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How is Culture Translated in the Bible?

A Comparison of Translation Strategies in King James Version and  
Christian Standard Bible

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## TABLE OF CONTENTS

ABSTRACT	3
1 INTRODUCTION	5
1.1 Material	7
1.1.1 Gospel of Mark	8
1.1.2 First Corinthians	8
1.2 Method	9
2 BIBLE TRANSLATION THEN AND NOW	12
2.1 Bible Translation	12
2.2 King James Version (KJV)	19
2.3 Christian Standard Bible (CSB)	22
2.4 Bible Translation Strategies in KJV and CSB	25
3 TRANSLATION CONCEPTS IN BIBLE TRANSLATION	28
3.1 Retranslation	28
3.2 Domestication and Foreignisation	32
3.3 Readability	34
3.4 Connotation and Denotation	36
3.5 The Distinction of Equivalence Between Source and Target Text	37
3.5.1 Dynamic Equivalence	39
3.5.2 Formal Correspondence	40
4 TRANSLATION CHOICES IN KJV AND CSB	43
4.1 Domestication and Foreignisation in KJV and CSB	43
4.1.1 Clothing	44
4.1.2 Customs	46
4.1.3 Money	47
4.1.4 Other	49

4.2 Words that Carry Different Meanings	52
4.2.1 Differences in Interpretation	52
4.2.2 Changes in literal meaning	55
4.2.3 Changes in associated meaning	57
4.3 Gender in translation	61
4.4 Other interesting phenomena	65
4.4.1 Readability affected by theological words	65
4.4.2 Modifications in sentence structure	68
5 CONCLUSIONS	71
WORKS CITED	74
APPENDICES	80
Appendix 1. King James' Instructions to The Translators	80
Appendix 2. The Jewish Day	82

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**ABSTRACT**

Bakgrunden till studien var problematiken med en uppfattning om att den enda godtagbara bibelöversättningen är en ordagrann översättning av grundtexten. Målsättningen för undersökningen var att ta reda på vilka översättningsstrategier översättarna till två engelska bibelöversättningar, King James Version (KJV) och Christian Standard Bible (CSB), har använt och hur de i översättningen har förklarat vissa kulturella fenomen.

Studien har gjorts genom en jämförelse av Markusevangeliet och första Korintierbrevet i de två översättningarna och skillnaderna mellan de olika versionerna har sedan analyserats med hjälp av ordböcker och en interlineär engelsk-grekisk Bibel.

De teoretiska koncepten består av återöversättning, ekvivalens (motsvarighet) i översättning, och läsbarhet såväl som av domesticering och exotisering. Eftersom Bibelns översättningshistoria är lång är återöversättning relevant. Inom återöversättningen finns en hypotes som säger att den första översättningen är domesticerande och därpå följande översättningar är exotiserande. Denna hypotes bekräftades i denna studie eftersom den tidigare översättningen KJV huvudsakligen är domesticerande och CSB huvudsakligen är exotiserande.

Slutsatsen av studien är att CSB huvudsakligen valt att exotisera kulturella betingelser, valuta och kläder, medan de valt att domesticera tidsuttryck. KJV har å sin sida valt att domesticera kulturella betingelser, valuta och kläder medan tidsuttrycken är exotiserade. CSB har också valt ett mera könsneutralt närmande på kontexter där ett generellt exempel belyses eller där det är klart att båda könen finns representerade. I min forskning visade det sig även att en enda översättningsstrategi inte nödvändigtvis ger ett lika bra slutresultat som användningen av flera översättningsstrategier parallellt.

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**KEYWORDS:** Bible translation, retranslation, domestication, foreignisation, culture translation, dynamic equivalence, formal correspondence



## 1 INTRODUCTION

The Bible, or Holy Scriptures, has a long history of being translated. It can be argued that the first Bible translation into a foreign language (Greek) was made already in approximately 236 BC (Bellos 2011: 106, 169) and the process is still ongoing. The first Bible translation made in 236 BC was the Jewish *Torah* (Bellos 2011: 106, 169), which consists of the five books of Moses, that today is included in the Christian Bible. According to Wycliffe Bible Translators (2018), a non-profit mission organisation focusing on Bible translation, a complete Bible is available in almost 700 languages and the New Testament (NT) is translated into 1,500 languages.

This means that there is still work to do if the Bible is to be translated into all existing languages. Every year on February 21, on International Mother Language Day<sup>1</sup>, the Summer Institute of Linguistics (SIL), which is a “faith-based non-profit organization committed to serving language communities worldwide as they build capacity for sustainable language development” (SIL 2018), releases a new edition of their publication *Ethnologue*. As a point of comparison, they state in the 21<sup>st</sup> edition that there now is a total of 7,097 living languages in the world. (Simons & Fenning 2018)

Since the Bible has been translated into many languages it has also been translated into many cultures and many ages. The Bible was written in a Jewish context between 1500 BC and AD 95 but as seen in the first paragraph of this thesis the first partial translation of the Bible was made already in 240 BC, or in other words, already before the complete Bible was compiled. One of the most influential Western Bible translations is the German *Lutherbibel* translated by Martin Luther in the mid-16<sup>th</sup> century and it has affected Bible translations into the Nordic languages as well as some English translations (Imberg 2017: 39).

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<sup>1</sup> International Mother Language Day was proclaimed by UNESCO in November 1999. The UN General Assembly welcomed UNESCO’s decision of International Mother Language Day on February 15, 2002 and called the Member States to “promote the preservation and protection of all languages used by people of the world”. (GA 2002)

Even though the practice of translating has a long history, the discipline of translation studies does not. In fact, the discipline itself first became an academic discipline during the second half of the 20<sup>th</sup> century. In the beginning translation was studied as a part of language learning and teaching, but by the time it developed into an academic discipline, it was more about studying the practice of translating. Eugene A. Nida has had a great impact on the development of translation studies, and his books were, from the beginning, intended to be practical handbooks for Bible translators but they have had a big influence on the whole discipline of translation studies. (Munday 2001: 7–9)

Because Bible translation studies was one of the first branches of translation studies and the history of translating the Bible is far reaching, there is more than enough material to study. The aim of this research is to find out how a newer, less known translation differs from an older, well-known and highly appreciated translation, in translation technique and deliverance of the original message and in culture translation. Since Bible translations are retranslations, the Retranslation Hypothesis (further discussed in section 3.1) is also tested in this thesis. Although this research is studying different Bible translations, the aim is not to define or evaluate which translation is better. The sole purpose of the research is to consider the decisions made by the translators and to analyse the amount and quality of possible cultural adaptation and/or domestication/foreignisation. Therefore, the research questions are as follows: 1) How have the translators adapted their translation into the target culture? 2) In which situations is domestication and/or foreignisation used and how? 3) How are phenomena related to the source culture explained in the translations (if they are)? 4) What have the translators done to preserve the original message in their translation?

The remainder of this chapter presents the material, Gospel of Mark and First Corinthians, as well as the method of this study. Chapter 2 focuses on the background information, or in other words, the history of Bible translation as well as some history and background of the two Bible translations, King James Version and Christian Standard Bible, which are used as material in this thesis. The theoretical framework of this thesis, consisting of the concepts of retranslation, domestication and foreignisation as well as readability, is presented in chapter 3. Chapter 4 is based on the analysis of the



material and the findings are discussed in the same chapter. Chapter 5 concludes this thesis and discusses the findings in a broader aspect.

## 1.1 Material

The material used in this thesis consists of two Bible translations into English: King James Version (further KJV), also known as the Authorised Version, and Christian Standard Bible (further CSB). KJV is translated by a strategy of formal correspondence (Campbell 2011: 81) and CSB has used a method the translators call optimal equivalence (Christian Standard Bible 2018c) (see subsections 3.5.1 and 3.5.2), which is dealt with in terms of dynamic equivalence in this thesis.

The KJV Bible translation was chosen because it is one of the most well-known Bible translations in English (published in 1611), and it is also one of the oldest still in use. CSB was chosen because the translation was published in 2017 and therefore it is one of the newest translations available in English. Another criterion in choosing these particular Bible translations was their availability. The translations are comparable, because both translations make an effort to be true to the Greek source language and are translated by larger teams (Christian Standard Bible 2018a; Campbell 2011: 47–64, 276–292).

Since the Bible is too extensive to study in its entirety in a Master's thesis, the material analysed consists of two New Testament books, Gospel of Mark and First Corinthians. Both books are 16 chapters long. Because the New Testament, including Gospel of Mark and First Corinthians, was written in Greek and this thesis is studying two English translations the Biblos Interlinear Greek-English translation (Biblos Interlinear 2018) and Thayer's (2011) Greek-English dictionary, as well as some English dictionaries, for example Oxford English Dictionaries (OED 2018), are used as guidelines and to help to better understand the translation choices made in KJV and CSB when there are significant differences.

### 1.1.1 Gospel of Mark

The Gospel of Mark is one of the four gospels in the New Testament and one of the three synoptic<sup>2</sup> gospels. It was written by Mark, a disciple of Peter (Slick 2008), and it is the shortest of the four gospels in the New Testament. The narrative was written in approximately AD 60 and is regarded as one of the earliest writings in the New Testament. It is still argued whether Matthew or Mark was the first gospel to be written (Slick 2008).

The Gospel of Mark was supposedly written in Rome, and it was directed to the Roman believers. This also would explain why Mark has translated the Aramaic expressions (further discussed in subsection 4.1.4) in his writing. The geographical setting for the Gospel of Mark could also explain a great part of the omissions made in comparison with Matthew and Luke. For example, the genealogies would not be of interest for the intended readers, nor would Jesus' criticism against the Pharisees be. (MacArthur 2010a: 1416–1417)

The Gospel of Mark is written as a narrative about Jesus' life and ministry starting with his baptism and John the Baptist, and ending with his death, resurrection and ascension to heaven. In-between he is writing about Jesus' teaching and the miracles he performed.

### 1.1.2 First Corinthians

First Corinthians is the first of two letters written by Paul to the troubled church of Corinth. With its 16 chapters First Corinthians is one of the longest letters in the Bible and it is one of Paul's 13 or 14 letters to different congregations. First Corinthians is written approximately AD 55 or 56 during Paul's third missionary journey (Munn 1960).

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<sup>2</sup> The three first books, Matthew, Mark and Luke, are often called the synoptic gospels. This is because they deal with the same events in the life of Jesus. (Got Questions 2018a) OED's (2018 s.v. *synopsis*) definition of synopsis is "a brief summary or general survey of something" and its origin is in Greek (*sun together + opsis seeing*).

First Corinthians is said to be a reply to a letter sent to Paul by the church of Corinth. At that time Corinth was a Roman colony with a population consisting of Romans, Greeks, Orientals and others. The city was strategically located for merchants and it was the most prosperous city in Greece. (Munn 1960) In his letter Paul addresses some of the issues the church is facing: sexual immorality, idolatry and church order.

## 1.2 Method

The material including The Gospel of Mark and First Corinthians was chosen by the length and text type as well as the textual function of the books. Katharina Reiss (1983: 20–23) and Rune Ingo (1990: 188–189) describe three functions of a text: *expressive*, when the aim of the text is to express a message as well as feelings, *informative*, when the aim of the text is to deliver information and *operative*, when the aim is to get the reader to behave in a certain way. According to Ingo (1990: 188–189) the operative function of the language is often used in Biblical texts as well as in commercial texts. Both the narrative of Mark and the letter of First Corinthians uses informative and operative language.

The narrative in Mark was mainly chosen for this study because its use of expressive language in addition to informative and operative, and it explains in a less theological way what happened. The assumption which led to choosing Mark was that the narrative might have been translated more freely and with a translation strategy of domestication. The letter (epistle) of First Corinthians includes more theological doctrines and it was chosen because of the hypothesis that it might have been translated with a greater correspondence to the linguistic structure of the source text. The text type of the letter is informative but more operative than the narrative from Mark.

The data collection method for this study is sampling, since the material studied is a small portion of two Bible translations and the complete Bible would be too extensive for this thesis. The material I have studied consist of passages where the two translations, KJV and CSB, differ from each other. I have initially studied and

compared the material on Bible Gateway (2018) using the website's tools for comparing, reading, and studying several Bible translations simultaneously.

In the analysis, I will use an interlinear Greek-English translation (Biblos Interlinear 2018) to better understand the original words and also English dictionaries, for example Oxford English Dictionaries (OED 2018), to be able to further analyse the choices made by the translators. Lastly, the impact of the translation choices made will be analysed in relation to the possible intended message and the delivery of that message to the modern reader. Since no other reader is participating in the process mentioned above, the impact of the translation choices relating to reading experience and deliverance of the message are studied from my point of view as a non-native English-speaker.

Bible quotations marked CSB are taken from the Christian Standard Bible, published by the copyright holder Holman Bible Publishers. The copyright policy<sup>3</sup> grants permission to quote up to 1,000 verses without a written permission, if the total amount of verses quoted does not account for more than 50 % of the final work wherein they are quoted, nor a complete book of the Bible is quoted. (Christian Standard Bible 2018b) Quotations marked KJV are from the King James Version, and because of its age, it is now public domain. The first version of KJV was published in 1611 and after that a revised version of KJV, the New King James Version, has found its way to the public.

The analysis in chapter 4 is conducted based on a categorisation of the findings, and the purpose is to see how the translation strategies have affected the translation choices. The findings are primarily categorised into four categories based on the character of the findings: translation strategy used (domestication/foreignisation), the influence of society and culture (mostly in gender), word choices (connotation/denotation), and other interesting phenomena, which can include additions, omissions and modifications that are not directly connected to one of the mentioned translation strategies. The groups are

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<sup>3</sup> Scripture quotations marked CSB have been taken from the Christian Standard Bible®, Copyright © 2017 by Holman Bible Publishers. Used by permission. Christian Standard Bible® and CSB® are federally registered trademarks of Holman Bible Publishers.

further divided into subcategories based on the specific findings, for example, translation strategy used is divided into clothing, money, customs and other.

## 2 BIBLE TRANSLATION THEN AND NOW

In this chapter, the history of Bible translation, and the two Bible translations used in this research are presented. Section 2.1 discusses changes in Bible translation during its long history, section 2.2 gives the background to the old translation used (King James Version), section 2.3 gives the background to the new translation used (Christian Standard Bible) and finally, section 2.4 discusses the similarities and differences between the translation strategies used in the two Bible translations chosen for this thesis.

The Bible is the book that has been spread the most across the world. Therefore, it also is the most translated book in the world. Most of the sacred texts around the world have been translated, but the translations all have a different status. In Judaism and Islam, translations are subordinate to the source language but in Christianity, Buddhism and Hinduism translations have the same status (Kuusisto 2003: 2). With regards to the Quran, for example, there is no authorised or official translation of the Quran, even though there are translations of the Quran into several languages. These translations are word-for-word translations and they are seen as interpretations of the intended message of the Quran. A translation of the Quran is considered blasphemous because Muslims see the Quran as the literal word of God. (Naudé 2010: 290)

### 2.1 Bible Translation

Bible translation is in many ways similar to translating any other text. There are not two languages that are exactly the same with regards to structure, orthography and vocabulary. Nida and Taber (1974: 4) call this distinctive feature of a language the *genius* of a language. They further explain that anything is translatable, if the translator is willing to remove the structure of the source text when needed, and instead translate the intended message. This can be done if the translator, for instance uses an idiom that already exists in the target language instead of translating an idiom.

