A NEW FRAMEWORK FOR BIBLE TRANSLATION

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ABSTRACT

Since the time in which Nida and Taber published *The theory and practice of translation*, there have been dramatic changes in the communication situations of Bible translation throughout the world. Further, advances in a variety of academic disciplines have enabled us to recognise and move beyond shortcomings of that work's portrayal of language, communication and translation. A recent project by the United Bible Societies has attempted to provide a more contemporary framework for understanding Bible translation. This paper focuses on the communication model developed for this project. Avoiding the fallacy of the conduit metaphor of communication, it explicitly refers to the goals of the participants in a communication situation and the organisational as well as sociocultural frames within which texts are produced and perceived. The framework suggested by this model encourages viewing translation as a process involving churches, communities and publishers as well as translators and choosing a particular translation approach in terms of mutually agreed upon goals. The Bible translation process may involve not just producing a text to represent the sacred text, but also supplementary texts to enhance understanding and appreciation of both the translation and the translated.

During a meeting of some United Bible Societies (UBS) translation consultants a few years ago, it was observed that Nida and Taber's (1969) *The theory and practice of translation* (TAPOT) was still considered by a significant number of translation personnel and other people, both within and outside the UBS, to provide the basic framework for a "UBS approach" to translation. An increasing number of publications since the 1980's had indicated ways in which fundamental aspects of this work were limited, dated or untenable. But the implications of these had not been totalled up in a way receiving widespread organisational recognition. In view of this situation, a group of translation consultants were asked to prepare articles providing a more contemporary overview of issues related to Bible translation, and a framework that could provide points of reference for Bible Societies, churches and translators interested in "...achieving the widest possible, effective and meaningful distribution of the Holy Scriptures and...helping

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people interact with the Word of God"[2]. This article indicates aspects of the "new framework" suggested by our project, with special regard to matters of communication, the area which I was asked to study.[3]

1. HOW "NEW"?

Just how "new" is the framework for Bible translation that we are proposing? In a very general sense, it is a continuation of the tradition popularised by Nida:

- Interdisciplinary;
- Viewing translation as communication;[4]
- Continually looking to advances in scholarship for understanding translation;
- Stemming from a reverence for the Scriptures;
- Having the goal of contributing to all people's appreciation of the Scriptures.

However, between the time when TAPOT was written and today, there are dramatic differences in the communication situations of UBS Bible translation projects and in scholarship. These differences indicate that our attempt to articulate a new *framework* for Bible translation stems from being in a new *era* of Bible translation.

The following table indicates some differences in the communication situations of Bible translation.

2 UBS purpose statement adopted at the UBS Midrand World Assembly, October 2000.

3 The publication of *Bible translation: frames of reference* (Wilt ed. 2002) is a result of this project. It includes chapters on:
- Scripture translation in the era of translation studies (by Aloo Osotsi Mojola and Ernst Wendland)
- The role of culture in communication (Robert Bascom)
- Advances in linguistic theory and their relevance to translation (L. Ronald Ross)
- Biblical studies and Bible translation (Graham Ogden)
- A literary approach to biblical text analysis and translation (Ernst Wendland)

4 Compare, for example, Nida's (1960) chapter "Scripture translation and revision as techniques of *communication*" (my emphasis) and De Waard and Nida's (1986) chapter "Translating is communicating".

Communication situation of <u>*Bible translation in Africa:*</u>	<u>*When* TAPOT *was published:*</u>	<u>*Today:*</u>
Church leadership	Extensive missionary domination	National leadership
UBS translation consultants:	Almost exclusively white, male European and American Protestants	Increasing majority are from the region of service
Translators	• Non-mother-tongue speakers were considered "translators"; • Few nationals had an educational background permitting in-depth exegetical work	• Only mother-tongue speakers can be translators in UBS projects; • An increasing number of minority-language church leaders with higher level degrees in biblical studies facilitates the recruitment of translation personnel
Training of Bible translators	• No higher level programmes in Africa; • Sporadic offering of seminars; • No programmes in Israel	• High quality, post-secondary programmes available throughout Africa; • Ongoing seminar programmes; • Increasingly availability of training in Israel
Technology		
Computers:	Practically unknown	Every team expected to have at least one
Manuscript preperation:	Laborious, costly, limited options	Easy, inexpensive, multiple options
Communication:	Surface mail, taking weeks to arrive	E-mail, taking seconds to arrive
Cultural politics:	Nationalisation	Globalisation
Media:	Almost exclusively print	Audio-video, cassette, internet
Bible translation viewed as:	• An end in itself; • A tool for evangelisation	• Part of publication process; • A tool for the church
Primary corpus:	Focus on the New Testament	Many more Old Testament projects, necessitating closer attention to poetic texts and, thus, literary aspects of biblical literature in general

Table 1: Some basic changes in the situations of Bible translators.

