

**IMPLICIT INFORMATION  
IN THE TARGET LANGUAGE CONTEXT**

By

Thomas G. Matthews

Presented to the Faculty of  
the GRADUATE INSTITUTE OF APPLIED LINGUISTICS  
in partial fulfillment of the requirements  
for the degree of

Masters of Arts  
with major in  
Applied Linguistics

Graduate Institute of Applied Linguistics  
June 2007

## **The Blind Men and the Elephant**

by John Godfrey Saxe

It was six men of Indostan,  
To learning much inclined,  
Who went to see the elephant,  
(Though all of them were blind.)  
That each by observation  
Might satisfy his mind.

The first approached the elephant,  
And, happening to fall  
Against his broad and sturdy side,  
At once began to bawl:  
"God bless me! But the elephant  
Is very like a wall!"

The second, feeling of the tusk,  
Cried, "Ho! what have we here,  
So very round, and smooth, and sharp?  
To me 'tis very clear,  
This wonder of an elephant  
Is very like a spear!"

The third approached the animal,  
And happening to take  
The squirming trunk within his hands,  
Thus boldly up he spake:  
"I see," quoth he, "the elephant  
Is very like a snake!"

The fourth reached out his eager hand,  
And fell about the knee;  
"What most this wondrous beast is like,  
Is very plain," quoth he;  
"'Tis clear enough the elephant  
Is very like a tree!"

The fifth, who chanced to touch the ear,  
Said, "E'en the blindest man  
Can tell what this resembles most:  
Deny the fact who can,  
This marvel of an elephant  
Is very like a fan!"

The sixth no sooner had begun  
About the beast to grope,  
Than, seizing on the swinging tail  
That fell within his scope,  
"I see," quoth he, "the elephant  
Is very like a rope!"

And so these men of Indostan  
Disputed loud and long,  
Each in his own opinion  
Exceeding stiff and strong,  
Though each was partly in the right,  
And all were in the wrong!

Published in McGuffey's Fifth Eclectic Reader, Revised Edition. New York: Van  
Nostrand Reinhold. Poem first published in 1849.

## **ABSTRACT**

Implicit Information in the Target Language Context

Thomas G. Matthews

Master of Arts

with major in

Applied Linguistics

The Graduate Institute of Applied Linguistics, June 2007

Supervising Professor: Catherine Rountree

Bible translation is inherently a communication event originating in a historical language and culture. Recipients of translated Scriptures bring implicit knowledge to their reading and interpretation that is deeply rooted in their culture. They have cultural practices, material culture, beliefs, values, a world view, image schemas, etc., that can assist or compromise their ability to properly understand the Bible. This work addresses the challenge to translators and translation consultants to more readily identify those translation problems that are implicit to the target cultural context, that they may be researched and treated as appropriate in the translation and helps.

A cognitive linguistic model of translation is proposed that treats (1) conceptual blends and metaphors, (2) code/conduit and inferential modes of communication, and (3) the variation in the cognitive environment between the original author, exegete, translator and target audience readers. The analysis of the cognitive environment is supported by a prototypical model of culture comprising a stratified network of observable cultural systems, beliefs, values, and deep structural components of world view and image

schemas. The cultural model is productively applied to a survey of translation issues rooted in the target-cultures of multiple language teams in eastern Africa, and to three, in-depth analyses from Zinza and Digo Scriptures. The Zinza prefer LINK and PATH image schemas over IN/OUT and FULL/EMPTY CONTAINER image schemas in metaphorical extensions such as 'in Christ'. The Digo people's limited knowledge of biblical construction practices and the strong impact of the Lake Victoria ecosystem on Zinza culture present translation challenges to the Digo New Testament and Zinza Genesis.

## ACKNOWLEDGMENTS

I want to extend my sincere gratitude to several individuals whose input and sacrifice have made this study possible. The idea of ‘implicit information in the target language context’ originated in discussions with John Anderson, my translation consultant mentor with the Sudan Branch of SIL. During a workshop concerning Old Testament prophecy, he wisely coached the Sudanese translators to consider the knowledge and interpretive inclinations of their people in crafting their translations. Lengthy email discussions ensued for almost a year with my translation consultant mentor at GIAL, Catherine Rountree, in order to frame the content of this thesis.

As my committee chair Catherine has offered much technical guidance and a cheerful encouragement that was relentless during the study. Thanks also to Shelley Ashdown and Ken McElhanon of my committee for their frequent technical input to this research and their genuine interest in its outcome. Each member contributed valuable knowledge and expertise that enabled me to do this work.

I want to thank my wife Juanita for her assistance as a technical editor and more importantly her patience in being uprooted again and again as I pursued this degree.

Finally I thank the Lord for His enablement, guidance and assurance that this work is a fulfillment of Ephesians 2:10, ‘For we are God’s workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do.’

February 8, 2007

## TABLE OF CONTENTS

ACKNOWLEDGMENTS .....	vi
TABLE OF CONTENTS.....	vii
LIST OF TABLES .....	x
LIST OF FIGURES .....	xii
LIST OF ABBREVIATIONS.....	xiv
CHAPTER 1 INTRODUCTION - The Motivation and Goals of this Research.....	1
CHAPTER 2 TOWARD A PROTOTYPICAL COGNITIVE LINGUISTIC MODEL OF BIBLE TRANSLATION .....	8
Introduction .....	8
Prototypical Bible Translation Models .....	9
1. Prototypical Adapt-It Drafting Model .....	11
2. Prototypical Meaning-Based Translation Model.....	11
3. Prototypical Inferential plus Conduit Translation Model - Relevance Theory.....	12
4. Prototypical Cognitive Linguistic Translation Model .....	25
4.a. Application to a Multiple Scope Blend .....	32
4.b. Application to a Double Scope Blend.....	39
4.c. Application to an Isolated Metaphor, Conceptual Metaphor or Single Scope Blend.....	40
4.d. Application to a Simplex or Mirror Blend .....	42
4.e. Application to a Propositional Statement Requiring Context and Inference .....	43
4.f. Application to a Propositional Statement Requiring Context.....	43
4.g. Application to a Propositional Statement.....	43
Summary - Insights Gained from the Prototypical Cognitive Linguistic Model of Bible Translation .....	44
CHAPTER 3 TOWARD A PROTOTYPICAL MODEL OF CULTURE FOR BIBLE TRANSLATION .....	58
Building Blocks for a Prototypical Model of Culture for Bible Translation .....	58

Grid / Group Model of Cultural Variation.....	60
Outline of Cultural Materials.....	62
Surface vs. Deep Structure .....	63
Focal Values .....	64
Specific Values .....	65
Prime Values / Value Orientations / Basic Values .....	66
World View Universals .....	75
Image Schemas .....	76
Prototypical Model of Culture for Bible Translation .....	79
Introduction – Prototypical Models.....	79
Prototypical Model of Culture and Its Application .....	79
Image Schemas .....	83
World View .....	84
Value Orientations, Focal Values, Specific Values.....	85
Beliefs & Attitudes and Cultural Systems & Practices .....	86
Incorporating the Cultural Model into Communication Models for Translation.....	88
 CHAPTER 4 ANALYSIS OF TRANSLATION DATA .....	 98
Translation Programs Contributing to this Study.....	98
Survey of TL Translation Issues .....	99
Zinza – Metaphorical Extensions of Container Image Schemas.....	111
Zinza – Environment – Lake Victoria Ecosystem.....	121
Digo – Material Culture – Construction Terms .....	129
Summary - Insights Gained from Applying the Prototypical Model of Culture to Bible Translation .....	143
 CHAPTER 5 SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS FOR FURTHER STUDY .....	 146
Introduction .....	146
Model Development .....	147
Prototypical Cognitive Linguistic Model of Bible Translation .....	147
Prototypical Model of Culture for Bible Translation .....	148
Analysis of Translation Data.....	148
Further Study.....	149
 APPENDIX A Implicit Information: Implicatures and Explicatures .....	 153
 APPENDIX B INTRODUCTORY SEMINAR – Raising Awareness for IITLC.....	 162
Introduction .....	162



Underlying Assumptions and Constraints.....	163
Goals of the Seminar .....	164
Pre-Seminar Preparations .....	165
Seminar Outline.....	167
Post Seminar Follow-up Activities .....	168
REFERENCES .....	169
VITA.....	175

## LIST OF TABLES

Table 1: Optimality/Governing Principles for Conceptual Blends.....	30
Table 2: Contemporary American and Biblical Examples of Grid/Group Dimensional Analysis.....	61
Table 3: Contrastive World Views and Values in Progressive and Static Cultures .....	66
Table 4: Summary of Value Orientations (Core Values).....	67
Table 5: Evaluation of Hofstede ‘Power-Distance’ and ‘Collectivist vs. Individualist’ Value Contrasts from Personal Observations of Eastern African Culture.....	68
Table 6: Analysis of Overlap between Value Orientation Models of Hofstede and Mayers.....	71
Table 7: Higher-Order Values of Schwartz Analysis .....	73
Table 8: Selected Scriptural Examples of Image Schemas.....	77
Table 9: Example Taxonomy of Image Schemas by Clausner and Croft.....	78
Table 10: Taxonomy of Image Schemas by Cervel.....	78
Table 11: Suggested Generational Linkages between Image Schemas and World View Universals.....	79
Table 12: Taxonomy of Image Schemas Incorporated into Prototypical Model of Culture .....	84
Table 13: Summary of People Groups (including their country, language family, major religions and basic ecology), and Scriptures Utilized in this Work .....	99
Table 14: Survey of TL Translation Issues Rooted in TL Culture .....	107
Table 15: Translation of IN/OUT and FULL/EMPTY CONTAINER Image Schemas from <i>The Way of Salvation</i> in Zinza and Swahili .....	117

Table 16: Selection of Topics Related to the Investigation of the Impact of Lake Victoria on the Translation of Zinza Genesis .....	125
Table 17: Digo Material Culture, Specifically Construction Terms and Their Physical and Metaphoric/Metonymic Meanings.....	138

## LIST OF FIGURES

Figure 1: General, Process Model for Bible Translation .....	46
General Key to Figures 1 - 4.....	47
Figure 2: Prototypical Adapt-It Drafting Model for Bible Translation .....	48
Figure 3: Prototypical Meaning-Based Model for Bible Translation .....	49
Figure 4: Prototypical, Combined Inferential and Conduit Model for Bible Translation .....	50
Figure 5: Prototypical Cognitive Linguistic Model for Bible Translation – Application to a Multiple Scope Blend .....	51
General Key to Figures 5 - 10.....	52
Figure 6: Prototypical Cognitive Linguistic Model for Bible Translation - Application to an Isolated Metaphor, Conceptual Metaphor, Single Scope Blend, or Double Scope Blend .....	53
Figure 7: Prototypical Cognitive Linguistic Model for Bible Translation - Application to a Simplex or Mirror Blend.....	54
Figure 8: Prototypical Cognitive Linguistic Model for Bible Translation - Application to a Propositional Statement Requiring Context and Inference.....	55
Figure 9: Prototypical Cognitive Linguistic Model for Bible Translation - Application to a Propositional Statement Requiring Context .....	56
Figure 10: Prototypical Cognitive Linguistic Model for Bible Translation - Application to a Purely Propositional Statement .....	57
Figure 11: Close-up of the Broad Context Activated by the Multiple Scope Blend, Joseph and the Bowing Sheaves.....	35
Figure 12: Close-up of the Broad Context Activated by the Multiple Scope Blend: (1) Jesus’ disciples who are not fasting, (2) fasting while with a bride-groom, (3) a new patch on old clothing, and (4) new wine in old wineskins.....	38

Figure 13: Close-up of the Broad Context Activated by the Conceptual Metaphor, INTENSITY IS HEAT .....	41
Figure 14: Close-up of the Broad Context Activated by the Single Scope Blend, “Murdock knocks out Iacocca” .....	42
Figure 15: Prototypical Model of Culture - the Network of Image Schemas, World View, Values, Beliefs, Cultural Systems, Environment, etc., from Surface to Deep Structure .....	91
Figure 16: Prototypical Model of Image Schemas .....	92
Figure 17: Prototypical Model of World View Universals.....	93
Figure 18: Prototypical Model of Value Orientations .....	94
Figure 19: Prototypical Model of Focal and Specific Values.....	95
Figure 20: Prototypical Model of Beliefs and Attitudes .....	96
Figure 21: Prototypical Model of Cultural Systems, Practices, Behaviors.....	97

## **LIST OF ABBREVIATIONS**

BT – blending theory

CMT – conceptual metaphor theory

CORP - competence-oriented research programme

GPMBT – general process model of Bible translation

IISLC – implicit information in the source language context

IITLC – implicit information in the target language context

IORP - input-output research programme

KJV – King James Version

LWC – language of wider communication

MTT – mother tongue translator

NASB – New American Standard Bible

NIV – New International Version

NRSV – New Revised Standard Version

NT – New Testament

OT – Old Testament

PCLMBT – prototypical cognitive linguistic model of Bible translation

SIU – Scripture in use

SL – source language

TL – target language

TT – translation team

UNS – uninitiated speaker

## CHAPTER 1

### INTRODUCTION

#### The Motivation and Goals of this Research

The title of this work, “Implicit Information in the Target Language Context” (IITLC), was coined in contrast to the accepted notion of implicit information in the source language context (IISLC). It is widely recognized that the Scriptures contain a great deal of implicit information that was known to the source language audience. (Barnwell, 1986) Implicit information includes all forms of explicatures and implicatures (see Appendix A for detailed discussion), including all background aspects of biblical culture that were not explicitly written into the biblical text, but were understood by the original audience. IITLC is the complement of IISLC, i.e., the recognition that the target language (TL) audience also brings a spectrum of knowledge and culture to the Scriptures. This knowledge is implicit—although it is not explicitly written into the TL Scriptures, it accompanies the TL reader at every step, influencing their translation and interpretation of the Scriptures in potentially profound ways.

IITLC should not be considered a new concept. In traditional Wycliffe/SIL translation projects expatriate translators lived for prolonged periods of time among a people group and had abundant, on-site opportunities to learn the language and to study the culture. Recognizing IITLC-related issues was a normal and accepted activity of this ‘in-situ’ translation process. Neil Anderson’s *In Search of the Source* (1992) captures well



the manner in which the translator was exposed to life circumstances in which TL expressions appropriate to the ongoing translation process were discovered and implemented.

But in my experience, an emphasis on translation productivity and the development of a workshop mentality for training in all aspects of translation practice<sup>a</sup> has negatively impacted the time and effort that both national and expatriate translators can apply to studies of the target language and culture. An additional concern is the training of national translators for years at a time outside of their home area. This educational acculturation to heavily western content and teaching methods in national urban centers can distance the translator both physically and culturally from the home (TL) culture.<sup>b</sup> After graduation, the translator may have to join the translation team at an SIL center, again quite distant from the home area. As a result, the team can develop a degree of mindblindness<sup>c</sup>, i.e., a reduced desire or capability to effectively put oneself inside of the knowledge and cultural grid of the TL community. The consequence can be a reduced capability to recognize IITLC-related translation problems, and thereby a diminished opportunity to adjust the TL translation and/or helps to appropriately account for these issues. If even a portion of the above-mentioned concerns represent the reality in which we serve as Bible translators and translation consultants in SIL, then we need more effective means of focusing our limited time 'budget' for investigation of target

---

<sup>a</sup> I contrast here a 'workshop mentality' in which a given topic is expounded in 2-3 weeks with a more time-consuming, apprenticing approach to teaching where principles are reinforced for a comparatively prolonged period in the context of translation activities.

<sup>b</sup> Normally 'acculturation' is used to describe the process by which, for example, a missionary adjusts cross culturally, adapting to the culture that he is serving. (Brussow and Kietzman, 1999) In this context, the use of 'acculturation' refers to the adaptation of TL translators to western teaching, methods and content, and how that draws them away from their 'home' culture.

<sup>c</sup> The term 'mindblindness' comes from research on autism reflecting the inability of an autistic child to understand the different beliefs of other people. (Bara et al., 2001)

language and cultural issues into the active support of Bible translation. Addressing IITLC-related translation problems in the manner developed in this thesis may be helpful in this regard.

In my experience as an SIL translator and translation consultant with teams in eastern Africa, I have observed a number of target language and culture issues that compromised the accuracy and clarity of the TL translation. The associated translation problems were often unexpected by the consultant and translation teams alike, and their discovery often resulted in significant adjustments to the TL translation when appropriately treated. This occurred with all of the translation teams that I served, largely independent of their level of experience, which ranged from about one to eight years of translation work.

The example that follows concerns the Zinza people group located on the southwest shores and islands of Lake Victoria. I was the SIL translator and leader for a team of six Zinza translators. During the translation of Genesis 20:12, one of the translators with college-level education surprised me with his conclusion regarding Abraham. He had synthesized his ideas from the following passages:

**NIV Genesis 11:27** This is the account of Terah. Terah became the father of Abram, Nahor and Haran. And Haran became the father of Lot. 28 While his father Terah was still alive, Haran died in Ur of the Chaldeans, in the land of his birth. 29 Abram and Nahor both married. *The name of Abram's wife was Sarai*, and the name of Nahor's wife was Milcah; she was the daughter of Haran, the father of both Milcah and Iscah. 30 *Now Sarai was barren; she had no children.*

31 *Terah took his son Abram, his grandson Lot son of Haran, and his daughter-in-law Sarai, the wife of his son Abram, and together they set out from Ur of the Chaldeans to go to Canaan.* But when they came to Haran, they settled there.

**NIV Genesis 20:1** Now Abraham moved on from there into the region of the Negev and lived between Kadesh and Shur. For a while he stayed in Gerar, 2 and there Abraham said of his wife Sarah, "She is my sister." Then Abimelech king of Gerar sent for Sarah and took her. 3 But God came to Abimelech in a dream one night and said to him, "You are as

good as dead because of the woman you have taken; she is a married woman.” ... 7 Now return the man's wife, for he is a prophet, and he will pray for you and you will live. But if you do not return her, you may be sure that you and all yours will die.” 8 Early the next morning Abimelech summoned all his officials, and when he told them all that had happened, they were very much afraid. 9 Then Abimelech called Abraham in and said, “What have you done to us? How have I wronged you that you have brought such great guilt upon me and my kingdom? You have done things to me that should not be done.” 10 And Abimelech asked Abraham, “What was your reason for doing this?” 11 Abraham replied, “I said to myself, ‘There is surely no fear of God in this place, and they will kill me because of my wife.’ **12 Besides, she really is my sister, the daughter of my father though not of my mother; and she became my wife.** 13 And when God had me wander from my father's household, I said to her, ‘This is how you can show your love to me: Everywhere we go, say of me, “He is my brother.” ’ ”

The Zinza translator deduced that Abraham and his family were forced to leave their people in Ur because of the great shame caused by Abraham’s marrying of his sister Sarah. In his view Abraham’s credibility, his faith in God, and his office before God as prophet were all compromised by this shameful deed. Much formal and informal discussion ultimately led to the disclosure over the dinner table that among the Zinza, the ‘genetic’ makeup of a child is at least 80-90% determined by the father. The fact that Sarah had a different mother and was therefore not Abraham’s full sister was essentially immaterial. Sarah was Abraham’s sister through Terah, so it was shameful for Abraham to have sexual activity with her. In this case, there was nothing helpful that could be done to the translation; in fact the Zinza text appeared to be quite successful in communicating these historical truths. A footnote was added to suggest that this unusual behavior was in fact acceptable to the people and culture of that time period.

In my experience, these kinds of IITLC translation problems have been common, occurring on even a daily or every-other-day basis during intensive checking sessions. The mechanisms by which such translation issues were recognized were quite varied; e.g., a general comprehension question from the consultant, a clear lack of understanding

on the part of a mother tongue translator (MTT), a particular insight of a team member or a visitor, or a negative reaction to a draft Scriptural text such as described above, etc.

Because of their unexpected nature, these events often necessitated a hiatus in translation checking in order to re-group, i.e., to attempt to determine the source of the problem and the extent of its impact on the current draft and previously translated materials.

I suggest that these experiences as translator and translation consultant are consistent with those of other translators and consultants. As evidence I point to the numerous occasions on which veteran consultants have confided to me about similar experiences that they have had, or suggested to me that these problems were not new but reflected potential shortcomings in the cultural studies and experience of the translation teams involved. In fact, most IITLC-related translation problems have appeared to be quite predictable in hindsight. That is, when the investigation of an IITLC-related problem was completed, the problem often appeared to be a reasonable consequence of cultural matters that were well recognized in the target culture. But the fact is that the consultant and MTTs were often quite challenged in recognizing and dealing with these translation problems. In fact one could reasonably ask, how many other problems did we miss? But the more important issue is what can be done to make these and other IITLC-related translation problems more recognizable and even predictable for translator and consultant alike.

This concern for translation quality has been voiced in a different manner by Rountree (2001) in regards to the importance of testing Bible translations for communicative accuracy and clarity.

Bible translation is a communication process. In any information transfer, there is always a risk of miscommunication. In Bible translation that risk is greatly compounded as the message is a message from God passed down through the ages to present day audiences. Translators' only assurance that their translations communicate God's Word accurately and clearly is to test their translations for comprehension. In spite of that, testing translations is one of the weakest links in the chain of the translation process. Formal training in testing translations is almost non-existent.<sup>d</sup> (ii)

The theoretical model for her thesis, "Testing Scripture Translation for Comprehension" is the concept of a 'conceptual text', which is defined as follows:

Conceptual text: As people hear or read a text, they form the incoming information into an organized "chunk of information," or discourse, in their minds. This mental text has main points and supporting information. Some of the information comes from the language cues of the incoming text. Other information comes from their own cognitive stores. The resulting text is a modification of the original. In a successful communication, the conceptual text and the original match in essential points. (6)

In the context of Bible translation and the checking of draft TL Scriptures, the conceptual text is the picture that the reader assembles in response to reading and discussing a particular portion of draft Scriptures. This process requires patience on the part of the consultant, especially in dealing with uninitiated speakers (UNS). Rountree cautions that the TL reader must be given ample opportunity to develop their 'conceptual text' for a given passage of Scriptures. She recommends, that step-by-step, 'theme-line' questions be processed first with the UNS in order to ensure that they understand the major elements in the progression of the text. Non-thematic questions querying core ideas that are more likely to elicit IITLC-related issues should await the development of this conceptual text because of the complex assimilation and analysis processes involved.

