

**THE TRANSFER
OF
CULTURE IN THE ISINDEBELE TRANSLATION
OF
THE NEW TESTAMENT**

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SUPERVISOR: PROFESSOR R. GAUTON

**THE TRANSFER
OF
CULTURE IN THE ISINDEBELE TRANSLATION
OF
THE NEW TESTAMENT**

By

MSUSWA PETRUS MABENA

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Promoter: Prof. R Gauton

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DEDICATION

I dedicate this study to God the Almighty who is the source of life. To Him be all the glory! My wife Mpho, my daughters Lindiwe and Hlengiwe and my sons Sibusiso and Kagiso. To my mother Lettie who taught me to love God from my early age and to all my sisters and my brother.

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SUMMARY

In this study, the transfer of culture in the translation of the isiNdebele New Testament has been investigated. This has been done on the basis of the hypothesis of this study that the transfer of cultural entities from the source text into the South African indigenous languages has not been satisfactorily dealt with. The methodology followed is a literary study, analysing the existing literature by comparing the source text i.e. the Good News Bible and the target text i.e. the isiNdebele New Testament. This was done through the Descriptive Translation Studies theory. Personal interviews were also conducted with different informants.

The information to support this hypothesis is expounded in five chapters. Chapter one explains the background to the research and the research problem. Chapter two deals with the historical overview of Bible translation with specific reference to the translation of the Bible into the South African indigenous languages. This chapter puts the Good News Bible as the source text and the isiNdebele New Testament as the target text in their respective historical and literary context in order to compare them. The historical overview of Bible translation is discussed in two categories. The first category deals with the general overview of Bible translation from the first Great Age when the Bible was translated for the first time into the Greek language. The second category includes the Second up to the Fourth Great Age including the missionary period in South Africa in the early 19th century.

Chapter three discusses the cultural context, translators and the intended readership of the source text by comparing them with those of the target text. This is done in terms of the Descriptive Translation Studies theory whereby the source text and the target text need to be put in their respective historical, social and cultural contexts in order to examine what transpired in the translation.

Furthermore the translation theories and strategies employed in the translation of the isiNdebele New Testament have been discussed with illustrative examples from the text.

Chapter four concentrates on the cultural entities and how they are transferred into the isiNdebele New Testament. Based on the Descriptive Translation Studies theory the following *tertium comparitionis* has been used: A comparison between the Good News Bible and the isiNdebele New Testament in terms of: -

Aspects of culture used as the *tertium comparitionis* (basis for comparison)

1. Ecology
2. Material culture
 - 2.1 clothing
 - 2.2 utensils and artefacts
3. Social culture
 - 3.1 gestures
 - 3.2 idiomatic expressions
 - 3.3 naming
 - 3.4 lifestyle
 - 3.5 way of showing respect
4. Social organizations-political, administrative and religious
 - 4.1 political terms
 - 4.2. economic terms
 - 4.3 religious terms
 - 4.4 historical names

Chapter five is a general conclusion which broadly deals with the hypothesis of this research; namely that the transfer of cultural entities has not been thoroughly dealt with in the translation of the Bible into the South African indigenous languages, with specific reference to the isiNdebele New Testament. Suggestions for the way forward have been expounded.



DEFINITION OF TERMS

ABS	American Bible Societies
AD	Anno Domini (in the year of the Lord)
BCE	Before the Common Era
BSSA	Bible Society of South Africa
CE	Common Era
CEV	Contemporary English Version
DTS	Descriptive Translation Studies
GNB	Good News Bible
JB	Jerusalem Bible
KJV	King James Version
LB	Living Bible
NASB	New American Standard Bible
NEB	New English Bible
NIV	New International Version
NJV	New Jewish Version
NLT	New Living Translation
NRSV	New Revised Standard Version
NT	New Testament
OL	Old Latin
OT	Old Testament
ST	Source Text
TAPOT	Theory and Practice of Translation
TEV	Today's English Version
TT	Target Text



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CHAPTER ONE

GENERAL INTRODUCTION

1. The Background to the research and the research problem

Wendland (1987:5) defines culture as follows:

“Culture, briefly put, is the sum total of a people’s system of beliefs and patterns of behavior which are learned in society, whether by formal instruction or by simple imitation, and passed on from one generation to the next. It is their design for living, for thinking as well as doing.”

The system of beliefs and patterns of behavior will therefore differ from people to people and society to society. This difference is even more pronounced in a heterogeneous society where there is more than one culture and more than one language than in a homogeneous one. Therefore, the need for translation always exists, especially for texts such as the Bible.

The Bible is believed to be one of the books that is most frequently translated and thus accessed by a large number of people. It has two sections called the Old Testament and the New Testament. The source language for the Old Testament is Hebrew and thus has a Jewish cultural influence. The source language for the New Testament is Greek and thus has a Greek cultural influence.

These languages, i.e. Hebrew and Greek, are ancient languages and are not spoken in many parts of the world. This poses serious challenges in translating such texts into other languages such as isiNdebele. Although Nida & Taber

(1974:4) say that what is said in one language can be said in another language, the challenges to do that remain an obstacle to some languages, especially the African languages which are still developing terminologically.

Translation of the Bible started as far back as 100 AD when the Hebrew Old Testament was being translated into Greek. That Greek translation was called the Septuagint. According to Gunneweg (1978:8) Jerome translated the Hebrew Old Testament into Latin. His translation was called the Vulgate. Since that time, the Bible has been translated into many languages.

When the Bible was brought to South Africa by missionaries in the 19th century, African languages were not written languages and Africans were illiterate. Missionaries took initiatives to translate the Bible into some of the African languages such as isiZulu, isiXhosa, Tswana, South Sotho and others and began to teach the writing of such languages in the church. Their translation however, was still based on the formal correspondence theory of translation whereby the form of the message takes precedence over the response of the receptor. A formal correspondence theory tends to distort the grammatical and stylistic patterns of the target language, which may result in the message being distorted as well. This statement however does not rule out the challenges that exist in the translation of sacred texts such as the Bible where contemporary cultures tend to have different cultural entities as compared to Biblical ones. Sometimes such cultural entities do not exist at all in the contemporary culture for which the translation is made. In addition, the culture of the amaNdebele differs in many respects from the source language culture, i.e. the Biblical culture of the Jews and the Greeks, as translated into English. The challenge is how should a translation render appropriate equivalences for such cultural entities in the target text?

The isiNdebele New Testament did face such challenges in the translation of such cultural entities. This is evident by the fact that the isiNdebele translation of

such culture bound entities does not always fulfil the same function as its source text equivalent, for example:

(1) Luke 18:13

ὁ δὲ τελώνης μακρόθεν ἐστῶς οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς ἐπάραι εἰς τὸν οὐρανόν, ἀλλ' ἔτυπτεν τὸ στήθος αὐτοῦ λέγων, Ὁ θεός, ἰλάσθητί μοι τῷ ἁμαρτωλῷ.

Good News Bible	IsiNdebele New Testament	Back translation
But the tax collector stood at a distance. He would not even look up to heaven, but beat his breast and said, 'God, have mercy on me, a sinner.'	Kodwana umthelisi wajamela kudanyana, wabe wabhalelwa nakuqala ezulwini. Wazibetha isifuba wathi: 'Zimu, ngirhawukele, mina soni!'	But the tax collector stood at a distance, and could not even look up to heaven. He beat his breast and said, 'God, have mercy on me, a sinner!'

Beating of the breast (ἔτυπτεν τὸ στήθος) in Biblical culture has the function of showing humility on the part of the one who wants to be pardoned. But in isiNdebele culture, beating of the breast does not function as a sign of humility; instead it is the direct opposite because it shows arrogance and pride. Therefore the message of this verse for the amaNdebele is not that the tax collector showed remorse, but that he showed arrogance and pride.

2. The research aim

The aim of this research is to examine the transference of culture in the translation of the isiNdebele New Testament. According to my informant, Rev. van der Heever (e-mail communication, 2 November 2006), the translation of the isiNdebele New Testament was started in 1976 and was completed in 1986. It was first translated by an editorial committee (group of translators) consisting of Dr Reyneke who was the then Head of the Department of Translation and Text Processing of the Bible Society of South Africa, as the project manager, Dr Hermanson who was requested to be the corresponding project coordinator, Mr. PZ Ntuli, Mr. Raymond Ntuli, Mr. JS Mabena, Mr. S Mahlangu and Rev. JF

Mahlangu. This was a trial editorial committee. They started by translating New Readers A1-8 and B1-3. On the 14th -15th July 1975 they drafted NR B4-10 and Mark 1-16. Dr Hermanson would type out the drafts and send them out to the members for comments. Thereafter he would collate the comments, make corrections and eventually finalize the text for publication.

Eventually the final editorial committee consisted of Rev. JS Mabena and Rev. EAS Mtshweni and Miss Eschen, who was also a siSwati coordinator. She worked with translators checking their draft translations. She was also working as an exegete (a person who gives translators a textual interpretation from Greek and Hebrew) in that project. They used the Good News Bible as their source text. Since isiNdebele was not yet taught in schools and did not have a standardized orthography, the isiZulu Bible was used as a mediating text (a text which is linguistically closer to the target text and is used as a reference between the source text and the target text).

This research will therefore investigate how culture is transferred from the English source text (Good News Bible) to isiNdebele, bearing in mind that the English source text in itself will reflect ancient Hebrew and Greek Biblical culture. In addition, the possible role of isiZulu as mediating text in the transfer of culture from the source text (ST) which is the Good News Bible (GNB) to the target text (TT) which is isiNdebele; will also be investigated.

3. Hypothesis

This study will point out that the transfer of cultural entities in the translation of the Bible into indigenous languages, particularly as far as the isiNdebele New Testament is concerned, did not always represent the correct cultural understanding of such entities. Due to problems in transferring such cultural entities, the Bible is viewed by some as a book fit for Western cultures only.

My hypothesis is that the transfer of cultural entities has not been entirely satisfactory in the translation of the Bible into the indigenous languages. For the purposes of this study, however, this research will limit itself to the transfer of culture into the isiNdebele New Testament.

The current trend followed by the Bible Society in translating Bibles into the indigenous languages is, according to Naudé & van der Merwe (2002:9), to select an editorial committee constituted by an exegete who has theological training and who is proficient in Hebrew and Greek. An exegete, who is not a mother-tongue speaker, would also be expected to have had a 'thorough' working experience with the indigenous language in question. On the part of the mother-tongue speakers, they did not necessarily have to have any knowledge of the original languages.

This procedure, however, limits the competent transfer of cultural entities into the indigenous language in question because the mother-tongue translators access the information from the original source via the language and culture of an "exegete". The situation would work to the advantage of the indigenous language in question if the mother-tongue translators could access the information themselves from the source language and transfer it directly into their own language. The fact that the translators are also not qualified in terms of Bible translation requirements and theory, contributes to this problem. Hence Naudé & van der Merwe (2002: v) says, "To translate effectively one needs a sound theoretical basis." This means that translators need specialized training.

4. Methodology

4.1 Theoretical framework

The research is based on literary study, examining the existing literature by comparing the source text i.e. the Good News Bible and its translation (the isiNdebele New Testament). This will be done through the use of the theory of

Descriptive Translation Studies (DTS). According to Kruger & Wallmach in Gauton (2000:37) Descriptive Translation Studies is a relatively new approach to translation. It was developed by theorists such as Toury, Lefevere, Lambert, Van Gorp, Hermans, Bassnett, Holmes, Van Leuven-Zwart, Van den Broeck, Delabastita and D'Hulst. After they published their theory in the collection called 'The manipulation of literature: studies in literary translation' they became known as the 'Manipulation School'.

The DTS theory does not prescribe how translation should be done, but it observes how it has been done in practice within a specific culture and at a specific historical moment. According to Kruger and Wallmach in Gauton (2000:37) "The DTS approach is functional and target orientated in that any text is accepted as a translation if it functions as such in the receiving cultural system." Since this approach was directly influenced by polysystem theory, it pays attention to the textual strategies used in the translated text and to the way in which the text functions in the target cultural and literary system.

According to Kruger & Wallmach in Gauton (2000:37) the DTS approach allows a researcher to describe and explain the specific characteristics of a translated text (or multiple translations of the same original) in terms of constraints or norms reigning in the target system at a particular time that may have influenced the method of translation and the ensuing product.

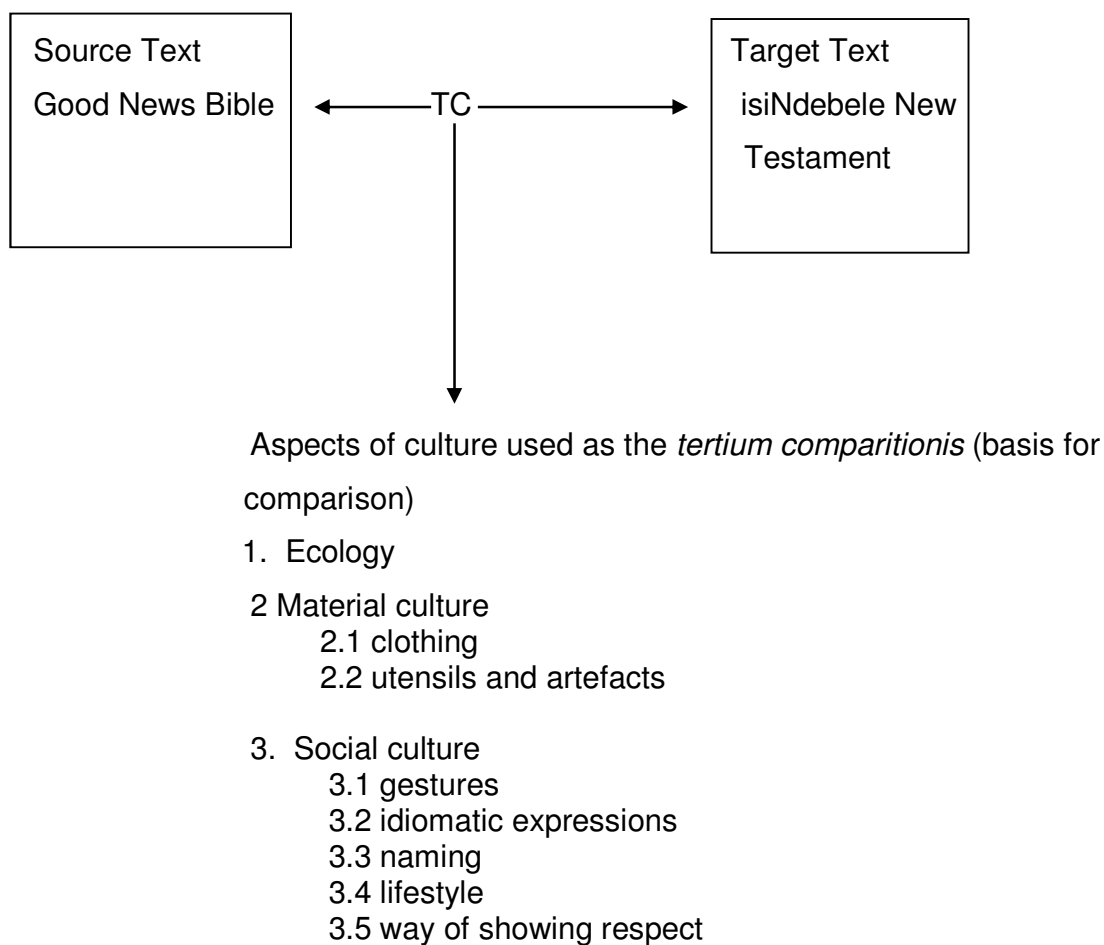
It is against this background that this research will:

- Describe the actual relationship between a translation (the isiNdebele New Testament) and its original text (the Good News Bible).
- Compare the source text (the Good News Bible) with the target text (the isiNdebele New Testament) with the view of finding out how the source text has been translated within the isiNdebele culture and during a specific historical period.

In order to reach these goals, this study will investigate how culture has been transferred from the English source text to isiNdebele, bearing in mind that the English source text in itself will reflect ancient Hebrew and Greek Biblical culture. The *tertium comparationis* (basis for comparison) that will be used to undertake this comparison is set out in 4.2 below.

4.2 Basis for comparison (*tertium comparationis*)

By studying the transfer of culture from the source text into the isiNdebele target text, the researcher intends to establish which norms governed the translation within its specific cultural and historical context.



4. Social organizations-political, administrative and religious
 - 4.1 political terms
 - 4.2. economic terms
 - 4.3 religious terms
 - 4.4 historical names

5.The value of the research

This research will foster within the isiNdebele speaking community a culture of critically embracing the Bible (New Testament) as the Word of God that addresses them in their own language and culture. This implies that the amaNdebele must be able to point out and debate the cultural and linguistic issues that are correctly or not correctly addressed by the isiNdebele translation of the Bible.

The research will also create awareness within the amaNdebele religious community that the project of Bible translation is not necessarily a Bible Society project, but that it is theirs too and that they therefore must be involved in the translation in terms of giving their input into the translation brief and the promotion and the spreading of the Bible.

6.Organization of the material

6.1 Chapter 1 Introduction

This chapter indicates the research problem, the aim of the research, the hypothesis, the relevancy of the study and the methodological framework within which the study is done. It also outlines the structure of the chapters and duly introduces each briefly.

6.2 Chapter 2 Historical overview of Bible translation with specific reference to the translation of the Bible into the South African indigenous languages.

The discussion in this chapter puts the Good News Bible as the source text and the isiNdebele New Testament as the target text in their respective historical and literary contexts in order to compare them. The historical overview of Bible translation is discussed in two categories. The first category deals with a general overview of Bible translation from the First Great Age when the Bible was translated for the first time into Greek. The second category includes the Second up to the Fourth Great Age of Bible translation. This includes the time when missionaries came to South Africa in the early 19th century. During that time the indigenous people were not formally educated and did not have the Bible. The various missionaries, viz. American, French, German Swiss and British missionary societies began to reach out to the indigenous people. As part of their mission to spread the Word of God, (whilst they were learning the indigenous languages), they translated the Bible into these languages. According to Naudé & van der Merwe (2002:7) “Early Bible translation was undertaken by an individual or a group of missionaries, usually from the same society.”