Differences in the academic perspectives represented in TAPOT and those evident in a variety of more contemporary works on translation are similarly dramatic. In our *Bible translation: frames of reference* (Wilt ed. 2002) we indicate some of these differences with regard to a variety of disciplines. I will mention some here, before focusing on communication and translation.

TAPOT has been used as an example of how a "linguistic approach" to translation leads to a "dead end".[5] But it was especially the linguistic tools that were and were not used in that book that was the main problem. Over the next decades, the extremely limited (if not simply wrong) view of linguistics represented in TAPOT would be corrected by Bible translators looking to sociolinguistics, discourse linguistics, text linguistics, pragmatics, functional linguistics, and cognitive linguistics.[6]

De Waard and Nida's (1986) *From one language to another* had indicated some steps forward but their preface encouraged a backward-looking view, claiming that "functional equivalence" was "not...essentially different from... 'dynamic equivalence'" and that problems with earlier works of Nida on translation were mainly due to having been "misunderstood" (pp. vii-viii). While claiming that "Some Bible translators have seriously violated the principle of dynamic equivalence as described in *Theory and practice of translation*...", they failed to directly address the linguistic—not to mention the literary and communicational—shortcomings of this work and the way in which it is reflected in manuals prepared for translators.

Bible translators were of course to benefit from developments in other fields of study as well as linguistics, many of which are indicated in articles in this book. Some key changes, or at least broadening, of perspectives involved giving (greater) attention to translating in view of:

- Language structure from the paragraph to text levels;
- The meaningfulness of form;
- Functions of language other than the referential/informative one;
- Metaphor as a cultural, cognitive and high-level literary device;
- The thematic as well as structural role of repetition;
- Markedness in natural language;
- Literary communication through "common" as well as "elevated" language;
- Cognitive processes involved in translation and in using translations;
- Cultural and theological biases and power relationships involved in translation theory and practice;
- Translation theorists dealing with secular as well as sacred literature;

5 James Holmes (1994), referred to in Mojola and Wendland (2002).

6 Ross (2002) and Bascom (2002) indicate some relevant discussions in these areas.

- Biblical scholars giving greater attention to the literary unity of canonical texts;
- Communication issues, some of which are discussed in the next section.

Developments in the communication situations of (Bible) translation and in the academic tools for studying the texts and processes involved in translation, coupled with increasing agreement concerning shortcomings of the TAPOT approach to translation, are so great that the expression "paradigm shift" comes to mind. However, Robert Shedinger's (2000) caution against use of this term in biblical studies is equally relevant to Bible translation. Observing that

> In science, according to [Thomas] Kuhn, all the members of a particular scientific community continue to hold to a single paradigm right up to the point of paradigm change,

Shedinger concludes:

> ...the Kuhnian notion of the structure of the scientific discipline and of "paradigm change" bears little resemblance to the way that biblical studies is done. Biblical studies, as a discipline situated squarely within the humanities, must embrace diversity, a multiplicity of paradigms, and the living conversation between scholars that this diversity makes possible (Shedinger 2000:471).

Aloo Mojola's conclusion about Bible translation is remarkably similar:[7]

> The emerging, multi-disciplinary field of translation studies has yet to produce its Newton or its Einstein with a widely accepted, overarching, global translation theory. In the current interdisciplinary environment within which translation studies thrive, it seems wisest to listen to the wide variety of voices on translation rather than attempt to argue for a particular theoretical stance on or an exclusive approach to Bible translation. In view of the great diversity of Bible Society translation projects with regard to factors such as culture, language, gender, ethnicity, social status, educational level, age group, and ideological orientation, a prescriptive approach to translation is likely to frequently prove unfruitful. A variety of perspectives and tools are needed to assess Scripture needs and desires of various audience groups and to help translators, churches, and other groups to effectively and efficiently respond to these needs.

7 Mojola's observation in Mojola and Wendland (2002) was written before Shedinger's article was published.

2. DIFFERING PERSPECTIVES ON COMMUNICATION

There is little need to defend viewing translation in terms of communication. In spite of the diversity of approaches to translation mentioned above, there is a broad consensus on this theme, a theme of Nida's since a half-century ago. The great diversity in presentations on translation stems to a large degree from a diversity in *which aspects* of the complexities of communication the presenters focus on, and what models of communication they look to.

Nida and many of his colleagues followed communication theorists of their time in focusing on application of models used to account for the machine transmission of information, especially the one represented in diagram 1.