---

<sup>d</sup> As a matter of background, the author has been a student of Rountree and mentored as a translation consultant by her and several senior translation consultants in East Africa.

The concept of the ‘conceptual text’ also provides an interesting frame from which to examine translation problems rooted in the TL culture. Provided that the TL text is clearly drafted, IITLC may be the cause for substantive departures of the conceptual text from the original. Follow-up questions would then help to provide an understanding of the implicit cultural information and rationale that caused those departures. This experience can then be applied in a proactive manner to identifying IITLC translation issues in other TL Scriptures.

The resolution of IITLC-related translation problems—i.e., specific modifications to the TL Scriptures and helps, and the translation principles underlying those modifications—is not the topic of research in this thesis. Any resolution to IITLC problems will depend on the communication model and the translation style adopted by each translation team. Rather, the goal of this thesis is to investigate real examples of translation problems rooted in TL culture in order to develop models and strategies whereby the translation problems caused by IITLC can be more effectively recognized and their occurrences more frequently predicted in the TL translation. The following three-fold approach is taken to this end:

1. to examine how prototypical translation models and their associated communication theories treat (or do not treat) IITLC, culminating in a proposed cognitive linguistic model of translation,
2. to develop a single prototypical model of culture to support selected translation models and to stratify the cultural basis of IITLC-related translation problems, moving from observable cultural systems through beliefs and value structures, to underlying world view and image schemas, and
3. to survey the IITLC-related translation problems that I observed among several translation teams in East Africa and to demonstrate how the prototypical model of culture model can be productively applied to identify and characterize translation issues rooted in the TL culture.

**CHAPTER 2**  
**TOWARD A PROTOTYPICAL COGNITIVE LINGUISTIC MODEL**  
**OF BIBLE TRANSLATION**

**Introduction**

Bible translation is a communication process that is strongly influenced by the model of translation that is practiced. In an attempt to better understand the role of IITLC in Bible translation, a selection of Bible translation models and their underlying theories of communication have been examined. The goal is to improve the collective ability of the translation team<sup>a</sup> in eastern Africa to detect IITLC-related translation problems and hopefully to make their occurrence in TL Scriptures more predictable. If problems exist, which is fully anticipated, they must be detected before they can be remedied, hopefully in a systematic manner.

The challenge to define specific models of translation bears resemblance to that faced by lexicographers in trying to define the meaning of words. Hanks (1994, 89) has stated that the majority of words “suffer from one or more of the following problems:

- (1) It may be difficult to specify a hard core of meaning at all.
- (2) It may be impossible to tell where ‘true meaning’ ends and encyclopedic knowledge begins.
- (3) The words may have ‘fuzzy boundaries’ in that there might be no clear point at which the meaning of one word ends and another begins.
- (4) A single word may apply to a ‘family’ of items which all overlap in meaning but which do not share any one common characteristic.”

---

<sup>a</sup> The definition of translation team here broadly includes national translators, advisors, consultants, reviewers, etc., i.e., all individuals with editorial input to the drafting and review of the TL Scriptures.

To define a translation model, one must surmount the challenge of specifying a ‘hard core’ meaning of translation. Translation models also have ‘fuzzy boundaries’ that shift between authors when closely examined. And a single translation model may arguably cover a family of models that may or may not overlap on a particular characteristic.

The development of prototypes, or in this application, prototypical translation models, is one approach to tackling such problems. Taylor (1989, 59-60) says that

“the prototype can be understood as a schematic representation of the conceptual core of a category ... entities are assigned membership in a category in virtue of their similarity to the prototype; the closer an entity to the prototype, the more central its status with the category.”

Thus, all prototypical translation models presented in this paper are an attempt to stake out conceptual cores, representing the prominent features of various models of the translation process.<sup>b</sup>

### **Prototypical Bible Translation Models**

In an attempt to focus this investigation on improving the predictability of IITLC-related problems in Bible translation (as opposed to pursuing more theoretical aspects of communication theory), all prototypical translation models discussed in this work are grounded in a general, process model of Bible translation (GPMBT) shown in Figure 1. Several important assumptions, processes and products regarding Bible translation are illustrated or implicit in the model:

1. There was an original writer/dictator of every biblical text, and these original manuscripts have been faithfully passed down to us through numerous copies and translations.

---

<sup>b</sup> Note that the term ‘prototypical’, an adjectival form, as used here, correlates to the cognitive linguistic meaning of the term ‘prototype’ in referring to the conceptual core of a model.



2. The translation team is composed of several individuals, who in reliance on God contribute to a collective competence sufficient to translate His Word into the target language (TL).
3. The translation team as a whole uses several source texts, including the original biblical language texts and international/national language translations, plus numerous helps in its deliberations.
4. The translation team practices a general, perhaps particular, model of translation, with exegetical and cultural biases, whether declared or undeclared.
5. The TL translation goes through several draft revisions as part of internal review and external checking processes with consultants and the target audience.
6. The target audience is actively involved in reviewing the drafted TL Scriptures and has a serious voice in the deliberations of the translation team.
7. The audience as a whole has minimal access to biblical helps and comes from a language and culture that is widely different from at least some of the biblical languages and cultures represented in the Scriptures.

A number of prototypical models for Bible translation have been developed from the framework of the GPMBT given above and examined as part of this investigation:

1. Prototypical Adapt-It Drafting Model
2. Prototypical Meaning-Based Translation Model
3. Prototypical Inferential plus Conduit Translation Model – Relevance Theory
4. Prototypical Cognitive Linguistic Translation Model

In each case, the driving questions for this research have been the following: what kinds of IITLC-related translation issues does a model raise or clarify, either directly or indirectly; and what kinds of IITLC-related problems does a model largely ignore in practice? These questions will be addressed for each model in the discussion that follows.

The focus of this work concerns cognitive translation models, in particular inferential models rooted largely in relevance theory (i.e., Model 3 above) and a new model based on cognitive linguistic theory that treats conceptual metaphors and conceptual blends (Model 5, above). Other models will be given only cursory treatment.

## **1. Prototypical Adapt-It Drafting Model**

Adapt-It is a computerized, word-swapping program developed by SIL that utilizes the bilingual ability of a translator to adapt text from a related language into the target language. (Duerkson and Ker, 2005) The computer stores the word-for-word correspondences entered by the translator, which are automatically applied to all texts in all contexts under consideration. This computer-assisted, drafting process (see Figure 2) is included in this discussion of translation models in part because it so strongly resembles the encoding/decoding process described by the code model of communication. (Shannon and Weaver, 1949) The properties of a code model of communication as a conceptual metaphor for translation have been thoroughly described by Blackburn (1999).

IITLC-related translation problems are largely untreated in this procedure except by the selection, where possible, of an appropriate source text or in subsequent reviews of the draft. Ideally a high quality translation from a neighboring language is chosen in which IITLC-related translation issues have already been effectively addressed.

## **2. Prototypical Meaning-Based Translation Model**

The ‘meaning-based’ translation model presented in Figure 3 is intended to represent a class of translation models that are traditionally presented in contrast to a ‘literal’ translation that “follows as closely as possible the form of the (source) language”. (Barnwell, 13) A meaning-based or alternatively idiomatic model of translation strives to “use the natural forms of the receptor language, both in grammatical constructions and in the choice of lexical items.” (Larson, 1998, 18) A dynamic or dynamic equivalents model of translation “aims to produce the same impact on the hearers as the original

message had on the original hearers or readers.” (Barnwell, 14) In each case there is formal or implicit recognition of a code model of communication. (Beekman and Callow, 1974) In addition to information that is explicitly communicated, there is also implicit information<sup>c</sup> that was not explicitly communicated in the text, but was known to the original audience. It “is part of the meaning which is to be communicated by the translation, because it is part of the meaning intended to be understood by the original writer.” (Larson, 1998, 43)

Although not directly treated, IITLC-related issues are recognized broadly in the translation of meaning that must be discovered from the source text and re-expressed in the linguistic forms of the receptor language. (Barnwell, 30) In this context (of the discovery and re-expression of meaning), the treatment of IISLC translation issues can often indirectly assist in the treatment of IITLC issues. Finally, as part of the broader process of translation, draft scriptures are tested to “see if it can be understood clearly, and whether or not it communicates the right message.” (Larson, 1998, 514)

### **3. Prototypical Inferential plus Conduit Translation Model – Relevance Theory**

The principles of relevance/inferential communication theory have been widely described, starting most notably with Sperber and Wilson (1986a). More current versions of the basic theory are found in e.g., Sperber and Wilson (1995), Gutt (2000, 2005), and Carston (2002). A glossary of terminology for RT is found in Appendix 1 of Carston (376).

Relevance theory (RT) is a cognitive communication theory that applies to ostensive inferential communication, which consists of a communicator making manifest

---

<sup>c</sup> Implicit information includes all forms of explicatures and implicatures, including source cultural background information, as deemed necessary by the translation team. See Appendix A for a detailed discussion.

to an audience his/her informative intention:

In general, inferential communication involves a communicator ostensibly engaging in some behavior (e.g., a piece of miming or the production of a coded signal) likely to activate in the addressee (via recognition or decoding) some specific conceptual structure or idea. The addressee takes this deliberately induced effect, together with contextual information, as the starting point for an inferential process which should lead to the discovery of the message (in the sense of proposition plus propositional attitude) that the communicator intended to convey. (Sperber and Wilson, 1998, 190)

Nevertheless RT makes no claim that the communicator's 'intentions' are directly recoverable.

The addressee can neither decode nor deduce the communicator's communicative intention. The best they can do is construct an assumption on the basis of the evidence provided by the communicator's ostensive behaviour. For such an assumption, there may be confirmation but no proof. (Sperber and Wilson 1986a, 65)

RT is characterized by a cost/benefit analysis of cognitive processes, i.e., that which is most relevant requires the least cognitive effort and achieves maximum cognitive effects. It is operationally defined by two principles, which I believe are well described by Wilson (2004).

“According to the **First, or Cognitive, Principle of Relevance**, the human cognitive system tends to allocate attention and processing resources so as to maximize the relevance of the inputs it processes. ... our perceptual mechanisms tend automatically to pick out potentially relevant inputs, our memory retrieval mechanisms tend to automatically to pick out potentially relevant contextual assumptions, and our inferential systems tend spontaneously to process them in the most productive way.”

“ According to the **Second, or Communicative, Principle of Relevance**, utterances create general expectations of relevance. The addressee of an utterance is entitled to expect it to be at least relevant enough to be worth processing ... and moreover, the most relevant utterance compatible with the speaker's abilities and preferences. This motivates the following comprehension procedure which, according to relevance theory, is automatically applied to the

on-line processing of attended verbal inputs. The addressee takes the linguistically decoded meaning: following a path of least effort, he enriches it at the explicit level and complements it at the implicit level until the resulting interpretation meets his expectations of relevance; at which point he stops. This mutual adjustment of explicit content, contextual assumptions and cognitive effects constrained by the expectations of relevance is the central feature of relevance-theoretic pragmatics.” (Wilson, 353)

As a consequence of this approach to the comprehension of utterances Wilson claims:

There is no presumption of literalness: the linguistically encoded meaning (of a word, a phrase, a sentence) is no more than a clue<sup>d</sup> to the speaker’s meaning, which is not encoded but non-demonstratively inferred. (Wilson, 354)

This “presumption of literalness” refers to a Grecian notion of pragmatics:

Grice tended to take for granted—and Searle explicitly argued—that when someone uses language to communicate, she is presumed to express her meaning literally. It can then be assumed by default that the literal linguistic meaning of the utterance is her meaning, or at least the explicit part of her meaning (Grice’s “what is said), with only the implicit part (Grice’s “implicatures”) left to be inferred. ... We claim, by contrast, that verbal comprehension involves no presumption of literalness and no default interpretation ... All human intentional communication works in the way outlined above: the communicator produces a piece of evidence of her meaning—the ostensive stimulus—and the addressee infers her meaning from this piece of evidence and the context. Linguistic utterances are just one type of ostensive stimulus. Verbal communication is always context-sensitive and inferential. (Sperber and Wilson, 2006, 6)

The principles of relevance mentioned above have been more recently expressed by Sperber and Wilson (2006, 7) as “degrees of relevance” (i.e., 1, 2 below), a “cognitive principle of relevance” (i.e., 3) and a “communicative principle of relevance” (i.e., 4):

- (1) The greater the cognitive effects achieved by processing an input, the greater its relevance.
- (2) The smaller the processing effort required to achieve these effects, the greater the relevance.
- (3) Human cognition tends to be geared to the maximisation of relevance.

---

<sup>d</sup> Other terms have been used to describe the ‘clue’ that enables inferential communication, e.g., stimulus (Gutt), trigger (Sperber and Wilson, 1998), phenomena, and artifact (Blackburn, 1999).

- (4) Every act of inferential communication conveys a presumption of its own optimal relevance.

Principle 4 likely requires supportive explanation, in particular that the meaning of ‘optimal’ be qualified in a non-absolute sense. The assumption of optimal relevance means “as much relevance as is compatible with the communicator’s abilities and preferences, and, in any case, enough relevance to be worth processing.” (8) Underlying this principle, RT assumes that “the communicator and addressee have one common goal: that communication should succeed – that is, that the addressee should understand what the communicator meant.” (8) It is unclear how this principle of optimal relevance in inferential communication would apply to e.g., agenda-driven components of communication that are crafted by the communicator to intentionally favor a particular perspective without revealing that bias to the addressee.

Relevance theorists agree that relevance theory is a major departure from the code model of communication and translation. According to Gutt (2000, 204-5), relevance theory is a paradigm shift from “the input-output research programme” (IORP) to “the competence-oriented research programme” (CORP). The “‘input/output’ account of translation” is the systematic comparison of the source text and the translated or target text. The competence-oriented account of translation “seeks to understand translation through understanding the communicative competence that makes it possible, both for the translator and his/her audience.”

According to Gutt, RT divides interlingual communication into categories of ‘descriptive use’ and ‘interpretive use’, which are rooted in human psychology, i.e.,

“human beings have two different ways of entertaining thoughts – they can entertain them descriptively, in virtue of their being true of some state of affairs, and they can entertain them interpretively, in virtue of the interpretive resemblance they bear to some other thoughts.... (58)

Descriptive use refers to a communicator’s presentation of his/her own views regarding some topic. Interpretive use refers to a communicator’s presentation representing the views of another for a particular topic. The degree to which the communication processes of descriptive use and interpretive use can be separated in RT theory and more importantly in the practice of translation is unclear.

Gutt (2005, 33) proposes “two distinct modes of higher-order communication” that are derived from the ‘relevance-theoretic’ of interpretive use: the ‘direct’, or more recently called the ‘stimulus-oriented mode’ (S-mode), and the ‘indirect’, or more recently called the ‘interpretation-oriented’ mode (I-mode).<sup>e</sup> ‘Direct’ and ‘indirect’, by analogy, refer to direct and indirect modes of quotation. The direct or S-mode focuses on the stimuli, i.e., maximizing the ‘perceptive evidence’ of what was actually said by the original communicator. The indirect or I-mode focuses on reporting the intended meaning of the original communicator, making adjustments in situational context to provide maximal relevance to the RL audience. To my knowledge, only the S-mode has been encouraged to date in the context of Bible translation.

Gutt (2000, 228) claims,

relevance theory will give the translator a better idea of the complexities of meaning of the original, making him/her aware of

---

<sup>e</sup> Alternatively, these two ‘distinct’ modes of ‘interpretive use’ can be viewed as a “unified account of translation” (Gutt, 2000, 171), thus producing a continuum of possible communication strategies (bounded by I-mode and S-mode), each having its own advantages and disadvantages depending on the desired product of the translation. (Hill, 2007)

- the difference between the (linguistically) expressed meaning and the intended interpretation;
- explicatures, implicatures and varying degrees of strength of communication;
- the crucial dependence of that interpretation on the availability of the right contextual information;
- the fact that his/her own interpretation of the original will only be adequate to the degree that it is based on a thorough understanding of the original text.

The interpretive-use theoretic of RT practices a conceptual metaphor of TRANSLATION IS INTERLINGUAL QUOTATION, particularly in the stimulus replication mode of translation.<sup>f</sup> Explicatures (see Appendix A for further discussion) are readily incorporated into the translation as part of a context building strategy, but broader forms of implicit information such as implicatures, including cultural background information, are usually relegated to footnotes or helps. Proponents claim that an S-mode translation is not a literal translation. Nevertheless, direct carryover of SL linguistic features into the TL translation is not discouraged, ... the “interlingual exploitation of resemblance in linguistic properties is provided for in the relevance-theoretic framework” (Gutt, 2000, 178). Proponents of a direct, interlingual-quotation translation claim authenticity in its more direct access to the stimuli used in the original communication.

One of the special promises of translation as interlingual quotation is that of authenticity. The higher the presumed degree of resemblance to the original, the higher its claimed authenticity will also be... Bearing in mind possible limitations imposed by linguistic differences, the fallibility of the translator and the need for familiarity with the original background, the target audience can expect to gain from direct translation as authentic an understanding of the original as it ever could across language boundaries. (Gutt, 2000, 228)

---

<sup>f</sup> TRANSLATION (i.e., the metaphorical target domain) IS INTERLINGUAL QUOTATION (i.e., the metaphorical source domain).



But in fairness, in my experience in East Africa, the degree of exposure to—and understanding of—biblical culture and concepts is highly variable and often quite limited, particularly where the outreach of the church is constrained and literacy rates are low. Thus, attempts to provide maximum access to the original stimuli of the biblical text across the cultural divide separating the biblical and receptor cultures is anticipated to provide additional challenges to comprehension, particularly if context-building helps are limited.

A major ramification of RT is its pragmatics regarding metaphors as ‘loose talk’ with indeterminate meaning, and its division from the cognitive linguistic approaches of Lakoff, Gibbs, Cervel, etc., in their treatment of image schemas, conceptual metaphors, conceptual blends, etc. The expression ‘loose talk’ was coined by Sperber and Wilson (1986b, 156) in reference to the sentence (taken out of context), “you’re a piglet”, which was intended as a metaphor.

Quite often, the speaker wants to communicate not a single atomic proposition, but a complex thought made up of many atomic thoughts, some of which are salient while others are not consciously spelled out in her mind. The speaker does not expect the hearer to entertain exactly the same complex thought. Rather, she intends him to entertain the proposition(s) most salient in her mind and to construct around it (or them) a complex thought which merely bears some similarity to her own. . . . Some implicatures are strongly conveyed (the child is dirty), others are weakly conveyed: implicatures come in varying degrees of strength.<sup>8</sup>

Gutt (2000, 90) considers the indeterminacy/loose talk of metaphors from the RT perspective, i.e., that “implicatures vary along a continuum of relative strength”.

Therefore metaphors may carry one or two dominant and highly accessible meanings, but also a number of weaker implicatures. The primary concern is that in translation a metaphor cannot be overturned into a propositional statement without loss of meaning.

---

<sup>8</sup> See Appendix A regarding a discussion of explicatures, implicatures, implicit information, etc.

This concern is reflected in a threefold hierarchy of common translation practice for metaphors, i.e., to keep the SL metaphor when possible, to substitute a suitable TL metaphor, or as a last resort to propositionalize the SL metaphor. However, the strength of Gutt's assertion is compromised by what McElhanon (2006, 33) considers the flawed practice of hypostasis in which the meaning of metaphors is assessed largely out of the very context that would normally constrain their meaning, and then assuming that the breadth of implicatures determined therein will remain active in context.

Carston (366) has clarified the meaning of vocabulary used to describe various forms of uncertainty in communication, i.e., underdeterminacy, indeterminacy and effability.

Underdeterminacy ... the encoded meaning of the linguistic expression employed in an utterance underdetermines the proposition that is explicitly communicated.

Indeterminacy ... the property of indeterminacy, of ***there being no fact in the matter***, arises for certain instances of both explicatures and implicatures. In cases of weakly communicated assumptions, a kind of propositional form or a conceptual region or space may be made manifest, without the speaker giving her backing to any specific propositional forms of that kind or within that space, so that which of them is actually entertained by the hearer is largely a function of his own cognitive dispositions. (bolding added)

Effability ... the property of effability or expressability of thoughts, ... can be understood in two ways: as encodability in a natural-language form, or as communicability by a natural-language form. On the first understanding, the vast majority, if not all, of our thoughts are ineffable. On the second understanding, the vast majority, if not all, of our thoughts are effable, since this construal allows for the primary role of pragmatic inference in the process of coming to grasp the thought(s) that a speaker is attempting to communicate.

Therefore, a metaphor points to a speaker-dependent, conceptual region of meaning, and the hearers are left to their 'cognitive dispositions' for its interpretation. In this view, metaphors are not underdetermined in meaning in encoded expressions, or simply ineffable by natural language forms; rather, they are indeterminate.

The RT treatment of metaphors has recently been described as ‘deflationary’.

