CRITICAL ANALYSIS OF SELECTED TRANSLATION THEORIES APPLIED IN TRANSLATING THE BIBLE FROM HEBREW AND GREEK INTO ENGLISH

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DECLARATION

I hereby declare that this is my own work and does not contain other people's work or my own previous work except where due reference has been made in the text. In addition, I certify that no part of this work has been previously submitted for the award of any other degree or diploma in my name, in any university or other tertiary institution.

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This dissertation has been submitted for examination with the approval of the following University supervisors:

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MR JOHN PAUL WARAMBO

DEDICATION

I dedicate this work to my brother Noel Mnjala, my sisters Joyce Wanjohi and Phelisia

Wawuda and my parents Mr. and Mrs. Jackson Mashaka.

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ABSTRACT

The purpose of this research is to firstly explore the different theories which were applied in the translation of the Bible from the original languages (Greek and Hebrew) into the different versions of the English Bible. We aimed to critically look at the application of each of the three theories under study (Formal equivalence, dynamic equivalence and free translation) and the possible impediments of each to the intelligibility of the message vis-à-vis remaining faithful to the original text. Here, we looked at the aspects of remaining faithful to the historical context as naturalness.

The research set out to investigate the two aspects (faithfulness to historical context and naturalness) in relation to the translation theory applied in translating the Bible. Texts were selected purposively from the book of Job and Psalms in the Old Testament and others from the New Testament. After text analysis, the findings on how the application of a given translation theory were recorded.

ABBREVIATIONS

DE	Dynamic Equivalence
FE	Formal Equivalence
GNT	Good News Translation
KJV	King James Version
MSG	Message Bible
RL	Receptor language
SL	Source language
ST	Source text
TL	Target language
TLB	The Living Bible
TT	Target text

TABLE OF CONTENTS

LIST OF TABLES

LIST OF FIGURES

CHAPTER ONE

1.0 Introduction

1.1 Background

The Bible, which comes from Koine Greek, *tà biblía*, meaning "the books" is the most translated piece of literature in the world. It contains 66 books written by men who were inspired by God in Hebrew, Greek and Aramaic. The books are divided into two broad categories referred to as Testaments, namely, the Old Testament (39 books) and the New Testament (27 books). The original books of the Bible penned down by men who were inspired by God are called "autographs" which were written in rather perishable material like leather and papyrus or on vellum (Committee on Problems in Bible Translations, 1954:15). Thus the ephemeral nature of the material on which the autographs were written is the reason why none of them is still in existence.

Notwithstanding the significant loss of the autographs, the Bible is one of the most well preserved books in history. As centuries rolled by, there have been devout men who have labored to copy and recopy the ancient Bible into manuscripts. This was done so accurately and carefully that if one examines the work, there would be little differences. (Maxwell, 1991:19).

The Old Testament

Around A.D. 700, the Masoretes, who were a group of 70 scholars and who acquired the name because they preserved the Masorah (tradition), began the task of ensuring that the Old Testament would be transmitted to future generations faithfully. They came up with very strict rules for use by each copyist and ensured that these wrote no word from

memory. This process involved looking at every word at the exemplar and pronouncing it before it was written down. In addition, the number of words, letters and verses of every section were counted by the Masoretes and they ensured that these tallied with the new copies, failure to which, the work would be discarded. (Maxwell, 1991:19).

The dedication and commitment of the Masoretes to produce perfect copies and the rigorous processes they used in doing the copying gives the assurance that indeed the word of God was preserved from the ancient autographs. Thus Frederic Kenyon who was once the director of British Museum and considered as an authority on manuscripts of the Bible discusses that because of this thorough process that was involved in the copying and transmission of the Bible, one can boldly take the whole Bible and say without any doubt or fear that it is the true Word of God which has been handed down over the generations without significant loss. (Harpers 1941: 23).

However, this accuracy and care of producing the manuscripts of the Bible was not applied to all of them. As a result, some of the Bible manuscripts in the original language are a bit different. There were thousands of variations that seemed to create a serious dilemma. Nevertheless, with the available evidence about the wording of autographs being reconstructed for both the Old and the New Testament, one can safely affirm the certainty of the Biblical text. (Committee on Problems in Bible Translations, 1954).

The Septuagint is a Greek version of the entire Old Testament, originally prepared by the Jews who lived in Alexandria in Egypt around the 3rd and 2nd centuries B.C. It derives its name from the Latin *versio septuaginta interpretum* meaning "translation of the seventy interpreters". The Roman numeral LXX (seventy) is commonly used as an abbreviation. There are a lot of differences between LXX and the Masorenic texts, most of which are significant, but some are profound.

The other type of the Old Testament scrolls was the Dead Sea Scrolls (DSS), whose official name is currently the Qumran Manuscripts. The DSS are a collection of around 981 different which were discovered between the years 1946 and 1956 in eleven different caves around Khirbet Qumran in the West Bank. They are located about two kilometers (1.2 miles) inland from the northwest shore of the Dead Sea and some of them date back to the 4th and 3rd centuries BC. Most of them are written in Hebrew, some in Aramaic, and a few in Greek.

The New Testament

The language that was used to write the New Testament was *Koine* which was a form of Greek that was used by the common people in the Roman times. According to (Committee on Problems in Bible Translations, 1954:19), it is believed that Jesus and the apostles spoke in Aramaic but during the recording of the words, it was done in the language of the people of that day. There are several scriptures that demonstrate that Jesus spoke in Aramaic: Matt.27:46; Mark 5:41; 7:34; 15:34).

For the New Testament, the earliest manuscripts were written on papyrus and presently the known ones are more than fifty. They only contained small portions of the whole texts and therefore they are not of great significance when it comes to reconstructing the original text.

Early Translations

With time, Christianity was spreading and therefore a need arose to translate the Bible into various other languages apart from the original Koine language. In addition, there was a need for the missionaries to have the scriptures in the language of the people they sought to evangelize to. Thus the Syriac translation, which has later come to be called the Peshitta or the "simple" version was developed around A.D. 200.

Next there was a need to have a Latin Bible in order to bring God's word to the many people in the Roman Empire speaking this language. Thus, around mid second century A.D., there appeared the very first Latin version which was followed by many other versions. Jerome on his part did the revision of the New Testament of the Latin versions (A.D. 382-405) and did a translation of the Old Testament into Latin from Hebrew. The version that he translated was called the Vulgate, which became the church's standard Bible in the entire middle ages. This was copied numerous times and thus it is said that there are more than 8000 copies available in Europe today. The vulgate became the official Bible used by the Roman Catholic Church since the Council of Trent (1545-1563). (Committee on Problems in Bible Translations, 1954:20).

In 1453, after the fall of Constantinople to the Ottoman Turks, a number of Greek scholars fled to the Western part of Europe. As they came, they brought with them the Bible manuscripts and those of the Greek classics. It is around this period that there was the invention of printing in Germany which evidently added a great impetus to the spreading of learning in Europe. Hence the Latin Bible became one of the first books to be printed in Europe.

At the beginning of the 16th century, a group of Spanish scholars was authorized by Cardinal Ximenes to produce the ponderous Bible called the Complutensian Polyglot. This Bible was printed in 1514-1517, and became the first printed version of both the LXX and the Greek New Testament. It comprised of the Vulgate, the Old Testament's Hebrew text and the Pentateuch of the Aramaic Targum. However, before the printing of this Polygot in the year 1522, there was an edition of the Greek New Testament which appeared in 1516. This had been prepared by Erasmus, the Dutch scholar and it became the first version of Greek New Testament to be published. His work went through five editions. Robert Stephan, a French publisher used the text of Erasmus, the Complutensian Polygot and fifteen other manuscripts from the Library of Paris to produce several editions of the Greek New Testament from 1546. In England, his text became the standard Greek text. The Elzevir brothers published several editions differing slightly from each other during the middle of the seventeenth century which became the standard text and has come to be called the Textus Receptus or the Received Text. (Committee on Problems in Bible Translations, 1954). In 1525 a man named William Tyndale endeavored to publish the New Testament of the English Bible which caused him to face

a lot of opposition and thus ending up to martyrdom for his work. However, he had produced such a good translation that it influenced the subsequent translations. It is believed that up to 90% of the King James Version took the wording of Tyndale. Moving on, in the year 1611, the English King James Version was published under the sponsorship and encouragement of King James 1 of England. From this version, there have been many translations over the centuries.

The major theories that were used in the translation of the Bible were Formal equivalence, dynamic equivalence and free translation. Formal translation is a theory that is source oriented, emphasizing on the retention of the form, the content and the structure of the original message. In addition, the concern of this theory is to match as closely as possible the formal elements which include consistency in word usage, grammatical units, and the meanings in terms of the source context among others. (Nida 1964: 165). For example: the King James Version. According to Fee & Strauss (2007), the goal of formal equivalence is essentially to produce a translation that is understandable while at the same time preserving the *form* of Greek or Hebrew.

Dynamic equivalence on the other hand aims to reproduce as closely as possible the natural equivalence of the source-language message in the receptor language. (Nida and Taber, 1969: 12). This kind of translation is thought oriented and seeks to relay the message in a manner that is understandable to the recipient. Dick France in *The challenges of Bible Translation* (Scorgie, Strauss, & Voth, 2003) places the Good News Bible under this category of translation. He says that "it uses language that is 'natural,

clear, simple, and unambiguous,' following the principle of dynamic equivalence (as advocated in the works of Eugene A. Nida)".

Free translation also referred to as paraphrase is a principle of translation whereby the ideas of the original are translated but without being constrained by the original words or language. Although it is not a precise translation, it eliminates historical distance and it is more readable. Dick France (ibid) observes that the Living Bible of Kenneth Taylor is a more idiosyncratic paraphrase written in a very colloquial American idiom.

