: Mary wouldn't drive a Mercedes.

Implicatures (and explicatures) will be discussed further beginning on page 130.

Sperber and Wilson also write that the speaker must decide how much information to make explicit based on how much background information he or she can trust the listener to easily supply. The following example is given:

(a) Only amateurs can compete in the Olympics.

(b) The Olympic games is an international sporting competition held every four years. Only amateurs can compete.

(c) The Olympic games is an international sporting competition held every four years. Only amateurs—that is people who receive no payment for their sporting activities—can compete in the Olympic games. Professionals—that is, people who receive some payment for their sporting activities—are not allowed to compete in the Olympic games.

A speaker aiming at optimal relevance will leave implicit everything her hearer can be trusted to supply with less effort than would be needed to process an explicit prompt. The more information she leaves implicit, the greater the degree of mutual understanding she makes it manifest that she takes to exist between her and her hearer. Of course if she overestimates this degree of mutual understanding, there is a risk of making her utterance harder or even impossible to understand. (1986: 218)

The application of this idea to translation is obvious—implied information (implicated premises) which the reader of the translation does not have should be made available to the reader in order to make it possible to understand the message. This study will return to this issue later regarding the two opposite ways in which Bible translators are applying RT in their work.

Figurative language

Sperber and Wilson briefly discuss certain figures of speech such as metaphor and irony. They claim a speaker has a reason for using a figure of speech, and that the meaning of a figure is different than seemingly equivalent non-figurative speech. They offer the example of the metaphor "This room is a pigsty," with the following comment:

> When [it] is processed in this stereotypical context, it will yield the implication that the room is filthy and untidy. If the speaker had not intended this implication to be derived, she should have rephrased her utterance to eliminate it: hence [it] strongly implicates that the room is filthy and untidy. However, the speaker must have intended to convey something more than this if the relative indirectness of the utterance is to be justified: an image, say of filthiness and untidiness beyond the norm, beyond what could have been satisfactorily conveyed by saying merely 'This room is very filthy and untidy.' Thus even this highly standardized example cannot be paraphrased without loss. (1986: 236)

However, another analysis would be that the speaker was merely trying to be clever and stylistic by using metaphor and hyperbole rather than a blunt statement. For example, a father might say any one of the following to communicate to his children that their room was untidy and should be cleaned immediately:

> This room is quite untidy.
> This room is a horrible mess!
> This room is beyond words!
> Don't leave this room until you've cleaned it.
> How can you live like this?

Such an analysis agrees with Sperber and Wilson that there is more to the metaphor than a comment on the room's dirtiness, but instead of indicating an unusual the degree of dirtiness, the form reveals a style the speaker wished to use on that occasion. In either case, Sperber and Wilson are correct that it cannot be paraphrased without loss. Likewise, translation of figurative language between unrelated languages and distant cultures may experience loss, either of some of the meaning or part of the style.

To summarize, RT's impact on the world of communication theory has been profound and would be significant even without its influence on translation. RT's impact in the Bible translation world has been quite significant in and of itself. It has virtually replaced Nida's "code model" in terms of how Bible translation theorists

understand communication. However, it has also been extremely controversial and polarizing in its application, with Bible translators using it to support their already entrenched positions.

3.2.1.2. Gutt's application of RT

At the outset, it must be recognized that Ernst-August Gutt, who is viewed as the leading proponent of one application of RT to Bible translation, has explicitly stated that he is *not* advocating any particular approach to translation. Rather he has stated that he is merely attempting to explain translation and account for various approaches. In the second edition of his book *Translation and Relevance: Cognition and Context* (2000c), Gutt includes a postscript which responds to misunderstandings people have had about the first edition of his book.

> Against this background, the relevance-theoretic study of translation presented in this book intends to be a (theoretical) account of translation; its focus is to explain how the phenomenon of translation works. It does not constitute or advocate an approach to translation. (2000c: 203)

Gutt therefore considers his work to be descriptive, not prescriptive. However, the author of this study, as well as some other translators, has interpreted Gutt's writings to *implicitly* encourage one kind of translation (direct translation) over other approaches. At times, Gutt is *explicitly* prescriptive, as in his *Urgent Call for Academic Reorientation* (2000b), in which he calls SIL's translation practice based on the code model "utterly deplorable" (2000b: 50), and urges translators to "abandon" (2000b: 52) the practice of making certain implicit information explicit in the translation. Moreover, it is the claim of this study that Gutt's writings have been an important factor in the shift described in this thesis. This shift goes beyond a better understanding of how communication or translation works to the actual degree to which Bible translators employ the principles that Nida advocated, resulting in a shift in Bible translations more toward the literal end of the spectrum in the last two decades[41].

Ernst-August Gutt is a translator and Translation Consultant with SIL who for some time had been dissatisfied with the way that many people were translating the Bible. "It was in 1981 that I first tried to formulate some of my concerns about the

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[41] The author does not at all mean to imply that Gutt is advocating "literal" translation. Gutt endorses linguistic adjustments that translators make, but discourages cultural adjustments (1992:94).

nature of the principles, rules and methods advocated in translation and especially about their validity …" (Gutt 1991: vii)[42]. Gutt believed that some SIL translation practices during the 1980s went too far, particularly in making implied information explicit. Such practices "violate the historical integrity of the biblical text and the authenticity of our translation" (Gutt 2000b:51). In his study of RT, Gutt believed that he found a basis for questioning and changing Bible translation theory and practice. Indeed, Gutt has been one of the prime movers in causing the paradigm shift which began in the 1980s.

Gutt questioned whether functional equivalence translation and its SIL counterpart (meaning-based/idiomatic translation) are even possible. He claimed that both of these approaches are very unlikely to succeed in communicating the original message or meaning.

> In view of these discrepancies between the two audiences it is difficult to see how one can seriously uphold the idea that dynamic equivalence translation can achieve if not identity, at least "a high degree of equivalence of response" (Nida and Taber 1969:24) as a general claim: it may be achievable in primary or near-primary communication situations, but it seems unrealistic for secondary communication situations with significant differences in cognitive environment, such as are usually encountered when translating biblical texts for present day readers. (1991: 82)

The example Gutt used in this instance was from the second chapter of Matthew in which the context of first century Judaism was crucial for an understanding of the passage. He concluded:

> It seems safe to say that there are few, if any English readers who would naturally derive this 'surface meaning' from an English translation of this chapter—not even from the '*Good News Bible*' translation, though this was produced on the principles of dynamic equivalence. (1991: 75)

Gutt thus claimed that the "surface meaning" can only be understood within the context of the original receptor culture, and no translation can include such extensive background information in the actual text of a genuine translation. Herein is Gutt's point in translation as it relates to the shift which he has helped cause. There is important "context" or background information which is required to understand a translation of the Bible, and there needs to be supplementary material to accompany the translation to convey this information. There is simply too much background

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[42] This study will continue its practice of quoting the original edition of books to retain the historical context, and include further comments from later editions when relevant.

information to incorporate into the actual text, and to do so would not be a real translation anyway, but an adaptation in which significant distortion of meaning occurs.

> In effect, this is what communicative approaches to translation, such as dynamic equivalence (Nida and Taber 1969) and idiomatic translation (Beekman and Callow 1974) have tried to do within the framework of translation; they incorporated a certain amount of content adaptation to suit the context of the RL audience. However, this has resulted in a compromise that has proved problematic for two reasons: (a) it tends to blur the limits of what translation is, and (b) it still falls short of its declared aim—successful communication. (1988: 37)

Thus Gutt's application of RT is that context is the key to successful communication[43] and therefore it needs to be provided to the readers of the Bible in the form of book introductions, glossaries, footnotes, videos, songs, drama, personal interaction, church instruction, etc.

> And since translation is bound by its commitment to keep the content of the original Scripture unchanged, other means will be needed to bridge this relevance gap. (1988: 37)

Thus his view is that it is crucial to educate the readers as to the cultural background of the Bible so that they can understand the message when they read it. However, the strategy of making cultural adjustments in the translation which are allowed by the functional equivalence approach and encouraged by the meaning-based approach is discouraged by Gutt.

Explicature and implicature

Two of the concepts in Gutt's application of RT to translation are "explicature" and "implicature." Nida differentiated between "explicit" and "implicit" information in an intuitive way—explicit information was what was actually said by the speaker/writer, while implicit information consisted of any thought included in the message that the speaker/writer did not actually articulate, usually because he thought it was unnecessary. However, RT divides a message differently.

RT says that what is actually spoken (or written) is *part* of the explicature. However, RT adds that explicature also involves "disambiguation," "reference assignment," and "enrichment." An example from the Bible can be found in John 3:14,

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[43] This is similar to what Nida wrote, "Actually, proper understanding of the text is more likely to be a problem of cultural diversity than of linguistic differences" (1986:34).

"And as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up" (RSV). In this verse, there are two people who are referred to as well as one thing and one place. It was not difficult for the original audience of John's Gospel to understand who was being referred to. Moses is clearly the famous leader who led the Israelites out of captivity in Egypt. John's original audience also realized that "The Son of Man" referred to Jesus. It is much less clear what exactly this title meant to the original audience. Scholars today cannot be sure what the title means, let alone if it was clear to the people of that day. In any event, in order to determine the "explicatures" for this verse one needs to resolve the issue of who was referred to. In other words, the explicature includes the resolution that the long dead Moses of Genesis and Exodus is referred to and not some other man named Moses. Likewise "Son of Man" refers to Jesus and not anyone else.

Similarly, the 'thing' in the verse refers to a bronze statue of a snake from the story found in Numbers 21:9 and not to any other living, dead, or artificial snake. Finally, the "desert" refers to the land in between Egypt and Palestine in which the Jewish people wandered for forty years. It does not refer to any other dry or uninhabited land somewhere else in the world.

These reference assignments, according to RT, are part of the explicature. According to this application of RT, those parts of the explicatures which are implied, such as the reference assignments above, may sometimes be made explicit in the translation. Indeed, this is what the GNB has partially done with the snake: "As Moses lifted up the *bronze snake* on a pole in the desert, in the same way the Son of Man must be lifted up."

RT describes two kinds of implicatures. "Implicated premises" refers to background information or assumptions. "Implicated conclusions" refers to the conclusions that can be drawn that are not actually stated. The application of RT in this approach discourages making either type of implicature explicit in the translation, for to do so increases the effort needed to comprehend the text, interrupts the flow of the story, and changes the focus (Unger 1996). However, such an approach, if followed rigidly, would have a major impact on the way difficult passages are translated, such as rhetorical questions, since the implied answer to a rhetorical question is an implicated conclusion.

Direct translation

Gutt describes "direct translation," which uses the familiar concept of direct quotation as opposed to indirect quotation, as having the potential to interpretively resemble the original *completely* without the distortion that occurs with making implicit information explicit. Indirect quotation, of course, is not as precise as direct quotation which repeats the exact words of the original speaker.

> It is this fact which makes direct quotations of special interest for interpretive use; since they preserve all the linguistic properties of the original, they give the audience the possibility of reconstructing for itself the meaning intended by the original communicator, provided it uses the contextual assumptions envisaged for the original act of communication. (1991: 169)

In the second edition of his book *Translation and Relevance: Cognition and Context* (2000c), Gutt clarifies this idea which many have inferred to be an endorsement of one approach to translating the Bible:

> In line with the notion of translation as interlingual quotation, the primary responsibility of the translator is the mastery of the first [language] barrier. Concerning the second [contextual differences] barrier, it seems that the lower the degree of resemblance required, the freer the translator is to adapt to the context of the target audience. On the other hand, the higher the degree of intended resemblance gets and the greater the claim of authenticity, the more the responsibility falls on the audience to familiarize themselves with the original context.
>
> One of the consequences of this realization is that the deployment of translation may require *additional* measures which lie outside of but are *complementary to the translation effort* itself and are designed to adjust the target audience's context as necessary. (2000c: 231, original italics)

Thus the approach described by Gutt (but not explicitly advocated by him in this book) is that materials outside of the translation need to be furnished to overcome the contextual barrier to communication, at least for Bible translation in which a high degree of resemblance is required. Such a method is distinct from the meaning-based approach which attempts to solve some such problems within the translation itself.

> More importantly, they [translators] realize that language differences are only *one* of the barriers that stand in the way of communication across languages; the *other*, and sometimes more formidable, barrier is that of difference in contextual background knowledge. Within the framework of relevance theory, the practicing translator will furthermore understand very clearly that such differences can a) seriously disrupt the communication process, b) that—as a matter of principle—they are problems that lie outside the text to

be translated, and that c) depending on the degree of contextual differences, translations may need to be accompanied by supplementary means of communication that take care of these contextual differences. (2000c: 238)

And thus Gutt's account of translation is understood by some as an endorsement of "direct translation" in which adjustments for the target audience's context are not ("as a matter of principle") made within the translation but in supplementary materials. Whether Gutt is actually advocating such an approach (or merely describing it) is now beside the point as other Bible translators are advocating it to the degree that it has been an important factor in causing the recent shift away from excessive contextual adjustment within the translation itself.

Distortion

Gutt warns of the distortion that occurs when a translator makes implied information explicit.

> For example, even the little additions, like "*people called* Pharisees" and "*river* Jordan," communicate to the reader that the people and places were probably unknown to the original readers, since the writer explained the names to them. In some cases this distortion may, of course, be considered negligible, especially when compared with the problems that uninitiated readers would have *without* these explanations.
>
> In other instances, the distortion may be more noticeable, and translators have felt more reticent to make such explications. Instances of direct speech are a good case in point. I think many translators would think twice before adopting the rendering "Jesus said, 'Woe to you people called Pharisees.' " Such an explicated rendering seems to have a much greater potential for misinterpretation—as if Jesus were objecting in some way to the Pharisees being called "Pharisees"—an implicature we have no reason to be believe was intended in the original. (1992: 93, original emphasis)

Gutt suggests that the way to communicate this implied information is not to make it explicit in the text but to use bridging materials.

> In view of the general need for a wide approach and of the potential long-term problems explication may create, it seems only reasonable to adopt the general strategy that problems should be tackled at their root. Linguistic problems should be solved by linguistic means, and contextual problems should be solved by helping the receptors build up the necessary contextual knowledge. In this way distorting influences can be minimized in the long term. (1992: 94)

Ralph Hill, another Translation Consultant in SIL described the problem:

The problem is that much of this information is unknown to the modern audience, and as we make it explicit in a translation it is easy to present this as if it were new information—which it is for the modern audience. An astute reader, however, assuming that what he is reading represents what the author actually wrote, is justified in drawing an additional implication from the information conveyed in this way: that is, the author must be telling the original readers this information *because they too needed to know it*. If the reader assumes this is why the author made this information explicit, he derives an inaccurate picture of what the author assumed to be true concerning the contextual knowledge of his anticipated readers. (2004: 42)

In fact, Nida said something very similar:

A long, involved explanation would be anachronistic, for it would suggest that the original author himself was required to provide built-in explanations of what should have been entirely obvious to his readers. (Nida and Reyburn 1981: 72)

Gutt, Hill, and Nida are all correct. Making implied information explicit distorts the meaning of the translation, which astute readers will realize. A valid question, however, is for what audience is the translation being prepared—"astute" readers or unsophisticated readers? The likelihood is very low that unsophisticated readers would ask, "Now why did Luke mention the purpose of putting tree branches on the road? Didn't the original audience already know that?" In other words, those who advocate making implied information explicit would argue that unsophisticated readers are not even aware of such distortion. Thus, they would argue, it is preferable, when preparing a translation for unsophisticated readers, to make information explicit to increase the likelihood that they will understand the basic meaning without realizing the distortion, than to translate directly to avoid distortion, but decreasing the likelihood that even the basic meaning of the text will be understood.

Figurative language

Gutt follows the lead of Sperber and Wilson in the claim that figurative language is usually indeterminate, or without one clear meaning.

Relevance theory has no problem in accounting for such indeterminacy, but recognizes it clearly as a regular part of human communication. However, it does pose considerable problems for the idiomatic approaches, with their commitment that the translator should convey both the explicit and implicit information of the original. (1991: 90)

Such an application of RT encourages translators to translate figurative language "directly," with footnotes or some other extra-textual helps to assist readers understand

some of the implicatures of metaphors, etc. This approach will succeed to the degree that supplementary information is available and used by readers, who would certainly have a greater understanding of and appreciation for Scripture.

Pilkington (2000) applies RT in more depth to figurative language, although his focus is not on translation. However, Pilkington makes a profound observation about translating figurative language:

> These factors explain why it is that metaphors, especially poetic metaphors can never be adequately translated or paraphrased. (2000: 102)

Such an observation appreciates the richness of figurative language, as well as the fact that nuances of meaning which are inextricably bound to the form or are culturally dependent cannot be translated with the same force or aesthetic qualities of the original. Pilkington differentiates between conventional metaphors and creative metaphors, noting,

> the richer and more creative the metaphor, the wider the range of weak implicatures. By contrast, the narrower and stronger the range of implicatures, the more conventional the metaphor. … In the case of creative metaphors two concepts are brought together, the connection between which is neither well-established nor easy to achieve. The addressee (in this case, more likely, a reader) has to work harder to find assumptions that the concepts might share. A greater amount of processing effort is required: but the rewards in terms of contextual effects are correspondingly higher. Easy access, as in the case of dead or conventional metaphors, leads to relatively strong communication: a small range of assumptions are standardly made highly salient. Less easy access leads to a more diffuse range of assumptions being made weakly salient. In literary communication it may happen that the effort required is beyond the capability of the reader and he becomes confused or frustrated. (2000: 100-01)

Applying this idea to Bible translation is difficult, because of the great cultural and time gap between the original writer (and audience) and the new audience for the translation. Some and perhaps many of the conventional metaphors of the Bible would become de facto creative metaphors to the audience of the translation. Thus the metaphor in John 10:11 "I am the good Shepherd," in which the image of "shepherd" was conventional to the Jews as depicting the caring, protecting qualities of the Lord, could be misinterpreted as being a creative metaphor to someone reading a translation and encountering this image for the first time. This is not to say that Pilkington is wrong; the author believes Pilkington is correct in his distinction between conventional and creative metaphors. What needs much further investigation is how this difference in

the original text can be communicated through various types of translation to different kinds of cultures.

Who decides on the approach?

Gutt maintains that all too often it has been the expatriate translator who has unilaterally decided on what kind of translation to do. The decision was generally made on the basis that a functional equivalence or meaning-based translation would be the most appropriate for the intended audience because it would be easier to understand. Gutt argues that it is wrong for an outsider to make such an important decision. Rather, it should be the members of the language community themselves who decide what approach should guide the translators. The role of the translation organization should be to help the community make an informed decision rather than making the decision for them (Gutt 1998: 14-15). This, of course, is what Barnwell said at the beginning of the paradigm shift (1986:89).

Gutt's assertion has obvious merit, and has been one of the arguments which has driven the shift in the world of Bible translation in the 1980s and 1990s. It has been echoed by those within UBS as well. (See section 3.8.)

Testing the translation

One of the pillars of Nida's approach was the need to test a translation with non-Christians to find out how well it communicated *"The real test of the translation is its intelligibility to the non-Christian*, who should be reached by its message" (1947: 20, original italics).

However, Gutt disagrees.

> The concern is that basically we have adhered to the belief that a good translation of the Scripture will be understandable in its essentials to anybody anywhere, regardless of their background knowledge. If you want a clear example of this point, then consider our continuing practice of testing the quality of a translation by the spontaneous comprehension of uninitiated speakers of the community—that is, with speakers who have no background knowledge of the Bible. This practice simply does not make sense once one realizes that for communication to succeed, the meaning expressed must be combined with particular background knowledge to yield the intended interpretation. (2000b:54)

Gutt's point is well taken. It is unreasonable to expect non-Christians to comprehend even the essentials of a book such as Galatians, which has large amounts of crucial background material. The excesses of meaning-based translation (see section 3.1.2) are partly due to such an expectation. However, testing the translation of the Bible with non-Christians can provide helpful information as to what such people understand. Thus, while testing with non-Christians should not be the *final* criteria in deciding how to translate, the practice can be a component—part of the process, especially in projects where the intended audience of the translation includes those outside of the church.

3.2.1.3. Reactions to Gutt's RT approach

Bible translators have reacted to Gutt's application of RT in three entirely different ways. One common reaction has been apathy because most Bible translators find RT too abstract and too difficult to understand and with little to offer in terms of practical value.

> My personal feeling is that RT fails to satisfy the claim noted above with respect to its own key criteria of "relevance," that is, "*adequate* contextual [cognitive] effects" coupled with "*minimal* processing effort." Its distinctive terminology alone is a formidable, perhaps impossible, barrier to overcome, at least for ordinary translators. More important is the fact that it is seriously deficient with respect to offering the necessary *concrete* guiding principles (and their associated contextual effects) when it comes to dealing with specific translation problems. (Wendland 1996:134, original emphasis)

Such "ordinary translators" believe they are already using an effective approach (functional equivalence or meaning-based translation) and they are not eager to make a concerted effort to study a new approach without a simple, easy-to-understand textbook.

Other translators have embraced Gutt's approach as a long-needed correction to the tendency of some Bible translators to be far too free in their work. Gutt's ideas make sense to these translators as wise advice to avoid making so much implicit information explicit in translation. These translators have accepted Gutt's challenge to make more background information available to the receptors of the translation, and they are coming up with creative ways of doing this, whether in footnotes and boxes in the same volume as the biblical text, or by other means such as supplementary books, tapes, or sermons and teaching. For example, there is a growing movement to translate Bible stories to precede and supplement the actual translation of the Bible. Such stories

do not have to conform to the constraint of faithfulness that an actual translation needs to, giving the gist of the information in a way that best conforms to the principle of relevance for that language. David Weber is a linguist and translator in SIL who has become a proponent of Gutt's application of RT. Weber's paper, *A Tale of Two Translation Theories* (2003), shows the inadequacy of the "code model" that Nida used and expresses dissatisfaction with the amount of implied information which has made explicit in some SIL translations. He then goes on to address the issue which has been so controversial in meaning-based translation:

> Among the dozens of adjustments that have been identified and discussed in the Bible translation literature, one stands out head and shoulders above the rest: making implicit information explicit. I venture to say that this single adjustment is employed more than all the others put together! … No one is proposing a ban on making implicit information explicit, only that this galloping horse must be reined in. (Weber 2003: 11)

Weber's quotation above summarizes the impact RT has had in the shift that this thesis describes. Weber also explains the reason for being more conservative in making implied information explicit:

> RT demonstrates that interpretation involves a vast amount of implicit information. This has led some of us to believe that the explication strategy (making implicit information explicit in the text) cannot succeed, that considerable background information must be communicated outside of the text itself. (2003: 20)

There is a third group of translators who have reacted to Gutt's approach by saying that they agree with the basic idea of RT, but claim that Gutt has applied it incorrectly to Bible translation.   This group claims that RT's great insight is in appreciating the importance of context or background information in communication. Thus, they say, the translator should include this context right in the translation. They say that RT itself predicts failure for an approach that relegates this crucial information to footnotes or other supplemental material, thus hiding it from most readers, especially new readers who are the primary audience of SIL translations.

> Relevance theorists, however, recommend fairly literal translations with many footnotes that do not communicate better, as they claim. Lots of footnotes require so much processing effort by (the majority of) readers—if they are able to process them at all—that they do not find the cognitive effort worthwhile (as RT itself would predict). But, practitioners of RT often violate their principle of

relevance by insisting it is necessary to put lots of implicit information into footnotes. (Goerling 2001: 43)

Goerling's point of view is shared by many Bible translators, some of whom have critiqued RT in articles which have not gone unnoticed in the Bible translation world. One of the most prominent Translation Consultants in UBS is Ernst Wendland, who has criticized Gutt's approach, calling it a "theoretically-based effort to justify what is commonly called a 'literal' approach to Bible translation" (1997: 86). Wendland emphasizes the great insight of RT regarding the need for context, but expresses dissatisfaction with the way in which Gutt tries to apply it to translation.

> Some valuable insights have thereby been gained into the nature of translation with special reference to the vital importance of one's current conceptual "context" in the process of text interpretation.
>
> Unfortunately, however, the expression of what would seem to be one of the fundamental assumptions of RT constitutes a denial of its own central area of concern, namely, verbal *communicability*. (1996: 127)

Wendland further criticizes Gutt for trying to separate linguistic problems from contextual ones.

> Indeed, no translation can ever be "independent of the receptor-language context" because the language itself vitally incorporates "context," both the cognitive and the situational aspects, within itself. For the same reason it is impossible to completely separate "linguistic problems" and "contextual problems." The two are indissolubly joined due to the very nature of language, culture, and human communication. (1996: 130)

Wendland goes on to assert that Gutt's approach is merely a return to literal or formal equivalence translation, which has its place, as does a functional equivalence translation.

> Another problem that arises in this connection is the indirect appeal to a "literal" translation. Thus the relatively literal RSV is promoted as "an instance of direct translation" largely because it relies "on the audience to supply the contextual information necessary for understanding." … Now I am not claiming that there is no place for a literal-type translation in the church (or better perhaps: a more literary-inclined "liturgical" version). Such a rendering can be very profitably used to give receptors some idea of the formal terminology and structures of the original as a *complement* to a meaning-oriented text. But where the fullest *possible* meaningfulness (including the connotative and elocutionary aspects)— and indeed "relevance" itself—is desired, there is no substitute for a functionally dynamic and stylistically idiomatic, "more explicit" version. (1996: 131, original emphasis)

Finally, Wendland cautions against the temptation to use Gutt's approach as an easy way to translate, since a literal translation is so much easier to accomplish than a meaningful one.

> One further reason for such caution is the possibility that its controversial, and to my mind quite misleading, distinction between "direct" and "indirect" translation might initiate a general retreat back to a more literal method of Bible translation (which is far easier to perform), coupled with an over-reliance upon extratextual aids to make up for the difference, i.e., in the overall meaning that is conveyed to most receptors. (1996: 135)

One of the most experienced Translation Consultants in SIL is Ellis Deibler. Like Wendland of UBS, Deibler wrote a critique of Gutt's RT approach (Deibler 1988). His main point is that it should be the goal of the translator to communicate the same meaning that the original author intended to communicate to the original audience. Sometimes this will necessitate making implied information explicit in the translation, and this is a perfectly acceptable practice.

> This bears on Gutt's comments that if we add contextual information, "this reconstructed implicit information would be indistinguishable for the reader from the information that was explicitly stated in the original text" (46). That might be true, but it is irrelevant. The only thing that matters is, does it say what [the author] intended it to convey? However, there are ways to make that fact clear, such as by putting the material in italics, putting it in parentheses, putting it in footnotes, or preparing other material … Sometimes it may be advisable or necessary to put it directly into the text with no such markings. Those are practical matters. But is it *part of what the author intended and expected to be understood* as part of his message, or isn't it? That is the question which needs to be considered. (1988: 30, original emphasis)

Deibler concedes that the translator must make implied information explicit only when necessary[44] and must be very careful in doing so, but insists that this practice is within the bounds of good translation.

> … it is muddled thinking to say that because the adding of contextual information raises potential problems, it therefore proves that such addition is invalid on theoretical grounds. (1988: 33)

However, the author must disagree with Deibler. One of Gutt's insights is that distortion occurs when implicit information is made explicit in the translation. It may only be a minority of readers who notice such distortion, but it is there nonetheless. On

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[44] The decision whether or not to make implicit information explicit is generally made on the basis of what testing shows. If testing indicates that readers do not understand the basic meaning, it is acceptable to make information explicit if it can be done without changing the focus of the verse.

another level, it is naïve to think that no readers will notice that certain information is absent in one translation but appears in another. Multilingual readers will inevitably compare translations, and when they notice that significant amounts of implicit information has been made explicit, they will be concerned and often reject the translation. Their reaction has been one of the causes of the shift which this study describes.

Tim Farrel and Richard Hoyle, two other SIL Translation Consultants, co-authored an article in which they applied RT in the exact opposite way that Gutt recommends (Farrel and Hoyle 1995). Once published, Christoph Unger, another SIL Translation Consultant wrote a rebuttal (Unger 1996), to which the original authors responded (Farrel and Hoyle 1997). Farrel and Hoyle's original article did not mention Gutt or his approach, but merely described what they feel is the natural application of RT.

> Recent theoretical developments suggest that making implicit information explicit in the translation process is not adding to the text. To the contrary, a failure to make it explicit would often be failing to communicate the whole meaning of the text. In other words, from a theoretical standpoint, a translation should make explicit anything that is necessary to communicate the meaning of the text. And this principle applies regardless of the amount of implicit information, and regardless of whether the implicit information is geographical, historical, cultural, religious, or any other category. (1995: 1)

Thus Farrel and Hoyle take the opposite stand that Gutt does, claiming that the natural application of RT, which says that context is absolutely crucial in communication, is to make the implied context explicit in the translation when necessary to communicate the meaning.

> In relevance theory, the hearer (or reader) derives from the act of communication (the utterance) the first interpretation that provides adequate contextual effects (roughly = "seems meaningful"), and thus fulfils the principle of relevance. Note that the first interpretation that does so is understood by the hearer/reader to be the one intended by the speaker/author.
>
> This means that if the hearer/reader has understood the utterance in a different way from that intended, she will be satisfied that she has understood the meaning of the utterance, whether she has correctly understood it or not. The speaker also assumes that the hearer will be able to supply the correct context for correctly interpreting the utterance. Sperber and Wilson call these shared assumptions a "mutual cognitive environment." (1995: 3)

Farrel and Hoyle make the point that putting crucial information in footnotes violates the principle of relevance.

> External notes are not a natural way of communicating. A story told with this many footnotes will soon lose its listeners! A story or a joke well told has the necessary information built into it in the setting.

> According to relevance theory, the processing effort required to process such unnatural utterances is often felt by the hearer to be greater than the contextual effects derived, that is, greater than the benefits derived from new information, strengthening of previous assumptions, or contradiction of previous assumptions. So even if the utterance seems to be *relevant*, the hearer may give up processing it simply due to the fact that the effort required outweighs the benefit gained. (1995: 7)

Interestingly, Diane Blakemore, in her textbook on RT seems to apply the theory in the same manner as Farrel and Hoyle:

> A Western speaker who wanted to communicate the information … to a Sissala speaker would have to make the required contextual assumptions explicit … (1992: 36)

Such an application of RT is in agreement to Sperber and Wilson's thought:

> Of course if she overestimates this degree of mutual understanding, there is a risk of making her utterance harder or even impossible to understand. (1986: 218)

In Christoph Unger's rebuttal (1996), he attempted to clarify how RT distinguishes between different kinds of implicit information:

> Turning to the question of implicit information in translation, we must bear in mind that there are basically two kinds of implicit information: implicit information contributing to explicatures and implicit information contributing to implicatures. (1996: 20)

Unger also suggests that these two types of implicit information should be handled differently:

> In actual fact, relevance theory calls for a much more subtle treatment of implicit information, among other things suggesting that implicit information contributing to implicatures should not be treated in the same way as implicit information contributing to explicatures. Furthermore, information implicit in the original needs to be assessed whether it is communicable by means of translation or not. Thus, there are (at least) two questions to ask. (1) Does the implicit information contribute to explicatures or to implicatures, and (2) is the implicit information communicable by means of translation? (1996: 29)

However, in Farrel and Hoyle's response to Unger's rebuttal, they claim that even Unger got mixed up in his examples, confusing implicatures and explicatures (1997). A 250 page thesis does not have adequate space to resolve this dispute, but it can be noted that the debate about the correct application of RT continues with no consensus among Bible translators as to how it should be applied to their task.

Yet another SIL translator who has criticized Gutt's approach was Peter Kirk, who believes that a more natural application of RT would be a validation of functional equivalence and meaning-based translation rather than a refutation of it.

> Gutt offers a model of an ideal authentic direct translation without contextual adaptation, but because the contextual barriers to communication are not overcome within the text, the translation will initially be neither understood nor perceived as relevant. (2005: 98)

Kirk's point is well taken for readers who are not willing to make the effort to read supplementary material (like footnotes) that can accompany the actual translation. However, the fact that modern versions are published in "study editions" indicates that many readers are eager to use just such a format. The question is, what audience is a translation prepared for—serious students who want a more literal translation with study notes or casual readers who want the most "relevant" version possible.

3.2.1.4. Smith's direct translation

Kevin Smith wrote his Ph.D. dissertation about Gutt's RT approach to Bible translation and a later article defending Gutt's position. Smith writes that "Gutt's work has been widely misunderstood" (Smith 2002: 112).

> For Gutt, the defining quality of a direct translation is that "it purports to interpretively resemble the original completely." In practical terms, this means that it strives for complete interpretive resemblance. Since relevance theory excludes the possibility of complete interpretive resemblance across contextual gaps, this desire for complete resemblance constrains direct translation to presume the original context. (2002: 113)

In other words, a direct translation will communicate beautifully, *if* the readers understand all the background information and context. Such an approach to translation works well for serious students of the Bible who have learned enough of its background that they can read a direct translation without being overly puzzled. Many casual readers, on the other hand, will neither have the mutual cognitive environment nor the

motivation to earnestly study enough of that background to make sense of the Bible. Again, the two kinds of audiences necessitate two kinds of translations.

Part of Smith's thesis applied Gutt's approach to translating the New Testament book of Titus into English. Not surprisingly, his direct translation of this short book has over 130 footnotes, which seems to be the simplest way to provide the "context" that Gutt suggests is necessary for a direct translation to be understood. He also concedes that his translation is similar to the NRSV.

> The text of my direct translation is not significantly different from that of other English versions that strive to balance literalness with naturalness, (e.g. "NRSV"). (2000: 225)

3.2.1.5. RT's role in the shift

Why has RT become so controversial within the field of Bible translation? The answer, from this author's perspective, is that Gutt's application of RT is a reaction against what he believes are the excesses of meaning-based translation. Gutt has been one of the leading individuals causing the shift which has taken place in the 1980s and 1990s in the Bible translation world. But not all Bible translators are pleased with this shift.

Such an approach discourages translators from changing metaphors into similes and making implied points of similarity explicit. Even rhetorical questions seem to be cases of implicated conclusions and thus should not be adjusted in the way that Nida's functional equivalence approach allows. SIL translators' practice of frequent explicating of implicit information is discouraged. Those familiar with the level of sophistication of the receptors of first time Bible translations are well aware of the limitations of footnotes in correcting wrong understanding. Thus one side sees Gutt's approach as a slippery slope back to literal translations of the Bible which few people will have any chance to comprehend. Such translators feel the fundamental principles of RT actually tend to support the functional equivalence and meaning-based approaches to translation.

On the other side are translators who feel that translators have sometimes gotten carried away with "dynamics" in an effort to make the translation easy for anyone to understand and have made unduly free translations. They view RT as providing the

proof that there is simply too much context to include in a real translation without making it into an adaptation or a commentary.

Thus it is not surprising that RT is so polarizing. It seems to provide evidence to each side in the endless debate over what constitutes good translation. While it is too much to expect this study to provide a solution to this long-standing problem, it can nonetheless make an important observation. It is clear that sincere translators and readers may disagree about what constitutes good translation. Therefore it can be concluded that translation is to some degree subjective. A parallel can be found in architecture, which is a melding of both art and utility—a combination of both form and function. Houses are made of many different materials and are of an infinite variety of designs. Yet they all protect the dwellers from harsh elements and dangerous animals, provide privacy, and a place to perform important family functions. They are all real houses, even though it is debatable which type are the most beautiful and the most efficient. In the same way, it is judgmental to label one translation as superior to another simply because it is on a different place on the translation continuum. It is for the receptors of a translation to choose which kind they want, and as history has proven, even they will not always agree. Thus for some language communities, there will be a felt need for more than one translation. An extreme example of this is found in English, where there are too many translations to even keep track of. Yet there seems to be a demand for all of them. Gutt is certainly correct to stress the importance of letting the community decide what kind of translation they want (Gutt 1998: 14-15). It is important for all translators to acknowledge that the kind of translation should be determined by the audience. It is the role of the Translation Consultant to help the community come to an informed decision about this issue rather than deciding for them. This is not to say that the Translation Consultant cannot voice an opinion and try to convince the decision-makers that one kind of translation would be more appropriate for them. However, the final decision belongs to the community, and they will eventually make that decision, even if it is after the translation has been completed. It is more efficient if they make that decision before the translation is made than after the translation is published and gathering dust in a warehouse.

3.2.1.6. The way forward

There can be no question that RT has provided new insights into the inferential nature of communication and has demonstrated the need for supplementary materials to augment any translation of the Bible, no matter which approach is followed. However, Bible translators have yet to reach a consensus as to how RT should be applied to their discipline. One moderate advocate of RT has perhaps shown the way forward with a method of making moderate amounts of implied information explicit in the translation but marking such words with half-brackets. Such symbols would hardly be noticed by less sophisticated readers. However, more astute readers would be able to recognize what information was made explicit in the translation and reduce the inevitable distortion which occurs in the practice of making implicit information explicit.

> As for the translation of Scripture, a creative compromise that has been employed by some is to use bracketing in a translation to distinguish the author's own words from what has been added by the translation team. … This device can be useful to mark short bits of text made explicit by the translation team. (R. Hill 2004: 13)

Hill's idea provides a middle ground between the two poles—one that views making certain implicit information as quite acceptable and other which views it as "utterly deplorable." In order for a consensus to be reached more practitioners need to be brought into the discussion. Yet this is only happening very slowly, since RT is still understood by a minority of those actually engaged in Bible translation. Proponents of RT acknowledge that Wendland is correct that the terminology of RT is very difficult to overcome for ordinary translators. If RT is to be taken seriously by Bible translators, it must be distilled into a textbook which itself follows the principle of relevance. That is to say, its benefits must be perceived by newcomers as outweighing the processing costs of studying it. Such a textbook is currently being prepared, and Bible translators are eager to read it. As one RT enthusiast has written, "I think RT is quite revolutionary, that it represents a fundamentally different perspective from CM [Code Model], a paradigm shift. And this difference carries through to the translation theories built on them…" (Weber 2003: 36). Bible translators merely want to know where this revolution is heading.

146

3.2.2. Functionalist approach and Skopos Theory

Another translation theory that has influenced the recent shift in Bible translation is called the "Functionalist Approach," the best known representative of which is "Skopos Theory" (hereafter referred to as ST). Developed by Katharina Reiss and Hans Vermeer, and influenced by Justa Holz-Mäntärri, and Christiane Nord, Skopos (Greek for 'purpose') Theory emphasizes the function that a translation is intended to fulfil for the receptor audience.