Most rhetorical, literary and philosophical traditions emphasize both the importance and distinctiveness of metaphor. We acknowledge its importance but dispute its distinctiveness. ... we see metaphors as simply a range of cases at one end of a continuum that includes literal, loose and hyperbolic interpretations. In our view, metaphorical interpretations are arrived at in exactly the same way as these other interpretations ... “metaphor” is not a theoretically important notion in the study of verbal communication. (Sperber and Wilson 2006, 2)

RT posits two views of metaphors, the ‘weak implicature’ account developed originally, and the more recent ‘ad-hoc concept construction’ account. (Higashimori, 2002) In the implicature account, metaphors “do not communicate the proposition expressed by the utterance” (Pilkington, 2000, 96), rather they communicate collections of non-metaphorical implicatures of varying number and strength.

‘Sam is a pig’ is a metaphorical utterance, but ‘Sam is messy’, Sam is ‘greedy’ and other implicatures that the metaphorical utterance may be said to communicate are not themselves metaphorical. (91)

The so-called ‘creative’ or ‘poetic’ metaphor represents the logical extreme of the continuum in the number and diversity of weak implicatures conveyed by the author.

...there is no cut-off point that allows one to say that so many implicatures are communicated and no more. It is the range and the indeterminacy of the implicatures which gives the metaphor its poetic force. (96)

In the ‘ad-hoc concept construction’ account, “the metaphor provides a new *ad hoc* concept for the proposition expressed by the utterance” (95). The content of this new concept is constructed from a collection of contextual assumptions accessed from available encyclopedic memory. This process is constrained by normal relevance considerations of the cognitive effects achieved and the processing effort required to achieve these effects, and is comprised of construction processes such as narrowing,

broadening, loosening, etc. In this account of metaphor, the proposition communicated by the metaphoric utterance becomes an explicature, i.e., a new concept with a corresponding encyclopedic entry. This contrasts with the ‘weak implicature’ view of metaphor where the metaphoric utterance does not communicate the proposition expressed by the utterance, but rather a range of implicatures. Pilkington admits that the empirical differentiation of the ad-hoc concept and implicature accounts of metaphor can be challenging. This is because “the assumptions communicated as implicatures in the one account are also activated and used to form the new concept in the second account.”

(96) In presenting supporting arguments for both approaches, he states:

It may also be the case that the intuition that metaphors are used to communicate thoughts more precisely ... is captured better by the view that new *ad hoc* concepts are formed. It is possible to have a precise thought involving non-lexicalised concepts that it is difficult to express, precisely because the concepts are non-lexicalised. The implicature account tends to encourage the view that the complex thought communicated by a metaphorical utterance is vague and indeterminate. But one would also need to consider the question of what it would mean to have a thought consisting of a set of weakly activated assumptions. (99)

The limited overlap between the RT and cognitive linguistic treatments of metaphor (to be discussed in the next section) has been summarized by Pilkington (108):

...both approaches are cognitive and both emphasize that metaphor is a natural non-deviant feature of language use, that metaphorical utterance interpretation does not involve calculating and then rejecting a literal meaning in favour of an alternative figurative meaning.

The debate between these camps, in contrast, is large and well beyond the scope of this thesis.<sup>h</sup> In summary, although the ‘deflationary’ analysis of metaphors by RT is

---

<sup>h</sup> A forthcoming book, The Handbook of Metaphor, edited by R.W. Gibbs is anticipated to provide additional input into this controversy.

conceptually simple in how it incorporates metaphors within a continuum of utterances with ‘literal, loose and hyperbolic interpretations’, it does not address cognitive linguistic concepts of, e.g., image schemas and conceptual blends, that are integral to this thesis.

A prototypical, combined inferential and conduit translation model is proposed in Figure 4 to represent an inferential translation model based on relevance communication theory and an underlying conduit metaphor of communication that is deemed unavoidable in the practice of Bible translation. This model, its title, and its proposed connection to RT will undoubtedly be controversial. Selected RT proponents go to great lengths to distance themselves from the ‘code model’ of encoding and decoding for communication (which is based on the mathematical theory of communication by Shannon and Weaver describing engineering issues in the transmission and reception of radio signals). For example, Sperber and Wilson (2006, 1) claim, “Debunking this ‘code model’ view of human communication is a necessary first step towards putting metaphor in a proper perspective.”

Other RT proponents recognize the necessary presence of encoding and decoding of verbal and non-verbal stimuli. Gutt (2005, 30) says,

In distinction to other paradigms, though the use of coded meaning is clearly recognised, human communication is seen as a phenomenon quite independent of the existence of any code. Indeed, even where a code is employed, inferential processes can take priority and override the coded meaning.

In comparing verbal and nonverbal communication Gutt says (2005, 32),

The main difference between the two is that the verbal stimulus is more complex, involving linguistic structure and coding. However, as research over the last couple of decades has increasingly shown, the aspects of meaning that are actually coded or indicated by structure usually constitute only a small part of the communicator-intended meaning. The bulk of it still needs to be derived by inference.

McElhanon (2005, 35) argues that linguistically encoded meaning and an implicit code model of communication are assumed to underlie every work of Bible translation.

Blackburn argues that models are in fact metaphors.

While many linguists may be accustomed to using the code model in a literal manner, that is, regarding its components as if they relate directly to real world processes, the code model is just that, a model. No matter how comfortable one becomes with the use of a model, the model is never more than a metaphor for a real world process. (10)

The idea of a conduit metaphor originates in a folk model of communication by Reddy (1979). In this paradigm, ideas are simply ‘sent’ by a speaker via a conduit to a hearer. In the context of Bible translation I would argue that any editorial comparison of the SL texts with the TL draft translation, which is clearly unavoidable in practice by the Bible translation team, confirms the existence of this underlying conduit metaphor of communication.

Thus, the prototypical, combined inferential and conduit translation model pictured in Figure 4 fully accepts both inferential and linguistically encoded processes of communication. In this figure, texts are symbolized with dashed lines to reflect their nature as stimuli, i.e., “perceptible phenomena” (Gutt, 2005, 30) or evidence of an ‘intended interpretation’ that is obtained in a predominantly inferential manner. Context is present in two forms: that which is normally available to—and used by—the translation team or audience, and that which is built with helps in the form of explicatures and implicatures (see Appendix A for further discussion). Explicatures are generally incorporated into the TL translation, whereas implicatures are spread between the TL translation and TL helps depending on the S/I-mode character of the translation.

So what can be said about Relevance Theory from the perspective of the investigation of IITLC-related issues? Here are a few observations.

1. The fundamental importance of context, in particular the contextual assumptions that the reader of the target audience brings to a TL Bible translation, are clearly stated in the theory and integral to the translation process.
2. The processes for building context for the TL translation, e.g., the consideration of SL implicit information and IITLC issues in the TL translation, are integral to the translation process. In comparing S-mode/direct translation with I-mode /indirect translation, explicatures will tend to be placed within the text in both modes whereas implicatures will tend to be placed in separate helps and helps within the text, respectively.
3. The impact of the communicative competence of the translator is discussed. However, the value systems of the translator as expressed in bias that is well-intentioned or even unintentional are not addressed, in particular in his/her adjustments of the TL text to weaken or strengthen cognitive effects that are deemed to be undesirable or desirable, respectively. Such issues would appear to be outside of the RT realm of 'interpretive use'. According to Gutt (2000, 106),

In interpretive use the principle of relevance comes across as a presumption of optimal resemblance: what the reporter intends to convey is (a) presumed to interpretively resemble the original – otherwise this would not be an instance of interpretive use – and (b) the resemblance it shows is to be consistent with the presumption of optimal relevance, that is it presumes to have adequate contextual effects without gratuitous processing effort.

Thus RT appears to implicitly assume a clean separation of descriptive use and interpretive use processes in translation that is difficult to justify in practice.

4. RT's treatment of metaphor, poetic metaphor, etc., has been termed 'deflationary', i.e., 'loose talk' with indeterminate meaning (Gutt, 2000). Metaphors are simply a range of utterances within a continuum encompassing 'literal, loose and hyperbolic interpretations.' (Sperber and Wilson, 2006, 2) As a result it does not treat conceptual metaphors, conceptual blends, image schemas, etc., and the structured meaning and language usage inherent to them.
5. The database of contextual effects, i.e., the cognitive environment of the target audience that they bring to the TL translation, is left untreated in terms of its organization and content.

#### **4. Prototypical Cognitive Linguistic Translation Model**

A second contestant in the ongoing 'Kuhnian revolution' in translation theory is Cognitive Linguistics, which McElhanon (2005, 29) claims "is grounded in innate, God-given conceptual processes". It is a theory of human cognition, in particular how our thoughts are integrated with the basic nature of our bodies and their movements, and how we experience the world around us. The focus is on human conceptual processes, the study of which is supported by the collective evidence for taxonomies (basic, superordinate, etc.), prototypes, idealized cognitive models, image schemas, conceptual metaphors, conceptual blends, etc.

A prominent component in this revolution has been the development of the theory of metaphors. Webster defines a metaphor in the traditional fashion as:

...a figure of speech in which a word or phrase literally denoting one kind of object or idea is used in place of another to suggest a likeness or analogy between them (as in drowning in money). (Mish, 2003, 780)



Lakoff and Johnson (1980) showed how conceptual metaphors exist in collections of related metaphors and how they are coherent with culture, i.e., cultural values are deeply entrenched in metaphorical systems of expression. Metaphors are pervasive in everyday life, in our language, thoughts and actions. Simple/isolated metaphors map between two objects or ideas. Conceptual metaphors map between two domains in a systematic and coherent manner: a source domain that is comparatively concrete, and a target domain that is comparatively abstract.

Conceptual metaphors converge on, and often produce, cultural models that operate in thought. These are structures that are simultaneously cultural and cognitive ... in that they are culturally specific mental representations of aspects of the world. (Kövecses, 2005, 7)

Consider the following examples of the conceptual metaphor, LOVE (target domain) IS A JOURNEY (source domain), which represent a mere sampling of the mapping attributed to this conceptual metaphor. (Ashdown, 2006, 86)

- We're at a crossroads.
- We've made a lot of headway.
- Our marriage has been a bumpy road.
- Look how far we've come.
- This relationship is a dead-end street.
- I don't think our marriage is going anywhere.

By means of the metaphor, “words from the (concrete) JOURNEY domain such as *crossroads*, *bumpy road*, *dead-end street*, *track*, *headway*, acquire meaning in the (abstract) LOVE domain.”

Image schemas are foundational to this analysis of conceptual metaphors. They are defined as gestalt images of common, physical experiences that we have in the form of bodily

movements or more generally sensorimotor activities. Common examples include e.g., CONTAINER, BALANCE, SOURCE-PATH-GOAL, PATH, etc. (Gibbs and Colston, 1995, Johnson, 1987). Research into image schemas has exploded in the past decade. They are no longer described individually, but rather in taxonomies, e.g., as reviewed by Cervel (2003). A more detailed discussion of image schema is given in Chapter 3 in support of the development of a prototypical model of culture for Bible translation.

The RT description of metaphor as ‘loose talk’ is faulted by McElhanon (2006, 34), stressing that “the meaning of a metaphor, when occurring in the context of natural language, is also subject to the factors of centrality<sup>i</sup> and salience.” And according to Gibbs (1994, 232) empirical psychological research “clearly shows that listeners do not ordinarily devote extra processing resources to understanding metaphors compared with more literal utterances.” Note that an increase in processing time would be expected on the basis of the RT analysis of indeterminacy and the processing of multiple implicatures, i.e., a larger collection of ‘cognitive effects’. Gibbs also states, “Furthermore, the very notion of metaphor as loose talk presupposes that metaphorical language only resembles [a] speaker’s thoughts rather than being a direct reflection of ideas or concepts that are actually constituted by metaphor.” This comment strikes at a key difference with RT which treats metaphors like all other utterances. They “provide evidence for ideas”, but not the ideas themselves. (Pilkington, 111)

Another major development in cognitive linguistics has been conceptual blends. In contrast to metaphors, the basic unit of cognitive organization in conceptual blends is

---

<sup>i</sup> Centrality here is the cognitive linguistic idea of a prototype, i.e., the conceptual core of a concept.

the mental space. Grady et al., (1999) describe such spaces as short term constructs or scenarios, “a partial and temporary representational structure which speakers construct when thinking or talking about a perceived, imagined, past, present or future situation.” (102) Fauconnier and Turner (2002) describe conceptual blends as “a general, basic mental operation with highly elaborate dynamic principles and governing constraints. ... this operation is indeed fundamental to all activities of the human mind...” (37-8) More explicitly a conceptual blend (or conceptual integration network) is a dynamic process whereby two or more input spaces are projected into a blended space where the mind can imaginatively construct elements that were not present in any of the input spaces. The primary goal of the blend is to scale down the contents of the input spaces, each potentially a scenario or cognitive model in its own right, to ‘achieve human scale’ within the blend. From a mental processing perspective, blends give us a facility to take what is intractable in time, space, or conceptual complexity and to compress it into something more humanly manageable. Additional goals that are subordinate to this scaling process are to:

1. Compress what is diffuse.
2. Obtain global insight.
3. Strengthen vital relations (e.g., between source spaces).
4. Come up with a story.
5. Go from Many to One. (346)

The virtual world of the blended space is structured by its input spaces, usually a particular input space, or an input and target space. The blend is then “adapted to fit the goals of the blend’s creator” (Ashdown, 104) through the following processes:

1. composition, the composing of the contents of the blend as derived from the input spaces;

2. completion, the supplementing of the composition with material accessible to the creator, e.g., from long term memory and context;
3. elaboration, the ‘running’ of the blend, by which a novel, imaginative conceptualization is added to the blend; and
4. compression, by which the contents of the blend are compressed in a dimension of time, space or concept (e.g., from many to one).

Thus, in contrast to conceptual metaphors where meaning is stable, involving a systematic relationship between one source domain and one target domain, and grounded in cultural reality, conceptual blends are dynamic, involving a relationship between multiple mental spaces. They are novel in content and conceptualization, and serve to compress multiple scenarios or cognitive models into a single picture or model of a situation.

Grady et al., argue that conceptual metaphor theory (CMT) and blending theory (BT) “provide largely complementary formalisms” (120) as opposed to competing cognitive processes.

CMT addresses recurring patterns in figurative language, while BT seems to focus on the particulars of individual cases. And the phenomena accounted for by CMT consist of stable knowledge structures represented in long term memory, while BT seeks to model the dynamic evolution of speaker’s on-line representation. (105)

In addition to process constraints, conceptual blends are governed by optimality principles that compete with one another in structuring better blends. These principles are still under development as observed in a comparison of the publications of Fauconnier and Turner from 1998, and 2002<sup>j</sup> given in Table 1. The structural coherence of conceptual blends that result from the application of these governing processes and principles is

---

<sup>j</sup> Further processing of these optimality principles is needed in order to simplify the list for practical application to Bible translation.

## **Table 1: Optimality/Governing Principles for Conceptual Blends**

### Topology Principle:

- “Other things being equal, set up the blend and the inputs so that useful topology in the inputs and their outer-space relations is reflected by inner-space relations in the blend.” (Fauconnier and Turner, 2002, 327)
- “For any input space and any element in that space projected into the blend, it is optimal for the relations of the element in the blend to match the relations of its counterpart.” (1998, 163)

### Pattern Completion Principle:

- “Other things being equal, complete elements in the blend by using existing integrated patterns as additional inputs. Other things being equal, use a completing frame that has relations that can be the compressed versions of the important outer-space vital relations between the inputs.” (2002, 328)

### Integration Principle:

- “Achieve an integrated blend.” (2002, 328)
- “The blend must constitute a tightly integrated scene that can be manipulated as a (single) unit. More generally, every space in the blend structure should have integration.” (1998, 163)

### Vital Relations: (2002, 330)

- Intensification of Vital Relations Principle: “Other things being equal, intensify vital relations.”
- Maximization of Vital Relations Principle: “Other things being equal, maximize vital relations in the network. In particular, maximize the vital relations in the blended space and reflect them in outer-space vital relations.”

### Web Principle: (1998, 163; 2002, 331)

- “(Other things being equal), manipulating the blend as a unit must maintain the web of appropriate connections to the input spaces easily and without additional surveillance or computation.” (parenthetical introduction in 2002 version only)

### The Unpacking Principle:

- “Other things being equal, the blend all by itself should prompt for the reconstruction of the entire network. One of the powers of the blend is that it carries in itself the germ of the entire network.” (2002, 332)

- “The blend alone must enable the understander to unpack the blend; to reconstruct the inputs, the cross-space mapping, the generic space, and the network of connections between all these spaces.” (1998, 163)

The Relevance Principle (2002), Good Reason Principle (1998)<sup>k</sup>:

- “Other things being equal, an element in the blend should have relevance, including relevance for establishing links to other spaces and for running the blend. Conversely, an outer-space relation between the inputs that is important for the purpose of the network should have a corresponding compression in the blend.” (2002, 333)
- “All things being equal, if an element appears in the blend, there will be pressure to find significance for this element. Significance will include relevant links to other spaces and relevant functions in running the blend.” (1998, 163)

Competition<sup>l</sup>: All of the above principles are in cooperative competition in the structuring of the blend. “...Compression competes with topology, since topology is a pressure to preserve various distinctions and elements while compression works in the countervailing direction. Similarly, integration competes with unpacking since absolute integration leaves a blend that carries no sign of its distinctive inputs.” (2002, 336)

Recursion<sup>m</sup>: One crucial corollary of the overarching goal of blending to Achieve Human Scale is that a blended space from one network can often be used as an input to another blending network. (2002)

---

<sup>k</sup> In the context of this paper, it is appropriate to differentiate Fauconnier and Turner’s notion of relevance, i.e., saliency or good sense, from that of Relevance Theory, which is more an accounting of the minimizing of cognitive effort and the maximizing of cognitive effects.

<sup>l</sup> I have added this optimality principle. It is captured in Fauconnier and Turner, 2002, as the introductory phrase, “Other things being equal...”

<sup>m</sup> I have tentatively upgraded the recursion idea from a corollary to a principle given the potential for complex blends in Scripture that will need to be simplified to a structure of multiple (simpler) blends.

important both to a completed blend and to a blend under construction.

One of the powers of the blend is that it carries in itself the germ of the entire network. If one already has the entire network active, then running the blend gives inferences and consequences for the rest of the network. But if the entire network has not yet been built or has been forgotten, or if relevant portions of it are not active in the moment of thinking, then the blend does good work in prompting for those activations. (Fauconnier and Turner, 2002, 332)

This thesis is likely the first application of conceptual blending theory to a prototypical, cognitive linguistic model of Bible translation (PCLMBT). It is framed in the general process model of Bible translation (GPMBT) shown in Figure 1, incorporating the same assumptions, processes and products regarding Bible translation that were previously discussed. In this thesis, the PCLMBT is applied to the following examples, starting with the most complex conceptual blend and proceeding to conceptual metaphors and propositional statements:

1. a multiple scope blend (displayed in Figure 5),
2. a double scope blend (Figure 6),
3. an isolated metaphor, conceptual metaphor and a single scope blend (Figure 6),
4. a simplex or mirror blend (Figure 7),
5. a propositional statement requiring context and inference (Figure 8),
6. a propositional statement requiring context (Figure 9), and
7. a propositional statement (Figure 10).

In concept, this cognitive linguistic model covers propositional statements, context, inferential processes, conceptual metaphors and metonymy, and conceptual blends of all sorts, by activating the necessary source domains, input spaces and processes for a particular text.

#### **4.a. Application to a Multiple Scope Blend (Figure 5)**

The PCLMBT in Figure 5, like all of the applications that follow, is divided from

left to right into three language domains representing the major players in Bible translation: the source biblical language of the original writer/dictator, the source languages used by the translation team, and the target language used by both the translation team and target audience. The complete cognitive environment of these individuals is represented, including input and target spaces, source and target domains, a virtual blend space, and all accessible context, including encyclopedic knowledge, belief and value structures, etc., as needed. The model recognizes both conduit and inferential processes in translation.

The combination of three input spaces and one input/target space is anticipated to cover most conceptual blends in Scripture. Although this hypothesis is admittedly untested, it is expected that more complex blends involving more numerous source domains will undergo a first round of blending that will constrain the number of input spaces to the principle blend, thereby achieving human scale. This is supported by Fauconnier and Turner's notion of recursion (see Table 1).

Two examples of metaphorical conceptual blends<sup>n</sup> that involve multiple scope blends are considered from the Scriptures: Joseph's dream of the bowing wheat sheaves from Genesis 37:5-8, and Jesus' discussion with the Pharisees in Mark 2:19-22 regarding fasting, cloth patches, and wine skins, both of which are adapted from McElhanon (2006, 63).

**Example A:** Joseph, his brothers, and the bowing wheat sheaves.

**NIV Genesis 37:5** Joseph had a dream, and when he told it to his brothers, they hated him all the more. <sup>6</sup> He said to them, "Listen to this dream I had: <sup>7</sup> We were binding sheaves of grain out in the field when suddenly my sheaf rose and stood

---

<sup>n</sup> The author suggests that these examples would more correctly be called metonymic conceptual blends given their strong metonymic character, but can find no support from the literature for this idea.



upright, while your sheaves gathered around mine and bowed down to it.”<sup>8</sup> His brothers said to him, “Do you intend to reign over us? Will you actually rule us?” And they hated him all the more because of his dream and what he had said.

See Figure 11 for an expanded view of the broad context (cognitive environment) and processing activated by this blend.<sup>o</sup> Input/Target Space A is primogeniture, i.e., the rights and privileges within the descent line of Joseph and his brothers. Given that Joseph was the eleventh son, he would normally have been expected to have minimal rights of seniority. Input Space B, which structures the blend, is the practice of wheat agriculture with a metonymic representation of Joseph and his brothers as sheaves of grain. Input Space C is the cultural custom of the young showing respect to the old by bowing down to the older. The blended space contains the Genesis 37:7 text. In this virtual blended space, Input/Target Space A, the order of primogeniture, is reversed such that Joseph replaces Reuben at the top.