Over the years, there have been numerous debates on the various versions that exist, especially the modern versions, the authority of older versions, methods of translation and so on. This research aimed to look at the three selected theories employed by the translators of different versions and look at the aspects of fidelity to historical context and naturalness in different texts. We also looked at the impediments in understanding the message by the reader as a result of an application of a given theory.

1.2 Statement of the Problem

The Bible has the highest number of translations among translated pieces of art. There has been no other book in history which has been translated over such a long period of time as the Bible. No other book has been translated into as many languages and no other document has been the object of such intense translation activity as the Bible. (Noss 2007:1). Today, the Bible has been translated into over 2000 world languages. What is peculiar with its translations is that there are numerous versions in the same language. For instance, there are over 500 complete English translations of the Bible - same Bible,

same language (English), and different versions. From the onset, this poses a serious challenge in the choice of the version that one would read. Given the three theories of translation that were majorly employed in the translation of these sacred texts, this research sought to explore the impediments to understanding the message as a result of a choice of certain theory of translation. The research also discussed the aspects of remaining faithful to the historical context and naturalness in selected Biblical texts.

1.3 Objectives

The research intends to:

i. Critically analyze selected translation theories used to translate the Bible from Hebrew and Greek to English.

ii. Explore the impediments of the application of a theory to relaying the message in a faithful manner

iii. Examine the aspect of naturalness as a result of the application of a certain theory of translation

1.3.1 Research Questions

i. What are the theories of translation used in Bible translation?

ii. What are the impediments of the application of a theory to relaying the message in a faithful manner?

iii. How is the naturalness of a text affected by the use of a certain translation theory?

1.4 Hypothesis

i. There are three broad categories of theories that were applied in translating the Bible from Hebrew and Greek into English

ii. The strict application of a theory impedes the comprehension of the message

iii. When some theories are applied the translation becomes unnatural in English

1.5 Rationale

Many people today are faced with the challenge of the choice of the version of the Bible they would read and use. In the congregations and other Christian gathering, the issue of the version used is inevitable. The person doing public reading has to indicate to the audience the translation they are using. Authors and writers are equally required to indicate the version from which they are quoting the Bible. Some churches, denominations, organizations, schools and institutions have adopted and endorsed certain versions to be used. What informs their choice? What are some of the implications involved in the choice of a particular version? The research intended to tackle these issues from a stand point of comprehensive and critical analysis of the theories underlying biblical translation.

We appreciate the fact that significant work has been done in the field of Bible translation. Nevertheless, unlike many previous works whose main aim may have been to critique certain versions and/or promote others; this research sought to bring in new knowledge by systematically examining the aspects of faithfulness to historical context and naturalness from the stand point of selected translation theories. By laying down

these aspects, this research will help especially Biblical scholars and other decision makers to make an informed decision on the type of an "optimal" version which faithfully relays the Word of God. This research should be found useful by the clergy, theologians, scholars and anybody interested in understanding the theories of Bible translation and their implications. It is expected that the Biblical scholars will especially cascade down the recommendations of this research to the clergy in the event of training them and in turn the clergy shall pass on the knowledge, directly or indirectly, to the congregations.

1.6 Scope and Limitation

This research analyses the theories of Translation that were applied in translating the Bible from Hebrew and Greek into English. The three theories under examination were Dynamic equivalence (or functional equivalence), Formal equivalence and Free translation (or paraphrase). For purposes of this study, texts were purposely selected from Job and Psalms in the Old Testament and Luke and 2 Corinthians from the New Testament. The concept of Communicative and Semantic Translation of Newmark (1981) was used in analyzing the above theories.

1.7 Theoretical Framework (Communicative and Semantic Translation)

In trying to explain translation theory, Newmark (1981) holds that the term "translation theory" is a misnomer and a blanket term. According to him, it neither represents a science nor a theory but it is the body of knowledge which is in existence and which will continue to exist concerning the process of translating. He however does not prefer to call

it 'translatology' (Harris, 1977) or 'traductology' (Vasquez, 1977) but notes that 'translation theory' would still suffice since translation is an 'art theory'.

He believes that the main concern of a theory of translation is to be able to determine translation methods that are appropriate for a myriad of texts or categories of texts. In addition, a translation theory provides a framework of principles, a background for solving problems, strict hints and guidelines for the translation of texts and criticism of translations. (Newmark, 1981). He asserts that the role of the theory is to demonstrate the possible translation procedures and provide the various arguments which are for and against the use of a given translation instead of another in a given context. Moreover, it is important to highlight that the concern of the theory of translation is the decisions and the choices and not merely the SL or TL mechanics.

Communicative translation represents a translation in which the translator's goal is to produce the same effect produced by the original text on the receptor language readers (Newmark, 1981:39). We can appreciate that the translators who applied Dynamic equivalence as their theory of translation endeavored to produce the effect of the original text to the SL readers. Under such, we have translations like the Good News Translation (GNT).

Semantic translation on the other hand is a method where the translator is constrained by the semantic and syntactic constructions of the receptor language and therefore attempts to produce the author's precise contextual meaning. Some of the translations which fall

under this category include the King James Version (KJV) and the English Standard Version (ESV).

Communicative translation on the other hand addresses itself solely to the second reader, who only anticipates a significant transfer of foreign elements into his own language and culture where necessary but does not anticipate obscurities and difficulties in reading the text. However, the translator ought to still respect and work on the source language's form since it is the only material basis for the work. Newmark (1981) therefore asserts that a communicative translation is likely to be rendered in a manner that is simpler, smooth, direct, clear and more conventional.

On the other hand, semantic translation tends to remain within the original culture and assists the reader in connotations under the condition that it takes in to account the important (non-ethnic) human message contained in the text. Hence semantic translation is more awkward, concentrated, complex, and detailed. Moreover it aims at pursuing processes of thought instead of the transmitter's intention. It is inclined towards specifying more than the original, over translation and the inclusion of meanings in its search for a single nuance of meaning.

Newmark asserts that semantic and communicative translation may coincide well particularly where the text expresses a general and not a message that is spatially (culturally) bound and where the matter is as vital as the manner. This is more remarkable in the translation of most significant artistic, religious, scientific and philosophical texts,

in the presumption that the target readers are as interested and as informed as the original readers.

It is normally assumed in communicative translation that the target readers identify with those of the original. However it worthy to note that this becomes quite unlikely especially when the texts discusses the elements of the source language culture or of the source language itself. Nonetheless, 'communication' is of great essence here just as in a text where the subject-matter is of general significance (Newmark, 1981).

In semantic translation, the particular flavor and tone of the original text is recreated and the words are considered as 'sacred' for the simple reason that form and content are one and not because they are more significant than the message. In communicative translation, the thought-processes in the words are considered as important as the intention behind the words. As a result, a semantic translation will tend to be more out of space and time thus the need to for it to be done time and time again, whereas a communicative translation will tend to be more entrenched in its context and ephemeral (Newmark, 1981). This can be demonstrated by the use of archaic and obscure words in ancient versions of the Bible which applied the theory of formal equivalence like the KJV.

Semantic translation tends to preserve the author's style, idiolect, and peculiar form of expression in preference to the source or the target language's spirit. Thus, for every word which has been translated, there is some loss of meaning but in communicative communication; there is no loss of meaning for the same words similarly translated.

1.8 Literature Review

A number of literatures of Biblical translation theories as well as Communicative and Semantic Translation are available. Some of them which are applicable to this study are as follows;

1.8.1 Literature

Translation is the process of transferring a written text from the source language to the target language. According to Wills in Choliludin (2007), it is a process which proceeds from a written text in the source language to a receptor language text that is of optimal equivalence. For this to happen, according to him, the translator has to comprehend the semantic, syntactic and pragmatic aspects of the source text. Nida and Taber (1982: 12) further define the process of translating as the act of reproducing the closest natural equivalence of the original language message in the receptor language in terms of both the meaning and the style.

According to Beekman & Callow (1974:19), the translation process involves

1) At least two languages and

2) A message. These two components may be referred to as, respectively, a) Form and b) meaning.

The linguistic elements of a language represent what is meant by form and the meaning is the message which is communicated by these features of form. While there is no debate about the role of translators as being to communicate the original text's meaning, there is discussion concerning the linguistic form to be used. Some linguists and scholars hold

that the best way to translate the meaning of the original is to translate it into a linguistic form which closely corresponds to the original message whereas others emphasize the translation of the original into a form that is natural in the target language without considering whether it will correspond to the original form or not. By this, the meaning of the original message is best transmitted.

For a translation to be efficient and effective, one has to consider the translation theory. A translation philosophy or theory is at the core of every translation project since it informs the kind of work to be achieved. This also applies in Bible translation. Kenneth Barker in *The challenges of Bible Translation* (Scorgie et al., 2003:51) observes that before the translators of the Bible begin to translate, they are first faced with a number of questions involving the type of translation they would want to produce and the kind of translation theory, approach, philosophy or method they should use so as to attain the desired results. Nida & Taber (1974:1) discuss how the translation theory has evolved from being form-based to meaning-based. According to them, initially, translators focused more on the form of the message and strove to reproduce in the receptor language the stylistic specialties of the original text which include chiasmus, plays on words, rhythms, unnatural grammatical structures as well as parallelism.

The above form of translating is what is referred to as formal equivalence. It is also called word-for-word translation. This method emphasizes faithfulness to the grammatical and lexical structures of the source language. It can enable the receptors familiar with the original language to explore how meaning had been expressed in the source text. It

preserves untranslated idioms, rhetorical devices (like chiastic structures in the Hebrew Bible) and diction so as to retain the source information and provide more insight to the meaning.

According to Nida (2003:159), the concentration of formal equivalence is on the message in both content and form. Here, the concern of the translator is to ensure that there is correspondence such as sentence to sentence, poetry to poetry and concept to concept. From this understanding, one therefore strives to ensure that the target language message matches as closely as possible to that of the source language.