This functionalist approach was a reaction against the source language emphasis of "equivalence-based linguistic approaches" of translators (like Nida) who viewed translation as a "code-switching operation" (Nord 1997: 7). In the 1970s Reiss began to analyze the relationship between the function of the original text and that of the translation and recognized that the functions were not always identical and that equivalence was not always desired.

Hans Vermeer, a student of Reiss as well as a linguist, acknowledged the limitations of linguistics when applied to translation (1987: 29). He emphasized the differences between cultures which made equivalence within a linguistic translation impossible to achieve. Rather, Vermeer viewed translation as a new action which would naturally lead to a new result—"Every translation is directed at an intended audience, since to translate means 'to produce a text in a target setting or a target purpose and target addressees in target circumstances" (1987:29). The target language emphasis in such an approach is obvious.

Justa Holz-Mäntärri developed Vermeer's approach farther in the direction of the target language, and defined translation as "a complex action designed to achieve a particular purpose" (Holz-Mäntärri and Vermeer 1985: 4). The word *action* draws attention to the idea that translation involves more than mere transfer of words in texts from one language to another. Rather, special attention needs to be paid to the participants (initiator, translator, audience, etc.) as well as the context in which this action takes place. In such a model, the translator is considered the expert in both the language and cultural issues of the translation.

Christiane Nord, a ST translator, has explained the approach to a broad audience and expanded its influence throughout the world. She has also applied the theory to

Bible translation, which again enlarged the number of people who would consider its perspective.

ST recognizes the roles of in any given translation project, in which a client commissions a translator to translate a text for a specific audience. The role of the client (or initiator) is to provide the text and to specify what the skopos of the translation is (Vermeer 2000: 234-35). The client should be as specific as possible so that the translator understands the commission, particularly its purpose. However, the translator is recognized as the expert and is given freedom to accomplish the commission using his skill and knowledge. The translation itself may diverge considerably from the form of the original since it is target oriented. ST recognizes that a mere "trans-coding" of the source text will be quite inadequate (Vermeer 2000: 228-29). Other roles include the target-text receiver and the target-text user. In the case of Bible translation, the receiver would be the church (or church leaders) while the users would be the actual readers of the translation. Sometimes the users will be church members; other times the users will be non-Christians, depending on the situation, and the skopos will change accordingly.

While ST is known for being "target oriented," Vermeer clarifies that it is not always so.

> The skopos theory thus in no way claims that a translated text should *ipso facto* conform to the target culture behaviour or expectations, that a translation must always "adapt" to the target culture. This is just one possibility: the theory equally well accommodates the opposite type of translation, deliberately marked, with the intention of expressing source-culture features by target-culture means Everything between these two extremes is likewise possible, including hybrid cases. (237)

The decision as to whether to be target oriented or source oriented is, of course, dependent upon the skopos of the translation. In the case of Bible translation, the client is often the church. The church will state the purpose of the translation, whether it is for use by its members in worship (and therefore be of a literary/liturgical nature) or personal study (and therefore be of a literal nature with accompanying notes) or for the purpose of evangelism to non-Christians (and therefore be of a simplified/easy-to-understand nature). This is a crucial question that has been overlooked prior to the recent shift in Bible translation—what is the skopos (purpose and audience) of the translation? It naturally leads to the observation that there is more than one type of

translation that is needed for a language, and that each translation should be thoughtfully planned in order to consider how its skopos might best be achieved.

Nord emphasized the need to decide what the purpose of the translation is for the addressee or intended audience of the translation which has its own "culture-specific world-knowledge, their expectations and their communicative needs" (1997: 12).

This functionalist approach and its application to Bible translation was described and critiqued in the United Bible Society's 2003 book (Mojola and Wendland 2003). While the authors found some similarities to Nida's Functional Equivalence approach, they drew an important distinction.

> There is a notable difference in focus between this perspective and that of functional equivalence. The goal of the latter has been stated as "to employ a functionally equivalent set of forms which in so far as possible will match the meaning of the original source-language text" (de Waard and Nida 1986:36); the communication functions of the *source-language* text are presumed to be pre-eminent and determinative. *Skopostheorie*, in contrast, underlines the importance of the translation's function within the *target-language* setting for determining the manner and style of translation. (2003: 14, original emphasis)

While it is true that the Nida's approach emphasized the functions of the source language text, ST's emphasis on the function of the translation for the target audience does not necessarily conflict with it. In other words, the author believes that the original purposes of the biblical books overlaps to a great extent with the purposes of modern translations, namely to instruct and encourage Christians and to evangelize non-Christians. Of course many of the original biblical books also had a purpose of correspondence with a specific individual or group, as typified by the epistle to Philemon. Yet, such letters also instructed and encouraged in a general way and thus have a parallel application today. This idea will be elaborated later in this section.

J.A. Naudé of South Africa advocates the functionalist approach as being the best suited for translating the Bible. This would "liberate translators from an excessively servile adherence to the source text" (2002: 50), in order to create a new communication that is best suited for the target audience rather than an otherwise culturally irrelevant translation.

Nord points out that one of the advantages of ST is that the translator's concern for understanding the function of the translation should lead him or her to begin the

work by considering the pragmatic or discourse issues first and eventually working downward to translate paragraphs, sentences, and words. Such a top-down practice avoids the tendency of many translators to begin translating words and sentences, and neglect the important higher level features of a text.

Another application of ST to Bible translation is the need to define roles of the various participants in the translation, most importantly the initiator. It is the initiator who defines the brief or skopos for the translation, not the translator. If the local church is to be the initiator, it should have the authority to decide what kind of translation will be prepared. In order to do this, however, the translation organization needs to educate the church as to the various options which are available.

Criticism of Skopos Theory

Various translation theorists have criticized the Functionalist approach. Nord lists ten specific criticisms and responds to them from her point ST point of view (1997: 109-22). Space does not allow this study to describe all these criticisms and Nord's responses. However, several of them merit examination. Critics have claimed that not all translations have a purpose, or at least that a translation should not be limited to one specific purpose, for to do so would limit the possible interpretations of the text. While Nord concedes that this may be true, it does not make it inappropriate. If the purpose of a translation is to illuminate the reader as to various SL features, it may naturally exclude an audience which might wish to easily understand the meaning. Likewise the choice of vocabulary is dependent on the audience for the translation—should the translator use a technical term like *clavicle* or a common term like *collar bone*? The decision is made on the basis of skopos as well as subsequent feedback and testing.

Another criticism is that the functionalist approaches go beyond the limits of what real translation is, which is defined by equivalence. However, Nord points out that equivalence can be measured in several ways, some of which are mutually exclusive. It is unreasonable to expect any translation to be equivalent in all respects. From the author's experience, it is utterly impossible to maintain true equivalence for either form or meaning between such divergent languages as Greek and Thai. There is nothing inherent in ST which would make equivalence more difficult in translation. Rather, ST

allows the translator to focus attention on one aspect of equivalence by having a purpose and audience in mind.

A final criticism that will be discussed in this study is that functionalism does not respect the original. While Nord concedes that the translator makes changes to the text, she argues that such changes in the linguistic and stylistic features are necessary in order to improve the communication of other features. Again, from the author's perspective, ST merely encourages the translator to understand the limits of any translation and to choose what the skopos should be and translate accordingly. If the skopos is to retain the linguistic and stylistic features of the original, that is a legitimate endeavour, but it will generally reduce other features of the translation, namely the ease by which it is understood by a certain audience.

Loyalty

To balance the more radical interpretations of functionalism, Nord has introduced the concept of *loyalty*, which she distinguishes from faithfulness or fidelity in translation. Unlike these other terms which deal with a relationship between the source-language text and the translation, loyalty refers to the relationship between the translator and the various partners in the translation interaction. Nord adds, "In this context, loyalty means that the target-text purpose should be compatible with the original author's intentions" (1997: 125). Such a loyalty principle ensures that the translator does not go too far in adjustments, but honestly carries out his or her commission with openness and integrity. In the area of Bible translation, loyalty to the original authors as well as the local community will mean an ongoing dialogue between the translator and the church to ensure that the product is what was desired and expected.

Nord's Bible translation

The question can be asked whether or not the ST approach would lead to a significant difference in the Bible translation. To answer this question, one can observe how Nord actually applied ST to Bible translation with her husband.

> Between 1994 and 1999, I was involved, together with my husband, Klaus Berger, a New Testament scholar at Heidelberg University, in a new German translation of the canonical texts of the New Testament …. Klaus concentrated

on source languages and cultures (plus theological implications), while I was responsible for target language and culture in addition to transfer competence (including not only practical translation competence, but theoretical and methodological meta-competence). (2003b: 34)

Nord described her skopos for this translation as having an audience, not of scholars who could access the New Testament in its original language, but laypeople and church leaders who have had difficulty in understanding the Bible in existing translations. A secondary audience was non-Christians "for whom the translation may offer a way to gain some insights into the Christian faith… (2003a: 95)" Her purpose was to produce a translation that emphasized the foreignness of the biblical culture, but also attempted to make the message "comprehensible to a modern audience with the help of explanatory translation techniques… (2003a: 96)"

An example of how Nord applied ST to translating the New Testament can be found in Revelation 21:10, 18-21. Where the original text only lists the types of stones used in the heavenly city, her translation makes their colours explicit, as in "light green emerald," "reddish brown onyx," "shining yellow topaz," "purple amethyst," etc. The functionalist explanation:

> On the grounds of the assumption that his addressees knew the colours of all the stones he is describing, he need not mention the colours explicitly. But if a modern translator wants her or his target audience to share the author's admiration of the beauty and colourfulness of his vision, they would have to explicate what is implicit in the text. (2003b: 37)

It is worthy of note that Nord's translation was not enthusiastically welcomed by all readers, which shows that when it comes to Bible translation, the product is scrutinized and criticized to a greater degree than other literature. Not all communication partners will be satisfied with a translation of the Bible, no matter how loyal the translator tries to be (Pym 2001: 132).

The similarity between Nord's functionalist approach and Nida's functional equivalence approach and SIL's meaning-based approach is clear:

> Functionalists, however, think that there is no middle ground between the two following options: In the first option, the translator reproduces as many source language features as possible, thus inevitably changing the communicative effect (e.g. giving the target reader an impression of foreignness where the source reader found familiarity), in the second, the translator reproduces (their interpretation of) the source author's communicative intention and makes it

comprehensible to target-culture readers by precisely changing form and style to patterns which such readers know and are able to interpret correctly. (Nord 2003a: 90-91)

The functional approach to translations (or ST) has an important insight to offer Bible translators, namely that the translator should always consider the purpose and audience of the translation and translate accordingly. The author of this study believes that such a perspective is not incompatible with the original purposes of the biblical books. It is therefore appropriate for the translator to ask what the original author's purposes were before considering the skopos of the translation.

It is the position of the author that the purposes of the New Testament books are not all the same. A little noted, but crucial difference between the narrative portions of the New Testament and the epistles is the nature of the communication involved. The narrative books (Matthew, Mark, Luke, John, and Acts) are general in nature. They are intended for a mixed audience consisting of both Christians and non-Christians. Thus they have a dual purpose (skopos) of education within the church and evangelism for people outside of the church. One particular verse makes this secondary purpose and non-Christian audience explicit, although it is implicit throughout the Gospels. That verse is John 20:31, "but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name" (RSV).

Bible scholars have also acknowledged this second purpose of the authors of the Gospels.

> In the second place Luke relates the historical events and words in his Gospel not merely for the sake of historical writing. For his motive (as is the case with all the Gospel writers) is practical and religious; and for this reason his books are written in a simple popular style. He wrote his Gospel not merely to write a beautiful story, to afford pleasure to his readers or to satisfy curiosity, and not even for the sake of giving instruction. He wrote with the object of convincing, converting, saving and spiritually edifying his fellow men. (Geldenhuys 1956: 42)

And

> Second, there was an *evangelistic* reason, namely *to communicate the Gospel message to those who were not yet believers.* (Wenham and Walton 2001: 53, original italics)

Thus one of the important original purposes of the Gospels and Acts was to communicate the story about the life of Jesus so that non-Christians could understand it and be encouraged to embrace the Christian faith.[45]   It is thus reasonable that this purpose should likewise be prominent in the *translation* of these books.

The epistles, on the other hand, were not written to a general audience, but to Christians. The authors—Paul, and several others—wrote to specific (Christian) people about particular problems in churches and issues concerning Christians. While some of these letters focused on establishing Christian doctrine (Romans, for example), others were more personal in nature (Philemon, for example). Nonetheless, all of the epistles were written with a Christian audience in mind, an audience with a broader knowledge about the life of Jesus and a much deeper commitment than that of the audience for the Gospels. The audience for 1 Thessalonians, for example, was the group of Christians in that city. The letter begins by addressing "the church in Thessalonica," and ends with the exhortation to read the letter to "all the brethren."   The author did not recommend the letter be read to non-Christians, although he did not forbid it either. He simply recognized that both its topic and tone were appropriate for Christians and probably would not be appreciated by non-Christians, whether Jews or Gentiles.

With this difference between the Gospels and the Epistles in mind, it is appropriate for the translator of the New Testament to consider what the purpose of and audience for the translation is to be. This is a very relevant question for languages like Thai in which the Christian portion of the population is but a small minority (about 1%). Should the translation be made primarily for a Christian audience who will know many key terms and much theology? Or should the purpose of the translation be an evangelistic one which provides an opportunity for non-Christians to read about Jesus and consider becoming followers too? This issue of audience needs to be resolved before the translators can begin their task.

If the translator follows the original purposes of the authors of the narratives, he or she will make more of an effort to be understood by people outside the church, people who lack significant background knowledge about the Bible and who

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[45] This evangelistic use of the Bible is the basic assumption of "The Gideons" an organization which distributes millions of Bibles every year throughout the world in schools, prisons, and hotels. Each issue of their monthly newsletter includes several testimonials of people who became Christians through reading the Bible. (see www.gideons.org.)

furthermore cannot rely on a pastor to explain the passage in a sermon following a public reading in church. The translation of the epistles, on the other hand, will not have the primary purpose of evangelism, but will rather be for teaching higher level doctrine that assumes more background information, a commitment to Christianity, and a trained pastor or commentary that will explain complicated passages.

It is here that ST has an important insight to offer Bible translators as well as the churches and agencies which sponsor translation projects. Translators and translation committees need to consider whether or not they want the Bible to be understandable by those outside the church. If the decision is to include those outside the church in the audience of the translation, then some effort needs to be made to avoid words which are unfamiliar to them and instead make the translation as easy for them to understand as possible.

3.2.3. Descriptive Translation Studies

Descriptive Translation Studies (DTS), like Skopos Theory, is target-culture oriented. However, advocates of this approach maintain that translation should be descriptive rather than prescriptive, which is distinct from Skopos Theory in this way, since ST encourages a particular approach. DTS' philosophy is thus similar to that practiced by linguists and anthropologists, both of whom view their role as describing language and culture rather than telling people how to talk or live.

> 'Descriptive translation studies' (DTS) developed in the early 1970s more or less in opposition to what its originators viewed as the prevailing 'prescriptive' approach to translation. (Mojola & Wendland, 2003: 17)

One of the forces behind this movement has been James Holmes, whose article "The Name and Nature of Translation Studies," (1988) based on his lecture in 1972, has proven to be a milestone in the development of the discipline, even in choosing its name. In this article, Holmes divided "pure translation studies" into two subdivisions—theoretical translation studies and descriptive translation studies. He further divides descriptive translation studies into three categories—product-oriented DTS, function-oriented DTS, and process-oriented DTS. In his description of product-oriented DTS, Holmes wrote,

A second phase is that of comparative translation description, in which comparative analyses are made of various translations of the same text, either in a single language or in various languages. Such individual and comparative descriptions provide the materials for surveys of larger corpuses of translations, for instance those made within a specific period, language, and/or text or discourse type. (1988:72)

The present study attempts to fulfil Holmes' vision of one part of descriptive translation studies. It compares three different translations of the same text with the hope of providing insight as to which type of translation is appropriate for different kinds of audiences.

The theorist who developed the decidedly "target system" emphasis of descriptive translation studies was Gideon Toury (Toury, 1995) who stressed the importance of the function of a translation. This emphasis moved translation theory away from the focus on a "correct" way of translating to a broader perspective that there was more than one possible good translation, depending on the particular function and audience. One of Toury's themes is the idea of "norms" in translation which is a natural outgrowth from a descriptive perspective—one that attempts to describe and explain translation rather than to prescribe how it should be done.

As strictly translational norms can only be applied at the receiving end, establishing them is not merely *justified* by a target-oriented approach but should be seen as its very *epitome*. (1995:53, original italics)

This philosophy that translators and translation theorists should not push their own agenda (which is perceived as prescriptive), but should rather be servants of the person, organization, or community which has asked for the translation has been adopted by the UBS and SIL and is described in section 3.7.

3.2.4. Venuti

Lawrence Venuti is a translator and theorist who has lamented the lack of recognition given to translators in general and the lack of appreciation even academics have for the challenging work of translation. Venuti quotes one professor who attempts to describe issues of translation:

There is another barrier between the students and Dante in this course: language. We read the *Divine Comedy* in translation, and no matter how good the translation is, it can never be Dante. No translator can hope to capture the flow

and rhythm of Dante's verse, simply because of the intrinsic differences between English and Italian. There is another hazard in translation. In the original text, there are always ambiguities that the translator cannot reproduce. Before a difficult passage, he or she is obligated to adapt a critical stance. Thus any translation of the *Divine Comedy* is heavily colored by the translator's interpretation of it. Interpretive options that exist in Dante's Italian are eliminated, and ambiguities, perhaps unknown to the original, are created. Not even prose translations can escape this kind of distortion: in their effort to secure the letter, they completely destroy the spirit. (Iannucci 1982: 155)

But then Venuti laments that the teacher did not go further to actually help students appreciate the specific problems faced by the translator nor the resulting deficiencies:

It shows the instructor's fairly sophisticated understanding of how translation both loses linguistic and cultural features of the foreign text and adds others specific to the target-language culture. But the elliptical reference to Dorothy Sayers's version makes clear that this understanding is not brought into the classroom in any systematic or otherwise illuminating way. (Venuti 1998: 91)

Venuti's observation has relevance to Bible translation where the gap between language and cultures is far greater than contemporary English and Dante's Italian. The Bible translator will interpret the text as part of the translation process, and then render as many of the ideas as possible. However, certain nuances of meaning will inevitably be lost in translation. Only extensive footnotes or other supplementary material can enable a serious reader to come close to comprehending the fullest possible meaning of the biblical books some 2-3000 years after they were originally written. Such accompanying notes would have to include a description of the ambiguities which the translation clarified including other possible interpretations. While such information would be helpful for the serious student, it would be very distracting for the casual reader and cause many such people to give up their attempt to read the translation at all. There will always be people who want the most precise, literal version available along with any supplementary materials which enable full understanding. But there are many other people who prefer a simple version which can be understood by reading *one* document without the need to refer to study notes. For most people, the degree of interest in the topic will determine how much detail they want and how much effort they are willing to go to understand a topic. And thus the audience will determine the kind of translation which will be produced. This is true of Dante's Divine Comedy as well as the Bible. And for those readers who want the fullest understanding possible of the original text, the supplementary material must include a description of the translation issues involved.

One of Venuti's themes is that most people, both the public and scholars, tend to evaluate translation merely on the degree of fluency or naturalness.

> A fluent translation is immediately recognizable and intelligible, "familiarized," domesticated, not "disconcerting[ly]" foreign, capable of giving the reader unobstructed "access to great thoughts," to what is "present in the original." Under the regime of fluent translating, the translator works to make his or her work "invisible," producing the illusory effect of transparency that spontaneously masks its status as an illusion: the translated texts seems "natural," i.e., not translated. (1995: 5)

This sums up a meaning-based approach to translation which attempts to be so natural that it is not obvious to the reader that it is a translation at all. It is only the thoughtful reader who will realize that it's a translation. Venuti has prodded Bible translators into reconsidering the degree to which their translations should be domesticated.

> The phrase "naturalness of expression" signals the importance of a fluent strategy to this theory of translation, and in Nida's work it is obvious that fluency involves domestication. … he is in fact imposing the English-language valorization of transparent discourse on every foreign culture, masking a basic disjunction between the source-language and target-language texts … (1995: 21)

There is no doubt that the meaning-based approach domesticates the translation to the degree that the translator tries to be "invisible," with the goal that the translation will not be recognizable as a translation at all. Venuti's questioning of this practice has caused Bible translators to reflect and many have indeed shifted away from overly fluent translations.

3.3. The power shift

Who decides what kind of translation to do? During the early part of the modern era, it was the translators, translation organizations, and publishers who decided. However, just as Skopos Theory emphasises the audience as an important determining factor in choosing the kind of translation to prepare, the receptor audiences themselves are now asserting their views as to what they expect in a translation of the Bible (Andersen 1998:11-12). The issue of unused translations is rarely written about for obvious reasons—it is embarrassing to admit that many published Scriptures are never distributed because the local church is not promoting them. While several factors affect the reception and use of new translations, including the higher prestige associated with

national languages and low literacy rates, one factor is the type of translation, namely one that the local church considers overly free (Larsen 2001: 53). This has created a "power shift" in which the audience for the translation is now recognized as having the power to decide whether or not a translation is used. Such audiences are not passively accepting whatever is given them. They compare the translation with other language versions, and if there is an obvious and significant difference, they tend to reject it.

Such a shift in power has not been limited to minority languages that SIL works with. Robert Bratcher, who translated *Good News for Modern Man* and chaired the *Good News Bible* translation committee noted a trend toward more "reader sensitivity" in Bible translation work. He cites, for example, modern translations into English which sometimes try to remove the word "Jew" or "Jewish" from the NT in order to avoid offending the current population of Jewish people (1995b: 440-441). Another UBS Translation Consultant noted that growing importance of acceptability:

> I have argued that "acceptability" is a predominant criterion of translation within UBS circles, although it is seldom, if ever, acknowledged as such. In those instances where an accurate, clear or natural rendering is deemed not to be acceptable to the receptor audience, this fourth principle comes to the fore and generally, if not always, carries the day. (Gross 2003: 433)

One of the most vivid examples of the power shift which has occurred involves the latest revision of the *New International Version* which was updated for gender-neutral language. A series of events occurred with an extraordinary outcome, something that would have been unbelievable just thirty years ago. Some conservative Evangelical Christians in the United States learned that the publishers of the NIV had revised this best-selling translation to reflect what many believe is the current usage of gender-related words in English. However, there was such a strong negative reaction and protest, that the publisher agreed to refrain from printing it (Poythress and Grudem 2000: 22)![46] Thus the power of the audience has grown beyond the choice of whether an individual wants to buy and read a revised version or not, to the point that a group of people can actually *block the publication* of a version of the Bible that other people want to read. Two generations ago, a few individuals burned a page from the *Revised Standard Version* when it was first introduced (Thuesen 1999: 97). Likewise, one generation ago, some people burned a copy of *Good News for Modern Man* (Orlinsky

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[46] Bible publishing is a big business in the USA, and business considerations, such as profit and loss, may have been a factor in this chain of events, but such considerations are not the focus of this study.

and Bratcher 1991: 198). Both translations were published anyway, and both went on to become bestsellers. But in 1997, some people precluded the need for burning a version of the Bible they did not like—they simply pressured the publisher to refrain from printing the Bible at all. That is power![47]

Skopos theory, which emphasizes the needs and desires of the audience for whom the translation is prepared, can also be seen as part of the movement away from the expatriate translator deciding unilaterally what kind of translation to produce. From the ST perspective, prior to the shift, in many instances translators assumed the role of both the initiator and the translator. A change has now occurred in which the initiator is the local church, which specifies what kind of translation will be done in their language. It can be concluded, therefore, that Bible translation has shifted in such a way that in many cases the translators are not the ones deciding how they will translate, the language communities are. The author does not think this is a bad development. However, it is one which necessitates thoughtful engagement of all agents in the translation activity so that a translation is prepared which is both acceptable and understandable. With the advent of computers and significantly lowered printing costs, it may also be time for even minority languages to have the option of more than one translation, one being an adaptation of the other, each having its own skopos.

3.4. Frames of Reference

The shift away from Nida is observable in UBS's most recent translation book *Bible Translation: Frames of Reference* (Wilt 2003), which discusses advances which have occurred in Bible translation and characterizes Nida's approach as inadequate to serve as the model for translators to follow today.

> Over the decades since *TAPOT*'s[48] appearance, many publications on translating the Bible and secular literature have indicated ways in which *TAPOT* is limited, dated or untenable, and have presented enlarged or alternative perspectives. (Wilt 2003:ix)

The volume has several authors, each of whom shows how Bible translation theory and practice have changed in recent decades.

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[47] Finally in 2005, this updated version, called the *Today's New International Version* (IBS 2005) has been published. Not surprisingly, there is strong negative reaction against it from the same people who repressed it before. Only time will tell whether this new edition becomes popular or not.
[48] *TAPOT* refers to The Theory and Practice of Translation (Nida and Taber 1969).

Mojola

Aloo Mojola describes various ways in which he feels that Nida's approach was inadequate (Mojola and Wendland 2003). The first shortcoming mentioned was that *TAPOT* did not include "discourse analysis," which deals with grammatical structure beyond the sentence level. However, Mojola concedes that Nida "indicated the importance of the study of 'discourse structure'" (Mojola and Wendland 2003:5), and thus it is fairer to say that it is not really Nida's functional equivalence approach which is deficient, but that Nida's model did not fill in the details of how to do it.[49] Nida's principle of translating the meaning instead of merely the form is equally valid at the discourse level. If anything, discourse studies in the past thirty years have validated Nida's emphasis, not undermined it, for the discourse subdiscipline of linguistics has shown that formal correspondence translation is just as unnatural at the higher levels of the grammatical hierarchy as at the word level.

Mojola's next criticism is Nida's "portrayal of translation in terms of the dichotomy of formal correspondence versus dynamic equivalence" (Mojola and Wendland 2003:6). However, Nida, too, wrote that such a polarized view of translation was, in fact, inadequate.

> Of course there are varying degrees of such dynamic-equivalence translations… Between the two poles of translating (i.e. between strict formal equivalence and complete dynamic equivalence) there are a number of intervening grades, representing various acceptable standards of literary translating. (1964:159-60)

Mojola then moves on to Nida's emphasis on translating the "meaning" of the text, which assumes that such a "meaning" exists. Mojola questions this assumption.

> As is generally recognized by translation theorists today, the reading, interpretation and translation of texts are influenced by presuppositions and assumptions, prejudices and biases, value systems and belief systems, textual traditions and practices, world views, ideology and interests. Readers have no access to the pure original, or to the pure thought of the original author. They interpret texts through the lens of language, their experience, language, belief systems, circumstances, interest, needs and agendas. (Mojola and Wendland 2003: 8)

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[49] In fact, Nida's later work (1986) did delve into discourse structure, although he called it "rhetorical functions" and "rhetorical processes."

The problems stated above are real. Bible translators attempt to address them by having a multi-step procedure for translation which includes input from many people from different denominational backgrounds. For example, before translation begins, translators are trained in how to objectively ascertain the original, intended meaning of the text by putting aside assumptions and prejudices and doing research into the worldview of the culture that produced the text in the first place. Later, both Catholic and Protestant church leaders review the translation and approve it prior to publication. An experienced Translation Consultant must also check it for clarity and accuracy.

The final problem that Mojola describes is "the use of the term 'dynamic equivalence'".

> A number of interpreters and readers understood it as emphasizing the psychological impact of a translation and diminishing the importance of fidelity to the source text. Clearly the notions of impact and fidelity need not be mutually exclusive and Nida clearly wanted both. (Mojola and Wendland 2003:9)

Nida specifically acknowledged this problem and addressed it by renaming his approach "functional equivalence" (de Waard and Nida 1986) in an attempt to distance himself from those who had been misapplying his principles by actually changing the meaning of the text to make it more 'dynamic' or relevant to their audience.

Wilt

Timothy Wilt, a Translation Consultant with the United Bible Societies, has written about the communication aspect of translation, updating Nida's model (Wilt 2003). Briefly, Nida's model posited a speaker (S) who communicated a message (M) to a receptor (R). The diagram Nida used to depict this "SMR" model had an arrow showing the message travelling to the receptor (Nida and Taber 1969: 23). Wilt suggests that such a model fails to appreciate the active role that the receptor plays in communication (Wilt 2003: 38). The receptor is not merely a target that the sender hits as with an arrow. Rather the receptor is actively engaged in the communication event as well, as he or she thinks about the message and responds in some way, perhaps by reciprocating with a message of his or her own. If the receptor does not understand the message, he or she may negotiate the meaning with the sender.

Of course Nida's communication model should not be judged on the basis of one diagram. Nida emphasized the reaction of the receptor and incorporated the idea of "equivalent response" into his dynamic equivalence approach to translation. In fact, such an emphasis represented a significant breakthrough in translation theory.

> Despite subsequent questioning of the feasibility of that goal, Nida's great achievement is to have drawn translation theory away from the stagnant "literal vs. free" debate and into the modern era. His concepts of formal and dynamic equivalence place the receiver in the centre of the equation and have exerted huge influence over subsequent theoreticians, especially in Germany. (Munday 2001: 53)

Nonetheless, Wilt's improved model shows that it is important for the translator to get feedback from the community as a crucial part of the translation process. Indeed one of Wilt's main points is the need for more communication between the community of receptors and the translation team. This emphasis on community feedback has been one of the factors contributing to the recent shift in Bible translation.

3.5. Literary translation advances

Literary translation, simply put, is the translation of literature, such as novels, poetry and other writing in which style is an important element. The translation of the Bible thus fits into this category, not only because of its poetic sections, but also because much of the narratives as well as some of its expository books have a style worthy of study and suitable for either retention or thoughtful modification in the translation.

An example of magnificent poetry in the Bible is the 23rd Psalm, which has a theme expressing God's care and protection of his people. The metaphor of a shepherd taking care of sheep, however, is not universally appreciated. Thus there sometimes is a tension between communicating the meaning of a psalm on the one hand and retaining its poetic imagery on the other. This tension typifies the challenge of literary translation.

Similarly Jesus' 'Sermon on the Mount' not only communicates a great deal about the priorities and values an individual should have in this world, it does so in a rhetorical style which befits profound ideas that are worth pondering. An example is,

mak□rioi o荒 pein□ntev kaā diy□ntev tṣn dikaiosĭnjn, □ti aṇtoā cortasqṣsontai

"Blessed are those who hunger and thirst for righteousness, for they shall be satisfied" (Matthew 5:6 RSV). Translating this statement in such a way that both conveys the meaning and retains the image and lofty style is what makes the process of Bible translation so challenging and its achievement so satisfying.

Literature is by nature creative. The literary translator attempts to communicate the meaning in a style worthy of the original creation—a style which will evoke an appreciation for the beauty and artistry of the literature. Often this is extremely difficult. Consider the challenge of communicating the meaning of the verse in the previous paragraph into a language in which there is no abstract noun "righteousness" and in which there is no passive voice. The problem would be further complicated in languages and cultures in which the words "hunger" and "thirst" have never been used in a figurative sense.

The Bible translator must also keep in mind the degree of sophistication of the audience and their ability and willingness to figure out the message. Will the translator give priority to retaining (or re-creating) the complex style of the original, or will he or she instead focus on communicating the basic message by simplifying the original style to some extent or explicating puzzling imagery? It seems best to avoid condemning either approach, but rather to acknowledge that different translations of the Bible have different purposes and audiences, as was mentioned in the Skopos theory section above.

Wilt pointed out in *Bible Translation: Frames of Reference*, that literary translation was "an area neglected by Bible translators in the previous era" (2003: ix). Now, Ernst Wendland, senior Translation Consultant with UBS has provided two excellent introductions to translating the Bible as literature (2003; 2002), explaining how to "duplicate the literary artistry and rhetoric of the source language text by a communitively equivalent text in the target language" (2002: 164-5) Wendland describes three elements that make a text "literature"—good form, good content, and good function, and further shows that it is practically impossible for any translation to do a good job of handling all three elements.

Wendland discusses the form or style of a text, by dividing it into three sets of features—unity, diversity, and rhetoricity; structure, patterning, and foregrounding; and

imagery, phoneticity, and dramatics (2003: 181) . Wendland's assumption is that an in-depth appreciation of these features in the source text is a necessary prerequisite to any attempt at achieving a literary translation.

Finally, it is important to note that Wendland considers that his Literary Functional Equivalence (LiFE) approach is a development of functional equivalence, not a radical departure from it.

> The approach to translation highlighted in this chapter is one that we might label '*literary* functional equivalence' (*LiFE*). 'Literary' somewhat redundantly qualifies 'functional equivalence,' especially with regard to Bible translation, but its inclusion here enables one to distinguish this significant shift in perspective from earlier descriptions of functional equivalence, in which the literary character of the biblical texts has not been fully considered and the focus has been on lower levels of texts. (2003:227)

This greater appreciation for the need to translate the literary aspects of the Bible as well as instruction in how to do it are part of the shift which has occurred in the last two decades.

3.6. Less prescriptive

One of the results of the recent shift in the Bible translation world is the less prescriptive philosophy of the two large Bible translation organizations. This change parallels the emergence of Descriptive Translation Studies (see section 3.2.3). Within SIL, Barnwell and Gutt have emphasized the importance of including the audience of the translation in the decision making process about what kind of translation should be prepared.

> Before starting their work, translators need to ensure that what they intend to communicate by the translation matches what the receptors expect from it. These intentions and expectations are an important part of the context in which the communication takes place, and their agreement is crucial for the success of the translation. (This does not prejudge the issue as to whose views should prevail!)
> The implementation of this guideline presupposes several things. First it assumes that there is openness on both sides. Yet, unfortunately, I think there has been a strong tendency on the part of translators to decide what kind of translation the receptors should get. Because we ourselves may be convinced that an "idiomatic" model or a "functional equivalence" model (or whatever model we might adhere to) is the best model of translation there is, we expect the receptors to take our word for it, even though each model has its problems as well as strengths. If we would leave our own normative model aside, we could

see that there is legitimate room for discussion and mutually agreed upon decisions. In many cases we could sit down with the receptors and discuss these matters with them at a level appropriate to their understanding. (Gutt 1998: 14-15)

Too often the translator has decided unilaterally that a functional equivalence or meaning-based translation is best, and the people for whom the translation is being prepared have no input about this important decision.

On the UBS side, Wilt emphasizes that it is *not* the role of the Translation Consultant to prescribe one kind of translation for a community. Rather it is the Consultant's role to explain different types of translation and let the community decide what kind they want (Wilt 2002: 156). The next year he added,

Mojola concludes that the great diversity of communication situations in which Bible translators work calls for appreciation of a variety of translation approaches and tools, rather than for an exclusive theoretical perspective or a prescriptive approach. (2003:ix-x)

And

(Literary) functional equivalence is the preferred approach of many Bible translators, applied in varying degrees and often appreciated by the intended audiences. But it is also, as we have observed in this book, only one of a variety of valid approaches available for a variety of communities and communication situations … (2003:235)

Now that the approach of UBS and SIL is less prescriptive after the shift, there is a need to help church leaders make informed decisions about the kind of translation of the Bible which will be prepared with their help. One SIL Translation Consultant noted,

In many, but not all, of the ethnic groups SIL works with in Africa there is some church presence already and therefore some familiarity with a Bible translation in a national language or lingua franca. In most cases such translations are of the literal type, and it is therefore natural for the local people to expect any translation to be of that same familiar type. This is what I call an initial, uninformed expectation. As we have taught such people the benefits of a meaning-based translation, it is my experience that almost all of them will readily accept that this new type of translation is superior to the old type. The professional clergy will usually be much harder to convince than the ordinary churchgoer or the non-Christians. They need to be shown that a meaning-based translation is superior in several ways. First, it is enjoyable to read and listen to a translation that is natural and makes use of the richness of the language, especially its idioms. Second, it is nice to be able to understand what the Bible says without the need for an expert to explain it. Third, a meaning-based translation is actually more accurate in communicating the intended meaning of

the original text than a literal translation, contrary to the assumptions of most people. By teaching people the benefits of a meaning-based translation their expectations can be changed and an initial rejection of the translation can be turned into acceptance of that same translation. (Larsen 2001: 41)

The expectation of church leaders that the translation will be of the semi-literal type exemplifies the "norms" which Toury described (see section 3.2.3). National language Bibles have created a norm for what a Bible is and how it communicates. Such a norm cannot be ignored. As Larsen points out, such expectations can be overcome through education, but only if the initiators of the translation (the local church) view the dialogue as among equals and not as paternalistic (Nida and Reyburn 1981: 61)). It is the hope of the author that this study will provide some insights for church leaders into some of the benefits of different kinds of translation.

3.7. Other factors

Wilt notes that a generation ago, most translators were expatriates, while now most translators are mother-tongue speakers (2003: 57). The expatriates now fill the role of advisors and consultants. This change in who actually does the translating has contributed to the empowerment of the language communities such that they are not mere recipients of a translation from outside, but the actual crafters and producers of the translation. Thus they expect to have a voice in the kind of translation that is prepared, and rightly so. In this sense the change in who does the translation has contributed to the shift that has taken place in Bible translation in the last two decades.

Wilt also mentions the fact that 25 years ago, computers were rarely used by translators (2003: 57). Now each translation project has at least one computer. However, in the author's opinion, while such a technological development definitely makes translation easier and faster, as well as improves the quality of the work, it should not be viewed as part of a paradigm shift either in terms of causing it or resulting from it.

The study of semiotics has contributed to the paradigm shift in a minor way. First of all, translators and publishers now acknowledge that such features as the appearance of a Bible (its colour, size of print, etc.) are themselves signs and communicate an influential message to readers and potential readers (Wilt 2003: 34-35). More importantly, some writers in the field of semiotics have caused translators to look

at the signs behind the actual words of the Bible and see a complex relationship for any sign—between the sign, the object which is the sign represents, and the thought that interprets the sign.

> Consequently, one of the principles of semiotics is that all signs are interpretations of previous signs and they are always amenable of interpretations of further signs. (Stecconi 1999: 251)

Such a philosophy undermines the idea of one intended meaning that the Bible translator can discern in his or her exegetical work. Although few Bible translators have studied semiotics, the field has nonetheless influenced Bible translation theorists, who have de-emphasized the idea that practitioners should search for the one and only intended meaning of a text before translating it.

3.8. Summary

A discernable shift has taken place in the last two decades in the approach used in Bible translation that has been noted by many within the field.