The following description of the adaptive processes of the virtual world of this conceptual blend, i.e., composition, completion, elaboration and compression, have been adapted from McElhanon (2006, 66)

**Composition:** This is a grain harvest scenario in which the grain stalks are cut and bundled into sheaves.

**Completion:** Sheaves are normally left on the ground until they are collected and taken to storage.

**Elaboration:** In the running of the blend, there are twelve sheaves, one representing each of the brothers. Joseph’s sheaf stands up and the sheaves representing all of his brothers gather around and bow down to his sheaf.

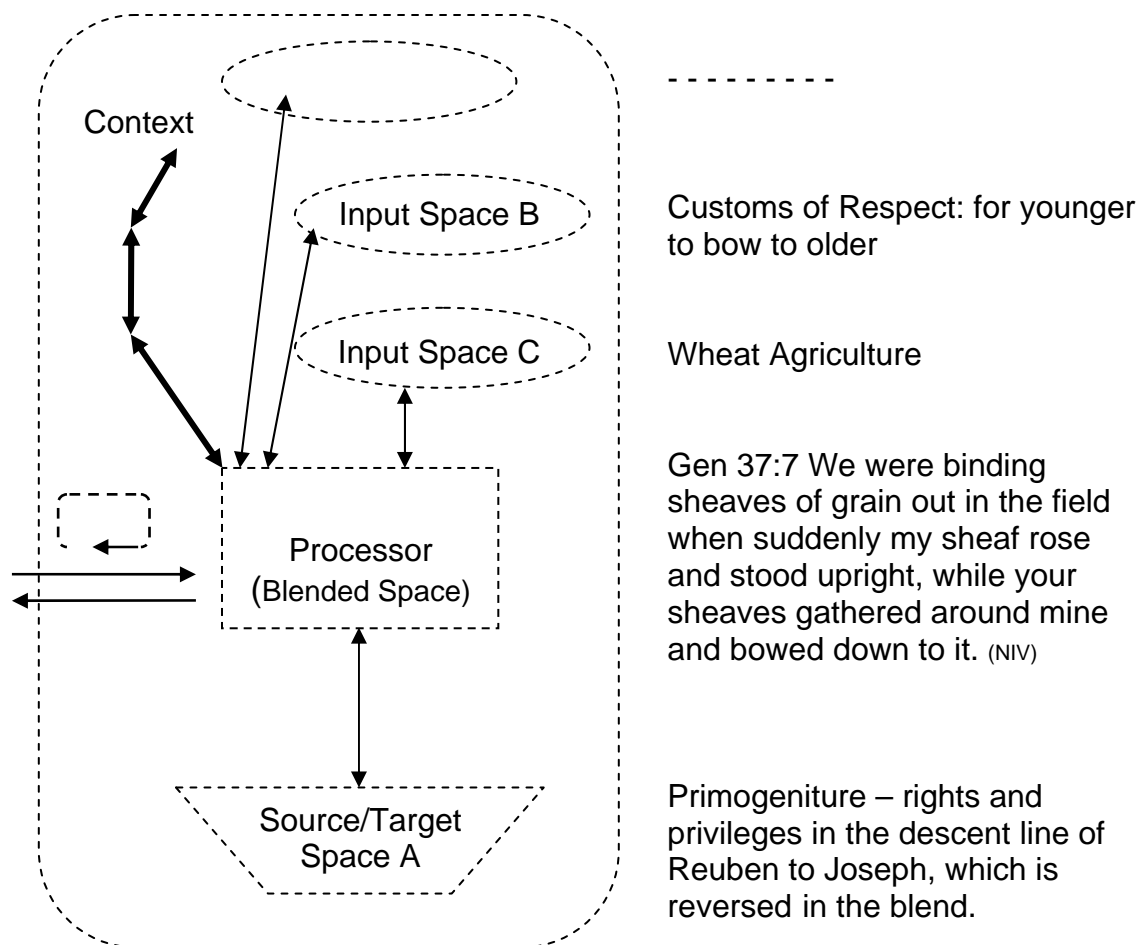
**Compression:** The time and events that lead to Joseph’s rise in power in Egypt are compressed into a single, brief event sequence of one sheaf standing and the rest bowing.

---

<sup>o</sup> The broad context (cognitive environment) is taken from the ‘audience’ domain in Figure 5, but could equally represent the ‘author’ or ‘translation team’

In summary, this blend was clearly understood by Joseph’s brothers as indicated in their response to Joseph, in particular their hatred and jealousy toward him.

**Figure 11: Close-up of the Broad Context Activated by the Multiple Scope Blend, Joseph and the Bowing Sheaves.**



**Example B:** A complex blend involving (1) Jesus’ disciples who are not fasting like the Pharisees, (2) fasting in the presence of a bridegroom, (3) a new patch on old clothing, and (4) new wine in old wineskins.

**NIV Mark 2:18** Now John's disciples and the Pharisees were fasting. Some people came and asked Jesus, “How is it that John's disciples and the disciples of the Pharisees are fasting, but yours are not?” 19 Jesus answered, “How can the guests of the bridegroom

fast while he is with them? They cannot, so long as they have him with them. 20 But the time will come when the bridegroom will be taken from them, and on that day they will fast. 21 No one sews a patch of unshrunk cloth on an old garment. If he does, the new piece will pull away from the old, making the tear worse. 22 And no one pours new wine into old wineskins. If he does, the wine will burst the skins, and both the wine and the wineskins will be ruined. No, he pours new wine into new wineskins.”

The interpretation of this passage has several challenges. Among them are included the following:

1. We do not know why John’s disciples and the Pharisees are fasting.
2. We do not know the precise identity of ‘some people’, i.e., their background and their reasons to query Jesus about the behavior of his disciples.
3. We do not know the response of these people to Jesus’ discussion of fasting by guests of the bridegroom, new patches on old clothing, and new wine in old wineskins.
4. The extensive metonymy of the passage is unexplained in this or subsequent passages.
5. The passage opens with what is likely a rhetorical question.

Thus the setting for this conceptual blend is some undisclosed circumstance in which John’s disciples and the Pharisees are fasting. ‘Some people’ question Jesus as to why his disciples are not fasting, counter to expectation for this circumstance. Given Jesus’ role as teacher and his disciples’ role as his followers who are effectively apprentices in Jewish culture, he bears responsibility for their behavior.<sup>P</sup> Therefore the question,

“How is it that John's disciples and the disciples of the Pharisees are fasting, but yours are not?”

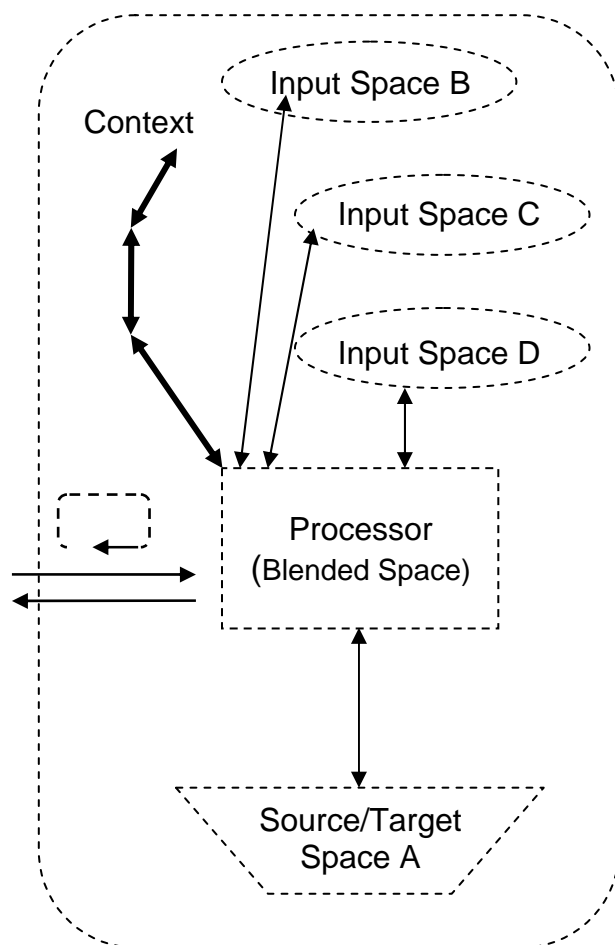
may in fact be targeting Jesus, meaning e.g., ‘you (Jesus) should make your disciples fast like the Pharisees and the disciples of John.’ This analysis is supported by Jesus’ immediate reference to the bridegroom in 2:20.

---

<sup>P</sup> See for example, Luke 19:39 in which the Pharisees expect Jesus to correct the behavior of his disciples, “Some of the Pharisees in the crowd said to Jesus, ‘Teacher, rebuke your disciples!’”

The following structure is suggested for a multiple scope blend. See Figure 12 for an expanded view of the broad context (cognitive environment) and processing activated by this blend. Input/Target Space A arises from the complaint that Jesus' disciples should fast, or as suggested above, that Jesus should take control of his disciples and make them fast like the Pharisees and John's disciples. More explicitly, the behavior of Jesus' disciples is counter to a strong expectation that they should fast on this occasion. This idea of counter-expectation appears to provide structure and coherence to this complex blend. Input Space B is Jewish customs for weddings, in particular the counter-expectation of fasting by the guests of the bridegroom at the wedding. Input Space C is common practice for the repair of clothing, in particular the counter-expectation of sewing unused (unshrunk) cloth into used clothing because it would ruin the clothing. Input Space D is common practice for winemaking, in particular the counter-expectation of putting new wine into old goat skins because they are already stretched and expected to burst. In the virtual world of the blended space (i.e., the text of Mark 2:19-22) three unthinkable, even disastrous scenarios are run in which guests of the bridegroom fast, old garments are torn by shrinking patches, and old wineskins are burst with new wine. All four examples are compressed together, causing a revision to Input/Target Space A that more generally, Jesus and his teachings are counter to—in fact incompatible with—the Pharisees and their teachings of ceremonial law. This assertion of incompatibility between Jesus and his teachings and the Pharisees and their teachings is powerfully strengthened in the blend by the shocking virtual images of fasting guests at a wedding, tearing cloth and the bursting wineskins. In this approach, the revision to Input/Target

**Figure 12: Close-up of the Broad Context Activated by the Multiple Scope Blend:**  
**(1) Jesus’ disciples who are not fasting, (2) fasting while with a bride-groom,**  
**(3) a new patch on old clothing, and (4) new wine in old wineskins.**



Feasting at Weddings – completely counter to expectation, guests of the bridegroom are fasting.

Clothing Repair - counter to expectation, new, unshrunk cloth is sewn into old clothing, ruining the clothing.

Winemaking – counter to expectation, new wine is put into old wineskins, bursting the skins.

18 “How is it that John’s disciples and the disciples of the Pharisees are fasting, but yours are not?” ... 22 And no one pours new wine into old wineskins. If he does, the wine will burst the skins, and both the wine and the wineskins will be ruined. No, he pours new wine into new wineskins.” (NIV)

Fasting (at an unspecified event) – counter to expectation, Jesus allows his disciples to not fast. This is revised by the blend to Jesus’ teachings being incompatible with the Pharisees and their ceremonial law.

Space A reflects Jesus’ intent to correct the misconceptions of the group that is complaining to him about his disciples’ behavior. Unfortunately, the text does not tell us whether or not they got the point.

The proposed structure for this multiple scope blend is recursive. It attempts to achieve ‘human scale’ for a complex text by combining multiple input spaces into a single blend, where three of these spaces are blends in and of themselves, i.e., (1) the

fasting of wedding guests in the presence of a bridegroom, (2) a new, unshrunk patch on old clothing, and (3) new wine in old wineskins. This recursive approach captures the tight structure in this brief text of (1) strong cultural expectations and counter examples, (2) shocking virtual images of wedding guests fasting, cloths splitting and wineskins bursting, and (3) a projected revision to the target space, i.e., Jesus' teachings are wholly incompatible with those of the Pharisee's and their ceremonial law.

A potential weakness of this proposed structure is raised in the optimality principle of 'integration' (see Table 1, Optimality Principles for Conceptual Blends), i.e., the blend "must constitute a tightly integrated scene that can be manipulated as a (single) unit" (Fauconnier and Turner, 1998, 163). According to this view, the shocking incompatibility portrayed in the virtual space of the proposed multiple scope blend, which is more conceptual in nature, would not constitute a tight virtual scene.

This would suggest an alternative interpretation in which the three successive blends are treated separately with the common inference that Jesus' teachings are wholly different from those of the Pharisees. Given the previously mentioned challenges in interpreting this complex text, such a tension between a recursive multiple-scope-blend analysis and separate blends with a common inference could reasonably be expected.

#### **4.b. Application to a Double Scope Blend (Figure 6)**

In this application of the PCLMBT we consider a double scope blend, which has a single input space and a single target space, both of which contribute to the structure of the blend. The example, "he was so mad I could see smoke coming out of his ears" is taken directly from Kövecses (278). This blend is an elaboration of the conceptual

metaphor ANGER IS A HOT FLUID IN A CONTAINER. The input space has a container with smoke coming out of it, and the target space has a head with ears.

Although the input space has no ears and the target space has no smoke, the running of the blend creates a virtual world where this unreal circumstance of smoke coming out of ears can be contemplated. The ‘point’ of the blend may be seen as a fusion of the input and target spaces in the virtual world of the blend or as a revision to the target space.

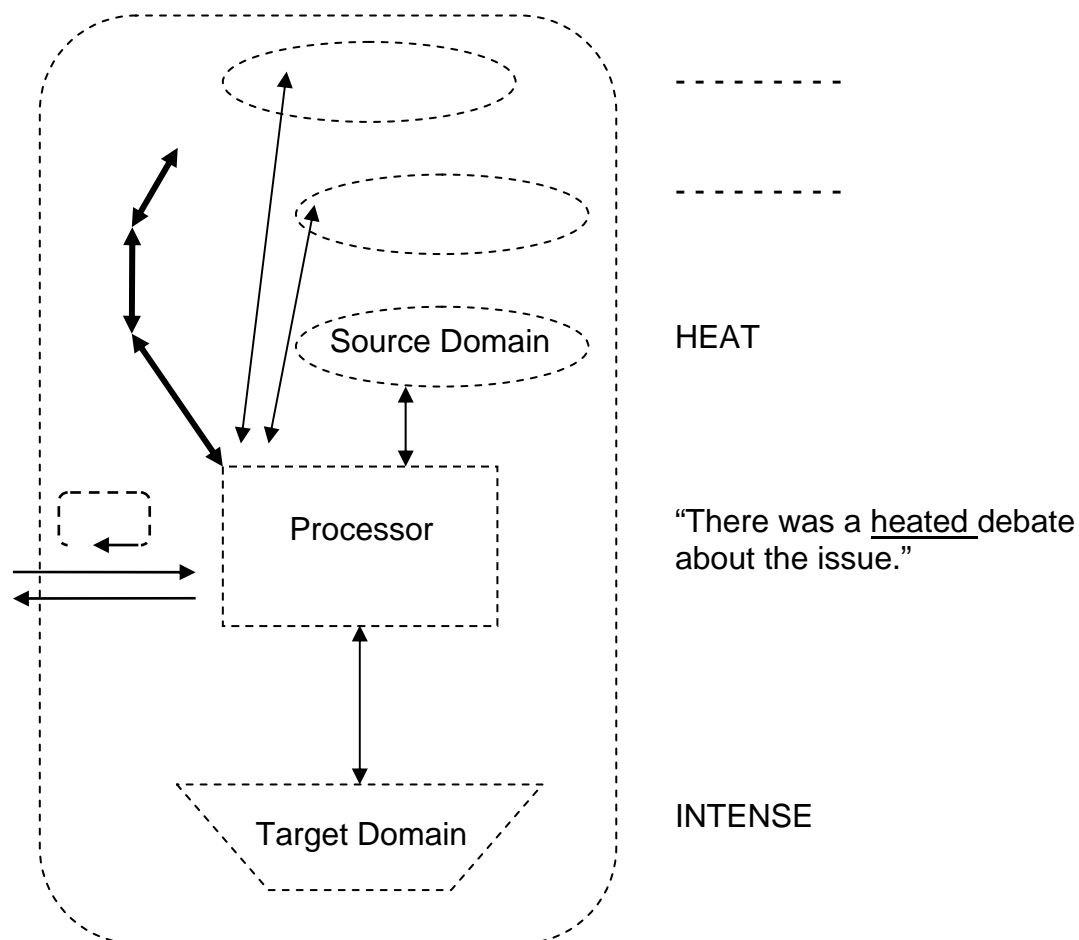
#### **4.c. Application to an Isolated Metaphor, Conceptual Metaphor or Single Scope Blend** (Figure 6)

In this application of the PCLMBT we consider the progression from a simple metaphor to a conceptual metaphor to a single scope blend. Isolated metaphors and conceptual metaphors are not blends and have no elaboration, i.e., no running of the blend in the virtual space of the model.

Isolated Metaphor - “Go tell that *fox*.”: The idea of the source domain is ‘fox’. The virtual space (without elaboration) is “Go tell that *fox*”. Following a traditional interpretation, the idea of the target domain is a ‘cunning/crafty man’, which is the ‘point’ of the metaphor.

Conceptual Metaphor - INTENSITY IS HEAT: “There was a *heated* debate about the issue.” (Kövecses, 27). See Figure 13 for an expanded view of the broad context and processing activated by this conceptual metaphor. The source domain is HEAT. The virtual space (without elaboration) is “There was a *heated* debate about the issue”. The target domain is INTENSE, which is the ‘point’ of the conceptual metaphor.

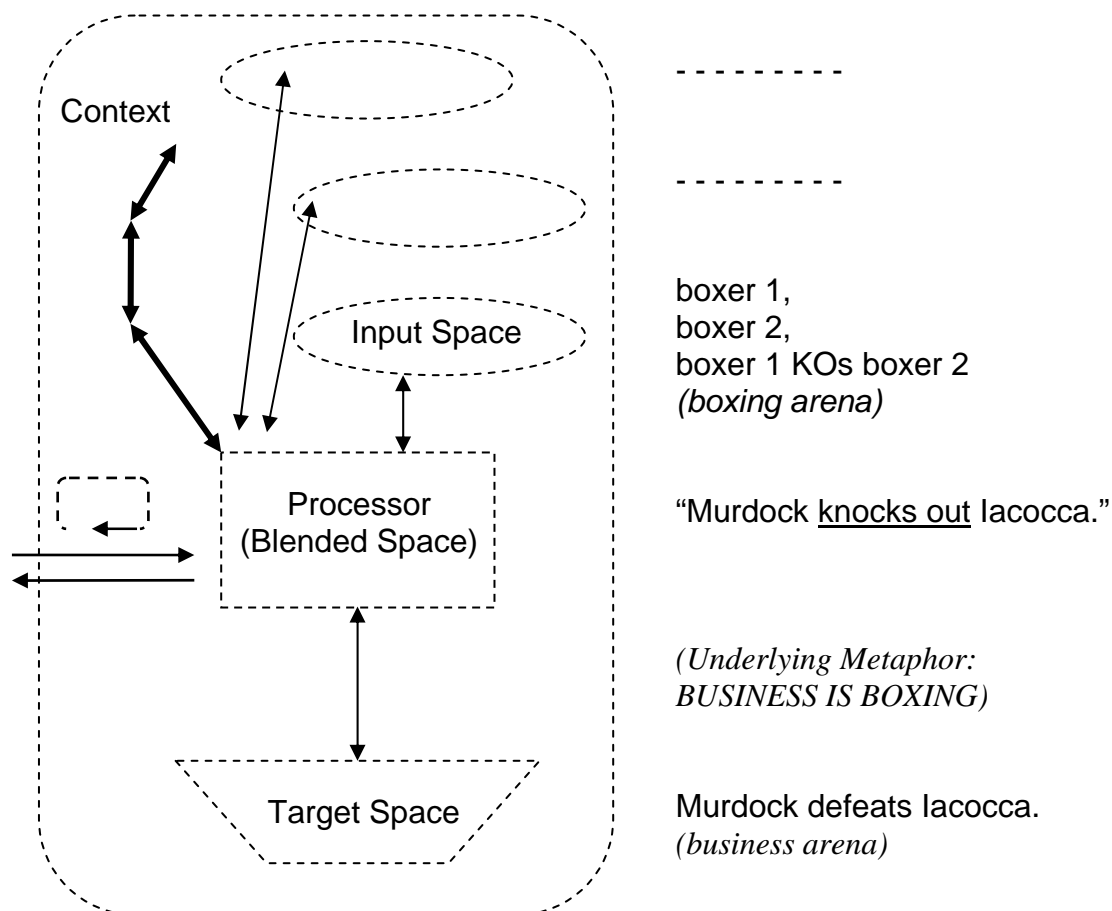
**Figure 13: Close-up of the Broad Context Activated by the Conceptual Metaphor, INTENSITY IS HEAT.**



Single Scope Blend - "Murdock knocks out Iococca." (Kövecses, 277): In a single source blend there is a single input space and a target space, but the input space alone structures the blend. See Figure 14 for an expanded view of the broad context and processing activated by this blend. In this example, the elements of the input space consists of a boxing match with three elements that are projected into the blend: (1) boxer-1, (2) boxer-2, and (3) the event in which boxer-1 knocks out boxer 2. The elements of the target space are (1) CEO-Murdoch, (2) CEO-Iococca, and (3) Murdoch defeats Iococca,



**Figure 14: Close-up of the Broad Context Activated by the Single Scope Blend, “Murdock knocks out Iacocca.”**



which is the point of the blend. Running the blend, the virtual world of the blended space is “Murdock knocks out Iacocca” in which Murdock and Iacocca box (with gloves) in an arena. Several metonymic links are suggested in the blend, e.g., Murdock and Iacocca representing individual boxers and the corporations they manage, and the boxing ring representing the business arena of competitive auto sales.