As nonbiblical translations should strive to be consistent, the same approach should be applied to Bible translation as well. For example, Katharine Barnwell (1984: 27) emphasises that a translation should be consistent. In other words, when the same word occurs in a similar context and sense, it should be translated the same. Biblical terms with only one meaning should, according to Barnwell, always be translated in the same manner.

The discussion of a good Bible translation often leads back to the following question: Is a translation good if it conveys the message but not the exact wording of the original text? Some Bible readers would agree, while others would not. Nida and Taber (1974: 4–5) give the following two biblical examples to illustrate the issue: Many cultures do not have the concept of snow, and the Bible is talking about “white as snow”. Some people think that this is an untranslatable passage, but here the translators could use another idiom for “white as snow”, which is an idiom that probably has an equivalent in the target language even though it might not be using the word *snow*. The other example is from John 3, where Jesus is talking about the *Spirit* and the *wind*. One single word (*pneuma*) in Greek conveys these meanings and therefore the passage is a kind of word play in the source text, but this cannot be reproduced in English, since English has separate words for *spirit* and *wind*. (Nida & Taber 1974) These examples illustrate the discussion on *dynamic equivalence* and *formal correspondence*, which is presented more in depth in section 3.5.

The Bible is written by many authors in two different languages during a long period of time. The Bible consists of several types of text: 1) prophetic texts, which tell the reader about something that is yet to come, 2) historical texts, which tell the reader about what has happened, 3) poetic texts, which sometimes are written in a special meter, and 4) laws and commandments. These all have their own structure and the translations should be made preserving the original structure, but knowing the text type is not enough. The 66 books of the Bible are written by several authors, and George Campbell (1789: 547) quoted in Nida (1964: 162) states that the translator should reflect the style of each individual author as far as possible in his or her translation.

As mentioned in the introduction, the history of Bible translation is long. Wycliffe Bible Translators “believe that the Bible is God’s word to us” and “something that everyone should be able to understand in their own language” (Wycliffe 2018). We can also find biblical reasons to Bible translations in the Great Commission in Matthew 28:16–20, where Jesus tells his disciples to spread his teachings to all nations across the world. According to Luther<sup>4</sup> (1530) everyone should be able to read the Bible in their own language to understand it:

We do not have to ask the literal Latin how we are to speak German, as these donkeys do. Rather we must ask the mother in the home, the children on the street, the common man in the marketplace. We must be guided by their language, by the way they speak, and do our translating accordingly. Then they will understand it and recognize that we are speaking German to them.

When looking at the history of translations of other religious texts one can see that there has always been a need for them. Islam and Judaism have for a long time tried to regulate the translations of their holy texts, but it is evident that the people have needed translations. On the other hand, it can be discussed whether the Bible should be translated at all when the following is written in the Book of Revelations 22:18–19:

If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. (KJV)

Even though it is another discussion, this means that the Bible was given to the people in the language of the people, but does that then justify the Bible being translated into the language of other people? In several occasions in the New Testament, Jesus, who spoke Aramaic, quoted a translation. That, again, should give us the interpretation that the Bible can, and perhaps should, be translated so that all people can read the Bible in their own languages, according to the Great Commission.

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<sup>4</sup> The original letter *Sendbrief vom Dolmetschen* was written by Luther in 1530. In the English version Michael D. Marlowe (June 2003) has revised the translation made by Dr. Gary Mann.



Jews and Muslims do not approve of translations of their holy scriptures, and therefore the history of translating the Christian Bible differs from the history of translating the Torah and the Quran. The history of Bible translation can be divided into four great eras, during which there have been different approaches and needs of Bible translations. The first great era started about 200 BC and continued until the fourth century. During this period, the target languages were Greek and Aramaic. The second era started in the fourth century and continued until the 16<sup>th</sup> century, or the Middle Ages. This time was influenced by Catholicism and the target language was Latin. The third era, which began in the 16<sup>th</sup> century and continued until 1960, was mostly Protestant and the Bible was translated into most of the European languages. The Bible translations of this time were word-for-word translations and used an old-fashioned vocabulary. The fourth era started in the 1960s, and this era has so far shown a change in approach regarding cooperation between confessions and the dynamic equivalent translation (meaning based or idiomatic) style, as well as the paraphrased translations on the market. (Naudé 2010: 288–289)

During the history of Bible translation, the preferred method or strategy has changed several times. Word-for-word translation or full equivalence translation and idiomatic, or in other words, translating the message could be considered as the extremes. Luther, who is considered one of the most influential Bible translators, himself rejected the full equivalence strategy, an opinion which can also be seen in the quotation above. Luther's strategy of translating the Bible did not belong to either of the extremes. As an example, he added the word *allein* (alone or only) in Romans 3:28. (Naudé 2010: 288) In his *Open Letter on Translation*, Luther explains the reasoning behind the adding of the word *allein* (Luther 1530; Naudé 2010: 288):

I know very well that in Romans 3 the word *solum* is not in the Greek or Latin text — the papists did not have to teach me that. It is fact that the letters *s-o-l-a* are not there. And these blockheads stare at them like cows at a new gate, while at the same time they do not recognize that it conveys the sense of the text [...] I wanted to speak German, not Latin or Greek, since it was German I had set about to speak in the translation. But it is the nature of our language that in speaking about two things, one which is affirmed, the other denied, we use the word *allein* [only] along with the word *nicht* [not] or *kein* [no].

The papistry of Luther's time were not enthusiastic about him adding the word *alone*, but, as Luther himself claims in his *Sendbrief vom Dolmetschen*, it was needed in the translation to make it German. The quotation above solidifies Luther's thoughts about translating the Bible.

Rune Ingo (1990: 285) states that a translation should be made as accurately as possible, and as freely as necessary. He also notes that a translation should use an idiomatic target language (Ingo 1990: 285–286) and when a more literal translation into the target language would be obscure or the translator is in risk of interference, the translator should use a freer translation style (Ingo 1990: 80). By implication, this means that a translator should strive to use as natural language as possible. This is in accordance with Luther's approach to translation, to make the translation German. According to Ingo (1990: 285) and Nida and Taber (1974: 12), the reader should be able to read the translation without constantly being reminded of reading a translation.

The third translation era began at the time of the Reformation (16<sup>th</sup> to mid-17<sup>th</sup> century), when Protestants incorporated the thought of all believers being priests. Therefore, the emphasis was laid on understanding the message of the Bible instead of learning it by heart. This, together with the ability to print books, and the increasing literacy among the people, led to translations into all the vernacular languages of Europe and KJV became the most important of the English translations. (Campbell 2010: 2) Some might argue that it still is the most important. The third translation era was also the era when Luther was most influential.

Even though Luther, who was influential during the Reformation, spoke in favour of Bible translations in the vernacular language, English Bibles translated into the common language were missing for a long time. Luther's thought was confirmed by Adolf Deissman who studied Greek papyrus manuscripts which were written in the common language and contemporary to the New Testament time. Deissman concluded that the languages used in the New Testament was similar to the common (*koine*) Greek. By his implication, that would mean that because God gave the Bible in the everyday language, the Bible should also be translated into the common languages of today. (Hughes 1999:

1) According to Hughes (1999: 2) there were no English Bibles available in the “common language of the everyday person” at the turn of the 20<sup>th</sup> century. He claims therefore, that translators during the 20<sup>th</sup> century (fourth translation era) have tried to find the best Bible translation method and have now two competing theories: 1) formal correspondence and 2) functional (dynamic) equivalence. Hughes (1999: 2) defines formal correspondence as a “more literal, word-for-word approach to translation”. Based on Eugene A. Nida’s definition on functional equivalence, Hughes (1999: 4) states that “a translation should produce the same psychological effect upon the modern reader as it was intended to have upon the original reader”.

Based on Deissman’s findings, mentioned in the previous paragraph, it could be noted that if the reader of a translation should have the same psychological effect as the original, intended reader, the language of translations also should change in the same pace as the language changes and the translation should be made into the language of the people. As any other living language, the English language has also changed over time. The language before the Norman Conquest (1066) is known either as Old English or Anglo-Saxon (Campbell 2010:7) and have some similarities with Old Norse and even the Icelandic of today (Matthew 6:9 in old English “Fæder ure þu þe in heofunum earð” (Campbell 2010:7) and Icelandic “Faðir vor, þú sem ert á himnum” (Icelandic Bible 2007).). There was no translation of the complete Bible into Old English, but some parts were translated for different purposes. The earliest translation might be the translation of John’s Gospel by Venerable Bede made in the 8<sup>th</sup> century, but there are no existing manuscripts of his translation. If the translation had survived, it would be regarded as the first translation into English. (Campbell 2010: 7–8)

Because of French and Latin influences, the English language developed into a new form of English, Middle English. At this time, metrical translations into Middle English existed, but the word order followed was often the word order of the ancient Latin Bible translation, the Vulgate. During the 14<sup>th</sup> century, the most famous translations are often associated with John Wyclif. Even though it is not certain whether he did any translating himself, the result of those translations is the Wycliffite Bible, first published in the 14<sup>th</sup> century. (Campbell 2010: 8–9)

The father of the English Bible is, however, not Wyclif or Bede, but rather William Tyndale, who translated Erasmus' Greek New Testament into English. Tyndale was not allowed to print the translation in England so he fled to Germany where he was able to print his New Testament. The printing house was raided by authorities and only one copy of Tyndale's first 22 chapters of Matthew's Gospel survived and became the first printing of an English translation of a gospel. (Campbell 2010: 10–11)

Apart from translating the first New Testament into modern English, Tyndale is important in the way that he set the style for Bible translation by following the same principles which Luther did before him. (Nida 1964: 15) Tyndale's, like Luther's (1530), intention was to make the language of the New Testament as simple as possible so that it would be accessible to anyone. This approach was used in many later translations. It is even estimated that 83 % of KJV, which was published in 1611, comes from Tyndale, directly or indirectly through other Bibles. Even though Tyndale was significant, he did not publish a complete Bible. The first to publish the complete Bible in English was a successor of Tyndale, Miles Coverdale. The first complete Bible in English was published in October 1535. (Campbell 2010: 13–15)

When Luther made his translation, he had two primary concerns: 1) "that the people might fully understand the language", and 2) "that the theological implications of the Bible should be perfectly clear". (Nida 1964: 29) These two concerns probably led him to develop the following seven principles for translation:

- 1) shifts of word order
- 2) employment of modal auxiliaries
- 3) introduction of connectives when these were required
- 4) suppression of Greek or Hebrew terms which had no acceptable equivalent in German
- 5) use of phrases where necessary to translate single words in the original
- 6) shifts of metaphors to nonmetaphors and vice versa
- 7) careful attention to exegetical accuracy and textual variants (Nida 1964: 15)

To those who have some experience of translation studies or translating, these principles might seem obvious, but there is still a general consensus that in order for a translation to be good, it has to be an exact copy of the source text – but in a different language.

What is seen to be a good translation is often a translation where nothing has been omitted, added or changed. Even Martin Luther (1530), who is one of the most influential Bible translators was met by this attitude when the papistry disregarded his translation because of the addition of the word *allein* [alone]. David Bellos points out that if a translator is willing to accept that approach, s/he might end up with an impossible task. To illustrate this, Bellos uses an example from the Russian language. Russian has two words for *blue*, but one of the words is used for lighter colours of blue and the other word for darker shades of blue. This means that a sentence like *I bought a blue car yesterday* is impossible to translate into Russian without adding information. (Bellos 2011: 82) This also applies to Bible translation since the cultures and languages are different, and, as seen in chapter 4, changes have occurred even in the same language.

Although to the public it might seem that nothing should be added to translations, the general opinion of modern translators is to make the Bible comprehensible to everyone, even to the “unchurched” majority, or in other words, to those who are not familiar with church terminology. By doing this, the purpose is to make the Bible speak modern languages. (Sjölander 1979: 13) This takes us one step further from the principles Martin Luther developed in the 16<sup>th</sup> century. Sjölander (1979: 175) also points out that the general trend seems to be moving away from formal languages, and moving towards more casual and sometimes even colloquial language. This also applies to Bible translations made in the last 50 to 60 years.

## 2.2 King James Version (KJV)

In January 1604, King James summoned a group of bishops and puritans<sup>5</sup> for a conference. During the conference, a new translation of the Bible was proposed. Some of the bishops at the conference were not happy with the thought of a new translation

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<sup>5</sup> Puritan: exiled protestants who returned when Queen Elizabeth ascended the throne after her half-sister Mary Tudor, also known as Bloody Mary (BBC 2014). The name *puritan* has its origins in that the puritans wanted to purify the Anglican church from the inside.

and therefore wanted to choose the translators, and wrote 14<sup>6</sup> rules to be followed during the translation process. The rules are found in Appendix 1. (Campbell 2010: 35–39) Rule 14 (Appendix 1) states that KJV is a revision of the earlier Bishop’s Bible, but the translators used all possible sources in their translation process. It is shown in the explanation by Miles Smith in the preface *The Translators to the Reader* that a translation contains the Word of God: “the King’s speech which he uttered in Parliament, being translated into French, Dutch, Italian and Latin, is still the King’s speech”. Apart from the original languages of Hebrew and Greek (and Aramaic), the translators took other texts, like French and Italian translations, the Syriac Bible, Aramaic paraphrases, and early Latin translations, into account while translating (Campbell 2010: 66–67).

Compared to CSB, the language is archaic to a modern reader, and Campbell (2010: 73) states that the language was archaic already when the translation was completed. The translators seem to have continued using the same kind of language that was used in earlier translations. Nida (1964: 17) states that the purpose of KJV was not “to do something new, but rather to select the best of what had been included in previous translations”. According to Campbell (2010: 73), the language choices could indicate the conservatism and possible outdated language use of the translators. He further claims that the choices of style would have seemed a bit formal, but this could have been considered appropriate regarding the status of a sacred text.

As mentioned in the previous paragraph, the original purpose of KJV might have been a revision of an earlier translation, but because of the extensive use of other sources and the original writings, it can be regarded as an original translation. It can be noted that KJV is not the most literal translation available, but it is used as material of this thesis because of its age and standing in the English-speaking Bible-reading culture. In this paper KJV is regarded as a formal, word-for-word translation.

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<sup>6</sup> Campbell (2010: 35–36) mentions 15 rules, but states that the 15<sup>th</sup> rule was added later.

KJV might be an old translation, but it is important to remember that KJV is a highly appreciated translation even today, and there are people that would state that KJV is the only acceptable translation into English. Interestingly, both figure 1 and 2 in section 2.4, state that ESV (English Standard Version) would be more literal than KJV and therefore some could argue that ESV should be the only accepted translation. The argument of the “KJV-only” people<sup>7</sup> is that Erasmus, who compiled the Greek New Testament manuscript, which was used as a source text translating the KJV, was guided by God to compile a Greek manuscript that was fully identical with the original manuscripts. However, it is seen that the “KJV-onlyists” are not necessarily loyal to the Greek manuscript, *Textus Receptus*, but to the KJV translation itself. (Got Questions 2018b)

When printing the first KJV, there were a lot of rules to be followed, but newer editions of the KJV have added, for example, some footnotes or explanations that originally were not there. Picture 1, which shows an interior page from a KJV Study Bible published by Holman Bible Publishers, illustrates that more information than the original had has been added, probably because of its function as a Study Bible. According to the rules in Appendix 1, the translators were allowed to make a cross-referencing system, but they were not to add any theological notes in the margin (Campbell 2010: 37).