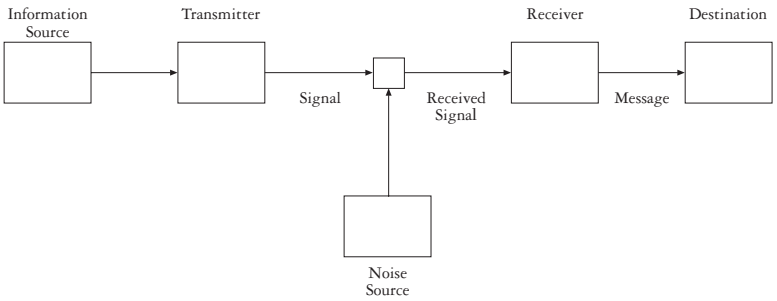

Diagram 1: Shanno and Weaver's (1949) model of communication.[8]

In this model for machine transmission of signals, the source and destination's motivation for sending and receiving the signals and their understanding and appreciation of the message is irrelevant. If one works through the extensive writings of Nida, one will of course find correctives to the elementary view of communication presented above. However, his and his followers' use of the vocabulary associated with this and similar models and their use of unidirectional arrows in their graphic descriptions of the translation process, as in diagram 2, encouraged a restricted view of communication that would be reflected in their suggestions for treating practical translation problems as well as in their general discussions of the translation process.

8 Reproduced in Severin and Tankard (1997).

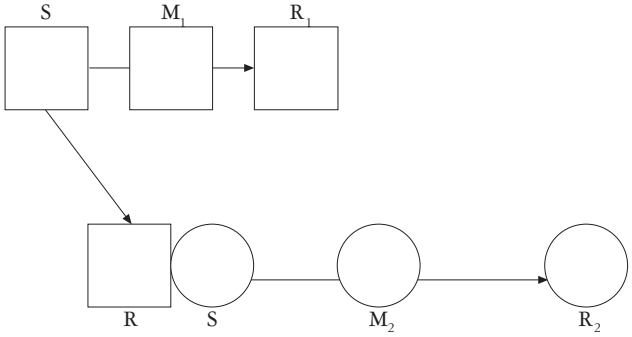

Diagram 2: Translation process as depicted in Nida and Taber.[9] M=Message, R=Receptor, S=Source text, RS=translator as receptor of the source text and source of the translation.

The Translator (the "RS") receives the message originally sent to one audience and then relays it to a different audience. Problems of reception can be dealt with by a readjustment of lexical and syntactic wires. It is basically a one-way process. There is feedback, but the "source" is in control and the "receptor", as the term denotes (appropriately for machine communication), is a passive container for receiving the "message" as sent. Closely associated with this "powerful messages/powerful effects" approach to communication[10] was the "fallacy of the conduit metaphor" described by Mark Johnson (1987:59)[11] as follows:

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

9 Part of their diagram in 1969:23. The rest of the diagram depicts the translator comparing "the real or presumed comprehension of M_1 by R_1 with the comprehension of M_2 by the average receptor R_2" (p.23). Barnwell (1986:30) and Larson (1997) use similar diagrams.

10 The label is used by Soukup (1997:95) to characterise the predominant view of communication before the 1980's.

11 Cited in Mojola's chapter.

The conduit metaphor is evident in many discussions of Bible translation. Larson, for example, (1997:4) uses the following diagram to depict the translation process:

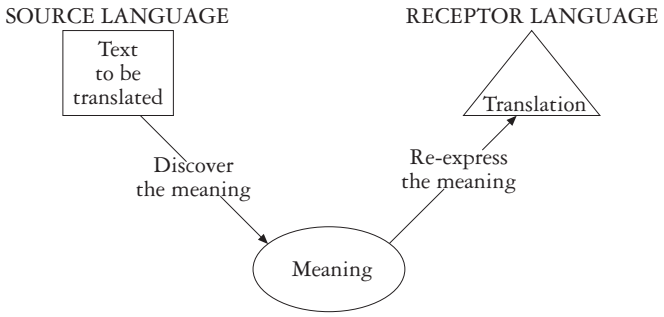

Diagram 3: Larson's model of Bible translation.

She claims:

> Translation consists of *transferring the meaning* of the source language into the *receptor* language... of... analyzing [the source language text] in order to determine its meaning, and then *reconstructing this same meaning* using the lexicon and grammatical structure which are appropriate in the *receptor* language and its cultural context (Larson 1997:3, my emphases).

The idea that the *translator* can "reconstruct the same meaning" as occurred in the source text is held by few theorists today. The translator can try to produce a text that represents what s/he, with the help of a community of interpreters, perceives in the source text to be meaningful, but the "same meaning" that the supposed (for Bible translation) source text had for its first audiences certainly cannot be "reconstructed", as Larson suggests.