The theory of Dynamic Equivalence propounded by Eugene Nida in the book *Toward a Science of Translating* (1964) and *The Theory and Practice of Translation* (1969) brought radical changes in both the practice and the theory of translation. It has for a long time played a major role in propelling the translation studies forward to the science realm in indicating the value of linguistics as a toll that is potential for translation research and practice (Stine 2004: 135). This theory is concerned with thought-for-thought or sense-for-sense translation. According to Nida (1969: 22), the true measure of intelligibility is the extent to which the message has an impact on the receptor readers and not merely in terms of whether the sentences are grammatically correct or whether the words are understood.

Dynamic equivalence (now functional equivalence) seeks to produce its *meaning* in good idiomatic (natural) English. Nida & Taber (1974) observe that dynamic equivalence is a theory that has shifted the focus from the form of the message to achieving the same

effect of the original message in the receptor readers. Hence the task is to determine the response of the target reader to the message. When comparison is made, this response is to be like that of the original receptors who received the message in its original setting.

In his book *Toward a Science of Translating*, Nida expounds the fact that dynamic equivalence is based upon 'the principle of equivalent effect'. According to him, this kind of translation is concerned more with the relationship rather than with the matching of the message of the source and the receptor language. Nida emphasizes that the goal of a dynamic equivalence translation is to achieve the same relationship between the receptor and the message as that of the original receptors and the source message. (Nida, 2003: 159).

According to Nida & Taber (ibid), every given language possesses what they call 'genius' which implies the peculiar distinct features which give the language a special character like unique patterns of phrase order, world-building, capacities, discourse markers, techniques for linking clauses into sentences, and special types of discourse of proverbs, poetry and song. Therefore, one needs to respect the genius of every language so as to communicate in an effective manner. Nida & Taber (ibid) believe that it is always essential for one to respect the features of the target language and exploit the potentialities of the language to the greatest possible extent rather than bemoan the lack of some feature in a language.

According to Nida and Taber (1982:200), Dynamic equivalence preserves the message and remains faithful in its translation. This means that, even though the form of the

original language has been changed, the message is rendered in a manner that it achieves the same reaction to the receptors as it did to the original readers.

Free translation generally implies that the translator is given greater latitude of expression when translating from an original source language to a target language and is more often than not a paraphrase. Here, the translator's goal is primarily driven by sensitivity to the receptor language and to the reader's understanding. (Beacham, 2001).

According to Newmark (1981: 130), a paraphrase implies an expansion and diffusion of the source text as well as the extension of synonym. Paraphrasing can only be justified when there is no other way of rendering the text and that the terminology cannot be handled in any other way like neologism which is the creation of new words, transcription, using TL equivalents, by reproducing the 'encyclopedic' tenor for the linguistic vehicle. He further notes that the smallest unit of paraphrase is the synonym, and this too must only be used when the primary meaning is inappropriate.

Rhodes, (2009:180) remarks that the Message Bible of Eugene Peterson (1993) is essentially a paraphrase that is written in earthy, street language of the way people talk today. As Dick France says in *The challenges of Bible Translation* (Scorgie et al., 2003:190), the Message Bible uses the common language that is used in everyday communication like in shopping, talking with children about table manners, talking with friends and so on. About the Living Bible of Kenneth Taylor (1971), he says that it is a paraphrase which has been written in a very colloquial American idiom.

Dick France in *The challenges of Bible Translation* (Scorgie, Strauss, & Voth, 2003:191) notes that the translator is always faced with competing and conflicting demands of the desire to remain faithful to the original text or to alter the form of the original and communicate the message in a manner that is pleasurable to read in the receptor language. However, for the translators of the Bible, there is an additional feature that is to be considered. This is the aspect that the Bible is a product of divine inspiration and therefore both its form and the content may as well be regarded as sacroscant (too important or valuable to be interfered with). It then follows that the version that would be acceptable will be the one which reflects as closely as possible the grammatical features and lexical arrangement of the original Hebrew and Greek text.

According to Fee & Strauss (2007), the emphasis of a good translation should be to produce a natural sounding and idiomatic English as well as to reflect as closely as possible the grammar and words of the original Greek and Hebrew text. As much as there is a place for the translation theories and approaches, it is important to note that the best translation into English would be the one which is truly faithful to both languages. Thus, it calls for expertise in both languages since the translator would be required to comprehend how the original readers would have understood the message of the Bible then determine how best to transmit the message to the English readers. According to (Einwetcher, 2010:17), the basic unit of translation for formal equivalence is the word while that of the dynamic equivalence is the thought. FE strives to preserve the form and grammatical constructions of the original, DE will alter the form to communicate more effectively and Paraphrase goes further to expand the original text by use of synonyms.

1.9 Research Methodology

The research mainly used qualitative research design. This is a kind of research that elicits the participants' meaning, experience or perceptions. It produces descriptive data in the participant's own written or spoken words. The concern of a qualitative study is non-statistical methods and small purposively selected samples (De Vos et al (2002:79). The researcher selected this type of methodology as it seems to be appropriate in collecting and analyzing the kind of data sought from secondary sources like books, the Bible and journals.

The researcher purposively selected texts from the Bible which were analyzed for the purpose of this research. Some of the texts were selected from the researcher's experience as a user of the Bible and others were arrived at from discussions with Bible scholars and Bible translation lecturers. Content analysis is applied in the analysis of the data in their contexts.

CHAPTER TWO

TRANSLATION THEORY AND FIDELITY TO HISTORICAL CONTEXT

2.1 Introduction

The translation of a given text is expected to put into consideration the context in which the original was written. This is because, words have context, and their meaning entirely depends on this context. The interpretation of the words is done in relation to the context. It then follows that; the same text could have different interpretation in different contexts in the target culture.

According to Beekman & Callow (1974), the Christian faith is firmly rooted in history. The death and resurrection of the Savior took place at a particular time, in a particular country; and the translator is not to change this historical setting or substitute it in any way. They continue to assert that persons, beliefs, objects, animals, customs or activities which are part of a historical statement should be rendered in such a way that the same information is communicated by the translation as by the original text. This principle applies to items or activities which are known in the RL culture as well as to those which are unknown.

Recently there has been a Bible version by C.L. Jordan named *Koinonia "Cotton Patch" Version* which has clearly departed from the historical framework of the Scripture. This version assumes a setting in the southern United States and has been translated as if it had just been written. Thus the letter of Apostle Paul to the Ephesians is named "A Letter of Paul to the Christians in Birmingham, Alabama" and 1 Corinthians is given the title "A Letter of Paul to the Christians in Atlanta." It is worth noting that although the version

seeks to be vivid and meaningful to its immediate readers, it has abandoned the principle of historical fidelity.

2.2 Data Presentation, Analysis and Discussion

In this section, we shall analyze texts picked from the book of Colossians, 1 Peter and Psalms in view of their remaining faithful to the historical context. We shall look at additions of elements and concepts that were not present in the original text and also the departure from the historical setting of the Bible in some versions.

Table 2.1 Example 1
Original Greek, from an Interlinear Bible

Colossians 2:9-10

"For in Him the entire complement of the Deity is dwelling bodily. And you are complete

in Him, Who is the Head of every sovereignty and authority,"

Formal Equivalence (KJV)	Dynamic Equivalence (GNT)	Free Translation (The Message)	Analysis
[9] For in him dwelleth all the fulness of the Godhead bodily. [10] And ye are complete in him, which is the head of all principality and power:	[9] For the full content of divine nature lives in Christ, in his humanity, [10] and you have been given full life in union with him. He is supreme over every spiritual ruler and authority.	Everything of God gets expressed in him, so you can see and hear him clearly. **You don't need a telescope, a microscope, or a horoscope to realize the fullness of Christ, and the emptiness of the universe without him.** When you come to him, that fullness comes	When we observe the text of "The Message" Bible, we clearly note an addition of information that was neither present nor implied in the original text. The aspects of telescope, microscope and horoscope seem far more distant in

		together for you, too. His power extends over everything.	relation to the portion of scripture. This is because, even in the Jewish religion where the fullness of God was believed to dwell in physical places like the *Tabernacle* or the *Temple,* (and now dwells figuratively in Christ's body) they did not need such objects to see or perceive the Divine presence.

2.3 Discussion

Kirk and Talbot (in Smith, 1966:309) discuss various kinds of distortion of message, two of which they call "fog distortion" and "mirage distortion." In the former, information is lost – it is "fogged out" by distortions and in the latter, "spurious information is added"; information that was never in the original message at all.

Beekman and Callow (1974: 38) hold that translators are susceptible to applying these concepts of 'distortion', or lack of fidelity to the translation process. This may include incomplete information, which is the loss of part of the original message in the process of transferring it from the original text to the target text. It may also involve extraneous information which implies the addition of information to the content of the original message.

Extraneous information is information which is communicated to the readers of the RL version, but which is neither implicit nor explicit in the original; that is to say, it was *not* communicated to the original recipients (Beekman and Callow 1974: 38). In the text above, the information on the realization of the *fullness of Christ* through a telescope, a microscope, or a horoscope can therefore be considered as extraneous information which was not communicated to the original recipients nor implied in the original text.

This therefore represents an example where a text has not been faithful to the historical context as a result of an application of free translation. The writer of The Message Bible no doubt wanted to communicate as much clearly as possible but failed to remain within the confines of the historical information given and represented in the original text.

Table 2.2 Example 2

1 Peter 5:13

"Greeting you is the ecclesia in Babylon, chosen together with you, and Mark, my son."

Formal Equivalence (KJV)	Dynamic Equivalence (GNT)	Free Translation (Living Bible)	Analysis
[13] The church that is at Babylon, elected together with you, saluteth you; and so doth Marcus my son.	[13] Your sister church in Babylon, also chosen by God, sends you greetings, and so does my son Mark.	[13] The church here in **Rome**—she is your sister in the Lord—sends you her greetings; so does my son Mark.	While the original version does not make mention of **Rome,** the Living Bible mentions Rome as the place where Peter was writing the letter from.