After having translated, they took their work to be published by a commercial press or by their own mission press from their home country. In some cases the various Bible Societies from different countries would sponsor them with printing costs and binding.

The missionary translators had studied Hebrew, Greek and Latin, but according to Naudé & van der Merwe (2002:7) translation theory was not well developed and so when they came to translate the Scriptures they did so using formal equivalence, in the same way as they had been taught to translate the Classics, matching word for word and structure for structure wherever possible.

Formal equivalence is also known as formal correspondence or literal translation. According to Nida & Taber (1982:201) “Formal equivalence refers to the quality of a translation in which the features of the form of the source text have been mechanically reproduced in the receptor language.”

Basically in formal correspondence or formal equivalence, the grammatical and stylistic form of the target language is distorted. This leads to the loss of meaning. Translators who used this method of translation focused more on the form of the message than on the response of the receptor; hence they matched word for word, grammatical structure for grammatical structure, idiom for idiom; etc. According to Nida (1964: 165) “The formal-equivalence translation normally attempts not to make adjustments in idioms, but rather to reproduce such expressions more or less literally.” This is clearly seen in the following texts:

(2) Genesis 2:23

וַיֹּאמֶר הָאָדָם זֹאת הִפְעַם עַצְמוֹ מִעֲצָמַי וּבָשָׂר מִבְּשָׂרִי
לָאֵתִי יִקְרָא אִשָּׁה כִּי מֵאִישׁ לִקְחָהּ זֹאת:

“The man said, this is now bone of my bones and flesh of my flesh, she shall be called ‘woman’ for she was taken out of man.”[New International Version]
Wayesethi umuntu: “Lo useyithambo lamathambo ami nenyama yenyama yami; uyakubizwa ngokuthi indodakazi ngokuba uthathwe endodeni.”[IsiZulu]

In Hebrew the word for woman is אִשָּׁה (*isshah*) derived from the word man אִישׁ (*ish*). The text therefore reads as follows: ‘she shall be called *isshah* for she was taken from *ish*. IsiZulu has translated *isshah* (*woman*) as *indodakazi* from the stem *ish* (*man*) *indoda*. But *isshah* means *woman* whereas *indodakazi* according to Doke & Vilakazi (1972: 165) means (i) daughter and (ii) daughter-in-law. Normally *indodakazi* (daughter) corresponds with *indodana* (son) and *umfazi* (*woman*) corresponds with *indoda* (*man*). But in this case the

isiZulu translated *ish* (man) as *indoda* and *isshah* (woman) as *indodakazi* in order to match Hebrew (*ish-issah*) and English (man-woman) literally instead of saying, 'She shall be called *umfazi* (woman) for she was taken out of man(*indoda*). According to Reyburn & Fry (1997:74) this phrase 'She shall be called **woman** because she was taken out of **man**' means 'she is my very own kind', 'my close relative', or someone like myself'. This verse in isiZulu therefore means that Eve was either a daughter of Adam or his daughter-in-law. Eve was actually the wife of Adam.

Later on, the translation of the Bible into the indigenous South African languages was taken over by an independent organisation called The Bible Society of South Africa. It came into operation from the 1st of November 1965. In 1967 the Bible Society organized a seminar held at the University of the North (Turfloop) where a typical set of principles for translation were worked out. Dr. E.A. Nida, who played a predominant role in Bible translation and translation at large, was present at this seminar and he presented his theory of dynamic-equivalence in translation in person, as described in his publications "Towards a science of translating" published in 1964 and "The theory and practice of translation" published in 1969.

According to Naudé & van der Merwe (2002: 9) the revision and translation committees that existed during that time were introduced to the theory of dynamic equivalence. Training seminars on dynamic equivalence theory were organized for the churches and missionaries who had a need for such in order to equip their translators.

The Bible Society had a different approach in translating Bibles for indigenous people. Unlike the missionaries, the Bible Society established a body called an Editorial Committee. This Committee consisted of a co-ordinator and two mother-tongue speakers. The coordinator was expected to be a person who is

thoroughly trained in theology, Hebrew and Greek and had a considerable working relationship with the indigenous language into which the translation is made. On the other hand, the two mother-tongue speakers were not necessarily expected to have knowledge of the Biblical languages. They were to serve as translators, although according to my informant, Dr Hermanson, (e-mail communication, 3 February 2006), they were invited to a few training seminars of a week or two, where they were taught the principles about the theory and practice of translation.

The Editorial Committee would have a session where a co-ordinator explains a Hebrew or a Greek text to the translators. On the basis of that explanation, the translators would then begin to translate using versions such as the Revised Standard Version (RSV), the Good News Bible (GNB), and the New International Version (NIV) etc to translate into their language. They also used Translator's Handbooks as well as other materials provided by the United Bible Societies.

6.3 Chapter 3 The cultural context, translators and the intended readership of the source text and the target text: The Good News Bible and the isiNdebele New Testament

This chapter discusses the cultural context, translators and the intended readership of the source text by comparing them with those of the target text. This is done in terms of the DTS theory whereby the source text and the target text need to be put in their respective historical, social and cultural contexts in order to examine what transpired in their translation. Furthermore, the theories employed in the translation of the isiNdebele New Testament are discussed with illustrative examples from the text.

Historically, the Good News Bible was translated during the Fourth Great Age of Bible translation. The New Testament part was published in September 1966 and the Old Testament part in 1976. During its translation there were many English

versions already in circulation. The reason for its translation was to accommodate the readers for whom English is not their mother-tongue language. The isiNdebele New Testament on the other hand was completed in 1986. It was translated for isiNdebele speakers who did not have any version in circulation at that time. The translation of the isiNdebele Old Testament is expected to be completed by the end of 2011.

The cultures of the readers of the isiNdebele New Testament and those of the Good News Bible also differ significantly. The readers of the Good News Bible are multicultural because they come from the entire spectrum. That is why according to the information on the preface page of the Good News Bible (1976:viii) the translators avoided the usage of words that are not in current or widespread use. They have simplified their language so that it is natural, clear, simple and unambiguous.

Translating the Bible, like any other documents, involves translation theories. These are theories such as the formal correspondence, dynamic equivalence and functional equivalence theory. In the early periods of Bible translation in South Africa, the Bible was translated by different missionaries using formal correspondence. As will be further alluded to in chapter three of this research, formal correspondence comprised a word for word translation approach. Due to the fact that the translations of the indigenous languages were done before their orthographies could be developed and through the use of formal correspondence theory, the Bible Society saw it necessary to revise them. This was done after the introduction of the dynamic equivalence theory in 1967. The following is an example of the isiZulu Bible that was published in 1883 and was revised in 1959 due to orthographical reasons:

“Inkosi ya ti kubona, Tatani izinceku zenkosi yenu, ni m kwelise uSolomona indodana yami enjomaneni yami. Nehlele naye eGihone.” [He said to them: “Take your lord's servants with you and set Solomon my son on my own mule

and take him down to Gihon.”] [1Kings 1:33] The isiZulu revised version of 1959 which came before the introduction of the dynamic equivalence theory in 1967, puts it this way: “Inkosi yathi kubo: “Thathani izinceku zenkosi yenu, nimkhwelise uSolomoni indodana yami kuwo umnyuzi* wami, nimehlisele eGihoni.” (The asterisk indicates a footnote that explains the meaning of the word “umnyuzi” ‘mule’.)

The difference between the old isiZulu version and the new one is that in the old one aspiration is not orthographically marked, eg *Tatani* instead of *thathani* (take), *ni m kwelise* instead of *nimkhwelise* (put him on). Another difference is the writing style, the old isiZulu version is written disjunctively whereas the new orthography is written conjunctively, e.g *ya ti* instead of *yathi* (the king said), *ni m kwelise* instead of *nimkhwelise* (put him on).

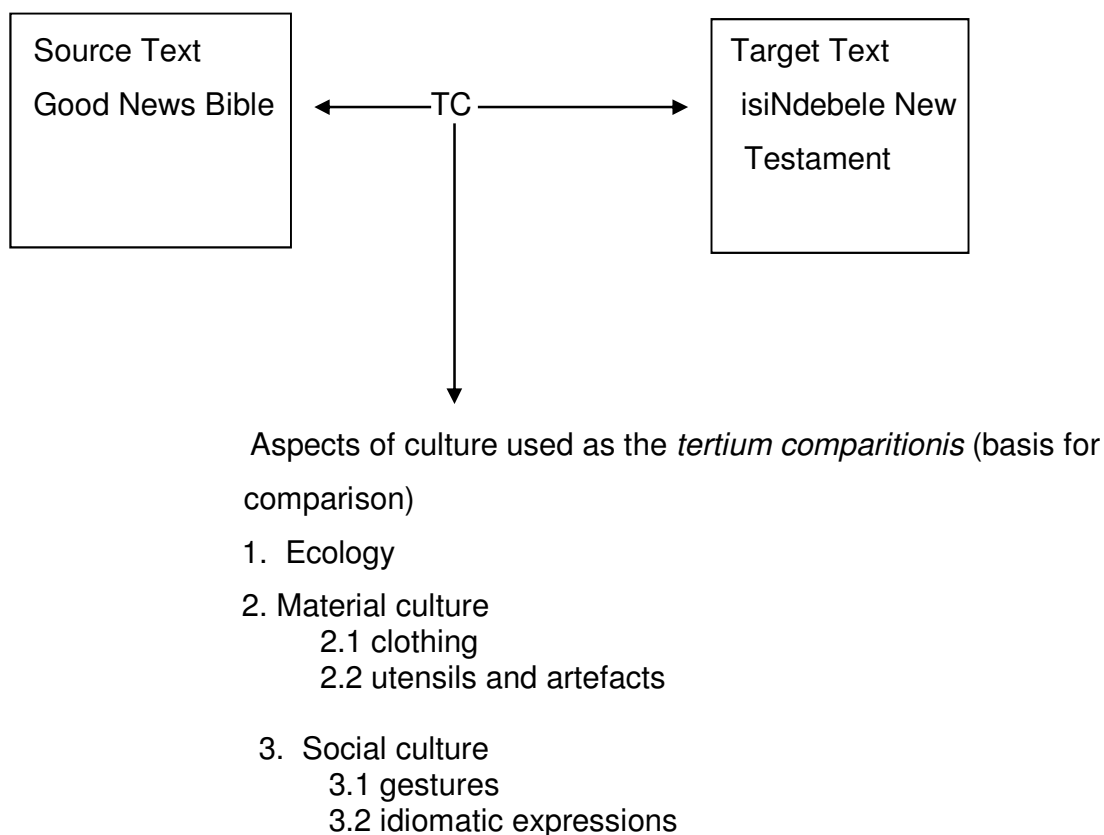
The new isiZulu translation that is based on the equivalence theory has been started in June 2009. Professor van Rooyen is the project manager and the exegete thereof.

6.4 Chapter 4 Cultural entities and how they are transferred into the isiNdebele New Testament

As Nida (1982:208) puts it, “Translation is the production in a receptor language of the closest natural equivalent of the source language message, first in terms of meaning, and second in terms of style. Translation which aims at dynamic equivalence comprises three stages: ANALYSIS, TRANSFER and RESTRUCTURING.” In doing this exercise of translation, the translator is faced with the translation of cultural entities, which may become a great challenge in her/his practice. Whilst certain cultural entities are difficult to transfer from one culture to another, some do not even exist at all in some cultures.

This chapter will deal with such cultural entities. It will be indicated how they are transferred from the source language i.e. the English (Good News Bible) into the isiNdebele culture in the New Testament. This will be done through the use of the theory of Descriptive Translation Studies (DTS).

It has already been indicated earlier on that according to Kruger & Wallmach in Gauton (2000:37) the DTS approach allows a researcher to describe and explain the specific characteristics of a translated text (or multiple translations of the same original) in terms of constraints or norms reigning in the target system at a particular time that may have influenced the method of translation and the ensuing product. In this chapter therefore, the following *tertium comparationis* (basis for comparison) will be used to undertake the comparison as set out below.



- 3.3 naming
- 3.4 lifestyle
- 3.5 way of showing respect

- 4. Social organizations-political, administrative and religious
 - 4.1 political terms
 - 4.2. economic terms
 - 4.3 religious terms
 - 4.4 historical names

By studying the transfer of culture from the source text into the isiNdebele target text, it will be established which norms governed the translation within its specific cultural and historical context

6.5. Chapter 5 General conclusion

In the light of the literary research, based on the theory of Descriptive Translation Studies, this study will reach a conclusion that will highlight the hypothesis of this research, namely that the transference of cultural entities is not thoroughly dealt with during the translation of the Bible into indigenous languages.

The conclusion for chapter two will be based on the comparison between the Good News Bible and the isiNdebele New Testament in the context of the historical overview of Bible translation with specific reference to the translation of the Bible into the South African indigenous languages.

Various stages of Bible translation will be looked at and conclusions be drawn based on the facts discussed in this chapter.

In chapter three the conclusion will be on the comparison between the cultural context, translators and the intended readership of the source text i.e. the Good News Bible and that of the target text i.e. the isiNdebele New Testament. Furthermore a conclusion will also be reached based on the comparison between the various passages from the Good News Bible as a source text and the

isiNdebele New Testament as a Target Text where it is discussed how the respective cultural contexts have affected the translation of those passages.

The conclusion in chapter four will be on the cultural entities and how they have been transferred from the Good News Bible into the isiNdebele New Testament. The conclusion will indicate that the transfer of cultural entities in the translation of the Bible from the source language into indigenous languages, particularly with regard to the isiNdebele New Testament, does not always achieve the correct cultural understanding of such entities in the receiving cultures.

This study will therefore acknowledge that this topic and certain areas surrounding it need to be further explored for the betterment of Bible translation into indigenous languages; hence there are suggestions for the way forward.

CHAPTER TWO

HISTORICAL OVERVIEW OF BIBLE TRANSLATION WITH SPECIFIC REFERENCE TO THE TRANSLATION OF THE BIBLE INTO THE SOUTH AFRICAN INDIGENOUS LANGUAGES

1. INTRODUCTION

Within the DTS methodology, the source text (ST) and target text (TT) have to be positioned within their respective historical and literary contexts. This chapter therefore discusses an historical overview of Bible translation with specific reference to the translation of the Bible into the South African indigenous languages. This entails discussions about the reasons why the Bible was translated into different languages, the different periods through which it was translated and the versions produced during those periods. Furthermore the discussion will specifically focus on the translation history of the Good News Bible and the isiNdebele New Testament since the Good News Bible was used as the source text in the translation of the isiNdebele New Testament.

The historical overview of Bible translation is discussed in two sections. The first section concentrates on the general history of Bible translation from the first Bible to be translated i.e. between 200 BCE up to the 18th century. The second section concentrates on the history of Bible translation from the times of Missionaries in South Africa i.e. the 19th century up until the present moment.

The chapter concludes with a discussion of the historical and literary background of the Good News Bible as source text and the isiNdebele New Testament as target text

2. GENERAL HISTORICAL OVERVIEW OF BIBLE TRANSLATION

Orlinsky & Bratcher (1991: IV) state that there are four great ages of Bible translation. Each age took place within a specific period and was characterized by specific salient features as will be pointed out below.

2.1 The First Great Age of Bible Translation (200 BCE-400 CE)

According to Orlinsky & Bratcher (1991:1) the First Great Age of Bible translation took place between 200 BCE and 400 CE. It is characterized by the translation of Scriptures from Hebrew to Greek and Aramaic. There was a time in history when the Scriptures did not need any translation for as long as the Jewish community of Judah stayed in Palestine, their native land. During that period there were Jews who stayed outside Palestine but practiced their religious activities amongst the Gentiles. These Jews were called Jews living in Diaspora. After a period of time, those Jews became part of Judean sovereignty. A series of misfortunes occurred, the Judean sovereignty was destroyed, the temple was also destroyed in 586 BCE, and the Jews were subjected to captivity in Babylon.

The language that was spoken in exile in Babylon was Aramaic and Greek. Therefore the Judeans who were in exile in Alexandrian Egypt and who wanted to maintain their faithfulness to their religious beliefs translated the Scripture from Hebrew into Greek which had become a language comprehensible to them. The Jews who were in the Asian Diaspora translated the Scripture into Aramaic. The Greek version of the Torah which was also called the Scripture or the Law of Moses became known as the Septuagint and the Aramaic version was called the Targums.

According to Orlinsky & Bratcher (1991: 34), the translators of the Septuagint were conscious of the fact that what was being translated was not an ordinary literature but the literal Word of God. They were therefore careful not to add or

subtract in their translation as the word of God says in the book of Deuteronomy 12:32 “See that you do all I command you; do not add to it or take away from it.” Therefore, they used the philosophy of word for word translation.

However, Metzger (2001:16) has a different opinion because he says, “It is significant that the translators, whether working as a group or as individuals, and in spite of natural tendencies to literalism or to the use of Hebraisms, here and there avoided literalistic renderings of phrases congenial to another age and another language.”

In other words Metzger is of the opinion that the translators of the Septuagint did not purely use literal translation. For example, in Genesis 6:6 where the original text, i.e. Hebrew, says,

יְהוָה כָּיֵעָשׂה אֶת־הָאָדָם בְּאַרְצוֹ וַיִּתְעַצֵּב אֱלֹהִים לְבַלְבְּלָם
וַיִּנְחַם יְהוָה

‘God repented (*nacham*) for having made human beings,’

The Septuagint says,

καὶ ἐνεθυμήθη ὁ θεὸς ὅτι ἐποίησεν τὸν ἄνθρωπον ἐπὶ τῆς γῆς, καὶ διενόηθη.

‘God took it to heart...’,

and in Exodus 24:9-10 the source text, i.e. Hebrew, says,

וַיַּעֲלוּ מֹשֶׁה וְאַהֲרֹן וְנָדָב וְאִבְיָהוּ וְשֵׁבַע־זִקְנֵי יִשְׂרָאֵל

‘Then Moses, Aaron, Nadab, Abihu and the seventy elders of Israel climbed up the mountain again. There they saw the God (*ra’ah Eloyhim*) of Israel.’ Being informed by the tradition that no one can see God and live (Genesis 32:30), the translators of the Septuagint translated this as,

καὶ εἶδον τὸν τόπον, οὗ εἰστήκει ἐκεῖ ὁ θεὸς τοῦ Ἰσραηλ

‘They saw the place where the God of Israel stood’.