As seen in picture 1, every new verse starts on a new line and always with a capital letter in the beginning. It is also seen that the translators often used semicolons. The apostrophes and hyphens between syllables are likely added to this version as a guide for pronouncing the names because it is a study Bible and not a replica of the first published version. The first edition of KJV used apostrophes, but to mark elided letters (Campbell 2010: 187). The italics, however, are original and during the 17<sup>th</sup> century, italics were used to de-emphasise in contrast to the modern use, to emphasise (Campbell 2010: 190).

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<sup>7</sup> KJV-only: a group of Christians who regard KJV to be the only real translation of the Bible into English.



**Picture 1.** Example of an interior page from KJV Study Bible published by Holman Bible Publishers (KJV Study Bible 2018)

It is probable that the interior layout of the page is different in different printed Bible versions, because they are printed for different purposes and readers. The original KJV, for example, had ornaments in the beginning of every chapter (Campbell 2010: 89). Picture 1 is an interior page of a Study Bible, which means that the Bible provides more information than the Bible text itself. That information could, for example, be maps and pictures of some sort, as well as longer explanations of some phenomena. Longer explanations were not, however, allowed in the original KJV.

### 2.3 Christian Standard Bible (CSB)

CSB is one of the newest English Bible translations. It was developed by 100 scholars from 17 denominations, which should make sure that the translation is faithful and not biased. The translators of CSB are stating that it “captures the Bible’s original meaning



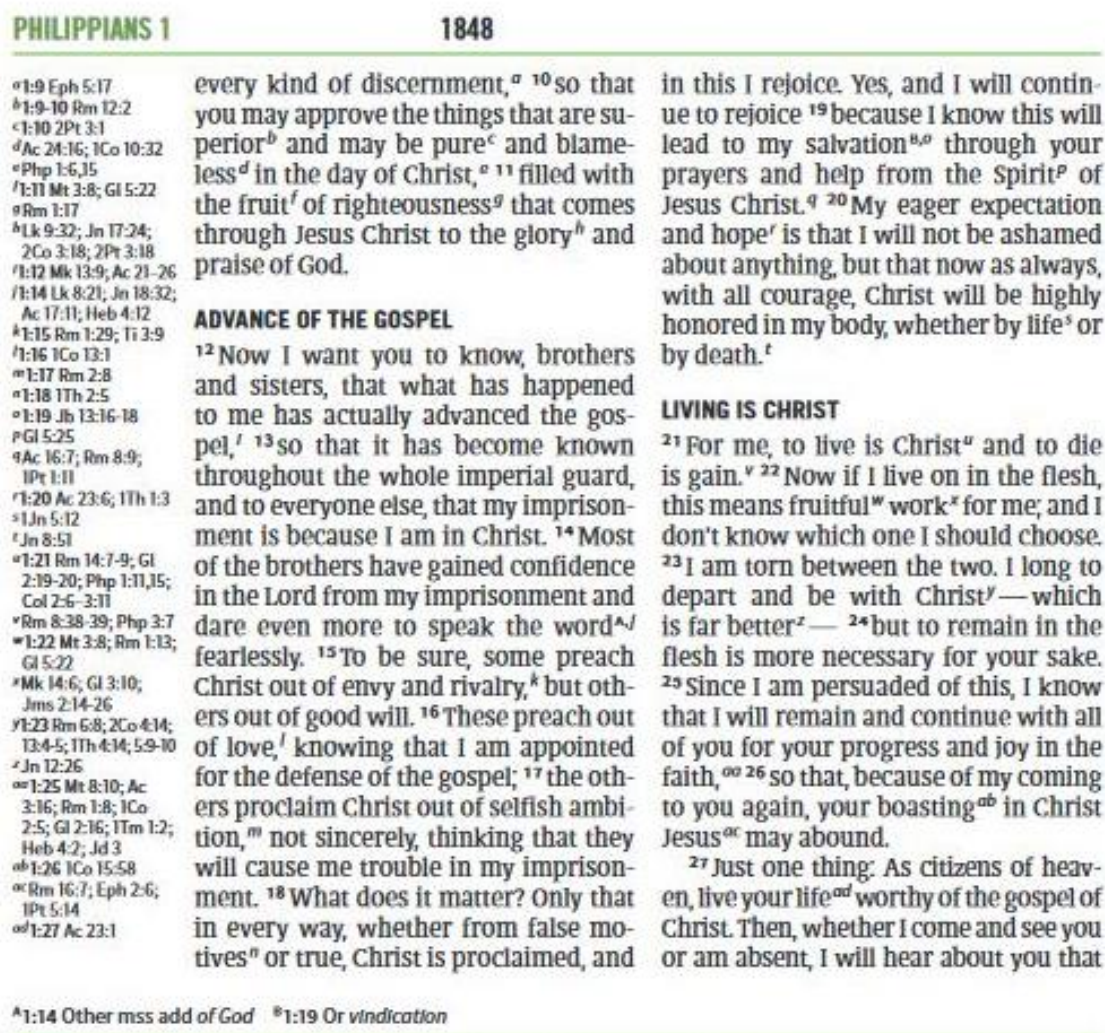
without compromising readability” (Christian Standard Bible 2018a), and that it suits both sermon preparation and more serious study of the Bible. CSB is an original translation and not constrained by structures of earlier English Bibles. (Christian Standard Bible 2018a) Although it is regarded as an original translation, it is a revision of an older English Bible, Holman Christian Standard Bible (HCSB) (Christian Standard Bible 2018c). The originality of the translation, however, should be applicable to CSB, because translation and word choices have been updated to better suit the modern audience (Christian Standard Bible 2018a).

The approach used in translating CSB is a method the translators of CSB call Optimal Equivalence. In this thesis, optimal equivalence is discussed in terms of dynamic equivalence. According to the translators, this makes the translation readable without giving in to the structures of the source language. In practice, the translators have made a word-for-word translation, but when that would result in an obscure meaning, they have used a more dynamic approach. The process “assures that both the words and thoughts contained in the original text are conveyed as accurately as possible for today’s readers”. (Christian Standard Bible 2018a)

The translators of CSB have written a document where they explain some of their translation choices. The choices that are relevant for this study are their approach on translating gender and slavery. The CSB Translation Oversight Committee chose to include females in passages, where they are not explicitly excluded. Also, in generic examples, CSB has chosen to not use masculine terms, but instead neutralise them. (Christian Standard Bible 2018d)

Slavery is the other topic relevant for this study. In the document on translation choices, the committee also explains the use of *slave* in the translation. According to the committee (Christian Standard Bible 2018d), *slave* is used “in contexts where slavery or a slave are clearly in view”, but when the text is referring to Christians, the word *servant* is used.

In the translation process, the translators have sometimes chosen to modify something of the source text to make the target text more readable and understandable to the reader. In those instances, CSB has included footnotes. There are also passages that are connected to another passage and there the translators have used a cross-referencing system, as seen in Picture 2, which is an example page from a CSB Study Bible published by Holman Bible Publishers. The biggest difference to KJV is that the verses do not start on a new line every time, but continues right after the previous verse. The text is also divided into paragraphs and subheadings are added.



**Picture 2.** Example of an interior page from CSB Disciple Study Bible published by Holman Bible Publishers. (CSB Disciples Bible 2018)

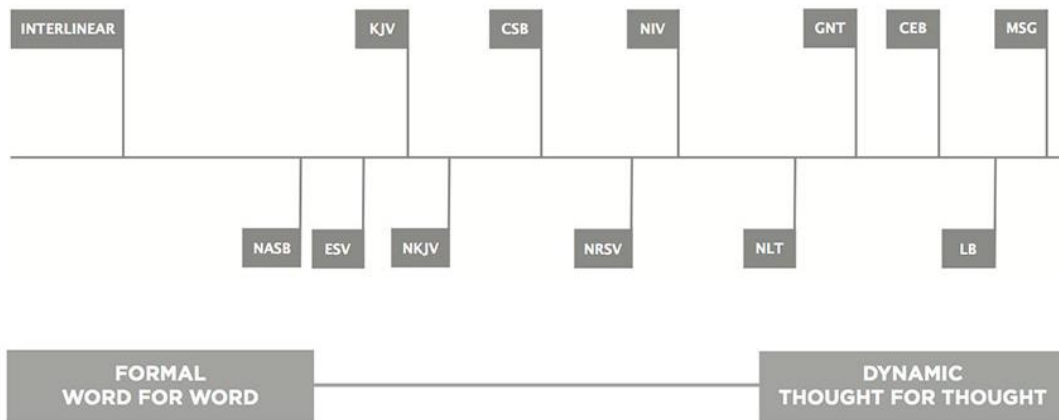
The interior layout of the page is probably different in different printed Bible versions because they are printed for different purposes and readers. Picture 2 is an interior page of a Study Bible, which means that the Bible provides more information than the Bible text itself. That information could, for example, be maps and pictures of some sort, as well as longer explanations of some phenomena.

#### 2.4 Bible Translation Strategies in KJV and CSB

In Bible translation, there are two competing strategies, dynamic equivalence and formal correspondence (further discussed in section 3.5). It could be argued that the translators of KJV have chosen formal correspondence as their main strategy, and that the translators of CSB have chosen dynamic equivalence. In addition, the translators of CSB have chosen to focus on readability in their translation process (Christian Standard Bible 2018a; Christian Standard Bible 2018d).

The continuum of translation strategies used in Bible translations is presented in figure 1 below. The figure is made by the group behind CSB, but it still gives a perspective on how the Bible translations are distributed. CSB is being represented as the middle point, which indicates that it has as much formal correspondence as dynamic equivalence. The figure also shows that KJV and CSB are not placed that far from each other, even though KJV keeps more of the structure of the source language than CSB. An interlinear Bible (any interlinear Bible) is placed at one end and a translation called the Message, which would be regarded as a paraphrase by some, is placed as the other extreme.

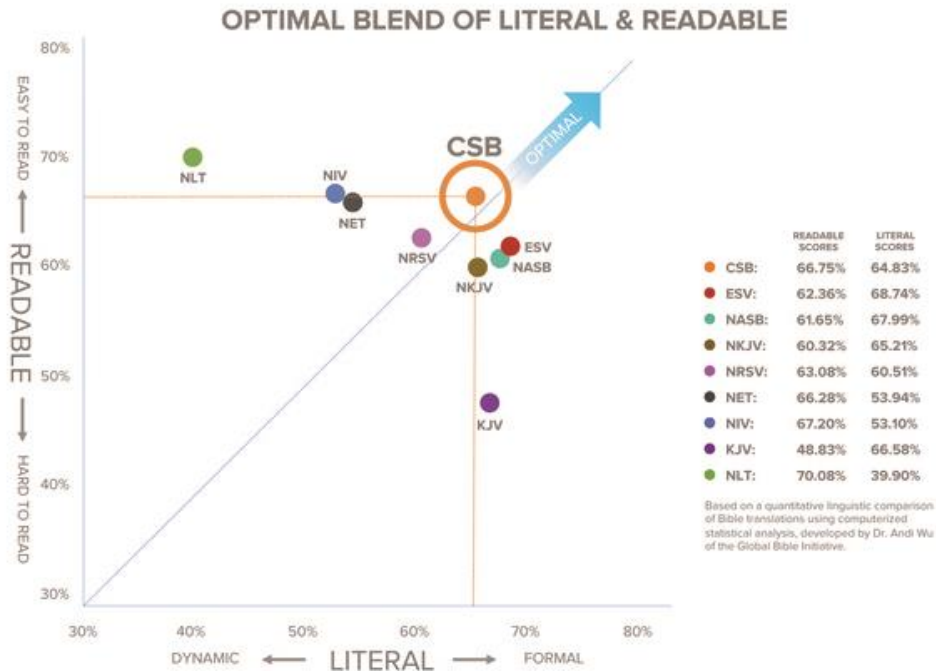
## BIBLE TRANSLATION CONTINUUM



*Bible translations shown in the top half of the chart are original translations directly from ancient languages to English. Versions shown below the line began with the English text of another Bible translation.*

**Figure 1.** The continuum of English Bible translations (Christian Standard Bible 2018e)

While the different Bible translations are placed differently in the continuum based on how they are translated, word-for-word or thought-for-thought, they can also be placed differently in terms of readability. The most common combination is literal (word-for-word) but not readable. Figure 2 below shows a chart of some Bible translations and their position on the literal vs. readable scale, as outlined by the translators of CSB. *Readability* and *accuracy* are terms used by the translators of CSB to describe how their translation differs from other translations. Figure 2 shows that the CSB translators are placing their translation at approximately 67 % readable and 65 % literal. In comparison, the other Bible translation used in this thesis, KJV, scores 49 % on readability and 67 % on literalness, which makes KJV and CSB almost equal in terms of literalness.



**Figure 2.** Literal or readable Bible translations (Christian Standard Bible 2018e)

Figure 2 above is drawn up by a representative of Global Bible Initiative, GBI, whose purpose is to provide people with accurate and readable Bibles (GBI 2018). In the evaluation, CSB was compared to eight other English Bible translations with the help of computer software. The translations were evaluated in three categories: Literalness, readability, and the balance between the two previous ones. (Christian Standard Bible 2018f) The result of the evaluation is to be seen in the figure 2 above.

Based on these two figures, KJV and CSB are placed in close proximity when it comes to translation strategies, but when it comes to readability, CSB has a higher score without being a paraphrase. Although the figures are presented by CSB themselves, the fact that an outside organisation have conducted the comparative analysis in figure 2 would make the figures reliable for the cause of this study.

### 3 TRANSLATION CONCEPTS IN BIBLE TRANSLATION

The theoretical framework of this thesis consists of the concepts of dynamic equivalence and formal correspondence in translations, the translation strategies of domestication and foreignisation, as well as the concepts of retranslation and readability. Retranslation is relevant because the Bible has been translated excessively, and in different ways, into different languages, but also as several translations into one language. For example, there are now 59 English Bible translations available on Bible Gateway (2018). Readability in this thesis is discussed in terms of understanding the message and culture as they are presented in the Bible translations studied. Readability is also viewed from the point of natural language and structure.

#### 3.1 Retranslation

Simply put, retranslation is “translating a text that is already a translation” (Bellos 2011: 171). In other words, retranslation is a later translation of the same source text into the same target language. Even though a retranslation is a later translation, it is possible that two retranslations are made simultaneously, yet independent from each other (Koskinen & Paloposki 2010).

Since a retranslation is a translation of a text which already has been translated into the same source language, it can be argued, whether there is a need of retranslations or not. Because living languages are in constant change, a translation made during the 17<sup>th</sup> century seems outdated and old for a modern reader. Nida (1964: 161) explains that this is because the language and the stylistic preferences are prompt to change over time. Due to this, retranslations of older texts are often needed. The Bible might be the most (re)translated book, but also classical literature, for example the Finnish classic *Seitsemän veljestä* by Aleksis Kivi, is translated repeatedly, as will be seen later in this chapter. Often retranslations are presented as an improvement of an older translation,

but there are occasions when the only improvement in a retranslation is an updated language (Venuti 2013: 107). This is also common with Bible translations.

Within the area of Bible (re)translation, there is a history of translating not directly from the original source text, but from other translations. According to Bellos (2011: 171–172), only the Aramaic and Greek translation of the Old Testament were translated from the source language of Hebrew, and the subsequent translations are based on the first Greek translation. Luther was one of the few translators to use Hebrew and Greek as source texts for the Old and New Testament, and the first Bible translation into several European languages was often made by using other translations as source texts. (Bellos 2011: 171–172) Today most of the Bible translations are based on the original source texts.