Problematic aspects of this view of communication are pointed out by Gutt (2000, especially Chapter 4), as part of his discussion of the cognitive processes involved in formulating and interpreting texts. While his discussion suggests a reductionism beyond the one he readily admits,[12] his application of cognitive notions to translation, especially in his discussion of

12 Gutt concludes:

> The main contribution of this book is a reductionist one on the theoretical level–issues of translation are shown to be at heart issues of communication (2000:198).

indirect and direct translation, are very helpful. I view his work and our *Bible Translation: frames of reference* as complementary.

Another aspect of communication which has received considerable attention in Bible translation literature over the past couple of decades is the influence of media on communication, whether in view of audiences with relatively low literacy levels or of those favouring the use of modern electronic media.[13]

The last aspect of communication that we mention here has received much attention from secular translators in recent years but relatively little attention from Bible translators:[14] how power relationships affect communicational dynamics. In and *via* translation, a dominant power group's values may shape texts in favour of their own group, obscuring or distorting perspectives and values represented in the source text.[15] While such problems are often discussed in terms of groups differing in nationality as well as cultural-

However, his portrayal of "communication" is also reductionist: issues of communication, he argues, are at heart cognitive ones and–reducing the matter even more–ones that can best be explained in terms of one theoretical perspective. His taking a reductionist perspective has resulted in very helpful insights–but there are also a wide variety of helpful, contemporary perspectives that do not stem from relevance theory.

13 Søgard (1993) provides a nice, practical overview. Soukup and Hodgson (1999) is an example of recent discussions of translation and new media.

14 But see Yorke (2000).

15 See Naudé's in this volume (especially Section 3.5.1), Mojola and Wendland (2002: Sections 1.2 and 1.47), Ogden (2002: Section 5.2). Compare Gentzler's (1993:60) strident criticism:

> [Nida] "knows" the message from this higher source, and knows how people are supposed to respond. He does not trust the readers to make up their own minds; in order to achieve the intended response, he has license to change, streamline, and simplify. All potential differences—ambiguities, mysteries, Freudian slips—are elided in order to solicit a unified response that transcends history.... Nida provides an excellent model for translation which involves manipulation of a text to serve the interests of a religious belief...

Similarly, Venuti (1995:23):

> Nida's humanism may appear to be democratic in its appeal to "that which unites mankind," but this is contradicted by the more exclusionary values that inform his theory of translation, specifically Christian evangelism and cultural elitism.

Other problematic aspects of the Nidan model of communication are indicated in Wilt (2002).

ly and economically, the same may be true in terms of "co-cultures" supposedly working together to produce a translation.

In his study of communication patterns between black and white Americans, Mark Orbe (1998) uses the term "co-cultures" rather than "sub-cultures", to avoid the suggestion that a politically and economically dominant culture is superior to another with which it is in contact. Orbe observes that the perception of differences between co-cultures, with regard to power and access to resources, affects communication dynamics. He constructs the following grid to describe basic patterns in terms of communication goals, approaches and practices.

	Separation	Accommodation	Assimilation
Nonassertive	Avoiding Maintaining interpersonal barriers	Increasing visibility Dispelling stereotypes	Emphasising commonalities Developing positive face
Assertive	Communicating self Intragroup networking Exemplifying strengths Embracing stereotypes	Communicating self Intragroup networking Using liaisons Educating others	Extensive preparation Overcompensating Manipulating stereotypes Bargaining
Aggressive	Attacking Sabotaging others	Confronting Gaining advantage	Dissociating Mirroring Strategic distancing Ridiculing self

Table 2: Mark Orbe's (1998:110) Co-cultural Communication Orientations: The vertical axis represents communicative approaches; the horizontal axis, communication goals; communication practices are in the boxes.

These dynamics may occur in various organisational settings of Bible translation and they may occur between various groups within the target audience, affecting, for example, the effectiveness of a review process or of a study of needs and wishes of the target audience. Co-communities could be identified in various ways: organisationally, ecclesiastically, ethnically, dialectally, economically. We are here touching on organisational and community issues, crucial aspects of the translation process represented in our model, to which we shall now give more direct attention.

3. A MODEL OF COMMUNICATION

In keeping with our project's aims, my study of communication had the goal not of originality but of synthesis. I looked at a wide range of recent works on communication, especially those offering theoretical overviews, with three basic questions in mind:

1. What do people mean when they use the term "communication"?
2. What are broad areas of contemporary consensus held across the various subdisciplines of communication studies?[16]
3. How can fundamental aspects of communication be represented in graphic form to provide a basic framework for detailed consideration of various aspects of communication? (Training considerations were especially in mind here.)