2.2 The Second Great Age of Bible Translation (400AD-1500AD)

According to Orlinsky & Bratcher (1991:19) the Second Great Age of Bible Translation was between the fourth century CE and 1500 (the Middle/Dark Ages). It was characterized by three phases of Bible translation. The first phase was to translate into Latin, the second phase into English and the third phase into dialects of Dutch, French, German, Italian and Spanish.

A new era of Christianity began to develop within the Jewish communities of Judea and the Diaspora. Christianity was eventually embraced as an official religion by the Roman Empire. This necessitated the translation of the Scripture into the language of the Roman Empire, which was Latin. Christians were already translating into Latin. Amongst those, according to Orlinsky & Bratcher (1991:12), was a great translator by the name of Hieronymous or better known as Jerome. Jerome began by translating Psalms from the Septuagint into Latin. He had an extensive knowledge of Greek and Hebrew. In 382 AD he was commissioned by Pope Damasus to make an official revision of the Old Latin Bible (OL). During that endeavor he also translated the Gospels. His version was called the Vulgate. But his version met with criticism and was never popular because it was felt that he was not consistent.

Orlinsky & Bratcher (1991:13-14) summarized some of the criticisms against Jerome’s translation as follows:

- In the book of Matthew 4:3 he changed *panem nostrum cotidianum* (our daily bread) to *panem nostrum supersubstantialium* (our bread that sustains us), but he did not follow the same pattern in Luke 11:3.

- In the book of Matthew 4:5 the OL *pinnam* (parapet) was changed to *pinnaculum* (*highest parapet*), but not in Luke 4:9
- In John 17 the Greek *doxazein* (glorify) is best represented in Latin by *glorificare* (glorify); Jerome, however, let *clarificare* stand, “because he was unwilling to introduce unnecessary alterations.”

From these criticisms it can also be seen that Jerome did not always make use of formal correspondence or literal translation. He also used dynamic equivalence because he tried to give the text a contextual meaning. Since bread was no longer a daily food, he felt it was not appropriate to say ‘our daily bread’ and therefore preferred to use ‘bread that sustains us’ in both examples in Matthew 4:3&5.

The Vulgate gradually gained popularity because it was very often quoted by the Roman leaders when they addressed the nation. In 404 Augustine quoted the Gospels using Jerome’s version. In 406 Pelagius used the Vulgate to read Paul’s text and in 604 Pope also used the Vulgate for making comments on the book of Job.

According to Orlinsky & Bratcher (1991: 152) the Roman Catholic Church held the Council of Trent on the 6th of April 1546 and authorized Jerome’s Vulgate as the Bible for the Church and officialized its name “Vulgate”. Orlinsky & Bratcher (1991:15) state that the Roman Catholic Church said the following, “Since then, no translation of the Bible, no matter how commendable the version may be, may receive official Church approval unless it is the Vulgate that served as the basic text, exception to this rule may be granted only by the highest officials of the Church.”

Whilst the Septuagint and Targums became the primary translation of the Bible, which dominated and characterized the First Great Age, the Vulgate became the highly recognized version for the Second Great Age. The second phase of the

Second Great Age was the translation of the Vulgate into English. As Christianity was spreading, there were many converts joining the Church who did not understand Latin. This necessitated a further step to translate the Bible into English. According to Orlinsky & Bratcher (1991:16) the first part of this translation was done by King Alfred the Great. It was completed by John Wycliffe and was duly called the Wycliffe Version. Therefore the source text for the Wycliffe version is the Vulgate.

A third phase, which flows into the Third Great Age, was a translation of the Latin Bible into dialects of Dutch, French, German, Italian and Spanish. This happened because Christianity spread out to the whole European continent. People who had influence in the translation of the Bible in this phase were Martin Luther and William Tyndale as is further explained in the following paragraphs.

2.3 The Third Great Age of Bible Translation (1500-1960)

According to Orlinsky & Bratcher (1991:29) the Third Great Age of Bible translation took place between 1500 and 1960 and was basically Protestant in orientation. It came at a time when there was a struggle between the old social order (feudalist system and the land-farmer-peasantry) and the new social order (capital-commercial system and growing urban-merchant-craftsman population). This event led to the birth of the Protestant Church, which was an organization to stand for the religious interests of those who divorced themselves from the Roman Catholic Church.

Basically the struggle was due to the fact that the Roman Catholic Church, as has been said earlier on, embraced the Vulgate Version as the only valid text. But the Vulgate was no longer accessible to people because of its Latin language. The Vulgate was therefore bypassed; people learned Hebrew and Greek and began to translate the Bible into other languages like German. Well-known translators of this age are Martin Luther and William Tyndale. Martin

Luther translated into German and he published his work in 1534. William Tyndale translated into English and used as his source texts, the Greek text by Erasmus, the Vulgate by Jerome, which was a Latin version and Luther's German version. According to Naudé & Makutoane (2006:725) popular Bible translations that were produced in this era are the King James Version or Authorized Version, the American Standard Version, the Dutch Authorized Version, the Old Afrikaans version (1933/1953) etc. There were also a few other versions earlier on such as the Bishop's Bible, which was translated by Bishops, and the Geneva Bible, which was published in 1568.

The salient feature of the Third Great Age is a change in the philosophy of Bible translation from word for word translation to dynamic equivalence. The major role players in this change of philosophy were Nida and his colleagues from the American Bible Society and the United Bible Societies. In 1969 Nida and Taber published "The Theory and Practice of Translation" (TAPOT) where they expressed their view that a translation must be rendered in such a way that the response of the receptors in the target language must be the same as that of the original receptors in the source language. This is referred to as the theory of dynamic equivalence. This theory will be discussed in detail in chapter three.

2.4 The Fourth Great Age of Bible Translation (1960 to date)

According to Metzger (2001:117) the twentieth century witnessed the advent of a huge number of English versions as well as their varieties. All these amounted to about twenty-seven versions.

According to Orlinsky & Bratcher (1991:36) the King James Version was translated by a committee of fifty scholars under the directives of King James VI of Scotland who became King James I of England. This committee was also called the common body of scholars because they were not from various denominations as happened with later translations such as the New International

Version, the Good News Bible etc. The King James Version was basically translated through the philosophy of literal translation and it is a literal Hebrew translation. The philosophy of literal translation or formal correspondence was mainly followed because people were conscious of the fact that the original text i.e. the Hebrew Scriptures represented the literal Words of God which He uttered to the writers or inspired them to write. According to Orlinsky & Bratcher (1991:4) “One does not toy with the word of God; one reproduces it as literally as possible. So that when one reads the Torah in the Septuagint, it was basically still God’s words or those of His spokesmen that were being read.”

According to Naudé & Makutoane (2006:726) the translations produced by this common body of scholars are: The Jerusalem Bible (JB) which was a Catholic project; The New Jewish Version (NJV) which was a Jewish project; the New English Bible (NEB), the New International Version (NIV) and the Today’s English Version (TEV) which were all Protestant projects. The JB and NEB adopted the British vocabulary whereas the rest adopted the American.

During this period there were also great numbers of Bible revisions taking place. The focus in these translations was more on meaning and communication than on the form of the message. According to Metzger (2001:175-185) most of these translations were done by a single translator or editor since it was more of a rewrite than an original translation.

The purpose of some of these versions was to serve the needs of a particular population group. These included women, youth, children etc. One of the examples of these translations is the Living Bible of 1967 and 1971, which was translated by Kenneth Taylor who used the American Standard Version of 1901 as his source text.

The Good News Bible (GNB), which also became known as Today's English Version became a product of the fourth great age of Bible translation. Its translators used a common English language so that even those who use English as an acquired language could understand it. It was based on Eugene Nida's translation theory of dynamic equivalence and it was used as the source text for the isiNdebele New Testament.

3. HISTORICAL OVERVIEW OF BIBLE TRANSLATION IN SOUTH AFRICA

According to Hermanson in Naudé & van der Merwe (2002:7) the historical overview of Bible translation in South Africa can be divided into two periods. The first is the Missionary period, which runs from the 19th century until around 1960, and the second is the Bible Society period running from around 1965 to date. These two periods will be discussed briefly in order to compare their background because they played a major role in producing the isiNdebele New Testament.

3.1 Missionary Period

The Missionary period began as early as the 19th century when a number of missionaries came to South Africa to begin their missionary work. They made a concerted effort to bring the Gospel to the indigenous people. According to Hermanson in Naudé & van der Merwe (2002:7) each of the following missionary stations translated the Bible on its own into the indigenous language of the people among which it was operating:

- The London Missionary Society translated the Tswana Bible.
- The Wesleyan Missionary Society translated the Xhosa Bible.
- The Paris Evangelical Mission translated the Southern Sotho Bible.
- The American Zulu Mission translated the Zulu Bible.
- The Swiss Mission translated the Tsonga Bible.
- The Berlin Mission translated the Northern Sotho and Venda Bible.

Some Missionaries however worked together, for example, the Berlin Missionary Society, the Hermannsburg Missionary Society and the Dutch Reformed Church translated the Central Tswana Bible.

Missionaries studied Hebrew, Latin and Greek to enable them to translate. Due to the fact that the translation theories were not yet developed at the time, they used formal equivalence, matching word for word and structure for structure. According to the New Living Translation (2005:A45) translators who use this theory, render each source language word into the target language and seek to preserve the original syntax and the structure of the sentence as much as they can. The missionaries used Greek and Hebrew as the source text and English as a mediated text. In this context, mediated text means the text which is “closer” to the target language and was used to bring more clarity between the source language and the target language. At times mother-tongue speakers would be involved though minimally.

According to Hermanson in Naudé & van der Merwe (2002:10) the Afrikaans version of the Bible was translated through the joint efforts of the Dutch Reformed Church (N.G. Kerk), the Nederduitsch Hervormde Kerk and the Gereformeerde Kerk.

IsiNdebele and siSwati were excluded from these translations undertaken by the missionaries and the reason for that is not clearly known. This happened in spite of the fact that there were two missionary stations amongst the community of the amaNdebele. The Wallmanthal German missionary station was established at a place called KoMjekejeke, north of Pretoria to serve the Manala subdivision of the amaNdebele. The Nzunza subdivision was served by the Berlin missionary station established north of Middelburg in Mpumalanga. However, the general supposition is that isiNdebele and siSwati were taken as being dialects of isiZulu. However, Skhosana (2000:3) has a different view about the exclusion of isiNdebele when he says:

“Ngebanga lokobana amaNdebele gade asitjhaba esiphadlhaleleko, singakabuthani ndawonye, azange abe netjhuu lokukhanjelwa mamitjhinari” [Due to the fact that the amaNdebele were a nation that is spread all over, not staying in a place belonging to them, they were not visited by the missionaries.]

Skhosana feels that the reason for missionaries not having translated the Bible into isiNdebele is because the amaNdebele were not found in one place recognized as belonging to them, but instead were scattered all over the farms of White Afrikaners. According to Skhosana (1996:26) the isiNdebele New Testament came as a result of a written request made by the religious community of the amaNdebele in August 1972 to the Bible Society of South Africa to make the Bible available in isiNdebele. It only started being translated in 1976 and was completed in 1986. It was only after thirteen years that the isiNdebele Old Testament began to be translated as well. It is for that reason that Hermanson in Naudé & van der Merwe (2002:11) says, “Translation of the Old Testament into Southern Ndebele, the only official language of South Africa which as yet does not have a complete Bible but only the New Testament and a Selection of Psalms published in 1986, was begun at the University of Pretoria in January 1999.”

3.2 The Bible Society Period

The Bible Society of South Africa is an organization that stands for availing the Bible to all peoples of South Africa in their own language at an affordable price. It furthers the task of translation, production and distribution of the Bible.

Sieberhagen writes the following about its establishment:

“Op 23 Augustus 1820, onder voorsitterskap van sir Rufane Donkin, die waarnemende Goewerneur aan die Kaap, word die “South African Bible Society”

in “Government House” (die huidige Tuynhuys) gestig. Sir Donkin willig in om as eerste president en beskermheer op te tree (Genade in Oorvloed 1994:43)” (Sieberhagen 2000:41).

According to Sieberhagen, therefore, the Bible Society of South Africa was established on the 23rd of August 1820 in Cape Town. Its first president was Sir Donkin. This marked an important event for the Bible Society, i.e. to be able to be established in South Africa with a name of its own separate from its mother body the “British and Foreign Bible Society”, although at that stage it was not autonomous yet. According to Sieberhagen (2000:42-43) it was only on 1st November 1965 that the Bible Society of South Africa took the step of becoming independent of the British and Foreign Bible Society.

In April 1961, the British and Foreign Missionary decided that this organization must be officially known as the “Bible Society of South Africa.” This gave the Bible Society the status to engage itself in Bible translation. As Sieberhagen (2000:42) puts it, “Die nuwe naam, so het die destydse Hoofsekretaris, ds Van Arkel verduidelik: dui aan dat ons ‘n Suid-Afrikaanse vereniging is, met verantwoordelikheid om die Skrif in al die tale en hoeveelhede soos dit in Suid-Afrika benodig word, te verskaf; ook nog, dat ons ‘n deel bly van die groot en historiese Britse en Buitelandse Bybelgenootskap. Die verandering van naam wys ook op die toename in selfstandigeheid, wat op sy beurt groter verantwoordelikheid meebring.”

In other words, the Bible Society acquired a new name. That was an indication that it has grown to a stage where it could bear responsibility to provide and distribute Bibles. This entails translation, revision, promotion and distribution of Bibles in South Africa.

When the Bible Society came into operation, as it became an autonomous body as from the 1st of November 1965, the Christian community was still using the Bibles that were translated by the missionaries. Due to the fact that missionaries did not master the African languages in their translations of the Scripture text, Noss (1998:66) describes their product as both wooden and literal.

In 1967 the Bible Society organized a seminar held at the University of the North (Turfloop) where a typical set of principles for translation were worked out. Naudé & van der Merwe (2002: 9) say, “The seminar from 8-26 July 1967 was attended by more than 100 people representing 17 translation projects. Lectures were given by various people including Dr E.A. Nida, Prof. A.S. Herbert and Rev. H.K. Moulton.” In this seminar, Dr E.A. Nida put forward in person his theory of dynamic-equivalence in translation as set out in his publication called, “Towards a science of translating” published in 1964 and “The theory and practice of translation” which he later published in 1969.

According to Naudé & van der Merwe (2002: 9) the revision and translation committees that existed during that time were introduced to the theory of dynamic equivalence. Training seminars on dynamic equivalence theory were organized for the churches and missionaries who had a need for such in order to equip their translators.

The Bible Society followed a different approach when translating Bibles for indigenous people. Unlike the missionaries, the Bible Society established a body called an Editorial Committee. This Committee consisted of a co-ordinator and two mother-tongue speakers. The coordinator was expected to be a person who is thoroughly trained in theology, Hebrew and Greek and who has a good working relationship with the indigenous people for whom the translation is being made. On the other hand, the two mother-tongue speakers were not necessarily

expected to have knowledge of the Biblical languages. They were to serve as translators on the basis of being mother-tongue speakers.

The coordinator or an exegete would explain a Hebrew or a Greek text to the translators. On the basis of that explanation, the translators would then begin to translate using versions such as the Revised Standard Version (RSV), Good News Bible (GNB) and the New International Version (NIV) etc to translate into their target language. They also used Translator's Handbooks as well as other materials provided by the United Bible Societies.

The following Bibles were revised, translated and published by the Bible Society of South Africa:

LANGUAGE	TYPE OF BIBLE	YEAR OF PUBLICATION
AFRIKAANS	AFRIKAANS BIBLE	1983
ISIZULU	ZULU NEW TESTAMENT AND PSALMS	1986
ISINDEBELE	SOUTHERN NDEBELE NEW TESTAMENT AND SELECTED PSALMS	1986
SOUTHERN SOTHO	SOUTHERN SOTHO BIBLE IN TWO ORTHOGRAPHIES: LESOTHO AND SOUTH AFRICA	1989
XITSONGA	TSONGA BIBLE	1996
ISIXHOSA	XHOSA BIBLE	1996
SISWATI	SWATI BIBLE	1996
TSHIVENDA	VENDA BIBLE	1998
NORTHERN SOTHO	NORTHERN SOTHO BIBLE	2000

Amongst other projects, the Bible Society of South Africa is currently engaged in the translation of the isiNdebele Old Testament, which is expected to be published in 2012.

With regard to the historical overview of Bible translation, this chapter has observed that:

- During the First Great Age of Bible translation, the translation was more devotional-educationally orientated than evangelistic. This means that the purpose of the translation was to revive the faith of the Jewish people who were in the Greek speaking community. Therefore there was a communal involvement in the translation of the Bible.
- The second part of the Third Great Age is characterized by personal desire to translate the Bible and evangelistic motive for translating the Bible. People who had a personal desire to translate the Bible are people such as king Ptolemy Philadelphus who commissioned the translation of the Torah into Greek because he believed that Hebrew Scriptures had great wisdom and therefore would be of great value for his kingdom (Metzger 2001:14). That Greek translation was called the Septuagint. Jerome translated the Septuagint into Latin and it was called the Vulgate. John Wycliffe translated the Vulgate into English whilst Martin Luther translated it into German. King James of Scotland commissioned the translation of the King James Version (Orlinsky & Bratcher 1991:11-31).
- The evangelistic purpose of the translation of the Bible in South Africa was experienced when the various missionaries entered the country in the 19th century. They began to translate the Bible into some of the indigenous languages such as Setswana, isiZulu, isiXhosa etc. When the Bible translation is for evangelistic purposes, there is little involvement of the community in the project. When missionaries translated the Bible into indigenous languages, the community was less involved in the translation itself. But when the translation is more for a devotional-educational purpose, the faith community becomes involved. An example of the latter,

is the Afrikaans translation (Naudé & van der Merwe (2002: 10), which consisted of a large editorial committee constituted by academics.