Since contemporary Bible translations use the same source texts, they can be used in studying changes in translation. Kujamäki (2001), who studied eight German translations of *Seitsemän veljestä* by Aleksis Kivi, concludes in his study that retranslations can provide information about changes in translation strategies (domestication/foreignisation), and the relationship between the socio-cultural environments the texts are written in (Kujamäki 2001). Studying retranslations also provides information about the linguistic changes in the language through the grammatical structure, and the vocabulary used in the compared translations.

The concepts of domestication and foreignisation are central to retranslation. The theory of retranslation includes a hypothesis, Retranslation Hypothesis, which claims that the textual profile of translations is determined by the order in which the translations appear. The Retranslation Hypothesis therefore states that the first translation often is more domesticated than the second or following translations (Paloposki 2011; Koskinen & Paloposki 2010: 295). This also raises a question, whether retranslations can provide information about possible changes in translation strategies or not, as Kujamäki (2001) concluded in his study of *Seitsemän veljestä*.

Koskinen and Paloposki (2003), and Kujamäki (2001) further state that retranslation is a result of a change in needs and perceptions. The Retranslation Hypothesis, on the other hand, claims that first translations include errors or imperfections, and are somehow lacking (Koskinen & Paloposki 2010: 295). By implication, the second translation would therefore be better, if the translator's aim is to improve the existing translation. Kujamäki's (2001), and Koskinen and Paloposki's (2010) statement, as well as the Retranslation Hypothesis, are supported by the need of retranslations of the Bible. As an example, KJV can be regarded archaic, and for some hard to comprehend because of the abnormal word order or the archaic word choices. The original thought of making KJV was in fact to improve the translation and remove any errors, to make a good translation better (Campbell 2010: 35, 41).

Koskinen and Paloposki (2010: 296) also explain the need of retranslation with the increasing knowledge of the source text, source culture, or author. This explanation is applicable to Bible translation as well. Since 1611, when KJV first was published, new manuscripts have been found, and the understanding of the culture has changed and developed much due to later archaeological findings which date back to the time when the Bible was written. Codex Sinaiticus, containing around half of the Old Testament and the complete New Testament in Greek translation, was first mentioned in 1761 in a writing in a journal of a visitor to the Monastery of Saint Catherine. After that it reappeared in 1844. It can therefore be argued that the Codex Sinaiticus was not known in 1611 when KJV was first published. (Codex Sinaiticus 2018)

Not only have archaeological findings and rediscovered manuscripts had their impact on the increased knowledge of other and older cultures, but also the media and globalisation of our world, and therefore they have played their part in the need of new Bible translations as well. Because people today have the possibility to travel and explore new cultures, it could be argued that they have another curiosity towards cultures and are able to better understand the biblical settings, even without a domesticating translation (see section 3.2).



The issue and difficulty with several different manuscripts is not unique to the Bible. *The Thousand and One Nights* is known to have not only one original manuscript, but manuscripts in both oral and written form, and in different versions (Koskinen and Paloposki 2003). In the translation of CSB, the issue of several manuscripts is seen in the number of footnotes stating that other manuscripts omit or add something that the translators of CSB have left out or included.

After choosing the preferred manuscript(s) to base the translation on, the translator (or the publisher) must choose whether to retranslate or modernise the source text into the target language. As previously noted, there are retractions where only the language has been updated to meet the needs of today. New Testament Professor Elias Oikonomos (1970: 115) has studied a modernisation of the New Testament in Greek and lists some problems in modernisation. Modernisation is somewhat different from translating, but the list of problems Oikonomos presents has some similarities to problems in retranslating. The following three points are also applicable to retranslation (Oikonomos 1970: 115):

- 1) Many words of the original Greek, as used today in spoken Greek, have changed their meanings.
- 2) Some words have left no corresponding term which would serve to render exactly the meaning of the original.
- 3) The syntax of New Testament Greek in many cases is somewhat different from that used today. The translators of the new translation have often chosen to phrase in its original form, thus presenting an unusual syntax.

The points in the list above are problems with modernising a Greek text, but it is relevant to retranslating the Bible because even though the Bible already exists in the target language, translators use one or more of the original Greek manuscripts in their work. To some extent, they probably also use existing English Bible translations, but the case with words changing their meaning over time is not unusual. In every language some words live only for a few years. The second point in the list above is therefore relevant, and especially if the translators of modern Bible translations are using an original Greek manuscript they will most likely encounter a problem with words that do not exist any longer. The third point about unusual syntax is, for example, seen in KJV,

where the translators have tried to preserve the structure and word order from their source text.

Since languages, society, culture, ideologies (Helin 2005: 145–152) and knowledge change, there is a need for retranslating or rewriting (modernising) important older texts, as seen in the previous paragraph. Georges-Arthur Goldschmidt (2001: 407), a French translator quoted in Helin (2005: 148), states that classics should be retranslated every 50 years and rewritten every 100 years. Kristina Drews, a Finnish translator, interviewed by Jukka Petäjä (2004), says that retranslating classics is a valuable work, because both time and translation strategies change.

### 3.2 Domestication and Foreignisation

The translation strategies of domestication and foreignisation have divided translators since the 1970s. It was then understood that culture has a great impact on our understanding of the world around us. Regarding domestication and foreignisation, Lawrence Venuti (quoted in Święcicka 2017), stated that a translator can either bring the author back home, or instead, send the reader abroad. The original thought, however, is coined by Friedrich Schleiermacher (2012: 49) who says that, “either the translator leaves the writer in peace as much as possible and moves the reader toward him; or he leaves the reader in peace as much as possible and moves the writer toward him.” According to Schleiermacher, these two methods cannot be combined because of the differences between the methods. In the first method the translator is attempting to counteract that the reader does not understand the source language, and in the second method the translator is trying to express the source language as it would have been expressed if it was originally written in the target language. (Schleiermacher 2012: 49)

Today, the concepts of domestication and foreignisation are often used to describe two opposite translation strategies (Paloposki 2011: 40). Simply explained, domestication is used for describing the adaptation of culture-specific contexts, and foreignisation is often seen as the preserving of the original cultural context. Lawrence Venuti is the

best-known scholar behind the modern concepts of domestication and foreignisation, but even though the concepts are important for the Retranslation Hypothesis, Venuti's foreignisation agenda has been criticised by several scholars. For instance, Maria Tymoczko claimed that Venuti's categorisation was incoherent, and Anthony Pym claimed that the foreignisation agenda cannot fulfil its purpose (Paloposki 2011: 40–41).

Regarding the criticism directed to Venuti and his approach of foreignisation, Eugene A. Nida could be placed at the other extreme with his approach that the reader of the target text should encounter the same emotions as the original intended reader (Nida & Taber 1974: 24). With these two, in some sense, competing approaches from two well-known scholars, it is important to remember what a translation is and what the purpose of the translation is. Orudari (2007) states that, “translation is to reproduce various kinds of texts [...] in another language and thus making them available to wider readers”. Both domestication and foreignisation, although different, can be used to make texts available for more readers.

In Bible translation, transference and therefore foreignisation can become an issue if a Bible translator is too familiar with the concepts presented in the translations (Nida & Taber 1974: 99–100). One example (example 11) from the material analysed in subsection 4.1.4 is the transference of the Aramaic expression *Anathema Marana tha*. In that example, KJV uses foreignisation and transference while CSB uses domestication as the preferred strategy. In example 11 from First Corinthians 16:22 there is the danger of an issue of transference, because the translator should perhaps not assume that the reader knows Aramaic. Nida and Taber (1974: 99–100) concludes that if a translator has too much knowledge of the subject, or is an expert in the area, s/he can easily, without knowing, assume that the reader also has the same information and therefore might just transfer one culture into another without domesticating it, or giving the tools needed for the reader to understand.

Regarding transfer between languages and cultures, David Bellos (2011: 167–169) introduces two technical terms on translation between languages: *up* and *down*.

Translation up is translating into a target language of higher prestige than the source language, and translation down is the opposite, in other words, translating into a target language with lower prestige or into a vernacular language that has a smaller amount of readers than the source language. According to the definitions, translating into English nowadays is nearly always translating up. Bellos (2011: 167–169) states that the distinction between translating up and down is that when translating up the translations is often adapted, and thus traces of the foreign origin of the source text is erased. When all traces of foreign origin are removed, the main translation strategy would be domestication. Translating down would then keep at least some of the foreign origin and the main translation strategy would be foreignisation. This could indicate that there is a higher knowledge of a more prestigious culture. Bellos (2011: 171) later mentions that in translating up, the approach of dynamic equivalence is used, which then implies that the original thought of erasing foreign origin would suggest only grammatical structures. A compromise of these two interpretations would lead to the combined use of domestication and dynamic equivalence.

Both foreignisation and domestication have their advantages and disadvantages, and the discussion on which strategy to use is ongoing. As a summary, it could be stated that no translation can use only one of the strategies, and that both strategies are needed in translations in order to make the translation readable and understandable.

### 3.3 Readability

Readability can be defined in several different ways, and there is not one definition that everyone would agree with. Readability can be defined as the ease by which a written language is understood, as the interaction between the text and the “prose-processing capability” of the reader, or finally as the excess use of jargon and lack in graphics (O’Brien 2010: 144). Readability can also be said to take “into account all those aspects that influence reading and comprehension” (Tikka 2005: 340). The definition used in this research is most like the first definition of the easiness of reading.

Readability is most often measured by counting lengths of sentences, word frequency, and the number of syllables in a word (O'Brien 2010: 144), but in this thesis, readability is used as a concept for culture-bound word choices and the naturalness of the language. According to Williams and Dallas (1984: 208) the vocabulary is crucial in terms of readability. They have conducted a study on teaching material for second language learners in Hong Kong, and concluded that vocabulary is crucial for readability. The importance of vocabulary is also seen in this thesis. The importance of vocabulary is further supported by Edward B. Fry (1988: 78), who claims that using a simpler vocabulary is a way to improve readability. He gives instructions to writers encouraging them to use more common words and to avoid the use of words with Greek or Latin origin if there is an English word available (Fry 1988: 79).

Paying attention to sentence structure also makes a text more readable. Readability formulas measure the length of the sentences as one indicator for readability. It has been noted that sentences are shorter in contemporary texts than in historical texts. Although shorter sentences in general are easier to read, there is a need for longer sentences in order to convey the connection between two clauses. (Fry 1988: 80–82)

Readability is thirdly affected by cultural knowledge. A study on cross cultural reading concluded that when a reader has the cultural background knowledge that the writer assumes, the understanding of the read content is easier (Steffensen & Joag-Dev 1984: 60). The aspect of cultural background knowledge and the translators' choices are also reflecting on readability, as seen in section 4.1 and 4.2 in this thesis. This point is regarding the chosen translation strategy, or in other words, whether the translator has chosen domestication or foreignisation.

Many of the readability studies are conducted by using a method called *cloze*, where every *n*th, for example every fifth, word in a passage is removed, and the readers are then supposed to fill in the missing word (Steinman: 2002: 291). In this thesis, however, readability is not measured by any tools, but simply by analysing the translation strategy that has led to a certain word choice or a choice to modify the structure of the translation in comparison with source text.

Readability is important in any literature, but it might be even more important in regard to Bible translations. The Bible has been translated into many languages and cultures, and some of the target cultures do not necessarily understand the source culture. The Bible is taught in several churches of several denominations in several cultures and therefore it would be important that all the preachers would have the same text to teach, and be able to understand the Bible in a similar way. This means that the readability in a Bible translation is dependent on the amount of foreignisation, domestication, word-for-word translations of sections, and the possible usage of footnotes and other tools of explaining, as well as the naturalness of the language.

### 3.4 Connotation and Denotation

Connotation and denotation are important parts of the translation, since they give the reader the right understanding of what is explained in the text. *Denotation* is basically the definition a word has in a dictionary (Brunse 1994: 81), in other words, the literal or primary meaning of the word (OED 2018: s.v. *denotation*). *Connotation* is “an idea or feeling which a word invokes for a person in addition to its literal or primary meaning” (OED 2018: s.v. *connotation*), in other words, the implied meaning of a word. Nida and Taber (1974: 198, 205) defines connotation as “that aspect of meaning which concerns the emotional attitude of the author and the emotional RESPONSE of a receptor”, and denotation (referential meaning) as “that aspect of the meaning of a term which most closely relates the term to the portion of the non-linguistic world which it symbolizes”.

Connotation of a word is dependent on or associated with how the word is usually used. For example, some words can seem childish if they are words that are often used when speaking to children. Other words can be linked to the circumstance they are used in, which means that “[t]he nature of the total environment has its effect upon the connotations of words.” Connotation can also be linked to words often surrounding the word. (Nida & Taber 1974: 93) Examples of this could be *green with envy*, where green doesn’t necessarily have the same connotation as in the idiom *the grass is always greener on the other side of the fence*, where it has a more positive connotation.

It is also worth mentioning that there can be differences not only in connotations, but also in association, and by implication in understanding the message. Barnwell (1984: 103) gives an example where there can be misunderstandings if the receiver is focusing on the wrong details. In Revelation 3:3 the coming of Jesus is presented as “I will come on thee as a thief” (KJV), but the implied meaning is only that it will be unexpected, not the other associations of *thief*.

### 3.5 The Distinction of Equivalence Between Source and Target Text

Within the area of Bible translation, there are two competing methods, *dynamic equivalence* (idiomatic translation with focus on the message) and *formal correspondence* (word-for-word translation with focus on the structure). During the 20<sup>th</sup> century there has been a shift towards making dynamic equivalence the most emphasised method (Nida 1964: 160). In this section, the methods are presented and the benefits of each method is discussed.

Before discussing dynamic equivalence and formal correspondence, it is important to note that Nida and Taber (1974) are in favour of the approach of dynamic equivalence. They have created a scheme, or a list of priorities, as a help for translation. The list consists of four priorities:

- 1) contextual consistency has priority over verbal consistency (or word-for-word concordance),
- 2) dynamic equivalence has priority over formal correspondence,
- 3) the aural (heard) form of language has priority over the written form,
- 4) forms that are used by and acceptable to the audience for which a translation is intended have priority over forms that may be traditionally more prestigious (Nida & Taber 1974: 14)

Especially the third priority is regarding Bible translation, but the others are applicable to other translations as well. The third priority is based on the assumption that the Bible is heard (in worship or Sunday services) more than it is read in private, and therefore that is the main form of communication (Nida & Taber 1974: 14, 28).

Since formal correspondence and dynamic equivalence are somewhat polar distinctions, there will inevitably be tensions between these two. There are three situations where a conflict of some sort is likely to happen. Firstly, the target culture does not have a formal equivalent to a phenomenon or event in the source culture, for example *snow*, but it can be explained in another way. Secondly, the target culture has a similar event or phenomenon as the source culture, but it has a different function. Nida (1964: 172) uses the example of *heart*, which in most Western cultures means the centre of the emotions, but other cultures might use other words for example *liver* or *abdomen*, for the same thing. Thirdly, the target culture does not have a formal or a functional equivalent for the event or phenomena in the source culture. (Nida 1964: 171–172) This could, for example, be *Pharisee*, which has no equivalent in the Finnish culture.

The job of the translator is to make a meaningful translation, and, at the same time, avoid misunderstandings and confusion. Despite this, the translator should not add any information into the text itself, but instead use other ways to present the information a modern reader will not have. This could be done using pictures, glossaries, footnotes or introductions to books (Barnwell 1984: 129). As an example, the online versions of CSB used in this thesis has included footnotes in the translation. The online version of KJV has not presented any information that would help the reader. However, in several printed editions, both Bibles have some sort of footnotes and introductions to books, as well as cross-references. The translators of CSB have also added subheadings to the chapters in order to help the reader get an overview of the content of a chapter.