My conclusion, discussed in more detail in Wilt (2002), is that communication involves the following components and processes, represented in diagrams 4 and 5:

- A "speaker" with a certain set of goals sends a text composed of selectively arranged signs, *via* a particular media, to a "hearer".[17]
- A hearer, with his/her own set of goals, selectively perceives and interprets the text.
- The participants' goals and their selection, arrangement, perception and interpretation of signs are framed.
- They are framed by the immediate communication situation, understood in terms of factors such as physical setting, time, and perceived social roles of the participants.
- They are framed by organisations such as, in the case of Bible translation, churches, academic and governmental institutions (each with its own set of communication expectations, policies, practices and resources), and various communities.
- They are framed, at the most general level by sociocultural experience, institutions, behaviour and values.

16 Receiving highest priority in my study were overviews published since the 1990's. I focused on studies in human communication: interpersonal, ethnographic, intercultural, organisational, mass (some distinguish between this and "human communication"), and semiotics. I did not spend much time with rhetorical studies since Wendland was dealing with this in his chapter for our book and in other publications.

17 I use "speaker" and "hearer" since the oral communication situation of dialogue is generally considered prototypical. "Participant(s)" might be a better term but can be stylistically cumbersome. A plurality of speakers and hearers with differing roles may of course be involved in one speech situation.

Diagrams 4 and 5 represent opposing extremes (seldom if ever realised) of the parameters of the model of communication outlined above.[18] In Diagram 4, the participants in communication completely share frames and can thus communicate very easily.

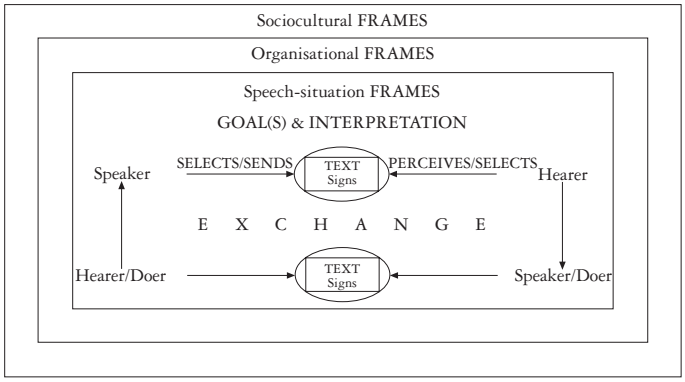

Diagram 4: (Extremely) Easy Communication.

Diagram 5 represents the other extreme, to which participants in the process of Bible translation are closer.

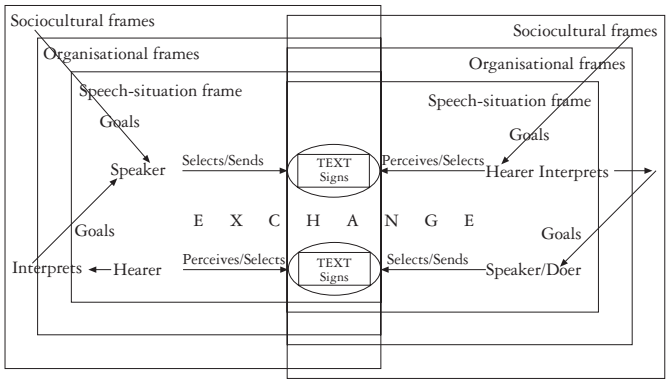

Diagram 5: (Extremely) Difficult communication.

18 The diagrams are taken from Wilt (2002).

It might still be possible to find a Bible translation project approaching the "difficult communication" extreme in, say, an isolated valley of Papua New Guinea. But, in Africa, church and para-church organisations generally contribute to a sharing of frames of reference that diminishes the communicational problems involved in Bible translation. Further, large areas of sociocultural overlap between source text and target cultures frequently facilitate the communication process.

"Sharing of frames" is intended to refer to both objective aspects of a communication situation (e.g., location, organisational sponsorship, cultural practice) and to subjective perceptions of these aspects. The robust frame metaphor can be exploited to refer to both dynamic and relatively static aspects of communication. Producers of a text physically *frame* them, verbally and nonverbally, in terms of communicative goals, and hearers respond to texts in terms of cognitive frames constructed in response to previous experience. Through communication, cognitive frames are created, built up, reshaped, expanded, linked to other frames in various ways, replaced and lost.

Two key concerns of those wishing to communicate the Scriptures are:

- Understanding an audience's cognitive frames that are likely to influence their processing and evaluation of new texts;
- Building up or reshaping an audience's cognitive frames to facilitate their understanding and interaction with the Scriptures.

The first concern has been the focus of Gutt's work, using different terminology. The audience's cognitive frames, or cognitive context, influence their processing and evaluation of a new translation's content, style and presentation, especially when they are familiar with other versions, as in the case of Afrikaans speakers.