- The Bible Society made a slight change from the missionaries in the translation of the Bible into indigenous languages in the sense that it appointed editorial committees consisting of two mother-tongue speakers and a coordinator. The coordinator, who is very often not a mother-tongue speaker, is the person who is proficient in Greek and Hebrew and has a theological background. The mother-tongue speakers did not have to have such qualifications. Apart from the fact that the indigenous people lack education in the field of Semitic languages, translation itself was not a subject considered useful to be taught in schools in South Africa, particularly in Black schools during the apartheid era.

4. CONCLUSION: THE HISTORICAL AND LITERARY CONTEXTS OF THE GOOD NEWS BIBLE AND THE ISINDEBELE NEW TESTAMENT

As was indicated at the beginning of this chapter, in terms of the DTS framework both the source and target texts need to be considered within their respective historical and literary contexts in an attempt to identify the norms that governed the translation(s) concerned.

In this case, the Good News Bible and the isiNdebele New Testament were both translated during the period that Orlinsky & Bratcher (1991: IV) define as the Fourth Great Age of Bible translation. As has been discussed earlier on, this period began around 1960 and is still continuing to date. The Good News Bible was published in 1976 and the isiNdebele New Testament in 1986. According to Metzger (2001:167) the Good News Bible came as a result of a request made to the American Bible Society by countries in Africa and the Far East for a Bible catering to people who have English as an acquired language. It was however translated in two parts i.e. the New Testament first and then later the Old Testament. The New Testament was published in September 1966 (Good News

Bible 1976: vii) and according to Smalley (1991:151) it was called 'Good News for Modern Man'.

The amaNdebele could not have a Bible of their own during the Third Great Age of Bible translation, which could also be called the Missionary Period. The reasons for this have already been discussed in 3.1 above.

The translation of both the Good News Bible and the isiNdebele New Testament are governed by the dynamic equivalence theory. There is, however, some evidence of literalism with regard to the transference of cultural entities in the isiNdebele New Testament which will be discussed in chapter three.

The language used in the translation of the Good News Bible was simple, clear and unambiguous because it was translated for people for whom English is an acquired language. On the other hand the isiNdebele New Testament was translated before the isiNdebele language could be taught in schools. Therefore the language used is not consistent with the present orthography. This will be highlighted in chapter three.

CHAPTER 3

THE CULTURAL CONTEXTS, AUTHOR (S) AND INTENDED READER (S) OF THE SOURCE AND TARGET TEXTS: THE GOOD NEWS BIBLE AND THE ISINDEBELE NEW TESTAMENT

1. INTRODUCTION

The focus of this chapter is on the cultural contexts, authors and the intended readers of the source text and the target text. This will be discussed in terms of the DTS theory whereby the cultural context, authors and the intended readers of the source text are compared with the cultural context, authors and the intended readers of the target text.

Furthermore there will be a comparison between various passages from the Good News Bible as a source text and the isiNdebele New Testament as a target text in order to see how the respective cultural contexts affected the translation of those passages. The discussion will conclude by indicating the influence that the respective cultural contexts have had on the translation theories used in the translation of the Good News Bible and the isiNdebele New Testament.

2. COMPARISON BETWEEN THE GOOD NEWS BIBLE AND THE ISINDEBELE NEW TESTAMENT IN TERMS OF:

2.1 Cultural background

The translation of the Good News Bible was completed in 1976. At that time there was already many English versions in use. As Porter (2005:8) says, “The history of Bible Translation goes back to at least the time of the Septuagint. Since

then, there have been many versions of the Bible created.” These include English versions such as the King James Version (KJV), the New American Standard Bible (NASB), the New English Bible (NEB), the New Revised Standard Bible (NRSB), the Today’s English Version (TEV), the New International Version (NIV), the Contemporary English Version (CEV), and the Good News Bible (GNB) etc.

What necessitated the translation of the Good News version is that it was intended for people everywhere for whom the English language was predominantly not their first language or mother tongue. This therefore means that the culture of the readers of the Good News Bible is heterogeneous. The challenge of the translators in this regard was therefore to avoid English culture bound terms in their translation. According to the information in the preface of the Good News Bible (1976: viii), the translators therefore used natural, clear, simple and unambiguous language.

While the cultural background of the original source text i.e. the Hebrew Bible is predominantly patriarchal, the Good News Bible adopted a liberal approach to cultural elements. This is evident from the fact that the translation did not use exclusive language in as far as gender is concerned. Where the references in a particular passage are made to both genders, the translation chose to use inclusive language. This refers to the use of inclusive terms such as ‘people’ where the original language says ‘men’, ‘child’ where the original language says ‘son’. According to the information on the preface page of the Good News Bible (1976: viii), this was done with careful consideration that the culture of the original language is not necessarily distorted, for example in Hebrews 12:5:

Example (2)

καὶ ἐκλέλησθε τῆς παρακλήσεως, ἣτις ὑμῖν ὡς υἱοῖς διαλέγεται,
Υἱέ μου, μὴ ὀλιγώρει παιδείας κυρίου μηδὲ ἐκλύου ὑπ’ αὐτοῦ
ἐλεγχόμενος·

Good News Bible	IsiNdebele New Testament	New International Version	IsiZulu Bible
My child , pay attention when the Lord corrects you,	Ndodana yami, unganyazi ukulaya kweKosi My son do not undermine the Lords’ discipline (back translation)	“My son , do not make light of the Lord's discipline	Ndodana yami, Ungadeleli ukulaya kweNkosi. My son do not despise the Lords’ discipline (back translation)

On the other hand, the cultures of the readers of the isiNdebele New Testament like all the indigenous cultures; is predominantly homogenous and patriarchal. The isiNdebele New Testament was written for the isiNdebele speaking community although there are readers of the isiNdebele New Testament who are not Ndebele by birth. As can be seen from the above example, though the Good News Bible is the source text for the isiNdebele New Testament and did not use the word υἱοῖς (son) as it is seen in Greek text but παιδίον (child), the isiNdebele New Testament did not use *mntwanami* (my child) as one would have expected, but rather *ndodana yami* (my son). This is because the culture of the readers of the isiNdebele New Testament is predominantly patriarchal. Therefore there was no cultural conflict in translating by using a sexually exclusive term.

2.2 The authors/translators

According to the information on the preface page of the Good News Bible (1976: vii), the authors or the translators of the Good News Bible were American English speakers appointed by the American Bible Society. They had a British consultant

who was supervising the translation project and their product was reviewed by various English speaking Bible Societies. However, it is not mentioned how many translators were involved.

According to my informant, Rev. van der Heever (e-mail communication, 2 November 2006) the isiNdebele New Testament was translated by Rev. EAS Mtsweni and Rev. JS Mabena who are isiNdebele speakers. Miss Eschen was their coordinator. Although Rev EAS Mtsweni and Rev JS Mabena were isiNdebele mother-tongue speakers, they did not study isiNdebele at school because at that time isiNdebele was not yet a written language. They therefore depended on their knowledge of isiZulu in their translation of the isiNdebele New Testament. That is one of the reasons why the isiZulu Bible was used as the mediating text between the source text and the target text.

2.3 The intended readers

The readers of the Good News Bible come from a diverse cultural background since it was written for people across the world; who use English as their acquired language. The translators of the Good News Bible maintained a faithful representation of the cultural and historical features of the original language where the original language did not use exclusive terminology.

The intended readers of the isiNdebele New Testament are basically the isiNdebele speaking people. According to Skhosana (2002:111) the records of the census of 1996 stated that isiNdebele is spoken by approximately 600,000 people in South Africa. The majority of the isiNdebele New Testament's intended readers did not learn isiNdebele at school. This is due to the fact that isiNdebele was only taught for the first time in schools in 1985; i.e. just a year before the

isiNdebele New Testament was published. This means that the intended readers who could read and write depended on their knowledge of isiZulu.

The whole situation poses a great challenge to the intended readers with regards to issues of orthography. Added to that is that some of these intended readers learned Northern Sotho and Tswana at school and therefore read the isiNdebele New Testament with great difficulty.

Due to the above-mentioned situation, many churches within the isiNdebele speaking communities are still using the isiZulu or Northern Sotho Bible in their religious activities.

3. TRANSLATION THEORIES USED IN THE TRANSLATION OF THE ISINDEBELE NEW TESTAMENT

In the above mentioned paragraphs a comparison between the cultural contexts of the source text and the target text has been made in terms of the DTS theory. In the discussion it has emerged that the cultural context of the intended readers determines the translation strategies and theories to be used in the translation of the target text. There are different types of translation theories such as the formal equivalence or literal translation theory, the dynamic equivalence theory and the functional equivalence theory. The isiNdebele New Testament is predominantly shaped by the dynamic equivalence theory and to a certain extent by the formal equivalence theory. These theories are discussed further under 3.1 and 3.3 below.

Both theories have their strengths and weaknesses and this will be discussed in the following paragraphs.

3.1 Formal equivalence theory

The formal equivalence theory is also known as the formal correspondence or literal translation theory. According to Nida & Taber (1982:201) “Formal equivalence theory refers to the quality of a translation in which the features of the form of the source text have been mechanically reproduced in the receptor language.” This theory has been used for many centuries to translate the Bible. According to Naudé & van der Merwe (2002:7) it was also used by Missionaries in translating the following Bibles into some of the South African indigenous languages:

NAME OF MISSIONARY SOCIETY RESPONSIBLE	LANGUAGE	YEAR OF PUBLICATION
LONDON MISSIONARY SOCIETY	TSWANA	1857
BERLIN, HERMANNSBURG & DUTCH REFORMED	CENTRAL TSWANA	1970
BERLIN, HERMANNSBURG & DUTCH REFORMED	XHOSA	1859
PARIS EVANGELICAL MISSION	SOUTHERN SOTHO	1881
AMERICAN ZULU MISSION	ZULU	1883
SWISS MISSION	TSONGA	1906

BERLIN MISSION	NORTHERN SOTHO	1904
BERLIN MISSION	VENDA	1936

3.1.1 Strengths of the formal equivalence theory

Each theory has its own strengths and weaknesses. According to the New Living Translation (2005:A46) the strength of the formal equivalence theory is that the aspects of the original texts are preserved because basically in formal correspondence, a translator renders each word of the original language into the receptor language and preserves the original syntax and sentence structure. Such aspects are valuable for scholars as well so as to trace the formal elements of the original language. One other important aspect about the use of formal equivalence in Bible translations is that it is the best theory to apply where the meaning of the text can no longer be traced, rather than to assign an incorrect meaning to the text through dynamic equivalence. For example, in Psalm 51:6 the Biblia Hebraica 1967:1133 says,

הַן-אַמַּת תַּפְצֹת בַּטְחוֹת אִבְסוּתִים תִּכְתֹּב תוֹדֵי עֲנִי :

The two Hebrew words *בַּטְחוֹת* (*betachot*), meaning in the covered places and *אִבְסוּתִים* (*besatum*) meaning in the secret, are translated by various versions as follows:

Example (3)

a)

“Surely you desire truth in the inner parts,
you teach me wisdom in the inmost place” [New International Version]

Then it has a footnote that says “The meaning of the Hebrew for this phrase is uncertain.”

b)

“But you desire honesty from the womb.” [New Living Translation]

Then it has a footnote that says: “Hebrew reads ‘in inwards parts’.”

c)

“Sincerity and truth are what you require,
fill my mind with your wisdom.” [Good News Bible]

The reconstructed direct translation of the Hebrew for the above-mentioned phrase would be as follows:

d)

There, truth you desire in the covered places,
and in the secret, wisdom.

From the above examples it shows that Hebrew is actually not clear in this phrase ‘covered places’ and ‘secret’ because each version had its own interpretation. The New International version says ‘truth in the inner parts’, the New Living Translation says ‘honesty from the womb’ whilst the Good News Bible translated the inner parts as ‘sincerity’ and secret place as ‘my mind’. After a long deliberation on this verse, Bratcher & Reyburn (1991:470) say, *“This is a beautiful statement, but it is not certain that this is what the biblical author meant.”*

This exercise reiterates the statement that to try to apply dynamic equivalence in this regard would result in unfaithfulness to the original text because as it is stated above, nobody is really sure if this is what the biblical author meant and it will therefore be misleading the target readers. In such instance a translator

therefore translates literally or puts a footnote to indicate that this phrase is not clear in the original source.

3.1.2 Weaknesses of the formal equivalence theory

The weakness of the formal equivalence theory is that when it is applied to idiomatic expressions and even where the meaning of the source text is crystal clear, it causes a distortion to the grammatical and stylistic form of the target language. This leads to the loss of meaning, wrong interpretations or even over emphasizing in the receptor language. Translators who use this formal correspondence theory of translation focus more on the form of the message and not on the message itself; hence they match word for word, grammatical structure for grammatical structure, idiom for idiom etc. According to Nida (1964: 165) “The formal-equivalence translation normally attempts not to make adjustments in idioms, but rather to reproduce such expressions more or less literally.” This is clearly seen in the following texts:

Example (4)

Genesis 2:23

וַיֹּאמֶר הָאָדָם זֹאת הִנְיָ עַצְמוֹ וְכִנְיָ בְשָׂרִי
לְזַאת! קָרָא אִשָּׁה כִּי מֵאִישׁ לְקָחָהּ זֹאת:

“The man said, this is now bone of my bones and flesh of my flesh, she shall be called ‘woman’ for she was taken out of man.”[New International Version]

Wayesethi umuntu: “Lo useyithambo lamathambo ami nenyama yenyama yami; uyakubizwa ngokuthi indodakazi ngokuba uthathwe endodeni.”[isiZulu]

And the person said: “This one has become the bone of my bones and flesh of my flesh, she shall be called daughter because she has been taken from man.”
(Back translation)

In Hebrew the word for woman is אִשָּׁה (*ishshah*) derived from the word man אִישׁ (*ish*). The text therefore reads as follows: ‘she shall be called *ishshah* for she was taken from *ish*. IsiZulu has translated *ishshah* (woman) as *indodakazi* from the stem *ish* (man) *indoda*. But *ishshah* means woman whereas *indodakazi* according to Doke & Vilakazi (1972: 165) means (i) daughter and (ii) daughter-in-law. Normally *indodakazi* (daughter) corresponds with *indodana* (son) and *umfazi* (woman) corresponds with *indoda* (man). But in this case the isiZulu translated *ish* (man) as *indoda* and *ishshah* (woman) as *indodakazi* in order to match Hebrew (*ish-ishshah*) and English (man-woman) literally, instead of saying, ‘She shall be called *umfazi* (woman) for she was taken out of man(*indoda*). According to Reyburn & Fry (1997:74) this phrase ‘She shall be called **woman** because she was taken out of **man**’ means ‘she is my very own kind’, ‘my close relative’, or someone like myself’. This verse in isiZulu therefore means that Eve was either a daughter of Adam or his daughter-in-law. Eve was actually the wife of Adam.

Example (5)

Zephaniah 3:9

Then will I purify the lips of the peoples, that all of them may call on the name of the Lord and serve him shoulder to shoulder. [NIV]

Tindzebe tetive ngiyawube sengiyatihlambulula-ke, kuze kutsi bonkhe lababite libito laSimakadze, bacela lusito kuye, bamkhonte bahlangene lihlombe ngelihlombe [Swati]

[The lips of the nations I will then purify so that all who called the name of the Lord, asking help from him, will serve him jointed shoulder to shoulder. [Back translation]

The first part of this verse was successfully translated into Swati, i.e. the rendering of “peoples” as “*tive*” (nations) instead of “*bantfu*” (people). They also correctly translated the meaning of the English expression “shoulder to shoulder” as “*bahlangene*” (being united or in one accord). But then they continued to translate the English expression “shoulder to shoulder” literally as “*ihlombe ngelihlombe*” as if it was not sufficient enough to say “*bahlangene*” (in one accord). To indicate that “*ihlombe ngelihlombe*” (shoulder to shoulder) is not a siSwati idiomatic expression but just an extended translation of English, they had to augment by putting in an explanation *bahlangene* (being united).

Example (6)

Luke 18:25

It is much harder for a rich person to enter the Kingdom of God than for a camel to go through the eye of a needle. [Good News Bible]
Kubudisi khulu emuntwini osikhumukani bona angangena embusweni kaZimu kunegamela bona ingangena entunjeni yenalidi.[isiNdebele New Testament]
“It is very difficult for a rich person to can enter the Kingdom of God than a camel to can enter through a hole of a needle.” [Back translation]

When comparing the two texts above, the source text (Good News Bible) looks exactly the same as the target text (isiNdebele New Testament). The expression

“...camel to go through the eye of a needle” has been literally transferred into isiNdebele.

The first problem here is that the camel is a foreign animal to the amaNdebele. The older generations of the amaNdebele were only exposed to this animal for the first time via the Bible. Those who are familiar with this animal are particularly young people who must have seen it in the zoo, in pictures or on television. The second problem is that a camel is a big animal and a needle is a very tiny object, let alone its eye. The third problem is that according to the expression a camel does go through an eye of a needle but with great difficulty. The target reader is confronted by the use of a phrase ‘it is much harder’ in relation to ‘an eye of a needle’. The problem is how can a person say it is much harder for a camel to go through the eye of a needle when it is actually impossible? In a literal sense this will mean that a rich person cannot enter the kingdom of God no matter what.

However, it is clear that the use of the phrase ‘it is much harder’, in relation to the phrase ‘eye of the needle’ indicates that the needle in this context is not an ordinary one. Otherwise one cannot say it is much harder when it is obvious that a camel cannot get through the eye of an ordinary needle. It shows that it is an expression, which stands for something, which the target reader does not understand and therefore needs to be brought to light.

Some Bible commentaries have conflicting views with regard to this expression. There are those who put it emphatically that it must be read literally as it intends to mean the occurrence of something impossible. But if this was true, how could something impossible occur? On the other hand there are those who think that some or other interpretation must be attached to it in order for it to make sense.

Lamsa (1970:841) is of the opinion that this expression must be interpreted either by saying that camel (Gk. *Kamelos*) should really be a 'rope' (Gk. *Kamilos*) or that there was a small gate known as "The Needle's Eye" through which a camel would need to stoop in order to pass through.

This view is shared by the Interpreter's Dictionary of the Bible Volume 1 (1962:491) when it says, "The camel was the largest animal common in Palestine, and the eye of the NEEDLE was the smallest known opening. So the phrase is hyperbolic, and therefore memorable, a memorable statement of the general truth stated immediately before: 'It will be hard for a rich man to enter the kingdom.' "

This means that it will be hard for a rich person to enter the Kingdom of God but it is certainly not impossible.