> Nida's dynamic equivalence translation strategy is still followed by many recent translations, but there is a marked swing of the pendulum back towards a more literal (or "transparent") and "foreign" approach as well. (Silzer 2003: 41)

The author believes that Silzer is correct—the pendulum has swung back toward what Venuti characterized as "foreign" translation (1995: 5). The emergence of Relevance Theory and its insights as to the inferential nature of communication have been characterized as a "paradigm shift" (Gutt 2000a: 161), which the author believes is not an exaggeration, but an accurate description of the degree to which translators have changed their view of the task of communication across language and cultures.

> … the primary consequence of dissatisfaction with dynamic equivalence has been a smaller or greater step backwards in the direction of more formal correspondence or more literal renderings (the prime example is perhaps the German *Gute Nachricht Bibel* in comparison with its predecessor *Die Gute Nachricht*). (Crisp 2002: 41)

As the quotation above shows, the shift in Bible translation has not been limited to the minority languages with which SIL works. The shift has affected the translation work in languages of all sizes and in every geographic region.

These differences indicate that our attempt to articulate a new *framework* for Bible translation stems from being in a new *era* of Bible translation. (Wilt 2002: 141)

While this shift has not meant a complete rejection of Nida's functional equivalent approach (or SIL's meaning-based approach), it has meant certain important changes. One of the most important is that language communities are now part of the decision-making process about what kind of translation is prepared, and their first choice is not necessarily what the large Bible translation organizations have been promoting since 1950 (Gutt 1998: 14-15). Most translators acknowledge that community empowerment has happened and that it is a good thing (Wilt 2003: 68). However, materials are needed to help such communities make an informed decision about the implications of different kinds of translation. One of the purposes of the second part of this study is to begin to provide such data to help communities realize that there are actually different kinds of translation, each of which has advantages and disadvantages for any given audience.

A second significant change, which is closely related to the first, is that the pendulum has swung away from the free side of the translation continuum back toward the literal side in terms of the kind of translations being produced. This is partly due to the realization on the part of many translators and consultants that some translations done in the 1960s and 1970s were overly free. This is also partly due to the growing influence of the local churches which generally prefer more literal translation. The emergence of Relevance Theory has made a significant contribution to this shift. Skopos Theory, with its emphasis on the needs and desires of the audience of the translation has also influenced the shift in a subtle way by causing some translators to more fully consider the desires of the ultimate customers for their work and to recognize that the role of translator is different than initiator. Finally, the growing appreciation for the Bible as literature and the development of techniques for so translating its literary qualities has contributed to this shift.

The following chart shows some of the changes which have occurred since the recent shift in Bible translation.[50] The first column lists various issues related to Bible translation. The middle column shows how these issues were realized before the shift. The third column displays the current state of affairs after the shift.

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[50] The chart is adapted from *Bible Translation: Frames of Reference* (Wilt 2003: 57-58).

Table 3 Differences after the shift

	Before the shift	**After the shift**
Church leaders were	Missionaries	Nationals
Translators were	Missionaries (with national assistants)	Nationals
University level training for national translators	Very few programs	Many programs
Computers	Rare	Every project has at least one
Bible translation viewed as	A tool for evangelism	A tool for the church
Goal	New Testament	Bible
Who decides which approach?	Missionary	Local church
Approach followed	Functional Equivalence or Meaning-based	Semi-literal or Functional Equivalence
Literary aspects of Bible	Ignored so as to focus on meaning	Considered important and attempted to be translated
Supplementary material	Often ignored	Translated and published
Discourse analysis training	A few specialists	Most translators
Biblical languages training	A few specialists	All consultants and many translators
Inferential nature of communication	Not appreciated	Focused on

While this most recent shift has not been on the same magnitude as the revolution which Nida initiated in 1947, it is nonetheless significant. And, in all likelihood it will not be the last.

Chapter 4 Thai Testing

4.1. Languages in Thailand

There are over sixty indigenous languages spoken in Thailand (Smalley 1994: 365-367)[51]. Although the author of this study believes that each of these minority languages has great value, this study will focus on Standard Thai, which is the most widely spoken language in the country as well as the official national language.

The Thai language itself has several distinct varieties, such as "Standard Thai," "Northern Thai," and "Southern Thai." The official national language that linguists refer to as "Standard Thai" is spoken as the mother-tongue by about 20% percent of the population, which is over ten million people. Additionally, because it is officially taught in virtually all schools in the country, as well as being the language used by the media such as radio, television, and newspapers, nearly all Thai adults have learned the language to some extent.

> The vast majority of people in Thailand know at least some Standard Thai which they learned in a few years of school or have picked up from its use around them. People who have had eight or ten years of school usually use some registers of Standard Thai well. The knowledge of those who have had the more typical four years in a sub-standard rural school depends on how much other exposure they have had to the language. Many such people understand far more than they can speak with any accuracy, so that even in remote areas they can usually understand outsiders speaking Standard Thai if the subject is simple and routine. (Smalley 1989: 248)

For the remainder of this study the official national language that linguists refer to as "Standard Thai" will be referred to simply as "Thai."

4.2. Special challenges of Bible translation in Thai

4.2.1. Royal language

Although this study is not intended to serve as a linguistic description of Thai, certain characteristics of the language need to be mentioned as they are relevant to translation. The first is 'register,' which deals with the level of formality in language.

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[51] Although William Smalley was a Bible translator with UBS, he is widely considered to be the preeminent authority on sociolinguistics in Thailand.

Thai has several levels which are appropriate in different social situations for different people (Iwasaki and Ingkaphirom 2005: 179-85). Smalley (1994: 48) displays the different levels of Thai in a chart which can be simplified as follows:

Table 4 Thai registers

Social value	Ordinary	Religious	Royal
Elegant	X	X	X
Simple	X	X	X
Slang	X		
Vulgar	X		

There are no slang or vulgar words in the religious or royal levels. A more simplified description can be found in a non-linguistic publication:

> Different pronouns (at least 47, including some 17 I's and 19 you's) and different qualifying nouns and verbs are used by different classes—royalty, ecclesiastics and lay people. Because Thai's pronominal structure illustrates rank and intimacy, there are in effect, four different languages—a royal language, and ecclesiastic language, a polite everyday vernacular and an earthy, pungent slang. (National Identity Office 1984: 58)

The issue of register is not merely one of pronouns, but of nouns and verbs as well, since there are special words used for royalty and their actions. The choice of register is not a simple one for translators of the Bible into Thai, or other languages with such distinct registers. One UBS Translation Consultant is himself Burmese, and wrote of the difficulty of translating the Bible into that language, which also has different registers including "high language" (Shae 2002: 202-210). Shae grew up in Burma and began reading the Bible in a language (Jinghpaw) without extensive honorifics (high register to refer to people of high status), but later read the Bible in Burmese in which there are three registers (levels) of language. Jesus came across in the Burmese Bible as a superior dealing with inferiors, which is not the way he was actually portrayed in the original text. The problem is in the use of 'royal' and 'religious' language to refer to Jesus in the translation.   One of the significant problems is the tendency to make people in the Gospel stories appear to be showing much more respect for Jesus than they really did. For example, the Pharisees, and Scribes did not acknowledge that Jesus was either royal or holy, and it would be an error in translation to have them honour Jesus in this way. Although Shae wrote about the Burmese translation, he mentioned that the Thai language also has the same problem to deal with.

Another UBS Translation Consultant noted this same problem over 40 years ago.

High language is the language used when speaking of or to royalty or divinity or priests. Its structure is that of the Thai language in general, but many words are altogether different. These words are usually taken from Pali and Sanskrit roots. In some cases, especially with pronouns, they vary according to the rank of the persons involved.

The use of high language is a recognition of rank. And rank exists whether one wishes to recognize it or not. Failure to use high language in the proper places is offensive to many educated people. It is looked upon not as an expression of the belief that all men are created equal, but as an expression of ignorance of the facts of differences in station in life, or else as ignorance of proper speech, or carelessness. When the foreigner fails to use high language it is politely overlooked, but to fail to use it in the Bible would stamp the Bible as foreign and of poor literary quality. On the other hand, most high language is understood only by the relatively few people of higher education. Those of lower education have to skip over the words in reading and thus lose their meaning. (Seely 1957: 52)

The author of this study proposes that there are actually five levels or registers in the Thai language as follows:

Royal Thai. This is a variety of 'formal Thai' in which certain special nouns and verbs replace common ones.

Religious Thai. This is a variety of 'formal Thai' in which certain special words are used for Buddhist ceremonies and other religious activities.

Formal Thai. This is the language used when dealing with government officials, giving speeches, writing documents, etc. The main difference between formal Thai and 'common Thai' is its vocabulary, much as English has formal words like 'dine' and everyday words like 'eat.'

Common Thai. This is the language used 90% of the time when people of equal social classes interact.

Colloquial Thai. This is the variety of language used by intimates. It is considered impolite in many social contexts.

The question arises as to which of these levels should be used to translate the Bible—a book about the highest being. There is some debate over how much 'royal

Thai' average speakers actually understand. One of the foremost authorities on the Thai language has written,

> Well-educated northerners in Thailand have said that when they talk about the King they much prefer to talk in Kammuang (Northern Thai), which does not have the same elaboration of special language for royalty that Standard Thai has. Some well-educated Thai are even rumoured to speak English in audience with the King so as not to speak disrespectfully in Standard Thai or be guilty of flagrant malapropisms. Prince Chula mentioned that members of the Chakri Family (the present ruling dynasty) have often written to one another in English to avoid the elaborate language required for the different ranks amongst relatives. (Smalley 1994: 54-55)

The same issue was addressed in testing of comprehension of formal language among Thai speakers (Constable 1995: 18). It was found that there are difficulties in comprehension of formal speech, even for mother-tongue speakers of Standard Thai. Others have noted complaints by some Thai people that the royal language in traditional translations is incomprehensible (Crow 1999: 1-3).

A relevant question, then, is to what extent average Thai people understand a translation of the Bible which uses royal language to refer to Jesus. It is one of the questions this study hopes to address by testing a translation that uses royal language.

4.2.2. Absence of pronouns

Thai is one of the languages of the world which commonly uses 'zero anaphora,' which means the absence of an explicit noun, noun phrase, or pronoun.

> The term zero anaphor or zero pronoun is referred to by Li and Thompson (Li and Thompson 1979: 312) as "the 'hole' where an NP [noun phrase] is understood and would have to be present in the fully specified version of the sentence." The speaker/writer uses anaphors instead of overt grammatical forms when he is assured that the hearer/reader does not have any difficulty in interpreting the identity of the participant. (Burusphat 1991: 143)

Burusphat goes on to explain that zero anaphora is very common in Thai narrative discourse, when the references are to the main character within a chain of clauses in which this main character is the subject. This chain will be broken when a sentence occurs with a different character as the subject. Following such a sentence, the main character will need to be referred to with a noun phrase or proper noun to begin the next chain with zero anaphora.

The idea of sentences having no explicit subject can be disconcerting to English speakers who learn Thai as a second language. It causes them to speak unnaturally by using many more pronouns when speaking Thai than mother-tongue speakers of the language. UBS Translation Consultant Howard Hatton addressed the issue in the translation of the Bible into Thai.

> Thai people, as I have noted, switch from one pronoun to another, depending upon the interactional factors that guide the particular speech situation. But these same interactional factors also decide how often the speaker is going to put a pronoun in a sentence, especially first person pronouns. The more intimate the interactional situation is, the fewer pronouns will be used; but the more formal or uneven the interactional situation, the more Thai speakers will put in pronouns. (1979: 417)

One of the important applications of linguistics to translation studies is the practice of analysing the discourse patterns of the RL and then translating in such a way that the translation follows these patterns. This practice ensures that the translation is 'natural.'[52] Yet translators into languages where zero anaphora is common sometimes hesitate for this phenomenon. Without using some overt reference to the main participant in a passage, the translation seems very unclear, at least to the consultant who is not a mother-tongue speaker. However making the main participant explicit (even with a pronoun) in every sentence in which he or she is the subject or object seems to use unnatural discourse patterns. Thus there appears to be a tension between two equally admirable goals of a translation—to be as clear as possible and to be as natural as possible.

SIL Consultant David Weber addresses this issue in his paper about the advantages of Relevance Theory in translation. Weber criticizes the practice of expatriate translators who avoid the use of zero anaphora in order to make the translation clearer (2003: 10). He suggests that such a practice violates the natural discourse patterns of the RL.

However, another point of view is that zero anaphora is only natural in normative original texts. Translated material is different from original texts because it is culturally foreign and its characters are often unknown to the audience of the translation. Thus one should expect that translated material, especially of an ancient document like

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[52] Such would qualify as a "norm," using Toury's description of a general (normal) practice of translators, in this case Bible translators (Toury 1995: 54).

the Bible, might require special treatment in which the references are more than minimally specified. Such a practice would ensure clarity of references while not seriously compromising the naturalness of the translation.

Another factor is that a large book like the Gospel of Luke is too long to be read in one sitting. Most people read or listen to the Bible one section at a time. Both the functional equivalence and meaning-based approaches to translation thus re-introduce the main characters in each section (see section 4.6.5.2) instead of assuming that the reader is continuing to follow a chain of clauses with zero anaphora such as Burusphat describes.

It is unlikely that either the use or avoidance of zero anaphora would lead to a complete breakdown of communication such as a reader seriously misunderstanding the translation. Rather the worst that would happen by using more explicit references to participants is that the translation will sound somewhat unnatural. And the worst that would happen with using zero anaphora is that some readers might have to reread an occasional sentence to make sure they understand who was being referred to.

One of the aims of this study is to learn to what degree different approaches to translation affect participant reference and comprehension.

4.3. Cultural assumptions in Thailand which affect Bible translation

Culture and worldview provide crucial background for communication. When people of different cultures engage in communication, there is always the danger that they will misunderstand each other because of differing assumptions about the world. This is, therefore, a potential problem when translating a text that originated in a different culture than that of the target language. For translators of the Bible into Thai, there are significant cultural differences that need to be recognized and addressed in order to help the translation communicate the meaning as accurately as possible. The following concepts, for example, are some of the important ones that present a challenge.

God

The defining characteristic of Judaism is monotheism, in which there is *one* personal God who communicates with humankind. Judaism teaches that this one God created the universe, including the earth and everything in it, and that God cares about people above all other creatures on earth. Judaism further teaches that God chose to become involved with Abraham and his descendants (the Jewish people) in a special way. The authors of the New Testament books assumed the truth of those concepts, and expanded upon them with the doctrine of the divinity of Christ and the Holy Spirit. Obviously, much more could be written about the biblical understanding of God, but this is sufficient to distinguish between the biblical idea of God and the perspective of most Thai people.

Ninety-five percent of the population in Thailand follow some form of Buddhism. Buddhism, as it is practiced in Thailand, is not pure, but includes the animistic belief in spirits which are thought to inhabit pieces of land, large trees, houses, etc.

> The question is whether Thais have developed one religion where differing philosophies merge, or divided their loyalties between two opposing religions with evident conflict. The issue has created controversy among anthropologists in the region, several of whom openly criticize each other. (Guelden 1995: 42)

Many Thai people burn incense and offer food to these spirits on a daily basis, believing that failure to pay proper respect to these spirits will result in bad things happening to the offender. Most Thai are not familiar with the idea of one supreme God. Buddhism itself does not officially address the issue of God or the origin of the universe or life.

> Is the picture of Buddhist values beginning to emerge? No God, no Saviour, but every man a busy gardener removing weeds and cultivating virtues; or to change the simile, concerned with the purification and the expansion of his own consciousness, until like that of the Buddha, it is commensurate with the universe. (Humphries 1969: 85)

Thus the concept of 'God' is a difficult one to translate into Thai. There is no indigenous Thai word with which to render the word 'God.' This issue will be more specifically addressed in a later section about translating key terms in the stories from Luke under consideration in this study.

Heaven

The biblical view of heaven is that it is the place where God dwells with angels and certain people who have lived and died on earth. Furthermore, it is a place of ultimate satisfaction because of intimate fellowship with God and the absence of evil, pain, and sorrow.

In contrast to the biblical view of heaven is the Thai belief in reincarnation. Life is viewed as a cycle in which people live, die, and then live again under a different persona. The Buddhist teaching about nirvana is that some individuals can break out of that cycle of life and death into a state of non-being. Such a state is obviously different from the biblical view of heaven as paradise with God. "… since Buddhism lacks God, the Buddhist heaven likewise lacks God" (Seely 1957: 51).

Symbolic Actions

The Bible occasionally refers to actions which are symbolic in nature and specific to the culture of the particular author and his original audience. For example, grinding teeth (Acts 7:54), beating one's chest (Luke 18:13), and laying palm branches in someone's path (Matthew 21:8) are not actions that have an established association with a particular feeling or purpose in Thailand. Thus Thai readers may be puzzled as to why people would lay palm branches in someone's path. When a literal translation of such a symbolic action would result in zero or wrong meaning, the functional equivalence and meaning-based approaches suggest making the implied meaning explicit, as in "… some people cut branches from trees and put them on the road ahead of Jesus *in order to honour him*." The literal approach to translation would not allow for any adjustment in the translation, even if testing showed that most people would misunderstand the purpose of this action and would assume it meant blocking Jesus' path so he couldn't enter Jerusalem. The direct translation approach mentioned in section 3.2.2 about Relevance Theory might suggest putting such information into a footnote, although if a reader misunderstands the action, he or she may see no need for reading a footnote.

Cultural background

The cultural background of Judaism in biblical times is quite different from 21st century Thailand. A simple, but important, example is the word 'sheep.' To Jews of Jesus' day the sheep was an important part of life. First of all, everyone saw sheep and knew their behavioural characteristics. Secondly, most people ate sheep and used the skins. Finally, and perhaps most importantly, Jews in that era understood the religious symbolism and significance of sheep, particularly as the Passover sacrifice. All this cultural background, however, is lost on the average Thai speaker, who has never seen a sheep, eaten sheep meat, or thought of a sheep as having any religious significance.

Cultural norms

Whenever one translates a text from one culture into a culture that is very different, there is a possibility that the audience will think that some ideas are strange. The distance between the New Testament culture and that of present Thailand is wide. For example, the legalism of Judaism at the time of Christ is quite a foreign concept in Thailand, where motorcyclists regularly drive on the wrong side of the road because it's more convenient than going around the block.[53]

Another difference between Judaism in the biblical era and current Thai culture is the issue of how much respect to show to those in authority. Jesus felt free to confront the religious leaders of his day and publicly criticize them for certain practices. Such behaviour would be frowned upon in Thai society. Likewise, the public debates between Jesus and Jewish religious leaders would be considered impolite in Thai society.

The unsympathetic attitude that some people in Jesus' era had toward those in need is unknown in traditional Thai culture. If an unfortunate motorist has a puncture by the side of the road in Thailand, he or she will soon be surrounded by people volunteering to help with no thought of being paid or rewarded.

Given the values briefly described above, what will Thai people think when reading the story of the Good Samaritan? A Thai reader might first be shocked at the impertinence of the Teacher of the Law who tried to publicly trick Jesus into saying

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[53] However, there are some legalistic Buddhists in Thailand who will not kill a mosquito or eat any meat.

something wrong. The reader may then be shocked again that two people could walk right by an injured person without helping.

One Thai theologian believes that the traditional Thai Bible does a poor job at communicating its meaning in a culturally acceptable way through poor vocabulary choices and literal translation. Interestingly, she became a Christian as an adult while living outside of Thailand, and thus she does not have the emotional attachment to the traditional Thai Bible that most Thai Christians have.

> Furthermore, I would like to suggest that the Thai Bible Society put the biblical meanings of these scriptural passages in the main text and put the original text in footnotes. Do we translate the Bible for Buddhist people or for Western or Korean missionaries and Thai Christians in Thailand? Perhaps translating the Scripture the way I am suggesting would please God and Buddhist Thais as well as Western and Korean missionaries in my country because the Scriptures would become more intelligible to Thai readers. I challenge the Thai Bible Society to test my suggestion among the Thai. (Mejudhon 1997: 86)

The author is taking up this challenge in this chapter. However, it should be noted that Western and Korean missionaries in Thailand are not the ones resisting newer translations into the Thai language. Missionaries have been complaining that the royal language in the Thai Bible (TBS 1971) makes it very hard to understand (Crow 1999: 3). Indeed, one of the purposes of this study is to determine whether or not royal language is a significant impediment to understanding the Thai Bible. (The results of the testing do *not* confirm the missionaries' suspicions.)

4.4. Thai Bibles

The Bible has been translated into Thai for well over a hundred years (Crow 1999: 16-17). However, the following sections describe translations that are currently available for people to buy and read.

Thailand Bible Society, 1971 edition

The most popular translation of the Bible into Thai is พระคริสตธรรมคัมภีร์ (Christ-teaching-holy-book), published in 1971 by the Thailand Bible Society (TBS

1971)[54]. Its status within the Thai church is comparable to that of the KJV in the Western world a generation ago. According to one UBS Translation Consultant[55], the 1971 edition is a translation similar to the Revised Standard Version in English, rather than a functional equivalence one. Its vocabulary is now dated, and its syntax considered awkward. It uses 'royal' and formal language more than most other modern translations. This particular version was not selected for the testing in this study because of its dated language.

Thailand Bible Society, 2002 edition

The 1971 Thai Holy Bible is undergoing a thorough revision by the Thailand Bible Society. The revised New Testament พระคริสตธรรมคัมภีร์ ภาคพันธสัญญาใหม่ ฉบับมาตรฐาน (Christ-teaching-holy-book new-agreement-part standard edition) was published in 2002 (TBS 2002). The translation committee for this revision is continuing the same approach as the 1971 version— "rather more literal than dynamic equivalence," as one of the translators said in a personal interview. This new version of the New Testament was selected as the 'literal translation' for the testing in this study and is referred to with the abbreviation TBS-2002. It is described in more detail in section 4.6.1 of this study.

The Bible for the New Era Version

The version named พระวจนะสำหรับยุคใหม่ (Bible for the New Era) (TBS 1982) was the result of the effort by some UBS Translation Consultants to prepare a translation for a non-Christian audience. However, the translation has never been accepted by the church in Thailand because, ironically, Catholics perceive it at "too Protestant" and Protestants perceived it as "too Catholic", according to one Thai speaking Translation Consultant. This translation is now out of print and difficult to obtain. The translation itself is "uneven," as one UBS Translation Consultant described

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[54] The 1971 edition is actually a revision of earlier versions and revisions dating back to an original Bible published in 1883 (Dean 1984:14).
[55] Dr. Gam Seng Shae.

it in personal correspondence. In some places it is highly literal and uses obscure vocabulary, while in other places it uses common language and follows the functional equivalence approach.

International Bible Society Version

The อิสรภาพ จาก ภายใน (Freedom from the Inside) New Testament is published by the International Bible Society (IBS 1999). It is semi-literal translation similar to the style of the English NIV and the TBS-2002. It uses some royal and formal language. This translation is not widely available in Thailand.

Easy Understanding Version

The พระคริสตธรรมคัมภีร์ ฉบับอ่านเข้าใจง่าย ภาคคำสัญญาใหม่ (Christ-teaching-holy-book Easy-understanding-version New-promise-part), published by the World Bible Translation Center (WBTC 2001), follows the functional equivalence approach. The translation avoids royal language, which has hindered its acceptance by the church in Thailand. It was selected as the functional equivalence translation for the testing in this study and is referred to with the abbreviation WBTC. It is described in more detail in section 4.6.1 of this study.

 New Thai Translation Version

The   พระคริสตธรรมคัมภีร์   ภาคพันธสัญญาใหม่   ฉบับแปลใหม่ (Christ-teaching-holy-book New-agreement-part New-translation-version) (Crow and Crow 1998) was translated by a Thai woman and her American husband. The purpose of the translation was to make the Bible's message more understandable to non-Christians by using common rather than royal language (Crow 1999: 22). Although the translators claimed to have followed a dynamic-equivalence approach (Crow 1999: 3), it actually is a semi-literal translation similar to the NIV in English. For example, Luke 10:36 is rendered as "…the man who *fell into the hands* of bandits." The translation is difficult to obtain—evidence of its lack of popularity.

Thai King James Version

The **พระคัมภีร์ ฉบับ คิงเจมส์** (*Thai King James Version Bible)* (Pope 2003) was translated by a Baptist missionary and Thai co-workers in "an attempt to provide the pure Word of God for the Thai people" (Pope 2003: title page). Its approach to translation is very similar to the TBS-2002, the main distinguishing characteristic being that it has rejected modern textual criticism and has followed the same text as the *King James Version*. This Bible is difficult to obtain.

4.5. Literature review of Bible translation quality assessment

Since one of the purposes of this study is to describe and implement a new method of quality assessment in Bible translation, this study will review the literature about this subject. Much has been written within the field of Translation Studies about quality assessment, most of which is theoretically oriented. One of the leaders in the field has noted,

> Anecdotal and subjective treatises on the merits and weaknesses of a translation have long been offered by practicing translators, philosophers, philologists, writers, teachers, and many others. In these often insightful and knowledgeable reflections on the impressions of a translation, sometimes with reference to the original, criteria such as "faithfulness to the original," "preservation of the spirit of the source language" were set against equally high minded ones, such as "the natural flow of the translation text" or "the pleasure and delight of the reader of the translation." Such subjective and basically unverifiable statements of opinion often link the quality of a translation to the personalities and mentalities of the author, the translator, and the audience or simply asserting that a good translation is one that does not read like one. (House 2000: 2)

Within the field of Bible translation, however, there is an established procedure for determining the quality of translation, which is both practical and well documented. According to Barnwell (1986: 23), there are three qualities of a good translation—clarity, naturalness, and accuracy. It is the clarity of a translation which has received the most attention in quality assessment in both the literature and practice. One reason for this is because accuracy is relatively easy to assess by means of comparing the translation (or back translation) with the original text (or an English version). Naturalness, on the other hand, is very difficult to evaluate because it so subjective. One of the most common methods of assessing naturalness is by asking a native speaker to read the translation aloud, while the translator listens and notes places where the reader stumbled (Barnwell 1984: 38). Another method of testing naturalness is by

asking skilled speakers of the RL to evaluate the translation, which is obviously subjective. Yet another means of assessing naturalness is linguistic.

> One method of testing naturalness has been to use frequency counts. This involves counting the frequency of occurrence of certain grammatical structures in indigenous texts and in the translated text. A relative correlation between the two assumes that the translation is not entirely 'unnatural'. It is a negative test.
> (Hook 1980: 13)

Clarity, on the other hand, can be evaluated by means of a 'comprehension check,' in which the translator finds out what the reader/listener actually understands. Additionally, such a check assesses the naturalness of the translation as well, for if the translation is unnatural, it will affect how easily it is understood. It goes without saying that a comprehension check will also test the accuracy of a translation.

4.5.1. Oral comprehension checking

It was Nida who first proposed that translators should check their work with ordinary people, including non-Christians, to find out how the translation communicated (1961: 20). UBS Translation Consultant Jacob Loewen gave more detailed suggestions about how to conduct such testing.

> Reading aloud to various kinds of audiences—women, children, illiterates, church audiences, and so on. The reading should be of complete units and the listeners should then be encouraged to discuss and ask questions about the text. Also, prepared questions can be asked to check the hearer's understanding.
> (1980: 229)

Within SIL, the standard technique for quality assessment has likewise focused on checking with an 'uninitiated native speaker,' in other words, someone who has not been trained in the Bible—someone who will be reading or hearing the passage for the first time. After the subject reads or listens to the passage, the translator will then ask him or her to retell the story. Or the translator may ask specific questions about the story. These questions are typically asked and answered orally. Catherine Roundtree is an SIL Translation Consultant who has written extensively about this type of 'comprehension checking.'

> Comprehension checking is usually thought of as asking a lot of questions. That is, of course, one method of checking, but there are others. For example, the language assistant may be requested to read or listen to and explain various portions of the translation ranging from words to passages. Or he might be

requested to read through the materials and comment. The method or methods chosen will depend on several factors, such as the language assistant, the receptor culture, the preference of the translator, and the nature of the materials to be checked. (1984: 4)

4.5.2. Written comprehension checking

One SIL translator has used written comprehension checks in which he had people answer specific questions after reading sections of the translation.

At the end of each day, the translator collects the answers to the questions and goes over them, circling those answers which are not correct and checking off those which are correct. When an answer is well done, it is good to encourage the reader with some comment about it. Sometime, preferably the next day, the reader is asked to reread and answer the questions corresponding to the circled, wrong answers. Often the reader goes over the passage more carefully the second time, resulting in a correct answer. This step reduces the number of questions requiring closer attention. (Waltz 1981: 14)

Another SIL translator asks readers to summarize or paraphrase passages in writing and lists the advantages of such a technique.

1. Many concepts are restated more naturally.
2. Misinterpretations reveal ambiguities.
3. Reveals areas of low comprehension.
4. Shows where explicit information needs to be added.
5. Gives the translator insights into synonymous words or expressions.
6. The translator can widen the scope of input by employing more of these paraphrasers since they do not need a lot of training or coaching.
7. They are psychologically free to express themselves as they interpret the data. (In a face-to-face check, they often feel pressured to respond quickly and in a way in which they think is acceptable to the translator.)
8. It helps the translator identify the real problems. (Although asking questions is essential, the translator generally has blind spots which he fails to cover with his questions.
9. They get good exposure to translated material while at the same time improving their skills in written communication.
10. They can work independently of the translator. (Schauer 1980: 20)

While such a technique certainly appears to be invaluable for testing comprehension in translation, it must be recognized that it would be very time-consuming and labour intensive. It would also fail to bring out some problems, as the

185

paraphrasers would, in all probability, leave some misunderstandings unstated or use the same words as the translation, thus masking the problem.

Another SIL translator suggests that preparing written questions ahead of time has the following advantages:

> (1) The communication of propositional relationships is often affected greatly by minor grammatical signals that tend to be overlooked in our traditional preoccupation with words; (2) the translator is likely to be weaker with regard to handling propositions than with regard to handling word meanings; and (3) the translator (or checker) may tend to take propositions and their relations for granted as he attempts to ask oral questions during his checking. (Johnston 1980: 2)

Another SIL translation consultant documented testing with a Spanish translation of well-known quality. He tested forty people and concluded the following:

> Even intelligent, educated, trained respondents who are familiar with Scripture cannot be expected to answer all comprehension questions correctly, even if the translation itself is of very adequate quality. The average number of correct answers would be, according to this study, about 82%. (Moore 1984: 24)

4.5.3. Hill's research

One recent PhD dissertation from the Relevance Theory perspective described how various versions of the same material were tested in order to determine which one best communicates the meaning (Hill 2003). Three versions of selected Bible passages were tested in the Adioukrou language in Ivory Coast. One of the versions was the translation that Hill and her husband completed, the second was the same version but with extensive footnotes which supplied background information needed for a deeper understanding of the passages. The third translation was actually an adaptation in which all the background information from the footnotes was incorporated into the text. The readers were then asked to read or listen to one of these versions and answer questions about it. The results showed that the footnoted version and the adaptation were both understood much more thoroughly than the plain translation. The conclusion that Hill drew was that context plays a very important role in communication and that this context can be communicated through footnotes.

Hill's research sets a good example for applying the scientific method to translation studies. Her research was well documented, and thus one can understand

how it was carried out and evaluate various factors which influenced the result. How was it, for example, that unsophisticated readers were able to obtain so much information from footnotes, when footnotes are notoriously ignored by most readers?[56] The answer is that immediately before the tests were administered, readers were given instructions on the purpose and use of footnotes (Hill 2003: 192). It is not surprising, therefore, that readers used them so faithfully. Thus the test does not really help one understand how much information readers obtain from footnotes under normal circumstances. However it does disprove the notion that unsophisticated readers cannot learn how to use footnotes.

A second observation can be made about the type of questions that were asked and the kind of information supplied in the footnotes. Rather than asking about the *basic* meaning of the text, Hill prepared questions that delved into the deeper meaning. For example, the back translation of her translation of the passage in which Jesus is tempted by Satan in the desert (Matthew 4:1) reads, "Then Jesus was led by the Spirit into the desert to be tempted by the devil" (2003: 496). The question relating to this verse was "Why did Jesus go to the desert?" However a reader would not get full credit for saying, "To fast and pray and be tested." Rather the correct answer Hill was looking for was, "God prepares his people and leaders by a time of testing in the desert: Moses, Israel, Elijah" (2003: 330). Such a response, however, goes beyond the *basic* meaning that was originally implied in the text. Not surprisingly, those who read the footnotes containing that kind of information did considerably better than those who only read the translation.

The author does not mean to imply any criticism of Hill's research, either of the translation, the footnotes, or the testing. The author merely observes that Hill's questions delve into the "deeper" meaning of the text, indeed to a degree beyond what could reasonably be hoped for *any* translation not augmented by extensive footnotes or a study guide. Not even the advocates of meaning-based translation suggest that all such deeper meaning be made explicit in the text. Rather meaning-based translation calls for making implied information explicit needed to understand the *basic* meaning of a

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[56] For example, the Washington Post newspaper reported on July 27, 2003, that failure to read footnotes played a part in the decision of the President of the U.S.A. to invade Iraq to seize its weapons of mass destruction. The government spokesman said that the President and his National Security Advisor had neglected to read the footnotes in a 90-page intelligence document. The unread footnotes questioned the existence of such weapons (Milbank and Allen July 27, 2003).

passage. Making too much implied information explicit results in a change of focus and can make the translation unwieldy. "… filling out all the details would result in a cumbersome and stylistically heavy translation … (Blight 1992: 23).

The author's testing, on the other hand, was for the purpose of finding out to what degree readers would understand the basic meaning of the text as accessed through various types of translation. Both objectives are valid, even if they are not identical.

Hill's testing was not of the multiple choice variety, and thus was probably more difficult than the testing in this study. It is generally more difficult for a subject to generate an answer on his own than to simply select the correct answer from a list.

> The point scale distinguished layers of meaning, from minimal resemblance to the intended interpretation to maximal resemblance to the intended interpretation. I gave no points for wrong answers, some points for more generic, superficial responses, and more points for responses that indicated a deeper, more informed level of understanding. (Hill 2003: 203)

While Hill's testing was quite appropriate for the context, the situation in Thailand is quite different, where the majority of people are not Christian. The author felt that a multiple choice instrument would be more culturally appropriate, since it is so common in Thailand, as well as less threatening. The author does not mean to imply that his multiple choice testing was a superior technique to Hill's, only that it was more appropriate to the non-Christian context of Thailand.

4.5.4. Translation Studies and Quality Assessment

Much has been written about Translation Quality Assessment (TQA) from the Translation Studies perspective, but no consensus has been reached as to what factors are paramount in such evaluation. One translation theorist who has recently written about TQA listed ten reasons why there is no such consensus. Although most of the issues raised deal with the translation of non-religious material, one is particularly relevant to Bible translators:

> Third, whose notion of quality would take precedence? The translation service's notion of quality may not mach the requirements of the client/end user/reader, particularly regarding style, vocabulary, and level of language."
> (Williams 2004: xv)

This is the issue which is proving to be extremely relevant in Bible translation in many situations where those making the translation favour a common language, functional equivalence or meaning-based translation which can be easily understood and would be useful for evangelism. However, the local church often favours a higher register, semi-literal translation which is appreciated for its religious tone and useful for liturgy. Whose notion of quality should be used to evaluate translation? From this author's perspective, both clarity and acceptability are crucial factors to consider in evaluating a translation. There may be times in which these two qualities are in conflict. The purpose of this study is to assess clarity with the hope of perhaps influencing acceptability in translations in which the local church would like to understand the advantages and disadvantages of different types of translation.

4.5.5. Summary

The current practice of quality assessment in Bible translation can be summarized as follows. Almost all Bible translators recognize comprehension checking as the best means of assessing the clarity of a translation as well as the naturalness to some degree. While the majority of Bible translators use oral checking with prepared questions and the paraphrasing technique, a few have experimented with written testing. One translator has tested different versions of the same text (plain, footnoted, and adapted). Thus far, no one has proposed using a written multiple-choice instrument with different translations to evaluate which one communicates best, which is what has been done in this study.

4.6. An evaluation of three translations into Thai of selected passages from Luke

This study will now describe the testing of three translations. The purpose of the testing was to determine which of three kinds of translation most clearly communicated the meaning to a general audience. Every attempt was made to maximize the objectivity of the testing. Thus while most Bible translation testing is done with open-ended questions or asking the reader to paraphrase the meaning of a verse or a passage, the testing in this study used a multiple-choice instrument. A multiple-choice test is more objective, because an answer can more easily be determined to be correct or incorrect. Another advantage of multiple-choice tests is that they are very common in schools in

Thailand. Thus Thai people are familiar with their format and do not feel as intimidated as they would taking an oral test. Another advantage is that the testing could be done without putting Thai people in an awkward social position—namely having to talk about the Bible with a stranger. A final advantage is that multiple-choice testing can be repeated for many people more easily than other methods.

The main drawback in a multiple-choice test is that people can choose the correct answer when they would not have been able to think of it on their own. This has probably caused an overall raising of scores on the test, but should not affect the comparative results.

4.6.1. The three translations in this study

The 'literal' translation

The Thailand Bible Society's latest edition of the New Testament (TBS-2002) was chosen as the 'literal' translation for this study, even though it is not truly a literal translation. It makes many adjustments in grammar and vocabulary so that it is freer than the RSV in many places, and more akin to the NIV. For that reason, the use of the term 'literal' is somewhat inappropriate. According to the chart in section 2.6, the TBS-2002 version would be classified as 'semi-literal.'

One would have expected the Bible Society's translation to be a functional equivalence one, following Nida's approach. However, the church in Thailand has never accepted the functional equivalence approach, preferring a more literal translation.[57] The "skopos" for TBS-2002 is to provide a Bible for the Christians in Thailand. It is thus aimed at a well-educated, Christian audience, and it uses formal language and 'royal' words when referring to Jesus, a characteristic often associated with literal translations. It was chosen as the 'literal' translation to be tested in this study for several reasons. First of all, it is somewhat, if not completely literal. Secondly, it is a good, thoroughly checked translation, free of the many errors commonly found in the product of one or two people's work. Lastly, the translation uses royal language, one of the parameters the author wished to test in this study.

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[57] This statement is based on interviews with TBS personnel.

The 'functional equivalence' translation

The World Bible Translation Center version of the New Testament (WBTC) was chosen to be the functional equivalence translation to be tested in this study for two reasons. First of all, it is definitely a functional equivalence translation. Secondly, it is a good, well-checked translation, free of the many mistakes often found in the work of one or two people. Lastly, this translation uses common Thai and avoids royal language, which is one of the factors the author wished to test in this study. There is no question that the "skopos" of this translation is very different that of the TBS-2002 version described above. The WBTC version was prepared to reach the 99% of the Thai population who are outside the church.[58] Acceptability by Thai Christians was not a factor in its translation, although it certainly was hoped that it would eventually be used by the church.