With regard to building up or reshaping frames, the translation itself is one way to do this (communication is facilitated by shared linguistic frames, a subset of sociocultural frames). But Bible Societies are increasingly paying attention to how supplements to the translation (or what is perceived as the translation) may contribute to this.

Our model can be used to illustrate the interplay of frames and goals. What might seem to be a difficult communication situation in terms of great differences in sociocultural and organisational frames may be rendered considerably easier through the sharing of similar goals, and high motivation among participants to meet those goals.

Conversely, relatively easy communication situations can be rendered quite difficult when Speaker's goals are opposed to, or at least different from,

Hearer's goals. Often, a translator's goal to represent a text in an innovative way (which s/he deems faithful) can conflict with an audience's–or a fellow translator's!–goal of having a translation that highly resembles other versions of which they are aware. Considerable negotiation outside the translation office (and hopefully at a very early stage of the translation process) is necessary to resolve this type of easy-communication-turned-difficult situation.

Clarity of goals and agreement upon goals, at a wide variety of levels, is as crucial in translation projects as it is in any other communicative endeavour.[19] Basic goals concern:

- Material benefits to those involved in the production process;
- Sociocultural, cocultural, and religious values;
- Organisational use of the product;
- Personal and group use of the product;
- Translation approach.

In the centre of our model is the *TEXT* frame. It is the *physical* entity which a speaker produces[20] to meet communicative goals and which hearers perceive and interpret in terms of their frames of reference. We explicitly refer to the *signs* of which a text is composed in order to:

- discourage the fallacy of the conduit metaphor of linguistic communication;

19 At the same time:
- Not all explicitly stated goals readily harmonise.
- Unstated goals, of varying degrees of consciousness, may be as influential or more influential than stated ones.
- Stated agreement on goals may mask unstated resistance to those goals.

Conflicting goals often stem from issues of power, loyalty and understanding.

20 Some have suggested that, in our communication model, the arrow between the text and the hearer be bi-directional, saying that, as well as being perceived and interpreted by the reader, the text draws the reader into its world. It is only in the cognitive processing of the text that this "drawing in" occurs; it is not the physical text itself that "draws one in" to what the speaker had produced. The text, in our model, is the physical entity produced by the speaker that would, or at least could, exist independently of the existence of the hearer. The pages of the *Bibliaca Hebraica* will not "draw in" any one who does not know Hebrew. But we do not need to go to that extreme: the traditionally presented English Bible rarely "draws in" the average American teenager. The physical text of our model would be called the message by some communication theorists. I try to avoid this term, though, because of its ambiguous use (briefly discussed in Wilt 2002).

- encourage viewing communication and translation in terms that will be valid for any of the various media in which they may occur; and
- recognise the importance–the *sign*ificance–of nonlinguistic as well as linguistic aspects of printed translations.

There is little need to justify the last comment. This is well done in the first chapter of Wendland and Louw's (1993) *Graphic design and Bible reading*, stemming from a seminar sponsored by the Bible Society of South Africa. It would be interesting to consider how much progress has been made in discussing issues which they introduced, and related ones. Some other questions concerning text signs are listed in the appendix.

4. WHAT IS TRANSLATION?

Translation may be defined quite simply as the attempt to represent in one language what was said in another. It is difficult to move beyond this definition without producing a prescriptive or value-laden statement of limited applicability to the diverse situations in which translation occurs. The idea that a translation should be "faithful" to the source text, for example, is a given in Bible translation but, some argue, not in other areas of translation.[21] Even within Bible translation there is the ever-present question of "Faithfulness to what aspects of the source text?"

In many translation situations, a principle of iconicity is assumed:

> *Principle of iconicity:* the translation should bear an iconic resemblance to the original or to a known translation as much as possible.

Christiane Nord concludes her (1997) book by referring to South African translators who argue for a different perspective:

> In order to teach prospective translators to produce accessible translations, we need to be able to draw upon a...framework which is not dependent on rigid definitions of faithfulness, translation or text type and which is flexible enough to be used in any translation task that may arise, whether it be conventional translation or reformulation (Walker *et al*. 1995:102, quoted in Nord 1997:136).

Our communication model is better used to explain the process of translation than to offer a succinct definition of translation. However, it suggests a definition such as the following:

> Translation is a process in which a text Y is produced with signs arranged in a way intended to help an audience interpret/appreciate

21 As pointed out in Nord (1997).

> a previously produced text X whose signs could not be satisfactorily interpreted by the audience for whom text Y is intended because of differences between the sociocultural, organisational and communicational frames within which text X was produced and the frames of the audience for whom text Y is intended.

The expression "could not be satisfactorily interpreted" is not an objective assessment, but a subjective one that could be expressed by members of the potential audience, or held by the producers of the translation. As in the brief definition given at the outset of this section, there is no statement of *how* the signs should be arranged or *what aspects* of text X are most important to represent in text Y. This will depend on aspects of the particular communication situation(s) under consideration, including the values of communities, organisations and individuals.