However, the Beacon Bible Commentary (Vol.6, 1964:181) says: "Attempts to reduce the word *camel* to a *rope*- as George Lamsa does, on the basis of a supposed Aramaic original-or to enlarge the eye of a needle to a small gate in the wall of Jerusalem are both mistaken. We should take the passage just as it reads."

The conflicting views presented by the above paragraphs indicate that it is not a good idea to translate an idiomatic expression literally from one culture to another. The impact that an expression has in the original language is lost in the target culture. In the Hebrew culture the impact is that it is difficult, but not impossible, for a rich person to enter the Kingdom of God whereas in the English translation in the Good News Bible the impact is that a rich person can never enter the Kingdom of God no matter what. In actual fact this expression does not necessarily express the idea of impossibility as the Beacon Bible Commentary

suggests in the above paragraph, but it simply means something that can only happen with great difficulty.

The isiNdebele expression that expresses something that can only happen with great difficulty, equivalent to the above-mentioned Hebrew expression is, '*ngingaluma indololwani*' (I can bite my elbow). It is very difficult for a person to bite his/her own elbow but this does not rule out that possibility for we know that people who are very supple can touch their elbows with their mouths. Therefore a more successful idiomatic translation would be: 'Kubudisi bona isikhumukani singangena embusweni weZulu kunobana umuntu angaziluma indololwani.' (It is hard for a rich person to enter the kingdom of God than a person to bite his elbow).

3.2 Dynamic equivalence theory

It has already been indicated earlier on that before the dynamic equivalence theory came into being, Bible translators such as missionaries used formal equivalence in their translations. However, according to Naudé & van der Merwe (2002:9) in 1967 the Bible Society organized a seminar that was held at the University of the North where a typical set of principles of translation were worked out. According to Naudé & van der Merwe (2002:9) various people including Dr. E.A. Nida, Prof. A.S. Herbert and Rev. H.K. Moulton gave lectures at that conference. It was at that conference where Dr E.A. Nida who played a predominant role in Bible translation and translation at large, presented his theory of dynamic equivalence in translation as detailed in his publications "Towards a Science of Translating" published in 1964 and "The Theory and Practice of Translation" later published in 1969.

In his publication 'The Theory and Practice of Translation' (1974:200) Nida 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.”

Though Nida’s theory of dynamic equivalence was later criticised by theorists such as Whang, it was also supported by others such as Feuter (1974:344) who in his support of Nida’s theory said that the theory of dynamic equivalence takes the following into consideration:

- The reaction of the two parties involved:

Nida’s theory takes into account the reaction of the two parties involved in the text, i.e. the new recipient and the first recipient. Accordingly, the reaction of the new recipient must be the same as the reaction of the first recipient. However, it is vital that the translation remains faithful to the original text.

The question of the sameness in the reaction of the original recipient is reiterated in the preface of the Good News Bible (1976: vii) where it is stated that the translators tried their best to stay as close as possible to the original source texts i.e. Hebrew, Aramaic and Greek but at the same time they ensured that the meaning in the original texts is conveyed equivalently in a natural, clear, simple and unambiguous manner into the English language.

Nida’s statement about the sameness in the reaction of the original recipients can be demonstrated by the following example from the book of Luke 18:13

Example (7)

ὁ δὲ τελώνης μακρόθεν ἐστῶς οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς ἐπᾶραι εἰς τὸν οὐρανόν, ἀλλ' ἔτυπτεν τὸ στήθος αὐτοῦ λέγων, Ὁ θεός, ἰλάσθητί μοι τῷ ἁμαρτωλῷ.

“But the tax collector stood at a distance and would not even raise his face to heaven, but beat on his breast and said, ‘God, have pity on me, a sinner!’ “[Good News Bible]

Kodwana umthelisi wajamela kudanyana, wabe wabhalelwa nakuqala ezulwini. Wazibetha isifuba wathi: ‘Zimu, ngirhawukele, mina soni!’ [IsiNdebele New Testament]

But the tax collector stood at a distance and could not even look into heaven. He beat his breast and said, ‘God, have pity on me, a sinner!’[Back translation]

In the above example, the response of the original recipient is not the same as that of the target recipient. Beating one’s breast in the original language is a sign of remorse showing that the tax collector disapproves of his evil actions and acknowledges that he is a sinner. But in isiNdebele, *ukuzibetha isifuba* (beating of the breast) means that the tax collector was proud of his evil deeds. This shows that this expression was translated using formal equivalence. Had dynamic equivalence been used, the expression would be something like: “*Kodwana umthelisi wajamela kujana bewabhalelwa kuqala ezulwini. Wabetha isandla phezu kwesinye wathi, ‘Zimu ngirhawukele mina soni!’*” “But the tax collector stood at a distance and could not even look into heaven. He put one hand on top of the other and said, ‘God, have pity on me, a sinner!’ “

Putting a hand on top of another when addressing a person in isiNdebele firstly is a sign of respect, showing that you honour that person. Secondly it is a sign used when you show remorse, acknowledging that you did wrong and that you ask for

forgiveness. In that way, the expression in the target language would have the same effect as in the source language.

- Cultural comparison between the source text and the target text:

The second consideration is the cultural comparison between the two texts, i.e. how different is the culture of the respective author(s) and the culture of the respective recipient(s) in terms of time, place and situation. This can be seen in the book of John 2:4. See example (8) below in this regard.

According to the Greek New Testament (1966:318), the words of Jesus, *Τί ἐμοὶ καὶ σοί, γύναι;* literally means ‘What to me and to you woman?’ In isiNdebele this could be translated as follows: “(Umma) ungena njani eendabeni zami?” (Why should you (my mother) involve yourself in my affairs?)

The Good News Bible translated it as follows:

Example (8)

[καὶ] λέγει αὐτῇ ὁ Ἰησοῦς, Τί ἐμοὶ καὶ σοί, γύναι; οὕτω ἤκει ἡ ὥρα μου.

“You must not tell me what to do,” Jesus replied [Good News Bible]

UJesu wamphendula wathi, “Ungangitjeli bona ngenzeni.”

[IsiNdebele New Testament]

Jesus answered her and said, ‘Do not tell me what to do.’ [Back translation]

Comparing the two texts above, the target text is exactly the same as the source text. In English there is no problem culturally to address an adult using a personal pronoun singular ‘you’ as in, ‘You must not tell me what to do’. But in isiNdebele an adult person is not addressed in this way because it is disrespectful. Instead, the personal pronoun singular ‘you’ is made plural (ni). Therefore the phrase ‘You must not tell me what to do’ would be, ‘*Ningangitjeli*

bona ngenzeni'. In English this would be 'You (plural) must not tell me what to do'. The most acceptable way of addressing an adult in a respectful way would be to use a third person position, i.e. '*Umma angangitjeli bona ngenzeni*', (My mother must not tell me what to do).

Therefore as can be seen in examples (6), (7) and (8) in this chapter, it is clear that the isiNdebele New Testament translators also used formal equivalence theory in their translation.

- A gap between the author and the new reader:

The third consideration is that a translation done through the use of dynamic equivalence reveals a cultural gap between the author (of the source text) and the new reader (of the target text). For example the rendering of Mathew 6:11:

Example (9)

Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον·

Give us our food for today, [Good News Bible]

Usiphe namhlanjesi ukudla kwethu esikuhlongako [isiNdebele New Testament]

Give us today our food that we need [Back translation]

Give us today our daily bread. [New International Version]

Usiphe namuhla isinkwa sethu semihla ngemihla. [IsiZulu Bible]

Give us today our daily bread [Back translation]

In the above examples, the original source text (Greek) used ἄρτον (bread) as it has also been translated in the New International Version and the IsiZulu Bible (1959) in example (9) above. However, the Good News Bible and the isiNdebele New Testament used dynamic equivalence to translate ἄρτον (bread) as τροφή (food). In Greek culture, their staple food was ἄρτον (bread). In the culture of the amaNdebele, the staple diet is generally *umratha* (porridge). The isiNdebele New

Testament has therefore used a general term *ukudla* (food) to translate bread. This shows a cultural gap between the original author and the new reader.

- The new reader's desire to bridge the gap:

The fourth consideration concerns the new reader's desire to bridge the cultural gap. This desire will be stirred up by the motivation to make efforts to understand what is being read.

In order to bridge the cultural gap between the original language recipients and the target language recipients, the translator of the Good News Bible have modernized certain features such as the measurement of time, weight, distance, capacity and area. See the following example from John 2:6 in this regard:

Example (10)

The Jews have rules about ritual washing, and for this purpose six stone water jars were there, each one large enough to hold about a hundred litres. [Good News Bible]

AmaJuda anemithetho yokuhlamba, ngebangelo-ke bekukhona imijeka emithandathu, omunye ukghona ukumumatha amalitha angaphuze abe likhulu. [IsiNdebele New Testament]

The Jews have laws regarding washing, for that reason there were six jars, each one of them could contain approximately one hundred litres. [Back translation]

The Greek version says two or three 'measures' and other English versions such as the New International Version say about twenty to thirty 'gallons'. Therefore the Good News Bible and the isiNdebele New Testament used modern conventions i.e. *amalitha* (litres) to try to bridge the cultural gap because it would be difficult for people today to understand what gallons are.

Nida & Taber (1974:3-8) say: “Some of the basic difficulties in Bible translation can be traced to the fact that people often have quite wrong views of the receptor as well as of the source languages. Hence, to produce texts which will approximate the goal of equivalent response, translators often need to change their view of the languages in which they are working.” That can be done by keeping the following in mind:

- The Biblical languages are languages like any other languages, with their limitations.
- The Biblical writers expected to be understood.
- A translation should reproduce the meaning of a given passage according to the understanding of the writer.

This means that the Biblical languages are no different from our languages of today. Despite the shortcomings that all the languages have, the writer of a specific period is easily understood by people of his period for whom he is writing. But for a translator today to reproduce in a passage, a meaning that carries the same effect that the Biblical writer had (as Nida suggests in his dynamic equivalence theory); is a challenging task. This requires that a translator must become a person of Biblical times to understand the meaning and come back as a person of today to bring out that meaning in today’s terms. This is done through translation help such as the handbook for translators, Bible concordances and dictionaries. For example (Nida 1984:1) speaks of an expression, “God doesn’t hang up jawbones against us”. This is an expression used by people of New Guinea, meaning that God does not hold grudges against us. In order to translate this expression meaningfully, maintaining the same effect it has in the original language; a translator must know the cultural background of the people of New Guinea.

Nida advances his support for dynamic equivalence as opposed to formal correspondence because the idea that each language has its own distinctive characteristics can only mean one thing: the source language will have its own form which differs from that of the target language. Therefore each language must keep its own characteristics but share the same meaning because regardless of difference in form, what is said in one language can also be said in another. For example, Snell-Hornby (1988:19) in Gauton (2002:12) gives the example of the phrase 'Lamb of God', and indicates that Nida says if it is translated literally (as is) for the cultures such as that of the Eskimos, it would not have the same effect as it had on the original receptors, because Eskimos are not familiar with a lamb. The correct animal for the Eskimos that would have the same symbolic meaning as the lamb would be a seal.

3.3 Conclusion

This chapter focussed on comparing the cultural contexts, authors and the readers of the target text to those of the source text. Comparison between various passages from the Good News Bible as a source text and the isiNdebele New Testament as a target text has been made.

The discussion has indicated that the good News Bible was translated during the time when there were many English versions already in use. The purpose for its translation was to provide a simple English version to the readers who were not English by birth. Therefore, even though the intended readers of the Good News Bible were predominantly not English by birth, they could still read from other English versions such as the King James Version (KJV), the New American Standard Bible (NASB), the New English Bible (NEB), the New Revised Standard Bible (NRSB), the Today's English Version (TEV), the New International Version (NIV) and the Contemporary English Version (CEV), that were available during that time.

On the other hand, when the isiNdebele New Testament was translated, there was no choice from any isiNdebele versions in circulation. This means that the intended readers of the isiNdebele New Testament could not access any Bible written in isiNdebele. They used Bibles from other languages such as Northern Sotho and isiZulu.

The Good News Bible was translated by a group of translators. These translators were qualified Bible translators who had an academic background of Biblical languages as well as theological training. According to the information in the preface of the Good News Bible (1976: viii) “Drafts of the translation in its early stages were sent for comments and suggestions to a Review Panel consisting of prominent theologians and Biblical scholars appointed by the American Bible Society Board of Managers in its capacity as trustee for the translation.” This means that the translation of the Good News Bible had strong backup compared to the isiNdebele New Testament where this was not the case.

The isiNdebele New Testament on the other hand was translated by only two men who were mother tongue speakers. They were not qualified Bible translators although according to my informant, Dr Hermanson, (e-mail communication, 3 February 2006) one of them, Rev Mtsweni, had a reasonable amount of exposure to theological studies from St. Peters Anglican Theological Seminary. IsiNdebele was not yet taught in schools and therefore the translators did not have existing isiNdebele materials (such as, for example, textbooks and dictionaries) as backup in their translation. This means that the intended readers of the isiNdebele New Testament were people who did not learn isiNdebele at school.

The effects of the lack of training in Biblical languages and Bible translation, and the lack of materials as backup on the part of the isiNdebele New Testament translators as compared to the translators of the Good News Bible, is seen in the

following chapter where cultural entities and how they are transferred in the isiNdebele New Testament is discussed.

CHAPTER 4

CULTURAL ENTITIES AND HOW THEY ARE TRANSFERRED INTO THE ISINDEBELE NEW TESTAMENT

1. Introduction

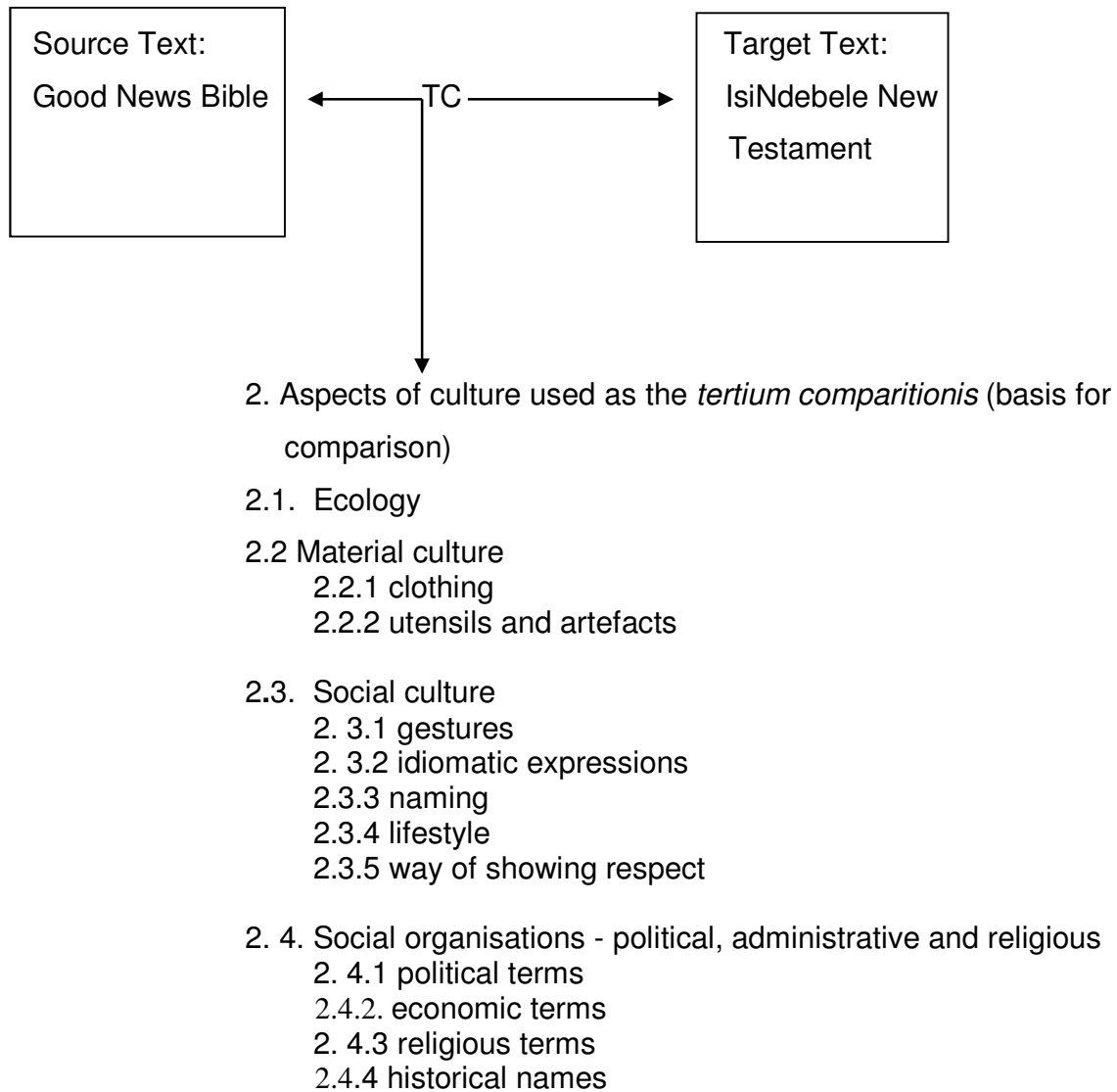
This chapter focuses on cultural entities and how they are translated from the Good News Bible into the isiNdebele New Testament. The cultural entities in this study refer to those lexical items that are part of the text and are culture bound. Such cultural entities very often pose a challenge when translated from one culture to another. In addition to the source text, the Good News Bible, this study will also use the New International Version for illustration purposes in the discussion of the transference of these cultural aspects. The isiZulu Version is also used because it served as a mediating text during the translation of the isiNdebele New Testament as has been explained in the previous chapters. As has been indicated in the earlier chapters, translation cannot take place in isolation from the cultures of the people involved. This chapter will therefore indicate the challenges involved in the translation of such cultural entities.