#### 4.d. Application to a Simplex or Mirror Blend (Figure 7)

In this application of the PCLMBT we consider a simplex or mirror blend, which is a non-metaphoric process. In the example, “Paul is the *father of* Sally” (Kövecses,

272), the input spaces are (1) the frame (father, daughter) and (2) the values (Paul, Sally). The virtual world of the blended space is “Paul is the *father of* Sally.” (Note that the metaphorical target space is inactive.)

**4.e. Application to a Propositional Statement Requiring Context and Inference** (Figure 8)

In this application, “That milk is warm”, there is no conceptual blend or conceptual metaphor; the input and target spaces, and the source and target domains are inactive. The virtual space, without elaboration, is “That milk is warm!” This propositional statement requires contextual knowledge of the identity of the milk, as well as the inferential analysis of the surprise of the speaker who expected it to be cold.

**4.f. Application to a Propositional Statement Requiring Context** (Figure 9)

In this application, “Open the bottle” (Sperber and Wilson, 1998, 186), the input and target spaces, and the source and target domains are again inactive in the absence of a conceptual blend or a conceptual metaphor. This propositional statement requires context, e.g., knowledge of the type of bottle and cap involved as well as the identity of the particular bottle.

**4.g. Application to a Propositional Statement** (Figure 10)

In this final application of the PCLMBT, “Milk is a liquid”, the input and target spaces, the source and target domains, context, etc., are all inactive for this propositional statement.

### **SUMMARY - Insights Gained from the Prototypical Cognitive Linguistic Model of Bible Translation**

The proposed PCLMBT focuses attention to several issues related to IITLC and more broadly to Bible translation. Here are a few observations:

1. The model treats directly differences in the cognitive environment between the original author, the translation team, and the target audience. This includes, for example, the potential gulf between the MTT and the target audience due to a prolonged period of separation during training, and the challenges facing the target audience with respect to their limited knowledge of biblical culture.
2. Some of the challenges in translating conceptual blends are clarified.<sup>9</sup> For the blend to ‘run’ properly, i.e., to be clearly and quickly comprehended, the reader must have sufficient background knowledge of all input and target spaces. Consider for example the previously discussed, multiple scope blend of Mark 2:18-22, in particular the pouring of new wine into old wineskins. None of the people groups with whom I serve understand wine or its production. Thus, the incompatibility of new wine in old animal skins in the running of this blend is potentially quite foreign.
3. The model treats directly differences in source and target domains for conceptual metaphors and the input and target spaces for conceptual blends between the original author, the translation team, and the target audience. Thus any discrepancy in the understanding of wheat agriculture between the original author of Genesis

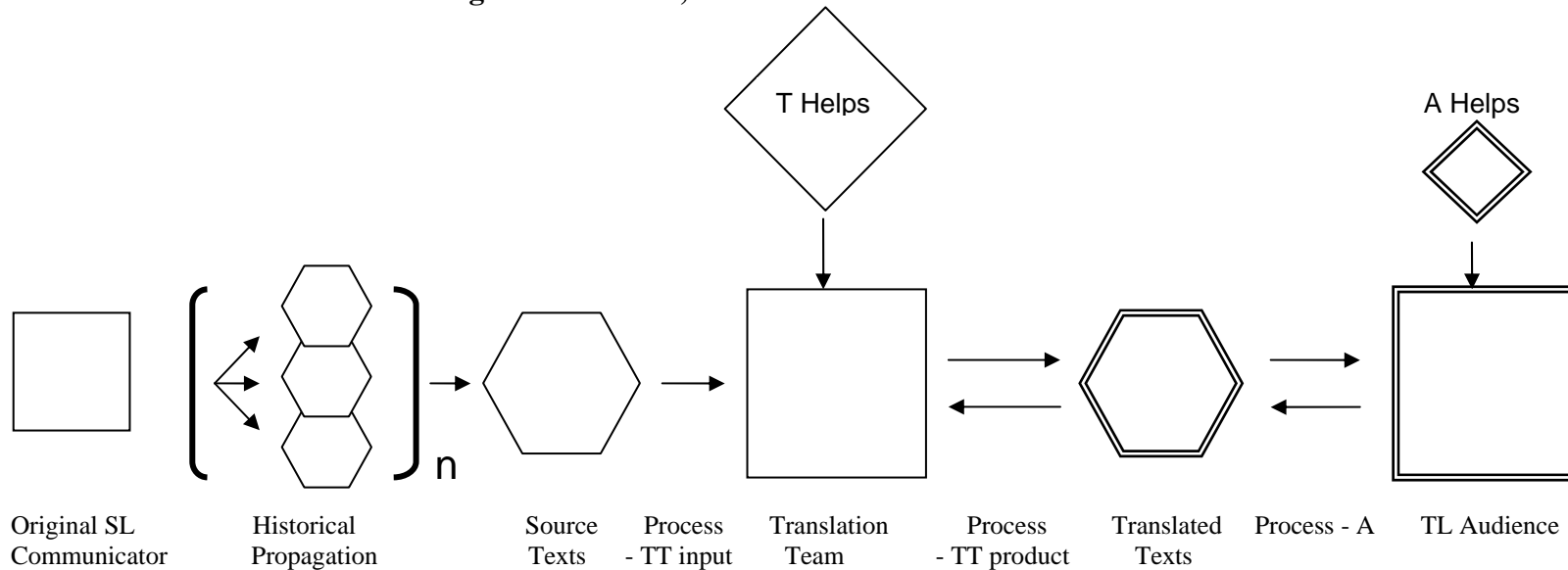
---

<sup>9</sup> This issue may be very important if conceptual blends turn out (as expected) to be quite common in the parables. This topic needs further investigation.

35:7 (i.e., Joseph's dream regarding the wheat sheaves), the translation team, and the target audience can be considered in translating this multiple scope blend.

4. Well-intentioned biases of the translator toward helping his people will be noted by comparison of the exegete's target spaces (of conceptual blends) and target domains (of conceptual metaphors) with the target spaces and domains of the translator, respectively. Unintentional bias will likely be noted by comparison of the target spaces and domains for the original writer and those of the exegete/translator. The origins of these biases in the value structures of the exegete/translator will be considered in Chapter 5, *Toward a Prototypical Model of Culture for Bible Translation*.
5. Some purposes in checking are clarified. The thematic issues of getting the 'point' of a passage as described in the target spaces and domains of the original writer, translation team, and target audience are raised in addition to measures of communicative equivalence or resemblance at word to section levels of utterances.
6. The potentially extensive impact of turnover of personnel in the translation team, e.g., exegete, translator, reviewer, and consultant, is also clarified, since it influences all of the above considerations.

**Figure 1: General, Process Model for Bible Translation**



SL Communicator : Biblical author as directed by God

Historical Propagation : Initial texts were written or dictated, then copied and translated into multiple languages (e.g., Latin, Coptic, Syrian, etc.), ultimately into LWCs accessible to the translation team.

Source Texts : Written or electronic copies of biblical languages (with interlinear translations), international language translations, national language translations, etc., accessible to—and used by—the translation team

Process – TT input : Read hard/soft copies of all translations accessible to—and chosen by—the team. (Note “input” refers to source texts.)

Translation Team (TT): National translators, exegetes, translation consultants, literacy workers, SIU personnel, etc.

T Helps : All biblical helps available to—and used by—the translation team, including written media, pastors, etc.

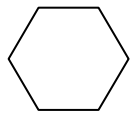
Process – TT product : Draft TL translation and review editorial comments from the TL audience. (Note “product” refers to TL texts.)

Translated Texts : Printed copies, tapes, CDs, etc. of TL Scriptures

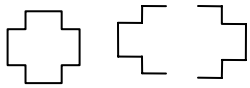
Process – A : Audience can read/hear/touch TL translation and edit this translation for return to the translation team.

A Helps : All biblical helps available to—and used by—the TL audience, including written media, pastors, etc., ... potentially very limited

TL Audience : Target language audience



Text



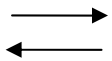
Implicit information, specifically explicatures (⌘) and implicatures (⌘) added to the source language text.



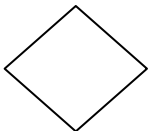
Individual or group of people. Note for the prototypical inferential and conduit model for Bible translation, this includes all of the contextual assumptions (the knowledge base) that the person or group bring to the task.



Inferential processes



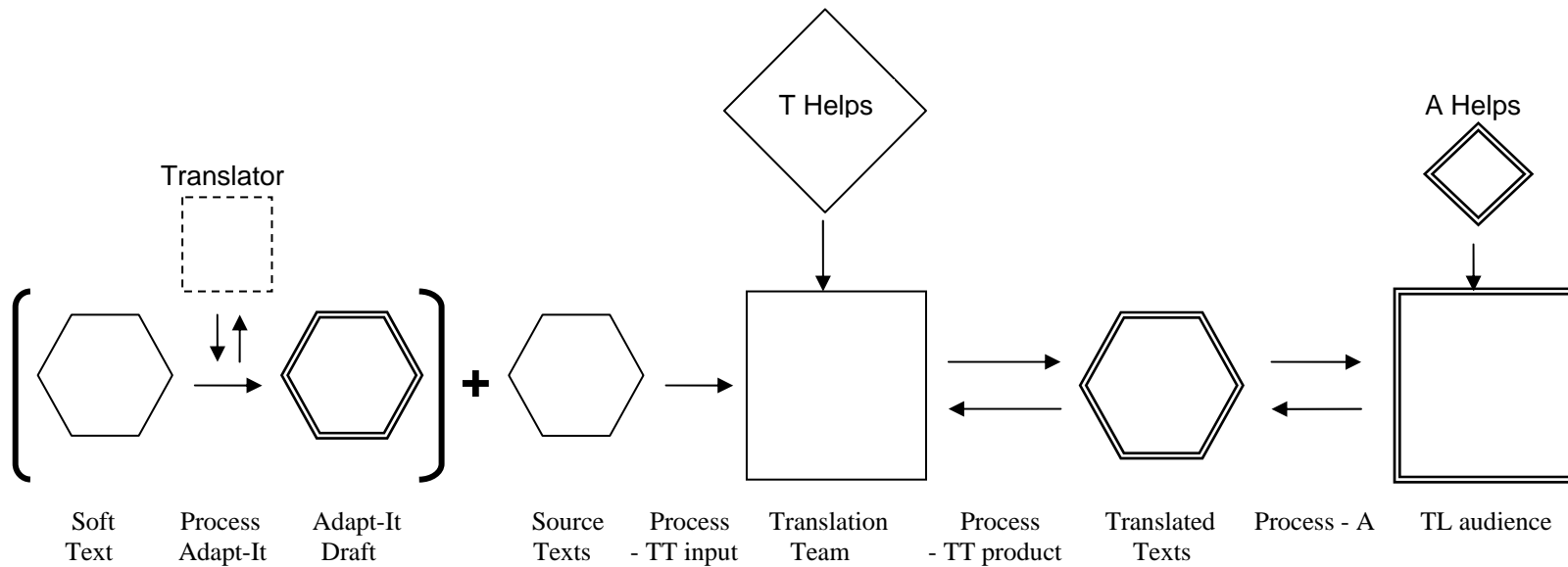
Input/output processes (specifically encoding/decoding in Figure 4)



Helps directly associated with the translated text, e.g., booklets, footnotes, etc.

### General Key to Figures 1 to 4

**Figure 2: Prototypical Adapt-It Drafting Model for Bible Translation**



Soft Text : Electronic text, e.g., national language translation, neighboring language translation, etc.

Process – Adapt-It : Computer assisted, typically word-for-word mapping of Source Text into TL Draft directed by the translator.

Adapt-It Draft : Output text from Adapt-It program

Source Texts : Written or electronic copies of biblical languages (with interlinear translations), international language translations, national language translations, etc., accessible to—and used by—the translation team

Process – TT input : Read hard/soft copy of draft TL text from Adapt-It. (Note “input” refers to source and TL texts.)

Translation Team (TT): National translators, exegetes, translation consultants, literacy workers, SIU personnel, etc.

T Helps : All biblical helps available to—and used by—the translation team that are used for revision of drafts

Process – TT product : Revise/edit draft TL translation and review editorial comments from the TL audience (Note “product” is TL texts.)

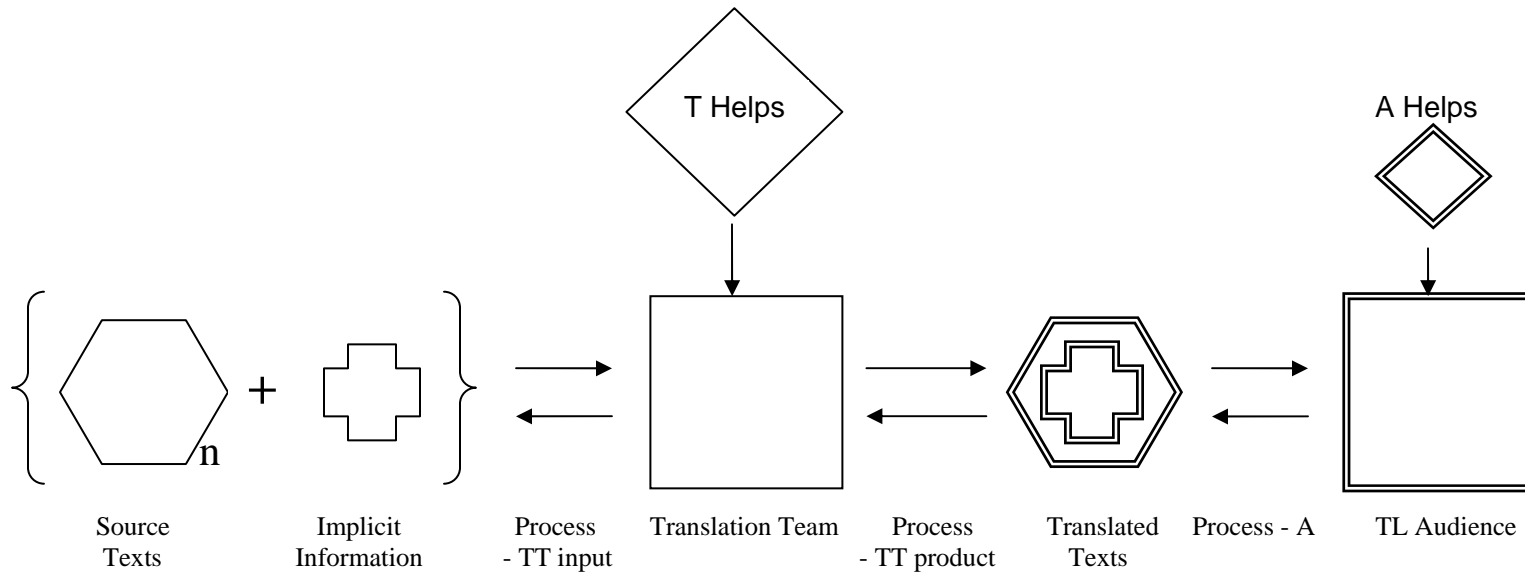
Translated Texts : Printed copies, tapes, CDs, etc. of TL Scriptures

Process – A : Audience can read/hear/touch TL translation and edit draft TL translation for return to the translation team.

A Helps : All biblical helps available to—and used by—the TL audience, including written media, pastors, etc., which can be very limited

TL Audience : Target language audience

**Figure 3: Prototypical Meaning-Based Model for Bible Translation**



**Source Texts** : Written or electronic copies of biblical languages (with interlinear translations), international language translations, national language translations, etc., accessible to—and used by—the translation team

**Implicit Information** : Selected SL explicatures and implicatures, including source cultural background information, as deemed necessary by the translation team to include in the TL translation.

**Process – TT input** : Read electronic/printed copies of all translations accessible to—and chosen by—the team explicating implicit information. (Note “input” refers to source texts.)

**Translation Team (TT)** : National translators, exegetes, translation consultants, literacy workers, SIU personnel, etc.

**T Helps** : All biblical helps available to—and used by—the translation team, including written media, pastors, etc.

**Process – TT product** : Draft TL translation and review editorial comments from the TL audience. (Note “product” refers to TL texts.)

**Translated Texts** : Printed copies, tapes, CDs, etc., of TL Scriptures. Note that the implicit information is explicated in the text consistent with the translation model and potential constraints in the publication of footnotes, pictures, etc.

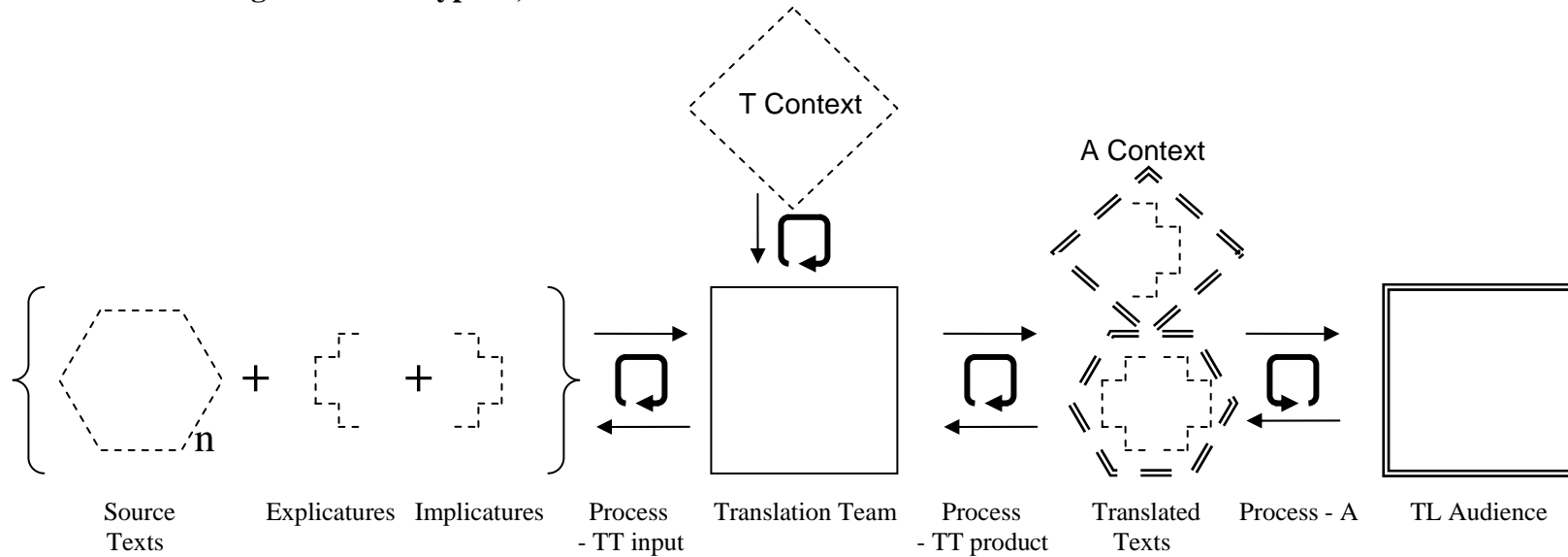
**Process – A** : Audience can read/hear/touch TL translation and edit draft TL translation for return to the translation team.

**A Helps** : All biblical helps available to—and used by—the TL audience, including written media, pastors, etc., which can be very limited

**TL Audience** : Target language audience



**Figure 4: Prototypical, Combined Inferential and Conduit Model for Bible Translation**



Source Texts : Multiple written/electronic source texts accessible to—and used by—the translation team, which carry linguistically encoded meaning, and are activators of cognitive effects.

Explicatures : Selected explicatures of the SL text to be incorporated into the TL translation as deemed necessary by the translation team

Implicatures : Selected implicatures of the SL text to be incorporated into TL translation and/or helps as deemed necessary by the translation team

Process – TT input : Read (decoding and inferential processes) all translations accessible to—and chosen by—the team incorporating explicatures and implicatures. (Note “input” refers to SL texts.)

Translation Team (TT) : National translators, exegetes, translation consultants, literacy workers, SIU personnel, etc. including all of the contextual assumptions (the knowledge base) that they bring to the task.

T Context : All biblical helps available to—and used by—the translation team, including written media, pastors, etc. in order to build context.

Process – TT product : Draft TL translation (encoding and inferential processes) and review edited translation (decoding and inferential processes) from the TL audience. (Note “product” refers to TL texts.)