The 'meaning-based' translation

Because there has never been a meaning-based translation of the Bible into Thai, the author prepared one for the three passages in this study. In the rest of this study it will be referred to simply as MB-2004. The meaning-based approach used in the translation of these passages was the same one used by the author in the translation of the Tiruray New Testament (IBS 1984) in the Philippines and the Lau New Testament (BSSP 1993) in the Solomon Islands, both of which were translated in close cooperation with Catholic and Protestant churches.

The meaning-based translation was prepared with a non-Christian audience in mind. The author worked very closely with a non-Christian Thai speaker to translate the three passages. The author does *not* intend to publish the three stories which were translated for this study, nor will he continue to translate any part of the Bible into Thai. The translations were undertaken merely to provide a testing instrument for this study.

4.6.2. Three passages and why they were chosen

The three passage chosen for the testing in this research were the story of the Good Samaritan (Luke 10:25-37), the story of the angel Gabriel visiting Mary (Luke 1:26b-38), and the story of Zacchaeus (Luke 19:1-10). The passages were chosen for

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[58] This statement is based on interviews with WBTC personnel.

simplicity. They are all rather self-contained stories which can be read outside the context of the whole book in which they are found. They are also relatively uncontroversial passages in terms of their meaning. Also, all three passages are from the same book (with the same author).

4.6.3. The meaning of the three passages

The first step for any translator is to determine the meaning of the text to be translated, the step that Bible translators call exegesis. While contemporary Bible scholars delve into the sources behind the actual biblical text, Bible translators generally limit exegesis to the meaning that the text purports to convey. (See section 1.4.5.) Because the three passages used in this study are uncontroversial in meaning (compared to many other Bible passages), the following sections will be brief.

The Good Samaritan story

The story of the Good Samaritan is probably the best known of Jesus' parables. Even the term 'good Samaritan' has entered the English language as an idiomatic description of anyone doing a good deed for a stranger.

The passage (Luke 10:25-37) begins with a man asking Jesus a question to test him. The man is introduced with the Greek word nomik□v, which literally means 'lawyer.' However, in the New Testament this term refers to experts in the Jewish religious Law, particularly the five 'books of Moses' (the Pentateuch). "Men who were qualified to interpret the Hebrew Scriptures, particularly the first five books" (Bratcher 1982: 82). Both GNB's rendering "teacher of the Law" and NLT's "expert in religious law" more clearly express the meaning of the word than RSV's "lawyer." Most of these religious leaders were unenthusiastic about Jesus and his new teachings, particularly his criticism of them. Thus they sometimes tried to trick him into saying something wrong (as in Luke 20:20-26, Luke 20:27-40, and John 8:1-11). This particular teacher of the Law tested Jesus by asking him what he needed to do to receive eternal life.

Jesus responded with a question of his own, asking the religious leader what the (Jewish) Law said on the subject. The teacher of the Law answered with two quotations from the Law that he had probably taught many others, namely that one should love God with all of one's heart, soul, strength, and mind (Deuteronomy 6:5) and love one's

neighbour as one's self (Leviticus 19:18). The Greek word pljsăon meaning 'neighbour' does not refer merely to people living in one's neighbourhood. Rather in this context it implies others in one's people group. For the Jews, that meant fellow Jews. "They regarded neighbour as a term of limited liability, and endlessly debated what classes of men were excluded by it from the scope of the commandment" (Caird 1963: 148).

Jesus then affirmed that the quotation from the Law was the correct answer to the question, and told the man to follow that teaching in order to have eternal life. The man then asked, "Who is my neighbour?" Verse 29 says that he asked this second question "to justify himself." Commentators are not agreed about what this actually means. One interpretation is that the teacher of the Law was embarrassed that he failed to trap Jesus into saying something wrong. He thus asked a second question hoping that this would salvage the situation by stumping Jesus. "Wishing to put himself in the right, he points out that the answer given is not adequate because there is doubt as to the meaning of 'one's neighbour'" (Plummer 1896: 285). A variation of this interpretation is that people began to realize that he was only trying to trap Jesus since he already knew the answer to his own question in the first place. If he asked this second question, people might think that this was the real issue he was driving at all along. "So by asking the second question (10:29), he pretended that he really asked the first question to find out what the word *neighbor* meant" (Allen 1998: 232).

A completely different interpretation is that this religious teacher was embarrassed that he himself was not living a life characterized by love, and so tried to obscure his shortcoming by shifting the focus back to a theological issue. "So he asks who his neighbour is, hoping to be able to prove that not all people (especially the kind he does not like) are his neighbours, and that the law, therefore, does not demand love towards all men. In this manner he tries to suppress and hide his feeling of guilt" (Geldenhuys 1956: 311).

Some commentators believe that the correct interpretation includes both of these ideas—"He is again trying to lure Jesus into committing a faux pas, a blunder. Simultaneously he is trying to absolve himself of any guilt" (Hendriksen 1978: 592).

Although either of these interpretations is possible, the first one is more logical based on the fact that the man was, after all, trying to trap Jesus and failed in his first attempt. His natural response would be to try again.

Jesus answered the question about who a neighbour is with the now famous parable of the Good Samaritan. A Jewish man was travelling when he was attacked by bandits and left naked and in a critical condition. That the traveller was *Jewish* is implied in the context of this story. "Of course, the implicit meaning of 'man' in the Greek text is 'Jewish man,' who stands in stark contrast to the 'Samaritan,' but the *emotional* impact upon the original audience is completely lost in a literal translation" (Newman 2004: 480, original italics). This implied information is made explicit in the NLT. Then a Jewish priest happened to pass by. But instead of helping him, the priest simply avoided him and continued on his way. Then a Levite did the same thing. A "Levite" was also a Jew who was a descendant of Levi and had the part-time job of assisting priests in the Temple. According to Jewish tradition (including Leviticus 21:1-3), priests and Levites would be considered ritually unclean if they touched a corpse, which perhaps explains their failure to help the man if they thought he was already dead.

Then along came a man from Samaria. It is known from other New Testament passages (such as John 4:9 and Luke 9:52) that the Jews and Samaritans did not get along. But surprisingly, the Samaritan man stopped and helped the Jewish man. The Samaritan man was putting himself in some danger because he did not know if the bandits were still lurking nearby. Nonetheless the Samaritan pitied the Jew and helped him right there by administering first aid. Then he put him on his own animal (probably Jesus' listeners pictured a donkey in their minds) and took him to an inn to further care for him. Before leaving the next day, the Samaritan even paid the innkeeper to continue caring for him.

The meaning of the parable is that people should love others, even people who are part of another group or from another country, even people from an opposition group. However, Jesus did not explain the meaning of the parable—he did not need to because it was obvious to the audience, especially the teacher of the Law who had tried to test Jesus in the first place.

Jesus asked the teacher of the Law which of the three people in the story was a neighbour to the man who was attacked. And the teacher of the Law answered that it was the man who showed mercy to him. And Jesus told him to do likewise.

The structure of this story is simple, yet the teaching profound. However, there is important implied information in the story that is crucial for understanding the meaning. The reader must be aware that the priest and the Levite were of the same group (racially, socially, and religiously) as the victim whom they did not help. And the man who finally did help the victim was from a different group which did not get along with the victim's group.

The story of Gabriel's visit to Mary

Although the story about the birth of Jesus in Bethlehem is well known outside the Christian community, the section about the angel's visit to Mary (Luke 1:26-38) is not. Verse 26 introduces Gabriel as an angel sent by God. Mary was a young Jewish woman who is introduced in verse 27 with the Greek word parq□non, which can be glossed "virgin." This Greek word was used in Jewish society to refer to any young unmarried woman without necessarily focusing on the idea that the woman had not yet had sexual relations with a man, as in Matthew 25:1. However, in the context of this passage, Mary's state of sexual purity is definitely in focus. "Parthenos either has the general meaning 'girl', or the specific meaning 'virgin'; here the latter translation is preferable, since in v 34 the fact that Mary has had no sexual intercourse, is stressed" (Reiling and Swellengrebel 1971: 49). Verse 27 also introduces Mary's fiancé Joseph, who is said to be of the house of David, which means that he was a descendant of King David.

Verse 28 records Gabriel's greeting to Mary, which was common in Greek. "The common Greek greeting 'hail!' (*chaire*) also carries a connotation of 'rejoice' and may recall prophesies of restoration that open thus" (Reid 1996: 66). However, "Some have sought to see in this greeting a special emphasis to 'rejoice' …, but Luke's readers would not have understood this as anything more than a normal greeting" (Stein 1992: 82). All languages have some way in which individuals who have never met greet each other, and that is the way this greeting should be rendered in a "common language" translation.

Gabriel addressed Mary as "favoured one" (also in verse 30), which in this context means that God shows favour to her or is blessing her in a special way. "… you are in a unique sense a divinely favored person" (Hendriksen 1978: 85). "The participle indicates that Mary has been especially favored by God in that he has already chosen her to be the mother of the Messiah" (Marshal 1978: 65).

The story then records that Mary's reaction was one of dietar□cqj, which means that she was greatly troubled, perplexed, and confused by the angel's words. Doubtless it was more than Gabriel's words but the fact that he was an *angel* which Mary found disconcerting.

The angel then tells Mary his message, informing her that she would become pregnant with a child who would be the Son of God. Gabriel also gives some information about Jesus' destiny, such as being king over Jacob's house (the Jews) forever. If Mary found the angel's greeting disturbing, she must have been dumbfounded by the message itself. Yet her only recorded reaction is a logical question—how can she possibly become pregnant when she is a virgin and has never had sex with any man? The Greek word gin□skw "know" is a euphemism for sexual intercourse.

Gabriel then explains how Mary, a virgin, will become pregnant by means of a visit from the Holy Spirit and that God's power would □piski□sei "overshadow" her. This Greek word clearly does *not* imply sexual relations, and thus the basic meaning is that God will somehow perform a miracle. "The words 'come upon' (*eperchesthai*) and 'overshadow' (*episkiazein*) have no sexual connotation" (Reid 1996: 68). Gabriel then adds that her relative Elisabeth has become pregnant too, which is also a miracle because she is so old. For nothing is impossible for God. Mary then acknowledges that she is the Lord's servant and affirms her desire that what the angel has told her be fulfilled. Gabriel then departs.

This story from the Bible exemplifies the difficulty scientifically oriented-people in technologically sophisticated societies have with the Bible—is it credible? For the biblical account of Jesus is simply incredible, and cannot be accepted without faith in a God who occasionally intervenes supernaturally in the world he created.

The story of Zacchaeus

The story of Zacchaeus (Luke 19:1-10) is generally not well known outside the Christian community. It is the narrative of a corrupt tax collector who repented when he interacted with Jesus. The story begins with Jesus passing through Jericho, where Zacchaeus, the rich chief tax collector, resided. Zacchaeus must have heard about Jesus, either his new teaching that irritated the Jewish authorities or his miracles. So Zacchaeus wanted to observe Jesus to find out what kind of person he was. However, because of his short stature, Zacchaeus could not see over the crowd of other spectators. So he ran ahead of where Jesus was going and climbed up a tree for a good look. But when Jesus passed by, he looked up and called Zacchaeus by name, which cannot be accounted for by mere human means. Jesus told Zacchaeus to come down because it was necessary to stay at his house that day. Zacchaeus gladly welcomed Jesus into his house, but the other people grumbled that Jesus had gone to the house of a "sinner." Jewish people of that day considered tax collectors sinners for two reasons. Firstly, tax collectors were collecting taxes for Rome, a foreign, occupying power, something no one appreciates. Secondly, tax collectors at that time tended to be dishonest, extracting more than was lawful and keeping the extra. The Jewish religious leaders of Jesus' time discouraged their people from associating with such sinful people, and thus the observers criticized Jesus for visiting Zacchaeus.

Zacchaeus evidently noticed the people grumbling, and so he spoke to Jesus so that everyone could hear. He began by saying that he would 'give' half of his possessions to the poor. There are several ways of interpreting the verb dădwmi 'give,' which is in the present tense. One way is to understand the verb as truly in present tense, in other words, Zacchaeus actually gave half of his possessions away *at that moment*, or at least began to. "Probably he immediately began handing out money to those who needed it" (Geldenhuys 1956: 470). A second interpretation is that Zacchaeus was only *committing* himself to giving away half of his possessions, and that he intended to follow through with that commitment at a later date. "'I give to the poor', best understood as a pledge and hence often rendered in the future" (Reiling and Swellengrebel 1971: 618). A third possible interpretation is that the verb indicates that Zacchaeus had been giving half of his possessions to poor people all along. The first

two interpretations indicate repentance. The third interpretation would indicate that Zacchaeus was defending himself against those who had just called him a sinner.

Commentators do not favour the third interpretation because of Jesus' words in the following verse that "salvation has come to this house today." Such words strongly support the idea that Zacchaeus had just repented of his sinful ways.

Besides giving away half of his possessions to the poor, Zacchaeus also said that if he had cheated anyone, he "pays back fourfold." The verb ⸂podădwmi 'pay back' is also in the present tense. While it was perhaps conceivable that Zacchaeus could begin to give away half of his possessions to poor people at that moment, it is quite unreasonable to expect him to even begin to accomplish this second action that day. In order to pay back the people he had cheated, he first would need to remember everyone he cheated, calculate how much he cheated each one, then multiply each amount by four. He would undoubtedly have assets other than those hidden in his house, for example, land, buildings, cattle, debts owing to him, and perhaps businesses. It takes time to distribute the wealth of a rich person. Secondly, it is unlikely that there were a significant number of poor people among the group that followed Jesus to Zacchaeus' house. There may have been some, but not enough for an intelligent man like Zacchaeus to distribute half of his possessions to. He would have wanted to do it more thoughtfully than to just give huge amounts to the lucky people who happened to be present at that moment.

Thus it is more logical to interpret both verbs as indicating a commitment to future action rather than something he would immediately accomplish. This is the interpretation translated by both the GNB and the NLT. Interestingly, NIV puts the first action in the present tense and the second one in the future tense.

The rest of the story leads to the logical interpretation that in all probability Zacchaeus had cheated many people. His use of the word eē 'if' was an implicit admission that he had done so.

Verses 9 and 10 conclude the story with the words of Jesus. "Today salvation has come to this house," means that God has saved Zacchaeus and his family. "For he too is a son of Abraham," means that Zacchaeus is a true Jew because he is following the example of Abraham who believed in God. Zacchaeus had always been a Jew

racially, but until that day had not been following the upright behaviour that God expected of his people. "It refers to Zacchaeus as a *son* of Abraham because he believed God. That is, he was one who believed God as Abraham had" (Allen 1998: 407).

The word swtjrăa 'salvation' is a difficult term to translate. In the Old Testament, 'salvation' often referred to the general help that God gave to the Jewish people in life-threatening situations, particularly those caused by their enemies. The word is used in that sense in Luke 1:69-71. However, "The noun form (Greek *sôtêria*) and the adjective form (Greek *sôtêrios*) usually refer in the New Testament to eternal salvation from sin, evil and death" (Barnwell, Dancy, and Pope 1995: 340). In the context of the Zacchaeus story, "it is best understood as consisting of forgiveness of sins" (Reiling and Swellengrebel 1971: 618). Likewise, "The Greek word here, *swtjria*, means 'the act of rescuing someone (or many people) from danger or trouble.' In the spiritual sense this means that God forgives someone for sinning against him, and he decides not to punish him" (Allen 1998: 406-407). The concept of salvation is one of the important themes of the New Testament, particularly portraying Jesus Christ as the Saviour, as in "Jesus who delivers us from the wrath to come" (1 Thessalonians 1:10, RSV). And "to give knowledge of salvation to his people in the forgiveness of their sins" (Luke 1:77, RSV).[59]

There is a pronominal irregularity in verse 9, where the text says that Jesus addressed Zacchaeus, but the quotation refers to Zacchaeus with the third person "him" rather than the second person "you." Some scholars' explanation for this anomaly is that verse 8 was not part of the original story (Schweizer 1984: 290). The logic is as follows:

> Verse 8 is Luke's modification of this story, which he inherited from tradition. For in verse 9 Jesus addresses Zacchaeus not in the second person, but in the third person; verse 9 would actually follow more smoothly after verse 7. Further, in verse 8 Jesus is addressed by the postresurrection title of Lord. Finally, verse 8 accords with the favorite Lukan theme of repentance … The traditional story without verse 8 emphasized the unconditional and gratuitous nature of Jesus' offer of mercy. In Jesus' eyes Zacchaeus was not a sinner—a religious and social outcast. By his joyful response to Jesus' invitation to table fellowship, Zacchaeus shows that he is a son of Abraham. (Karris 1977: 212)

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[59] Interestingly, this second meaning of salvation occurs in the same prayer of Zechariah in which the word is used in the first sense (Luke 1:69-71).

However, this passage simply does not make sense without Zacchaeus' declaration. Jesus was not shy about condemning sin, criticizing powerful people who took advantage of others, and demanding that the rich help those in need (Matthew 15:1-9; 19:16-30; Mark 7:20-23; 12:38-40; Luke 6:24; 12:13-21; 12:32-34; 16:19-31; 18:9-14). The mere acceptance by Zacchaeus of Jesus into his home would not have prompted Jesus to declare that salvation had come to Zacchaeus that day. Similarly the story would not have survived to be included in this Gospel unless Zacchaeus' repentance had been an integral part of the original account. Thus the author agrees with the less critical interpretation, "The statement was made to Zacchaeus, but it was directed to the people because of their reaction in Luke 19:7" (Stein 1992: 486).

In verse 10, Jesus refers to himself as the "Son of Man." Entire books have been written about what this mysterious title means, and it goes beyond the scope of this thesis to explain it thoroughly. But it can be acknowledged that scholars believe that Jesus referred to himself with this term as an opaque messianic title.

The final sentence in this section is a metaphor in which Jesus compares himself to a shepherd and sinful people to lost sheep. Some scholars question whether verse 10 was actually uttered by Jesus in this context. "Jesus himself would hardly have spoken of "saving" in the present … Repentance and conversion are important to Luke and he borrows formulas that describe salvation as the offer of repentance" (Schweizer 1984: 290). However, Jesus' entire ministry was characterized by doing and saying the unexpected, and thus such a quotation is hardly incongruous. In any case, the question of the source of this verse is really irrelevant to how it is translated.

4.6.4. A back translation of the three stories

The following is a verse-by-verse back translation of the three stories used in this study. (The actual Thai versions are found in the appendix.) The first line in each group is the TBS-2002 version; the second line is the WBTC version; and the third line is the MB-2004 version. Note: Words which are underlined are special ones used either by royalty, referring to royalty, or speaking to royalty, or they are considered very formal. Pronouns in parenthesis represent zero anaphora.

4.6.4.1. The Good Samaritan story

(TBS-2002) The Kind Samaritan Person

(WBTC) The Kind Samaritan Person

(MB-2004) The Parable of the Kind Samaritan Person

(TBS-2002) 25 There was a person who was a law expert who stood up and tested <u>him</u>, <u>asking</u>, "Teacher sir, what do <u>I</u> need to do so that (I) will receive eternal life?"

(WBTC) 25 There was one person who was clever in the law of Moses who stood up and tested Jesus. He asked "Teacher what must I do so that (I) will have life with God always?"

(MB-2004) 25 There was a teacher of the Jewish religious law who stood up in order to test Jesus. He asked, "Sir, what do I need to do so that I have life always?"

(TBS-2002) 26 <u>He</u> <u>answered</u>, "In the religious-law how is (it) written? When you have read (it), how do you understand (it)?"

(WBTC) 26 Jesus answered "Law writes what and how do you understand (it)?"

(MB-2004) 26 Jesus answered, "In the religious book what does (it) say? How do you understand (it)?"

(TBS-2002) 27 He <u>answered</u> *"(You) should love the Divine being who is Lord/owner who is <u>your</u> God, with <u>your</u> utmost heart, with <u>your</u> utmost mind, with <u>your</u> utmost strength, and with <u>your</u> utmost thinking[60], and (you) should love (your) neighbour the same as (you) love yourself[61].*

(WBTC) 27 He thus answered "(One) must love God Lord/owner of life with utmost heart, utmost spirit/soul, utmost power, and utmost thinking[62], and (you) must love (your) neighbour the same as (you) love yourself."[63]

(MB-2004) 27 He answered, "The religious book says, '(You) should love your God who is the highest with your utmost heart and utmost spirit/soul and utmost strength and utmost thinking. And (you) should love (your) neighbour the same as (you) love yourself."

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[60] Deuteronomy 6:5
[61] Leviticus 19:18
[62] One must love God …utmost thinking – quoted from the book of Deuteronomy 6:5
[63] One must love neighbor … self – quoted from Leviticus 19:18

(TBS-2002) 28 So <u>he</u> said to him, "You answered correctly. You should go do that then you will receive life.[64],[65]

(WBTC) 28 Jesus said "Correct. Go do following that. Then you will have life with God always."

(MB-2004) 28 So Jesus said, "Correct. If you do that way you will have life always."

(TBS-2002) 29 But that person needed to save face. So (he) <u>asked</u> Jesus, "Who is <u>my</u> neighbour?"

(WBTC) 29 But he wanted to show that he already did good in his question that he asked.[66] He thus continued to ask "Then who is my neighbour?"

(MB-2004) 29 But that man didn't want to lose face. So (he) asked further of Jesus, "Then who is my neighbour?"

(TBS-2002) 30 Jesus <u>answered</u>, "There was a man who went down from the city of Jerusalem to the city of Jericho, and he was robbed by thieves. They grabbed his clothes, beat him, then threw away him away in a condition that was almost dead.

(WBTC) 30 Jesus answered "There was one man who journeyed from the city of Jerusalem to the city of Jericho. Along the way (he) was robbed by thief/theives and hurt. The thieves removed and took his clothes, (they) beat him, then (they) fled (they) throwing-away him so that (he) lay wounded in pain almost dead there.

(MB-2004) 30 So Jesus answered with a parable, "There was a Jewish man who travelled from the city of Jerusalem going to the city of Jericho. Along the way (he) was robbed by thieves. They removed his clothes, beat him, and threw him away in an almost dead condition. Then the thieves ran away.

(TBS-2002) 31 By chance there was a priest who walked following that way. When (he) saw that person (he) then walked passed by completely.

(WBTC) 31 By chance there was one priest who walk pass come that way just then, but when he saw that man he thus avoid cross go walked on the other side.

(MB-2004) 31 Not long after there was a Jewish priest who walked coming on that way by chance. But when he saw the injured person, he avoided crossed went walked on the other side of the road.

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[64] Leviticus 18:5
[65] Matthew 22:35-40; Mark 12:28-34
[66] "he wanted to show that he already did good in his question that he asked" or it can also be translated "he wanted to show that his life was good following the way of God."

(TBS-2002) **32** A Levite person also did the same. When (he) came there and saw, (he) passed by on the other side.

(WBTC) **32** One person who helped in the temple also the same. When (he) walked came find that man he also avoided walked crossed go on the other side of the road.

(MB-2004) **32** Again not long after a helper in the Jewish temple did the same. When he walked came saw the injured person, he avoided crossed went on the other side of the road.

(TBS-2002) **33** But when one Samaritan person walked passing that way close to that person, (he) saw therefore (he) had a pitiful heart.

(WBTC) **33** But there was one Samaritan person[67] who walked passed come. When (he) saw that man, he thus pitied (him).

(MB-2004) **33** But there was a Samaritan person who walked passing came. When (he) saw the injured person, he pitied (him).

(TBS-2002) **34** So (he) went to him, took wine and oil poured on wound(s) and (he) brought cloth and (he) wrap them. (He) caused him to get up and ride (his) own animal taking (him) to a hotel, and (he) cared for, treated, and nursed him.

(WBTC) **34** (He) hurried went to him to help brought wine and olive oil[68] and poured on wound(s) and (he) wrapped in cloth. Then (he) lifted (him) up on the back of his donkey took (him) to a hotel take care nurse him.

(MB-2004) **34** So he went to him to help, putting wine and oil on his wounds and (he) wrapped cloth on them. Then (he) lifted him on top on the back of his donkey and (he) took (him) to a hotel and (he) cared for nursing him.

(TBS-2002) **35** The next day before (he) went, he gave money two denarius to the owner of hotel, saying, 'Please care for him. For money that (you) need to use more than this, (I) will repay when (I) return.'

(WBTC) **35**. The next day this Samaritan person gave money two coins to the owner of the hotel and (he) said 'Please take good care of him. As for excess from this, I will pay at time of return trip.'"

(MB-2004) **35** The next day this Samaritan person also gave money to the owner of the hotel and said, 'Please take good care of him. If (you) need to spend more money than this, I will pay at time of return trip.'"

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[67] Samaritan person – a person from the region of Samaria. They were mixed-relatives of the Jews. The Jews hated them very much.
[68] Wine and olive oil – these two things were used as medicine to make the wounds soft and clean.

(TBS-2002) **36** What is your opinion, among those three people, which person can be considered neighbour to the person who was robbed?

(WBTC) **36** Of these three people who do you think is the neighbour of the man who was robbed by bandits?"

(MB-2004) **36** When Jesus finished telling this parable, he asked the teacher of the Jewish law, "Who do you think of those three people was the real neighbour of the man who was robbed?"

(TBS-2002) **37** He <u>answered</u>, "It is definitely that person who showed loving-kindness to him." Jesus <u>said</u> to him, "You should go do that same way."

(WBTC) **37** This person who was expert in the law of Moses thus answered "The person who showed loving-kindness to him."

    So Jesus said to him "You do that way."

(MB-2004) **37** So the teacher answered, "It is that person who showed loving-kindness to him."

    So Jesus said to him, "So you should do the same way."

4.6.4.2. The Mary and Angel story

(TBS-2002) The Foretelling of the <u>Birth</u> of Jesus

(WBTC) Mary the Virgin woman

(MB-2004) The Angel Visits Mary

(TBS-2002) **26b** God <u>sent</u> the angel Gabriel to a city in the region of Galilee named Nazareth,

(WBTC) **26b** God sent the angel Gabriel to the city of Nazareth in the region of Galilee

(MB-2004) **26b** God sent the angel named Gabriel to the city of Nazareth in the province of Galilee,

(TBS-2002) **27** so as to go to see a virgin woman who was engaged to a man named Joseph who was a person in the <u>lineage</u> of David. This virgin woman's name was Mary.[69]

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[69] Matthew 1:18

(WBTC) **27** so that (he) go to a virgin woman named Mary. She was the fiancé of Joseph a person who was of the family line from king David.

(MB-2004) **27** so that (he) go to a virgin woman named Mary. She was the fiancé of a man named Joseph who was the descendant of King David.

(TBS-2002) **28** The angel came to her and (he) said, "You who God is pleased with very much, (you) should be very happy. The Lord[70] stays with you."

(WBTC) **28** The angel came went to her and (he) said, "Hello woman. God truly blesses you and He the owner of life stays with you in a special way.

(MB-2004) **28** The angel went to Mary and (he) said, "Hello, woman. God is with you, and really blesses you."

(TBS-2002) **29** So Mary was startled because of these words and (she) pondered what the greeting meant.

(WBTC) **29** She was very confused and (she) considered what the angel said meant.

(MB-2004) **29** But Mary was very confused, and (she) considered what the words the angel spoke meant.

(TBS-2002) **30** So then the angel told her, "Mary, don't fear at all, because you are a person who God is pleased with.

(WBTC) **30** So the angel told her, "You don't need to be afraid Mary, because God is pleased with you very much.

(MB-2004) **30** So the angel told her, "Mary, don't be afraid at all, because God blesses you.

(TBS-2002) **31** Look/pay attention, you will become <u>pregnant</u> and (you) will bear a male child. (You) should name that child Jesus.[71]

(WBTC) **31** Listen, you will be pregnant and (you) will bear a male child that you will give the name Jesus.

(MB-2004) **31** You will become pregnant and (you) will bear a boy. You should name him Jesus.

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[70] Means God.
[71] Matthew 1:21

(TBS-2002) 32 That child will be great, and (he) will receive the name the child of the highest God. The Lord who is God will <u>give</u> the throne of David his ancestor to him.

(WBTC) 32 He will be great and (he) will receive the name the child of God who is the highest. God, who is the owner/lord of life, will make him to be king the same as David his ancestor.

(MB-2004) 32 He will be great, and (he) will receive the name the child of the highest God. And God will make him be king the same as David his ancestor.

(TBS-2002) 33 And he will rule the race/family of Jacob forever and his kingdom will not have a day of final ending.[72]"

(WBTC) 33 He will rule all the descendants of Jacob forever and his kingdom will not have a day of deterioration."

(MB-2004) 33 He will rule all you who are the descendants of Jacob forever. And his kingdom will not have a day of deterioration."

(TBS-2002) 34 So Mary said to that angel, "How can that event happen, because <u>I</u> have not yet slept with any man?"

(WBTC) 34 Then Mary said to the angel, "How can this happen? I am a virgin woman."

(MB-2004) 34 Then Mary said to the angel, "How can this happen? Because I a virgin woman and I have not yet slept with any man."

(TBS-2002) 35 So the angel answered her, "The Holy Spirit will <u>descend</u> over you and the supernatural power of the highest one will cover you. Because of that the <u>holy one</u> who will be born will be called the <u>child</u> of God.

(WBTC) 35 The angel answered her, "The Holy Spirit will come down to you. And the supernatural power of the highest God will cover you. Therefore the child that is born from you will be particularly of God, and (he) will be called the child of God.

(MB-2004) 35 So the angel answered, "The Holy Spirit will descend to you, and the supernatural power of God will be with you. Because of this the child that will be born will be holy, and (he) will be called the child of God.

(TBS-2002) 36 Look/pay attention, even Elizabeth your relative who is old already is <u>pregnant</u> with a male child now. That woman who people considered to be a sterile woman is pregnant six months already.

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[72] 2 Samuel 7:12,13,16; Isaiah 9:7

(WBTC) **36** Listen, now Elisabeth your relative is already six months pregnant. She will have a male child even though she is already old and people still say she is sterile.

(MB-2004) **36** As for Elizabeth who is your relative, even though she is old already and people believe that she is sterile, she is pregnant six months already.

(TBS-2002) **37** Because there is nothing that God cannot <u>do</u>.[73]"

(WBTC) **37** Because everything can happen for God.

(MB-2004) **37** Because God can do everything."

(TBS-2002) **38** So Mary said, "Look/pay attention, <u>I</u> am a slave of Him God who is owner/Lord[74]. <u>I</u> am ready for it to happen following your word." So then the angel left her.

(WBTC) **38** Mary said, "I am the slave of Him who is the owner of life. May it happen following what you said." Then the angel left.

(MB-2004) **38** So Mary said, "I am a servant of God. May it happen following what you said." Then the angel left.

4.6.4.3. The Zacchaeus story

(TBS-2002) Jesus and Zacchaeus

(WBTC) Zacchaeus

(MB-2004) Zacchaeus repents

(TBS-2002) **1** When Jesus <u>entered</u> into the city of Jericho, and was <u>passing by</u> along the road,

(WBTC) **1** Jesus walked passed the city of Jericho.

(MB-2004) **1** Jesus entered the city of Jericho and was walking following the way.

(TBS-2002) **2** there was a man there named Zacchaeus. He was the boss of the tax-office and was a rich person.

(WBTC) **2** There was one man named Zacchaeus the boss of the tax collectors[75] who was very rich.

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[73] Genesis 18:14
[74] This means God.

(MB-2004) ₂ There was a man named Zacchaeus who lived there. He was the boss of the tax collectors and he was a very rich person.

(TBS-2002) ₃ He tried to see who Jesus was, but there were many people so (he) could not see, because he was a short person.

(WBTC) ₃ He wanted to see who Jesus was, but he could not see because he was short and the people were crowded.

(MB-2004) ₃ He tried to see who was Jesus was, but he could not see because (he) was a short person, and the people were crowded.

(TBS-2002) ₄ So he ran in front, and climbed up a fig tree so that (he) see <u>Him</u> because <u>He</u> was going to <u>pass</u> that way.

(WBTC) ₄ So he ran in front to wait for Jesus by climbing up wait in the top of a fig tree.

(MB-2004) ₄ So he ran in front of those people, climbed a fig tree, so that (he) could see Jesus, because <u>He</u> was going to pass that way.

(TBS-2002) ₅ When Jesus <u>travelled</u> arrived at that place, he <u>looked-up</u> Zacchaeus, and <u>said</u> to him, "Zacchaeus, you should hurry come down, because today I/we need to stay at your house."

(WBTC) ₅ When Jesus walked arrive He thus turned his face up said to Zacchaeus, "Zacchaeus hurry down quickly. I/we need to go stay at your house today."

(MB-2004) ₅ When Jesus walked arrived at that place, He looked up, said to Zacchaeus, "Zacchaeus, you should hurry come down quickly, because today I/we need to stay at your house."

(TBS-2002) ₆ So he hurried down and welcomed <u>Him</u> with gladness.

(WBTC) ₆ He feel both excited and happy. Then he hurried down take Him to stay in his house.

(MB-2004) ₆ Then Zacchaeus hurried down, welcomed Jesus with happiness.

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[75] The boss of the tax collectors – The Jews were hired by Romans and they secretly cheated and the Jews hated them very much.

(TBS-2002) 7 So all the people who saw this complained together, "He enters stays with a sinful person."

(WBTC) 7 All people who saw this complained very much to each other, "How can he go be the guest in the house of a sinful person?"

(MB-2004) 7 But all people who saw this thing complained grumbled to each other, "Jesus should not go be the guest in the house of a sinful person."

(TBS-2002) 8 As for this Zacchaeus, (he) stood up and <u>said</u> to the Lord, "Lord, <u>my</u> possessions <u>I</u> agree to give one half to poor people. And if <u>I</u> have cheated someone of something (I) agree to return to him four times."

(WBTC) 8 That day Zacchaeus stood up and told the Lord, "Teacher I will donate half of my possessions to poor people. And if I cheat anyone I will be happy to return to him up to four times."

(MB-2004) 8 As for Zacchaeus, (he) stood up, then (he) said, "Teacher sir, I will donate one half of my possessions to poor people, and if I have cheated anyone, I will return to him four times."

(TBS-2002) 9 Jesus <u>said</u> to him, "Today safety/deliverance has arrived to this house, because this person is a child of Abraham too.

(WBTC) 9 So Jesus said to him, "Today safety/deliverance has arrived to him and his family. Because he is a descendant of Abraham too the same.

(MB-2004) 9 So Jesus said to him, "Today God has forgiven you and your family so that you (plural) are safe, because you also are a descendant of Abraham the same as other Jews who believe in God.

(TBS-2002) 10 For the son of mankind came so that (he) look for and help the people who are lost so that (they) are safe."[76]

(WBTC) 10 The son of mankind came for this reason which is to look for and help people who are lost so that (they) are safe."

(MB-2004) 10 As for me who is the son of mankind, I came to search for and to help the people who are like sheep which are lost so that (they) are safe."

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[76] Matthew 18:11

4.6.5. A comparison of the three translations

Because the audience for this study cannot speak or read Thai, the discussion of the Thai translation will refer to the back translations for the most part, with only occasional use of the actual Thai words.

4.6.5.1. Royal and high language

Thailand is an ancient kingdom, and thus the use of language by and for royalty is special. It is evident that the issue of royal and high language is an important one in the Thai language. (See section 4.2.1 of this study.) The Thai church has made it clear to translators that it wants the Bible to sound and read like a religious book. The predominant religion of Thailand is Buddhism, which is followed by roughly 95% of the population. The language of this religion was borrowed from Pali many centuries ago. Although the chanting of Buddhist monks on the streets in Thailand is heard every day, few people understand their specialized language, not even the monks themselves for the most part. This has created an expectation on the part of Thai people that the language of religion is sacred, special, and incomprehensible.

Of the three translations tested in this study, the TBS-2002 makes extensive use of royal and high language. One need only count the number of underlined words in the back translation of the three passages to find 36 occurrences of royal or high language. The translation does not use the religious words of Buddhism, but it does use royal language to refer to Jesus or the deity. It also uses the formal language described in section 4.2.1. The WBTC version does not use royal or high language, with the exception of the word พระองค์, which is a third person pronoun used for royal or divine beings. Because the WBTC version has avoided the use of royal and high language, it has not yet gained acceptance by the church, and most Thai Christians are not aware of it. However, some missionaries are promoting its use outside the church because they feel that it more clearly communicates the Bible's message to non-Christians. The meaning-based translation prepared by the author does not use royal or high language either, with the exception of the word พระองค์, mentioned above.

4.6.5.2. Participant reference

One of the major differences between the three kinds of translation is how they introduce participants and refer to them within a story. A literal translation will generally refer to characters with the same word(s) as the original by translating each proper noun as a proper noun, each noun phrase as a noun phrase, and each pronoun as a pronoun. However, a functional equivalence translation and a meaning-based translation will change the references as needed in order to make the translation as clear and natural as possible. A meaning-based translation will even go so far as to change one pronoun to another if the translator feels that the original reference was used figuratively and that retaining the figurative usage would result in misunderstanding.

The following charts show the original Greek references for the passages of this study, as well as how the references were rendered in the English RSV, and the three Thai versions.[77] If the Greek reference is only a suffix on a verb, an abbreviation is used to indicate the number and person, as in "3rd-Sing." meaning third person singular suffix. The "=" symbol indicates that an equivalent word was used as in the RSV.

Table 5 Participant reference in the Good Samaritan story

Verse	Greek	RSV	TBS-2002	WBTC	MB-2004
25	aṇtὸn	Him	=	Jesus	Jesus
26	3rd-Sing.	He	=	Jesus	Jesus
28	3rd-Sing.	He	=	Jesus	Jesus
29	3rd-Sing.	(none)	=	=	that person
30	oῑ	Who	robbers	Robbers	They
30	3rd-Plr.	(none)	=	=	Robbers
31	aṇtὸn	Him	that man	that man	injured person
32	(none)	Him	=	that man	injured person
33	aṇtὸn	Him	=	that man	injured person
35	3rd-Sing.	He	=	Samaritan	Samaritan
36	(none)	(none)	=	=	Jesus
36	(none)	(none)	=	=	teacher of law
37	3rd-Sing.	He	=	expert…	Teacher

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[77] The charts are abbreviated and only include a reference if one of the Thai translations is different than the RSV. Thus if all three Thai translations translate in the same way as RSV, that row is not included in the chart.