In addition to the use of footnotes in describing the function of a formal equivalent, Nida (1964: 172) presents three other ways of dealing with equivalence problems. The first way is to place “the functional equivalent in the text, with or without identifying the formal referent in the margin”. The second is to use a foreign word and add (or not) a descriptive classifier. (Nida 1964: 172) In Finnish, this is often done when translating foreign names, for example *Summer Institute of Linguistics -organisaatio*. The third way of dealing with equivalence problems is to explain the phenomena or object in the target language (Nida 1964: 172), for example the Danish noun *hygge*, which has no full equivalent in other languages could be explained as “social cosiness”, “spending



time with friends in a cosy place”, or “the experience of sitting in front of an open fire with a friend, drinking hot chocolate”.

### 3.5.1 Dynamic Equivalence

A translation which follows the method of dynamic equivalence focuses more on the naturalness of the target language instead of the structure of the source text, and pays attention to the response of the reader. (Nida 1964: 159, 166; Ingo 1990: 261).

Nida and Taber (1974: 200) defines dynamic equivalence as the

“quality of a translation in which the message of the original text has been so transported into the receptor language that the RESPONSE of the RECEPTOR is essentially like that of the original receptors. [...] as long as the change follows the rules of back transformation in the source language, of contextual consistency in the transfer, and of transformation in the receptor language, the message is preserved and the translation is faithful.”

Regarding dynamic equivalence, Nida and Taber (1974: 24) emphasise that a translation should not only convey the information given in the source text, but also trigger the same emotional response in the receiver. In the quotation above, they point out that the structure can be altered as long as the modification follows the rules of backtranslation, which in the definition above is a grammatical process where the basic sentence structure of a discourse is analysed. With cultural and historical settings far from the modern culture and setting, this is a challenge when translating the Bible. When reproducing a message in another language, the meaning must be primary, and structure secondary (Sjölander 1979: 15; Barnwell 1984: 14; Nida & Taber 1974: 14)

Although in some cases, it is preferable to use dynamic equivalence as a method of translation, it also has its problems. For instance, there are translators who want to make the text as clear as possible and therefore, instead of using marginal notes or footnotes, include explanations or clarifications in the text itself, claiming that footnotes are not used by the readers (Nida 1970: 112).

### 3.5.2 Formal Correspondence

Formal correspondence gives the primary attention to form and content of the message, instead of the naturalness of the message in the target language (Nida 1964: 159). A translation using formal correspondence as a strategy should strive to replicate every grammatical structure as well as the content of the message. This means, for example, that a verb should be translated with a verb and the translator should also preserve the original punctuation. (Ingo 1990: 261) Nida and Taber (1974: 201) define formal correspondence as the “quality of a translation in which the features of the form of the source text have been mechanically reproduced in the receptor language.”

Eugene A. Nida (1970: 110) claims that translators who have the wrong understanding of translation principles might often use formal correspondence as their way of translating. He explains that translators might at some point have been led to think that they must keep the original structure of the message and are thus producing a word-for-word translation. Nida traces this tendency back to classrooms, where students, while learning a new language, often must translate sentences literally. David Bellos seems to agree with this when he explains that schools in the end of the 19<sup>th</sup> century incorporated the translation-based teaching methods into the learning of the classical languages of Greek and Latin (Bellos 2011: 112–115). Many students and pupils in Finland, myself included, have encountered the same problem in learning foreign languages in school, and the tendency still exist, even at the university level. Bellos (2011: 113) concludes that this translation-based teaching method leads to the misconceptions of what a translation is, and should be.

In the list of reasons, Nida (1970: 110) continues by stating that an incorrect view on divine inspiration could be one explanation to formal correspondence used as a method of translation. In practice, this would mean that the “Holy Ghost language” the Bible was written in should be reproduced (Nida 1970: 110). Today, scholars have found evidence that claims that the Greek used in the New Testament was *koine* Greek, that is common Greek, that was spoken by the people of that day, and not a language that differed from the spoken Greek of the time (Hughes 1999: 1; Nida & Taber 1974: 7).

The use of formal correspondence can sometimes reveal something of the beliefs of the translator. Interestingly, the translators that most often use formal correspondence belong to very different theological orientations. The first orientation is conservative, who feel that s/he should reproduce the original exactly as it was, even though the meaning might be obscure in some points, and, therefore, harder to understand. This translator would, for instance, always use the same equivalent, even though the intended meaning of the source text is missed in the target language. The other orientation is the group of believers who are concerned with reproducing the inspiration of the first believers. To recreate that inspiration, these translators believe that they must reproduce the text down to a single word that the original writer might have used. Both groups of translators fail to reproduce the original message, because the reader might not know the culture and language of that time. (Nida 1970: 110–111)

Translators might also sometimes have too little formal correspondence in their translations. The lack of formal correspondence can, in some cases, imply that the translator does not master the target language well enough. These cases can, for example, be when the target language and source language are very similar in structure and the translator tries too hard to avoid interference between the languages. The translator is therefore more likely to modify the structure of a translation, with the result that the translation is using a less natural language than if the translator would have kept the original structure. Also, if the translator does not fully understand the message of the source text, s/he is more likely to use more words to deliver the same message. A translator that lacks concern for the context the Bible was first written in could also use too little formal correspondence. (Nida 1970: 111–112)

Although the lack of formal correspondence can be an indication on the translator's lack of concern for the original context, it can also be an indication on the translator's knowledge of the source language. There are some instances where formal correspondence is not to be used. An example of instances like these is when the source text is using figurative speech. Bellos (2011: 108) gives an example of the expression *it's raining cats and dogs*, which is not to be translated literally. In this instance, the

literal translation would not be literal, but misleading, and show the translator's lacking knowledge of the language.

The Bible consists of words which original meaning sometimes is unknown. One of these words is *cherubim*. The word has its origin in Hebrew and when the word was translated to Greek, the translators are said to have regarded the word a mystery and, instead of translating it, they adapted the word into the Greek language. Later, St Jerome used the same principle when translating the Latin version. Because the original meaning of this word has been lost in translation, translations into other languages are made following the same principle. The principle described above would be the original meaning of *literal translation*, which today is called transliteration (also sound translation and homophonic translation). (Bellos 2011: 106–107)

Formal correspondence can be seen to be a literal and accurate translation, but then accuracy is defined narrowly. According to Nida and Taber (1974: 28), the accuracy of a translation cannot be measured only by literal accuracy, but it should also take the accuracy of the message into account, wherefore it can be argued that dynamic equivalence would be the most accurate way of translating. However, Nida (1970: 112) and Luther (1530) seem to share the opinion that the message is sent and reproduced only by using a natural language. Nida (1964: 225) concludes that “if a translation is to be anything but a pale reflection of a brilliant original, it must have certain compensating correspondences which reflect a dynamic concept of translating.” A good translation therefore would need both dynamic equivalence and formal correspondence to convey the intended message.

#### 4 TRANSLATION CHOICES IN KJV AND CSB

This chapter will go through the findings in translation differences between two books in the two Bible translations, KJV and CSB. The material studied is the Gospel of Mark and First Corinthians, and this chapter presents examples of samples of verses where KJV and CSB have made different choices. Section 4.1 discusses strategies of domestication and foreignisation found in the two books, and section 4.2 will continue with word choices related to the chosen translation strategies and discuss how the words can affect the interpretation of a certain passage. Section 4.3 discusses in what way the society and its attitudes have influenced the newer translation in terms of, for example, gender neutrality or an including translation approach. Last, in section 4.4, other translation choices as theological words and changes in structure are discussed.

The findings primarily fall into four categories, based on the character of the findings: *domestication and foreignisation*, *word choices*, *influence on translations* and lastly, *other translation choices*, which can include additions, omissions, and modifications that are not directly connected to one of the mentioned translation strategies. Domestication and foreignisation is further categorised into four subgroups based on the findings in that category: *clothing*, *customs*, *money*, and *other* to conclude in which occasions KJV and CSB has used domestication or foreignisation. Word choices are divided into *differences in interpretation*, *connotations* and *denotations*, and other translation choices include *theological words* and *modifications in sentence structure*.

##### 4.1 Domestication and Foreignisation in KJV and CSB

This section discusses domestication and foreignisation in two Bible translations, KJV and CSB. It seems that the translators of CSB have chosen domestication when it comes to time (see subsection 4.1.2), but with regards to clothing (see subsection 4.1.1), other customs, as *recline at the table* (see subsection 4.1.2), and the usage of money (see subsection 4.1.3), they have chosen foreignisation or decided to just describe. When the translators of CSB have used domestication, they have often included the foreign or

literal translation as a footnote. KJV, on the other hand, has chosen to keep the foreign way of telling time, but has instead chosen to change the currency to something that the English people of that time would have been accustomed to. Interestingly, the translators of KJV have chosen to leave the Aramaic phrase *Anathema Maranatha* untranslated and undescribed. The translation in CSB is completely in English, but it adds a footnote with the Aramaic original. In some instances, both translations have kept an Aramaic expression (see subsection 4.1.4).

#### 4.1.1 Clothing

Clothing is presented in several occasions in the Gospel of Mark. Some of the findings will be discussed in this subsection. The examples below illustrate passages where the translators of CSB and KJV have chosen different translation strategies. The examples present the KJV translation of one passage first, followed by the same passage from CSB. The italicised parts are my own emphasis. References are found in the introduction of each example and the references follow the normal Bible referencing system with the name (or abbreviation) of the book followed by chapter and verse number.

In the examples below, found in Mark 6:8 (example 1) and in Mark 1:6 (example 2), the translators have chosen different translation strategies, with the result that in the first example KJV is using domestication while CSB is using foreignisation. The original Greek equivalent to the emphasised words is the same in both examples.

- (1) KJV: And commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their *purse*:

CSB: He instructed them to take nothing for the road except a staff—no bread, no traveling bag, no money in their *belts*,

- (2) KJV: And John was clothed with camel's hair, and with a *girdle* of a skin about his loins;

CSB: John wore a camel-hair garment with a leather *belt* around his waist

In example 1, the translators of KJV have chosen to use the word *purse* for the item to put money in. The translators of CSB, on the other hand, have chosen to use the word *belt*, which is closer linked to the source culture. According to Thayer's (2011: s.v. ζώνη) definition, the Greek word, ζώνη [zōnē], means "a girdle, belt, [...] not only to gird on flowing garments but also, since it was hollow, to carry money in". This means that the translators of KJV have chosen to domesticate this piece of clothing, while the translators of CSB have wanted to keep the original use of the accessory. The same Greek word appears also in Mark 1:6 (see example 2) and as seen in the examples above, the translators of CSB have chosen to be consistent using the same word in English, while the KJV-translators chose another word, *girdle*.

As noted earlier, Gospel of Mark has mentioned pieces of clothing in several occasions. Example 3 below is from Mark 6:9 and there the translators of KJV have chosen to not be as specific with the function of the garment as the translators of CSB.

(3) KJV: But be shod with sandals; and not put on *two coats*.

CSB: but to wear sandals and not put on an *extra shirt*

According to Thayer's (2011: s.v. χιτών) definition, the Greek word, χιτών [chitōn], is "a tunic, an undergarment, usually worn next to the skin". With this definition we can see that both CSB- and KJV-translators have domesticated the translation, but *shirt* is closer to the actual function of the garment than *coat*. A coat is, according to Oxford English Dictionaries (OED 2018: s.v. *coat*), "an outer garment with sleeves, worn outdoors". Based on the definitions of Thayer and OED, the translation of CSB is more accurately describing the use of the original garment.

#### 4.1.2 Customs

Since the gospels are narratives about Jesus' life, they must present the customs of that day in some way. Two different customs are presented in gospel of Mark, the first one is related to eating and the second to telling time. Example 4 from Mark 16:14 shows how the translators of KJV have chosen to domesticate a custom, while the translators of CSB have chosen to keep the original custom.

(4) KJV: Afterward he appeared unto the eleven as they *sat at meat*,

CSB: Later he appeared to the Eleven themselves as they were *reclining at the table*.

People in the Western cultures typically sit at the table while eating. The customs of eating were a bit different in the New Testament age. The normal thing to do was not to sit on a chair at the table, but sitting on a mat or leaning against the table. This means that the translators of CSB have chosen to keep the original custom the way it was done during the New Testament time, and that the translators of KJV have chosen to domesticate the eating-custom instead of preserving the original custom in the translation. Leonardo da Vinci's famous artwork of the *Last Supper* wrongly depicts the custom of eating at the time of the New Testament.

The way of eating is not the only custom from the New Testament time that differs from the customs of today. There is a notable difference in telling time. Example 5 from Mark 6:48 and example 6 from Mark 15:33 show how that differs from the modern way of telling time.

(5) KJV: and *about the fourth watch of the night* he cometh unto them, walking upon the sea, and would have passed by them.

CSB: *Very early in the morning*<sup>[b]</sup> he came toward them walking on the sea and wanted to pass by them.

(6) KJV: And when *the sixth hour* was come, there was darkness over the whole land until *the ninth hour*.



CSB: When it was *noon*,<sup>[a]</sup> darkness came over the whole land until *three in the afternoon*.<sup>[b]</sup>

During the New Testament time, the Jewish days began at 6 a.m. and ended at 6 p.m. These times were counted in *hours*, the first hour being at sunrise at 6 a.m. The night times were counted in *watches*, the first one beginning at sunset at 6 p.m. (see appendix 2).

In examples 5 and 6, it is seen that the translators of CSB have chosen to domesticate the way of telling time. Even though they have chosen to modernise the times, they have chosen to keep the original way of telling time by adding the literal translation and an explanation in the footnotes: “b. 6:48 Lit Around the fourth watch of the night = 3 to 6 a.m.” and “a. 15:33 Lit the sixth hour b. 15:33 Lit the ninth hour, also in v. 34”.

As the CSB-translators have chosen to render the time perspective into a perspective that is easier understood by a modern reader, the KJV-translators have chosen to leave the original way of counting time untouched. For a modern (Western) reader this choice of foreignisation makes the text harder to understand, especially when there are no clarifying footnotes in KJV.

#### 4.1.3 Money

Monetary expressions are used in several places, and they are often bound to one country. As an example, there are not two of the Nordic countries that have the same currency even though it could be argued that the culture is about the same in all countries. Example 7 from Mark 6:37 and example 8 from Mark 12:42 show how the translators of KJV and CSB have chosen to translate monetary expressions.

(7) KJV: And they say unto him, Shall we go and buy *two hundred pennyworth* of bread, and give them to eat?

CSB: They said to him, “Should we go and buy *two hundred denarii*<sup>[a]</sup> *worth* of bread and give them something to eat?”

- (8) KJV: And there came a certain poor widow, and she threw in *two mites, which make a farthing*.

CSB: Then a poor widow came and dropped in *two tiny coins worth very little*.

Based on examples 7 and 8, the translators of KJV have domesticated the monetary expressions used in the Gospel of Mark. The translators of CSB have chosen to keep the original expression transferring it into English, but they have added an explanation of denarius as a footnote: “a. 6:37 A denarius = one day’s wage”. Both choices are understandable since the amount of money is not the key to understanding the passage. In example 8, the translators of CSB have chosen to not express how much the widow gave, but that it was not a big amount of money. A *farthing*, as used in KJV in example 8, is a “former monetary unit and coin of the UK, withdrawn in 1961, equal to a quarter of an old penny” (OED 2018 s.v. *farthing*). 12 pence (d.) equalled one shilling (s.) and 20 shillings made a pound (£). A household servant in the 17<sup>th</sup> century England would make £2–5 a year. (Elizabethan England 2018) As noted in the footnote in CSB, one denarius was one day’s wage for an ordinary person during the biblical time. If 2 pounds per year is converted into denarius it is not far from the yearly wage they would have had in Israel during the 1<sup>st</sup> century. Interestingly, d. stands for denarius, which could indicate that the translators of KJV did in fact not domesticate the currency, but just anglicised the expression into pence, which was used in England in the beginning of the 17<sup>th</sup> century (London History 2018). OED (2018 s.v. *penny*) also gives a definition of *penny* as “(in biblical use) a denarius”.