Biblical cultures are very ancient cultures and foreign to our modern times, yet the message of the Bible must be transferred into all cultures of today and be as appropriate to us as it was to the original recipients. This is a mammoth task - however, according to Wendland (1987:57-70), this is made possible through the use of translation strategies that are helpful in the translation of such cultural entities. This chapter will therefore also look into the use of such translation strategies in the translation of the message from the Good News Bible into the isiNdebele New Testament.

This study of the transfer and translation of cultural entities from the Good News Bible into the isiNdebele New Testament is done in terms of the Descriptive Translation Studies (DTS) theory whereby the interpretation and the understanding of these cultural entities from the source culture, i.e. English via the Good News Bible, are compared to the interpretation and understanding in the receiving culture which is isiNdebele as translated into the isiNdebele New Testament.

As indicated earlier on in this study, the DTS theory does not prescribe how a translation should be done, but it observes how it has been done in practice within a specific culture and at a specific historical moment. According to Kruger & Wallmach (1997:121) in Gauton (2000:37) the DTS approach allows a researcher to describe and explain the specific characteristics of a translated text (or multiple translations of the same original) in terms of constraints or norms reigning in the source and target systems at a particular time that may have influenced the method of translation and the ensuing product. By studying the transfer of culture from the source text into the isiNdebele target text, the researcher intends to establish which norms governed the translation thereof within its specific cultural and historical context. The source text (the Good News Bible) is therefore compared with the target text (the isiNdebele New Testament) with the view of finding out how the source text has been translated within the isiNdebele culture and during a specific historical period, bearing in mind that the English source text in itself will reflect ancient Hebrew and Greek Biblical culture.

The *tertium comparationis* (basis for comparison) that will be used to undertake this comparison is set out below:



2. Aspects of culture used as the *tertium comparationis* (basis for comparison)

2.1 Ecology

Ecology includes all geographical features such as flowers, mountains, rivers, plants etc. Some of the ecological items such as plants can be foreign to other cultures. This is prevalent in the texts such as the Bible which has its history based in the Middle East where the climate is totally different from that in Africa and South Africa in particular.

According to Newmark in Gauton (2004:38), these items can be translated by adding a brief culture-free term in the text. We will look at some examples of ecological entities from the Good News Bible and the New International Version and how they are transferred or translated into the isiNdebele New Testament:

Example (11) **Lilies**: Matt. 6:28

καὶ περὶ ἐνδύματος τί μεριμνᾶτε; καταμάθετε τὰ κρίνα τοῦ ἀγροῦ πῶς αὐξάνουσιν· οὐ κοπιῶσιν οὐδὲ νήθουσιν·

New International Version	IsiZulu Bible	Good News Bible	IsiNdebele New Testament
See how the lilies of the field grow	Qaphelani iminduze yasendle ukuthi imila kanjani (Back translation) Take note at how the lilies of the field grow	Look how the wild flowers grow	Qalani bona amakhwa wommango amila njani (Back translation) Look how the wild flowers grow

According to the New Standard Encyclopaedia (Volume 7: L228) “Lily of the valley is a fragrant perennial flowering plant native to northern Europe and Asia and the southern Allegheny Mountains.”

It is clear from this definition that this is a foreign plant in Africa and therefore chances are very slim that there can be an African equivalent term. The New International Version followed the Septuagint, i.e. a Greek Version when it says, κρίνα τοῦ ἀγροῦ (lilies of the field). The translators of the isiNdebele New Testament used the term *amakhwa wommango* (flowers of the field) to translate 'lilies of the field'. *Amakhwa* (flowers) is a generic term for any kind of flowers. Therefore both versions i.e. the Good News Bible and the isiNdebele New Testament employed a strategy of using a more general term to translate 'lilies of the field'.

But it is interesting to note that from the illustration above, the isiZulu version used the word *iminduze* as an equivalent term for 'lilies' while the New Standard Encyclopaedia (Volume 7:L228) above suggests that this is not an African plant. On the other hand, Doke & Vilakazi (1972:541) define *iminduze* as referring to three species of lilies.

2.2 Material Culture

People of this world have special cultural precepts, which help them to maintain their dignity, identity and beliefs. Such precepts include the attire they wear, food they eat and their way of showing respect. The following discussion includes some of these precepts:

2.2.1 Clothing

Clothes can be used to identify social class, vocational class, religious class or affiliation, cultural affiliation etc. Biblical people were also identified according to their clothing in terms of their cultures, vocation and even religious affiliation, for example, kings, prophets, rich people, poor people, Jews, Samaritans, etc. It is a challenge to translate these terms referring to clothing between cultures and beliefs because the interpretations thereof differ from culture to culture. For

example, generally in African contemporary culture, a widow is expected to wear black clothing for a certain period as a sign of mourning. On the other hand, Muslim women, according to Muhammad (2002:98) at times also dress in black clothes, which usually cover them from the head to the toes. But in their case, the clothes do not necessarily signify mourning. It is rather their religious garments. There is also a general belief in certain sections of the community that if someone wears pitch black, they may be a Satanist.

The example below illustrates how people from different cultures may (mis)interpret the meaning of a particular item of clothing.

Example (12)

In Matthew 11:21 we read:

New International Version	IsiZulu Bible	Good News Bible	IsiNdebele New Testament
If the miracles that were performed in you had been performed in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.	Ngokuba uma kwakwenziwe eTire naseSidoni imisebenzi yamandla eyenziwe kini, ngakube kade yaphenduka ngesaka nangomlotha. (Back translation) Because if the works of power performed to you were performed to Tyre and Sidon, they would have long repented by sack and ashes.	If the miracles which were performed in you had been performed in Tyre and Sidon, the people there would long ago have put on sackcloth and sprinkled ashes on themselves.	Ingathana immangaliso le eyenziwa kuwe, yenzeka eTire neSidoni, abantwabo ngabe gade bambatha imigodla bazirhuhle ngemilotha. (Back translation) If these miracles which were performed to you happened to Tyre and Sidon, those people would have worn sacks and scratched themselves with ashes.

According to The Interpreter's Dictionary of the Bible volume 4 (1962:147), "Sackcloth is a garment of goat's hair or camel's hair often worn as a symbol of mourning and by some prophets and captives."

The Dictionary further explains that it is not known how and when the wearing of sackcloth originated. The only indication traceable is that this was worn for the purpose of self-punishment as a sign of mental anguish at times when one experiences personal loss or when the nation is facing calamity. The shape of sackcloth was rectangular, just like that of a grain bag. It was for that reason it was called sackcloth and not because it was made from a sack. It was sewn on the sides, leaving a space for a head and arms.

From the above example, it shows that the isiZulu and isiNdebele translators did not have background knowledge of what sackcloth is and what it looked like. That is the reason why the isiZulu translators translated ...*ngesaka nangomlotha* (...with a sack and ashes) and the isiNdebele New Testament translators translated *bambatha imigodla bazirhuhle ngemilotha* (they wear sacks and scrape themselves with ashes). Both versions used formal correspondence to translate directly from their sources, i.e. isiZulu from the New International Version (in sackcloth and ash) and the isiNdebele New Testament from the Good News Bible (put on sackcloth) respectively.

In the isiNdebele culture, however, wearing a sack does not symbolize mourning or repentance. It can either mean poverty (so poor that he/she wears a sack) or even madness. In the same way, sprinkling soil or ash on one's head is associated with madness rather than an act of mourning or repentance. As can be seen, the meaning of this in the target language is far from mourning and repentance as is found in the Biblical languages. Therefore this cultural precept was not successfully transferred into isiNdebele.

Example (13)

Luke 7:25

New International Version	If not, what did you go out to see? A man dressed in fine clothes? No, those who wear expensive clothes and indulge in luxury are in palaces.
IsiZulu Bible	Kanti naphuma ukuyobonani na? Umuntu owembethe izingubo ezinothonotho na? Bhekani, abembethe okukhazimulayo, betamasa, basezindlini zamakhosi. (Back translation): "In fact what did you go out to see? A person wearing comfortable clothes? Look, those who wear shining clothes, enjoying themselves in wealth are found in the houses of the kings!"
Good News Bible	What did you go out to see? A man dressed up in fancy clothes? People who dress like that and live in luxury are found in palaces!
IsiNdebele New Testament	Naphuma ukuyobonani na? Umuntu ombethe izambatho eziphazimako na? Abantu abambatha njalo, bahlezi emnonweni bafunyanwa ngezindlini zamakhosi! (Back translation): "What did you go out to see? A person wearing shining clothes? People who dress like that are sitting in wealth and are found in the houses of the kings!"

In this example, the isiNdebele New Testament used the strategy of a generic term plus a classifier, *izambatho eziphazimako* (shining clothes), to translate 'fancy clothes'. However, in isiNdebele the classifier *eziphazimako* (shining) does not necessarily determine status. It only explains the nature of the material used to make those clothing and not the status of such clothes. Ordinarily one would say *izambatho zakanokutjho* (clothes of high quality) to express the status. It is generally known that a person who wears *izambatho zakanokutjho* is a rich person or a person of high status. In this example therefore the use of a classifier *eziphazimako* (shining) was not appropriate to express the meaning of high status clothes.

2.2.2 Utensils and artefacts

According to Bryant (1967:93) the utensils or rather vessels used in Biblical times were made of leather, cloth, wood and basketry. These types of vessels were mostly used by nomads simply because it was easy to carry. The leather vessel that was used to store water was called a waterskin and the one for storing wine was called a wineskin. The cloth vessels were used mainly for transporting goods. This is because cloth was very expensive but also easily torn during everyday usage. Vessels of wood were also expensive and therefore were used minimally. The most common vessels were those of basketry, which were cheap and could be used for storage as well as transportation.

Some of these vessels are not only unfamiliar to African customs but also create problems when translating them.

Example (14)

Wineskin: Matt. 9:17

New International Version	IsiZulu Bible	Good News Bible	IsiNdebele New Testament
Neither do men pour new wine into old wineskins...	Akuthelwa futhi iwayini elisha ezimvabeni ezindala... (Back translation) Again the new wine is not poured into the old calabashes	No one pours new wine into used wineskins,	Namtjhana kukhona ongathela iwayini etjha ngeenkwameni ezindala zesikhumba, (Back translation) Or is there anyone who can pour new wine into the old skin pouches.

Bryant (1967:93) defines a wineskin as a container made of a goat skin, sewed up with the hair outside and used for carrying water (Genesis 21:14-19), for storing wine (Joshua 9:4, 13) and for fermenting milk into “leben” or “yogurt” (Judges 4:19).

The isiZulu translators used a cultural term i.e. *imvaba* (calabash) instead of a generic term or cultural term plus a classifier (description of form) which could have been *imvaba yesikhumba* (skin calabash). However, *imvaba* (calabash) is not necessarily a wineskin and therefore it is not an equivalent term for wineskin either.

In the isiNdebele New Testament the term ‘wineskin’ is translated as *isikhwama sesikhumba* (a pouch made of skin), which is a generic term plus a classifier (description of form). But usually in isiNdebele *isikhwama* (a pouch) is a container that is used to carry solid objects and not liquids. It is unthinkable therefore that a person could pour wine into a pouch made of skin. The translators of the isiNdebele New Testament could have used a cultural term *ikwana* (small calabash) and its description of form *yesikhumba* (of skin), which would be *ikwana yesikhumba* (skin calabash). The understanding would be that this is some form of a calabash that is made of skin although it differs from the wineskin in shape. The term *isikhwama sesikhumba* for wine skin does not bring any idea that it is a container for liquids such as wine as would have been clear with *ikwana yesikhumba*. Therefore this term, *isikhwama sesikhumba*, for wineskin; was *not* successfully transferred into isiNdebele.

Example (15)

Matt. 23:5 **Phylactery:**

New International Version	IsiZulu Bible	Good News Bible	IsiNdebele New Testament
They make their phylacteries wide and the tassels on their garments long;	amafilakteriyu ^{1*} abo bawenza abe banzi, (Back translation) they make their phylacteries wide	Look at the straps with scripture verses on them which they wear on their foreheads and arms,	Qalani imikhala eneendimana zemitlolo ... (Back translation) Look at their headbands with scriptures verses

The word phylacteries come from the Greek word *phylacteria*. According to Fowler & Fowler (1964:897) “Phylactery is a small leather box containing Hebrew texts on vellum, worn by Jewish men at Morning Prayer as a reminder to keep the law.”

The New International Version and the isiZulu Version used loan words to transfer this word *phylacteria* into English phylacteries and isiZulu *amafilaktheriyu* respectively. IsiZulu also used a glossary to explain what phylacteries are i.e. *Amafilaktheriyu ibhokisana elaliphethe imiqulo yamatekisi* (a small box that contained texts).

The translators of the Good News Bible and isiNdebele New Testament did not use transliteration. The Good News Bible used a generic term plus a description of form, i.e. straps with scripture verses. The isiNdebele New Testament used a cultural term plus a classifier i.e. *imikhala eneendimana zemitlolo* (headbands with scripture verses).

The isiNdebele New Testament further used a cultural substitution plus a description of form. *Imikhala* are headbands made of beads. But both ‘straps’ and *imikhala* are not exact equivalents of ‘phylactery’. As has been explained, phylactery is a leather box in which there was scripture verses, whereas straps and *imikhala* are equivalent to a cord used to tie a phylactery around the head or the wrist.

When reading the Good News Bible and the isiNdebele New Testament, one could think that the scripture verses are written on the strap or on *imikhala*. The sense of a container or a box is missing.

Therefore the translation used in the isiNdebele New Testament was not effective in transferring the term phylactery.

2.3 Social culture

In this study, social culture will be limited to linguistic elements such as idiomatic expressions and non-verbal items such as gestures and lifestyle.

2.3.1 Gestures

Non-verbal elements in communication refer to the primary gestures such as facial gestures, hand and arm gestures, and body gestures. These gestures are signs of communication. Signs may be the same in all cultures but may not consistently mean the same thing. Therefore in translation, it is important to know the meaning of the sign in the source language before transferring it to the target language.

The following examples illustrate this point:

Example (16)

In Luke 18:13 **Beating of the breast**

New International Version	IsiZulu Bible	Good News Bible	IsiNdebele New Testament
But the tax collector stood at a distance. He would not even look up to heaven, but beat his breast and said, 'God, have mercy on me, a sinner.'	<p>Kepha umthelisi emi kude wayengafuni nakuphakamisela amehlo akhe ngasezulwini, kodwa washaya isifuba sakhe, ethi: 'Nkulunkulu, ngihawukele mina soni.'</p> <p>(Back translation) But a tax collector standing far did not even want to raise his eyes to heaven but beat his breast saying: 'God be merciful to me a sinner.'</p>	But the tax collector stood at a distance and would not even raise his face to heaven, but beat on his breast and said, 'God, have pity on me, a sinner!'	<p>Kodwana umthelisi wajamela kudanyana, wabe wabhalelwa nakuqala ezulwini. Wazibetha isifuba wathi: 'Zimu, ngirhawukele, mina soni!'</p> <p>(Back translation) But the tax collector stood at a distance and could not even look in heaven.</p>

			He beat his breast and said: 'God be merciful to me a sinner!'
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Beating of the breast in Biblical culture has the function of showing humility on the part of the one who wants to be pardoned. But in isiNdebele culture, beating of the breast does not function as a sign of humility; instead it is the direct opposite because it shows arrogance and pride.

Therefore the translators of the isiNdebele New Testament used direct translation to transfer this cultural entity. The result is that the message of this verse for the amaNdebele does not say that the tax collector showed remorse, but it says that he showed arrogance and pride and this message has therefore not been successfully transferred into isiNdebele.

2.3.2 Idiomatic expressions

See in this regard the discussion below on the translation of the culture bound idiomatic expression 'it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God'.

Example (17)

Luke 18:25: **'It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God'**

New International Version	IsiZulu Bible	Good News Bible	IsiNdebele New Testament
Indeed, it is easier for a camel to go through the eye	Kulula ukuba ikamela lingene ngentunja yosungulo kunokuba onothileyo	It is much harder for a rich person to enter the Kingdom of God than for a camel to go through the eye of a	Kubudisi khulu emuntwini osikhumukani bona angangena embusweni kaZimu

of a needle than for a rich man to enter the kingdom of God	angene embusweni kaNkulunkulu (Back translation) It is easy for a camel to enter through the hole of a needle than the one who is rich to enter the kingdom of God.	needle.	kunegamela bona ingangena entunjeni yenalidi. (Back translation) It is much harder to a rich person to can enter the kingdom of God than a camel to enter into the hole of a needle.
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The above illustration represents a good example of a culture bound idiomatic expression. The first problem here is that the camel is a foreign animal to the amaNdebele. They were probably only exposed to this animal for the first time in the Bible. Those who are familiar with this animal are particularly young people who must have seen it in the zoo, in pictures or on television. The second problem is that a camel is a big animal and a needle is a very tiny object, let alone its eye. The third problem is that according to the expression a camel does go through an eye of a needle but with great difficulty. The target reader is confronted by the use of a phrase 'it is much harder' in relation to 'an eye of a needle'. The problem is how can a person say it is much harder for a camel to go through the eye of a needle when it is actually impossible? In a literal sense this will mean that a rich person cannot enter the kingdom of God no matter what.

However, it is clear that the use of the phrase 'it is much harder', in relation to the phrase 'eye of the needle' indicates that the needle in this context is not an ordinary one. Otherwise one cannot say it is much harder when it is obvious that a camel cannot get through the eye of an ordinary needle. It shows that it is an expression which stands for something which the target reader does not understand and therefore needs to be brought to light.

Some Bible commentaries have conflicting views with regard to this expression. There are those who put it emphatically that it must be read literally as it intends to mean the occurrence of something impossible. But if this was true, how could something impossible occur? On the other hand there are those who think that some interpretations must be attached to it in order for this expression to make sense.

Lamsa (1970:841) is of the opinion that this expression must be interpreted either by saying that camel (Gk. *Kamelos*) should really be 'rope' (Gk. *Kamilos*) or that there was a small gate known as "The Needle's Eye" through which a camel would need to stoop in order to pass through.