Table 6 Participant reference in the Mary and Angel story

Verse	Greek	RSV	TBS-2002	WBTC	MB-2004
28	Sing.	He	angel	Angel	Angel
28	aṇtṣn	Her	=	=	Mary
29	3rd-Sing.	She	Mary	Lady	Mary
29	(none)	(none)	=	Angel	Angel
32	ońtov	He	that child	=	=

Table 7 Participant reference in the Zacchaeus story

Verse	Greek	RSV	TBS-2002	WBTC	MB-2004
1	3rd-Sing.	He	Jesus	Jesus	Jesus
4	aṇtn	Him	=	Jesus	Jesus
5	aṇtn	Him	Zacchaeus	Zacchaeus	Zacchaeus
6	3rd-Sing.	He	=	=	Zacchaeus
6	aṇtn	Him	=	=	Jesus
7	pntev	They	every person	every person	every person
7	3rd-Sing.	He	=	=	Jesus
9	aṇtn	Him	=	=	Zacchaeus
9	aṇtv	He	=	=	You
10	uæv toĩa nqrpou	Son of Man	=	=	Me, the Son of Man

Thus we can observe that in the three stories of this study, TBS-2002 uses more explicit references than the original text on 8 occasions, WBTC does so in 16 cases, and MB-2004 does so 27 times. This difference is what we would expect, since a functional equivalence translation will make many more adjustments than a literal one, and a meaning-based translation will make even more still. The only surprise is that TBS-2002 makes more adjustments than a truly literal translation would. This shows that TBS-2002 does not really exemplify literal translation, even though it was chosen for this study.

Some of the more obvious adjustments noted in the charts include Luke 1:29, where "Mary" or "lady[78]" is used rather than the pronoun "she." This more explicit reference is helpful because there is a change in the actor from the previous sentence. The discourse patterns of Thai mandate that the new subject in such a situation be

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[78] The Thai word for "lady" is often used as a pronoun, but since it includes gender, it does disambiguate the referent from the Gabriel, the other character in this story.

explicitly expressed. This is not necessary in the RSV because English distinguishes between the male and female genders in third person singular, and thus "she" clearly refers to Mary and not the angel.[79]

Another obvious adjustment is at the beginning of the Zacchaeus story, where the first reference to Jesus is changed in all three Thai versions to the explicit use of his name. This adjustment improves clarity for any reader or listener who begins reading with this section. It is very unclear to begin a story with a pronoun, although some writers may do so for stylistic reasons for sophisticated audiences.

In spite of TBS-2002's adjustment for the first reference to Jesus in the Zacchaeus story, it did not do so at the beginning of the Good Samaritan story. This shows that TBS-2002 is at a similar place on the translation continuum as the NIV, because it applies functional equivalence principles inconsistently. However, both WBTC and MB-2004 made this adjustment.

Luke 10:35 is another case in which WBTC and MB-2004 make an adjustment for reference when TBS-2002 did not. The reference is to the Samaritan man. The third person singular pronoun in Thai is เขา. However, Thai does not distinguish for case, and thus the same pronoun เขา 'he/him' is used at the end of the previous sentence to refer to the injured man as the object. It would be confusing to use the same pronoun at the beginning of verse 35 to refer to a different character, and thus the functional equivalence and meaning-based translations made the adjustment.

One of the places where only MB-2004 makes a reference explicit is in Luke 19:7. The RSV, TBS-2002, and WBTC all retain the pronoun 'he' when referring to Jesus in "He has gone in to be the guest of a man who is a sinner." The reason the meaning-based translation made the adjustment to "Jesus" is because there is no grammatical clue as to which of the participants—Jesus or Zacchaeus—is being referred to by a mere pronoun. The reader/listener would need to process the whole sentence and then *figure out* which person it referred to. Thus, making the reference explicit increases the comprehensibility of the translation. It is helpful to remember that this is a translation of a foreign story containing foreign names and culturally puzzling actions.

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[79] In spite of the fact that the use of the pronoun "she" is not ambiguous in English, GNB, NIV, *NLT*, and CEV all make the adjustment, because it is clearer and more natural.

Making small adjustments like explicating participants can reduce the difficulty of the material for readers/listeners who have not studied the Bible before.

There are two places where MB-2004 actually changes the person of the pronoun in order to increase clarity and naturalness. In Luke 19:9, Jesus addressed Zacchaeus, but he also wanted the crowd of grumblers to hear his words. The actual Greek form refers to Zacchaeus in the third person, even though Jesus was speaking to him. The UBS Translators' Handbook, which advocates the functional equivalence approach to translation, says about this verse, "Where a third person reference to the person addressed is unacceptable one may shift to the second person…" (Reiling and Swellengrebel 1971: 618) In the Thai language, it is normal to use a proper noun, kinship term, or title to refer either to one's self or the listener. However, it is not natural to use a third person *pronoun* to refer to one's self or the listener. Therefore MB-2004 changed the pronoun to second person. It has been the author's observation that in spite of the fact that the functional equivalence approach allows such adjustments in pronouns, it is rare indeed that a functional equivalence translation will go that far. However, many meaning-based translations make such adjustments.

A second place where the MB-2004 version changed the person of the pronoun is in Luke 19:10, where Jesus referred to himself using the term "Son of Man." The MB-2004 version made it explicit that Jesus was referring to *himself* with this expression.

In verse 30 of the Good Samaritan story, the RSV says "…departed, leaving him half dead." The implied subject of "departed" is the robbers, reflecting the original Greek third person plural ending on the verb. The TBS-2002 omitted this clause, which was an oversight. It allows for the interpretation that the bandits were still at the scene, which could puzzle some readers/listeners. The WBTC, on the other hand, does include the departure of the bandits, but it does so with zero anaphora for the verb meaning 'escape/flee.' One Thai reader asked the author how the injured man escaped if he was almost dead. This showed that for that reader, the zero anaphora was ambiguous and was misunderstood. The author then adjusted the meaning-based translation to explicitly identify the robbers as the subject for this clause. This is reflected in the chart which shows only the MB-2004 version as explicitly referring to the robbers as the ones who fled.

4.6.5.3. Figurative language

There were several figures of speech in the three stories. In the Good Samaritan story, the use of the word kardăav 'heart' in verse Luke 10:27 is figurative and refers to the centre of a person's feelings and emotions. The Thai language also uses the word meaning heart in this sense and so no adjustment was necessary in any of the translations which are focused on in this study.

In the account of Mary and the angel, the word oēkou 'house' is used figuratively in Luke 1:27 and 1:33. Here it simply means that Joseph was a descendant of David (verse 27) and that Jesus would rule over the descendants of Jacob (verse 33). All three of the translations adjusted the figure to express the meaning more clearly.

In Luke 1:32, the word qr□non 'throne' is used figuratively to mean that Jesus would rule as king like David. This metonymy is translated literally in the TBS-2002, but is rendered as "God will make him king …" in the WBTC and MB-2004 versions.

The word patr□v 'father' is also used figuratively in Luke 1:32. In this context it means "ancestor," which is the way that all three Thai translations render it.

In Luke 1:34, the Greek word gin□skw 'to know' is a euphemism meaning sexual intercourse. Even the English RSV adjusts this idiom to "have no husband." All three of the Thai translations in this study make an adjustment to clarify the meaning, since "know" is not a euphemism for sexual intercourse in Thai. A truly literal translation would have retained the figure.

Luke 1:32 and 35 include the euphemism ῑūyăstou 'most high,' which refers to God. The Jews of that era felt that God was so holy that they should not refer to him by his name or title. "Most high" was one of the euphemisms they employed in order to avoid direct reference to God. In 1:32, all three versions translate it as "Highest God." In 1:35, TBS-2002 retains the figure, "highest person," while the WBTC and MB-2004 versions adjust the term to refer explicitly to God. The WBTC version uses the term "highest God," while MB-2004 follows the lead of GNB and CEV with "God."

Luke 1:34 includes the Greek euphemism for sex "know a man." The TBS-2002 version uses the Thai euphemism for sex "slept with," while the WBTC translation

avoids the idea and simply uses the word "virgin." The MB-2004 version, on the other hand, uses both the euphemism and the word "virgin" to emphasize Mary's state.

Luke 1:37 includes an occurrence of litotes (see section 2.3.1). RSV's translation "with God nothing will be impossible" has been rendered literally in the TBS-2002 as "there is nothing that God cannot do." However, the litotes has been eliminated in both the WBTC and MB-2004 translations, which read "everything can happen for God," and "God can do everything," respectively.

Luke 19:9 contains an example of personification with "salvation has come to this house," as if 'salvation' were a person who dropped by for a visit. Both the TBS-2002 and the WBTC versions retain the figure of speech, but the MB-2004 version adjusts it in several ways. First of all, 'salvation' has been changed to a verb, following Nida's method of translating 'events' as verbs to reduce skewing between grammatical categories and semantic classes. Secondly, the implied actor (God) has been made explicit. Thirdly, the key concept 'salvation/save' has been translated with a phrase which more clearly expresses the original meaning. (This last issue will be discussed in the following section.)

Luke 19:9 includes the word oēk□ 'house' which is used as metonymy to represent the people who live in the house. TBS-2002 translates this literally, while WBTC and MB-2004 translate the meaning without the figure.

Luke 19:9 also contains the metaphor "he also is a son of Abraham." The phrase "son of" is a common one in the Bible, as in "sons of thunder" (Mark 3:17), and it means having the attribute of the 'father.' In this instance, the metaphor has a double and perhaps a triple meaning. First of all, Zacchaeus is literally a descendant of Abraham and is therefore a 'son' in the sense of being a descendant. Secondly Zacchaeus is also showing himself to be a true Jew, thus showing himself worthy of being called a descendant of Abraham. Finally, he believed in God like Abraham did, which is the point of similarity of the metaphor (Allan 1998: 407). The TBS-2002 version translates the sentence quite literally. The WBTC version retains the figure, but substitutes "descendant" for "son" to be more accurate. Only the MB-2004 version makes the implied point of similarity explicit.

Luke 19:10 contains the metaphor of a shepherd (Jesus) seeking lost sheep (sinful people). Much of the metaphor is only implied, but its meaning can be confirmed by the other places in which Jesus compares himself to a shepherd finding lost sheep (Luke 15: 1-7, John 10:1-18, and Matthew 2:6). Both the TBS-2002 and the WBTC versions translate this idea literally with "people who are lost." However MB-2004 changes the metaphor into a simile and explicitly identifies sinful people as lost sheep.

The following charts display the figures and the renderings in the English RSV and the three Thai translations. The symbol "=" indicates that no adjustment of the figure was made.

Table 8 Adjustments in figures of speech

Verse	Greek	RSV	TBS-2002	WBTC	MB-2004
10:27	kardăav	heart	=	=	=
1:27	oēkou	house	Lineage	family line	Descendant
1:32	ῑῡyăstou	Most High	Highest God	Highest God	Highest God
1:32	qrⵊnon	throne	=	king	King
1:32	patrⵊv	father	=	=	=
1:33	oękon	house	Family/race	descendant	Descendant
1:34	ⵊndra oṇ ginⵊskw (man not know)	no husband	Slept	virgin	slept + virgin
1:35	ῑῡyăstou	Most High	highest one	highest God	God
1:37	oṇk ⵊdunatşsei	nothing impossible	=	everything can happen	can do anything
19:9	swtjrăa ⵊgⵊneto	salvation has come	=	=	God has forgiven you
19:9	oēkⵊ	house	=	you and family	you and family
19:9	uӕⵊv HAbraⵊm	Son of Abraham	=	descendant of Abraham	descendant of Abraham …
19:10	tⵊ ⵊpolwlⵊv	The lost	=	=	people like lost sheep

It can be observed in the chart above that there are thirteen figures of speech in the original text of the three stories in this study. The TBS-2002 has translated eight of them literally; the WBTC version rendered only four of them literally; and the MB-2004 version has rendered only two of them literally. As noted in the previous section, the

only surprise in these statistics is that the TBS-2002 has actually adjusted four of the figures of speech. A truly literal translation would not have adjusted any of them. The functional equivalence translation adjusted more of them than the literal translation, and the meaning-based translation adjusted the most.

4.6.5.4. Implied information

One of the crucial differences between the three types of translation is how much implied information from the original text is made explicit in the translation. A literal translation will make little or no implied information explicit. A functional equivalence translation will make a limited amount of implied information explicit. A meaning-based translation, theoretically, will make as much implied information explicit as necessary for the receptor audience to understand the translation. The following is a list of implied information in the three stories of this study, as well as a brief discussion of how each of the versions handled it.

The original text for Luke 10:25 does not include a section heading. However, most modern publications of the Bible put in headings to help readers find things and help them summarize the events and ideas found in passages. Although all three versions add headings, only the MB-2004 version made the idea explicit that this passage contains a parable.

Luke 10:25 begins with a reference to a "lawyer." However, there is much more implied in the Greek word nomik□v than an expert in or practitioner of the law. The most important implied element is that it is the Jewish religious law that the man is an expert in, particularly the "law of Moses," or what is currently known as the Pentateuch or Torah. Related to this is the idea that he did not represent people in a court in the same way that an attorney or solicitor would in modern western society nor did he help individuals draw up contracts, etc. (However some of these men would sit in the Sanhedrin, which was the Jewish law council in which people would be tried.) The primary role of one of these 'lawyers' was to teach people the Jewish religious laws and traditions and help them understand how to obey them. The TBS-2002 version translates the term literally as "law expert." The WBTC version makes the implied information explicit that his expertise was the law *of Moses*. This is helpful, but it would raise the question in many Thai readers' minds as to whom Moses was. The MB-

2004 version goes further with "teacher of the Jewish religious law," in an effort to make it clear what the man's job really was.

Luke 10:25 also contains the term "eternal life," the interpretation of which is dependent upon the reader's religious world view. For the Jewish person of Jesus' day and indeed for many westerners, the idea of eternal life implies a pleasant existence in "heaven" with God. However, for the average Buddhist in Thailand, eternal life evokes thoughts of endless re-incarnations with no ultimate release from the burdens associated with living. Such is not only quite different than what the teacher of the law had in mind when he used the expression, but it is also not a pleasant thought to many Buddhists in Thailand. An understanding like this would completely skew the meaning of the whole story, because people would assume that eternal life is a bad thing, not a good one. It is in this light that the WBTC version made a crucial piece of implied information explicit, namely that this eternal life would be with God. The TBS-2002 version and the MB-2004 version translated the term literally, but for different reasons. The TBS-2002 version did so because that was the approach its translators were following. The MB-2004 version, however, thought that so much implied information would have to be made explicit to clarify the idea of eternal life, that it would better be handled in some other way like a footnote, or "box" on the same page next to the translation. However, no footnote or box was used in the MB-2004 version for this testing.

Luke 10:26 uses the word "law" which in this context refers to the Jewish religious law that the lawyer taught. The TBS-2002 translates this with a word which means religious-law, thus making the implied idea explicit. The WBTC version translates it literally because it made the information explicit in the previous verse. The MB-2004 version makes the information explicit here.

Luke 10:28 includes the word "live" in the same sense as the noun form in verse 25. The TBS-2002 version translates this as "receive life," which implies a different life than one already has. The WBTC version makes the implied information "with God" and "forever" explicit. The MB-2004 version only makes "forever" explicit.

Luke 10:29 literally says that the man wanted to "justify himself." One interpretation of this phrase is that he was embarrassed that Jesus handled his question

so easily and made him look less than brilliant. All three of the Thai versions make this implied idea explicit.

Luke 10:30 begins the actual parable that Jesus used to teach about loving all people. Only the MB-2004 version makes the idea explicit that this is a parable and not a true story. The verse also introduces a "man" who in this context was a *Jewish* man. Only the MB-2004 version makes this information explicit. Similarly, Luke 10:31 uses the word "priest." Only the MB-2004 version makes the implied information explicit that this was a *Jewish* priest.

Luke 10:32 includes the word "Levite," which the TBS-2002 has translated literally using a borrowed term. The WBTC has made the implied information "who helped in the temple" explicit. MB-2004 likewise made this explicit, as well as the idea that it was a *Jewish* temple.

Luke 10:33 introduces the Samaritan. There are two important pieces of implied information. First of all, the man was not a Jew. Secondly, the Samaritans and the Jews did not get along. All three of the Thai versions translate this word literally. MB-2004's version considered making more information explicit, but thought that the previous verses which explicitly mentioned that the teacher of the law, the priest, and the helper in the temple were all Jewish was sufficient to contrast with the Samaritan. The Thai word ชาว "member of a group" actually focuses on ethnic or regional identity.

Jesus concludes the parable in Luke 10:36, whereupon he asks the Teacher of the Law a question. Only the MB-2004 version makes this change explicit.

Luke 1:27 refers to David, who was the most famous king in the history of Israel. The WBTC and MB-2004 versions make the implied information explicit that David was a king, but the TBS-2002 version does not.

Luke 1:33 introduces Jacob, one of the great patriarchs of the Jewish people. The MB-2004 version makes the implied information explicit that Mary was one of the descendants of Jacob so as to preclude the misunderstanding that this refers to some other group of people.

As mentioned above, the original text of the Bible did not include section headings. The MB-2004 version begins the Zacchaeus story with a heading which makes the implied information explicit that Zacchaeus *repents* to help readers understand the main idea of the story.

Luke 19:2 introduces Zacchaeus as the chief tax collector. The text does not explicitly say who he collected taxes for. Thus the fact that he collected taxes for a foreign occupying power is left implied. None of the Thai versions make this information explicit because it would be unwieldy to do so in the text.

Luke 19:7 records the crowd grumbling about Jesus visiting at a sinner's house. The TBS-2002 translates the quotation literally. The WBTC version changes the statement into a rhetorical question to convey their displeasure. The MB-2004 version makes the idea explicit that the crowd thought it was inappropriate for Jesus to do this.

In the chart below, the symbol "=" indicates that no more implied information was made explicit than is found in the RSV.

Table 9 Adjustments in implied information

Verse	Greek	RSV	TBS-2002	WBTC	MB-2004
10:25	nomik□v	Lawyer	=	…law of Moses	teacher of Jewish law
10:25	zwṣn aė□nion	eternal life	=	…with God	=
10:26	n□m□	Law	Religious law	=	religious book
10:28	zṣsẓ	Live	=	…with God forever	… forever
10:29	dikai□sai	Justify	save face	show good question	save face
10:30			=	=	Parable
10:30	Anqrwp□v	Man	=	=	Jewish man
10:31	æereĭv	Priest	=	=	Jewish priest
10:32	Leuătjv	Levite	=	helper in temple	helper in Jewish temple
10:33	Samarătjv	Samaritan	=	=	=
10:36			=	=	When Jesus …
1:27	Dauād	David	=	King David	King David
1:33	oękon HIak□b	house of	=	=	you who are

		Jacob			descendants…
19:2	⬚rcitel⬚njv	tax collector	=	=	=
19:7	eėṣt̲lqen	He enters	=	How can he…	Jesus should not…

There were at least fifteen pieces of implied information in the original text of the three stories. The TBS-2002 version only makes two of these explicit. The WBTC makes seven of these explicit, and the MB-2004 version does so twelve times.

4.6.5.5. Passives

One of the distinctions between literal translation on the one hand and functional equivalence and meaning-based translation on the other is the way they handle passive constructions. Literal translation will try to retain the passive form if at all possible. This is difficult to do in the Thai language, which has only a specialized form of passive in which the entity being acted upon is viewed as a victim, as is well described in the appropriately titled article "The Passive, An Unpleasant Experience" (Filbeck 1972).

There are four passive constructions in the stories under consideration in this study. In Luke 1:26, the RSV says, "The angel Gabriel was sent from God." This was changed in the three Thai versions to an active construction, "God sent the angel Gabriel."

In Luke 1:32, the passive construction reads in RSV, "he…will be called the Son of the Most High." This was changed in all three Thai versions to "…will receive the name the child of the highest God." This is what some linguists call a "semantic passive," which is any grammatical construction that a language uses to compensate for lack of a true grammatical passive. The use of the verb "receive" for this purpose is very common in Thai.

In Luke 1:36, the RSV reflects another Greek passive, "her who was called

barren." All three Thai versions handle this by changing to an active construction and making the implied subject explicit, "people think she is sterile."

Finally, in Luke 10:26, the RSV translates another Greek passive, "What is written in the Law?" Two of the Thai versions handle this in what appears to be a

passive construction, but actually is not. The TBS-2002 and WBTC literally have the following words:

TBS-2002: ใน ธรรมบัญญัติ เขียน ว่า อย่างไร?
in   law   write that how

WBTC: กฎ เขียน ไว้ ว่า อะไร
law write place that what

It is obvious that the word "law" is not the subject of an active clause with the sense of doing the writing. Rather "law" is the semantic object of the action. Yet there is no affix in the verb to mark it as passive, which is the linguistic characteristic of true passive constructions. One explanation is that *some* verbs in Thai have a second, inverse meaning that allows them to function in pseudo-passive constructions. Thus, the verb เขียน, can be glossed "write" or "be written." The particular meaning is derived from the context. The two translations above have followed this pattern.[80] In this verse, the MB-2004 version adjusted to, "What does the religious book say?"

In summary, there is no significant difference between the ways the three Thai versions handled the four instances of passive constructions. All of them made appropriate adjustments. None of them used the "victim passive," which would have incorrectly changed the meaning. Interestingly, all three also changed the figurative language in Luke 10:30 "fell among thieves" to the victim passive construction described above, which is the most natural way of expressing the idea.

4.6.5.6. Other adjustments

The functional equivalence and meaning-based approach allow for changing the order of elements into chronological or logical order. This was done in all three translations in Luke 10:34, where obviously someone giving first aid to a wound would clean it before applying bandages rather than the reverse order which is found in the original text.

In Luke 10:34 the word meaning "animal" is used in the context of riding. The likelihood was that the original audience of Luke's gospel thought of a donkey in this

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[80] There are alternative analyses of such Thai clauses. At least one linguist (Prang Thiengburanathum) believes the constructions above can be accounted for with an implicit and unknown subject and a fronted object.

verse. But the most common animals that Thai people ride on are the water buffalo and the elephant. Thus the WBTC and MB-2004 versions used "donkey" to preclude such a misunderstanding.

The term "denarii" in Luke 10:35 is unknown in Thailand which has its own monetary system. The TBS-2002 version uses a borrowed term in combination with the word "money." The WBTC version uses "two coins" in combination with the word "money." This is somewhat misleading since the largest coins in current use in Thailand are only worth about one-half New Zealand dollar. Two such coins would hardly be enough to pay for food, lodging and medical care for someone in such a serious condition, even for a day. A denarii was actually worth about a day's wages. The MB-2004 version simply uses the generic term "money" to get the idea across for this parable.

Luke 1:28 includes the angel's greeting to Mary. The Greek word Caảre is translated in RSV as "hail" and in the NLT as "Greetings." The Greek construction literally is a command to be glad or rejoice, which is reflected in the TBS-2002 version. Both the WBTC and MB-2004 versions, on the other hand, translate it as **สวัสดี** 'hello' which is the most common greeting in the Thai language.

Luke 1:30 (and verse 28) includes a difficult idea to translate—"you have found favour with God." The TBS-2002 and WBTC versions are similar to the CEV's rendering of this clause as "God is pleased with you," even though the two Thai versions use different words for "pleased." The MB-2004 version follows the NLT with "God wants to bless you."

Luke 10:30 uses the Greek word kat□bainen that means "go down," because Jerusalem was a higher elevation than Jericho. The TBS-2002 version translates that literally, while both the WBTC and MB-2004 versions change to a generic word for "go," because the downward direction is really irrelevant to the story.

4.6.5.7. Key terms

Unlike mundane words like 'go,' 'house,' and 'yellow,' key terms are words and phrases that are theologically significant and important to the understanding of the biblical message. They often have no one-word equivalent in the RL. The three stories of this study contain several key terms, three of which are significant to this study— 'Lord,' 'God,' and 'salvation.'

The words 'Lord' and 'God' are perhaps the most challenging key terms for the Thai language. The Thai word which is used to translate 'God' in virtually all translations of the Bible is พระเจ้า, which literally means 'Sacred owner/lord' or 'Sacred Lord/Ruler' (Hatton 1992: 447). It is actually a compound word composed of the classifier for royalty (พระ) and the word which means 'owner' (เจ้า). The Thai word which has been used in the TBS-2002 to translate 'Lord' is พระผู้เป็นเจ้า, which contains the same words (first and last) as the words used for God and literally says 'Sacred person who is owner/Lord. Adding to the confusion are the instances in which the combination 'Lord God' occurs, resulting in the translation พระผู้เป็นเจ้าผู้เป็นพระเจ้า, which says 'Lord, the person who is God' The author observed one Buddhist read this, who then thought it was a printing error. It was not until he read it in another place in the Bible that he conceded that it was not a printing error. But then he remarked that it was no wonder that Thai people couldn't understand the Bible.

In order to avoid this confusion, the MB-2004 version rendered both Greek terms with the Thai word พระเจ้า. In the case of "Lord God" (Luke 1:32), the MB-2004 version just combined them into one word, rather than repeating it like the TBS-2002. Such a translation concedes that the key terms God and Lord overlap, and that the traditional Thai translation of these words is semantically the same and thus confusing to those readers who are uninitiated in the Thai Scriptures.

The WBTC version, like all other Thai translations, renders "God" as พระเจ้า. However, it uses a different term for "Lord," namely องค์เจ้าชีวิต, which literally means "the royal owner/lord of life." The advantage of this term is that it is different,

although related to the term for "God." "Lord God" is rendered พระเจ้าองค์เจ้าชีวิต, which is simply the two Thai terms in succession.

The Greek word swtjrăa is rendered 'salvation' in virtually all English translations of the Bible. The Christian heritage in western societies has given this term a well-known meaning with religious connotations. For example, the author's family dictionary defines salvation as "the saving of a person from sin or its consequences, especially in the life after death" (Merriam-Webster 1985: 461). However, there is no Thai word with the same religious connotations, except among the 1% of the population who are Christian. The traditional translation for 'salvation' is the Thai word ความรอด 'safety/deliverance,' the first part of which simply makes the word into a noun. The actual verb รอด means to be safe, out of danger, or to survive. It has no religious connotation. Thus, when one Thai man read Luke 19:9-10, he was quite puzzled as to what ความรอด, meant in the context. He actually said to the author, "I don't understand what ความรอด means here. Please explain it to me." He said he understood the word, but that it did not make sense in the story, because there was no danger that Zacchaeus was in. His house was not on fire; Jesus was not threatening him, etc.

Both the TBS-2002 and the WBTC versions translate 'salvation' with the word which means 'safety'. The MB-2004 version, on the other hand, attempted to make the meaning clearer by making the implicit danger explicit, namely that Zacchaeus was in danger of being punished by God.

The Good Samaritan story includes the word ăereĭv 'priest' which is a key term meaning "one whose work is to perform religious rites on behalf of others, especially offering sacrifices" (Barnwell, Dancy, and Pope 1995: 293). There is no ideal term in Thai that matches this function, and the two choices made in the translations used in this research each have their shortcomings. The TBS-2002 translates priest with the word ปุโรหิต, while the WBTC uses นักบวช. The former word is from the Brahman religious system, and the latter is from the Buddhist system and is now common in the Catholic tradition. While neither term is really equivalent with the role of a priest in the Jewish system in biblical times, the latter is more

commonly known, and thus was selected for the MB-2004 version, along with the descriptive word "Jew/Jewish."

4.7. The testing

4.7.1. General description

The test was designed to find out how clear and intelligible three kinds of translations are to average Thai readers[81]. As noted above, the three kinds of translations tested were a semi-literal translation (referred to simply as 'literal'), a functional equivalence translation, and a meaning-based translation. Three different stories from the Bible were tested. That meant that there were actually nine different editions which were tested, as follows:

Table 10 Editions of stories

	Good Samaritan	Mary and Angel	Zacchaeus
Literal	Literal version of Good Samaritan story	Literal version of Mary and Angel story	Literal version of Zacchaeus story
Functional Equivalence	F.E. version of Good Samaritan story	F.E. version of Mary and Angel story	F.E. version of Zacchaeus story
Meaning-based	M.B. version of Good Samaritan story	M.B. version of Mary and Angel story	M.B. version of Zacchaeus story

The results of the testing would be more reliable if each of the subjects answered questions for each story and for each kind of translation. However, it would skew the results if each person answered questions on all nine translated Bible stories, because the information from the first translation would influence their answers on the second and third versions of the same story. Thus each person who took the test read only one set of three stories, but each story was of a different translation type. This important feature of the testing controlled for the intellectual capacity of the subjects, since each subject answered questions about each kind of translation. This precluded the possibility that a very bright person answered questions about one kind of translation while someone of more marginal intelligence answered questions about a different kind of translation. Instead, the testing carried out in this research had each participant read

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[81] Only literate Thai speakers were tested. If illiterate people were to be included, tape recordings would have had to be made for them to listen to. The overall effect of only including literate subjects probably raised scores somewhat, but should not have affected the differences between types of translation.

three stories—one of each type. Intelligent people scored better than people of marginal intelligence, but they did so for all three translation types.

This resulted in six combinations of stories, as follows:

Table 11 Combinations of stories

A	Meaning-based translation of Good Samaritan story Functional Equivalence translation of Mary and angel story Literal translation of Zacchaeus story
B	Meaning-based translation of Good Samaritan story Literal translation of Mary and Angel story Functional Equivalence translation of Zacchaeus story
C	Functional Equivalence translation of Good Samaritan story Literal translation of Mary and Angel story Meaning-based translation of Zacchaeus story
D	Literal translation of Good Samaritan story Functional Equivalence translation of Mary and Angel story Meaning-based translation of Zacchaeus story
E	Functional Equivalence translation of Good Samaritan story Meaning-based translation of Mary and Angel story Literal translation of Zacchaeus story
F	Literal translation of Good Samaritan story Meaning-based translation of Mary and Angel story Functional Equivalence translation of Zacchaeus story

The ordering of the stories was always the same in all of the tests. The Good Samaritan story came first, followed by the Mary and Angel story, with the Zacchaeus story always coming last.

Thus each participant was given one set of three stories with questions. The instructions were to read one story and answer the questions for it before going on to the next story. Testing using these combinations insured that each type of translation was tested by all subjects.

A multiple choice test was used for the testing so as to make the instrument as objective as possible. Testing of Bible translations is often done with subjective open-ended questions. For example, a reader will be asked to 'tell back' or paraphrase a passage. Sometimes the translator will ask other questions to find out how well the reader understood the text (Roundtree 2001: 125-6). However, while such an approach

is very useful, it is somewhat subjective in determining whether or not answers are accurate and complete. Thus it is difficult to evaluate results statistically to compare various translations of the same material. A multiple choice test, on the other hand, is more objective and allows for statistical evaluation and comparison.

Another reason a multiple choice test was chosen for this study is because it could be done anonymously with Thai people, some of whom would be reluctant to answer questions orally about Bible stories. In the author's opinion, many Thai people are reserved and do not feel comfortable talking about religious matters with strangers.

It must be remembered, however, that a multiple choice test is easier than one in which people are required to supply the answer themselves. "A weakness of multiple-choice items, as is the case with all select-response items, it that students need only *recognize* a correct answer. They need not *generate* a correct answer" (Popham 2005: 138, original italics). Thus the multiple choice nature of the test probably had the effect of raising scores, but it can be assumed that the comparative results of the test would not be skewed by these inflated scores, since all types of translation would be affected equally.

The items used in the test were of the question-and-answer type in order to make it as easy to understand as possible. "Two common ways of creating multiple-choice items are to use an item stem that is either a direct question or an incomplete statement. With younger students, the direct-question approach is preferable" (Popham 2005: 138).

Similarly, the test followed Popham's five recommendations for construction of items:

1. The stem should consist of a self-contained question or problem.
2. Avoid negatively stated stems.
3. Do not let the length of the alternatives supply unintended clues.
4. Randomly assign correct answers to alternative positions.
5. Never use "all-of-the-above" alternatives, but do use "none-of-the above" alternatives to increase item difficulty. (Popham 2005:138)

The test was edited ahead of time by several Thai speakers as well as the author's supervisor at the University of Auckland, according to Haladyna's guidelines for multiple-choice testing (Haladyna 2004: 99). Following the test, the results were

totalled without attempting to draw conclusions for any one question, according to Haladyna's principles (Haladyna 2004: 4). Multiple-choice testing is very common in Thailand, and none of the subjects asked questions about the nature of the test.

4.7.2. Testing venues

One-third of the testing was conducted in several locations in Bangkok, which is the capital of Thailand and the nation's largest city. One-third of the testing was conducted in several locations in the smaller city of Chiang Mai in Northern Thailand. And one-third of the testing was conducted in villages in Northern Thailand. Half of the testing was done at Christian churches[82], and the other half with non-Christians[83]. Testing was conducted during the months of July, August, and September 2004. The following is a list of the locations where testing was conducted:

Table 12 Location of testing

Bangkok	Central Bus station
	St. Francis Xavier Church
	Mahapawn Church
	My House Hotel
Chiang Mai	Arcade Bus station
	Chiang Mai Baptist Church
Chiang Rai Province	Nongpham village
	Mae Aep village

4.7.3. Participants' background

The participants in the study each filled out a Participant Information Sheet. It was found that some of this information, such as age, was irrelevant to the results of the testing. Obviously, religion was a major factor in the research. The only two other relevant features are described in the following sections.

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[82] In the testing of this study, all subjects who were tested at Christian churches were labeled "Christians," since they called themselves Christians in the final background questions at the end of the questionnaire. Such subjects did not have to prove they were Christians or say how long they considered themselves Christians.
[83] All of the "non-Christians" who took part of this study identified their religion as Buddhist.

4.7.3.1. Age and Educational background

The following chart displays the average age of subjects as well as the average number of years spent in school for each of the six categories of subjects of this testing. The data for this section and the next section comes from the background information sheet that each participant filled out after taking the test.[84]

Table 13 Educational background and age of participants

Category	Years in school	Average age
Bangkok Christians	14.5	32
Bangkok Non-Christians	13.4	30
Chiang Mai Christians	11.8	24
Chiang Mai Non-Christians	12.5	24
Village Christians	8.6	35
Village Non-Christians	7.8	26

4.7.3.2. Language background

The following chart shows how many of the participants speak Thai[85] as their mother-tongue and how many have learned it as a second language.

Table 14 Language background of participants

Category	Mother-tongue speaker of Thai	Thai learned as a second (or third) language
Bangkok Non-Christians	24	0
Bangkok Christians	21	3
Chiang Mai Non-Christians	20	4

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[84] Approval was given for every aspect of this research by the University of Auckland Human Participants Ethics Committee.

[85] Undoubtedly some of the participants wrote "Thai" as their first language, when actually, their mother-tongue is a dialect of Thai, most likely Northern Thai. This should not have skewed the results of the testing.

Chiang Mai Christians	21	3
Village Non-Christians	11	13
Village Christians	0	24

It can be observed that 94% of the participants in Bangkok speak Thai as their mother-tongue, and that 85% of participants in Chiang Mai speak Thai as their mother-tongue. Only 23% of the participants in villages speak Thai as their mother-tongue; while 77% have learned Thai as a second or third language.

4.7.4. The testing procedure

Participants were approached in two kinds of locations—public places and churches. Bus stations were used because the author felt that there would be many people there who would have enough free time to participate in the research by reading three stories and answering questions about them. This proved to be true. Participants who completed the instrument were given 100 Baht, which is the equivalent of about $4 NZ.[86]

In churches, the pastor or priest was approached first and given information about the research. The pastor or priest then gave permission to conduct the testing in a similar manner as was conducted at bus stations.

Part of the instructions for the test was a request to underline any word which the participant did not understand.

At the end of the test, there was a page of final questions which requested the following background information about participants: age, educational level, religion, first language, whether or not the participant had read or heard these stories before, and if so, which ones.

4.7.5. Statistical background of the analysis

The statistical analysis of the testing in this study[87] was done with the statistical computer program called *Minitab*.[88] The program does the very complicated

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[86] About 20% of the subjects did not accept the money.
[87] The assistance of Dr. Ramzi Nahhas and Dr. Wyn Owen is acknowledged with appreciation.
[88] Minitab® Statistical Software, Release 14.20 (2005), Minitab, Inc.

mathematical calculations that few people besides professional statisticians understand or could do.

There are various types of sampling methods used in statistical analysis. The most basic kind of random sampling is "simple random sampling," in which one would start with a list of all possible members in a group and then randomly select people on that list for testing. This would have been quite impossible for the 64 million people in Thailand, since no such list exists, nor is there a way to contact randomly selected people to have them take the test. Also, since less than 1% of the people in Thailand are Christian, simple random sampling would not have produced sufficient data about how Christians understood the various translations.

In light of these problems, the author used a "quota sampling" method in which the country of Thailand was divided into six categories—Christians and non-Christians in a large urban setting, a medium-size urban setting, and a rural setting. The author then selected Bangkok, Chiang Mai and two villages in Northern Thailand to represent the location strata. This quota sampling method allowed the author to collect data about Christians as well as non-Christians.

In order to make the participants as representative as possible of the respective six categories, the subjects were not self-selected. Instead the author and his assistants simply approached people and asked them to participate in the research. For example, at bus stations, the author and his assistants looked for people who were sitting down and reading or watching TV, because it was felt that such people would be willing to spend some time taking the test. People who were either standing or engaged in conversations with friends were not asked to participate. It was not felt that such screening criteria affected the degree to which the participants were representative of the respective categories. Bus stations were selected as representative of places where 'average people' were found. More wealthy individuals who fly on airplanes or drive their own vehicles to distant locations were perhaps underrepresented in the sampling. Likewise, extremely poor people who could not afford to travel at all may have been underrepresented. Otherwise, however, the subjects chosen can be assumed to be representative of the adult population in Thailand.

In the statistical analysis in the following sections, the standard "p-value" of 0.05 was used as the cut-off point to label a difference between translation approaches as "statistically significant." A p-value of 0.05 indicates that the probability of such results occurring by chance is one in twenty. This is the generally accepted condition for statisticians to call results "significant." A difference between translation types that resulted in p-values greater than 0.05 may in fact reflect a real difference, but since the probability that the results may be due to chance is too high, they are statistically questionable.

In the analysis in the following sections, the term "practical significance" refers to instances where the p-value was greater than 0.05 and thus there was no "statistically significant" result. Such instances are cases where the observed difference between translation types is *practically* meaningful, but the sample size was too small to be able to result in statistical significance. If this research were to be redone with a larger sample size, and the same average test scores were observed, then these "practically significant" results would turn into "statistically significant" results. Of course, this cannot be known for certain since it could be that the observed difference is simply due to chance. That is the meaning of "p > 0.05."