The fact that the translators of KJV were domesticating the currency used in the Bible, while the translators of CSB chose to foreignize the currency and use a foreign word in their translation, could either be an example of the increasing knowledge of the culture of that time or a suggestion that people today are more curious about cultures and do not have to have every detail of that culture explained in order to understand.

## 4.1.4 Other

Expressions in Aramaic appear in three places in the research material. What is interesting about these expressions is that they have been translated in different ways and neither of the Bible translations studied has been fully consistent in translation strategy. Example 9 is from Mark 5:41 and example 10 is from Mark 7:34. In these examples there are consistency in the way of translating.

- (9) KJV: And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise.

CSB: Then he took the child by the hand and said to her, “Talitha koum”[a] (which is translated, “Little girl, I say to you, get up”).

- (10) KJV: And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.

CSB: Looking up to heaven, he sighed deeply and said to him, “Ephphatha!”[a] (that is, “Be opened!”).

In example 9, the Aramaic expression is identical in both versions, apart from the difference in spelling, and both include the explanation of the expression in the text. The explanation is also included in the Greek original (see Picture 3). Example 10 is translated in the same way as example 9, with leaving the original expression in Aramaic and adding the explanation into the text as the Greek original text has done. The only difference between the translation method of KJV and CSB is that CSB has chosen to have the translation of the Aramaic expression in parenthesis, while KJV has left it as a bigger part of the passage itself. In both examples the CSB-translators have added a footnote to clarify that this is an Aramaic expression.

◀ Mark 5:41 ▶										
Mark 5 Interlinear										
2532 [e]	2902 [e]	3588 [e]	5495 [e]	3588 [e]	3813 [e]	3004 [e]	846 [e]	5008 [e]	2891 [e]	3739 [e]
kai	kratēsas	tēs	cheiros	tou	paidiou	legei	autē	Talitha	koum	ho
41 καὶ	κρατήσας	τῆς	χειρὸς	τοῦ	παιδίου	, λέγει	αὐτῇ	, Ταλιθα	, κούμ	; ὁ
And	having taken	the	hand	of the	child	he says	to her	Talitha	cumi	which
Conj	V-APA-NMS	Art-GFS	N-GFS	Art-GNS	N-GNS	V-PIA-3S	Pro-DF3S	N-VFS	V-AMA-2S	RelPro-NNS
1510 [e]	3177 [e]	3588 [e]	2877 [e]	4771 [e]	3004 [e]	1453 [e]				
estin	methermēneuomenon	To	korasion	soi	legō	egeire				
ἐστίν	, μεθερμηνευόμενον	, Τὸ	κοράσιον	, σοὶ	λέγω	, ἔγειρε !				
is	translated	-	little girl	to you	I say	arise				
V-PIA-3S	V-PPM/P-NNS	Art-VNS	N-VNS	Pro-D2S	V-PIA-1S	V-PMA-2S				

**Picture 3.** The original Aramaic expression *Talitha koum* in a Greek-English interlinear Bible (Biblos Interlinear 2018)

In Picture 3, the first row with words is a transliteration of the Greek alphabet which has the verse number in front. The text below the original Greek text is a literal translation of the words. The top and bottom lines with numbers and abbreviations is to give more information on the particular word. The abbreviations stand for different grammatical units, for example passive, 3<sup>rd</sup> person singular.

Example 11 from 1 Cor 16:22 differ from the two previous examples in that the Aramaic expression is left out in CSB. KJV has included the Aramaic expression but chosen to not explain it in any way.

(11) KJV: If any man love not the Lord Jesus Christ, *let him be Anathema Maranatha.*

CSB: If anyone does not love the Lord, *a curse be on him. Our Lord, come!*<sup>[a]</sup>

This example differs from the two previous ones because CSB has completely left out the Aramaic expression. They have, however, added a footnote with a comment of the Aramaic expression and the expression itself: “a. 16:22 Aramaic *Marana tha*”. At the

first glance it seems in the footnote that the Aramaic expression itself differs in the translations, but when going back to the Greek text, it is seen that the translators of KJV have left one Greek word untranslated (Biblos Interlinear 2018). The inconsistency in translation strategy between the first examples (9 and 10) and example 11 could also be because the Greek original does not include a translation into Greek. The Greek word *ἀνάθεμα* [anathema], which the translators of KJV had left untranslated, is, according to Thayer's (2011 s.v. *ἀνάθεμα*) second definition

a thing devoted to God without hope of being redeemed, and if an animal, to be slain; therefore a person or thing doomed to destruction

- a. a curse
- b. a man accursed, devoted to the direst of woes

There is also a difference in spelling, but the spelling used in the footnote in CSB (*Marana tha*) seems to be the correct spelling when compared to the interlinear Bible (see Picture 4). Example 11 is a good example of a passage where the translators should have used domestication as the translators of CSB did instead of using foreignisation like the translators of KJV did. If the reader does not understand Aramaic, as few Western people today do, this passage will not make any sense to him/her without further research.

### ◀ 1 Corinthians 16:22 ▶

#### 1 Corinthians 16 Interlinear

1487 [e]	5100 [e]	3756 [e]	5368 [e]	3588 [e]	2962 [e]	1510 [e]	331 [e]	3134 [e]	3134 [e]	
ei	tis	ou	philei	ton	Kyrion	ētō	anathema	Marana	tha	
<b>22</b>	εἴ	τις	οὐ	φιλεῖ	τὸν	Κύριον	, ἥτω	ἀνάθεμα	. Μαράνα*	θά* !
	if	anyone	not	love	the	Lord	let him be	accursed	Maran	atha
	Conj	IPro-NMS	Adv	V-PIA-3S	Art-AMS	N-AMS	V-PMA-3S	N-NNS	N-VMS	V-AMA-2S

**Picture 4.** The original Aramaic expression *Marana tha* in a Greek-English interlinear Bible (Biblos Interlinear 2018)

In Picture 4, the first row with words is a transliteration of the Greek alphabet. The black row with the verse number in front is the original Greek version. The red text below the original Greek text is a literal translation of the words. The top and bottom

lines with numbers and abbreviations is to give more information on the particular word. The abbreviations stand for different grammatical units, for example, passive, 3<sup>rd</sup> person singular.

## 4.2 Words that Carry Different Meanings

As noted in section 3.4, a word carries associated meanings, which are bound to a certain culture. This means that a single word can trigger some emotions in the reader (Barnwell 1984: 60). These associated meanings, or connotations, most often change over time and when the language evolves. Literal meanings of a word can also change over time and when the language changes. This section discusses connotations and denotations in the translations as well as words that carry different meanings.

### 4.2.1 Differences in Interpretation

Not all the verses in the Bible are easy to understand. In fact, some verses might even contradict each other without looking at the context of the verses. This subsection will introduce some passages where the translations of KJV and CSB differ in a way that it might be hard to find the correct meaning of the passage. Example 12 from 1 Cor 11:18–20 is an example where a translation choice could lead the reader to a wrong, or too narrow, understanding.

(12) KJV: For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be also *heresies* among you, that they which are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord's supper.

CSB: For to begin with, I hear that when you come together as a church there are divisions among you, and in part I believe it. Indeed, it is necessary that there be *factions* among you, so that those who are approved may be recognized among you. When you come together, then, it is not to eat the Lord's Supper.

The Greek word used in the passage is *αἰρέσεις* [haireseis], which according to Thayer's (2011 s.v. *αἰρέσεις*) definition is:

act of taking, capture: e.g. storming a city  
 choosing, choice  
 that which is chosen  
 a body of men following their own tenets (sect or party)  
 a. of the Sadducees  
 b. of the Pharisees  
 c. of the Christians  
 dissensions arising from diversity of opinions and aims.

None of these definitions clearly speaks in favour for *heresy*, which according to OED (2018 s.v. *heresy*) is “[b]elief or opinion contrary to orthodox religious (especially Christian) doctrine”. The origin of the English word *heresy* is based on the Greek word *haireisis* meaning *choice*. The ecclesiastical Greek word means *heretical sect*. Faction, on the other hand, is “[a] small organized dissenting group within a larger one, especially in politics”. (OED 2018 s.v. *faction*) Based on the definitions given by OED and Thayer, the more accurate English equivalent of the word would be *faction*. New King James Version, which is an updated version of KJV has, like many other English Bibles, used the word *faction*. This could be an indication that the word *heresy* had another meaning in 1611 when KJV was written.

When looking at the context of example 12, the previous sentence is talking about divisions in the church of Corinth and the same sentence continues to claim that the ones who have the right belief will be recognised by the church. This is necessarily not intending that heresies are needed but that divisions are needed in order to see who is a part of the church in Corinth.

While some translation choices might lead the reader astray, others could confuse the reader. In example 13 from 1 Cor 7:36–38 the words *fiancé* and *virgin* are used in an unorthodox way in the language of today and some use of the word *fiancé* is making the verse a bit obscure.

(13) KJV: But if any man think that he behaveth himself uncomely toward his *virgin*, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry. Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his *virgin*, doeth well. So then he that giveth *her* in marriage doeth well; but he that giveth her not in marriage doeth better.

CSB: If any man thinks he is acting improperly toward the *virgin* he is engaged to,<sup>[a]</sup> if she is getting beyond the usual age for marriage, and he feels he should marry—he can do what he wants. He is not sinning; they can get married. But he who stands firm in his heart (who is under no compulsion, but has control over his own will) and has decided in his heart to keep her as his *fiancé*, will do well. So then he who marries<sup>[b]</sup> his *fiancé* does well, but he who does not marry<sup>[c]</sup> will do better.

The emphasised words are all the same in the source text. The Greek word which has been translated *virgin*, *fiancé* and *her* is *παρθένον* [parthenon] and Thayer's (2011 s.v. *παρθένον*) definition on the word in regards to women is

- a. a marriageable maiden
- b. a woman who has never had sexual intercourse with a man
- c. one's marriageable daughter.

Thayer's definition clarifies the passage in example 13 if the correct interpretation in these verses is the third from the list of definitions above. The footnotes marked in CSB are giving alternative translations (a. 7:36 Or *toward his virgin daughter*, b. 7:38 Or *marries off*, c. 7:38 Or *marry her off*) to a part of their own translation in order to make the reading more understandable. The translators of CSB have also, for some reason, chosen to use two different equivalents for the same word, when they in the beginning of example 13 are using the word *virgin* and not *fiancé*. CSB has also chosen to use the expression *engaged to* when KJV has used *his*. The choice made by the translators of KJV gives an interpretation that the virgin is the man's property and not a free person, while that interpretation is not visible in CSB.



Since the translators of CSB have chosen to use the word *fiancé*, the interpretation that it is “[some]one’s marriageable daughter” is lost while the use of *virgin* in KJV manages to keep that interpretation because a reader interprets the word *virgin* as it is most often used today, as someone “who has never had sexual intercourse”. The use of the word *fiancé* is problematic also in the way that according to the definition of OED (2018 s.v. *fiancé*) it is “[a] *man* to whom someone is engaged to be married” (my emphasis). This means that the translators of CSB have misspelled *fiancée*. It is evident that this passage is describing the relationship to a woman because “*he* who stands firm in *his* heart [...] has decided in his heart to keep *her* as his fiancé” (my emphasis).

#### 4.2.2 Changes in literal meaning

Languages change over time, and with that the meanings of words can change. In some cases, a word adopts several meanings, while in other instances a word might lose some meaning or use. In the following example 14 from Mark 5:6 the words *worship* and *kneel down* are used as synonyms, but the word *worship* might have a narrower and a slightly different use today than when KJV was written. The meaning, however, is conveyed in both translations.

(14) KJV: But when he saw Jesus afar off, he ran and *worshipped* him,

CSB: When he saw Jesus from a distance, he ran and *knelt down* before him.

*Kneel down* and *worship* are different expressions, but depending on context they can convey the same message. According to OED (2018 s.v. *kneeling*), *kneeling* is showing submission or praying. The verb *worshipping* on the other hand is to “[s]how reverence and adoration (for a deity)”, “[t]ake part in a religious ceremony” or to “[f]eel great admiration or devotion for” (OED 2018 s.v. *worshipping*).

The difference between *kneeling down* and *worshipping* is in the perception. *Kneeling down* is the concrete act, while *worshipping* is more abstract and is explaining what happens in the soul or heart of a human. The context of the verse in example 14 is a

demon possessed man living in the graveyard. In the following verses the demon is talking to Jesus and begging him not to put the demon out. The demon would most likely not worship Jesus, at least not in accordance with the definition in OED, but the meaning of *worship* could have changed since KJV was written. A demon would, however, have submitted to Jesus.

KJV has used the expression *kneel to him* in similar contexts, for example in Mark 10:17 (example 15). The Greek words are different, but CSB has used the same expression in both passages.

(15) KJV: And when he was gone forth into the way, there came one running, and *kneeled to him*, and asked him, Good Master, what shall I do that I may inherit eternal life?

CSB: As he was setting out on a journey, a man ran up, *knelt down* before him, and asked him, “Good teacher, what must I do to inherit eternal life?”

The meaning behind the Greek words in example 14 and 15 is slightly different. According to Thayer (2011 s.v. *γονυπετέω*), the Greek word in example 15 (*γονυπετέω* [gonypetéō]) means to ask for help and show respect and honour. The Greek equivalent in example 14 (*προσκυνέω* [proskynéō]) is to pay respect to someone or to beg (Thayer 2011 s.v. *προσκυνέω*).

Based on the material studied in Mark, it could be concluded that the translators of KJV have used *kneel* when someone is asking Jesus a question or asking to heal them (two occurrences). It also seems that the translators of KJV have used *worshipped* in contexts where a demon is talking to Jesus or when Roman soldiers are mockingly worshipping him (two occurrences). The translators of CSB have consistently used *kneel down* in all four occurrences.

Other examples of denotation can be found in the instruments *trumpet* (KJV) and *bugle* (CSB) in 1 Cor 14:8 where the literal meaning of the words gives us different instruments, but the implied meaning can be understood correctly if the reader is not a

musician. Another example is *charity* (KJV) and *love* (CSB) in 1 Cor 13:13, where charity includes love and care for others as well as charity in the sense that money is raised to people in need, while love has a more limited sense. OED (2018 s.v. *charity*) notes that charity also is the archaic way of expressing “[l]ove of humankind, typically in a Christian context.” Based on the definition in OED, the differences between *charity* and *love* are due to lexical changes of the words.

#### 4.2.3 Changes in associated meaning

Not only are there changes in lexical meaning, but also in associated meaning. Example 16 from Mark 10:2 is an example on how the ways of communicating have changed between the translations were made.

(16) KJV: And the Pharisees came to him, and asked him, Is it lawful for a man  
to *put away his wife*? tempting him.

CSB: Some Pharisees came to test him, asking, “Is it lawful for a man to  
*divorce his wife*?”