This view is shared by the Interpreter's Dictionary of the Bible Volume 1 (1962:491) when it says, "The camel was the largest animal common in Palestine, and the eye of the NEEDLE was the smallest known opening. So the phrase is hyperbolic, and therefore a memorable statement of the general truth stated immediately before: 'It will be hard for a rich man to enter the kingdom.' "

This means that it will be hard for a rich person to enter the Kingdom of God but it is certainly not impossible.

However, the Beacon Bible Commentary (Vol.6, 1964:181) says: "Attempts to reduce the word *camel* to a *rope*- as George Lamsa does, on the basis of a supposed Aramaic original-or to enlarge the eye of a needle to a small gate in the wall of Jerusalem are both mistaken. We should take the passage just as it reads."

The conflicting views presented by the above paragraphs indicate that it is not a good idea to translate an idiomatic expression literally from one culture to another. Therefore the use of literal translation by the translators of the

isiNdebele New Testament was not appropriate in this regard. The result of the use of literal translation is that the impact that an expression has in the original language is lost in the target culture. In the Hebrew culture the impact is that it is difficult, but not impossible, for a rich person to enter the Kingdom of God whereas in the English translation in the Good News Bible the impact is that a rich person can never enter the Kingdom of God no matter what. In actual fact this expression does not necessarily express the idea of impossibility as the Beacon Bible Commentary suggests in the above paragraph, but it simply means something which can only happen with great difficulty.

The isiNdebele expression that expresses something that can only happen with great difficulty, equivalent to the above-mentioned Hebrew expression is, '*ngingaluma indololwani*' (I can bite my elbow). It is very difficult for a person to bite his/her own elbow but this does not rule out that possibility for we know that people who are very supple can touch their elbows with their mouths. Therefore a more successful idiomatic translation would be: 'Kubudisi bona isikhumukani singangena embusweni weZulu kunobana umuntu angaziluma indololwani.' (It is hard for a rich person to enter the kingdom of God than a person to bite his elbow).

On the other hand, there are some of the replacement figures that function in both cultures and have the same meaning. See, for example, the metaphor in Matthew 23:37 in example (18) below:

Matthew 23:37

Example (18)

'How many times I wanted to put my arms around all your people, just as a hen gathers her chicks under her wings, but you would not let me!' [Good News Bible]

‘Kukangaki ngifuna ukubuthelela abantu bakho, njengesikhukhukazi sibuthelela amazinyanaso ngaphasi kweempiko zaso, kodwana azange ungivumele!’ [IsiNdebele New Testament]

(Back translation) How many times did I want to bring together your people like a hen bringing together its chickens under its wings, but you did not allow me.

‘...kukangaki ngithanda ukubuthela ndawonye abantwana bakho njengesikhukhukazi sibuthela amazinyane aso phansi kwamaphiko aso, kepha anivumanga.’ [IsiZulu Bible]

(Back translation) How many times did I like to bring together your children like a hen bringing together its chickens under its wings, but you did not want to.

2.3.3 Naming

As can be seen in the table below, the isiNdebele language borrows words more from Afrikaans than from English as compared to isiZulu that borrows more from English than from Afrikaans. Therefore transliteration in isiNdebele is more Afrikaans oriented than English:

ENGLISH	ISIZULU	AFRIKAANS	ISINDEBELE
horse	ihhashi	perd	Ipere
rice	ulayisi	rys	ireyisi
sugar	ushukela	suiker	iswigiri

However, the isiNdebele New Testament did not maintain consistency in this regard partly because of the influence of the mediated text, i.e. isiZulu and the source text, the Good News Bible. For example:

Example (19)

BOOK	ENGLISH	ISIZULU	AFRIKAANS	ISINDEBELE NEW TESTAMENT	ISINDEBELE EVERYDAY USAGE
Luke 1:5	Zecharia	uZakariya	Sagara	uZakariya	Zagariya
Luke	Nazareth	Nazaretha	Nazaret	Nazareda	Nazarede

1: 26					
Luke 1:40	Elizabeth	Elisabethe	Elisabet	Elisabethi	Elizabede/Lis bhede
Luke 1:60	John	Johane	Johannes	Jwanisi	Jwanisi
James 1:1	James	Jakobe	Jakobus	Jakobosi	Jemsi
Luke 2:39	Mary	Mariya	Maria	Mariya	Mariya

In the above example, the translators of the isiNdebele New Testament were not consistently influenced by Afrikaans in the transliteration of names as would have been expected as has been indicated in the illustration above. This can be seen from the name Zechariah for example, that in isiZulu is transliterated as uZakariya from English. In the isiNdebele New Testament it is also transliterated uZakariya from English whereas in isiNdebele it is pronounced uZagariya from Afrikaans Sagaria. The same also happened with the name Elizabeth, in the isiNdebele New Testament it is transliterated as Elisabethi just like in isiZulu Elisabethe from English, whereas in isiNdebele it is pronounced Elizabhede or Lisbhede from Afrikaans Elisabet or Liesbet. But in the name Nazareth the isiNdebele New Testament did not follow its pattern of transliterating following isiZulu as indicated above. Nazareth in the isiNdebele New Testament is transliterated as Nazareda from Afrikaans Nazaret whereas in isiZulu it is Nazaretha from English Nazareth. Also the name John in the isiNdebele New Testament is transliterated as Jwanisi from Afrikaans Johannes just as it is pronounced in isiNdebele. This shows that the translators of the isiNdebele New Testament were not consistent in the manner in which they transliterated the names.

2.3.4 Lifestyle

Different cultures have different ways of doing things in their communities in different periods of time. If the way of life of one culture is translated literally to another culture, the receiving culture is bound to have problems or misunderstanding of such a text. Compare the following examples:

Example (20)

Luke 22:10 **Carry**

New International Version	As you enter the city, a man carrying a jar of water will meet you
IsiZulu Bible	Bhekani, seningene emzini niyakuhlangana nomuntu othwele imbiza yamanzi (Back translation) Look, having entered the city, you will meet a person carrying (on his/her head) a pot of water
Good News Bible	As you go into the city, a man carrying a jar of water will meet you
IsiNdebele New Testament	Kuzakuthi nangingenako ngemzini, nizahlangana nendoda ethwele amanzi ngomjeka (Back translation) As you enter into the city, you will meet a man carrying a clay pot of water (on his head)

The IsiNdebele New Testament used the term *thwala* to translate the verb 'carry' as is also the case in isiZulu. In English, the verb 'carry', amongst other definitions means to convey something from one place to another. However it does not prescribe the mode or position or the manner in which the particular object is carried. But in isiNdebele, the verb *thwala* if not used in a general sense or together with a qualifier, strongly suggests to put an object on the head. It therefore sounds strange that a man would put a jar of water on his head. Normally males use their shoulders to carry objects and not their heads. In that case one would say *indoda ethwele umjeka wamanzi ngehlombe* (a man carrying a jar of water on his shoulder).

2.3.5 Way of showing respect

Each culture has its own way of expressing respect, which is understood and acceptable among its members. Africans will have their way of expressing respect among themselves, which is different from the Europeans, Americans etc. In an African culture, an adult is addressed in the third person whereas in English they use the second person. In English for example a boy can ask his father: “John, where **are you going?**” It is a normal way of speaking. But in African culture, a boy would not call his father by name, “John” to start with. He would rather ask: “Where **is my father going?**”

In the following example from John 2:4, Jesus was addressing his mother Mary at the wedding of Cana.

Example (21)

[καὶ] λέγει αὐτῇ ὁ Ἰησοῦς, Τί ἐμοὶ καὶ σοί, γύναι; οὐπω ἤκει ἡ ὥρα μου.

New International Version	Dear woman, why do you involve me?
IsiZulu Bible	Mame, ungene ngani kokwami na? (Back translation) Woman, why do you involve yourself in my affairs?
Good News Bible	You must not tell me what to do.
IsiNdebele New Testament	Ungangitjeli bona ngenzeni (Back translation) Do not tell me what to do

In a translation, such cultural dynamics need to be treated with care; as Ulrych (1992:71) in Gauton (2004:34) puts it when he says: “Language is an integral part of culture and not an isolated phenomenon.” In John 2:4 the Good News Version translated the Greek expression Τί ἐμοὶ καὶ σοί, γύναι; meaning, ‘what to me and to you, woman?’ as “You must not tell me what to do’, but they left out ‘woman.’

The isiNdebele New Testament translated: “Ungangitjeli bona ngenzeni”, a direct translation of, “do not tell me what to do”; and it also left out ‘woman’.

Other translations such as the Revised Standard Version have a direct form of address: “Woman”. The use of this address was a normal way of speaking among the Greek people. It is a polite way of speaking and it shows neither disrespect nor lack of love.

The Good News Bible did not use “Woman” as this could result in many misinterpretations by its intended readers who are not mother-tongue English speakers. In some African cultures it is usually a man who uses “woman” when addressing his wife. The isiZulu version used, “mame” (mother/woman) which could also be a way of addressing an unknown woman. The implication of this kind of address in an African culture could sound as if Jesus either did not know that the woman he was talking to, was his mother Mary or he was disowning Mary as his mother.

The use of literal translation from the Good News Bible by the isiNdebele New Testament in this regard was therefore not effective in translating a cultural way of showing respect as it is unthinkable that a person like Jesus could really address his mother in this way, i.e. ‘do not tell me what to do.’ The acceptable way would have been to address the mother in the third person i.e. *umma angangitjeli bona ngenzeni*, ((my) mother must not tell me what to do).

2.4 Social organisations - political, administrative and religious

2.4.1 Political terms

In this regard the research has found that the isiNdebele New Testament translators used the term *umbusi* (governor) to translate Emperor, governor and ruler. These are the terms used by the Good News Bible for the Greek term tetrarch which according to Fowler & Fowler (1964:1442) means a governor of a fourth part of a country or province, or a subordinate ruler. The isiNdebele New Testament translators used a general term *umbusi* (governor) for all these words i.e. Emperor, governor and ruler.

Example (22)

Tetrarch: Luke 3:1

New International Version	IsiZulu Bible	Good News Bible	IsiNdebele New Testament
In the fifteenth year of the reign of Tiberius Caesar—when Pontius Pilate was governor of Judea, Herod tetrarch of Galilee, his brother Philip tetrarch of Iturea and Tracónitis, and Lysanias tetrarch of Abilene	Kwathi ngomnyaka weshumi nanhlanu wokub usa kukaTiberiyu Kesari, uPontiyu Pilatu engumbusi waseJudiya, uHerode engumtetrarki * ¹ waseGalile, uFiliphu umfowabo engumtetrarki wezwelase-Itureya nelaseTrakhoniti, uLisaniya engumtetrarki wase-Abilene, (Back translation) It happened in the fifteenth year of the rule of Tiberius Caesar, Pontius Pilate being a	It was the fifteenth year of the rule of Emperor Tiberius; Pontius Pilate was governor of Judea, Herod was ruler of Galilee and his brother Philip was a ruler of the territory...	Besele kumnyaka wetjhumi nesihlanu wokubusa ko Mbusi uTibheriyasi, uPontiyasi Pilato ambusi weJudiya, uHerodi ambusi weGaleliya, umfowabo uFulebhe ambusi wendawo yelthuriya eseTrakoniti, uLisaniya ambusi weAbileni (Back translation) It was already the fifteenth year of the rule of the Governor Tiberius; Pontius Pilate being a governor of Judea, Herod being a governor of Galilee, his

¹ The asterisk indicate that the meaning of the word is explained in a glossary at the back of the isiZulu Bible

	governor of Judea, Herod being a tetrarch of Galilee, Philip his brother being a tetrarch of the country of Iturea and Traconitis, Lysania being a tetrarch of Abilene)		brother Philip being a governor of a place of Iturea in Traconitis, Lysanias being a governor of Abilene)
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This translation is not successful in the sense that it creates a problem in the understanding of the text. First of all the term tetrarch according to Fowler & Fowler (1995:1442) is a Middle English term via Latin *tetrarcha* from Greek *tetrarkhes* which means (a) a governor of a fourth part of a country or province, (b) a subordinate ruler.”

The first sense of this term does not apply in isiNdebele. The traditional ruling of the amaNdebele did not divide the kingdom into four as it was with the Romans. The traditional echelon of rulers of the amaNdebele kingdom is *ingwenyama* (the paramount chief), *amakhosi* (kings) who are not limited to a specific number, *amakhosana* (chiefs), and *iinduna* (headmen). The isiNdebele New Testament translated Emperor as *uMbusi* [new orthography *umBusi*] with a capital letter and a governor and a tetrarch as *umbusi* with a small letter. The difference between an Emperor, a governor and a tetrarch is indicated by a capital ‘M’ for an Emperor and small letters for governor and tetrarch. The use of a generic term for all offices that differ in position of power makes it difficult for a listener to differentiate between them because one does not read capitals. Only a reader can try to make such differences. *Umbusi* remains a governor irrespective of whether it is capitalized or not. (Cf. IsiNdebele Terminology and Orthography no. 1; 2000:145)

If the isiNdebele New Testament used the second sense of the term tetrarch as indicated above, i.e. subordinate, then for an Emperor, the equivalence, which is

not necessarily functional, would have been *ingwenyama* (paramount king), for governor it would be *ikosi* (king) and for tetrarch it would be *ikosana* (chief). But this would require the use of simile *njenge* (like) and then a cultural substitution, for example:

NB: This is only used for the purposes of illustration; it is not an isiNdebele New Testament translation.

Good News Bible	IsiZulu Bible	IsiNdebele New Testament
It was the fifteenth year of Emperor Tiberius ; Pontius Pilate was governor of Judea, Herod was ruler of Galilee and his brother Philip was a ruler of the territory Iturea and Trachonitis; Lysanias was ruler of Abilene, ...	Ngomnyaka weshumi nanhlanu wokubusa kukaTiberiyu Kesari, uPontiyu Pilatu engumbusi waseJudiya, uHerode engumtetrarki* waseGalile, uFiliphu umfowabo engumtetrarki wezwe lase-Itureya nelaseTrakhoniti, uLisaniya engumtetrarki wase-Abilene,...	Besele kumnyaka wetjhumini nesihlanu uTibheriyasi abusa njengengwenyama , uPontiyasi Pilato anjengekosi eJudiya, uHerodi anjengekosana yeGaleliya, umfowabo uFulebhe anjengekosana ye-Ithuriya eseTrakoniti, uLisaniya anjengekosana ye-Abileni...

The simile is used because an emperor is not necessarily an equivalent-functional term for *ingwenyama* (paramount chief) or tetrarch an equivalent-functional term for *ikosana* (chief).

This strategy is used where a target language does not have a specific and appropriate equivalent for a specific source language term. However, the Good News Bible preferred to use generic terms because of its translation brief, which is to provide simple English for people who speak English as their acquired language.

2.4.2 Economic terms

The translators of the isiNdebele New Testament used the generic term plus a description of function to translate the term ‘tax booth’. For some reason, the isiNdebele translators did not follow the Good News Bible in this case, but they followed the New International version. The Good News uses ‘office’ whereas the New International version uses ‘tax booth’.

Example (23)

Luke 5:27 **Tax booth**

New International Version	IsiZulu Bible	Good News Bible	IsiNdebele New Testament
After this, Jesus went out and saw a tax collector by the name of Levi sitting at his tax booth	Emva kwalokho waphuma, wabona umthelisi, igama lakhe nguLevi, ehlezi endaweni yokuthela (Back translation) After that he went out, he saw a tax collector by the name of Levi sitting at his place of paying tax	After this, Jesus went out and saw a tax collector named Levi, sitting in his office.	Ngemva kwalokho uJesu waya ngaphandle wabona umthelisi, ibizo lakhe linguLefi, ahlezi ngendlini yakhe yokuthelisela. (Back translation) After that Jesus went outside, he saw a tax collector by the name of Levi sitting in his house for collecting tax

The word ‘tax’ is an economic term and is traditionally foreign to the amaNdebele. The amaNdebele are accustomed to *isibiko* (a kind of offering or a gift presented to the king). This is different from tax because, unlike tax, *isibiko* or the amount of *isibiko* is not determined by the *ikosi* (king). The giver decides how much and what to give to the king as *isibiko*. *Isibiko* could also come in different forms, from meat, fruits etc. Therefore naturalizing or using cultural substitution would not be the best option.

The isiNdebele New Testament used *indlu yokuthelisela* (a house for collecting tax). The word *thelisela* comes from the isiNdebele verb *thelisa* (ill-treat). This meaning was attached to the collection of taxes (by the Afrikaners) from black communities during the introduction of the apartheid system. The amaNdebele felt that they were being abused or ill-treated when the Afrikaners demanded tax from them and therefore said “*bayasithelisa*” (they are ill-treating us). Therefore *indlu yokuthelisela* (house for collecting tax) is a generic term plus a description of function. The word *indlu* (a house) is generic because it could mean any house. But in order to make a difference from other houses, an element of function is introduced, i.e. *yokuthelisela* (for collecting tax). The Greek version used ‘tax office’ which gives an idea that it was a formal and well structured building.

According to Wendland (1987:71) a cultural substitute is a term referring to an object or an event. Such object or event should be well known in the cultural setting of the receptor language and is used to translate an unfamiliar source language concept. In some cases such a concept does not even exist in the receptor language.

It is, however, a challenge to the translation as to how such substitution is effected because it would not serve a purpose if the substitution creates or renders a far different or inaccurate meaning from the source.

Example (24)

Mark 14:5

Good News Bible	IsiZulu Bible	IsiNdebele New Testament
It could have been sold for more than three hundred silver coins	Ngokuba lawa mafutha nga ethengisiwe ngawodenariyu ⁺² abangaphezu kwamakhulu amathathu, kwaphiwa abampofu. (Back translation) Because this oil could have been sold for more than three hundred denarius and be given to the poor	Amafutha la, beka ngathengiswa ngamaranda angaphezu kwamakhulu amathathu anikelwe abadududu (Back translation) This oil could have been sold for more than three hundred rand and be given to the poor

The translators of the IsiNdebele New Testament translated ‘three hundred silver coins’ as ‘three hundred rand’ to try to contextualize the text, but a coin is not necessarily equal to a rand. A coin can be any piece of metal representing money in our present times from a five cent to a five rand coin. The isiZulu version used a loan word ‘*udenariyu*’ from *denarius* and put an asterisk to explain it in the glossary. *Denarius* was a unit of measurement, which equalled a day’s wage or pay in Biblical times.