2.4 Discussion

There have been various discussions regarding the exact place where Peter wrote this letter from.

Some believe that *Rome* is intended by the name Babylon, which may have been the reason as to why the translators of The Living Bible chose the name. However, there is enough evidence to show that Peter meant Babylon as is in the original. To start with, it is

generally consistent in the Bible that the apostles did not use the nicknames of the places where they were but mentioned the real names that were understood by everyone.

In addition, as Albert Barnes discusses in his commentary of the book of 1 Peter, no evidence exists to show that the name Rome was given to Babylon in that early period and that no reasons exist as to why it should be. It is however generally known that the name is supposed to be applied to it by John in the book of Revelation, (Revelation 16:19; 17:5; 18:10, 21 ;) which is a period long after the letter was written by Peter. No evidence exists that it was given familiarly to it in Peter's time, or even at all until after his death. In addition, in that time, it was not common that when the name Babylon was mentioned it would refer to Rome.

From the foregoing discussion, we can state with certainty that Peter was in Babylon while writing this letter and therefore citing other geographical names would be considered as not remaining faithful to the original text. It is worthy to note that, changing the name of the original place may affect the understanding of the reader since Rome and Babylon have different spiritual meanings.

Table 2.3 Example 3

Psalm 23

"Yahweh is my Shepherd|; Nothing shall I lack.

In verdant oases, He is making me recline; on Beside restful waters, He is conducting me.

My soul He is restoring; He is guiding me in the routes of righteousness, on account of

His Name.

Even though I should walk in the ravine of blackest shadow, I shall not fear evil, For You

are with me; Your club and Your staff, they/ are comforting me.

You are arranging a table before me in front of my foes|; You have sleeked my head with

oil; My cup is satiated.

Yea, goodness and benignity, they shall pursue me all the days of my life, And I will dwell

in the house of Yahweh for length of days."

Formal Equivalence (KJV)	Dynamic Equivalence (Seaman's Bible)	Free Translation (Living Bible)	Analysis
The Lord is my shepherd; I shall not want. [2] He maketh me to lie down in green pastures: he leadeth me beside the still waters.	The Lord is **my Pilot**; I shall not drift. He leadeth me across the dark waters and steereth me in the deep channels. He keepeth **my Log** and guideth me by the	Because the Lord is my Shepherd, I have everything I need! 2-3 He lets me rest in the meadow grass and leads me beside the quiet	In the translation under dynamic equivalence, Captain J. Rogers makes the version to be relevant to the Mariners and maintains the

[3] He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. [4] Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. [5] Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. [6] Surely goodness and mercy shall follow me all the days of my life: and I will dwell	**star of holiness** for His Name's sake. Yea, though I **sail amid the thunders** and tempests of life, I shall dread no danger, For Thou art with me; Thy love and Thy care, they shelter me. Thou preparest **a harbor** before me in the homeland of eternity; Thou **anointest the waves with oil**, and my **ship rideth calmly**, Surely **sunlight** and **starlight shall favor me** all the days of **my voyaging**, and I will rest in the **port of my Lord** forever.	streams. He gives me new strength. He helps me do what honors him the most. 4 Even when walking through the dark valley of death I will not be afraid, for you are close beside me, guarding, guiding all the way. 5 You provide delicious food for me in the presence of my enemies. You have welcomed me as your guest; blessings overflow! 6 Your goodness and unfailing	rhythm of other versions which have been translated under formal equivalence. In fact, it sounds closely like the KJV. However, the version has introduced aspects that were neither in the original version nor implied in its meaning. The aspects of Pilot, log, harbor, waves, sunlight, starlight, voyaging and port are new and somewhat foreign to the

in the house of the Lord for ever.		kindness shall be with me all of my life, and afterwards I will live with you forever in your home.	underlying cultural setting of the Psalm.

2.5 Discussion

The text which has been extracted from the Seaman's Bible demonstrates an aspect of historical unfaithfulness as it drifts from the historical references of the original version. It therefore poses a serious challenge while doing *exegesis* which is the first task in the interpretation of the Bible. In their book "How to read the Bible for all its worth", Fee and Stuart (1993:19) define exegesis as a "careful, systematic study of the scripture to discover the original, intended meaning." Exegesis is fundamentally a historical task. It involves the attempt to hear the Word as the original readers were to have heard it, to find out what was *the original intent of the words of the Bible.*" They continue to emphasize that it does not require one to be an expert in order to do good exegesis and that it is the "first step in reading every text."

It therefore follows that, a reader of the Seaman's Bible will find it hard to do good and correct exegesis since the words that have been used do not represent the original historical setting. As such, this may lead to "incorrect" knowledge about God and the Psalm. David himself had been a shepherd and knew from his own experience, the tender

mercies and cares of a good shepherd to his flock. Therefore replacing the use of the two allegories of God as the *Shepherd* and the people as the *flock* in the original with Pilot and other modernistic aspects of the Seaman's Bible may not be appropriate.

It is often said that "a translation should not sound like a translation". In view of this, Beekman and Callow (1974:41) hold that this relates to the *manner* in which the information is communicated and not to the *matter* which is communicated. Therefore, one does not need to replace the images used in live figures (parables, allegories, illustrations, and similitudes) in order to attain meaningfulness even though to do so would clothe the message in familiar terms and make it more immediately relevant to some particular segment of the society."

In examining the passage of Seaman's Bible, we realize that to some extent, it has communicated the message from the standpoint of what is being taught. However, from the standpoint of fidelity to the cultural setting of the original text, there is a clear shift from pastoral to maritime imagery. The goal of a translation should be to communicate information meaningfully and not necessarily by replacing the concepts by those that are already known.

CHAPTER THREE

TRANSLATION THEORY AND NATURALNESS

3.1 Introduction

According to (Newmark, 1988), naturalness is a vital aspect of any communicative translation whether it is in the translation of a notice, an informative text, or an advert. He continues to state that the role of a translator is to ensure that the target text makes sense and that it reads naturally.

In Newmark (1991), he emphasizes that as long as the text shall appear to be written naturally, the translator should always strive to write with his own conception of the source language text and his own idiolect. Words and phrases that would sound intuitively unnatural or artificial should not be used by the translator. Beekman and Callow note that a translator should aim to have a translation that is so correct in its construction, so smooth in the flow of thought, so rich in vocabulary, so idiomatic in phrase so elegant in style and so clear in meaning that it does not sound or appear to be a translation at all, and yet, at the same time, faithfully transmits the message of the original.

By saying that the Scriptures are natural in form, we mean that, written as they were by native speakers, they fell within the bounds of natural language of Hebrew, Aramaic, or Koine Greek. That there are differences, no one can deny; the polished style of Luke is not the simpler style of John. However, they all fall within the bounds of what seemed natural to the readers, even if they were aware of dialectal and stylistic differences (Beekman and Callow 1974:40).

In defining naturalness, Rahimy (2004: 58) says that for a translation to be acceptable and effective, it is important to use the natural form of the receptor language. Moreover, the translation should not smell 'translation' or sound foreign. If the translation lacks the normal use of target language use and appropriate style then it is not natural.

Within the recent past, the field of translation has witnessed radical changes with the development of new concepts of communication as well as translation principles. These have in turn had a significant effect on the theory and practice of translation in the world. Among the developments in the translation of the Bible is the "application of present-day methods in structural linguistics to the specific problems of Bible translation by members of the Summer Institute of Linguistics (SIL), also known as the Wycliffe Bible Translators." (Nida 2003:20). The SIL, according to Nida, by using summer training programs open to missionaries of various groups and going to many places throughout the world, has had extensive influence on the use of modern linguistic approaches to the problems of translation and communication.

Another development is the program of the United Bible Societies which began with an international conference of translators in Holland in 1947. Nida (2003:22) notes that the Societies have published since 1950 a quarterly journal called the *Bible Translator*. In addition, in collaboration with linguists associated with the American Bible Society, they have prepared extensive helps for translators that reflect not only general developments in linguists, both in America and Europe, but also their own research and field work.

According to Newmark (1988:24), 'naturalness' is one of the so-called 'levels' at which a translation can be carried out alongside what he calls the textual level, referential level, and the cohesive level. He holds that informative and persuasive texts should be translated at this 'level', with the focus on naturalness in the target language. Translations of expressive/authoritative texts should, on the other hand, he goes on, reflect the degree of naturalness in the original text.

3.2 Data Presentation, Analysis and Discussion

In this section, we are going to look at the aspect of naturalness in regard to the three translation theories. It is important to note that naturalness is of first important in any given piece of work and the lack of it could lead to serious consequences as far as understanding the message is concerned. Beekman & Callow (1974: 42) state that lack of naturalness in form means that the translation does not "flow" in a natural way. "It may be stilted and jerky; it may have 'too much crammed' into too few sentences; or it may emphasize the wrong things and not emphasize the right ones."

Beekman & Callow (ibid) continue to illustrate how the lack of naturalness in form can have serious consequences by using Bariba, a language of Dahomey in West Africa. They discuss that this language has very strict rules about the use of direct and indirect quotations hence when the linguists were quoting John 8:12 before resolving all these problems, they would say, "Jesus said, 'I am the light of the world.' " However, because of the rules governing the use of direct and indirect speech, this meant "Jesus said that I – the one who is speaking to you – am the light of the world." Therefore the Baruba who

were listening sought to know what the person speaking to them wanted them to do since Jesus said that he/she is the light of the world. Eventually, to make the meaning clear, the missionaries adjusted the verse to "Jesus said that he is the light of the world." Therefore, one can understand unnaturalness in translation as the failure to recreate a text "according to the writer's intention, the reader's expectation, and the appropriate norms of the target language", which will make it not to be literary elegant and perfect. (Newmark, 1988).