This study did not statistically analyze the answers from each question individually, because it would be premature to make judgments based on any one question (Haladyna 2004: 4). Instead, the totals for each *story* were compared and analyzed statistically. It should also be noted that since the translations were tested among *six* categories of people, each category had only 24 people in it for any one story (eight readers for each type of translation). This would have been too small a sample to draw statistically significant conclusions for any one category. Thus, the author did not do try to draw conclusions about any one category such as "Bangkok Christians." Instead the six categories were used together to comprise a much larger sample which had the potential for being statistically significant. Since the pattern of results was basically consistent, it is valid to combine the results over multiple categories.

For the 144 subjects tested, a difference of approximately 9% is needed to have a p-value less than 0.05 and be statistically significant. For a statistically significant result within a religious category (72 subjects), a difference of approximately 12% would be

needed. The study will now move on to look at the three tests, including the accompanying statistical analysis at the end of these tests.

4.7.6. Test Analysis

For two of the stories, the scores for the tests bear out the hypothesis that the meaning-based translation would be understood the best, followed by the functional equivalence translation and the literal translation in that order. For one of the stories, there was no statistically significant difference in how the different versions performed. One must look carefully at the data to fully appreciate the reasons for the difference in comprehensibility. Therefore this study will now analyse each question from the test and discuss why participants answered the way they did.

The rationale about why each question was chosen is described following each question. Generally, each question was composed to discover if the subjects understood one of the basic elements of the story. Most of the questions were not trying to test subjects' reasoning ability, although the last question for each story asked the subjects to draw a conclusion about the basic point of that story. Distracters (wrong answers) were written with the idea of being plausible if a subject misunderstood the meaning. Upon reflection, it is clear that some of the questions and some of the distracters were less than perfect, and such deficiencies are mentioned in the analysis of those questions. Any deficiencies, however, did not effect the results of the testing, since all subjects answered the same questions about the different kinds of translation.

4.7.6.1. Good Samaritan questions and analysis

Ten questions were asked for the Good Samaritan story. The purpose of the questions was to find out whether subjects understood various aspects of the basic meaning of the story.   Charts will display the way in which subjects answered each question *wrong*. This allows for the observation of patterns. For each column in the chart, there were 24 subjects. Thus a perfect score for one of the columns would be 0/24, indicating that none of the 24 subjects got the question wrong. A score of 12/24 would indicate that half of the subjects in that category got the question wrong. In the answers that follow, the correct answer is printed in bold, although it was not marked this way in the actual test.

1. What was the religion of the man who asked Jesus a question in verse 25?

    A. Christian
    B. Moslem
    C. Buddhist
    D. Jewish
    E. I don't know

The author believes this is a crucial question because the subject's understanding of the parable of the Good Samaritan hinges on the knowledge that all the key characters in the story are Jews, except the Samaritan. The following chart shows how Christians and non-Christians answered the question incorrectly for each kind of translation. (In the charts that follow, only wrong answers are shown. Thus the correct answer for question 1, which is D, is not shown in the chart below.)

Table 15 Wrong answers for question 1 of Good Samaritan story

1	LITERAL		FUNCTIONAL EQUIV		MEANING-BASED	
	Non-Christian	Christian	Non-Christian	Christian	Non-Christian	Christian
A	14	7	19	6	6	1
B			1			
C	1	1				
E	5	3	2	2	1	
total wrong	20/24	11/24	22/24	8/24	7/24	1/24

It can be seen from the chart above that the meaning-based translation was clearer as to the religion of the man who asked Jesus the question. The obvious reason is that it was the only one of the translations that made this implied information explicit. Many of the subjects of the other two translations, which did not make this information explicit, assumed that this man was a Christian. Indeed only 13% of Thai non-Christians answered this question correctly for the literal and the functional equivalence versions. And in fact, only 60% of Thai Christians answered this question correctly for the literal and functional equivalence versions.

The answers to this question reveal a genuine lack of knowledge on Thai people's part about the Jewish roots of Christianity. People simply assumed that since this was a story about Jesus, all the characters must be Christians. One participant, after answering all the questions in this research, even asked the author "Who are the Jews?" The author gave a brief explanation, including the fact that Jesus himself was a Jew.

One subject underlined the Thai word for "lawyer" in the literal version, indicating that that person did not understand the word. This participant answered "E" (I don't know.) for question one.

It is interesting to note that eight people who read the meaning-based translation, *which explicitly identified the man as a teacher of the Jewish religious law*, nonetheless got the question wrong, thus showing the limits of any translation, even one that goes to the trouble of making certain implied information explicit. Some readers have difficulty digesting new information.

2. Where did the words the man spoke in verse 27 come from?

A. The words came from the man's own thinking.
B. The words came from a religious book.
C. The words came from a friend.
D. The words came from the government law.
E. I don't know.

The author believes this is important information. The teacher of the Law who tried to trick Jesus was not giving an extemporaneous and creative answer to his own question. He knew the classic answer to the question before he posed it, and his hope was that Jesus would answer with something different and clearly wrong. The following chart shows how Christians and non-Christians answered the question incorrectly for each kind of translation:

Table 16 Wrong answers for question 2 of Good Samaritan story

	LITERAL		FUNCTIONAL EQUIV		MEANING-BASED	
2	Non-Christian	Christian	Non-Christian	Christian	Non-Christian	Christian
A	10	8	8	4	2	1
C	1					
D						
E					2	

total wrong	11/24	8/24	8/24	4/24	4/24	1/24

It should be noted that the literal and the functional equivalence translations included footnotes with the references to the Old Testament for this quotation. The literal translation even had the quotation printed in italics. Nonetheless, many people got the question wrong and thought that the man's words came from his own thinking. This was in spite of the context in which Jesus asks what the Law said, more or less creating an expectation for the man to quote from the Law, which he indeed did. One possible reason for this result is that Thai people are not acquainted with the practice of discussing religion by citing proof texts from an authoritative holy book. Yet such was an important part of the Judaism. This practice has been continued in Christian tradition, at least in places where the Bible has been translated and read in the local language.

The meaning-based translation scored better on this question and was more easily understood because it made the implied information explicit in the text.

3. Why did he ask Jesus who was his neighbour in verse 29?

    A. Because he wanted to understand the teaching of Jesus better.
    B. Because he did not understand the language of Jesus well.
    C. Because he wanted people to think well of him.
    D. Because he wanted to know which village Jesus lived in.
    E. I don't know.

This is one of the more difficult questions to answer about this story, because it requires the reader to process information and draw a conclusion instead of simply repeating what was in the story. The following chart shows how Christians and non-Christians answered the question incorrectly for each kind of translation:

Table 17 Wrong answers for question 3 of Good Samaritan story

	LITERAL		FUNCTIONAL EQUIV		MEANING-BASED	
3	Non-Christian	Christian	Non-Christian	Christian	Non-Christian	Christian
A	15	4	11	6	11	4
B	3	5	3	3	7	2
D	1	1	3		1	
E		3	2	3	1	3

total wrong	19/24	13/24	19/24	12/24	20/24	9/24

It is not surprising that so many subjects (64%) answered this question incorrectly. The reader's natural expectation is that people ask questions to find out information. Many subjects evidently had forgotten that the story began with the teacher of the Law trying to *test* Jesus. A contributing factor to subjects' confusion may have been that they failed to appreciate the idea that Jesus won the first round of the dialogue by making the teacher of the Law answer his own question. It seems at this stage most subjects had lost track of the idea that the teacher of the Law's intent was to show Jesus in a bad light.

All three translations seem to have enough information included to show that the teacher of the Law's purpose was to cause people to think well of him, yet none of them successfully communicated this to even half the subjects. Faced with such a difficulty in communication, Nida suggested adjusting the translation in some way to solve the problem. One way would be to more explicitly express the reason the man wanted to save face, as in "But the man was embarrassed that Jesus did not answer incorrectly, so he asked him another question, …" Or "But the man wanted to show that he knew more than Jesus, so he asked him another question, …" However, how many of the original 92 subjects (out of 144) who got this question wrong would have been significantly helped by such adjustments? It seems very unlikely that all of them would have then understood. Instead, translators must concede that culturally foreign stories will always be a challenge for the receptor audience to understand. In the Thai context, the translator of the Bible must recognize that it may take several readings to comprehend even the basic meaning of a story.

Another possible explanation is that the correct answer to question 3 was simply poorly worded and was difficult for people to recognize. The answer was formulated to try to be general enough to be considered correct no matter which interpretation was understood by the readers. (See section 4.6.3.)

4. What was the tribe/group of the man who was robbed?

A. He was a Jew.
B. He was a Samaritan.
C. He was a Roman.
D. He was an Englishman.

E. I don't know.

The author believes the issue or the victim's ethnicity is crucial to the understanding of the parable. The following chart shows how Christians and non-Christians answered the question incorrectly for each kind of translation:

Table 18 Wrong answers for question 4 of Good Samaritan story

	LITERAL		FUNCTIONAL EQUIV		MEANING-BASED	
4	Non-Christian	Christian	Non-Christian	Christian	Non-Christian	Christian
B	6	8	5	8	2	1
C						
D						
E	7	4	6	3	1	
total wrong	13/24	12/24	11/24	11/24	3/24	1/24

As in question #1, the meaning-based translation, which made this implied information explicit, communicated the best. Without this information, about half of the subjects got the question wrong, with the majority of them guessing that the victim was a *Samaritan*! Such a misunderstanding makes it almost impossible to understand the point of the parable. And yet if critical information like this left implied, one should expect this result for a target audience with little or no biblical background knowledge.

This question shows the high benefit for a minimal cost of making crucial implied information explicit in the translation.

5. What was the religion of the person who did not help the injured man in verse 31?

A. Buddhist.
B. Moslem.
C. Christian.
D. Jewish.
E. I don't know.

The idea that a Jewish priest failed to help a fellow Jew is important to the understanding of this parable. The following chart shows how Christians and non-Christians answered the question incorrectly for each kind of translation:

Table 19 Wrong answers for question 5 of Good Samaritan story

5	LITERAL		FUNCTIONAL EQUIV		MEANING-BASED	
	Non-Christian	Christian	Non-Christian	Christian	Non-Christian	Christian
A	1		3	3		1
B	5		1		2	
C	3	5	4	2	1	
E	8	3	12	3	3	1
total wrong	17/24	8/24	20/24	8/24	6/24	1/24

Over half of the readers of the literal and functional equivalence translations answered this question incorrectly. Only the meaning-based translation yielded scores which showed that most subjects understood that it was a Jewish priest who failed to help the victim. This question again reveals the benefit in making crucial implied information explicit when it can be done succinctly.

6. What was the job of the man in verse 32 who did not help?

    A. Policeman.
    B. Teacher.
    C. Doctor.
    D. Helper in the Temple.
    E. I don't know.

This question reveals how people understood the translation of the word "Levite." The following chart shows how Christians and non-Christians answered the question incorrectly for each kind of translation:

Table 20 Wrong answers for question 6 of Good Samaritan story

6	LITERAL		FUNCTIONAL EQUIV		MEANING-BASED	
	Non-Christian	Christian	Non-Christian	Christian	Non-Christian	Christian
A	1					
B	1					
C			1			
E	10	6	5	2	1	
total wrong	12/24	6/24	6/24	2/24	1/24	0/24

It is not surprising that so many subjects did not understand the literal translation's rendering of "Levite" which merely spelled the word in Thai letters. What is surprising is that the functional equivalence translation scored so much lower than the meaning-based version for this question, when the two translations are so close in rendering "Levite" as a temple helper. One possible explanation is that some of the readers of the functional equivalence translation were somewhat overwhelmed by the story thus far and had difficulty coping. Another possibility that was suggested by a Thai linguist is that the WBTC version had a confusing sentence structure in this verse, and thus was not natural.

One participant underlined the borrowed word "Levite" in the literal version, indicating that this person did not understand the word. Nonetheless this person answered question 6 correctly.

7. What kind of person was the Samaritan?

> **A. He was a stranger.**
> B. He was a friend of the man who was robbed.
> C. He was Jesus.
> D. He was an angel.
> E. I don't know.

This is one of the most important questions for the story. Any of the wrong answers would reveal a serious misunderstanding that could jeopardize the comprehension of the point of the parable. The following chart shows how Christians and non-Christians answered the question incorrectly for each kind of translation:

Table 21 Wrong answers for question 7 of Good Samaritan story

7	LITERAL		FUNCTIONAL EQUIV		MEANING-BASED	
	Non-Christian	Christian	Non-Christian	Christian	Non-Christian	Christian
B	7	7	6	7	7	3
C	5	1	2		3	0
D	5		2		1	2
E		3	2	3	5	3
total wrong	17/24	11/24	12/24	10/24	16/24	8/24

It is apparent from the statistics above that all three translations were weak in translating this idea. The most common misunderstanding was that the Samaritan was a friend of the man who was robbed, which utterly undermines the whole point of the parable. (It is possible that some subjects answered that the Samaritan was a friend because he acted like a friend, which was the point of the parable.) A better meaning-based translation into Thai would have explicitly identified the Samaritan as a *stranger*.

This is also a place in the translation where a footnote could be very useful, one that informed the reader that Samaritans and Jews did not get along or associate with each other. Indeed the functional equivalent version had a footnote which said, "Samaritan person – a person from the region of Samaria. They were mixed-relatives of the Jews. The Jews hated them very much." However, in spite of the footnote, the functional equivalent translation scored the same as the meaning-based translation. It is evident (and disappointing) from the chart above that almost half of the readers of the meaning-based and functional equivalent translations did not understand this important idea.

The data from this question is evidence for the need for more background information available than can easily be incorporated into the translation by means of making implied information explicit. In other words, it is evidence for the need for supplementary materials which explain the meaning of the text, even for a meaning-based translation.

8. Who spoke in verse 36?

A. The Samaritan.
B. Jesus.

C. The man who was robbed.
D. The owner of the hotel.
E. I don't know.

This question is relevant because without careful attention to quotation marks, the reader could be confused about who was speaking in this verse. The following chart shows how Christians and non-Christians answered the question incorrectly for each kind of translation:

Table 22 Wrong answers for question 8 of Good Samaritan story

	LITERAL		FUNCTIONAL EQUIV		MEANING-BASED	
8	Non-Christian	Christian	Non-Christian	Christian	Non-Christian	Christian
A	2	1	5	1	1	1
C	2		1			
D	2		3		2	
E	1			2		1
total wrong	7/24	1/24	9/24	3/24	3/24	2/24

Although there were some people who were confused, the majority of readers of each of the translations were able to correctly identify Jesus as the speaker in this verse. The meaning-based translation which provided the transitional sentence ("When Jesus finished telling this parable, he asked the teacher of the Jewish law, 'Who...'") was understood the best. In addition to being understood better in this verse, the cumulative effect of providing little clues like this help the reader to process information with less effort, thus increasing the 'relevance' from an RT perspective.

9. Was the story that Jesus told true or not true?

A. It was a true story about someone else.
B. This is a story about what happened to Jesus when he was robbed.
C. It is not a true story. Jesus just told the story to teach.
D. Jesus did not know if it was true or not.
E. I don't know.

The author believes this is an important idea for readers to understand. Jesus' style of teaching was to use parables. These parables were not true, and if a reader misunderstands this idea, he or she will be confused as to Jesus' purpose and may believe that Jesus was merely telling an exciting, true story. The following chart shows how Christians and non-Christians answered the question incorrectly for each kind of translation:

Table 23 Wrong answers for question 9 of Good Samaritan story

	LITERAL		FUNCTIONAL EQUIV		MEANING-BASED	
9	Non-Christian	Christian	Non-Christian	Christian	Non-Christian	Christian
A	5	8	6	10	4	4
B	6	2	6	1	1	1
D	1					1
E	2	2	3	1	6	2
total wrong	14/24	12/24	15/24	12/24	11/24	8/24

It is apparent from the chart above that all three translations had serious difficulty communicating this idea. Even 40% of readers of the meaning-based translation thought the story was true, in spite of the fact that the translation explicitly called the story a parable. Evidently, the Thai word used for parable does not have a strong fictional connotation. In spite of this deficiency, the use of the weak Thai word helped the meaning-based translation to be better understood in this respect than the other two translations.

10. What was the teaching of the story that Jesus told?

    A. People should be careful when they travel.
    B. Samaritans are kinder than other people.
    C. We should love all people, even people who are not from the same country.
    D. God always helps people who are in trouble.
    E. I don't know.

This question should indicate how many subjects understood the basic point of the story. The following chart shows how Christians and non-Christians answered the question incorrectly for each kind of translation:

Table 24 Wrong answers for question 10 of Good Samaritan story

	LITERAL		FUNCTIONAL EQUIV		MEANING-BASED	
10	Non-Christian	Christian	Non-Christian	Christian	Non-Christian	Christian
A						
B					1	1
D			2		1	
E	1	3	1	1		
total wrong	1/24	3/24	3/24	1/24	2/24	1/24

It is apparent from the chart above that most subjects were able to correctly identify the point of the story, no matter which translation they read. This is surprising because so many subjects were unaware that the Samaritan man was from a different place—of a different people—than the man who was robbed. Indeed, fully 25% of the subjects thought the Samaritan was a *friend* of the victim (question 7). Furthermore, 21% of the subjects thought that the victim was also a Samaritan (question 4). With such serious misunderstandings, how were 92% of subjects able to correctly identify the point of the parable? The answer probably lies in the nature of the multiple choice test in which it is much easier to identify the correct answer than to think of it independently. Related to this is one Thai linguist's opinion that the question was simply too easy with all of the 'wrong' answers being obvious. Better wrong answers could have been created, such as, "People should help their friends like the Samaritan man helped his friend."

The following graph shows the number of wrong answers (from all 144 participants) for each question in the Good Samaritan story. The first bar depicts the literal version, the second bar depicts the functional equivalence version, and the third bar in each group depicts the meaning-based version.

Figure 1 Totals of wrong answers in Good Samaritan story
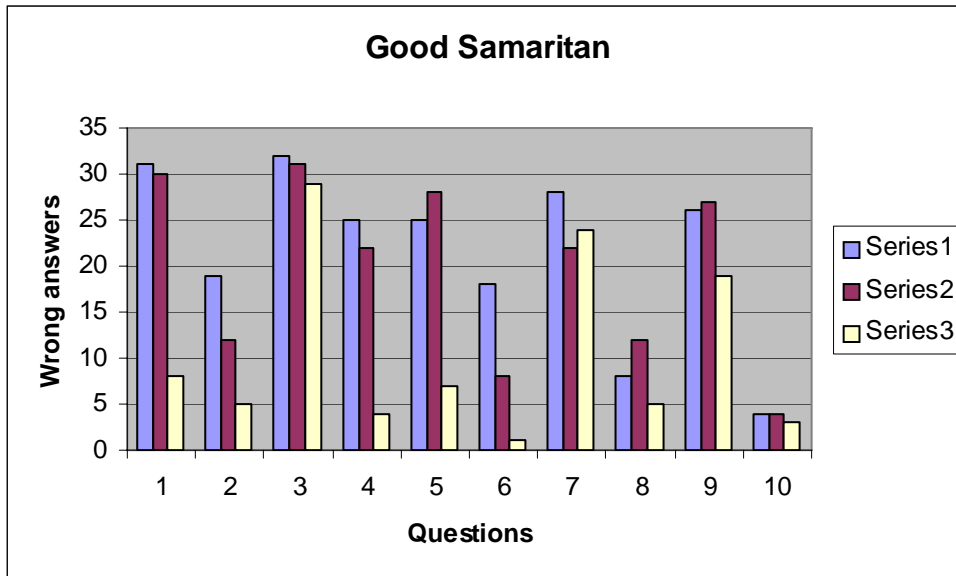
The average scores for the Good Samaritan story are broken down below to show the differences between Christians and non-Christians, those who live in Bangkok, those who live in Chiang Mai, and those who live in rural villages. Unlike the previous discussion and chart, the chart below shows the percentage of *correct* answers.

Table 25 Average scores for Good Samaritan story

Category of people	LITERAL % correct	FUNCTIONAL EQUIVALENCE % correct	MEANING-BASED % correct
Bangkok non-Christian	46%	54%	63%
Bangkok Christian	66%	74%	88%
CM non-Christian	51%	58%	76%
CM Christian	66%	69%	86%
Village non-Christian	39%	31%	70%
Village Christian	61%	69%	86%
All non-Christians	45%	48%	70%

All Christians	65%	70%	87%
All subjects	55%	59%	78%

Several observations can be made from the chart above. First of all, Christians consistently scored better than non-Christians in the same locations with the same translation. For example Bangkok Christians scored 66% correct with the literal translation as opposed to only 46% for non-Christians. This result is what one would expect, since Christians have already been exposed to some of the background of the Bible, and some had even read or heard the story of the Good Samaritan before.

A second observation is that people in Bangkok and Chiang Mai consistently scored better than people living in villages. In fact, the overall scores for the Good Samaritan story are as follows: Bangkok 65%, Chiang Mai 67%, and village 58%. This result is what one would expect, since people who live in cities are generally better educated than people in rural settings (see section 4.7.3.1). Perhaps more importantly, most of the village people who participated in this research have learned Thai as a second language (see section 4.7.3.2). These two factors combined to cause consistently lower scores for those living in villages.

A third observation is about the way in which the different types of translation were understood, which was the purpose of this research. The hypothesis was that average readers would understand a meaning-based translation better than a functional equivalence one, which in turn would be better understood than a modified literal translation. It is apparent from the chart above that the meaning-based translation of the Good Samaritan story did indeed score better than the other two types of translation, with the functional equivalence translation coming in second best. For non-Christians, the meaning-based translation scored 25% better than the literal version. For Christians, the difference was 22%. For all subjects, the difference was 23%. All three comparisons are statistically significant and show that the meaning-based translation was understood better than the Literal translation. Although the difference between the meaning-based translation and the Functional Equivalence translation was less, it was still statistically significant, with a difference of 22%, 17%, and 19% respectively for the non-Christians, Christians, and all subjects categories.

The difference between the Functional Equivalence translation and the Literal translation did not rise to the level of "statistically significant." If the testing were extended to many more subjects, and if the same percentage of difference was found, the practically significant results would become statistically significant.

There are several reasons that explain the results of the testing for the Good Samaritan story. First of all, the meaning-based translation and the functional equivalence translation used simpler vocabulary than the literal translation. They also made many adjustments for participant reference, figurative language, and making implied information explicit (see section 4.6.5). Generally, the meaning-based translation made more adjustments than the functional equivalence translation, particularly in regard to making implied information explicit. The cumulative effect of these adjustments made the meaning-based translation easier to understand. Even in verses in which the translations were very similar, the meaning-based translation tended to be understood better, because readers were not overwhelmed from previous verses to the same degree.

A final observation can be made from the chart above, namely that even a translation which has the priority of being simple and easy to understand cannot ensure that all readers will comprehend the basic meaning of the text. While the 78% score that the meaning-based translation achieved is significantly higher than 59% and 55%, it is still far less than ideal. Communication specialists, scholars, and theologians must acknowledge that the craft of translating is not simple and straightforward, but is a complex process that involves decision-making on many levels, something that translation theorists have recognized long ago. The low scores also provide evidence that Gutt is correct in his assertion that no translation by itself, no matter how good it is, can successfully bridge a wide cultural gap (1991: 82).

The study will now turn its attention to the testing of the story of the angel's visit to Mary.

4.7.6.2. Mary and angel questions and analysis

1. What does the story say about Mary?

    A. She was a young woman who had sex with Joseph, even though they were not yet married.

B. She was a young woman who was already married to a man named Joseph.
C. She was an angel.
D. She was a young woman who never had sex yet with any man.
E. I don't know.

The author believes this information is crucial to the understanding of the story, as reported by Luke. The following chart shows how Christians and non-Christians answered the question incorrectly for each kind of translation:

Table 26 Wrong answers for question 1 in the Mary and Angel story

	LITERAL		FUNCTIONAL EQUIV		MEANING-BASED	
1	Non-Christian	Christian	Non-Christian	Christian	Non-Christian	Christian
A					1	
B			2			
C		1	1			
E	1	1	2		1	
total wrong	1/24	2/24	5/24	0/24	2/24	0/24

It is apparent from the chart above that most subjects understood this crucial piece of information regardless of the translation.

2. What does the story say about Joseph?

A. He was David's son.
B. He was Mary's husband.
C. He was a descendant of David.
D. He lived in David's house.
E. I don't know.

The following chart shows how Christians and non-Christians answered the question incorrectly for each kind of translation:

Table 27 Wrong answers for question 2 in the Mary and Angel story

	LITERAL		FUNCTIONAL EQUIV		MEANING-BASED	
2	Non-Christian	Christian	Non-Christian	Christian	Non-Christian	Christian
A	7	1	11	4	4	3
B	1	2	1		1	
D			1		1	

E	1	1	2	3	1	
total wrong	9/24	4/24	15/24	7/24	7/24	3/24

Some subjects had trouble with this question. All three versions translated the background about Joseph differently. The literal translation used a 'high' word (indicated by underlining in the back translation) saying, "a man named Joseph who was a person in the <u>lineage</u> of David." 13 out of 48 subjects had difficulty with this translation.

The functional equivalence translation rendered it, "Joseph a person who was of the family line from king David." In spite of not using any 'high' words, 22 out of subjects had difficulty with this. The reason is that in spite of the fact that the Thai word meaning 'family line' is not high, it is vague and uncommon.

The meaning-based translation scored the best because it used the common word 'descendant.' However, this word is actually a compound with the Thai word for 'child,' which may have caused seven subjects to answer incorrectly by identifying Joseph as the child of David rather than his descendant.

3. Who was David?

    A. David was the father of Joseph.
    B. David was a king long ago before Joseph.
    C. David was a person who made furniture, for example throne for king.
    D. David is a name of God.
    E. I don't know.

The author believes that it is important for the reader to understand who David was, namely the king of Israel from long before Joseph. The following chart shows how Christians and non-Christians answered the question incorrectly for each kind of translation:

Table 28 Wrong answers for question 3 in the Mary and Angel story

	LITERAL		FUNCTIONAL EQUIV		MEANING-BASED	
3	Non-Christian	Christian	Non-Christian	Christian	Non-Christian	Christian
A	7	4	9	2	4	1
C		1			1	
D	2				3	2

E	7	1	1	2	2	1
total wrong	16/24	6/24	10/24	4/24	10/24	4/24

The chart above shows that a significant number of subjects had difficulty identifying David in spite of the fact that he is mentioned twice in the story (verses 27 and 32). It is not surprising that many subjects had difficulty in getting this information from the literal version, since it did not make it explicit that David was a king. What is surprising is the number of readers of the functional equivalence and meaning-based translations who had a problem with the question, since both versions identified David as a king. The reason is probably that a plausible and partially correct answer appeared first on the list of multiple-choice answers—David was the father of Joseph. In actuality, David was the ancestor of Joseph, but since the Thai word for descendant is actually a compound containing the word for 'child,' it is not surprising that a number of subjects selected that answer, especially since it came first. Many of the incorrect answers for the literal translation might be attributable to this same confusion. Another possible explanation is that answer 'B' is regretfully ambiguous. It could mean either "David was king before Joseph *was born*," or "David was king before Joseph *was king*." The fact that two Christians answered that David was a name for God is due to their lack of biblical knowledge. No screening was done prior to testing to determine Christian subjects commitment to or knowledge of Christianity. They were merely tested at Christian churches and identified themselves as "Christian."

4. In verses 32 and 33, what did the angel mean God would do to Jesus?

     A. God would give Jesus a chair.
     B. God would make David become the father of Jesus.
     C. God would make Joseph become the father of Jesus.
     D. God would make Jesus king.
     E. I don't know.

The author believes that this prophecy about Jesus is thematic in the New Testament and important to the understanding of this story. The following chart shows how Christians and non-Christians answered the question incorrectly for each kind of translation:

Table 29 Wrong answers for question 4 in the Mary and Angel story

	LITERAL	FUNCTIONAL EQUIV	MEANING-BASED

4	Non-Christian	Christian	Non-Christian	Christian	Non-Christian	Christian
A	2	2	1	1	1	1
B		2	2	1	2	
C	2	2	5		5	2
E	3	3	2	2	2	
total wrong	7/24	9/24	10/24	4/24	10/24	3/24

The literal, functional equivalence, and meaning-based translations had 16, 14, and 13 incorrect answers respectively. The literal translation is the only one which retained the figure of speech, using the obscure Thai word for 'throne.' Still 67% of subjects answered the question correctly. The surprising result is that so many readers of the functional equivalence and meaning-based translation answered the question wrong in spite of the fact that both versions explicitly gave the answer in the translation. The probable reason is that this story is so densely packed with foreign ideas that many readers experienced information-overload. This passage is obviously not a simple one for people who have not grown up with it as part of their cultural heritage. Another possible explanation is that one of the few items of information about Jesus that is well known in Thailand is that Joseph was the 'father' of Jesus.

5. In verse 33, who was Jacob?

> A. Jacob was the owner of the house that David lived in.
> B. Jacob was the owner of the house that Joseph lived in.
> **C. Jacob was an ancestor of Mary and Joseph and other Jews.**
> D. Jacob was the king of that country.
> E. I don't know.

The following chart shows how Christians and non-Christians answered the question incorrectly for each kind of translation:

Table 30 Wrong answers for question 5 in the Mary and Angel story

	LITERAL		FUNCTIONAL EQUIV		MEANING-BASED	
5	Non-Christian	Christian	Non-Christian	Christian	Non-Christian	Christian
A			1	1		
B			1			
D	10	3	6	3	5	3
E	1	5	3	4	4	

total wrong	11/24	8/24	11/24	8/24	9/24	3/24

The chart above shows that many people could not answer the question correctly. The literal translation simply says, "he will rule the race/family of Jacob forever," which gives no clue as to who Jacob might be. The functional equivalence translation says, "He will rule all the descendants of Jacob forever," which at least shows that Jacob probably lived a long time before. The meaning-based translation makes it explicit that Jacob was Mary's ancestor, which was enough of a clue to help some, but not all, of the subjects.

6. In verse 35, who did the angel say would come to Mary to make her pregnant?

> A. A holy man.
> B. Joseph who is a holy man.
> C. The spirit of David.
> **D. The Spirit of God.**
> E. I don't know.

This information is explicit in the original and explicit in each of the versions being tested. It is crucial to the understanding of the story and is part of the basis for the Christian doctrine about the Holy Spirit. The following chart shows how Christians and non-Christians answered the question incorrectly for each kind of translation:

Table 31 Wrong answers for question 6 in the Mary and Angel story

	LITERAL		FUNCTIONAL EQUIV		MEANING-BASED	
6	Non-Christian	Christian	Non-Christian	Christian	Non-Christian	Christian
A	3	1	1		1	
B		2		1	1	1
C	1		1			2
E	3	1	1			
total wrong	7/24	4/24	3/24	1/24	2/24	3/24

The chart shows that the vast majority of subjects understood this important element of the story.

One participant underlined the Thai word meaning 'cover' in the literal version, indicating that that person did not understand the word. This person answered 'E' to question 6.

7. In verse 35, who did the angel say would be the father of Mary's child?

> **A. God would be the father of that child.**
> B. The angel would be the father of that child.
> C. Joseph would be the father of that child.
> D. That child would have no father.
> E. I don't know.

The author believes that this fundamental doctrine is the theme of the story. The following chart shows how Christians and non-Christians answered the question incorrectly for each kind of translation:

Table 32 Wrong answers for question 7 in the Mary and Angel story

	LITERAL		FUNCTIONAL EQUIV		MEANING-BASED	
7	Non-Christian	Christian	Non-Christian	Christian	Non-Christian	Christian
B	2	1	3	1	3	
C	1	10		4	2	4
D	4		1			
E	2	2	1			
total wrong	9/24	13/24	5/24	5/24	5/24	4/24

The chart above shows that only 54% of the readers of the literal translation got this question right. Yet the translation explicitly states that the child will be called the child of God. The author believes the reason for the poor score is that many subjects were confused and overwhelmed by the verbiage in the first part of the verse, which says, "The Holy Spirit will <u>descend</u> over you and the supernatural power of the highest one will cover you. Because of that the holy one who will be born will receive the name the child of God." The underlined word is "royal." The implicit reference to God as "the highest one" adds to the effort needed to understand. In addition, the second sentence is densely packed, which the meaning-based translation adjusted into two clauses by saying, "Because of this the child that will be born will be holy, and will be called the child of God."

Of the 21 subjects who answered "C" in this question (thinking the story said that Joseph was the father of the child), six were tested in Bangkok, five were tested in Chiang Mai, and ten were tested in villages. The results of this question are quite unexpected since only three non-Christians thought that Joseph was the father, while 18 Christians thought so. Why did so many Christians answer incorrectly in this way? The author believes that the reason may be that Joseph did in fact raise Jesus as his own son, and in other portions of Scripture is even called the father/parent of Jesus (Luke 2:33, 41, 43, 48). Thus those subjects who were already familiar with this idea could have let it override the information in this verse.

8. Who slept with Mary?

    A. The angel slept with Mary.
    B. The Holy Spirit slept with Mary.
    C. God slept with Mary.
    D. No one slept with Mary.
    E. I don't know.

All adults know that babies are conceived through an act of sexual intercourse. However, this story explicitly teaches that Jesus was not conceived through any sexual act. The author believes this is an important aspect of the story. The following chart shows how Christians and non-Christians answered the question incorrectly for each kind of translation:

Table 33 Wrong answers for question 8 in the Mary and Angel story

	LITERAL		FUNCTIONAL EQUIV		MEANING-BASED	
8	Non-Christian	Christian	Non-Christian	Christian	Non-Christian	Christian
A	1	1	2		2	
B	8	2	5	1	4	1
C	1					
E	1	2		1		
total wrong	11/24	5/24	7/24	2/24	6/24	1/24

The chart above shows that while most subjects understood this idea, a significant number did not, with the literal version having the biggest problem. The majority of those who misunderstood thought that the Holy Spirit slept with Mary. 'Sleep with' is a Thai euphemism for having sexual intercourse. The choice of the Thai word meaning 'cover' may have contributed to this misunderstanding, since people might interpret this as a traditional act of sex. The meaning-based version used a more neutral term meaning 'be with.'

9. What is the meaning of verse 37?

> **A. God can do everything.**
> B. God can do whatever, but not everything.
> C. God loves everyone.
> D. God is the father of all people.
> E. I don't know.

This question refers to the biblical theme about one of the important characteristics of God, namely his omnipotence. The following chart shows how Christians and non-Christians answered the question incorrectly for each kind of translation:

Table 34 Wrong answers for question 9 in the Mary and Angel story

	LITERAL		FUNCTIONAL EQUIV		MEANING-BASED	
9	Non-Christian	Christian	Non-Christian	Christian	Non-Christian	Christian
B	1	1	1		1	
C	3	1	3		3	
D		1	2		1	
E	1		1			
total wrong	5/24	3/24	7/24	0/24	5/24	0/24

The chart above shows that the majority of subjects understood this idea clearly, although there were a few who seem to have been overwhelmed by the story.

10. What is the meaning of Mary's words in verse 38?

> A. Mary is disappointed that she is only a servant.
> B. Mary is happy that she will have a baby.
> **C. Mary accepts to follow what the angel said.**
> D. Mary wanted the angel to leave.
> E. I don't know.

The following chart shows how Christians and non-Christians answered the question incorrectly for each kind of translation:

Table 35 Wrong answers for question 10 in the Mary and Angel story

10	LITERAL		FUNCTIONAL EQUIV		MEANING-BASED	
	Non-Christian	Christian	Non-Christian	Christian	Non-Christian	Christian
A	2	1				
B		1	2			
D			1		2	
E	2		1			
total wrong	4/24	2/24	4/24	0/24	2/24	0/24

The chart above shows that the vast majority of subjects understood the meaning of Mary's words.

The following graph shows the number of wrong answers for each question in the Mary and Angel story. The first bar depicts the literal version, the second bar depicts the functional equivalence version, and the third bar in each group depicts the meaning-based version.

Figure 2 Totals of wrong answers in Mary and Angel story
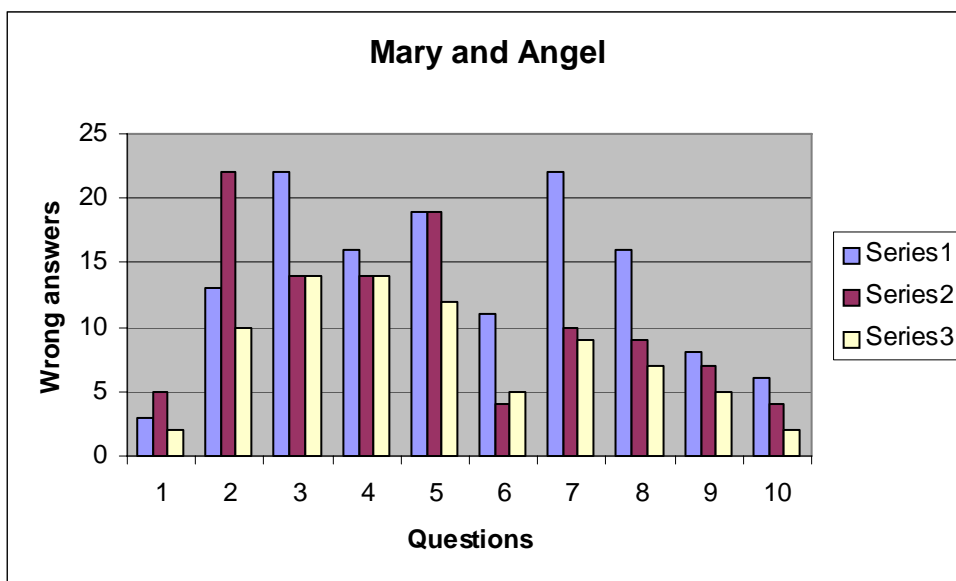
The total scores for the Mary and Angel story are broken down below to show the differences between Christians and non-Christians, those who live in Bangkok, those

who live in Chiang Mai, and those who live in rural villages. Unlike the previous discussion and chart, the chart below shows the percentage of *correct* answers.