The alternative rendering of denarius in isiNdebele could be ‘*isipaparwana sesiliva*’ (silver coin) since it is not exactly known of what value it was in terms of our money today.

Example (25)

Luke 20:24

Good News Bible	IsiNdebele New Testament	New Revised Standard Version	New International Version	IsiZulu Bible
Show me a silver coin	Ngitjengisani isipaparwana sesiliva	Show me a denarius	Show me a denarius	Ngiboniseni udenariyu;

² The asterisk indicate that the meaning of the word is explained in a glossary at the back of the isiZulu Bible

In the book of Matthew 18:24 the GNB (Good News Bible) tried to contextualize the text by using the term ‘dollars’ where the NRS (New Revised Standard Version 1989) and NIV (New International Version 1984) have used ‘talents’. IsiNdebele also contextualized by using *amaranda* (Rand). However, later on the GNB abandoned contextualization and just used the terms ‘silver coins’ or ‘copper coins’. IsiNdebele on the other hand continued to contextualize from Matthew 18:24 to Luke 7:41. But from Mathew 25:15 to Revelation 6:6 isiNdebele abandoned contextualization and used *isipaparwana* (coin). The translators were not consistent in using a classifier after the word *isipaparwana* (coin), for example in Revelation 6:6 they used *isipaparwana semali* (money coin), in Luke 19:10 *isipaparwana serhawuda* (golden coin) and in the rest, *isipaparwana sesiliva* (silver coin). See the following table:

	Good News Bible	IsiNdebele New Testament	IsiZulu Bible	New Revised Standard Version	New International Version
Mat. 18:24	Dollars	amaranda	amatalenta	Talents	Talents
Mark 14:5	Silver coins	amaranda	odenariyu	denarii	Years'wage
Luke 7:41	Silver coins	amaranda	odenariyu	denarii	Denarii
Mark 6:37	Silver coins	amaranda	odenariyu	denarii	Eight months' wage
Matt. 25:15-28	Gold coins	limparwana zesiliva	amatalenta	talents	Talents
Matt. 26:15	Silver coins	limparwana zesiliva	Izinhlamvu zesiliva	Pieces of silver	Silver coins
Matt. 27:3,9	Silver coins	limparwana zesiliva	Izinhlamvu zesiliva	Pieces of silver	Silver coins
Mark 12:15	Silver coin	Isipaparwana semali	udenariyu	denarius	denarius
Luke 10:35	Silver coins	iipaparwana zesiliva	odenariyu	Denarii	Silver coins
Luke	Silver coins	limparwana	Izinhlamvu	Silver coins	Silver coins

15:7,8,9		zesiliva	zesiliva		
Luke 19:10-25	Gold coins	Isipaparwana semali	omina	pounds	Minas
Luke 20:24,47	Silver coins	Isipaparwana zesiliva	udenariyu	denarius	Denarius
Luke 21:2	Copper coins	limpararwana zemali	amafadingi	Copper coins	Copper coins
John 6:7	Silver coins	iipaparwana zesiliva	odenariyu	denarii	Eight months' wage
John 12:5	Silver coins	limpararwana zesiliva	odenariyu	denarii	Three years' wage
Acts 19:19	Silver coins	limpararwana zesiliva	Izinhlamvu zesiliva	Silver coins	Drachmas
Revelation 6:6	Day's wage	Isipaparwana semali	udenariyu	Day's pay	Day's wage

2.4.3 Religious terms

The use of loan words is a translation strategy that is used when there is no direct equivalence in the target language. In texts such as the Bible, there are many loan words which were ushered into the African languages by the missionaries and have become so familiar in the target language that it is a challenge to try to change them now. We will examine some of the examples as indicated below:

There are quite a number of loanwords used in the Bible that express specific concepts, which are foreign to Africa. It will be noticed that some of the concepts represented by these terms or loan words do not apply in African culture or religion. Those are concepts such as baptism, temple, paradise, Sabbath and terms like cherubim and mustard seed. These terms however, are now popularly used because missionaries, when preaching to the African people, assimilated them into the language through the process of education. The examples below

show the use of loanwords on their own (i.e. with no further explanation) where the rules of transliteration have been applied.

Example (26)

a) Hebrews 6:2 baptism

New International Version	Good News Bible	IsiZulu Bible	IsiNdebele New Testament
Instruction about baptism...	of the teaching about baptisms...	Nesifundo som bhaphathizo... (And the lesson of baptism...)	Asifundise ngokub habhadiswa... (Teaching us about being baptised)

b) Revelation 21:22 Temple

New International Version	Good News Bible	IsiZulu Bible	IsiNdebele New Testament
I did not see a temple in the city...	I did not see a temple in the city...	Angibonanga ithempeli kuwo... (I did not see a temple in it..)	Azange ngalibona itempela hlangana nomuzi... (I never saw a temple in the village..)

c) Luke 23:43 Paradise

New International Version	Good News Bible	IsiZulu Bible	IsiNdebele New Testament
Jesus answered him, "I tell you the truth, today you will be with me in paradise. "	Jesus said to him, "I promise you that today you will be in Paradise with me."	Wathi kuso: "Ngqiqinisile ngithi kuwe: Namuhla uzakuba nami e Paradisi. " (He said to him, "Truly I say to you: Today you will be with me in Paradise)	UJesu wathi kiso: "Kwamambala ngiyakuthembisa bona namhlanjesi uzaba nami e Paradeyisini. " (Jesus said to him: "Truly I promise you



			that today you will be with me in Paradise”
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d) Col 2:16 Sabbath

New International Version	Good News Bible	IsiZulu Bible	IsiNdebele New Testament
...a New Moon celebration or a Sabbath day.	...or the New Moon Festival or the Sabbathnoma ukwethwasa kwenyanga, noma amas sabatha , (or the new moon or the sabaths)	...nangokuthwasa kwenyanga, namtjhana ngamas sabatha . (and by the new moon or by sabaths)

e) Hebrews 9:5 Cherubim

New International Version	Good News Bible	IsiZulu Bible	IsiNdebele New Testament
Above the ark were the cherubim ...	Above the Box were the winged creatures representing God's presence ,...	...phezu kwawo kwakukhona amakherubi (on top of it there were cherubim)	Ngaphezu kwembulungelo yesivumelwano bekujame amakerubhi ... (Over the covenant box were standing cherubim)

3. Conclusion

The purpose of this chapter was to study the transference of cultural entities from the Good News Bible as a source text into the isiNdebele New Testament as a target text. This was done within the DTS theory, based on the *tertium comparationis* as detailed in this chapter. The meaning as well as the cultural impact that these entities have in the source text i.e. the Good News Bible was also compared to the meaning and cultural impact they have in the target text i.e. the isiNdebele New Testament.

This study has observed that the isiNdebele New Testament was greatly influenced by the Good News Bible in the sense that many of these cultural entities were transferred literally from the Good News Bible into the isiNdebele New Testament. The use of a literal translation strategy in transferring these cultural entities overlooked the cultural differences between the two texts. This can be seen from the examples as indicated in the discussion. The result of this is that these cultural entities lost their intended meaning in the target language i.e. isiNdebele.

CHAPTER 5

GENERAL CONCLUSION

The aim of this research was to study the transference of cultural entities from the source text i.e. the Good News Bible into the target text, i.e. the isiNdebele New Testament. This was done through the DTS theory. This theory allows the researcher to be able to use a specific *tertium comparationis* (basis for comparison) to study the transference of these cultural entities and so to establish which norms governed the translation within its specific cultural and historical context.

CHAPTER 2: *The historical overview of Bible translation with specific reference to the translation of the Bible into the South African indigenous languages.*

In chapter two this research looked at the comparison between the Good News Bible and the isiNdebele New Testament in the context of the historical overview of Bible translation with specific reference to the translation of the Bible into the South African indigenous languages. The following was observed:

- During the First Great Age of Bible translation, the translation was more devotional-educationally orientated than evangelistic. This means that the purpose of the translation was to revive the faith of the Jewish people who were in the Greek speaking community. Therefore there was a communal involvement in the translation of the Bible.
- The Second part of the Third Great Age is characterized by a personal desire to translate the Bible and evangelistic motives for translating the Bible. People who had a personal desire to translate the Bible are people such as King Ptolemy Philadelphus who commissioned the translation of the Torah into Greek because he believed that Hebrew Scriptures had great wisdom and therefore would be of great value for his kingdom (Metzger 2001:14). Jerome translated

the Septuagint into Latin and it was called the Vulgate translation. John Wycliffe translated the Vulgate (Latin Bible) into English, Martin Luther translated it into German and King James commissioned the translation of the King James Version (Orlinsky & Bratcher 1991:11-31).

- The evangelistic purpose of the translation of the Bible in South Africa was experienced when the various missionaries entered the country in the 19th century. They began to translate the Bible into the indigenous languages. However, the faith community for whom the Bible was being translated was less involved in the practical translation of their Bible because the purpose of the translation was mainly evangelistic. But when the translation is more for a devotional-educational purpose, the faith community becomes involved. The example is the Afrikaans translation (Naudé & van der Merwe 2002:10), which consisted of a large editorial committee constituted by academics.

- The Good News Bible and the isiNdebele New Testament were translated during the Fourth Great Age of Bible translation. They were both largely governed by the dynamic equivalence theory of translation, although there is some evidence of literal translation as well (as has been already indicated in the discussion).

The Bible Society made a slight change from the missionaries in the translation of the Bible in the sense that it appointed editorial committees usually consisting of two mother-tongue speakers and a coordinator. The coordinator, who is very often not a mother-tongue speaker, is the person who is proficient in Greek and Hebrew and has a theological background. The mother-tongue speakers did not have to have such qualifications. Apart from the fact that the indigenous people lack education in the field of Semitic languages, translation itself was not a subject considered useful to be taught in schools or tertiary institutions in South Africa. This means that the translators had to access the information from Greek and Hebrew via the language and the culture of the coordinator or an exegete.

Since the exegete is not the mother-tongue speaker of the language into which the Bible is being translated, it is practically impossible that he/she can detect every cultural mistranslation. For example in Luke 22:10:

(1)

New International Version	As you enter the city, a man carrying a jar of water will meet you
IsiZulu Bible	Bhekani, seningene emzini niyakuhlanguana nomuntu othwele imbiza yamanzi Back translation: Look, having entered the city, you will meet a person carrying (on his/her head) a pot of water
Good News Bible	As you go into the city, a man carrying a jar of water will meet you
IsiNdebele New Testament	Kuzakuthi naningenako ngemzini, nizahlangana nendoda ethwele amanzi ngomjeka Back translation: As you enter into the city, you will meet a man carrying a clay pot of water (on his head)

In this example, the Greek verb *bastazo* (to carry) has been translated as *thwala* (to carry) in isiNdebele. The verb *thwala* (to carry) means to put an object on one's head. It is culturally incorrect to suggest that a man could put a jar of water on his head. He would rather put that jar on his shoulders. But the same verb *bastazo* (to carry) has been translated as *tjatha* (to carry on the shoulders) in John 19:17. Refer to the example below from John 19:17:

(2)

New International Version	Carrying his own cross, he went out to the place of the Skull
IsiZulu Bible	Waphuma ezithwalele isiphambano, waya endaweni ethiwa iNdawo Yekhanda, Back translation: He went out carrying a cross by himself, he went to a place called a Place of Head
Good News Bible	He went out, carrying his cross, and came to "The Place of the Skull,"

IsiNdebele New Testament	<p>Waphuma atjathe isiphambano sakhe. Wafika eNdaweni yeKhakhayi,</p> <p>Back translation: He went out carrying his cross on the shoulders. He went to a Place of Skull.</p>
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Therefore the above examples indicate the oversight that exists during the exchanging of information between the exegete who is not a mother-tongue speaker and the translators who do not have access to the Biblical languages.

Again, since the mother-tongue translators do not know Greek and Hebrew, there is a great possibility of misunderstanding the interpretation of an exegete. Due to this state of affairs, this research has therefore observed that there are some flaws in the translation of cultural entities in the isiNdebele New Testament as has been indicated in the examples throughout the discussions.

CHAPTER 3: *The cultural contexts, author (s) and intended reader (s) of the source text and the target texts: The Good News Bible and the isiNdebele New Testament*

The purpose of this chapter was to compare the cultural context, translators and the intended readership of the source text i.e. the Good News Bible with that of the target text i.e. the isiNdebele New Testament. This was done through the use of the DTS theory.

Furthermore a comparison was also made between various passages from the Good News Bible as a source text and the isiNdebele New Testament as a Target Text in order to see how the respective cultural contexts affected the translation of those passages. The discussion concluded by indicating the influence that the respective cultural contexts have had on the translation theories used in the translation of the Good News Bible and the isiNdebele New Testament.

The research has found that there is a great difference between the Good News Bible and the isiNdebele New Testament in terms of their cultural background, authors or translators as well as the respective target readerships. The culture of the readers of the Good News Bible is predominantly heterogeneous whereas the one of the isiNdebele New Testament is predominantly homogenous. This had an influence on the theories and strategies used in the translation in the sense that the Good News Bible, often made use of a descriptive strategy for those terms which they felt would not be easily understood by its readers. Since the translators of the isiNdebele New Testament used the Good News Bible as a source text, they often tended to follow the Good News Bible literally, even where it was not necessary, as indicated in the examples throughout the chapter.

The discussion in this chapter therefore showed conclusively that the cultural and historical context of the authors/translators and intended readers plays a major role in determining the translation theory and strategies to be used in the translation of a text. Each document that is translated is shaped by the translation theories and strategies that were applied in its translation. The isiNdebele New Testament is governed by both dynamic equivalence and formal correspondence theories. It was also found that the use of the formal correspondence theory by the translators of the isiNdebele New Testament in the translation of cultural entities without being cautious of the culture of the amaNdebele, impeded the effectiveness of the correct understanding of such cultural entities in the target language (isiNdebele).

CHAPTER 4: *Cultural entities and how they are transferred into the isiNdebele New Testament*

The focus of this chapter was on cultural entities and how they are transferred from the Good News Bible into the isiNdebele New Testament. This was also done through the use of the DTS theory whereby the interpretation and the understanding of these cultural entities in the source text were compared to the interpretation and understanding in the receiving culture which is isiNdebele.

Through the use of a *tertium comparationis*, this chapter focused on cultural items such as ecology, material culture, social culture, social organization, political, administrative and religious terms. Every item of this *tertium comparationis* was provided with relevant examples whereupon the necessary comparison was made. At the end of each comparison, a conclusion about the translation was provided.

What came out of this chapter is that the translators of the isiNdebele New Testament made more use of the formal correspondence theory than the dynamic equivalence theory, which is why in many instances they followed the Good News Bible literally to an extent that they did not take the culture of the amaNdebele into consideration. This is evident from passages such as, amongst others, Luke 18:13 in the example in (1) in chapter 1 (repeated here as example (3) and example (16) in chapter 4 (repeated here as example (4)) where Greek culture has been carried over to isiNdebele via the English text without any change or modification.

(3) Luke 18:13

Good News Bible	IsiNdebele New Testament	Back translation
But the tax collector stood at a distance. He would not even look up to heaven, but beat his	Kodwana umthelisi wajamela kudanyana, wabe wabhalelwa nakuqala ezulwini.	But the tax collector stood at a distance, and could not even look up to heaven. He beat his

breast and said, 'God, have mercy on me, a sinner.'	Wazibetha isifuba wathi: 'Zimu, ngirhawukele, mina soni!'	breast and said, 'God, have mercy on me, a sinner!'
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In this example, a gesture from Greek culture has been transferred literally into the amaNdebele culture (and isiNdebele). When the tax collector beats his breast according to the Greek culture, it indicates that he was showing remorse, whereas in the culture of the amaNdebele, such a gesture shows arrogance. In the culture of the amaNdebele, the way of showing remorse is to put one hand on top of the other in a very calm way.

Also compare the following example from John 2:4 in this regard:

(4)

New International Version	Dear woman, why do you involve me?
IsiZulu Bible	Mame, ungene ngani kokwami na? Back translation: Woman, why do you involve yourself in my affairs?
Good News Bible	You must not tell me what to do.
IsiNdebele New Testament	Ungangitjeli bona ngenzeni Back translation: Do not tell me what to do

In this example, Jesus' answer to his mother has been literally transferred into isiNdebele. In English culture it is not a problem to address adults using the pronoun 'you'. But in the culture of the amaNdebele, this is disrespectful. The acceptable way would have been to address the mother in the third person i.e. *umma angangitjeli bona ngenzeni*, ((my) mother must not tell me what to do).

The discussions in this study have also shown that the recipients of this translation (the amaNdebele) will not react the same as the recipients of the

source text to such passages, as Nida & Taber (1974:200) suggests should always be the case.

This research has therefore supported my hypothesis that the transfer of cultural entities has not been entirely satisfactory in the translation of the Bible from the source language to an indigenous South African language, particularly with regard to the isiNdebele New Testament.

CHAPTER 5: *Conclusion*

The main conclusion of this research is therefore that the transfer of cultural entities in the translation of the Bible from the source language into indigenous languages, particularly with regard to the isiNdebele New Testament, does not always represent the correct cultural understanding of such entities in the receiving cultures.

It is recommended therefore in this research that the following needs to be done to mitigate the problem:

a) Translators

- The translators, who are mother tongue speakers, must be thoroughly trained in the general field of translation and in Bible translation in particular.

b) Exegete

- The exegete must, where possible, also be a mother-tongue speaker or at least have a thorough background of the target language and culture.

c) Bible review committee

- The translated text must be reviewed by academic experts in the field of grammar and poetry, who are representative of the speakers of the target language.

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E-MAIL INTERVIEWS

Dr Hermanson, E (3 February 2006)

Dr Hermanson was the Assistant General Secretary: Text Processing at the Bible Society of South Africa. He was involved in the translation of the isiNdebele New Testament. He was also involved in the translation of the isiNdebele Old Testament from 1999 until he retired in 2005.

Rev. van der Heever, M (2 November 2006)

Rev. van der Heever was the Head of Text Processing at the Bible Society of South Africa. He was involved in the translation of the isiNdebele Old Testament until 2007.

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