Table 3.1 Example 1

Luke 15:11-24

"Now He said, "A certain man had two sons. And the younger of them said to the father, `Father, give me the part of the estate accruing to me.' Now he apportioned to them the livelihood. And, after not many days, gathering all together, the younger son travels into a far country and there dissipates his estate, living profligately.

"Now, he spending all, a severe famine occurred in that country, and he begins to be in want. And, going, he was joined to one of the citizens of that country, and he sends him into his fields to graze hogs. And he yearned to be satisfied with the little carob pods which the hogs ate, and no one gave to him.

"Now, coming to himself, he averred, `How many of my father's hired men are being cloyed with bread, yet I am perishing here of famine! -Rising, I will go to my father and declare to him, "Father, I sinned against heaven and in your sight. No longer am I worthy to be called your son. Make me as one of your hired men."' And -rising, he came

to his father. "Now, at his being still far away, his father perceived him and has compassion, and running, falls on his neck and fondly kisses him.

Now the son said to him, `Father, I sinned against heaven and in your sight. No longer am I worthy to be called your son. Make me as one of your hired men.' Yet the father said to his slaves, `Quick! -Bring forth the first robe, and put it on him, and give him a ring for his hand and sandals for his feet.

And bring the grain-fed calf, sacrifice it, and, eating, we may make merry, for this my son was dead and revives; he was lost and was found.' And they begin to make /merry".

Formal Equivalence (RSV)	Dynamic Equivalence (GNT)	Free Translation (TLB)	Analysis
[11] And he said, "There was a man who had two sons; [12] and the **younger of them** said to his father, 'Father, give me the share of property that falls to me.' And he divided his living between them. [13] Not many days later, the younger son gathered all he had and **took**	[11] Jesus went on to say, "There was once a man who had two sons. [12] The younger one said to him, 'Father, give me my share of the property now.' So the man divided his property between his two sons. [13] After a few days the younger son sold his part of the property and left home with the money.	[11] To further illustrate the point, he told them this story: "A man had two sons. [12] When the younger told his father, 'I want my share of your estate now, instead of waiting until you die!' his father agreed to divide his wealth between his sons.	We notice a number of unnatural constructions in the version falling under Formal equivalence. These include the *younger of them, took his journey,*

36

his journey into a far country, and there he squandered his property in loose living. [14] And when he had spent everything, a great famine arose in that country, and he began to be in want. [15] So he went and **joined himself** to one of the citizens of that country, who sent him into his fields to feed swine. [16] And he would gladly have fed on the pods that the swine ate; and no one gave him anything. [17] But when he came to himself he said, 'How many of my father's hired servants

He went to a country far away, where he wasted his money in reckless living. [14] He spent everything he had. Then a severe famine spread over that country, and he was left without a thing. [15] So he went to work for one of the citizens of that country, who sent him out to his farm to take care of the pigs. [16] He wished he could fill himself with the bean pods the pigs ate, but no one gave him anything to eat. [17] At last he came to his senses and said, 'All my father's hired workers have more than they can eat, and here I am about to starve! [18] I

[13] "A few days later this younger son packed all his belongings and took a trip to a distant land, and there wasted all his money on parties and prostitutes. [14] About the time his money was gone a great famine swept over the land, and he began to starve. [15] He persuaded a local farmer to hire him to feed his pigs. [16] The boy became so hungry that even the pods he was feeding the swine looked good to him. And no one gave him

joined himself to, I perish here with hunger, put on a ring on his hand and *this my son.*

have bread enough and to spare, but **I perish here with hunger**! [18] I will arise and go to my father, and I will say to him, "Father, I have sinned against heaven and before you; [19] I am no longer worthy to be called your son; treat me as one of your hired servants.'" [20] And he arose and came to his father. But while he was yet at a distance, his father saw him and had compassion, and ran and embraced him and kissed him. [21] And the son said to him, 'Father, I have

will get up and go to my father and say, "Father, I have sinned against God and against you. [19] I am no longer fit to be called your son; treat me as one of your hired workers.'" [20] So he got up and started back to his father. "He was still a long way from home when his father saw him; his heart was filled with pity, and he ran, threw his arms around his son, and kissed him. [21] 'Father,' the son said, 'I have sinned against God and against you. I am no longer fit to be called your son.' [22] But the father called to his servants. 'Hurry!' he

anything. [17] "When he finally came to his senses, he said to himself, 'At home even the hired men have food enough and to spare, and here I am, dying of hunger! [18] I will go home to my father and say, "Father, I have sinned against both heaven and you, [19] and am no longer worthy of being called your son. Please take me on as a hired man.'" [20] "So he returned home to his father. And while he was still a long distance away, his father saw him

sinned against heaven and before you; I am no longer worthy to be called your son.'[c] [22] But the father said to his servants, 'Bring quickly the best robe, and put it on him; and **put a ring on his hand**, and shoes on his feet; [23] and bring the fatted calf and kill it, and let us eat and make merry; [24] for **this my son** was dead, and is alive again; he was lost, and is found.' And they began to make merry.

said. 'Bring the best robe and put it on him. Put a ring on his finger and shoes on his feet. [23] Then go and get the prize calf and kill it, and let us celebrate with a feast! [24] For this son of mine was dead, but now he is alive; he was lost, but now he has been found.' And so the feasting began.

coming, and was filled with loving pity and ran and embraced him and kissed him. [21] "His son said to him, 'Father, I have sinned against heaven and you, and am not worthy of being called your son—' [22] "But his father said to the slaves, 'Quick! Bring the finest robe in the house and put it on him. And a jeweled ring for his finger; and shoes! [23] And kill the calf we have in the fattening pen. We must celebrate with a

		feast, [24] for this son of mine was dead and has returned to life. He was lost and is found.' So the party began.	

3.3 Discussion

Although not all of the examples of unnatural renderings given here constitute an actual skewing (distortion) of meaning of the original message, they nevertheless do represent a stylistic weakness and do sound unnatural to English speakers. For example, when talking of two brothers, we do not say the *younger of them* but "the younger one" as GNT puts it or "the younger son" as has been rendered by the Living Bible. The RSV sought to maintain the form νεωτερος αυτων (neOteros autOn) of Greek that is the result is a translation that does not sound natural.

Next, we have "took his journey" as rendered by the RSV. We may go on a journey, take a journey or even take a trip but we cannot say he took his journey. Some of the suggestions to a natural-sounding translation would be "He went to" as rendered by the GNT or "he took a trip to" as rendered by TLB. Dr Eric Odero, stated that "he took his journey" is an unnatural statement unless something like "seriously" follows it. "He joined himself" would be more natural if it read "he joined one of the citizens".

"I perish with hunger" is also rather an unnatural translation used by the RSV translators. More natural translations would be "I am about to starve" as used by GNT or "I am dying with hunger" as rendered by the Living Bible. Another unnatural translation is "put a ring on his hand". The reason why it sounds unnatural is because rings are put on fingers and not on hands. Lastly, "this my son" also sounds unnatural and it would rather have been "this son of mine" as rendered by the GNT and TLB versions. We realize that even the computer's editor highlights it because of the unnatural lexical construction.

Table 3.2 Example 2

Job 36:30-33

"Behold, He spreads His mist over it, And covers the roots of the sea. For with them He gives sustenance to the peoples; He gives food in abundance. He covers lightning in His palms And instructs it with sure aim. His thunder tells about it, The cattle, also, about what is coming up."

Formal Equivalence (KJV)	Dynamic Equivalence (GNT)	Free Translation (Living Bible)	Analysis
[30] Behold, he spreadeth his light upon it, and covereth the bottom of the sea. [31] For by them	[30] He sends lightning through all the sky, but the depths of the sea remain dark. [31] This is how he	[30] See how he spreads the lightning around him, and blankets the tops of the	The King James Version uses some unnatural language that makes it both

judgeth he the people; he giveth meat in abundance. [32] With clouds he covereth the light; and commandeth it not to shine by **the cloud that cometh betwixt**. [33] The **noise thereof sheweth concerning it**, the **cattle also concerning the vapour**.	feeds the people and provides an abundance of food. [32] He seizes the lightning with his hands and commands it to hit the mark. [33] Thunder announces the approaching storm, and the cattle know it is coming.	mountains. [31] By his fantastic powers in nature he punishes or blesses the people, giving them food in abundance. [32] He fills his hands with lightning bolts. He hurls each at its target. [33] We feel his presence in the thunder. Even the cattle know when a storm is coming.	difficult to read and to understand the message. Phrases like *by the cloud that cometh betwixt, the noise thereof sheweth concerning it* and *the cattle also concerning its vapour* do not sound natural in the English language.

3.4 Discussion

In the text drawn from the KJV, the translator employed a certain level of language that sounds archaic and unnatural to the modern English speakers. As much as they kept as closely as possible the form and style of the original language, the text presents some level of complexity which makes it difficult to understand. The average reader will have

challenges in deciphering the meaning of the passage without the use of commentaries and other Bible versions. Otherwise they may not understand the passage at all.

The text "the cloud that cometh betwixt" sounds unnatural and at the same time unintelligible. From the onset, it presents a difficulty in determining what it means. The translators would have therefore chosen a smoother translation to make it more natural and "accessible" to the readers. The verse that follows that "The noise thereof sheweth concerning it, the cattle also concerning the vapour" also does not seem to communicate a direct meaning, in addition to it sounding unnatural.

Waard & Nida, (1986: 50) have discussed widely this issue of some Bible versions wanting to retain the form of the original language. They specifically note that no attempt was made to adjust the level of language of the books of Job and Songs of Songs in some versions like the KJV. As a result, some of the passages like the one under discussion become hard to comprehend.

Communicative translation as noted by Newmark (1981) aims to be "smoother, simpler, clearer, more direct, more conventional, conforming to a particular register of language, tending to under-translate…". In this case, the translators of KJV and other formal equivalence translations tended to remain faithful to the form of the original text therefore impeding the understanding of the text. Thus this text has been classified as one of the most difficult texts in the book of Job.