Table 36 Average Scores for Mary and Angel Story

Category of people	LITERAL % correct	FUNCTIONAL EQUIVALENCE % correct	MEANING-BASED % correct
Bangkok non-Christian	83%	69%	74%
Bangkok Christian	81%	94%	93%
CM non-Christian	68%	73%	84%
CM Christian	79%	94%	98%
Village non-Christian	50%	63%	70%
Village Christian	70%	74%	85%
All non-Christian	67%	68%	76%
All Christian	77%	87%	92%
All subjects	72%	78%	84%

Several observations can be made from the chart above. First of all, Christians generally scored better than non-Christians in the same locations with the same translation. For example, Bangkok Christians scored 93% correct with the meaning-based translation as opposed to only 74% for non-Christians. This result is what one would expect, since Christians have already been exposed to some of the background of the Bible, and some had even read the story of Mary and the angel before.

A second observation is that people in Bangkok and Chiang Mai consistently scored better than people living in villages. In fact, the overall scores for the Mary and Angel story are as follows: Bangkok 82%, Chiang Mai 83%, and village 69%. This result is what one would expect, since people who live in cities are generally better

educated than people in rural settings, and because many of the village people who participated in this research speak Thai as a second language.

A third observation is about the degree to which the different types of translation were understood, which was the purpose of this research. The hypothesis was that readers would understand a meaning-based translation better than a functional equivalence one, which in turn would be better understood than a modified literal translation. Although the results for this story tend to support the hypothesis, they are not as dramatic as in the Good Samaritan story. The average score for the meaning-based version was 9% better than the literal translation for non-Christians, which is practically significant. The meaning-based translation was 15% better for Christians and 12% better for all subjects, both of which indicate differences of statistical significance.

The functional equivalence translation got better scores than the literal translation for non-Christians, Christians, and all subjects. However, the difference never rose to the level of statistical significance.

The reasons for the better scores for the meaning-based translation are the same as for the Good Samaritan story—the meaning-based translation employed Nida's translation principles quite liberally. An explanation for why the difference is not as dramatic as in the Good Samaritan story will be discussed in the section 4.7.5.4. This study will now turn its attention to the testing of the story of Zacchaeus' encounter with Jesus.

4.7.6.3. Zacchaeus questions and analysis

1. What was Zacchaeus' condition?

> A. He was fat.
> B. He was sick.
> **C. He was rich.**
> D. He was poor.
> E. I don't know.

This is a very simple question, and any subject who could not answer it correctly showed some sort of problem. The following chart shows how Christians and non-Christians answered the question incorrectly for each kind of translation:

Table 37 Wrong answers for question 1 of Zacchaeus story

1	LITERAL		FUNCTIONAL EQUIV		MEANING-BASED	
	Non-Christian	Christian	Non-Christian	Christian	Non-Christian	Christian
A	1					1
B			2			
D	2		1		1	
E	1	1	1	2	1	
total wrong	4/24	1/24	4/24	2/24	2/24	1/24

It can be seen from the chart above that the vast majority of subjects got this question right. Those that did not were probably overwhelmed with the story and had forgotten that Zacchaeus was quite wealthy. Although this chart does not show it, ten of the fourteen subjects who got this answer wrong live in villages, indicating that one of the reasons they had a hard time following the story was because they speak Thai as a second language, not as their mother-tongue.

2. Why did Zacchaeus climb the tree?

> A. He wanted to call to Jesus.
> B. He wanted to stay away from the crowd.
> **C. He wanted to see Jesus.**
> D. He wanted Jesus to see him.
> E. I don't know.

This is also an easy question, except that the verse number was not referred to, which caused the subjects to either remember this fact or go back and skim to find it. The following chart shows how Christians and non-Christians answered the question incorrectly for each kind of translation:

Table 38 Wrong answers for question 2 in Zacchaeus story

2	LITERAL		FUNCTIONAL EQUIV		MEANING-BASED	
	Non-Christian	Christian	Non-Christian	Christian	Non-Christian	Christian
A		1	2	1		1
B			2	2	2	
D	2				1	
E	1		1		2	
total	3/24	1/24	5/24	3/24	5/24	1/24

wrong						

The chart above shows that the vast majority of subjects correctly remembered why Zacchaeus climbed the tree.

3. How did Zacchaeus collect taxes before?

A. He always collected the correct amount.
B. He collected less than the amount.
C. He only collected taxes from poor people.
D. He collected more than the correct amount from people and kept the extra.
E. I don't know.

The author believes this is a crucial element of the story. The following chart shows how Christians and non-Christians answered the question incorrectly for each kind of translation:

Table 39 Wrong answers for question 3 in Zacchaeus story

	LITERAL		FUNCTIONAL EQUIV		MEANING-BASED	
3	Non-Christian	Christian	Non-Christian	Christian	Non-Christian	Christian
A	4		2		6	1
B	2	1	1			
C						
E	5	2	5		1	
total wrong	11/24	3/24	8/24	0/24	7/24	1/24

The chart above shows that while most participants answered correctly, several subjects had difficulty with this question, which cannot help but inhibit full understanding and appreciation for the story.

4. In verse 9, what does Jesus say to Zacchaeus?

A. God made Zacchaeus and his family safe.
B. He would cause Zacchaeus to build a new house.
C. He would cause Zacchaeus make his house better.
D. He would have a person named safe visit Zacchaeus' house.
E. I don't know.

This question reveals how well subjects understand the key idea that salvation arrived to Zacchaeus' house. Will people understand the meaning or merely be

confused by the thought of a house being central to the verse? The following chart shows how Christians and non-Christians answered the question incorrectly for each kind of translation:

Table 40 Wrong answers for question 4 in Zacchaeus story

	LITERAL		FUNCTIONAL EQUIV		MEANING-BASED	
4	Non-Christian	Christian	Non-Christian	Christian	Non-Christian	Christian
B						
C	2		2			
D	1		2	1	1	
E	5		2	2	2	
total wrong	8/24	0/24	6/24	3/24	3/24	0/24

It is clear from the chart above that even the literal version which used the Thai word for 'house' was generally understood in terms of an event that affected Zacchaeus. (The question did not, however, test what readers understood by the theological term safe/salvation.)

5. What did Jesus mean about Zacchaeus and Abraham?

    A. Abraham was Zacchaeus' real father.
    B. Abraham adopted Zacchaeus as a son.
    C. Zacchaeus was a Jew who believed in God like Abraham did.
    D. Zacchaeus was a tax collector like Abraham was.
    E. I don't know.

The author believes that Jesus' statement about Zacchaeus being a son of Abraham significantly builds on the theme of the historical roots of Christianity in Judaism. Yet the statement is one of the most difficult to translate. How much could readers understand without an involved footnote? The following chart shows how

Christians and non-Christians answered the question incorrectly for each kind of translation:

Table 41 Wrong answers for question 5 in Zacchaeus story

	LITERAL		FUNCTIONAL EQUIV		MEANING-BASED	
5	Non-Chris.	Christian	Non-Chris.	Christian	Non-Chris.	Christian
A	2	1	4	3		3
B			1			
D	4		2	1	1	
E	4	3	4	5	5	2
total wrong	10/24	4/24	11/24	9/24	6/24	5/24

The chart above shows that a significant number of subjects did not understand why Jesus called Zacchaeus a child of Abraham. Even the meaning-based translation, which made this information explicit, had 23% of subjects get the question wrong. This shows the limits of any translation in which there is significant background information needed to fully appreciate the text. Making implied information explicit can help some readers understand, but the biblical theme of the Jews being God's people is not a concept which will be entirely grasped after reading only one episode from the Bible like this story. However, the advocates of meaning-based translation believe that after readers process several stories in which such implied information is made explicit, the significance of the Jews in the Bible will begin to be appreciated. There is a much greater likelihood that this will happen if such information is made explicit than if it never is, unless of course this information is learned by readers outside of the translation itself.

Similarly, advocates of detailed footnotes or other accompanying aids to understanding can point to this data as evidence of the need for some means of helping readers be aware of the context in order to understand the text.

6. Who is the Son of Man in verse 10?

    A. Jesus.
    B. Abraham.
    C. Zacchaeus.
    D. Lord Buddha
    E. I don't know.

This question is designed to find out if readers understand that Jesus was referring to himself as the Son of Man. The following chart shows how Christians and non-Christians answered the question incorrectly for each kind of translation:

Table 42 Wrong answers for question 6 in Zacchaeus story

	LITERAL		FUNCTIONAL EQUIV		MEANING-BASED	
6	Non-Christian	Christian	Non-Christian	Christian	Non-Christian	Christian
B	4		3	1	3	
C	4		2		3	
D	2		1		1	
E	2		1	1		2
total wrong	12/24	0/24	7/24	2/24	7/24	2/24

The chart above shows that half of the non-Christian readers of the literal translation did not understand that Jesus was referring to himself as the Son of Man. Obviously, Christians had already learned that this was a title that Jesus used for himself. It is surprising to note that so many readers of the meaning-based translation got this question wrong in spite of the fact that it explicitly has Jesus identify himself as the Son of Man. Most of these subjects (five out of nine) were in a village setting and have learned Thai as a second language. Of course this is true of the statistics of all three of the translations.

7. In verse 10, who are lost?

> A. Tax collectors
> **B. People who do sins.**
> C. People who don't have a home.
> D. People who don't know where they are.
> E. I don't know.

The author believes it is important for readers of this story to understand who Jesus was referring to as 'lost.' It is, after all, a biblical theme to which this story contributes. The following chart shows how Christians and non-Christians answered the question incorrectly for each kind of translation:

Table 43 Wrong answers for question 7 in Zacchaeus story

	LITERAL		FUNCTIONAL EQUIV		MEANING-BASED	
7	Non-Christian	Christian	Non-Christian	Christian	Non-Christian	Christian
A	1	2	3	3	3	1
C					1	3
D	2		1	3	4	2
E	2	2	2		2	1
total wrong	5/24	4/24	6/24	6/24	10/24	7/24

The chart above shows the opposite results than the author expected, with the meaning-based translation having the *most* wrong answers and the literal translation scoring the best. In what way did the meaning-based translation go wrong in this verse? The translation said, "I came to search for and to help the people who are like sheep which are lost so that (they) are safe." Thus the meaning-based translation changed the metaphor into a simile and made the reference to sheep explicit. Apparently, some subjects found this confusing. First of all, sheep are not common in Thailand, and their propensity for getting lost is not well known. Secondly, the point of similarity between sheep which are lost and sinful people who are apart from God's protection is not an easy one to grasp. Thus the author's attempt to 'simplify' the translation backfired in this situation. Many people were confused rather than helped.

The results from this question provide evidence that Gutt's assertion is correct that there is simply too much implied information to be successfully incorporated into the translation. One needs considerable background information in order to fully appreciate the figurative use of sheep in the Bible.

One participant underlined the Thai word meaning 'lost' in the functional equivalence translation, indicating that that person did not understand the word. Nonetheless, that participant answered question 7 correctly.

8. What does this story teach?

    A. Most tax collectors are short.
    B. Jesus' last name is Abraham.
    C. Jesus hates rich people.
    D. God will help people who repent.
    E. I don't know.

This question helps to find out if readers understood the basic point of the story. The following chart shows how Christians and non-Christians answered the question incorrectly for each kind of translation:

Table 44 Wrong answers for question 8 in Zacchaeus story

8	LITERAL		FUNCTIONAL EQUIV		MEANING-BASED	
	Non-Christian	Christian	Non-Christian	Christian	Non-Christian	Christian
A	1		1			1
B						
C						
E		1	1		1	
total wrong	1/24	1/24	2/24	0/24	1/24	1/24

The chart above shows that almost all subjects were able to correctly identify the main idea of this story. They were undoubtedly helped by the multiple-choice nature of the test, which allowed them to merely pick out the correct answer rather than think of it themselves. This question had the overall best score of all 28 questions in the entire test.

The following graph shows the number of wrong answers for each question in the Zacchaeus story. The first bar depicts the literal version, the second bar depicts the functional equivalence version, and the third bar in each group depicts the meaning-based version.

Figure 3 Totals of wrong answers in Zacchaeus story
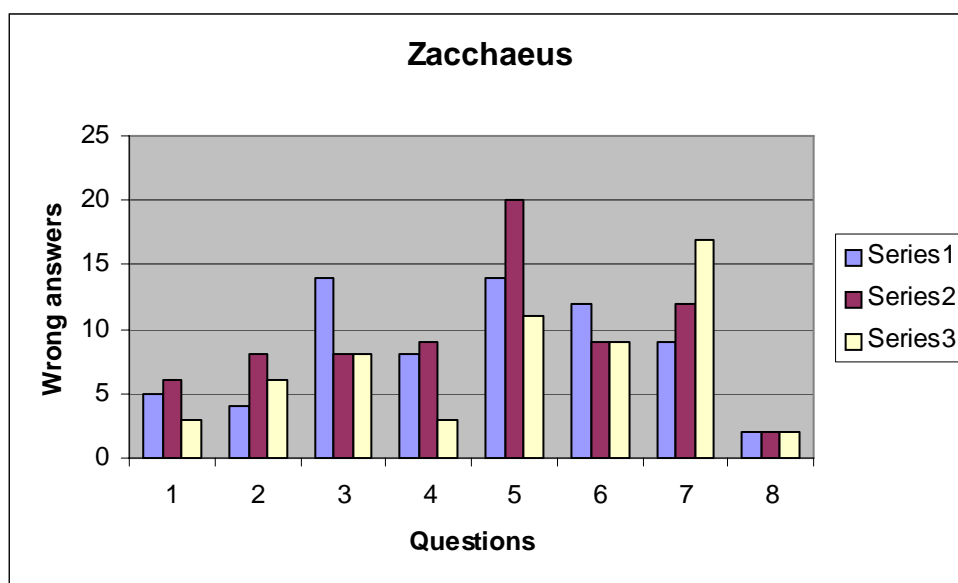
The total scores for the Zacchaeus story are broken down below to show the differences between Christians and non-Christians, those who live in Bangkok, those who live in Chiang Mai, and those who live in rural villages. Unlike the previous discussion and chart, the chart below shows the percentage of *correct* answers.

Table 45 Average scores for Zacchaeus story

Category of people	LITERAL % correct	FUNCTIONAL EQUIVALENCE % correct	MEANING-BASED % correct
Bangkok non-Christian	78%	86%	83%
Bangkok Christian	94%	78%	100%
CM non-Christian	75%	83%	92%
CM Christian	92%	97%	88%
Village non-Christian	63%	55%	61%
Village Christian	92%	86%	84%
All non-Christians	72%	74%	79%
All Christians	93%	87%	91%
All subjects	82%	81%	85%

Several observations can be made from the chart above. First of all, Christians generally scored better than non-Christians in the same locations with the same translation. For example, Bangkok Christians scored 94% correct for this literal version

as opposed to only 78% for non-Christians. This result is what one expected. A second observation is that people in Bangkok and Chiang Mai consistently scored better than people living in villages. In fact, the overall scores for the Zacchaeus story are as follows: Bangkok 87%, Chiang Mai 88%, and village 74%. This result is what one would expect.

A third observation is about the way in which the different types of translation were understood, which was the purpose of this research. From the chart above, it can be seen that there was no significant difference in the way the three translations performed for the Zacchaeus story. This is not what the hypothesis predicted. While the difference between the translation types in the Zacchaeus story was not significant, the reason was *not* that the meaning-based translation performed poorly, but that the literal and functional equivalence translations did so much better than they did in the Good Samaritan story and the Mary and Angel story.

There are several possible explanations for this improved score for the literal and functional equivalence versions in the Zacchaeus story. The most likely is that the Zacchaeus story is not as difficult to understand as the Good Samaritan story. Therefore, the application of functional equivalence and meaning-based translation principles was not as crucial to clarity as in more difficult material. A second possible explanation is that the fact that the Zacchaeus story was the last of the three stories in the test could have in some way contributed to the increased scores for the literal and functional equivalence translations. A third possible explanation is that the questions were easier for the Zacchaeus story.

The author believes that the first explanation (the Zacchaeus story is easier) contributed to the increased score for the literal and functional equivalence versions of the Zacchaeus story so that there was no significant difference between the three translations in the test of that story. This will be discussed further in the next section.

4.7.6.4. Summary of testing results

One way of verifying the validity of the data is to see if the expected results not associated with the hypothesis actually happened. For example did Christians score better than non-Christians due to their familiarity with the biblical characters, themes and background information? Indeed they did. In almost every category and translation

type, Christians scored better than non-Christians, with the overall score for the three stories being 82% correct for Christians and 66% correct for non-Christians.

Likewise people in Bangkok (a very large city) and Chiang Mai (a medium-sized city) generally scored better than people in villages. This is because city dwellers are generally better educated and speak Thai as their mother-tongue. The overall scores for the testing in this study are that people in Bangkok scored 77%, people in Chiang Mai scored 79%, and people in villages scored 67%. This is the logical expectation. Any other result would have brought the validity of the test into question.

The following chart shows the percentage correct for the various categories and stories for easy comparison. As mentioned before, for the 144 subjects tested, a difference of approximately 9% is needed to have a p-value less than 0.05 and be statistically significant. For a statistically significant result within religious category (72 subjects), a difference of approximately 12% would be needed. Keeping in mind that statistical conclusions were not attempted to be drawn for each of the categories, the study only looked for statistically significant conclusions from the last three lines of the chart. The darker shaded boxes represent statistically significant results compared to the lighter shaded boxes.

Table 46 Combined scores for all three stories

Category of people	Good Samarian			Mary and Angel			Zacchaeus		
	LIT	FE	MB	LIT	FE	MB	LIT	FE	MB
Bangkok non-Christian	46%	54%	63%	83%	69%	74%	78%	86%	83%
Bangkok Christian	66%	74%	88%	81%	94%	93%	94%	78%	100%
CM non-Christian	51%	58%	76%	68%	73%	84%	75%	83%	92%
CM Christian	66%	69%	86%	79%	94%	98%	92%	97%	88%
Village non-Christian	39%	31%	70%	50%	63%	70%	63%	55%	61%
Village Christian	61%	69%	86%	70%	74%	85%	92%	86%	84%
All Non-Christians	45%	48%	70%	67%	68%	76%	72%	74%	79%
All Christians	65%	70%	87%	77%	87%	92%	93%	87%	91%
All subjects	55%	59%	78%	72%	78%	84%	82%	81%	85%

The table above shows that for the Good Samaritan story, the Meaning-based translation's performance was understood better than both the other translations to the degree of statistical significance. This was true for non-Christians, for Christians and for all subjects. The results for the Mary and Angel story were not as clear. The Meaning-based translation was understood better than the Literal translation by Christians and by all subjects to the degree of statistical significance. However, it was

not understood better than the Functional Equivalence translation to the degree of statistical significance, although its scores were better. For the Zacchaeus story, there were no results which rose to the level of statistical significance.

There were no cases in which the functional equivalence translation had statistically significant results which were better than the literal translation. However, for two of the three stories, the functional equivalence translation did receive better scores.

The hypothesis that this research was testing was that average readers would understand a meaning-based translation better than a functional equivalence one, which in turn would be better understood than a modified literal translation (1.3). It can be concluded, therefore, that part of the hypothesis of this research was proved true for two (of the three) stories. However, the hypothesis was not proven to be true for one (of the three) stories.

The following graphs illustrate the results of the test for the three stories, with 'series 1' indicating the literal version, 'series 2' indicating the functional equivalence version, and 'series 3' indicating the meaning-based version. The Good Samaritan story is #1, the Mary and Gabriel story is #2, and the Zacchaeus story is #3.

Figure 4 Average scores for non-Christians for three types of translation
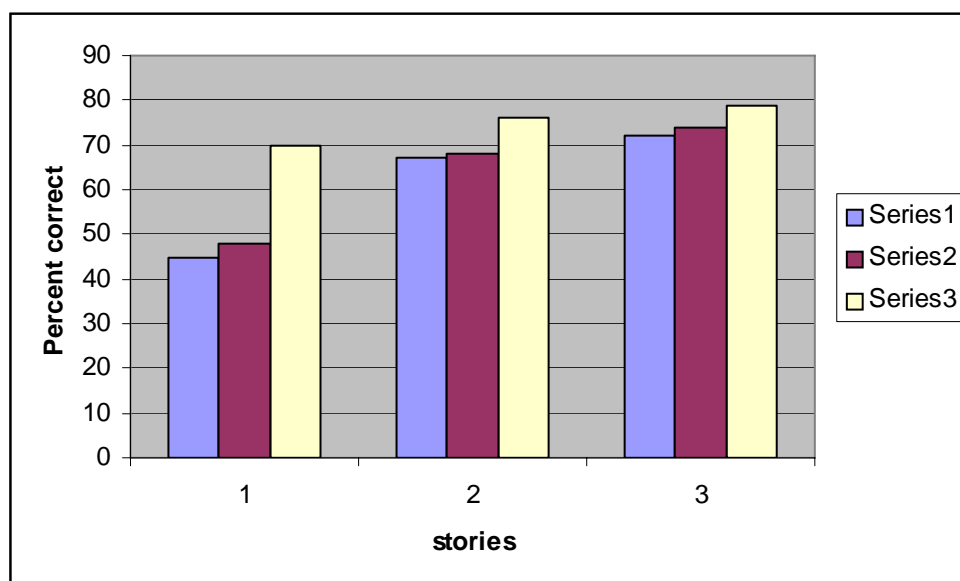
Figure 5 Average scores for Christians for three types of translation
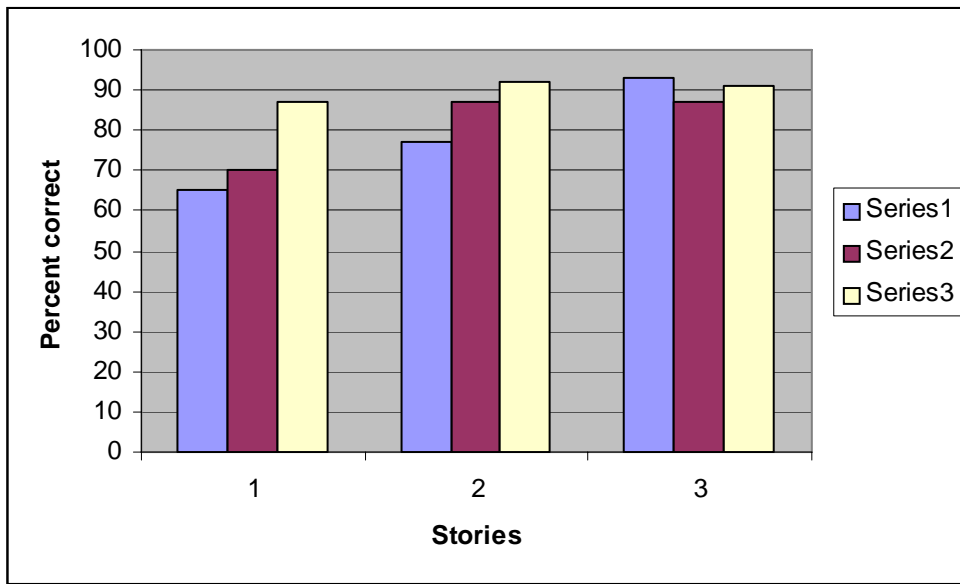
It can be seen from the graphs above that the results for the meaning-based translation were fairly consistent for all three stories—ranging between 70-79% for non-Christians and between 87-92% for Christians. However the results for the literal and functional equivalence translations were not consistent. For the literal translation, the scores ranged from 45% to 72% for non-Christians and from 65% to 93% for Christians. For the functional equivalence translation, the scored ranged from 48% to 74% for non-Christians and from 70% to 87% for Christians.

Figure 6 Average scores for three types of translation
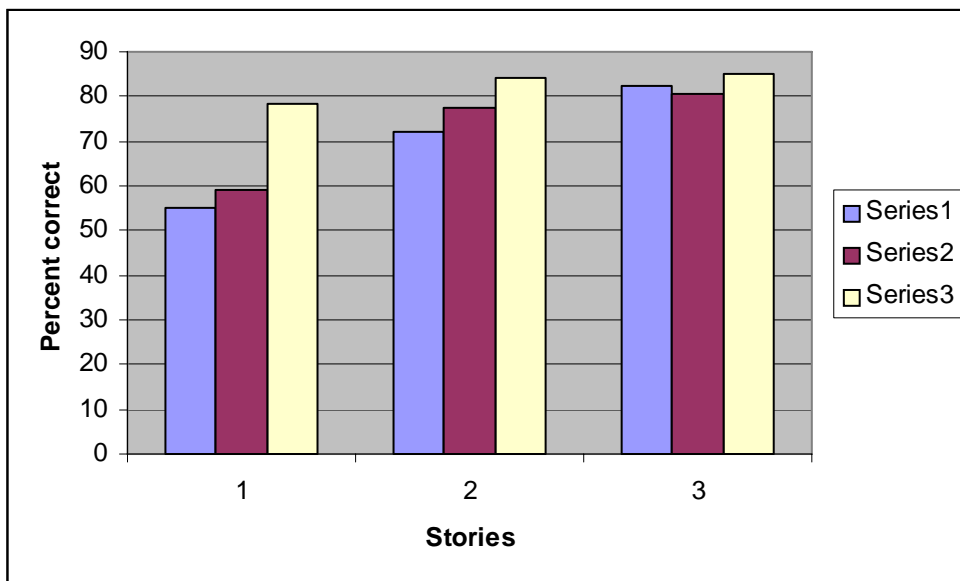
Looking at the combined scores (Christians and non-Christians) in the chart above, it is clear that the meaning-based scores were fairly consistent, but that the literal and functional equivalence versions were not. Several possible explanations could account for the improved scores for the literal and functional equivalence translations. The most likely explanation is that the Mary and Angel story and the Zacchaeus story were easier to understand than the Good Samaritan story, and thus the approach used in translation was not as important. In other words, the help that a meaning-based approach provides was not as necessary for understanding the easier stories.

Another possible explanation is that the order of the stories affected the results, since the scores improved with each successive story. Two possible factors could have contributed to this. First of all, the subjects could have gradually become more proficient at reading the stories and taking the tests. A second possibility is that information learned from the earlier stories and questions could have helped them understand later stories. These two factors could have combined to help subjects do better in the second story and best in the third story. For example, those subjects who read the meaning-based version of the Good Samaritan story would become aware of the relevance of Judaism in the stories. This could have contributed to improved scores for those subjects when they read the second and third stories in the other versions. However, the author believes that the difference between the degrees of difficulty in the stories had a greater effect than the ordering.

A third possible explanation for the inconsistency in the scores for the functional equivalence and literal translations is that the questions were easier for the Mary and Zacchaeus stories. In fact, the author believes that the questions were easier for those stories, but the reason they were easier is that the stories themselves were easier, and thus there were fewer possible difficult questions to ask.

This study will now look briefly at the reasons the Good Samaritan story was the most difficult to understand. Section 4.6.5 of this study described various areas in which adjustments were made using functional equivalence and meaning-based translation principles. There were significantly more potential problems in the Good Samaritan story, as can be seen from the chart below:

Table 47 Number of potential problems in the stories

	Good Samaritan	Mary and Gabriel	Zacchaeus
Participant reference	13	5	10
Figures of speech	1	8	4
Implied information	11	2	2
Total	25	15	16

One can see from the chart above that there were significantly more adjustments made in the Good Samaritan story, especially in the crucial area of implied information. Furthermore, the difference in the number of wrong answers was greatest in the area of implied information, as in question #1 (What was the religion of the man who asked Jesus a question in verse 25?), question #4 (What was the tribe/group of the man who was robbed?) and question #5 (What was the religion of the person who did not help the injured man in verse 31?). The Good Samaritan story had more implied information and was thus more difficult to understand than the other two. Additionally, the Good Samaritan story is actually one story (the parable) embedded within another story (the teacher's attempt to trap Jesus), which made it more difficult to understand. The meaning-based translation principles were more needed for clarity in the Good Samaritan story than in the other two stories. The reason the meaning-based translation generally scored best was that it made more of an effort to be clear and natural by following Nida's translation principles and also making crucial implied information explicit. Generally, the meaning-based translation made more adjustments than the functional equivalence translation, particularly in regard to making implied information explicit.

The issue of royal language did not appear to make a significant difference in comprehensibility in the translations. The functional equivalence translation, which did not use any royal language, scored only 3% better overall than the literal translation which did use royal language. There were many differences in the approach between the two versions besides royal language. Yet the meaning-based translation scored a significant 10% better than the functional equivalence translation in spite of the fact that neither one used royal language. One can conclude that other factors influenced the difference between the translations than the use or avoidance of royal language. This conclusion is corroborated by the fact that very few participants in the research underlined words which they did not understand. Of the few words which were

underlined, none of them was a 'royal' word. It therefore seems reasonable to conclude that the royal language used in the TBS-2002 version was not more than average readers could handle.

A final observation can be made, namely that even a translation which has the priority to be simple and easy to understand cannot ensure that all readers will comprehend the basic meaning of the text. While the 82% score that the meaning-based translation achieved is higher than 72% and 69%, it is still significantly less than a translator would wish for his or her work. This observation may be of more relevance to Bible translators than the actual hypothesis of this study, since it is very easy to overestimate how much readers will understand a translation. This study provides evidence that any translation of the Bible will be difficult to understand for those who are reading it for the first time.

4.8. Conclusions and Recommendations

This study began by explaining the functional equivalence approach to Bible translation developed by Eugene Nida. It then described how the meaning-based approach developed by SIL slightly expanded upon the functional equivalence approach. The study then described the recent shift in Bible translation in the last two decades, a shift which has recognized that the power to decide what approach to follow in translation really rests in the hands of the community which speaks the language. Yet no studies exist which show advantages and disadvantages of the different approaches to translation. The present study undertook to document empirical research in which three translations were tested to determine which one best communicated the basic meaning of the text.

There are several qualities of a good translation, and this research did not test them all. The testing in this research focused on clarity—how well a translation is understood by a general audience. The testing was objective and led to a partial verification of the hypotheses that a meaning-based translation is clearer and easier to understand than a functional equivalence translation, which in turn is clearer and easier to understand than a literal translation. The verification was only partial, because although there was a substantial difference between translation types in two of the stories, there was no significant difference in the way the three translation types

performed in the third story. However in two of the three stories, the data provided evidence which partially verified the hypothesis.

There is no genuinely literal translation of the Bible into Thai. The testing was conducted with a semi-literal translation. If there were a truly literal translation in Thai, and if it had been included in the testing, one would expect to have seen much more dramatic results than was observed in the present testing.

The reason the meaning-based translation was better understood is that it employed Nida's translation principles very liberally. The reason the functional equivalence translation was understood second best is that it employed Nida's translation principles to some extent. The reason the semi-literal translation was understood to the degree it was is because it also followed Nida's principles in a limited way, even if unintentionally.

From a Relevance Theory perspective, this research provides new evidence of the importance of background information in understanding a translation. Even for the meaning-based translation, many Thai readers misunderstood important parts of the Bible stories. The need to provide more background information via footnotes or some other form is apparent, regardless of the approach to translation. Even a meaning-based translation which makes crucial implied information explicit cannot ensure that all first-time readers of a Bible story will understand the basic meaning of the text.

Another quality of a good translation is *accuracy*. In spite of the fact that this research did not focus on accuracy, all the versions which were part of the testing in this study were found to be accurate in the traditional sense.   The way Nida defined accuracy,[89] on the other hand, was in how people understood the translation, thus combining accuracy with clarity. Such a view of accuracy would interpret the testing of this research to show that the meaning-based translation was more accurate than the other two versions for two of the stories.

Another quality of a good translation is *naturalness*. However this research did not focus on directly assessing the naturalness of any Thai translations of the Bible. Naturalness is a subjective quality and thus difficult to measure. If one wanted to measure the naturalness of various translations, one could ask 100 readers to compare

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[89] See section 2.2.3 of this study.

different versions of the same text and collect their opinions about which ones 'sounded' better. Another, more objective technique of assessing naturalness would be to listen to people read the various translations out loud and mark places where they make reading errors or stumbled in some way. However, the testing done for this study did assess naturalness indirectly through the comprehension checking of the multiple-choice instrument.

Another quality of a good translation is *acceptability*, which is the degree to which the intended audience recognizes the translation as good, and worthy to be read. Acceptability is crucial in Bible translation, because Christian leaders and followers will be the ones who will use it and encourage its use. Many people associate quality in the translation of a religious book with literalness. For this reason, many people within the church assume that a good translation is very literal and difficult to understand. When people compare translations, they are easily confused when different versions do not use the same words, and they often assume that the newer translation is not as good or authoritative as the one they are familiar with. Thus functional equivalence and meaning-based translations have often had to work for acceptability. This study did not address the issue of acceptability in depth. However, it is hoped that church leaders will use this research to help make an informed decision about what kind of translation is appropriate for different audiences. This research supports the hypothesis that a meaning-based translation is clearer and easier to understand than other types of translation. This may make it more appropriate for a non-Christian audience or a newly Christian audience. It may not be the ideal type of translation for serious students of the Bible or professional church leaders. (See section 3.3.)

This study was the first instance, to the author's knowledge, that a researcher attempted to test various translations of the same material with objective multiple choice questions to determine which one communicates best. The findings provide dramatic evidence about the limits any translation of the Bible has for people who have never heard its message before. Although it is often assumed that a good translation can be understood by any literate person, this research disproves that assumption. However, the research does show that a meaning-based translation is sometimes understood better than a more literal translation and thus may be appropriate for a non-Christian audience for whom much of the information will be new.

From a Relevance Theory perspective, this research shows that even a meaning-based translation will achieve disappointing results for a non-Christian audience. The need for supplementary materials to assist new Bible readers understand the message is apparent. Such complementary material could be in many forms and is not necessarily limited to the same media as the Scripture itself.

Eugene Nida wrote, "Has it [the translation of the Bible] been prepared, for example, for well-educated people, perhaps already familiar with earlier translations, or for people who have never read the Bible before?" (1982b: 329). This study provides evidence that a meaning-based translation may be the best type for the latter group.

4.9. Need for Further Research

While this study provides evidence that meaning-based translation is clearer and easier to understand than literal translation for some narrative passages, further research is needed to determine what effect different translation types have for epistle material. The passages chosen for this study were selected for simplicity. Even so, one passage was significantly more difficult to understand than the others due to the amount of implied information it contained. What would happen for extremely difficult biblical material like Galatians, Ephesians, or Colossians? The author suspects that the difference in results would be even more striking for epistles. Therefore, more research is needed to determine the extent that translation principles will affect comprehension for non-narrative portions of Scripture. Furthermore, subsequent research would benefit from a larger sample size, as well as improved features such as more carefully constructed questions and more carefully controlled categories of subjects.

Appendix

The following are the Thai materials used in this study.

The Good Samaritan Story (TBS-2002):

ชาวสะมาเรียใจดี

25 มีผู้เชี่ยวชาญบัญญัติคนหนึ่งยืนขึ้นทดสอบพระองค์
ทูลถามว่า "ท่านอาจารย์ ข้าพเจ้าจะต้องทำอะไรเพื่อจะ
ได้รับชีวิตนิรันดร์?" 26 พระองค์ตรัสตอบว่า
"ในธรรมบัญญัติเขียนว่าอย่างไร? ท่านอ่านแล้ว
เข้าใจอย่างไร?" 27 เขาทูลตอบว่า "จงรักองค์พระ
ผู้เป็นเจ้าผู้เป็นพระเจ้าของเจ้าด้วยสุดใจของเจ้า
ด้วยสุดจิตของเจ้า ด้วยสุดกำลังของเจ้า
และด้วยสุดความคิดของเจ้า[90] *และจงรักเพื่อนบ้าน*
เหมือนรักตนเอง[91]" 28 พระองค์จึงตรัสกับเขาว่า
"ท่านตอบถูกแล้ว จงไปทำอย่างนั้นแล้วจะได้ชีวิต[92]"[93]

29 แต่คนนั้นต้องการจะรักษาหน้า จึงทูลพระเยซูว่า
"ใครเป็น เพื่อนบ้านของข้าพเจ้า?" 30 พระเยซูตรัสตอบว่า
"มีชายคนหนึ่ง ลงจากกรุงเยรูซาเล็มไปยังเมืองเยรีโค
และเขาถูกพวกโจรปล้น พวกโจรแย่งชิงเสื้อผ้าของเขา
ทุบตีเขา แล้วทิ้งเขาไว้ใน สภาพที่เกือบ จะตายแล้ว 31
เผอิญมีปุโรหิต คนหนึ่งเดินมาตามทางนั้น เมื่อเห็นคนนั้น
แล้วก็เดินเลยไปเสียอีกฟากหนึ่ง 32 คนเลวีก็เหมือนกัน
เมื่อมาถึงที่นั่นและเห็นแล้วก็เลยไปเสียอีกฟากหนึ่ง 33
แต่เมื่อชาวสะมาเรียคนหนึ่ง เดินทางผ่านมาใกล้คนนั้น
เห็นแล้วก็มีใจสงสาร 34 จึงเข้าไปหาเขา เอาเหล้าองุ่น
กับน้ำมันเทใส่บาดแผลและเอาผ้ามาพันให้ แล้วให้เขาขึ้น

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[90] ฉธบ. 6:5
[91] ลนต. 19:18
[92] ลนต. 18:5
[93] มธ. 22:35-40; มก. 12:28-34

279

ขี่สัตว์ของตนเองพามาถึงโรงแรม และดูแลรักษา
พยาบาลเขา 35 วันรุ่งขึ้นก่อนจะไป เขาเอาเงิน
สองเดนาริอันให้กับเจ้าของโรงแรม บอกว่า
'ช่วยรักษาเขาด้วย สำหรับเงินที่ต้องเสียเกินกว่านี้
จะใช้ให้เมื่อกลับมา' 36 ท่านเห็นว่าในสามคนนั้น
คนไหนถือได้ว่าเป็นเพื่อนบ้านของคนที่ถูกปล้น?" 37
เขาทูลตอบว่า "คือคนนั้นแหละที่แสดงความเมตตาต่อเขา"
พระเยซูจึงตรัส กับเขาว่า "ท่านจงไปทำเหมือนอย่างนั้น"

The Good Samaritan Story (WBTC):

ชาวสะมาเรียใจดี
25 มีคนที่เก่งกฎของโมเสสคนหนึ่ง ลุกขึ้นทดสอบ
พระเยซู เขาถามว่า "อาจารย์ครับ ผมจะต้องทำยังไงถึง
จะมีชีวิตอยู่กับพระเจ้า ตลอดไป"

26 พระเยซูตอบว่า "กฎเขียนไว้ว่าอะไร แล้วคุณ
เข้าใจว่ายังไง"

27 เขาก็ตอบว่า "ต้องรักพระเจ้าองค์เจ้าชีวิตด้วย
สิ้นสุดหัวใจสิ้นสุดจิตวิญญาณ สิ้นสุดกำลัง และสิ้นสุ
ดความคิด[94] และต้องรักเพื่อนบ้าน เหมือนรักตนเอง"[95]

28 พระเยซูพูดว่า "ถูกต้องแล้ว ไปทำตามนั้นเถอะ
แล้วจะมี ชีวิตอยู่กับพระเจ้าตลอดไป"

29 แต่เขาอยากจะอวดว่า เขาทำถูกแล้วที่ถามคำ
ถามอย่างนี้[96] เขาจึงถามต่อว่า "แล้วใครเป็นเพื่อนบ้านของ
ผมล่ะครับ"

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[94] ต้องรักพระเจ้า...สิ้นสุดความคิด - อ้างจากหนังสือ เฉลยธรรมบัญญัติ
6:5
[95] ต้องรักเพื่อนบ้าน...ตนเอง - อ้างจากหนังสือ เลวีนิติ 19:18
[96] "เขาทำถูกแล้วที่ถามคำถามอย่างนี้" หรือ อาจจะแปลได้อีกว่า
"เขาอยากจะแสดงให้คนเห็นว่า
เขาใช้ชีวิตอย่างถูกต้องตามทางของพระเจ้าแล้ว"

30 พระเยซูตอบว่า "มีชายคนหนึ่งเดินทางจากเมือง
เยรูซาเล็ม ไปเมืองเยรีโค ในระหว่างทางถูกโจรปล้นและ
ทำร้าย พวกโจรถอดเอาเสื้อผ้าเขาไป ทุบตีเขาแล้วหนี
ไปทิ้งเขาให้นอนบาดเจ็บปางตายอยู่ที่นั่น

31 บังเอิญมีนักบวชคนหนึ่งเดินผ่านมาทางนั้นพอดี
แต่พอเขา เห็นชายคนนั้น เขาก็หลีกข้าม ไปเดินอีกฝั่งหนึ่ง
32 ผู้ช่วยในวิหาร คนหนึ่งก็เหมือนกัน เมื่อเดินมาพบชาย
คนนั้น เขาก็หลีกเดินข้ามไป อีกฝั่งหนึ่งของถนน **33**
แต่มีชาวสะมาเรีย[97]คนหนึ่งเดินผ่านมา เมื่อเห็นชายคนนั้น
เขาก็สงสาร **34** รีบเข้าไปช่วยเอาเหล้าองุ่นและน้ำมัน
มะกอก[98]เทลงบน บาดแผล และพันผ้าไว้ แล้วก็ยก
ขึ้นหลังลาของเขา พาไปที่โรงแรม ดูแลพยาบาลเขา **35**
วันต่อมาชาวสะมาเรียคนนี้ก็ให้เงิน สองเหรียญกับ
เจ้าของโรงแรม และบอกว่า 'ช่วยดูแลเขา ให้ดีด้วยนะ
ส่วนที่เกินจากนี้ ผมจะจ่ายให้ตอนขากลับ'"

36 "คุณคิดว่า ในสามคนนี้ ใครเป็นเพื่อนบ้าน
ของชายที่ถูกโจรปล้นล่ะ"

37 คนเก่งกฎของโมเสสคนนี้ก็ตอบว่า "คนที่แสดง
ความเมตตากับเขานะสิครับ"

พระเยซูก็พูดกับเขาว่า "คุณก็ทำอย่างเขาบ้างสิ"

The Good Samaritan Story (MB-2004)

เรื่องสอนใจเกี่ยวกับชาวสะมาเรียใจดี
25 มีอาจารย์สอนกฎศาสนายิวคนหนึ่งยืนขึ้น เพื่อ
ทดสอบพระเยซู เขาถามว่า "ท่านครับ ผมจะต้องทำอะไร
เพื่อผมจะมีชีวิตตลอดไป?"