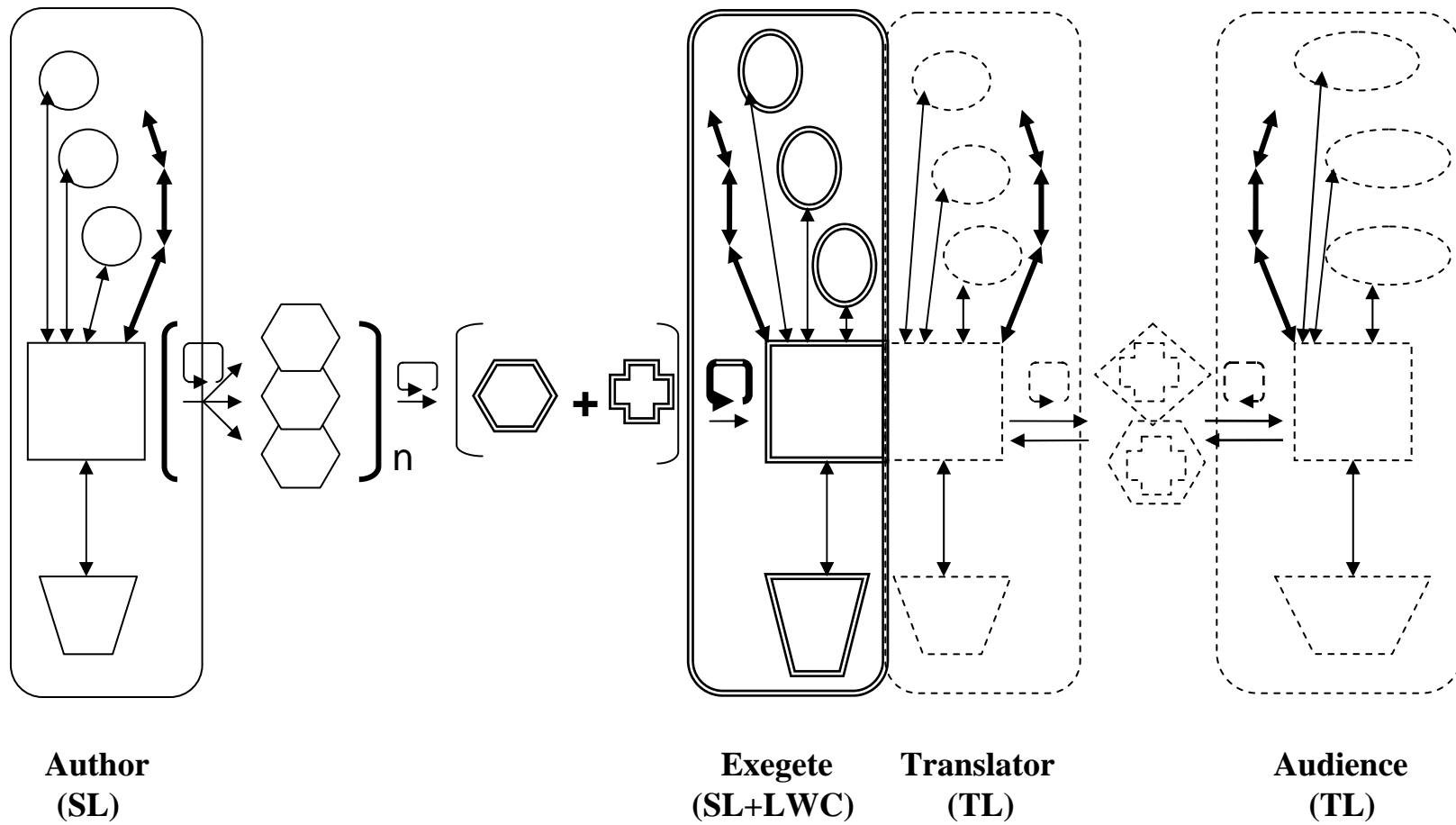
Translated Texts: Printed copies, tapes, CDs, etc., which are encoded texts and activators of cognitive effects

Process – A : Audience can read/hear/touch TL translation (decoding and inferential processes) and edit draft TL translation (encoding and inferential processes) for return to the translation team.

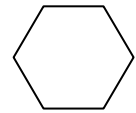
A Context : All biblical helps available to—and used by—the TL audience, including written media, pastors, etc. in order to build context.

TL Audience : Target language audience, including all of the contextual assumptions that they bring to the task.

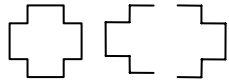
**Figure 5: Prototypical Cognitive Linguistic Model for Bible Translation – Application to a Multiple Scope Blend\***



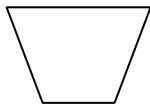
\* The generic space of the conceptual blend is not explicitly treated in this model.



Text



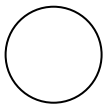
Implicit information, specifically explicatures (ϕ) and implicatures (ϕ)



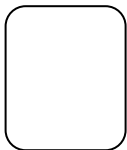
Target space of the blend, usually carrying the point of the blend, which can be a modification of an original input space. Also the target domain of a conceptual metaphor.



Blended space for a person or group, or more generally the virtual screen of the person, i.e., his/her processor or short term memory.



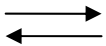
Input space(s) contributing to a conceptual blend. Also a source domain for a conceptual metaphor.



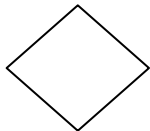
Broad context (cognitive environment) for a person or group, including all cultural knowledge, environment, beliefs, values, etc.



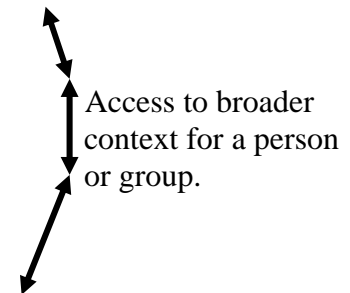
Inferential processes



Encoding/decoding process

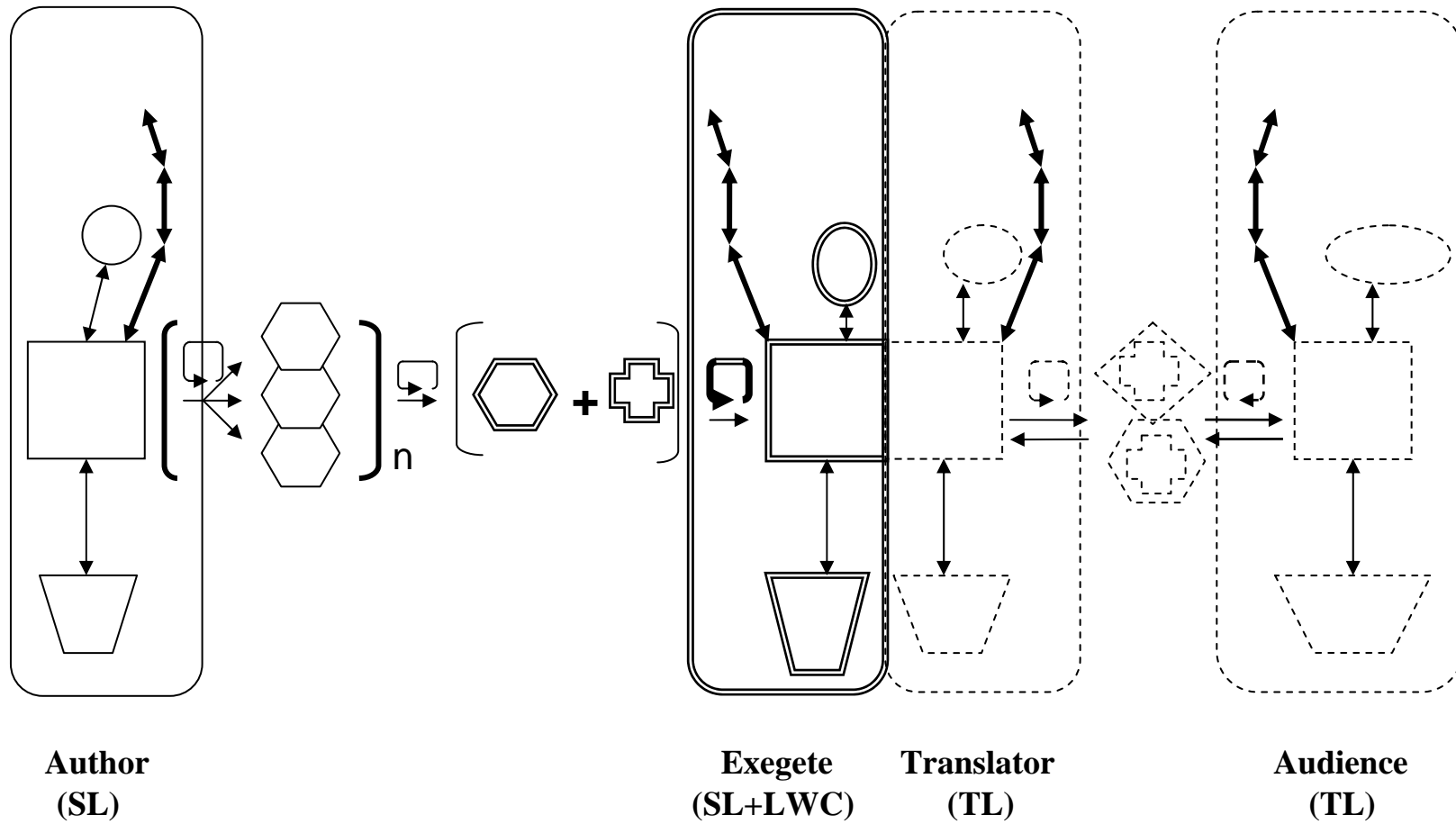


Helps directly associated with the translated text, e.g., booklets, footnotes, etc.

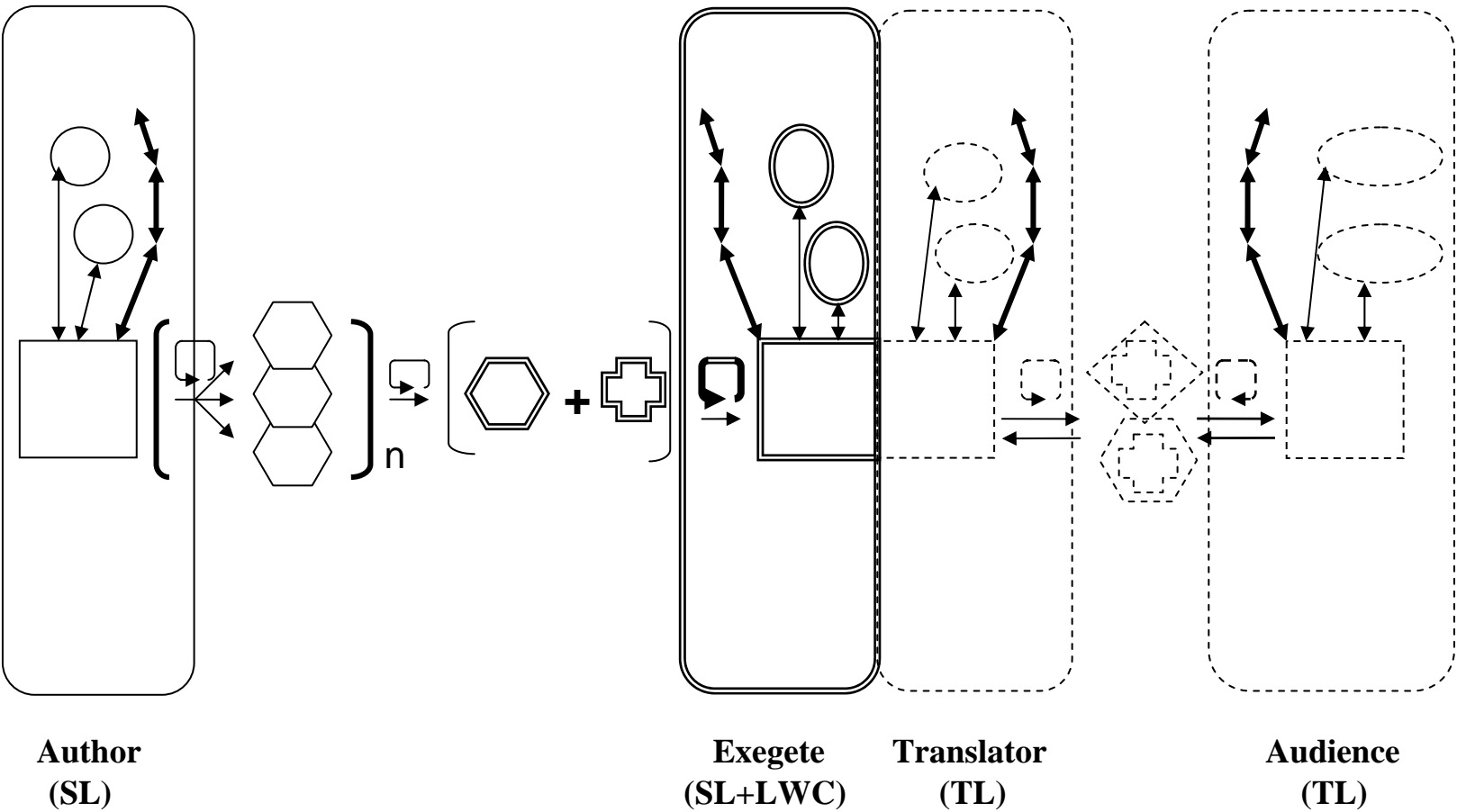


### General Key to Figures 5 to 10

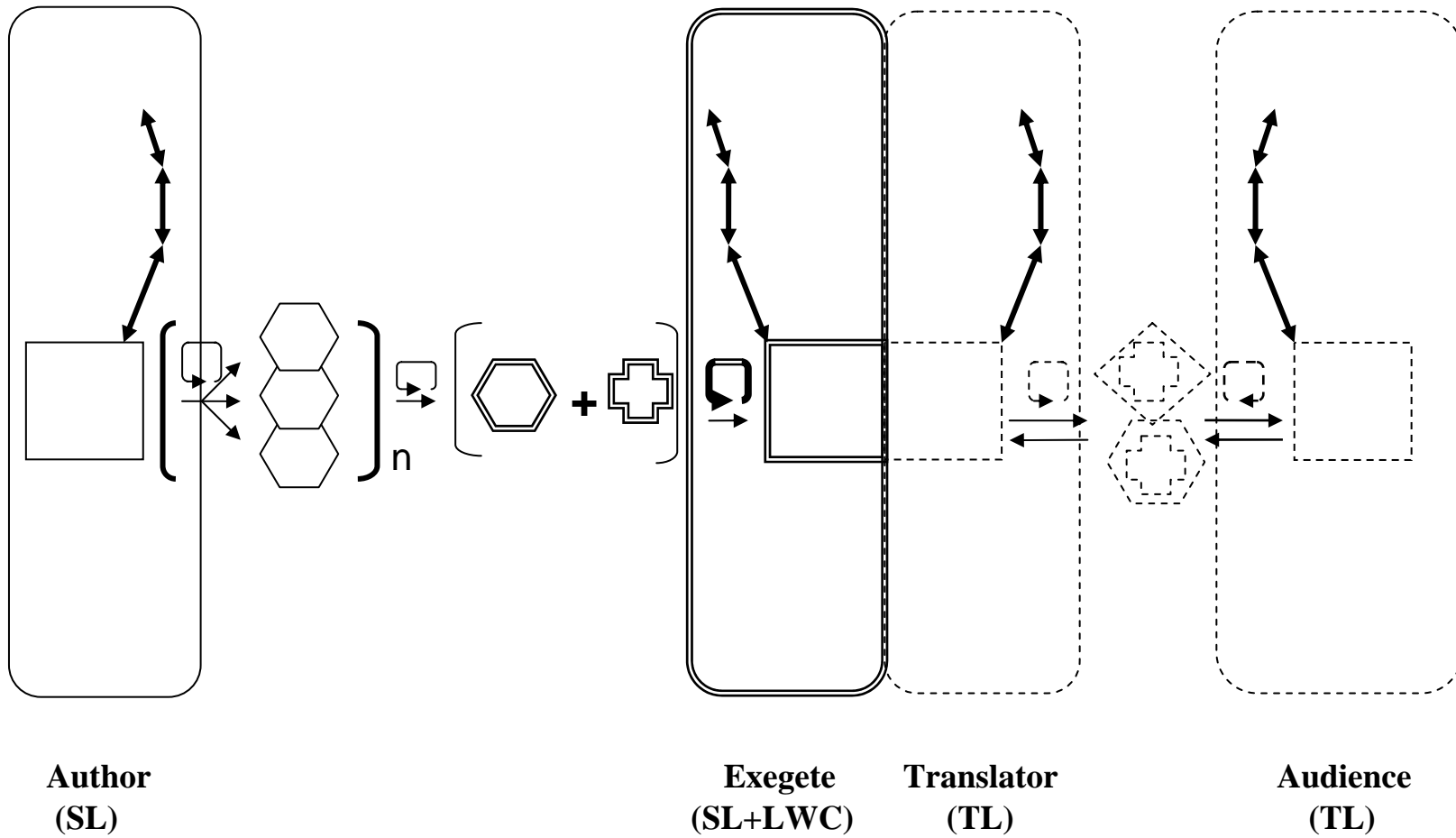
**Figure 6: Prototypical Cognitive Linguistic Model for Bible Translation**  
**Application to an Isolated Metaphor, Conceptual Metaphor, Single Scope Blend and Double Scope Blend**



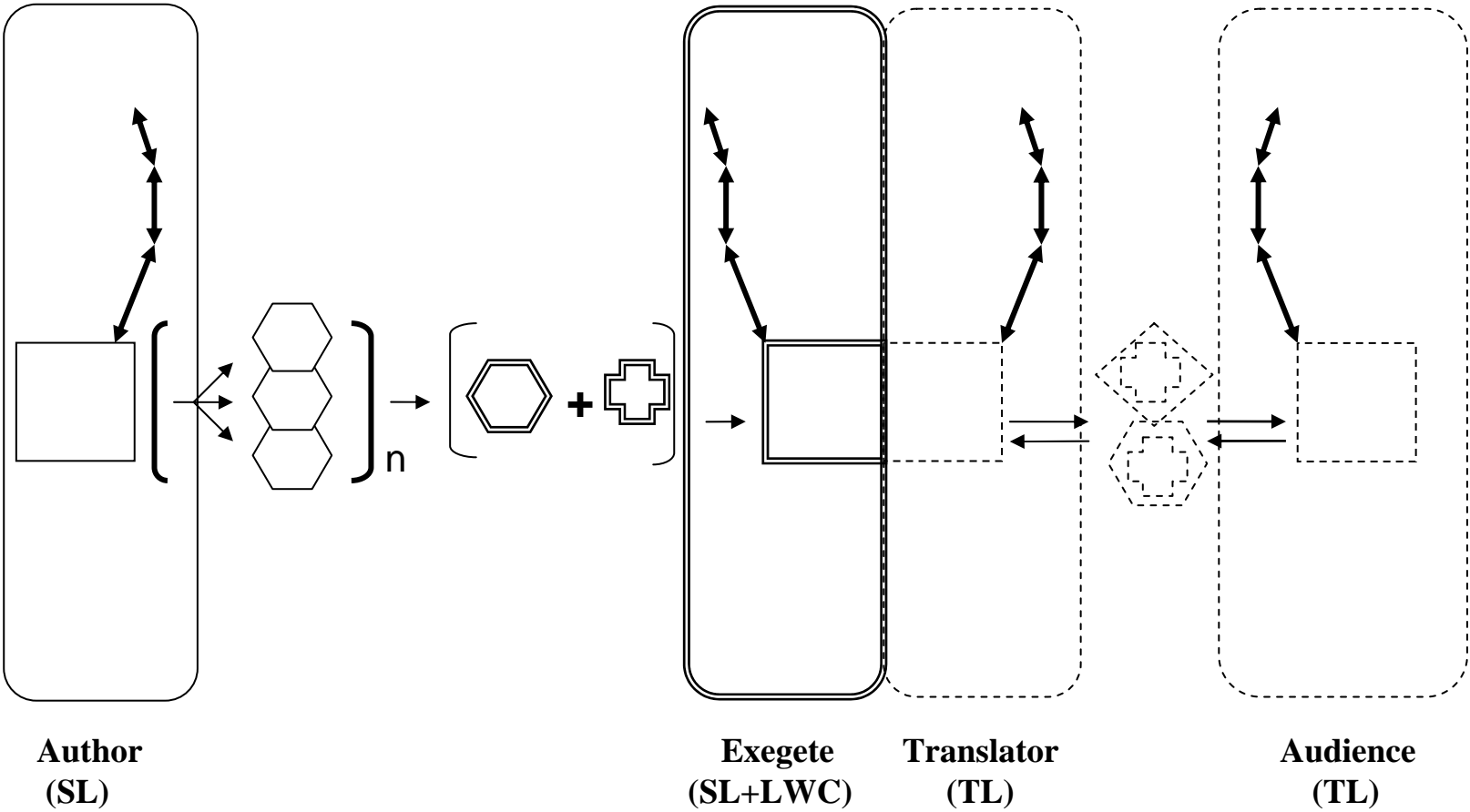
**Figure 7: Prototypical Cognitive Linguistic Model for Bible Translation**  
**Application to a Simplex or Mirror Blend**  
 (Example text: 'Paul is the *father* of Sally')



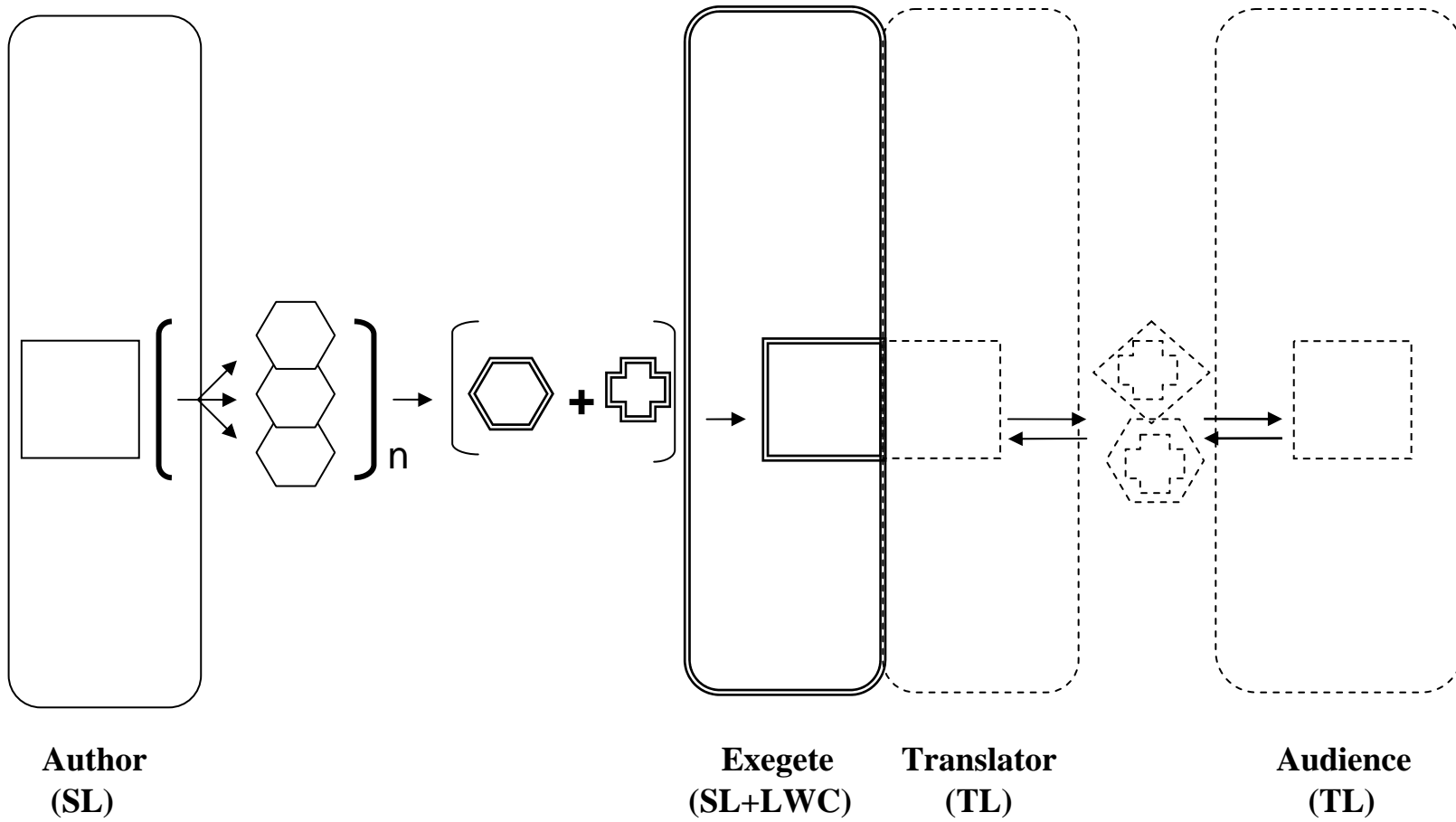
**Figure 8: Prototypical Cognitive Linguistic Model for Bible Translation**  
**Application to a Propositional Statement Requiring Context and Inference**  
 (Example text: 'That milk is warm!')