With this perspective, the translation consultant does not start with the assumption that one translation approach is inherently better than another, but with the question of which of many approaches might be most appropriate for a particular situation. The translation consultant will not be the one to decide this based on his expert theoretical background, but rather will look to a variety of experiences and explanatory frameworks to help communities, organisations and individuals to decide how to produce a translation that will meet their goals.[22] De Blois's article in this volume and past articles (e.g. 1997) provide an excellent example of the consultant working in this role.

5. CONCLUSION

Observations such as the above suggest the following conclusions:

Dynamic equivalence, functional equivalence, and literary functional equivalence are not interchangeable terms. Discussions of translation approaches could be clarified if the first label were used to refer to the approach to translation, the understanding of linguistics and the communication model associated with TAPOT. While of historical importance, it has little to offer to trans-

22 This perspective harmonises with the goal of Gutt's work:

> …to understand what causal interdependencies are at work in translation, and hence to bring out what its conditions for success are… to help people understand the natural strengths and limitations of each approach (2000:200-201).

However, our work gives more attention to empirical aspects of Bible translation than does Gutt (2000) whose "account… is neither descriptive nor prescriptive in thrust" (p. 200).

lators today. Functional equivalence necessitates an enriched view of communication, especially with regard to treating literary texts, and of linguistics. "Literary" may be a redundant qualifier of "functional" in the third label, but it may also be useful for distinguishing between the focus of Ernst Wendland's article in this volume and that of other writings on functional equivalence dealing with lower levels.

Functional equivalence is one of several (not necessarily contradictory) ways of approaching translation. The diversity of approaches to translation is in part due to the diversity of communicative functions of language and to the complexities of human communication. Improved description of translation projects, processes and products will result in improved explanations of these functions and complexities. Translation approach is best decided in view of various models used in various communication situations, in close contact with representatives of the co-communities to be served.

Further, it may be that functional equivalence *must* be supplemented by other approaches since it seems inappropriate to speak of equivalence at higher levels of translation if the source and target languages do not have the same genres. In such cases, the domesticating tendency towards which literary functional equivalence tends could be counterbalanced by a foreignising approach enabling appreciation of source-text genres.

Literary translation does not exclude use of "common language"; faithfulness to the source text does not exclude good style and attractiveness to a wide audience range. Perhaps before even beginning a translation project it would be helpful to have people do some experimentation, especially with poetic texts, to explore ways of being faithful to the genius of both the source text and the language of the target audience.

Creative ways should be sought to encourage people to read/listen to the text and to increase their understanding of it. Footnotes are often mentioned as a panacea for what cannot be adequately represented in the translated text. But the creative use of informative illustrations, insets (as in some contemporary versions aimed for restricted audiences, such as teenagers), side-notes, introductions *and* supplementary publications should also be considered. Creative publications citing thematic portions of Scriptures (perhaps translated in innovated ways) and geared towards specific audiences might be an important bridge leading to greater appreciation of the whole Bible. A special publication on, say, the distorted use of Scriptures to justify abuse of women would probably be more widely read–and more apt to be appreciated in that presentational format–than a footnote on this.

Translation should be viewed as a process, not just a product. This process needs to be viewed within its organisational frames, as well as within its sociocultural frames. Translation may be viewed as part of the publication process but publication may also be viewed as part of the translation process – the process of helping a target audience gain new or greater appreciation of a text produced in a different sociocultural, organisational and communicational situation. The translators can keep the publishers aware of communication problems that cannot be satisfactorily addressed within the decided translation approach but could be treated in supplementary publications.

Training plays a crucial role in the translation process. The need for training translators is obvious; ongoing, concentrated efforts are being made in this regard. But helpful training programs can also be developed for the reviewers, producers and users of a translation. Further, translators need to be trained in organisational and production concerns, to be well aware of limitations and possibilities involved in their work.

APPENDIX

The following were discussion questions for the symposium. The questions applied aspects of communication represented in our model to the situations of Afrikaans speakers. These questions were discussed in small groups (each group discussing one of the questions) and then reports on the discussion were given in a plenary session.

I. Translation goals

1. How precisely have goals of former Afrikaans translations been articulated and how well have they been met?
2. Are the goals producer-oriented, audience-oriented, well-balanced?
3. If producer-oriented, has the producer been sufficiently sensitive to the needs and wishes of the potential audience?
4. If audience-oriented, how well researched? How well have the target audiences' apparent needs and wishes been studied, determined and fulfilled?
5. Attempt to articulate precise goals for a new Afrikaans translation(s).
6. Is a new translation the key for meeting these goals? Or are there other (perhaps supplementary) ways for meeting these goals?