Table 3.3 Example 3
Job 41: 7-14

"Can you fill his skin with barbs Or his head with the fishing spear? Place your palm on him; Remember the battle; you would certainly not do it |again! Behold, one's hope is proved a lie; Even at the sight of him one is hurled down. Is he not too cruel that one may rouse him? Who then is he who can station himself before Me?

Who can confront Me and would fare well? Whatever is under the entire heavens, it is Mine. I shall not keep silence about his constitution Or the matter of his grand mastery that is without appraisal. Who has rolled back his surface clothing? Who can enter through his double coat-of-armor? Who has opened the doors of his face? All around his teeth is dread."

Formal Equivalence (KJV)	Dynamic Equivalence (GNT)	Free Translation (Living Bible)	Analysis
[7] Canst thou fill his skin with barbed irons? or his head with fish spears? [8] Lay thine hand upon him, remember the battle, do no more. [9] Behold, the hope of him is in vain: shall not one be cast down even at the sight of him? [10] None is so fierce that dare stir him up:	[7] Can you fill his hide with fishing spears or pierce his head with a harpoon? [8] Touch him once and you'll never try it again; you'll never forget the fight! [9] Anyone who sees Leviathan loses courage and falls to the ground. [10] When he is	[7] Will his hide be hurt by darts, or his head with a harpoon? [8] "If you lay your hands upon him, you will long remember the battle that ensues and you will never try it again! [9] No, it's useless to try to capture him. It is frightening even to	The unnatural portions are *I will not conceal his parts, nor his power, nor his comely proportion, discover the face of his garment?*, and *open the doors of his face.*

who then is able to stand before me? ¹¹ Who hath prevented me, that I should repay him? whatsoever is under the whole heaven is mine. ¹² **I will not conceal his parts, nor his power, nor his comely proportion**. ¹³ Who can **discover the face of his garment**? or who can **come to him with his double bridle**? ¹⁴ Who can **open the doors of his face**? his teeth are terrible round about.	aroused, he is fierce; no one would dare to stand before him. ¹¹ Who can attack him and still be safe? No one in all the world can do it. ¹² Let me tell you about Leviathan's legs and describe how great and strong he is. ¹³ No one can tear off his outer coat or pierce the armor he wears. ¹⁴ Who can make him open his jaws, ringed with those terrifying teeth?	think about it! ¹⁰ No one dares to stir *him* up, let alone try to conquer him. And if no one can stand before *him,* who can stand before *me?* ¹¹ I owe no one anything. Everything under the heaven is mine. ¹² "I should mention, too, the tremendous strength in his limbs and throughout his enormous frame. ¹³ Who can penetrate his hide, or who dares come within reach of his jaws? ¹⁴ For his teeth are terrible.	

3.5 Discussion

The passage above comprises of God's address to Job, where He (God) questions him about his power and ability. God alludes to the characteristics of a formidable sea creature, the leviathan to convince Job of his own impotency and to describe God's

omnipotence. Leviathan is believed to be a very large, strong, formidable fish, or water-animal, which Bible scholars believe to be a crocodile or an alligator from the description. This is a creature of enormous verocity and strength which is not only impossible to draw with a hook but also destroys all fishing tackle thrown at it. It has a huge mouth, strong sharp teeth and a coat of mail which cannot be pierced.

God challenges Job to subdue and tame the leviathan which is utterly impossible. By this, God proves to Job who has so far been justifying himself on account of his righteousness that he cannot stand before the great God. To do so, God gives in several instances, the terrible and fierce nature of the creature when it is attacked and its turbulent motions which disturb the waters. This description is meant to bring Job to the realization of how great God is, and certainly to make him cease his controversy with God and make peace with Him since he (Job) cannot prevail against Him.

As seen in the foregoing discussion there are a number of truths about the nature of God engraved in the passage by use of the allegorical description of the leviathan. Certainly, just as Job, the reader is expected to realize these truths and demonstrate the same kind of reaction that he or the original readers were supposed to demonstrate.

This calls for not only a translation that is faithful to the original text but also a smooth and natural rendering, to allow the reader to draw the comparison and the ultimate message. Beekman & Callow (1974:44) argue that unless this is attained, "the message of the Word of God will be distorted or obscure, and the recipients of the RL version will

not be given the opportunity to understand clearly what it is that God is saying to them. When this happens, the translator defeats his own purpose."

When we look at the translation "discover the face of his garment", it appears obscure, unnatural and difficult to understand. "Come to him with his double bridle" and "open the doors of his face" also make it difficult to understand the text.

Table 3.4 Example 4

2 Corinthians 10: 14-16

"(for it is not as though, not reaching on to you, we are overstretching ourselves, for we outstrip others even as far as you in the evangel of Christ), not boasting immeasurably in others' toils, yet having the expectation, your faith growing, to be magnified among you superabundantly, according to our range, so as to bring the evangel beyond you, not to boast in another's range over that which is ready."

Formal Equivalence (KJV)	Dynamic Equivalence (GNT)	Free Translation (Living Bible)	Analysis
[14] For we **stretch not ourselves beyond our measure**, as though we reached not unto you: for we are come as far as to you also in preaching the gospel of Christ: [15] **Not boasting of**	[14] And since you are within those limits, we were not going beyond them when we came to you, bringing the Good News about Christ. [15] So we do not boast about the work that	[14] We are not going too far when we claim authority over you, for we were the first to come to you with the Good News concerning Christ. [15] It is not as	Unnatural translations - *stretch not ourselves beyond our measure* - *Not boasting of things without our measure* - *we shall be*

47

things without our measure, that is, of other men's labours; but having hope, when your faith is increased, that **we shall be enlarged by you according to our rule abundantly,** [16] To preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand.	others have done beyond the limits God set for us. Instead, we hope that your faith may grow and that we may be able to do a much greater work among you, always within the limits that God has set. [16] Then we can preach the Good News in other countries beyond you and shall not have to boast about work already done in someone else's field.	though we were trying to claim credit for the work someone else has done among you. Instead, we hope that your faith will grow and that, still within the limits set for us, our work among you will be greatly enlarged. [16] After that, we will be able to preach the Good News to other cities that are far beyond you, where no one else is working; then there will be no question about being in someone else's field.	*enlarged by you according to our rule abundantly*

3.6 Discussion

In this passage, we notice several unnatural lexical constructions. The lexical choice made by the translators of the King James Version certainly has made it sound unnatural and unless one makes use of other resources in trying to understand the message, they

may not get what Paul meant. Thus, instead of using the term "measure", the translators would have used a more natural sounding term "limit" and render it as "we have not gone beyond the proper limits" or "we are not going beyond the limits."

The translation "we shall be enlarged by you according to our rule abundantly" also sounds unnatural. We can enlarge territories, rooms, photos and so on but we cannot enlarge people. A smoother and more natural translation would be "we may be able to do a much greater work among you." For an average reader of the Bible, such kind of rendering would be easily understood.

According to (Glassman, 1981:112), when a literal/formal translation would be *unnatural,* we translate/paraphrase dynamically. This is because; each receptor language has certain obligatory features which must be observed. Hence the translator plays the dual role of decoding the message and transferring in the receptor language in way that is natural. Beekman & Callow (1974:346) stress that the original authors wrote in a form natural and idiomatic at the time of their writing. The New Testament writers wrote in the *Koiné* Greek of their time, expressing themselves naturally and idiomatically in it. It therefore follows that it is only reasonable that translators are expected to do the same and use forms which are natural to the people for whom they are translating.

CHAPTER FOUR

GENERAL DISCUSSION

According to (Newmark, 1981:39), "The conflict of loyalties, the gap between emphasis on source and target language will always remain as the overriding problem in translation theory and practice." He goes on to add that the gap could perhaps be narrowed if the previous terms were replaced as follows:

Figure 1: Conflict of loyalties

SOURCE LANGUAGE BIAS   TARGET   LANGUAGE

BIAS

LITERAL   FREE

　　　　FAITHFUL   IDIOMATIC

　　　　　　　SEMANTIC/COMMUNICATIVE
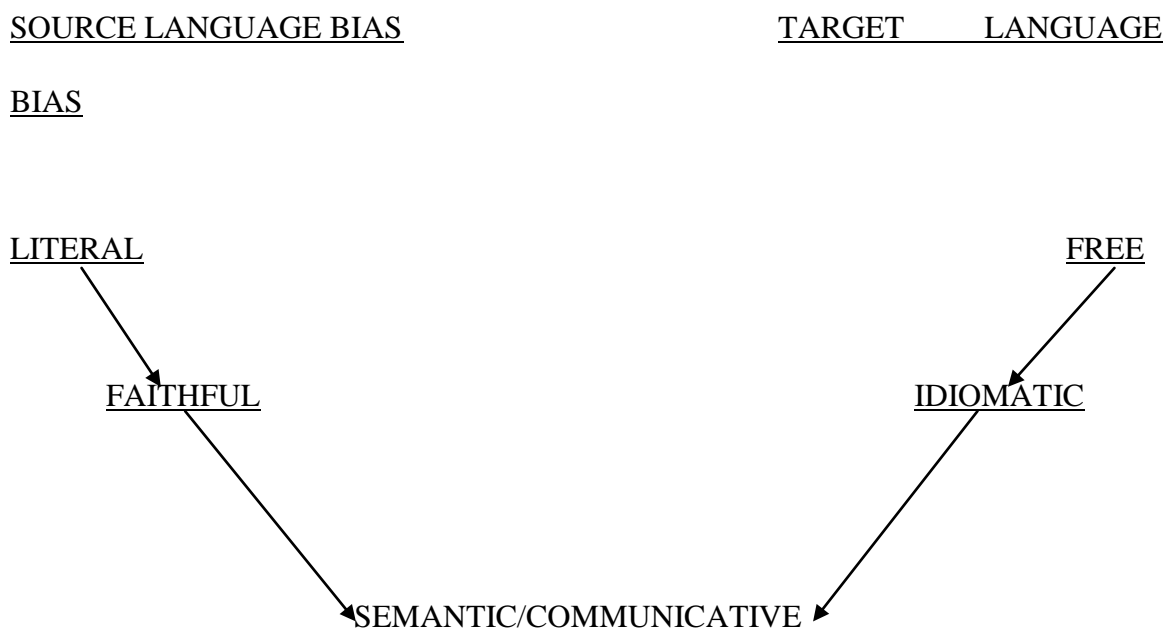
From the above discussion, we realize that the translator is often confronted with the question of remaining faithful to the author and source message as well as respecting the *genius of the receptor language* as Nida refers to it, which calls for naturalness.