**Figure 9: Prototypical Cognitive Linguistic Model for Bible Translation**  
**Application to a Propositional Statement Requiring Context**  
 (Example text: 'Open the bottle')



**Figure 10: Prototypical Cognitive Linguistic Model for Bible Translation**  
**Application to a Propositional Statement**  
 (Example text: 'Milk is a liquid')





## **CHAPTER 3**

### **TOWARD A PROTOTYPICAL MODEL OF CULTURE FOR BIBLE TRANSLATION**

#### **Building Blocks for a Prototypical Model of Culture for Bible Translation**

The challenge for this section is to define a prototypical model of culture that will assist translation teams in identifying cultural issues within their target culture that impede their translation and understanding of the TL Scriptures. This is clearly a daunting task for at least two reasons. First, ‘hard core’ cultural data to support the model are generally very difficult to acquire. Quantifiable facts about the TL culture are simply quite limited. Even ‘soft data’, e.g., the “study of worldview, oral traditions and religion that do not lend themselves easily to quantification” (McKinney, 2000, 2), are often limited to the opinions of members of translation teams and selected ‘uninitiated speakers’ in testing sessions.

Second, all cultures are immensely complex. Each covers all aspects of life and is the means for integration around its worldview. Each is adaptive to environment and circumstances, and each makes sense to those within it. (Kraft, 2001, 53-5)

For the researcher, the boundaries for any particular slice of cultural analysis are typically qualitative or even fuzzy. The categories of cultural information obtained are interactive with one another, and the results will vary with the perspectives of different observers. Culture has many sources of variation, both between ethnic groups and within an ethnic group. In the nation of Tanzania alone, there are four language families, i.e.,

Bantu, Khoisan, Nilotic, and Cushitic, comprising about 130 different languages, each representing in some manner a different culture. (Grimes, 2002) And these cultures do not exist in isolation. Kraft (2001, 52) speaks of a variety of levels of “culture structuring” in which individuals are normally immersed:

1. Personal Culture
2. Family (or Clan) Culture (or subculture)
3. Community Culture (or subculture)
4. Regional Culture (or subculture)
5. National Culture
6. Multinational Culture

This analysis is easily applied to Bible translation. Consider, for example, a mother tongue translator (MTT) from the Zinza people group on Lake Victoria with whom I served. This MTT had his personal culture, developed from more than 50 years of personal experience. He esteemed himself as a member of the ‘royal’ clan of the Zinza. He belonged to an island community of predominantly Zinza people. He, like most Zinza, was strongly influenced by the culture surrounding Lake Victoria, a major environmental fixture in East Africa. He was also a Tanzanian, having lived through independence in 1963 and the socialist government that ensued. He was educated outside of Tanzania and thereby influenced by the multinational culture of East Africa, as well as India. The impact of such multicultural exposure can be marked in Bible translation, minimally providing background knowledge to varied social, political, economic and religious systems that would otherwise be unknown at the ethnic level in an isolated region.

Lest anyone think that getting a handle on the target culture for the purposes of Bible translation is formidable, even impossible, three assumptions posited by Kluckhohn

and Strodtbeck (1961) in the development of their theory of societal values may lend some encouragement that the problem is at least bounded.

1. There is a limited number of common human problems for which all peoples must at all times find some solution.
2. While there is variability in solutions of all the problems, it is neither limitless nor random but is definitely variable within a range of possible solutions.
3. All alternatives of all solutions are present in all societies at all times but are differentially preferred.

Thus, human problems are limited in number and the variability of their solutions is constrained.

### **Grid / Group Model of Cultural Variation**

Lingenfelter (1992) discusses a two-dimensional model for analyzing variation between cultures, that is adapted from work by Douglas (1982). His primary purpose is to support cross-cultural missions. The model consists of 'grid' and 'group' dimensions. Grid is the dimension of individualization. It describes the degree to which a "social system sorts and constrains individuals by distinctive role categories". (26) High grid societies have more numerous rules, social distinctions and categories and thus, more constraints on individual autonomy, given the high expectations for conformity to a particular role. Members are judged by the degree to which they perform their role and meet role expectations. A low grid society has "few social distinctions among its members" and thus, a higher degree of individual autonomy and freedom within any particular role. Group is the dimension of social incorporation. In high group societies, communal or collective relationships are important. In low group societies, individual

activities and goals are important. Combining grid and group dimensions one achieves a four quadrant matrix of social environments:

1. Individualist societies (low grid, low group)
2. Collectivist societies (low grid, high group)
3. Bureaucratic societies (high grid, low group)
4. Corporate societies (high grid, high group)

In this model, individualist societies have few role distinctions or expectations and value individual as opposed to collective goals. Collectivist societies have comparatively few role distinctions but require collective unity for survival. Bureaucratic societies have high role specialization that constrains individual initiative and group cohesion. Corporate societies have high grid hierarchies and specialization while striving for high group cohesion, identity and cooperation. Lingenfelter (1996) exemplifies these four social quadrants from both contemporary American society and the Scriptures (see Table 2).<sup>a</sup>

**Table 2: Contemporary American and Biblical Examples of Grid/Group Dimensional Analysis**

Social Environment	Contemporary American Example	Biblical Example
Individualist (-grid/-group)	Stock Market	Abraham
Collectivist (-grid/+group)	Anti-establishment environmental, religious or political groups (e.g., Greenpeace)	Padan Aram
Bureaucratic (+grid/-group)	Legal/Administrative Bureaucracies	Pharaoh and Egypt
Corporate (+grid/+group)	Corporations, e.g., General Motors	Sodom, Gerar

<sup>a</sup> For purposes of this thesis I am not introducing Lingenfelter's third dimension to this analysis—in this particular example, the additional dimension of economics of production.

The application of the account of Abraham to this model is interesting, although in some cases difficult to investigate in a thorough fashion. As a “semi-nomadic tribal herder, Abraham lived an individualist lifestyle, negotiating relationships with other people with whom he came in contact as he moved from mountain to valley seeking pasture for his flocks.” Pharaoh and Egypt exemplify the hierarchical nature of a bureaucratic regime with low group characteristic, at least within the government. Sodom, Gomorrah, Gerar, etc., exemplify city states with hierarchical regimes, but also community behavior in sin and in warfare alliances. When Abraham sought a wife for his son Isaac, he sent his servant back to the extended family in Padan Aram where they had maintained a more traditional, collectivist lifestyle.

This kind of dimensional analysis of culture is effective in distinguishing selected underlying characteristics between cultures, and may be helpful in diagnosing areas of overlap, and conversely, distinctions between SL and TL cultures. The TL cultures that I serve in eastern Africa are predominantly high group, and vary between comparatively low and high grid in village and urban communities, respectively. But this grid/group analysis does not provide an adequate framework from which to appropriately distinguish diverse TL cultural issues in translation.

### **Outline of Cultural Materials**

The Outline of Cultural Materials (OCM) developed by Murdock et al., (1982) represents a conceptually opposite approach to understanding culture and its diversity. This manual attempts to provide a comprehensive classification system for all human behavior.

The Outline of Cultural Materials had been devised with two primary purposes in mind: first to assist scholars in annotating and classifying cultural materials from all

societies and, second to aid researchers in locating readily in the HRAF Files the material pertinent to their interests. ... The system of classification used in the OCM divides all cultural and background information into 82 major divisions and into 659 minor divisions. (xiii)

The manual is effective for classifying observable cultural systems and behavior that would be pertinent to Bible translation. Unfortunately, beliefs, values, world view, etc. (for which it is not designed) are only touched upon in cultural ‘grab bags’ such as 180-Total Culture, 570-Interpersonal Relations, and 770-Religious Beliefs. Again, the analysis provides only a partial framework with which to distinguish and appropriately categorize diverse TL cultural issues in translation.

### **Surface vs. Deep Structure**

Kraft (2001, 48) in his general model of culture provides a useful framework of “surface structure” and “deep structure”. He posits five ‘subsystems’ of surface level culture that provide expressions of the deep structure, which in his treatment is limited to world view assumptions. The surface subsystems include social (e.g., family, education, kinship, social control), language, religion, economics, and technology. Ashdown (12) posits seven categories of (surface) cultural systems, including major examples from each category:

1. economic: redistribution, reciprocity, market
2. kinship: Sudanese, Eskimo, Hawaiian, etc.
3. political: bands, tribes, chiefdoms, states
4. social: egalitarian, ranked, stratified (class/caste)
5. marriage: exogamy/endogamy, bride wealth, residence system
6. production: foraging, slash and burn, horticulture, farming, pastoral, and
7. religious: individual, shamanistic, communist, ecclesiastical.

Bruce (1992) expands the ‘deep structure’ of culture to include values.

Values might be designated as a person’s treasured ideal, his commitments, and the loyalties which he chooses within the framework of this worldview. A person’s worldview is his philosophy of the universe, his explanations for how it works the way it does, and the structure of the powers therein. His values form his decisions and choices in the light of that analysis and give him purpose for action and goals to attain. ...Values could be seen to be built on worldview. Behavior, to a large extent, builds itself on values. (21)

Following from Bruce, McKinney describes a hierarchy/system of three categories of values—prime, focal and specific. Prime values (value orientations) are the deepest value structure. They “tie values to the worldview of the culture. ...[They deal] with an individual’s primary allegiance, such as to God, gods, or self.” (216) Focal values, which include bundles of values, are built on these value orientations. From focal values emerge specific values that may be visible in behavior.

### **Focal Values**

McKinney describes seven sample categories of focal values.

1. **Impersonal values** – “...concern events attributed to fate, God’s will, ... impersonal use of spiritual power, and in general to phenomena which the individual is powerless to influence... . Attributing events and actions to an impersonal category of value absolves an individual of responsibility for things that happen.” (217)
2. **Character values** – “...refer to virtues and vices of an individual. These are the qualities of an individual that are approved or disapproved of by members of the culture in focus. Virtues and vices reflect moral characteristics of a person.”
3. **Directive values** – “...specify what a person should do; they are prescriptive values” (218) as well as prohibitions. Both include “laws, commandments, rules of conduct, taboos, obligations and duties, rights and privileges, and any other rules or standards which are intended to regulate conduct.” (Albert, 1956, 226)
4. **Environmental values** – “...deal with our relationship with the physical environment” (McKinney, 218), our care and protection of our world or lack thereof, our consumption of natural resources, sanitation, etc.

5. **Ethical Values** – “... moral principles ... which govern our interpersonal relations.” These include notions of common decency towards one another and duties in fulfilling obligations to family, clan, country, etc.
6. **Spiritual Values** – “...deal with our relationship with the spiritual and supernatural realm” and “ may also be termed Piety Values. They concern rules or taboos that govern one’s relationship with the supernatural realm” which would include, for example, the 10 Commandments in the Judeo-Christian context.
7. **Other Values** – Several categories of values may be considered in this remaining category. Some values or value bundles “apply to different realms of society, such as political, social, family, aesthetic, educational and military values.” There are also compartmentalized values that are contradictory under the light of direct comparison but thrive when selectively applied in specific environments, e.g., in the church versus in the world.

Focal values of truth, righteousness, purity, etc., may be evident in the Scriptures, e.g., in Philippians 4:8, which lists general ethical and spiritual principles as most desirable to occupy our thoughts.

**NIV Philippians 4:8** Finally, brothers, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy—think about such things.

### **Specific Values**

Specific values emerge from focal values so they are reasonably expected to proceed from the same categories. Consider, for example, a list of “ten values, attitudes, or mind-sets that distinguish progressive cultures from static cultures” presented in Table 3 as expressed by Harrison (2000, 299). Some of the positive attributes of the progressive society are expressed as specific values, e.g., work, frugality, justice and fair play. Other attributes are expressed as beliefs, e.g., education is the key to progress, and merit is central to advancement. The ethical code, and secularism, may be focal values. Others reflect deeper structures, e.g., time orientation, which originates in world view; and authority structures, which reflects a prime value (or value orientation), which will be discussed next.



**Table 3: Contrastive World View, Values and Beliefs in Progressive and Static Cultures**

<b>Parameter</b>	<b>World View, Values, Beliefs</b>	<b>Progressive Cultures</b>	<b>Static Cultures</b>
1. Time orientation	World view	Emphasize the future	Emphasize the present or past
2. Work	Specific value	Central to the good life	Burden
3. Frugality	Specific value	Mother of investment and financial security	Threat to the 'egalitarian' status quo
4. Education	Belief	Key to progress	Marginal importance except for the elite
5. Merit	Belief	Central to advancement	Connections and family are what count
6. Community	World view	Radius of identification and trust extends beyond the family to the broader society	Family circumscribes community
7. Ethical Code	Focal Value	More rigorous	More corrupt
8. Justice, fair play	Specific Value	Universal impersonal expectations	Function of whom you know or how much you can pay
9. Authority	Prime Value (Value Orientation)	Tends towards dispersion and horizontality	Tends toward concentration and verticality
10. Secularism	Focal Value	Influence of religious institutions on civic life is small	Religious influence is often substantial

### **Prime Values / Value Orientations / Basic Values**

Value orientations, the prime values that tie the value structure to world view, have been investigated by several authors, the work of three of whom I attempt to summarize in Table 4.<sup>b</sup>

---

<sup>b</sup> The inherent challenge in constructing this summary of orientational values and the comparisons that ensue is surmounting a mountain-high threshold of nomenclature that must be tightly defined for each set of value contrasts to make sense.

**Table 4: Summary of Value Orientations (Core Values)**

<b>HOFSTEDE</b>	<b>MAYERS</b>	<b>SCHWARTZ</b>
Uncertainty Avoidance	Crisis vs. Non-Crisis	Self Direction
Power-Distance	Vulnerability as Weakness vs. Strength	Stimulation
Individualism vs. Collectivism	Task vs. Person as Goal	Hedonism
Long Term vs. Short Term Orientation	Prestige Ascribed vs. Achieved	Achievement
Masculinity vs. Femininity	Dichotomistic vs. Holistic	Power
	Time vs. Event Orientation	Security
		Conformity
		Tradition
		Benevolence
		Universalism

One conceptual class of research ties orientational values to a discussion of typically 5-6 value contrasts, which are assumed to operate on the basis of a continuum.

For example, Hofstede (2006) postulates the following contrasts:

1. Power-Distance (high vs. low) – “related to the different solutions to the basic problem of human inequality”
2. Uncertainty Avoidance (high vs. low) – “related to the level of stress in a society in the face of an unknown future”
3. Individualism vs. Collectivism – “related to the integration of individuals into primary groups”
4. Masculinity vs. Femininity – “related to the division of emotional roles between women and men”
5. Long Term vs. Short Term Orientation – “related to the choice of focus for people’s efforts: the future or the present and past”

For each value contrast Hofstede lists ten differences between societies with strongly contrasting orientational values. Applying a personal analysis of my observations of eastern African culture (in which I have served for more than a decade), two values, i.e., large power-distance, and collectivism, stood out decisively in the value contrasts (see Table 5).

**Table 5: Evaluation of Hofstede ‘Power-Distance’ and ‘Collectivist vs. Individualist’ Value Contrasts from Personal Observations of Eastern African Culture**  
(true +, false -, uncertain +/-)

<b>Small Power-Distance</b>		<b>Large Power-Distance</b>	
Use of power should be legitimate and is subject to criteria of good and evil	-	Power is a basic fact of society antedating good or evil; its legitimacy is irrelevant	+
Parents treat children as equals	-	Parents teach children obedience	+
Older people are neither respected nor feared	-	Older people are both respected and feared	+/-
Student-centered education	-	Teacher-centered education	+
Hierarchy means inequality of roles established for convenience	-	Hierarchy means existential inequality	+
Subordinates expect to be consulted	-	Subordinates expect to be told what to do	+
Pluralist governments based on majority vote and changed peacefully	+/-	Autocratic governments based on co-optation and changed by revolution	+/-
Corruption rare; scandals end political careers	-	Corruption frequent; scandals are covered up	+
Income distribution in society rather even	-	Income distribution in society very uneven	+
Religions stressing equality of believers	-	Religions with a hierarchy of priests	+
<b>Individualist Society</b>		<b>Collectivist Society</b>	
Everyone is supposed to take care of him- or herself and his or her immediate family only	-	People are born into extended families or clans which protect them in exchange for loyalty	+
“I” - consciousness	-	“We” – consciousness	+
Right of privacy	-	Stress on belonging	+
Speaking one’s mind is healthy	-	Harmony should always be maintained	+
Personal opinion expected: one person one vote	+/-	Opinions and votes predetermined by in-group	+/-
Transgressions of norms lead to guilt feelings	-	Transgressions of norms lead to shame feelings	+
Languages in which the word “I” is indispensable	-	Languages in which the word “I” is avoided	+/-
Purpose of education is learning how to learn	-	Purpose of education is learning how to do	+
Task prevails over relationship	-	Relationship prevails over task	+

Although some studies have attempted to expand the number of dimensions/value contrasts, Hofstede believes that the number of statistically ‘meaningful’ dimensions will be small. That is, from a statistical perspective it will be difficult to justify the inclusion of other value contrasts because they will increasingly overlap with one another and not further explain the values data.<sup>c</sup>

This principle is evident in part by comparing Hofstede’s current model comprising five value contrasts with his original model of four value contrasts. (Hofstede, 1980) The four-dimensional values framework was uncertainty avoidance, power-distance, individualism vs. collectivism, and ego vs. social orientation. Note that ego vs. social orientation has now been replaced by masculinity vs. femininity and short term vs. long term orientation. The less than intuitive nature of this replacement is supported by the following statement:

“Dimensions should not be reified” (regarded as material or concrete) “They do not ‘exist’ in a tangible sense. They are constructs: if they exist, it is in our minds. They should help us in understanding and handling the complex reality of our social world. But human minds have a limited capacity for processing information, and therefore dimensional models that are too complex will not be experienced as useful.” (Hofstede, 2006, 11-12)

Littlemore (2003) provides a more descriptive set of definitions for the Hofstede value contrasts from his 1980 model, considering work environments:

**Uncertainty avoidance** refers to the extent to which organizations and cultures (and the people within them) seek to protect themselves from the risks and uncertainties of life. ...

**Power-distance** refers to how equal people are, or would like to be. In organizations and cultures where the power-distance is low, inequalities are minimized; everybody is involved in decision making; subordinates are consulted rather than just ordered; the boss is seen as a resourceful democrat; and the same rules apply to everyone. In organizations and cultures where the power-distance is high, inequalities

---

<sup>c</sup> However, from a purely descriptive perspective, I can see no adverse impact of the inclusion of additional value contrasts into a prototypical model of culture.

among people are expected and accepted; some people make decisions, and others obey; subordinates expect to be told what to do; ...

The **individualist or collectivist** dimension refers to the extent to which people see themselves primarily as individuals, or as members of bigger groups. In individualist organizations and cultures, people look after themselves; they want to be appreciated as individuals, and for the work that they themselves have done.

The **ego or social** dimension refers to the extent to which an organization promotes hard "ego-oriented" values or soft "society-oriented" values.