II. Community

1. How well have the community(-ies) of producers of Afrikaans Bibles represented the sub-communities of all Afrikaans speakers?
2. How well understood are the sociocultural frames of the various sub-communities of Afrikaans speakers, especially with regard to how these influence their use, understanding and valuing of Scriptures?
3. Is dialect an issue? If so, why and how to resolve?
4. How could/should/would a new project address these issues?
5. What kind of interorganisational discussions (including interconfessional) could help understand community perspectives?
6. Do negative or indifferent reactions stem from the translation, the presentation of the translation, and/or general lack of interest?

III. Organisational power and control

1. How is the production of a Bible influenced by issues of power and control (especially allotment of resources–administrative and scholarly as well as financial–and gate-keeping)?
2. Who are the most "heard" voices in the production of the Bible? How representative are these voices of the potential audience?
3. If there are imbalances, what could/should be done?

IV. Cognitive frames

1) How might the producers of the translation contribute to expanding the cognitive frames of the audience:
   a) through the text perceived as the translation?
   b) through supplements to the text printed in the same publication?
      i) How have traditional supplements influenced the audience's interpretation of the text? Do they accentuate the informative nature of communication to the detriment of expressive function? How does the audience's evaluation of these frame-expanding devices compare with that of the translator or of those representing the publishing organisation?
      ii) How might traditional supplements be improved?
      iii) What are some innovations that could be attractive and helpful?

iv) If some improvements or innovations might seem too expensive in one format, might there be other formats/media that could be used?

c) through other publications (including those in different media) complementing the translation?

2) Which of the means discussed in 1a–c seem to be the most important to be useful to the greatest number of people? Are some gap-bridging devices more culturally appropriate than others?

3) How likely is it that problematic expressions in former translations are understood through attention to the contexts in which they appear, through instruction, and/or through exposure to other translations?

V. Communicative signs

1) How has an audience's interpretation of signs (at any level: e.g. book cover, layout, font, dialectal choices, style, lexical choices, illustrations) in past Afrikaans Bible publications differed from what the producers (probably) intended?

a) What contributed to these differences?

b) How might such considerations shape future Bible products?

2) How do the use and perception of products containing portions of Scriptures and/or addressing particular issues compare to the use and perception of the whole product?

3) How do the use and the perception of translations in Afrikaans compare with that of English versions?

VI. Training non-translators about translations

Evaluate the following in terms of the Afrikaans situation and, time permitting, the situation of Bible use in South Africa in general:

> The effectiveness of the translated product will be enhanced by the training of other groups with regard to issues related to translation. In the early stages of the translation process, church representatives should be trained with regard to intercultural communication, various approaches to translation, and support of the translation project. Representatives of the potential audience need to be trained to review the translators' work before its publication. After the publication of a translation, further training can be done to enhance the audience's appreciation for the product and their ability to interact with it. In Central and South America, for example, translation personnel help

lead "Bible seminars" of several days' length for pastors, lay leaders and others who are interested:

> These seminars are a crucial part of one of the very few instances in which our Latin American pastors can attend continuing theological education. We find that there are an increasing number of pastors who have entered the ministry with no formal theological or biblical education. When they attend our seminars, they are so grateful to have the Bible Societies help them understand Scripture, its history, its formation, canon, text, exegesis, and so on. So, in these events, we are instructing, promoting the Bible cause, and informing about our work at the local, continental and world levels. The books that we publish, especially the handbook for the Seminars (*Descubre la Biblia*) have also become text books for our theological institutions. People have asked for more materials, so we are working on the second volume of that handbook. We are also preparing videocassettes of the lectures and workshops, because the demand for the seminars is so great that we are not able to have our consultants participate in a good number of programmed seminars. (Edesio Sanchez, personal communication).

VII. Translation approach

1) Discuss the following excerpt from Mojola's conclusion, especially with regard to the Afrikaans situation:

> In view of the great diversity of Bible Society translation projects with regard to factors such as culture, language, gender, ethnicity, social status, educational level, age group, and ideological orientation, a prescriptive approach to translation is likely to frequently prove unfruitful. A variety of perspectives and tools are needed to assess Scripture needs and desires of various audience groups and to help translators, churches, and other groups to effectively and efficiently respond to these needs.
>
> As Nida and others have long pointed out, different types of translation are valid in view of different primary functions, or *skopoi*. Perhaps differing from previous perspectives, however, we can no longer assume that one type of translation, such as that referred to as a common language translation, is most likely to best serve most audiences in most situations. Moreover, much research is needed to explore the potential of the new media in communicating to a diversity of audiences the relevance of Scriptures to their daily concerns.

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