In example 16, the expression *put away his wife*, could sound obscure for a modern reader because of the modern meaning of the expression. When someone is put away that person is locked up in, for instance, a prison or a mental hospital (CED 2018 s.v. *put away*). In American English the phrasal verb *put away* can also be used to indicate killing (CED 2018 s.v. *put away*). The meaning in this context is to divorce someone and not to kill or lock up someone.

According to Nida and Taber (1974: 92), there are three important aspects to understanding associative meaning: “(1) the speakers associated with the word, (2) the practical circumstances in which the word is used, and (3) the linguistic setting characteristic of the word.” Example 16 above shows a change of practical circumstances and example 17 from Mark 10:43–44 shows how the social acceptance of the word *slave* has changed.

- (17) KJV: But so shall it not be among you: but whosoever will be great among you, shall be your *minister*: And whosoever of you will be the chiefest, shall be *servant* of all.

CSB: But it is not so among you. On the contrary, whoever wants to become great among you will be your servant, and whoever wants to be first among you will be a slave to all.

The use of the words *slave*, *servant*, and *minister* is interesting when comparing the two translations. As seen in example 17, the translators of CSB have used *slave* when KJV has used *servant* and *servant* when KJV has used *minister*. The Greek equivalent of the first word (minister/servant) is *διάκονος* [diakonos]. Thayer's (2011 s.v. *διάκονος*) definition of this is

- one who executes the commands of another, esp. of a master, a servant, attendant, minister
- a. the servant of a king
  - b. a deacon, one who, by virtue of the office assigned to him by the church, cares for the poor and has charge of and distributes the money collected for their use
  - c. a waiter, one who serves food and drink.

When looking at the context of the verse, the most logical interpretation of the Greek word *diakonos* would be a. or b. from the definitions above. The Greek equivalent of the other pair of words (servant/slave) is *δοῦλος* [doulos] and according to Thayer's (2011 s.v. *δοῦλος*) definition it is

- a slave, bondman, man of servile condition
- a. a slave
  - b. metaph., one who gives himself up to another's will those whose service is used by Christ in extending and advancing his cause among men
  - c. devoted to another to the disregard of one's own interests
- a servant, attendant.

This definition gives room for both interpretations, but John MacArthur (2010b: 15–17), a known Bible scholar and author, claims that the translators of KJV have mistranslated the word *doulos*, which appear several times in the source text, in all places except for one. According to MacArthur, the distinction between these two is that servants are

hired and slaves are owned. (MacArthur 2010b: 15–17) Based on this distinction CSB would have the more accurate translation here.

MacArthur (2010b: 17–18) gives two answers to why translators of several Bible translations have chosen to render *slave* as *servant*. In the Western cultures there has been a stigma attached to slavery and the translators have probably not wanted biblical teaching being associated with the slave trade. The other reason is that *doulos* was translated as *servus* in Latin, which then would give the translation *servant* in English. In 17<sup>th</sup> century England, a slave was often in chains or in prison, which means that the connotation of a slave in England was different from the biblical meaning of slave. This could be a reason to why the translators of KJV chose the word *servant*, which better represented the meaning of the original word. (MacArthur 2010b: 17–18)

As noted, the society keeps changing and connotations of words with it. The concept of family is also in constant change in the society of today. Earlier a family consisted of a mother, a father, some children, and perhaps grandmothers and grandfathers. Today a family can look very different from that. If we go even further back, a family was not only the living people, but the whole genealogy could be described as family. Example 18 below from First Corinthians 10:1 is an example where the concept of *father* has changed over time.

(18) KJV: Moreover, brethren, I would not that ye should be ignorant, how that all our *fathers* were under the cloud, and all passed through the sea;

CSB: Now I do not want you to be unaware, brothers and sisters, that our *ancestors* were all under the cloud, all passed through the sea,

For a modern reader the word *father* might lead the thoughts to the actual father instead of to an *ancestor*. The context, however, is referring to being under the cloud (Exodus 13) and passing through the sea (Exodus 14), which was during Israel's walk in the desert. The story of the red sea parting is probably known to most of the people, and therefore this translation choice should not cause any bigger misunderstandings.

The previous example should not cause misunderstandings while reading, but the example below is an example where the connotation of a word has changed since KJV was written in 1611 and where CSB has made another translation choice so that modern readers more easily understands the meaning behind the word. Example 19 is from Mark 5:25–27.

(19) KJV: And a certain woman, which had an *issue of blood* twelve years, And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, When she had heard of Jesus, came in the press behind, and touched his garment.

CSB: Now a woman *suffering from bleeding* for twelve years had endured much under many doctors. She had spent everything she had and was not helped at all. On the contrary, she became worse. Having heard about Jesus, she came up behind him in the crowd and touched his clothing.

In the example above, it might not be clear to the reader what kind of a problem the woman had when she had *an issue of blood*. It could easily be interpreted as a fear of blood instead of the implied meaning of bleeding, which is spelled out in CSB. One reason for this translation choice in KJV could be that it has been a taboo to talk about problems of that kind and it could have seemed to vulgar to put in a Bible in the 17<sup>th</sup> century. The reason behind the choice in CSB could, on the other hand, be that a translation choice of the KJV-type would be to diffuse for a modern reader, that is used to finding all kinds of information online at an instance, for example.

The same example above could also be an example of some of the lacking conjunctions and connections between verses, due to the formal correspondence used in KJV. The last sentence in example 19 in KJV is unclear at the first, second and third reading. The sentence from verse 27 seem to be missing something in KJV. The translators of CSB have focused on readability and tried to explain the passage more explicitly. Therefore, the difference in translation strategies are clearly shown in example 19 above.

### 4.3 Gender in translation

The most visible cultural influence on the new translation is gender equality. In both the Gospel of Mark and First Corinthians in CSB it is obvious that all masculine or feminine words that are not necessarily applying to only male or female or any divinity (God, Jesus, the Holy Spirit) have been translated to include both genders. Gender equality is a conscious choice by the translators (Christian Standard Bible 2018e), and they have chosen not to be too specific in passages where females are not directly excluded.

The most used rendering of this is *brethren* (KJV), which is translated *brothers and sisters* up to 20 times in First Corinthians. It means that whenever generic examples are presented, CSB has chosen not to translate it as *man*. Singular masculine has often been translated as *one* or *person* (example 20 from 1 Cor 8:11) and the same applies to singular feminine, as an example, the word *girl* is in some place rendered as *child* (example 21 from Mark 5:40) and in one single place in the material studied, *daughter* as *child* (example 22 from Mark 7:30). When it is obvious that the text is talking about a specific male or female the translators have used a masculine or feminine word to describe that (example 22).

- (20) KJV: And through thy knowledge shall the weak *brother* perish, for whom Christ died?

CSB: So the weak *person, the brother or sister* for whom Christ died, is ruined by your knowledge.

- (21) KJV: And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the *damsel*, and them that were with him, and entereth in where the *damsel* was lying. (KJV; my emphasis)

CSB: They laughed at him, but he put them all outside. He took the *child's* father, mother, and those who were with him, and entered the place where the *child* was.

- (22) KJV: And when *she* was come to her house, she found the devil gone out, and *her daughter* laid upon the bed.

CSB: When *she* went back to her home, she found *her child* lying on the bed, and the demon was gone.

In example 20 the word *brother* used in KJV has been rendered to *person*, but the passage also clarifies that it is a *brother or sister* for whom Christ died and not just any person. Example 21, on the other hand, shows that *damsel* has been translated as *child*. When looking at example 9 in subsection 4.1.4, or reading the following verse of Mark 5, it is evident that this child actually is a girl. Example 22 is both an example on where the translators of CSB have chosen to keep the feminine singular *she*, and neutralise the gender of the child lying in bed.

As briefly mentioned, CSB has often used *brothers and sisters*, when KJV has used *brethren*. Example 23 from 1 Cor 15:1–2 is an example of a passage, similar to other passages, where *brothers and sisters* has been used.

- (23) KJV: Moreover, *brethren*, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved,

CSB: Now I want to make clear for you, *brothers and sisters*, the gospel I preached to you, which you received, on which you have taken your stand and by which you are being saved,

In example 23, the Greek word is *ἀδελφοί* [adelphoi], which according to Thayer's (2011 s.v. *ἀδελφοί*) definition is a brother, a countryman or a fellow believer. In this example the correct interpretation of the Greek word would be a fellow believer, because Paul is writing to the church of Corinth. The choice made by the translators of CSB includes every believer in this passage and is perhaps more accurate in meaning, while the choice made by the translators of KJV is less including, but literally more accurate. CSB has also moved away from the traditional way of translating *adelphoi* into English. These translation choices, however, could have been influenced by the society and values surrounding the translation. During the 17<sup>th</sup> century, the women were



in a weaker position compared to men, and had very few rights without their husbands or fathers. Today women's position is different. Women have the right to vote and they are independent. These factors could have had an impact on the addition of *sister*, thus not making the translation wrong or inaccurate. It is not evident that the women were *not* intended recipients of the letter, on the contrary, it could be assumed that the women also were intended recipients.

There are several places where CSB has added the word *people*, where KJV only by implication states the same thing, see example 24 from 1 Cor 3:1 and example 25 from 1 Cor 16:(17)–18.

- (24) KJV: And I, brethren, could not speak unto you as unto *spiritual*, but as unto carnal, even as unto babes in Christ

CSB: For my part, brothers and sisters, I was not able to speak to you as spiritual *people* but as people of the flesh, as babies in Christ

- (25) KJV: (I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied.) For they have refreshed my spirit and yours: therefore acknowledge ye them that are *such*.

CSB: (I am delighted to have Stephanas, Fortunatus, and Achaicus present, because these men have made up for your absence.) For they have refreshed my spirit and yours. Therefore recognize *such people*.

In example 24 I have added verse 17 to give more context to verse 18. In both example 24 and 25, the translators of CSB have added the word *people* for clarification, while the translators of KJV have left that out. In example 24, the addition is needed to make the sentence more complete and easier to understand.

Further, in some places the translators of KJV have not specified the gender or instead used a single noun in plural while CSB has used an adjective together with the plural noun *people*, see example 26 from 1 Cor 5:10 and example 27 from 1 Cor 6:10.

(26) KJV: Yet not altogether with the *fornicators* of this world

CSB: I did not mean the *immoral people* of this world

(27) KJV: Nor thieves, nor *covetous*, nor drunkards, nor *revilers*, nor extortioners, shall inherit the kingdom of God.

CSB: no thieves, *greedy people*, drunkards, *verbally abusive people*, or swindlers will inherit God's kingdom.

According to OED (2018 s.v. *fornicate*), to fornicate is to have “sexual intercourse with someone one is not married to”. *Immoral*, on the other hand, is to not conform “to accepted standards of morality” (OED 2018 s.v. *immoral*). Moral laws are prone to change over time, and it is no longer morally wrong to have sexual intercourse outside marriage. The translation of KJV in example 26 includes sexual immorality, even though the word *fornicator* does not necessarily open to the reader in the same way as the translation of CSB. Even though the CSB translation is less explicit than KJV, the readability is better in CSB.

Example 27 represents the same kind of decision as example 26. Also, there is a slight difference in lexical meaning of the words chosen in this example. To be *greedy* is to desire wealth and/or power, and to be *covetous* is to desire the possessions of someone else (OED 2018 s.v. *greedy*, *covetous*). The desire for wealth is, however, present in the meaning of both words. *Reviler* and *verbally abusive* have the same meaning and the definition of *reviler* in OED (2018 s.v. *revile*) include abusiveness and insulting. Out of three different word choices only one convey completely the same meaning as the words in KJV. All of the words in CSB however, include pieces of the meaning behind the words in KJV. As for readability, the words used in CSB are easier to understand, but in terms of accuracy the words used in KJV might be more accurate.

When the previous examples show how readability and accuracy are affected by simple word choices, the following examples show how the language has changed over time. There are three appearances in the KJV version of Gospel of Mark where *his* or *her* in the CSB version have been replaced by the possessive pronoun *its*. This is because

when KJV was first published the word *its* was not yet in common use and *his* was both the neuter and the masculine pronoun (Campbell 2010: 75; Online Etymology Dictionary 2018 s.v. *its*). The examples are found in Mark 9:50 (example 28) and in Mark 13:28 (example 29)

(28) KJV: Salt is good: but if the salt have lost *his* saltness, wherewith will ye season it?

CSB: Salt is good, but if the salt should lose its flavor, how can you season it?

(29) KJV: Now learn a parable of the fig tree; When *her* branch is yet tender, and putteth forth leaves, ye know that summer is near:

CSB: “Learn this lesson from the fig tree: As soon as its branch becomes tender and sprouts leaves, you know that summer is near.

The examples 28 and 29 above are not so much gender in translation but language development. As mentioned earlier, the pronoun *its* was not in general use at the time when KJV was published. Today however, it is more common to use the pronoun *its* instead of *his* or *her*, except for maybe in poetic literature. The updated version of KJV, NKJV, published in 1982 has also used *its* in the translation of Mark 9:50.

#### 4.4 Other interesting phenomena

This subsection discusses translation choices that do not belong to any of the other categories. The examples below show how theological words have been translated and how sentence structure in some places has been modified.

##### 4.4.1 Readability affected by theological words

If the Bible is to be readable to everyone, the use of theological terminology or “church language”, in other words, the language used in churches or among theologians, could be problematic. This subsection gives a few examples where the translators of KJV and

CSB have chosen different strategies regarding words that commonly are used in religious language. Overall it seems like the translators of CSB have chosen to reduce some theological expressions and have instead replaced them with less theological expressions. Example 30 from Mark 2:16 and example 31 from 1 Cor 14:3 show this tendency.

- (30) KJV: And when the scribes and Pharisees saw him eat with *publicans* and sinners, they said unto his disciples, How is it that he eateth and drinketh with *publicans* and sinners?

CSB: When the scribes who were Pharisees<sup>[b]</sup> saw that he was eating with sinners and *tax collectors*, they asked his disciples, “Why does he eat<sup>[c]</sup> with *tax collectors* and sinners?”

- (31) KJV: But he that prophesieth speaketh unto men to *edification*, and *exhortation*, and comfort.

CSB: On the other hand, the person who prophesies speaks to people for their *strengthening*,<sup>[a]</sup> *encouragement*, and consolation.

In example 30, the translators of CSB have chosen to use the word *tax collector* instead of *publican*, which is used by the translators of KJV. OED (2018 s.v. *publican*) defines a publican as “(in ancient Roman and biblical times) a collector or farmer of taxes”. Both translations are therefore accurate, but for a reader who is not familiar with biblical terminology it is easier to understand what a *tax collector* is.

In the same example 30, the translators of KJV and CSB seem to have chosen a different approach on the translation of the first clause and it also seems like the translators of CSB have left out *drink* from their translation. These differences are explained in the footnotes in CSB (b. 2:16 Other mss read *scribes and Pharisees*, c. 2:16 Other mss add *and drink*), and they are due to the fact that there are differences between manuscripts.

In example 31, the difference lies in the specific words *edification/strengthening* and *exhortation/encouragement*. The words have the same meaning but the words used in

CSB are in more general use and therefore they might be easier to understand if the reader is not acquainted with the theological terminology, and the choice made by the translators of CSB has therefore a positive effect on the readability in CSB. In addition, CSB includes a footnote which states that the literal translation of *strengthening* is *build up*.

However, in both examples above, it could be argued that the use of more general words might lead to a loss in “Church language” or church tradition when the old theological words are removed from the translation. The use of *tax collector* instead of *publican* could also be a way of domesticating the translation and therefore something of the original culture could be lost in translation.