The data that has been presented in chapter two and chapter three above has shown that leaning to one side often leads to comprise either on the faithfulness to the source text

and culture or to relaying the message in a manner that is natural to the receptor language. For example, in a bid to remain faithful to the original Greek and Hebrew languages, the King James Version has retained some lexical structures of these original languages which seem foreign to English. As a result, for one to read it "profitably", they have to have other support materials or read it alongside commentaries and/or other "simpler" versions. The use of archaic language in such translations which have been guided by formal equivalence often discourage readers who do not do not anticipate such obscurities and difficulties in type of language used.

Newmark (1981:39) discusses that in the best and the only valid method of translation in communicative as in semantic translation is the literal word-for-word translation as long as an equivalent effect would be achieved According to him, there is no excuse for unnecessary 'synonyms', let alone paraphrase, in any type of translation. Hence several English translations Bible versions render Genesis 1:1 as "In the beginning God created the heavens and the earth" since it is a literal translation which achieves an equivalent effect.

In semantic, but not communicative translation, any deviation from the stylistic norms of the source language would be reflected in an equally wide deviation from the norms of the receptor language, but where such norms clash, the deviations are not easy to formulate, and the translator has to show a certain tension between the writer's manner and the compulsions of the receptor language.

According to Waard & Nida (1986:32), the role of the translator as a secondary or intermediate source involves primarily communicating the original author's intentions. With this in mind, it is important to realize the numerous subtle and pervasive influences which can undermine some of the most conscientious resolves to be unbiased in one's work.

For example, it is significant for the translator to have an idea about how the author thought of his/her own message. If a translator believes that whenever the original author used a term or phrase, he must have had in mind all that present-day scholars have regarded as possible meaning, then the translation will be more like a commentary than a translation. On the other hand, if a translator believes that there must not be any apparent differences of perspective among various biblical authors, then he will be inclined to harmonize diverse accounts in much the same way as some ancient scribes did.

In addressing the question "what is the aim of translation" in the book *Translating the Bible*, Whang notes that almost all of the publishing companies that ask translators to translate English books provide them with their basic guidance for translation, in which it is asked that the translation should meet two conditions: "one is to follow strictly the author's intent and style, and the other is to make the sentences smooth and readable." This is what Newmark (1981:39) refers to as the conflict of loyalties. However, it is evident that these two loyalties and requests from the companies are almost incompatible.

Bible translators are equally faced with this challenge whenever they take to translate the Bible into any language. The basic question is, "What kind of translation do we want to produce?" which leads them to determine the kind of translation theory or principle to follow. As a result, this has a direct implication and effect on the rendition of the message.

Thus, the we have seen that the aim of translation is to be able to communicate the message of the author to the receptors in a faithful and natural manner, eliciting the same effect in the receptor as was to the original audience. Therefore, a translator is faced with the conflict of loyalties, whether to remain faithful to the original despite the "foreignness" of the translation or to radically change the form of the original in order to render it in a faithful manner. In surmounting this challenge, translators should be able to consider, among other factors, the type of text to be translated, the type of translation they want to achieve and the structural similarities and contrasts of the languages in consideration.

CHAPTER FIVE

GENERAL CONCLUSIONS AND RECOMMENDATIONS

In this chapter, we shall draw general conclusions from the findings of this research and make recommendations. We have seen in the preceding chapters how departing from the historical context can impede the comprehension of a text and how lack of naturalness can slow or even hinder the understanding of a text. It is evident that the translator plays a key role in ensuring that he strikes the middle ground between being faithful to the author and the original message and at the same time convey the message in a manner that is natural to the receptor language.

The theoretical framework that we have used in the research propounded by Newmark in (Newmark, 1981) "*Approaches to translation*" formed the basis of the discussion of this research with the main elements of communicative and semantic translation. We have seen that semantic translation is concerned with being faithful to the semantic constructions and in essence, the form of the original text while communicative translation goes ahead to alter the form of the original in order to pass on the message to an audience of the receptor language who do not anticipate any difficulties or obscurities in the language.

Newmark (1988) however goes ahead to expound on the concept of the "conflict of loyalties" where the translators are constantly faced with the dilemma or being faithful to the source text or the receptor language. This indeed is a question that anyone engaging in any act of interlingual communicative will grapple with since all languages exhibit

certain differences and sets of discrete contrasts in various levels such as at the lexical level, in phrases, sentences and paragraphs. The translators have to put this in mind so that they keep the level of loss in translation low.

In addition, we have seen that faithfulness to the historical context of a text is important and depending on the type of text to be translated and the type of audience, only some portions may be altered for the purposes of clear communication. However, for Bible translation, "it is not part of the translator's task to change this historical framework or substitute it in any way". This is because the Christian faith is firmly rooted in history (Beekman & Callow, 1974: 35).

It then follows that, Bible translation calls for not only linguistic competencies on the part of the translator but also a significant level of cultural knowledge of the original communities. Having the cultural knowledge and appreciating the Jewish society in which Jesus lived for example would give insight and clear understanding of the teachings of Jesus and the metaphorical language that he often employed in the parables. Thus, the translator's role would be to choose a model, theory or principle of translation that allows the communication of the message in a manner that is most faithful to the original cultural setup and at the same time communicates the message more clearly and naturally. It is at the discretion of a Bible translator to abandon language that distorts the message, presents ambiguities or impedes the comprehension of the message and at the same time make necessary linguistic adjustments to present the message in a clear, smooth and natural way.

The formal equivalence theory is by no means one that promotes fidelity to the original and the transfer of foreign elements in receptor languages to maintain the form of the original text. As we have seen, this indeed helps to preserve the perlocutionary effect of the original message as intended by the author. For example, the subscribers of Bible versions which were translated under the model of formal equivalence are often drawn and inspired by the archaic language of such versions which appeals to them. For these, such language reflects the inspiration and the awe of the original words of this divine book and thus would rather have such versions (like the King James Version) used at the pulpit.

Once in a Bible study, I had an opportunity to interact with someone commonly known as brother Paul who subscribed to such Bible versions which I have come to categorize under the "formal equivalence" theory. He often exhorted the attendants of the Bible study to be cautious of the version they used whether for their private study or public reading of the Bible. For him, the retention of the so-called archaic language of the formal equivalence versions (which most people avoid) is very significant in conveying the word of God as was written by the original writers.

A particular example of instances where such languages leads to accurate understanding of the Word of God as opposed to being an impediment to its understanding is in Luke 22:31-32 (KJV)

[31] And the Lord said, Simon, Simon, behold, Satan hath desired to have **you**, that he may sift **you** as wheat:

[32] But I have prayed for **thee**, that thy faith fail not: and when **thou** art converted, strengthen **thy** brethren.

Here, the use of the antiquated pronouns like "thee" is very significant because it brings the distinction between the address to Peter by Jesus and the address to all the disciples. This kind of language which has now become antiquated and many modern Christians prefer to keep off in fact helps to make useful distinctions. "Thee" and "thou" are used to address the second person singular while "you" and "ye" refer to second person plural respectively. "Thy" is a possessive pronoun for the second person singular while "your" is a possessive pronoun for the second person plural.

By using "you", Jesus is telling Peter that Satan has desired to have all of them, meaning the apostles and on the second phrase where Jesus says "I have prayed for **thee**", He is talking specifically Peter, whose faith He had prayed for that it would not fail. This understanding is important since Jesus was continuing to affirm Peter as the one whom He would use to establish the church. Reading from modern versions which do not have such distinction by the language may present ambiguous understanding as to who Jesus was addressing and whom He had prayed for.

Nevertheless, in the desire to maintain the form of the original language, formal equivalence versions have transferred foreign elements of Greek and Hebrew into English which makes it difficult to comprehend text. This is certainly one of the shortfalls of the formal equivalence theory when it comes to achieving the purpose of translation

which is basically to communicate the message of the author to the receptors in a manner that is effective and efficient.

The purpose of translation is to convey to the reader or hearer the information that the original conveyed to its readers and hearers. It is to ensure that the message is not distorted or changed and neither unnecessarily gained nor lost information. This happens when there is the natural use of the linguistic structures of the receptor language and that the recipients of the translation understand the message easily. The naturalness of the translation and the ease with which a translation is understood should be comparable to the naturalness of the original and to the ease with which the recipients of the original texts understood them (Beekman & Callow, 1974:34).

In analyzing the theories of translation, we realize that as far as faithfulness to the historical context is concerned, the formal equivalence theory advocates for faithfulness to the form and context of the original text. However, even though "all languages are open systems in the sense of being open not only to new words but to new concepts" (Waard & Nida, 1986:43) the transference of some foreign elements of Greek and Hebrew have often led to unnatural sounding translations, structural mismatches, colloquial clashes and wrong semantic constructions which in one way or another do impede the comprehension of the message.

Dynamic equivalence which is now known as functional equivalence is defined by Nida & Taber (1974:24) in terms of the "degree to which the receptors of the message in the receptor language respond to it in a substantially the same manner as the receptors in the

source language." This theory as we have seen in the data presentation is concerned with communicating the message in a manner in which the receptors of the message will react to the message the same way the readers of the original text did.