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[97] ชาวสะมาเรีย - มาจากแค้วันสะมาเรีย เป็นลูกผสมของพวกยิว
คนยิวเกลียดชังพวกนี้มาก
[98] เหล้าองุ่นและน้ำมันมะกอก -
ของสองอย่างนี้ใช้เป็นยาเพื่อทำให้บาดแผลนุ่มและสะอาด

26 พระเยซูตอบว่า "ในหนังสือศาสนาบอกว่าอะไร? คุณเข้าใจว่ายังไง?"

27 เขาตอบว่า "ในหนังสือศาสนาบอกว่า 'จงรักพระเจ้าผู้สูงสุดของคุณ ด้วยสุดหัวใจ สุดจิตวิญญาณ สุดกำลัง และสุดความคิดของคุณ และจงรักเพื่อนบ้านเหมือนรักตนเอง'"

28 พระเยซูจึงพูดว่า "ถูกต้องแล้ว ถ้าทำอย่างนั้นแล้วจะมีชีวิตตลอดไป"

29 แต่คนนั้นไม่อยากจะเสียหน้า จึงถามพระเยซูต่อว่า "แล้วใครเป็น เพื่อนบ้านของผมล่ะครับ?"

30 พระเยซูจึงตอบด้วยเรื่องสอนใจว่า "มีชายคนหนึ่งเป็นชาวยิวเดินทางมาจากเมืองเยรูซาเล็มจะไปเมืองเยรีโค ในระหว่างทาง ถูกพวกโจรปล้น ถอดเอาเสื้อผ้าของเขาไปทุบตีเขา แล้วทิ้งเขาไว้ ในสภาพที่เกือบจะตาย แล้วพวกโจรก็หนีไป 31 ต่อมาไม่นานมีนักบวชยิวคนหนึ่งเดินมาทางนั้นโดยบังเอิญ แต่เมื่อเขาเห็นคนบาดเจ็บเขาก็หลีกข้ามไปเดินอีกฝั่งหนึ่งของถนน 32 ต่อมาไม่นานอีกก็มีผู้ช่วยในวิหารยิวคนหนึ่งทำเหมือนกัน เมื่อเขาเดินมาพบคนบาดเจ็บ เขาก็หลีกข้ามไปอีกฝั่งหนึ่งของถนน 33 แต่มีชาวสะมาเรียคนหนึ่งเดินผ่านมา เมื่อเห็นคนบาดเจ็บเขาก็สงสาร 34 เขาจึงเข้าไปช่วย เอาเหล้าองุ่นกับน้ำมันใส่บาดแผล และพันผ้าไว้ แล้วก็ยกขึ้น บนหลังลาของเขาพาไปที่โรงแรมดูแลพยาบาลเขา 35 วันรุ่งขึ้นชาวสะมาเรียคนนี้ก็ให้เงินกับเจ้าของโรงแรม และพูดว่า 'ช่วยดูแลเขา ให้ดีด้วยนะครับ ถ้าต้องเสียเงินเกินกว่านี้ผมจะจ่ายตอนขากลับ'"

36 เวลาพระเยซูเล่าเรื่องสอนใจนี้เสร็จแล้ว พระองค์ถามอาจารย์สอนกฎศาสนายิวว่า "คุณคิดว่าในสามคนนั้นใครเป็น เพื่อนบ้านจริงๆ ของคนที่ถูกปล้นละ?"

37 อาจารย์ก็ตอบว่า "คือคนที่แสดงความเมตตากับเขาสิครับ"

พระเยซูก็พูดกับเขาว่า "คุณก็จงทำเหมือนอย่างนั้นสิ"

The Good Samaritan story questions:

1. คนที่ถามพระเยซูในข้อ 25 นับถือศาสนาอะไร?
 ก ศาสนาคริสต์
 ค ศาสนาอิสลาม
 ข ศาสนาพุทธ
 ง ศาสนายิว
 จ ไม่ทราบ

2. คำที่ชายคนนั้นพูดในข้อ 27 มาจากที่ไหน?
 ก มาจากความคิดของเขาเอง
 ข มาจากหนังสือศาสนา
 ค มาจากเพื่อน
 ง มาจากกฎรัฐบาล
 จ ไม่ทราบ

3. ทำไมเขาถามพระเยซูว่า ใครเป็นเพื่อนบ้านในข้อ 29?
 ก เพราะว่าเขาอยากเข้าใจการสอนของพระเยซูดีขึ้น
 ข เพราะว่าเขาไม่เข้าใจภาษาของพระเยซูดี
 ค เพราะว่าเขาอยากให้คนคิดดีเกี่ยวกับเขา
 ง เพราะว่าเขาอยากจะทราบว่าพระเยซูอยู่หมู่บ้านไหน
 จ ไม่ทราบ

4. ชายที่ถูกโจรปล้นเป็นชาวอะไร?
 ก เขาเป็นชาวยิว
 ข เขาเป็นชาวสะมาเรีย
 ค เขาเป็นชาวโรม
 ง เขาเป็นชาวอังกฤษ
 จ ไม่ทราบ

5. ชายในข้อ 31 ที่ไม่ช่วยคนเจ็บนับถือศาสนาอะไร?
    ก ศาสนาพุทธ
    ข ศาสนาอิสลาม
    ค ศาสนาคริสต์
    ง ศาสนายิว
    จ ไม่ทราบ

6. ชายในข้อ 32 ที่ไม่ช่วยมีอาชีพอะไร?
    ก ตำรวจ
    ข ครู
    ค หมอ
    ง คนช่วยในวิหาร
    จ ไม่ทราบ

7. ชาวสะมาเรียเป็นคนยังไง?
    ก เป็นคนแปลกหน้า
    ข เป็นเพื่อนของชายที่ถูกโจรปล้น
    ค เป็นพระเยซู
    ง เป็นทูตสวรรค์
    จ ไม่ทราบ

8. ใครพูดในข้อ 36?
    ก ชาวสะมาเรีย
    ข พระเยซู
    ค ชายที่ถูกโจรปล้น
    ง เจ้าของโรงแรม
    จ ไม่ทราบ

9. เรื่องที่พระเยซูเล่าเป็นเรื่องจริงหรือไม่จริง?
    ก เป็นเรื่องจริงเกี่ยวกับคนอื่น
    ข เป็นเรื่องจริงเกี่ยวกับพระเยซูเวลาถูกโจรปล้น
    ค ไม่ใช่เรื่องจริง พระเยซูเล่าเพื่อสอนเท่านั้น
    ง พระเยซูไม่ทราบว่าจริงหรือเปล่า
    จ ไม่ทราบ

10. เรื่องที่พระเยซูเล่าได้สอนอะไร?
     ก คนต้องระวังเวลาเดินทาง
     ข ชาวสะมาเรียใจดีมากกว่าคนอื่น
     ค เราจงรักคนทุกคน แม้ว่าไม่ใช่คนชาติเดียวกัน
     ง พระเจ้าช่วยคนที่เดือดร้อน
     จ ไม่ทราบ

The Mary and Angel Story (TBS-2002):

การพยากรณ์เรื่องการประสูติของพระเยซู

26b พระเจ้าทรงใช้ทูตสวรรค์ กาเบรียลมายังเมืองหนึ่ง
ในแคว้นกาลิลี ชื่อนาซาเร็ธ **27** ให้ไปหาหญิงพรหมจารี
คนหนึ่งที่หมั้นไว้กับชายที่ชื่อโยเซฟ ซึ่งเป็นคนใน
เชื้อวงศ์ของดาวิด หญิงพรหมจารีคนนั้นชื่อมารีย์[99] **28**
ทูตสวรรค์มาหานางแล้วบอกว่า "เธอผู้ที่พระเจ้า
โปรดปรานมากจงชื่นชมยินดีเถิดองค์พระผู้เป็นเจ้า[100]
สถิตอยู่กับเธอ" **29** มารีย์ก็ตกใจ เพราะคำพูดนั้น
และรำพึงว่าคำทักทายมีความหมายว่าอย่างไร **30**
แล้วทูตวรรค์จึงกล่าวแก่นางว่า "มารีย์เอ๋ย อย่ากลัวเลย
เพราะเธอเป็นผู้ที่พระเจ้าโปรดปราน **31** นี่แน่ะ
เธอจะตั้งครรภ์ และคลอดบุตรชาย จงตั้งชื่อบุตรนั้น
ว่าเยซู[101] **32** บุตรนั้นจะเป็นใหญ่ และจะได้ชื่อ
ว่าเป็นบุตรของพระเจ้าสูงสุด องค์พระผู้เป็นเจ้า
ผู้เป็นพระเจ้าจะประทานบัลลังก์ของดาวิดบรรพบุรุษของท่
านให้แก่ท่าน **33** และท่านจะครอบครองพงศ์พันธุ์
ของยาโคบสืบไปเป็นนิตย์ และแผ่นดินของท่าน
จะไม่มีวันสิ้นสุดเลย[102]" **34** มารีย์จึงพูดกับทูตสวรรค์
องค์นั้นว่า "เหตุการณ์นั้นจะเป็นไปได้ อย่างไร

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[99] มธ. 1:18

[100] หมายถึง พระเจ้า

[101] มธ. 1:21

[102] 2 ซมอ 7:12, 13, 16; อสย. 9:7

เพราะข้าพเจ้ายังไม่เคยหลับนอนกับชายใด?" 35
ทูตสวรรค์ จึงตอบนางว่า "พระวิญญาณบริสุทธิ์จะเสด็จ
ลงมาเหนือเธอ และฤทธิ์เดชของผู้สูงสุดจะปกเธอ
เพราะฉะนั้น องค์บริสุทธิ์ ที่เกิดมานั้นจะได้ชื่อว่าเป็น
พระบุตรของพระเจ้า 36 นี่แน่ะ ถึงแม้นางเอลีซาเบธญาติ
ของเธอจะชราแล้วก็ยังตั้งครรภ์ มีบุตรชาย
บัดนี้นางนั้นที่คนเขาถือว่าเป็นหญิงหมันก็มีครรภ์ได้หกเดื
อนแล้ว 37 เพราะว่าไม่มีสิ่งหนึ่งสิ่งใดที่พระเจ้าทรง
ทำไม่ได้[103]" 38 มารีย์จึงกล่าวว่า "นี่แน่ะ ข้าพเจ้าเป็นทาส
ขององค์พระผู้เป็นเจ้า[104] ข้าพเจ้าพร้อมที่จะเป็น ไปตาม
คำของท่าน" แล้วทูตสวรรค์ก็จากนางไป

The Mary and Angel Story (WBTC):

มารีย์หญิงพรหมจรรย์

26b พระเจ้าได้ส่งทูตสวรรค์กาเบรียลไปที่เมือง
นาซาเร็ธใน แคว้นกาลิลี 27 เพื่อมาหาหญิงพรหมจรรย์
ชื่อมารีย์ เธอเป็นคู่หมั้นของโยเซฟคนที่สืบเชื้อสายมาจาก
กษัตริย์ดาวิด 28 ทูตสวรรค์ได้มาหานาง และพูดว่า
"สวัสดีหญิงเอ๋ย พระเจ้าอวยพระพรเจ้าจริงๆ
และองค์เจ้าชีวิตได้อยู่กับเจ้าเป็นพิเศษ"

29 นางก็งงมาก สงสัยว่าที่ทูตสวรรค์พูดหมายถึงอะไร

30 ทูตสวรรค์จึงบอกกับนางว่า "ไม่ต้องกลัวมารีย์
เพราะพระเจ้า ชื่นชอบในตัวเจ้ามาก 31 ฟังนะ เจ้าจะ
ตั้งท้อง และคลอดลูกชายให้เจ้า ตั้งชื่อเขาว่าเยซู 32 เขา
จะยิ่งใหญ่ และจะได้ชื่อว่า เป็นลูกของพระเจ้าผู้สูงสุด
พระเจ้าองค์เจ้าชีวิตจะทำให้เขาเป็นกษัตริย์เหมือนกับดาวิด
บรรพบุรุษของเขา 33 เขาจะปกครองบรรดาลูกหลาน

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[103] ปฐก. 18:14
[104] หมายถึง พระเจ้า

ของยาโคบตลอดไป และแผ่นดิน ของเขาจะไม่มี
วันเสื่อมสลาย"

34 แล้วมารีย์พูดกับทูตสวรรค์ว่า "จะเป็นไปได้ยังไง
ดิฉันเป็น หญิงพรหมจารีนะคะ" 35 ทูตสวรรค์ตอบว่า
"พระวิญญาณบริสุทธิ์จะลงมาที่เจ้า และฤทธิ์อำนาจ
ของพระเจ้าผู้สูงสุดจะปกคลุมเจ้าไว้ ดังนั้นเด็กที่เกิดมา
จากเจ้าจะเป็นของพระเจ้าโดยเฉพาะ และจะ
ได้ชื่อว่าเป็นลูกของพระเจ้า 36 ฟังนะ ตอนนี้เอลีซาเบธ
ญาติของเจ้าก็ตั้งท้องได้หกเดือนแล้ว นางจะมีลูกชาย
ถึงแม้จะมีอายุมากแล้ว และคนก็ยังว่านางเป็นหมันด้วย 37
เพราะทุกสิ่งทุกอย่างเป็น ไปได้สำหรับพระเจ้า" 38
มารีย์พูดว่า "ดิฉันเป็นทาสรับใช้ขององค์เจ้าชีวิต
ขอให้เป็นไปตามที่ท่านพูดเถิด" แล้วทูตสวรรค์ก็จากไป

The Mary and Angel Story (MB-2004)

ทูตสวรรค์เยี่ยมนางมารีย์
26b พระเจ้าได้ส่งทูตสวรรค์ชื่อกาเบรียลไปที่เมือง
นาซาเร็ธ ในจังหวัดกาลิลี 27 เพื่อมาหาสาวพรหมจารีคน
หนึ่งชื่อมารีย์ เธอเป็นคู่หมั้นของชายที่ชื่อโยเซฟที่เป็น
ลูกหลานของกษัตริย์ดาวิด 28 ทูตสวรรค์ได้มาหามารีย์
และพูดว่า "สวัสดีหญิงเอ๋ย พระเจ้าอยู่กับเธอ
และอวยพระพรเธอจริงๆ"

29 แต่มารีย์ก็งงมาก และสงสัยว่าคำที่ทูตสวรรค์
พูดหมายถึงอะไร

30 ทูตสวรรค์จึงบอกกับเธอว่า "มารีย์เอ๋ย อย่ากลัวเลย
เพราะพระเจ้า อวยพระพรให้เธอ 31 เธอจะมีท้อง
และคลอดลูกเป็นชาย เธอจงตั้งชื่อ ให้เขาว่าเยซู 32
เขาจะยิ่งใหญ่ และจะได้ชื่อว่าเป็นลูกของพระเจ้าผู้สูงสุด
และพระเจ้าจะทำให้เขาเป็นกษัตริย์เหมือนกับดาวิดบรรพบุ
รุษของเขา 33 เขา จะปกครองพวกคุณทุกคนที่เป็น

ลูกหลานของยาโคบตลอดไป และแผ่นดิน ของเขาจะ
ไม่มีวันเสื่อมสลายไป"

34 แล้วมารีย์พูดกับทูตสวรรค์ว่า "จะเป็นไปได้
ยังไงคะ? เพราะว่า ดิฉันเป็นสาวพรหมจารี และยัง
ไม่เคยหลับนอนกับชายใด"

35 ทูตสวรรค์จึงตอบว่า "พระวิญญาณบริสุทธิ์จะ
ลงมาที่เธอ และฤทธิ์อำนาจของพระเจ้าจะอยู่กับเธอ
เพราะฉะนั้นเด็กที่จะเกิดมาจะบริสุทธิ์ และจะได้
ชื่อว่าเป็นลูกของพระเจ้า 36 ส่วนเอลีซาเบธที่เป็น
ญาติของเธอ ถึงแม้ว่าเขาจะมีอายุมากแล้ว
และคนก็ยังเชื่ออีกว่าเขาเป็นหมัน เขาก็ยังมีท้อง
ได้หกเดือนแล้ว 37 เพราะพระเจ้าทำทุกสิ่งทุกอย่างได้"

38 มารีย์จึงพูดว่า "ดิฉันจะเป็นคนรับใช้ของ
พระเจ้าค่ะ ขอให้เป็นไป ตามที่ท่านพูดเถิด" แล้ว
ทูตสวรรค์ก็จากไป

The Mary and Angel Story questions:

1 เรื่องนี้มารีย์เป็นยังไง?
　　ก มารีย์เป็นหญิงที่หลับนอนกับโยเซฟ แม้
ว่ายังไม่แต่งงาน
　　ข มารีย์เป็นหญิงที่แต่งงานแล้วกับโยเซฟ
　　ค มารีย์เป็นทูตสวรรค์
　　ง มารีย์เป็นหญิงที่ยังไม่เคยหลับนอนกับชาย
　　จ ไม่ทราบ
2 เรื่องนี้โยเซฟเป็นยังไง?
　　ก โยเซฟเป็นลูกของดาวิด
　　ข โยเซฟเป็นสามีของมารีย์แล้ว
　　ค โยเซฟเป็นลูกหลานของดาวิด
　　ง โยเซฟอยู่ที่บ้านของดาวิด
　　จ ไม่ทราบ

3 ดาวิดเป็นใคร?

    ก ดาวิดเป็นพ่อของโยเซฟ

    ข ดาวิดเคยเป็นกษัตริย์นานมาแล้วก่อนโยเซฟ

    ค ดาวิดเป็นคนทำเฟอร์นิเจอร์ เช่นทำ
บัลลังก์ให้กษัตริย์

    ง ดาวิดเป็นชื่อของพระเจ้า

    จ ไม่ทราบ

4 ในข้อ 32 กับ 33 ทูตสวรรค์พูดว่าพระเจ้าจะทำอะ
ไรกับพระเยซู?

    ก พระเจ้าจะให้เก้าอี้กับพระเยซู

    ข พระเจ้าจะทำให้ดาวิดกลายเป็นพ่อของพระเยซู

    ค พระเจ้าจะทำให้โยเซฟกลายเป็นพ่อของพระเยซู

    ง พระเจ้าจะทำให้พระเยซูกลายเป็นกษัตริย์

    จ ไม่ทราบ

5 ในข้อ 33 ยาโคบเป็นใคร?

    ก ยาโคบเป็นเจ้าของบ้านที่ดาวิดอยู่

    ข ยาโคบเป็นเจ้าของบ้านที่โยเซฟอยู่

    ค ยาโคบเป็นบรรพบุรุษของโยเซฟกับมา
รีย์และคนยิวอื่นๆ

    ง ยาโคบเป็นกษัตริย์ที่ประเทศนั้น

    จ ไม่ทราบ

6 ในข้อ 35 ทูตสวรรค์พูดว่าใครจะมาหามารีย์เพื่อทำ
ให้เธอมีท้อง?

    ก ชายบริสุทธิ์

    ข โยเซฟที่บริสุทธิ์

    ค วิญญาณของดาวิด

    ง พระวิญญาณของพระเจ้า

    จ ไม่ทราบ

7 ในข้อ 35 ทูตสวรรค์พูดว่าใครจะเป็นพ่อของ
ลูกของมารีย์?

ก พระเจ้าจะเป็นพ่อของลูกนั้น

ข ทูตสวรรค์จะเป็นพ่อของลูกนั้น

ค โยเซฟจะเป็นพ่อของลูกนั้น

ง ลูกนั้นจะไม่มีพ่อ

จ ไม่ทราบ

8 ใครหลับนอนกับมารีย์?

ก ทูตสวรรค์หลับนอนกับมารีย์

ข พระวิญญาณบริสุทธิ์หลับนอนกับมารีย์

ค พระเจ้าหลับนอนกับมารีย์

ง ไม่มีใครที่หลับนอนกับมารีย์

จ ไม่ทราบ

9 ข้อ 37 หมายถึงอะไร?

ก พระเจ้าสามารถทำทุกสิ่งทุกอย่างได้

ข พระเจ้าทำอะไรได้ แต่ไม่ทุกอย่าง

ค พระเจ้ารักทุกคน

ง พระเจ้าเป็นพ่อของทุกคน

จ ไม่ทราบ

10 ในข้อ 38 คำพูดของมารีย์หมายถึงอะไร?

ก มารีย์ผิดหวังที่เขาเป็นแค่คนรับใช้เท่านั้น

ข มารีย์ตื่นเต้นที่จะมีลูก

ค มารีย์ยอมทำตามคำที่ทูตสวรรค์บอก

ง มารีย์อยากให้ทูตสวรรค์กลับไป

จ ไม่ทราบ

Zacchaeus story (TBS-2002):

พระเยซูกับศักเคียส

1 เมื่อพระเยซูเสด็จเข้าไปในเมืองเยริโคและกำลัง
เสด็จผ่าน ไปตามทาง 2 มีชายคนหนึ่งชื่อศักเคียสอยู่ที่นั้น
เขาเป็นนายด่านภาษี และเป็นคนมั่งมี 3 เขาพยายาม
จะดูว่าพระเยซูเป็นใคร แต่คนมากจึงมอง ไม่เห็น

เพราะเขาเป็นคนเตี้ย 4 เขาจึงวิ่งไปข้างหน้าปีนขึ้น
ต้นมะเดื่อเพื่อจะได้มองเห็นพระองค์ เพราะว่า
พระองค์กำลังจะเสด็จผ่านทางนั้น 5 เมื่อ พระเยซู
เสด็จมาถึงที่นั่น พระองค์แหงนพระพักตร์ดูศักเคียส
แล้วตรัสกับเขาว่า "ศักเคียสเอ๋ย จงรีบลงมา เพราะ
ว่าวันนี้เราจะต้องพักอยู่ในบ้านของท่าน" 6 แล้วเขาก็
รีบลงมาต้อนรับพระองค์ด้วยความชื่นชมยินดี 7 ทุกคน
ที่เห็น แล้วก็พากันบ่นและกล่าวว่า "ท่านผู้นี้จะเข้าไป
พักอยู่กับคนบาป" 8 ส่วนศักเคียสนั้นยืนขึ้นทูลองค์
พระผู้เป็นเจ้าว่า "องค์พระผู้เป็นเจ้า ทรัพย์สิ่งของของ
ข้าพระองค์ ข้าพระองค์ยอมให้คนยากจนครึ่งหนึ่ง
และถ้าข้าพระองค์โกงอะไรของใครมาก็ยอมคืนให้เขา
สี่เท่า" 9 พระเยซู ตรัสกับเขาว่า "วันนี้ความรอดมาถึงบ้าน
นี้แล้ว เพราะคนนี้เป็น ลูกของอับราฮัมด้วย 10 เพราะว่า
บุตรมนุษย์มาเพื่อจะแสวงหา และช่วยผู้ที่หลงหาย
ไปนั้นให้รอด[105]"

Zacchaeus story (WBTC):

ศักเคียส
1 พระเยซูเดินผ่านเมืองเยริโค 2 มีชายคนหนึ่งชื่อ
ศักเคียส เป็นหัวหน้าคนเก็บภาษี[106] ที่ร่ำรวยมาก 3 เขา
อยากจะดูว่าพระเยซูเป็นใคร แต่เขามองไม่เห็น เพราะ
ตัวเตี้ยและคนแน่นมาก 4 เขาจึงวิ่งไปดัก อยู่ข้างหน้า
พระเยซูโดยปีนขึ้นไปคอยอยู่ บนต้นมะเดื่อ 5 เมื่อพระเยซู
เดินมาถึง พระองค์ก็ เงยหน้าขึ้นไปพูดกับศักเคียสว่า
"ศักเคียสรีบลงมาเร็ว เราต้องไปพักที่บ้านคุณวันนี้"

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[105] มธ. 18:11
[106] หัวหน้าคนเก็บภาษี -
คนยิวจ้างคนโรมันในการเก็บภาษีซึ่งมักแอบโกงกินและคน
ยิวเกลียดชังมาก

6 เขารู้สึกทั้งตื่นเต้นและดีใจ แล้วรีบลงมาพา
พระองค์ไปอยู่บ้านของเขา 7 ทุกคนที่เห็นอย่างนั้น
ก็บ่นกันใหญ่ว่า "เขาไปเป็นแขกในบ้านของ
คนบาปได้ยังไง"

8 ในวันนั้นศักเดียสได้ลุกขึ้นบอกองค์เจ้าชีวิตว่า
"อาจารย์ ผมจะบริจาคทรัพย์สมบัติครึ่งหนึ่งของผม
ให้กับคนจน และถ้าผมโกงใครมา ผมยินดีจะคืน
ให้เขาถึงสี่เท่า"

9 พระเยซูจึงพูดถึงเขาว่า "วันนี้ความรอดได้มาถึงเขา
และครอบครัวของเขาแล้ว เพราะเขาก็เป็นลูกหลานของ
อับราฮัมด้วย เหมือนกัน 10 บุตรมนุษย์มาก็เพื่อเรื่องนี้
แหละคือเพื่อค้นหาและ ช่วยคนที่หลงหายให้รอด"

Zacchaeus story (MB-2004):

ศักเดียสกลับใจ
1 พระเยซูเข้าไปในเมืองเยริโค และกำลังเดินไปตาม
ทาง 2 ได้มีชายคนหนึ่งชื่อศักเดียสอยู่ที่นั้น เขาเป็นหัวหน้า
คนเก็บภาษี และเป็นคนร่ำรวยมาก 3 เขาพยายามจะดูว่า
พระเยซูเป็นใคร แต่เขามองไม่เห็น เพราะว่าเป็นคน
ตัวเตี้ย และมีคนแน่นมาก 4 เขาจึงวิ่งไปข้างหน้าคนเหล่า
นั้นปีนขึ้นไปบนต้นมะเดื่อ เพื่อจะได้มองเห็นพระเยซู
เพราะว่าพระองค์กำลังจะผ่านมาทางนั้น 5 เมื่อพระเยซู
เดินมาถึงที่นั้น พระองค์ก็เงยหน้าขึ้นไป พูดกับศักเดียสว่า
"ศักเดียสจงรีบลงมาเร็ว เพราะว่าวันนี้เราจะต้องพัก
อยู่ที่บ้านคุณ"

6 แล้วศักเดียสก็รีบลงมาต้อนรับพระเยซูด้วยความสุข
7 แต่ทุกคน ที่เห็นอย่างนั้นก็บ่นพึมพำกันว่า "พระเยซูไม่
ควรไปเป็นแขกในบ้านของ คนบาป"

8 ส่วนศักเคียสก็ยืนขึ้น แล้วพูดว่า "อาจารย์ครับ ผมจะ บริจาคทรัพย์สมบัติครึ่งหนึ่งของผมให้กับคนยากจน และถ้าผมได้โกงใครมา ผมจะคืนให้เขาสี่เท่า"

9 พระเยซูจึงพูดกับศักเคียสว่า "วันนี้พระเจ้าได้ยกโทษให้ คุณกับครอบครัวคุณแล้ว เพื่อพวกคุณจะได้รอด เพราะคุณเป็น ลูกหลานของอับราฮัมด้วย เหมือนกับคนยิวคนอื่นๆ ที่เชื่อในพระเจ้า **10** ส่วนเราคือบุตรมนุษย์ เรามาก็เพื่อแสวงหาและช่วยคนที่เปรียบเทียบกับแกะที่หลงหายให้รอด"

Zacchaeus story questions:

1 ศักเคียสเป็นคนอย่างไร?

    ก เขาเป็นคนอ้วน

    ข เขาเป็นคนป่วย

    ค เขาเป็นคนรวย

    ง เขาเป็นคนยากจน

    จ ไม่ทราบ

2 ทำไมศักเคียสปีนขึ้นต้นไม้?

    ก เพราะว่าเขาอยากจะเรียกพระเยซู

    ข เพราะว่าเขาอยากจะหนีออกจากคนแน่น

    ค เพราะว่าเขาอยากจะเห็นพระเยซู

    ง เพราะว่าเขาอยากจะทำให้พระเยซูเห็นเขา

    จ ไม่ทราบ

3 เมื่อก่อนศักเคียสเก็บภาษียังไง?

    ก เขาเก็บตามจำนวนความเป็นจริง

    ข เขาเก็บน้อยกว่าจำนวนจริง

    ค เขาเก็บภาษีเฉพาะคนยากจนเท่านั้น

    ง เขาเก็บมากกว่าความจริง
และเก็บเงินบางส่วนไว้ให้ตัวเอง

    จ ไม่ทราบ

4 ในข้อ 9 พระเยซูบอกกับศักเคียสว่าอะไร?
       ก พระเจ้าให้ศักเคียสและครอบครัวรอดแล้ว
       ข ให้ศักเคียสปลูกบ้านใหม่
       ค ให้ศักเคียสทำบ้านให้ดีขึ้น
       ง ให้คนชื่อรอดไปเยี่ยมบ้านของศักเคียส
       จ ไม่ทราบ

5 คำที่พระเยซูพูดกับศักเคียสเกี่ยวกับอับราฮัมมีความหมายว่าอะไร?
       ก อับราฮัมเป็นพ่อจริงๆ ของศักเคียส
       ข อับราฮัมได้เก็บเอาศักเคียสมาเลี้ยง
       ค
ศักเคียสเป็นชาวยิวที่เชื่อพระเจ้าเหมือนกับอับราฮัม
       ง ศักเคียสมีอาชีพเหมือนกับอับราฮัมคือเก็บภาษี
       จ ไม่ทราบ

6 ใครเป็นบุตรมนุษย์ในข้อ 10?
       ก พระเยซู
       ข อับราฮัม
       ค ศักเคียส
       ง พระพุทธเจ้า
       จ ไม่ทราบ

7 ในข้อ 10 ใครคือผู้ที่หลงหาย?
       ก คนที่เก็บภาษี
       ข คนที่ทำบาป
       ค คนที่ไม่มีบ้าน
       ง คนไม่ทราบว่าตัวเองอยู่ที่ไหน
       จ ไม่ทราบ

8. เรื่องนี้ได้สอนอะไร?
       ก คนเก็บภาษีส่วนมากเป็นคนตัวเตี้ย
       ข นามสกุลของพระเยซูคืออับราฮัม
       ค พระเยซูเกลียดคนร่ำรวย

ง พระเจ้าจะช่วยคนที่กลับใจ

จ ไม่ทราบ

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<u>ข้อมูลสำหรับคนที่ร่วมในการวิจัย</u>

เรื่อง: ความชัดเจนของการแปลภาษาไทย

เรียน: คนที่ร่วมในการวิจัย

ผมชื่อ Stephen Doty ผมเป็นนักศึกษา
ที่มหาวิทยาลัยออกแลนด์ในประเทศนิวซีแลนด์
ผมทำวิจัยสำหรับปริญญาเอกส่วนการแปล
ผมขอให้ช่วยในการทำวิจัยด้วยอ่านเรื่องสามเรื่องและตอบ
คำถาม ผมคิดว่าจะอ่านเรื่องและตอบคำถามประมาณ
หนึ่งชั่วโมง ถ้าคุณไม่อยากสมัครใจช่วยการวิจัยนี้
ไม่เป็นไร ไม่ต้องบอกสาเหตุ และเลิกร่วมเมื่อไรก็ได้ด้วย
และไม่ต้องบอกสาเหตุ ความมุ่งหมายของ
การวิจัยนี้คือการแปลภาษาไทยแบบไหนชัดเจนที่สุด
ผมเลือกคนไทยที่เป็นผู้ใหญ่และอ่านหนังสือได้

<u>การอธิบายของการวิจัย</u>

มีเรื่องอยู่สามเรื่องที่จะขอให้อ่าน
และขอให้อ่านเรื่องที่หนึ่งก่อน แล้วขอให้ตอบคำถาม

เกี่ยวกับเรื่องนั้น ถ้าคุณอยากจะอ่านเรื่องอีกหนึ่ง
ครั้งเพื่อที่จะช่วยให้คุณ ตอบคำถามได้ดีขึ้นก็ได้

สมมุติว่าคุณไม่ทราบคำตอบที่ถูกต้องจริงๆ
ก็ไม่เป็นอะไร เพราะว่ามีคำถามบางคำไม่มีคำตอบในเรื่อง
ถ้าคุณไม่ทราบคำตอบที่ถูก ก็ขอให้วงกลมที่ "จ"

เวลาคุณตอบคำถามทุกคำถามสำหรับเรื่องที่หนึ่งเสร็จ
แล้ว ก็ขอให้อ่านต่อไปในเรื่องที่สองและเรื่องที่สาม
แล้วตอบคำถามเหล่านั้น

เวลาคุณอ่านถ้ามีคำหรือประโยคที่คุณไม่เข้าใจ
ขอให้ขีดเส้นใต้ด้วย เพราะว่าผมต้องการทราบคำ
หรือประโยคที่ไม่ชัดเจน

การทดสอบนี้ไม่ได้เพื่อจะทดสอบคุณ
แต่ผมจะทดสอบการแปลเท่านั้น

เรื่องนี้เกี่ยวกับผู้ชายที่ชื่อพระเยซูซึ่งอยู่บนโลกของเรา
มานานแล้ว

ขอบคุณมากที่ช่วยผมกับงานวิทยานิพนธ์
ถ้าคุณมีคำถามอะไรอีกก็ ขอให้ถามผมได้

อย่าเขียนชื่อที่กระดาษการวิจัย
เพื่อที่จะไม่มีใครทราบว่าคุณตอบอะไร

เวลาคุณอ่านเรื่องทุกเรื่องและตอบคำถามแล้ว
ผมจะให้หนึ่งร้อยบาท กับคุณเพื่อเป็นการขอบคุณ

ผมจะเก็บเอกสารคำตอบนี้ไว้ที่บ้านเป็น
ระยะเวลาหนึ่งปี เพื่อ จะเขียนวิทยานิพนธ์
เมื่อเสร็จแล้วจะทำลายทิ้ง

ถ้าคุณอยากอ่านวิทยานิพนธ์ที่จะเขียน
ขอส่งจดหมายให้ผมที่ Stephen Doty, Box 194, Chiang Mai
50000

ในอนาคตถ้าคุณมีคำถาม ขอส่งจดหมายให้ผม
หรือโทรมา 053-283-022

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กรุณาเขียนไป: The Chair, The University of Auckland
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คณะจรรยาบรรณกรรมการของมหาวิทยาลัย
ออกแลนด์ได้อนุญาตการวิจัยนี้

เป็นเวลา 3 ปี จาก 16/6/04 ถึง 16/6/07
หมายเลขอ้างอิง 2004/224

(Background information questions)
คำถามสุดท้าย

1. คุณอายุเท่าไร?

2. คุณเรียนจบชั้นอะไร?

3. คุณนับถือศาสนาอะไร?

4. ภาษาแรกของคุณคือภาษาอะไร?

5. คุณเคยอ่านหรือได้ยินเรื่องนี้มาก่อนใหม?

6. เรื่องอะไรที่คุณเคยอ่านหรือได้ยิน?

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