Example 32 from Mark 1:14 is showing similar tendencies as the two previous examples. Here the translators of CSB have chosen to use *good news* instead of *gospel* in explaining the ministry of Jesus.

(32) KJV: Now after that John was put in prison, Jesus came into Galilee, preaching the *gospel* of the kingdom of God,

CSB: After John was arrested, Jesus went to Galilee, proclaiming the *good news*<sup>[a][b]</sup> of God:

As seen in example 32, KJV has used *gospel* and CSB *good news* in their translations. CSB adds two footnotes to this passage: “a.1:14 Other mss add *of the kingdom*” and “b. 1:14 Or *gospel*”. The Greek word used here is *εὐαγγέλιον* [euangelion] and according to Thayer (2011 s.v. *εὐαγγέλιον*), it means good tidings, the gospel or proclamation of God’s grace. Thayer (2011 s.v. *εὐαγγέλιον*) also explains that “as the messianic rank of Jesus was proved by his words, his deeds, and his death, the narrative of the sayings, deeds, and death of Jesus Christ came to be called the gospel or glad tidings”. Thayer’s definition therefore does not give the exact equivalent of *good news*. OED (2018 s.v. *gospel*) on the other hand, explains the origin of the word *gospel* as “Old English *gōdspel*, from *gōd* ‘good’ + *spel* ‘news, a story’ (see *spell*), [...] from Greek euangelion

‘good news’ (see *evangel*); after the vowel was shortened in Old English, the first syllable was mistaken for god ‘God’.”

The different translation choices do not influence the interpretation of this verse, but the word *gospel*, even though known by most people, is a more theological word and can therefore cause some readability issues for someone. *Good news*, on the other hand, has not been used as frequently in church tradition. The word *gospel* also has several other meanings than *good news*. OED (2018 s.v. *gospel*), for example, lists seven definitions for the word *gospel*, which can mean everything from a style of music to principles or beliefs to the teachings of Jesus. This is therefore another example on where the translators of CSB have removed some possibly theological words maybe to improve readability as well as to explain the meaning behind the word *gospel*, which, after all, is *good news*. However, the translators of CSB added a footnote stating that an alternative translation to *good news* is *gospel*.

#### 4.4.2 Modifications in sentence structure

In order to convey the message of the source text translators sometimes have to change the sentence structure in the target text. Example 33 from 1 Cor 7:1–3 is an example where the translators of KJV and CSB have made different choices in translating the particular passage.

(33) KJV: Now concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman. Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband. Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

CSB: Now in response to the matters you wrote<sup>[a]</sup> about: “It is good for a man not to use<sup>[b]</sup> a woman for sex.” But because sexual immorality is so common,<sup>[c]</sup> each man should have sexual relations with his own wife, and each woman should have sexual relations with her own husband. A husband should fulfill his marital duty to his wife, and likewise a wife to her husband.

As in previous examples, when KJV and CSB have used different solutions, or when the translators of CSB have chosen to make a freer translation, CSB has used footnotes to explain. The footnotes for these verses are giving the literal translation “a. 7:1 Other mss add *to me*, b. 7:1 Lit “*It is good for a man not to touch a woman* and c. 7:2 Lit *because of immoralities*”. When comparing the translation of KJV to the footnotes in CSB it is noted that the translations are similar. Even though the translators of CSB have chosen to add the literal translation in footnotes, the actual translation is more explicit. CSB has expressed that this is about sex and sexual immorality and claims that it is common, but KJV has just implicitly expressed the same thing. The information that sexual immorality is common is not directly seen in KJV. The Greek text does not express that sexual immorality would be common, but it does not express that one should avoid fornication either. A literal translation of the passage in the source text would be, according to Biblos Interlinear (2018), “because of however sexual immorality each man on of himself wife...”. Since Paul, the writer of First Corinthians, addresses the issue of sexual immorality it could be supposed that there is a common problem of sexual immorality, and that people should avoid fornication. With this information it could be stated that neither of the translations are exact, but accurate enough to appropriately send the message to the reader.

OED’s (2018 s.v. *touch*) definitions on *touch* do not include sex, but one English equivalent to the Greek word *ἅπτομαι* [háptomai] is “intercourse with a woman” (Thayer 2011 s.v. *ἅπτομαι*). The passage in CSB continues with an explanation that a husband should only “have sexual relations with his own wife” and KJV continues with “have his own wife”. The interpretation of these passages would be same even though the translators of CSB have expressed it more clearly than KJV. A reason to this could be that sexual relations are less of taboo today than they were in the 17<sup>th</sup> century when KJV was written. It could also be argued that a Bible should not use a straightforward language like CSB have done here.

Despite the structural differences between the translations in example 33 from 1 Cor 7:1–3, the received message remains the same. Therefore, it can be concluded that this rendering of structure does not have an impact on the readability in either of the

translations, but that the additions to the translations, in comparison with the source text, are needed for the message to be delivered.



## 5 CONCLUSIONS

In this study two Bible translations, King James Version (KJV) and Christian Standard Bible (CSB), were compared. The aim of the research was to find out how a newer, less known translation differs from an older, well-known and highly appreciated translation in translation technique and deliverance of the original message.

The research questions of this thesis were: 1) How have the translators adapted their translation into the surrounding culture? 2) In which situations is domestication and/or foreignisation used and how? 3) How are phenomena related to the source culture explained in the translations (if they are)? 4) What have the translators done to preserve the original message in their translation?

Based on the analysis chapter it should be safe to claim that the new translation has not been affected much by the society and culture of today and therefore they have not adapted their translations into the surrounding culture. The translators have been true to the source text and the differences between the old (KJV) and the new (CSB) translation are mostly in expressions and words that are either not used any longer or used in another way, for example the expression “put away”. The single area where it could be stated that the translators of CSB have adapted their translation is in neutralising gender expressions. This is, however, done only in generic examples where both genders possibly are included, and where it is not evident that the passage deals with only men. KJV could also be said to have adapted the translation into the surrounding culture regarding the use of *slave*. The word *slave* did not occur once in the KJV sample included in the material while it had six occurrences in the CSB sample.

Even though the culture has not affected the translation, cultural phenomena have in some instances been rendered either to fit the purpose of the reader, or to preserve the original culture. It seems like the translators of CSB have chosen to use something that is reminiscent of foreignisation as their translation style. In some places it cannot be stated that they have used foreignisation, but that they have made some things explicit, for instance using *sandal* instead of *shoe* and *shirt* instead of *coat*. It could be stated,

that the translators of CSB have chosen to use foreignisation when dealing with customs, money and clothing, but when it comes to foreign expressions, which are not explained in the text itself, the translators have chosen to leave the foreign expression out and instead express it in English. Also, regarding time the translators of CSB have chosen to leave the foreign expressions out and domesticate the way of telling time. Because the translators of CSB have chosen to use foreignisation in most places, it is evident that the narrative of Mark does not take place in a Western culture. When CSB uses foreignisation it includes a footnote with an explanation. The choice of translation style (domestication) in KJV could also partly be due to this fact since the translators were not allowed to add comments to the margins, unless they were stating a literal translation of a word. Domestication and foreignisation are strongly connected to the retranslation hypothesis, which was introduced in section 3.1. The retranslation hypothesis claims that the first translation is more domesticating than subsequent translations, and when applied to the translations of KJV and CSB, it is proven correct.

In order to preserve the original message, the translators of CSB have used a strategy of more dynamic equivalence while translating, but they have used formal correspondence when it has been possible without obscuring or rendering the original intended message. The translators of KJV used more formal correspondence when translating, and that shows in a non-English word order in some places. The word order might, however, be a result of an old text because the language has changed in 400 years. As stated previously, the translators of KJV chose to render the word *slave* into another word, most often *servant*, which was closer to the biblical slave in meaning. The question raised here is whether the concept of dynamic equivalence could change over time and were the translators in fact using dynamic equivalence in some way in their translation?

In section 3.2 a possibly combined use of domestication and dynamic equivalence was mentioned. Bellos (2011: 167–171) stated that when translating up the main strategy would be domestication and he later also stated that dynamic equivalence would be used in those cases. The principle of combining domestication with dynamic equivalence was not confirmed in this thesis, which actually would state the opposite. The translators of CSB have chosen a more dynamic translation approach and at the same time used

foreignisation, while KJV is translated by using more formal correspondence and domestication. Even though the translators of CSB have used foreignisation they have, on a single word level, chosen words more accurate to the original and therefore reflect the original culture in another way. In section 3.3, it was also noted that vocabulary and sentence structure are important for readability and the translators of CSB have tried to convey the message by paying attention to single words as well as to the structure. Due to the more accurate wording and English sentence structure along with enough linking words the readability increases because of a declining need to analyse the possible connection of the sentences and the meaning of the words used in a passage.

In order to help the reader, the translators of CSB have added footnotes with literal translations or descriptions in order to better explain a choice that might differ from other English Bible translations. Also, whenever the translators of CSB have chosen to use foreignisation and keep the original culture or custom, a footnote with information about the custom or cultural phenomena is added. The translators of KJV were not allowed to add footnotes with theological information and therefore they might have chosen domestication to remove the need of explaining cultural phenomena.

The overall conclusion is that both translations meet the needs of the reader and that they have been translated accurately enough, even though both Bible translations have their problems. No translation is a perfect translation and this research shows that there is a need of several translation strategies in order to make a good translation even better.

Further research could be conducted by adding Bible books or other Bible translations. The material of this study consisted of only two books, which means that some of the results might not be applicable to the complete translations. Also, in this study I have chosen a sample of the findings to discuss, which means that some important aspect might have been left out. However, the material studied was large enough for a master's thesis. A usability study could also be conducted on the extra material such as pictures, footnotes, maps and explanations provided in, for example, a study Bible. Further research could also be conducted in terms of a linguistic study on language development.

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## APPENDICES

## Appendix 1. King James' Instructions to The Translators

The following set of "rules" had been prepared on behalf of church and state by Richard Bancroft, Bishop of London and high-church Anglican.

1. The ordinary Bible, read in the church, commonly called the Bishop's Bible, to be followed, and as little altered as the original will permit.
2. The names of the prophets and the holy writers, with the other names in the text, to be retained, as near as may be, according as they are vulgarly used.
3. The old ecclesiastical words to be kept; as the word church, not to be translated congregation, etc.
4. When any word hath divers significations, that to be kept which has been most commonly used by the most eminent fathers, being agreeable to the propriety of the place, and the analogy of the faith.
5. The division of the chapters to be altered, either not at all, or as little as may be, if necessity so require.
6. No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words, which cannot, without some circumlocution, so briefly and fitly be expressed in the text.
7. Such quotations of places to be marginally set down, as shall serve for the fit references of one scripture to another.
8. Every particular man of each company to take the same chapter of chapters; and having translated or amended them severally by himself, where he thinks good, all

to meet together, to confer what they have done, and agree for their part what shall stand.

9. As any one company hath dispatched any one book in this manner, they shall send it to the rest to be considered of seriously and judiciously: for his Majesty is very careful in this point.

10. If any company, upon the review of the book so sent, shall doubt or differ upon any places, and therewithal to send their reasons; to which if they consent not, the difference to be compounded at the general meeting, which is to be the chief persons of each company, at the end of the work.

11. When any place of special obscurity is doubted of, letters to be directly by authority to send to any learned in the land for his judgment in such a place.

12. Letters to be sent from every bishop to the rest of the clergy, admonishing them of this translation in hand, and to move and charge as many as being skillful in the tongues, have taken pains in that kind, to send their particular observations to the company, either at Westminster, Cambridge, or Oxford, according as it was directed before the king's letter to the archbishop.

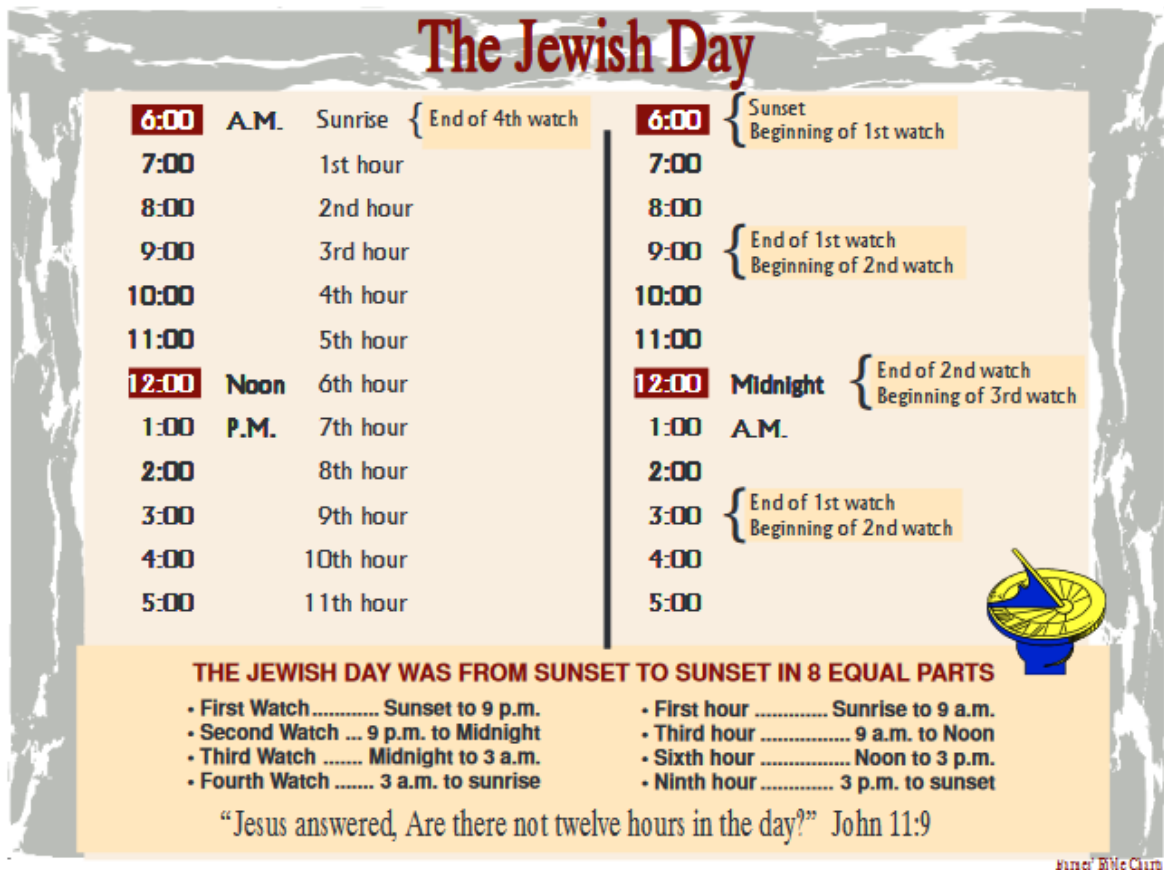
13. The directors in each company to be deans of Westminster and Chester, and the king's professors in Hebrew and Greek in the two universities.

14. These translations to be used when they agree better with the text than the Bishop's Bible, viz. Tyndale's, Coverdale's, Matthew's, Wilchurch's\*, Geneva."

\*By "Wilchurch" is meant the Great Bible, which was printed by Edward Wilchurch, one of King Henry VIII's printers.

From Lewis' *History of the English Bible and The Men Behind the KJV* by Gustavus S. Paine. (KJV Only 2018; Campbell 2010: 35–39)

Appendix 2. The Jewish Day



Picture 5. Jewish Times (Bible Charts 2012)