One of the shortcomings of this theory as we have seen is it takes the liberty to alter the form of the original text and respect "more" the "genius" of the receptor language thus distorting to some extent, the message conveyed to the original receptors. This often may lead to compromise or "wrong" interpretation of the scriptures before it is rendered in the receptor language by the translators.

Free translation or paraphrase which formed the third group of Bible versions is certainly a method which uses more plain language and often far too interpretive. The lexical choice depends more on the interpretation of the author of such kind of a version. For example, we have seen in the discussion that using such kind of theory may lead to addition of elements that are neither present nor implied in the original text.

We have seen in Colossians 2:9-10 where the author of the Message Bible introduces concepts of "a telescope, a microscope and a horoscope" which are neither present nor implied in the original text. As much as using the model of paraphrase or free translation could make the message more accessible, smooth and easy to understand, this method is detrimental especially in the translation of religious texts since it involves a lot of interpretation from the author(s). Since humans are fallible and limited in our thoughts and since our interpretation may be affected by our environment or experiences, this

method of translation may well under-represent the original message or make unnecessary additions.

From the foregoing discussion, it is certain that translators of the Bible will continue to be faced with the question of which translation theory to use depending on the type of translation they want to achieve. In light of the three selected theories, it can be seen that translators are to choose a theory which does not compromise the historical setting and context of the Bible and which conveys the message as naturally as possible. While it may be difficult to have a theory which absolutely lacks weaknesses, they may make those necessary adjustments without which the message would not be conveyed effectively. Since languages have significant number of contrasts, where the rendering of a text in a literal way would impede its comprehension, then adjustments could be made to suit the receptor language.

5.1 Recommendations

This study, due to the constraints of time limited the data collection to only six books of the Bible, analyzed in two chapters of the research. A more extensive research covering a wider range of books could be conducted to further analyze the selected translation theories in relation to the aspects of faithfulness to the historical context and naturalness in the receptor language.

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APPENDIX I: Colossians 2:1-10The Message (MSG)

[1-2] I want you to realize that I continue to work as hard as I know how for you, and also for the Christians over at Laodicea. Not many of you have met me face-to-face, but that doesn't make any difference. Know that I'm on your side, right alongside you. You're not in this alone.

[2-4] I want you woven into a tapestry of love, in touch with everything there is to know of God. Then you will have minds confident and at rest, focused on Christ, God's great mystery. All the richest treasures of wisdom and knowledge are embedded in that mystery and nowhere else. And we've been shown the mystery! I'm telling you this because I don't want anyone leading you off on some wild-goose chase, after other so-called mysteries, or "the Secret."

[5] I'm a long way off, true, and you may never lay eyes on me, but believe me, I'm on your side, right beside you. I am delighted to hear of the careful and orderly ways you conduct your affairs, and impressed with the solid substance of your faith in Christ.

From the Shadows to the Substance

[6-7] My counsel for you is simple and straightforward: Just go ahead with what you've been given. You received Christ Jesus, the Master; now *live* him. You're deeply rooted in him. You're well constructed upon him. You know your way around the faith. Now do what you've been taught. School's out; quit studying the subject and start *living* it! And let your living spill over into thanksgiving.

⁸⁻¹⁰ Watch out for people who try to dazzle you with big words and intellectual double-talk. They want to drag you off into endless arguments that never amount to anything. They spread their ideas through the empty traditions of human beings and the empty superstitions of spirit beings. But that's not the way of Christ. Everything of God gets expressed in him, so you can see and hear him clearly. You don't need a telescope, a microscope, or a horoscope to realize the fullness of Christ, and the emptiness of the universe without him. When you come to him, that fullness comes together for you, too. His power extends over everything.

APPENDIX II: Job 36 King James Version (KJV)

[1] Elihu also proceeded, and said,

[2] Suffer me a little, and I will shew thee that I have yet to speak on God's behalf.

[3] I will fetch my knowledge from afar, and will ascribe righteousness to my Maker.

[4] For truly my words shall not be false: he that is perfect in knowledge is with thee.

[5] Behold, God is mighty, and despiseth not any: he is mighty in strength and wisdom.

[6] He preserveth not the life of the wicked: but giveth right to the poor.

[7] He withdraweth not his eyes from the righteous: but with kings are they on the throne; yea, he doth establish them for ever, and they are exalted.

[8] And if they be bound in fetters, and be holden in cords of affliction;

[9] Then he sheweth them their work, and their transgressions that they have exceeded.

[10] He openeth also their ear to discipline, and commandeth that they return from iniquity.

[11] If they obey and serve him, they shall spend their days in prosperity, and their years in pleasures.

[12] But if they obey not, they shall perish by the sword, and they shall die without knowledge.

[13] But the hypocrites in heart heap up wrath: they cry not when he bindeth them.

[14] They die in youth, and their life is among the unclean.

[15] He delivereth the poor in his affliction, and openeth their ears in oppression.

[16] Even so would he have removed thee out of the strait into a broad place, where there is no straitness; and that which should be set on thy table should be full of fatness.

[17] But thou hast fulfilled the judgment of the wicked: judgment and justice take hold on thee.

¹⁸ Because there is wrath, beware lest he take thee away with his stroke: then a great ransom cannot deliver thee.

¹⁹ Will he esteem thy riches? no, not gold, nor all the forces of strength.

²⁰ Desire not the night, when people are cut off in their place.

²¹ Take heed, regard not iniquity: for this hast thou chosen rather than affliction.

²² Behold, God exalteth by his power: who teacheth like him?

²³ Who hath enjoined him his way? or who can say, Thou hast wrought iniquity?

²⁴ Remember that thou magnify his work, which men behold.

²⁵ Every man may see it; man may behold it afar off.

²⁶ Behold, God is great, and we know him not, neither can the number of his years be searched out.

²⁷ For he maketh small the drops of water: they pour down rain according to the vapour thereof:

²⁸ Which the clouds do drop and distil upon man abundantly.

²⁹ Also can any understand the spreadings of the clouds, or the noise of his tabernacle?

³⁰ Behold, he spreadeth his light upon it, and covereth the bottom of the sea.

³¹ For by them judgeth he the people; he giveth meat in abundance.

³² With clouds he covereth the light; and commandeth it not to shine by the cloud that cometh betwixt.

³³ The noise thereof sheweth concerning it, the cattle also concerning the vapour.

APPENDIX III: Job 41 King James Version (KJV)

[1] Canst thou draw out leviathan with an hook? or his tongue with a cord which thou lettest down?

[2] Canst thou put an hook into his nose? or bore his jaw through with a thorn?

[3] Will he make many supplications unto thee? will he speak soft words unto thee?

[4] Will he make a covenant with thee? wilt thou take him for a servant for ever?

[5] Wilt thou play with him as with a bird? or wilt thou bind him for thy maidens?

[6] Shall the companions make a banquet of him? shall they part him among the merchants?

[7] Canst thou fill his skin with barbed irons? or his head with fish spears?

[8] Lay thine hand upon him, remember the battle, do no more.

[9] Behold, the hope of him is in vain: shall not one be cast down even at the sight of him?

[10] None is so fierce that dare stir him up: who then is able to stand before me?

[11] Who hath prevented me, that I should repay him? whatsoever is under the whole heaven is mine.

[12] I will not conceal his parts, nor his power, nor his comely proportion.

[13] Who can discover the face of his garment? or who can come to him with his double bridle?

[14] Who can open the doors of his face? his teeth are terrible round about.

[15] His scales are his pride, shut up together as with a close seal.

[16] One is so near to another, that no air can come between them.

[17] They are joined one to another, they stick together, that they cannot be sundered.

[18] By his neesings a light doth shine, and his eyes are like the eyelids of the morning.

[19] Out of his mouth go burning lamps, and sparks of fire leap out.

[20] Out of his nostrils goeth smoke, as out of a seething pot or caldron.

²¹ His breath kindleth coals, and a flame goeth out of his mouth.

²² In his neck remaineth strength, and sorrow is turned into joy before him.

²³ The flakes of his flesh are joined together: they are firm in themselves; they cannot be moved.

²⁴ His heart is as firm as a stone; yea, as hard as a piece of the nether millstone.

²⁵ When he raiseth up himself, the mighty are afraid: by reason of breakings they purify themselves.

²⁶ The sword of him that layeth at him cannot hold: the spear, the dart, nor the habergeon.

²⁷ He esteemeth iron as straw, and brass as rotten wood.

²⁸ The arrow cannot make him flee: slingstones are turned with him into stubble.

²⁹ Darts are counted as stubble: he laugheth at the shaking of a spear.

³⁰ Sharp stones are under him: he spreadeth sharp pointed things upon the mire.

³¹ He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment.

³² He maketh a path to shine after him; one would think the deep to be hoary.

³³ Upon earth there is not his like, who is made without fear.

³⁴ He beholdeth all high things: he is a king over all the children of pride.

APPENDIX IV: 2 Corinthians 10 King James Version (KJV)

[1] Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence am base among you, but being absent am bold toward you:

[2] But I beseech you, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh.

[3] For though we walk in the flesh, we do not war after the flesh:

[4] (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;)

[5] Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

[6] And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

[7] Do ye look on things after the outward appearance? if any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are we Christ's.

[8] For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed:

[9] That I may not seem as if I would terrify you by letters.

[10] For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible.

[11] Let such an one think this, that, such as we are in word by letters when we are absent, such will we be also in deed when we are present.

[12] For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise.

¹³ But we will not boast of things without our measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you.

¹⁴ For we stretch not ourselves beyond our measure, as though we reached not unto you: for we are come as far as to you also in preaching the gospel of Christ:

¹⁵ Not boasting of things without our measure, that is, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly,

¹⁶ To preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand.

¹⁷ But he that glorieth, let him glory in the Lord.

¹⁸ For not he that commendeth himself is approved, but whom the Lord commendeth.