The 'Basic Values Model' of Mayers (1982) fits within the same conceptual framework of value contrasts operating on a continuum. In contrast to Hofstede, which has been applied mostly to workplace and academic environments, this model has seen much application to cross-cultural missions. In applying this model Shaw (1988) states:

“The **basic values** are considered to underlie many other values that, in turn, generate various types of behavior that are further affected by the surrounding cultural context.” (161)

There are six value contrasts reflecting opposing orientations of individuals or cultures (Matlock, 2006):

1. **time vs. event** – primary concern regards schedule, punctuality and the passage of time as opposed to a focus on the current event and the people involved therein.
2. **dichotomism vs. holism**<sup>d</sup> – tendency to categorize and to evaluate all of life in terms of a right/wrong, black/white polarity, as opposed to a focus on the whole, context, and the integration of parts in relation to the whole.
3. **crisis vs. non-crisis** – tendency to focus on a single alternative in a crisis (presumed to be correct), taken from the best authority who has learned from history and experience; as opposed to satisfaction in selecting from alternative options, each crisis being unique and requiring a new solution.
4. **task/goal vs. person/interaction** – primary concern regards the task and its timely completion, as opposed to valuing interaction with others while performing the task.

---

<sup>d</sup> An interesting trichotomistic world view is reported by Bartle (1983) regarding the Akan culture of Ghana. The Twi people think in threefold paradigms: red/white/black (for color), mother-nature/God/deities (for personification), earth/air/water (for the cosmos), blood-female/semen-male/breath-from-God (for physical life), mother/God/father (for the origin of life), etc.

5. **prestige ascribed vs. prestige achieved** – considers prestige to be assigned to a social group or role where respect is expected on the basis of rank or formal credentials, as opposed to achieving prestige on the basis of performance or how one person impresses another, with or without formal credentials.
6. **vulnerability as weakness vs. vulnerability as strength** – tendency to conceal mistakes and to avoid any negative exposure as signs of weakness, as opposed to a willingness to talk freely about personal matters and to admit errors.

The components of overlap between the value orientations of the models of Hofstede and Mayers indicate substantial underlying agreement between the models (see Table 6). Such overlap in dealing with uncertainty/change, stratification of human relations, temporal orientations, and individualist/collectivist factors would be expected, since they reflect strong connections to world view universals of time, causality, person/group, and relationships, as presented in the next section.

**Table 6: Analysis of Overlap between Value Orientation Models of Hofstede and Mayers**

<b>Hofstede</b>	<b>Mayers</b>	<b>Component of Overlap</b>
Uncertainty Avoidance	Crisis vs. Non-Crisis Orientation	Dealing with uncertainty/change
Power-Distance, Masculinity vs. Femininity	Prestige Ascribed vs. Prestige Achieved	Organization of human relations
Short vs. Long Term Orientation	Time vs. Event Orientation	Temporal orientations
Individualism vs. Collectivism	Task vs. Person as Goal Dichotomistic vs. Holistic Orientation Vulnerability as Weakness or Strength	Individualist/collectivist factors

A conceptually different approach to ‘core values’ has been taken by Schwartz (2006). Rather than 5-6 value contrasts, each on a one-dimensional continuum, e.g., from Individualism to Collectivism, Schwartz considers ten values that are all mutually

interactive in a two dimensional continuum or plane. These values are conceptualized in a circle or pie where each value is considered in relation to all other values.

The ten basic values are intended to include all the core values recognized in cultures around the world. ... It is possible to classify virtually all the items found in lists of specific values from different cultures into one of these ten motivationally distinct basic values. (Schwartz, 2006, CH1, 1)

Each of the ten basic values can be characterized by describing its central motivational goal:

1. **Self direction.** Independent thought and action; choosing, creating, exploring.
2. **Stimulation.** Excitement, novelty, and challenge in life.
3. **Hedonism.** Pleasure and sensuous gratification for oneself.
4. **Achievement.** Personal success through demonstrating competence according to social standards.
5. **Power.** Social status and prestige, control or dominance over people and resources.
6. **Security.** Safety, harmony, and stability of society, of relationships, and of self.
7. **Conformity.** Restraint of actions, inclinations, and impulses likely to upset or harm others and violate social expectations or norms.
8. **Tradition.** Respect, commitment and acceptance of the customs and ideas that traditional culture or religion provide the self.
9. **Benevolence.** Preserving and enhancing the welfare of those with whom one is in frequent personal contact (the 'in-group').
10. **Universalism.** Understanding, appreciation, tolerance and protection for the welfare of all people and for nature. (Schwartz, 2006, CH1, 2)

These ten 'basic values' were developed from international studies intended to identify value hierarchies across nations. (Schwartz, 2001) A 'representative sample' of survey results from thirteen nations was chosen from a larger sample of 62 nations:

Australia (Adelaide), Chile (national sample), China (Shanghai), East Germany (Chemnitz), West Germany (several states), Finland (national sample), France (national sample), Japan (Osaka), Netherlands (national sample), Russia (Moscow), and South

Africa (Midrand whites). Specific values from these sources were then separated into ten ‘content categories’, represented by the ten ‘basic values’ described above. Thus, these ‘basic values’ correspond more to the ‘focal values’ of Bruce than the ‘value orientations’ of Hofstede and Mayers. The Schwartz model is designed primarily to test the connection of values to ‘surface’ behavior, as opposed to the connection of values to the deeper structure of world view. As a consequence, an issue, e.g., the impact of gender on values, can be measured comprehensively against all ten ‘basic’ (or more accurately, focal) values.

Schwartz summarizes this integrated structure of ten ‘basic values’ into two orthogonal dimensions, effectively an east-west, north-south navigation of his circle of ‘basic values’. (Schwartz, 2006, CH1, Fig 1.1) The ‘higher order’ values, their origins and descriptions are summarized in Table 7. The east-west continuum is between Conservation and Openness to Change. The orthogonal north-south continuum is between Self-Transcendence and Self-Enhancement.

**Table 7: Higher Order Values of Schwartz Analysis** (Schwartz, 2006, CH5, 2)

<b>Openness to Change</b> (Self Direction, Stimulation)	<b>Conservation</b> (Security, Conformity, Tradition)
Pursuing whatever intellectual or emotional directions one wishes, however unpredictable to uncertain the outcomes	Preserving the status quo and the certainty it provides in relationships with close others, institutions, and traditions
<b>Self-Enhancement</b> (Achievement, Power)	<b>Self-Transcendence</b> (Universalism, Benevolence)
Enhancing one’s own personal interests (even at the expense of others)	Transcending one’s selfish concerns and promoting the welfare of others, close and distant, and of nature

A comparison of the orientational values of Hofstede and Mayer with the higher order values of Schwartz shows a measure of overlap. For example, Uncertainty



Avoidance and Crisis/Non-Crisis Orientation can be construed as incorporated within the Openness to Change vs. Conservation continuum. Likewise a variety of Individualist vs. Collectivist factors can be construed within the Self-Enhancement vs. Self-Transcendence continuum. There is no explicit idea of time.

Drawing from the literature, Schwartz (2006, 2) does provide a useful summary of the features of ‘basic values’.

1. Values are beliefs. But they are beliefs tied inextricably to emotion, not objective, cold ideas.
2. Values are a motivational construct. They refer to the desirable goals which people strive to attain.
3. Values transcend specific actions and situations. They are abstract goals. The abstract nature of values distinguishes them from concepts like norms and attitudes, which usually refer to specific actions, objects or situations.
4. Values guide the selection or evaluation of actions, policies, people, and events. That is, values serve as standards or criteria.
5. Values are ordered by importance relative to one another. People’s values form an ordered system of value priorities that characterize them as individuals. This hierarchal feature of values also distinguishes them from norms and attitudes.

Schwartz (2006, CH3, 2) also posits four mechanisms by which values influence observable behavior.

1. Values must be activated in order to affect behavior. The accessibility and importance of the value is crucial for activation.
2. Values motivate action. Actions that promote valued goals are attractive.
3. People define situations in light of the values they hold to be important; different values suggest different actions.
4. The higher priority given to a value, the more likely people will form action plans that can lead to its expression in behavior.

From the perspective of Bible translation, these descriptions put into perspective the value-driven desires or even agendas from which translators operate. Values are

emotional; they are motivational; they are hierarchical, implying varying levels of strength; and they serve to set standards for behavior and to guide actions, e.g., on how to evaluate biblical teaching and events.

### **World View Universals**

World View Universals, in contrast to Value Orientations, are largely agreed upon, e.g., by Kearny (1984), Kraft (1996) and Ashdown. Kraft posits six universals, i.e., the basic assumptions of life with which every known worldview must contend.

1. **Classification** – “All peoples classify the reality they perceive around them according to the categories laid down for them in their world view.” (Kraft, 1996, 63-64) This includes all manner of things, ideas, natural and supernatural entities, etc.
2. **Person/Group<sup>e</sup>** – All members of society understand a reality of internal and external relationships with other people. This includes in-group vs. out-group classifications, whether we see other people as individuals or groups, our view of self and other, etc.
3. **Causality** – All people answer questions regarding the powers and causality evident in their universe, whether by human, natural, supernatural, luck, fate, chance, personal, or impersonal means.
4. **Time** – All people codify concepts of time, e.g., seconds to seasons, and the passage of time, including temporal vs. event orientations.
5. **Space** – All people have assumptions regarding space and the structuring of space, including personal space, geographic features, the universe, the arrangement of people and material goods, etc.
6. **Relationships** – All people define relationships between various components of world view and culture, e.g., relating time to space, or causality to categories (e.g., natural vs. supernatural), or between categories, etc. World view enables these comparisons and associations.

Our World View has traditionally been considered the deep structure or the very foundation of our culture. It comprises what we generally take for granted or assume in our existence. It provides patterns for our use of will, logic, emotions, and reason. It

---

<sup>e</sup> In other treatments, e.g., by Ashdown, Person/Group is divided into two categories of Self and Other.

provides the framework for assignment of meaning, our predispositions, our means of interpretation and explanation. It underlies our patterns of relating to the world and others, our processes of adapting, and provides psychological reinforcement based on the order or ‘correctness’ of the world around us.

### **Image Schemas**

An additional component that is assigned to our cultural deep structure is image schemas, which are a development of cognitive linguistics.<sup>f</sup> According to Gibbs (1995),

Image schemas are different patterns of recurring bodily experiences that emerge throughout sensorimotor activity and from our perceptual understanding of actions and events in the world. (347) ...[they] are imaginative and non-propositional in nature and operate as organizing structures of experience at the level of bodily perception and movement. (349)

Johnson (1991) takes a somewhat tighter view. Image schemas are

experiential gestalts ... that emerge throughout sensorimotor activity as we manipulate objects, orient ourselves spatially and temporally, and direct our perceptual focus for various purposes

Thus, some degree of inter-lingual commonality (or even universality) is expected for image schemas since they are based on sensorimotor actions that are common to the human body.

Common examples of image schemas include CONTAINER, BALANCE, SOURCE-PATH-GOAL, LINK, CENTER-PERIPHERY, and PATH. They may be considered literally/physically or metaphorically, e.g., the IN/OUT CONTAINER image schema, ‘the ball is *in the basket*’, and ‘we as Christians are *in Christ*’. Such image schemas are common in Scripture (see Table 8).

---

<sup>f</sup> This thesis may contain the first association of image schemas with anthropological ideas of cultural deep structure.

**Table 8: Selected Scriptural Examples of Image Schemas** (Ashdown, 74-5)

<b>Image Schema</b>	<b>Scripture (NIV)</b>
BODY AS CONTAINER (IN/OUT)	<u>Gen. 2:7</u> , “Then the LORD God formed man...and <i>breathed into his nostrils the breath of life...</i> ”
BODY AS CONTAINER (FULL/EMPTY)	<u>Luke 1:15</u> , “... he will be <i>filled with the Holy Spirit</i> even from birth.”
HEART as CONTAINER (IN/OUT)	<u>Romans 9:2</u> , That I have great sorrow and unceasing grief <i>in my heart</i>
GOD as CONTAINER (IN/OUT)	<u>Acts 17:28</u> , For <i>in Him</i> we live and <i>in Him</i> we move, and <i>in Him</i> we have our being.
CHRIST as CONTAINER (IN/OUT)	<u>Romans 8:1</u> , Therefore there is now no condemnation for those who are <i>in Christ Jesus</i> .
MORE is UP, LESS is DOWN	<u>Psalms 103:11</u> , For <i>as high</i> as the heavens are above the earth, <i>so great</i> is His loving kindness toward those who fear Him.
POWER is UP, WEAKNESS is DOWN	<u>Psalms 61:2</u> , From the end of the earth I call to You when <i>my heart is faint; lead me to the rock that is higher than I</i> .
AUTHORITY is UP, UNDER AUTHORITY is DOWN	<u>Matthew 8:8-9</u> , But the centurion said, “For I also am a man <i>under authority</i> , with soldiers <i>under me</i> .”
HOLY is UP, EVIL is DOWN	<u>Psalms 102:19</u> , For He looked down from His <i>holy height</i> ;
PRIDE is UP, HUMILITY is DOWN	<u>Job 40:11b</u> , Look on everyone who is <i>proud</i> , and make him <i>low</i> .
HONOR is UP, DISHONOR is DOWN	<u>Luke 14:10</u> , When you are invited, go and recline at the last place, so that when the one who has invited you comes, he may say to you, ‘Friend, <i>move up higher</i> ’; then you will have <i>honor</i> in the sight of all who are at the table with you.
SOURCE-PATH-GOAL	<u>James 1:2-4</u> , Consider it pure joy, my brothers, whenever you face trials of many kinds, because you know that the testing of your faith <i>develops perseverance</i> . Perseverance must <i>finish its work</i> so that you may be <i>mature and complete</i> , not lacking anything.
CENTER-PERIPHERY	<u>Genesis 2:9</u> , In the <i>middle of the garden</i> were the tree of life and the tree of the knowledge of good and evil.

Several taxonomies of a rapidly growing list of individual image schemas have been reviewed by Cervel. One example, posited by Clausner and Croft (1999) is given in Table 9.

**Table 9: Example Taxonomy of Image Schemas by Clausner and Croft**

<b>Category</b>	<b>Specific</b>
SPACE	UP-DOWN, FRONT-BACK, LEFT-RIGHT, NEAR-FAR, CENTER-PERIPHERY, CONTACT
SCALE	PATH
CONTAINER	CONTAINMENT, IN-OUT, SURFACE, FULL-EMPTY, CONTENT
FORCE	BALANCE, COUNTERFORCE, COMPULSION, RESTRAINT, ENABLEMENT, BLOCKAGE, DIVERSION, ATTRACTION
UNITY/MULTIPLICITY	MERGING, COLLECTION, SPLITTING, ITERATION, PART-WHOLE, MASS-COUNT, LINK
IDENTITY	MATCHING, SUPERIMPOSITION
EXISTENCE	REMOVAL, BOUNDED SPACE, CYCLE, OBJECT, PROCESS

In contrast, Cervel's taxonomy has only three major categories: CONTAINER, PATH, and PART-WHOLE (see Table 10). Clearly the taxonomy of—and the boundaries between—various image schemas are still a subject of much scholarly discussion.

**Table 10: Taxonomy of Image Schemas by Cervel**

<b>Major Category</b>	<b>Sub-Category</b>	<b>Specific Image Schema</b>
CONTAINER		IN-OUT <sup>g</sup> , FULL-EMPTY, EXCESS
PATH	FORCE	COMPULSION, BLOCKAGE, COUNTERFORCE, REMOVAL OF RESTRAINT, ENABLEMENT
	CIRCLE	CYCLE, SPIRAL
	-other-	PROCESS, FRONT-BACK, NEAR-FAR, VERTICALITY
PART-WHOLE		MERGING, MATCHING, COLLECTION, CENTER-PERIPHERY, LINK

Of much greater interest to this thesis are possible connections between image schemas and world view universals. Some of the more obvious linkages are suggested in Table 11. Note that the LEFT-RIGHT presentation of the data in the table is intended to suggest a SOURCE-PRODUCT, generational idea that the world view universals are at least in part generated from image schemas.

<sup>g</sup> Cervel subdivides the CONTAINER category by types of containers, e.g., ABSTRACT ENTITIES, EMOTIONS, PEOPLE, without specifying them more generally as IN-OUT.

**Table 11: Suggested, Generational Linkages between Image Schemas and World View Universals.** (Names of image schemas are taken from Clausner and Croft [C&C] and Cervel [CL])

<b>Image Schemas (literal/physical)</b>	<b>Image Schemas (metaphorical)</b>	<b>World View Universal</b>
CONTAINER (C&C), SPACE (C&C),	---	Space
UNITY/MULTIPLICITY (C&C) PART-WHOLE (CL)	---	Person-Group
FORCE, SOURCE-PATH- GOAL (C&C)	---	Causality (power, causes)
PATH, LINK (C&C)	CONTAINER (IN-OUT, FULL- EMPTY) (C&C)	Relationships
UNITY/MULTIPLICITY (C&C) PART-WHOLE (CL)	---	Classification
PATH (C&C)	---	Time

## **PROTOTYPICAL MODEL OF CULTURE FOR BIBLE TRANSLATION**

### **Introduction – Prototypical Models**

The development of a prototypical model is an attempt to conceptually clarify the core of that which is inherently complex. Taylor says,

...the prototype can be understood as a schematic representation of the conceptual core of a category ... entities are assigned membership in a category in virtue of their similarity to the prototype; the closer an entity to the prototype, the more central its status with the category.” (59-60)

Thus, the prototypical model of culture presented in this paper is an attempt to stake out the conceptual ‘cores’ from surface to deep structures, representing the salient features that must be considered in the application of the model.

### **Prototypical Model of Culture and its Application**

A primary goal of this thesis is to develop a prototypical model of culture that will assist translation teams in identifying cultural issues of the target audience that impede their ability to understand TL Scriptures. If successful, TL cultural issues should become

more predictable through application of the model, and therefore easier to address at the translation desk.

The challenges are minimally the following:

- (1) to define a conceptual framework for the network of cultural systems, beliefs, attitudes, values, world view, image schemas, etc., representing the target culture, as a tool for Bible translation;
- (2) to develop this framework sufficiently that it may accept and appropriately categorize the diverse set of translation problems presented by the target culture;
- (3) to constrain the level of complexity in the cultural model such that it may effectively assist the translation team in identifying target cultural translation issues, and
- (4) to meld this cultural model with the cognitive linguistic model of translation (Figure 5).

It is constructive at this point to state clearly what is *not* being done. The goal is *not* to develop a model for comprehensive, anthropological study of the target culture.

The model is only intended for a subset of issues arising from the translation desk.

Furthermore, in the example analyses of translation problems that follow, I am *not* attempting to fully characterize any aspect of the target culture (even though this would clearly be very desirable).

Rather, we want to focus on the subset of cultural information pertinent to the translation and comprehension of the Scriptures for a particular target audience on a book-by-book basis.<sup>h</sup> For example, the Zinza, who live on the southwest shores and islands of Lake Victoria (see Zinza - Environment - Lake Victoria Ecosystem), will have difficulties comprehending the world view of the Jews living in an arid, middle eastern,

---

<sup>h</sup> Note that IITLC-related translation issues are often expected to apply to MTTs and lay people alike. It is also clearly recognized that translators and consultants from outside of the target culture will have constructive insights as well as their own cultural blind spots.

environment in much of Genesis. But the influence of Lake Victoria will be far less of a concern in the translation of a Gospel, in particular relating to fishermen living near the Sea of Galilee. Similarly we want to focus on those aspects of the target culture that are markedly different from the source/biblical culture, and are therefore more likely to cause comprehension problems with the Scriptures. For example, the Digo (see Digo - Material Culture - Construction Terms) who live on the coast of Kenya have limited construction technologies in their traditional culture, so capstones, foundations, roofs, etc., and their metaphorical extensions to spiritual matters are difficult to grasp.

A cultural screening process is thus proposed for Bible translators and consultants alike. Initially, existing (likely limited) knowledge of a target culture is plugged into the prototypical model of culture. The purpose may be multifold, e.g., to focus further cultural research, to investigate a translation issue rooted in the target culture that has already been identified, and/or to flag particular Scriptures for enhanced scrutiny because they may not be properly understood. (Ideally such activities will apply across several TL translations, e.g., in a cluster project with target cultures of similar characteristics.) If a particular Scripture is appropriately flagged as problematic due to translation issues rooted in the target culture, then the cultural model will help to focus further research to characterize the problem. If a Scripture is flagged in error, i.e., it turns out to be quite comprehensible, it can simply be ignored as a false positive. Normally, mixed results would be expected that would help to focus any further investigation.

A prototypical model of culture is proposed in Figure 15, in which several gross features are noteworthy.



1. The model spans from the stratum of image schemas (deep structure) to the stratum of cultural systems (surface structure), which are observable as behavior, objects, environment, etc. The operational definition of culture is thus expanded to include even pre-conceptual building blocks (i.e., image schemas).
2. The model represents a network of cultural elements that are all interconnected, i.e., image schemas, world view, orientational values, focal values, specific values, beliefs and attitudes, and cultural systems and practices. Thus there is no requirement that a cultural matter originate in some component of deep structure, e.g., image schemas, and progress through all of the 'strata' of the model in order to produce an observable behavior.
3. Several strata may be active at the same time. For example, 'Japanese Punctuality Culture' may demonstrate itself in practices, beliefs, values and possibly world view.<sup>i</sup>
4. The cone shape of the model is intended to reflect the limited number of image schemas and world view universals of the deep structure, in comparison to the essentially limitless number of behaviors, objects, environments, etc., of the surface structure.
5. The progression from deep to surface structure also reflects a change of very limited variability in image schemas across cultures (Kövecses) to much larger

---

<sup>i</sup> In a report posted April 27, 2005, a train wreck was attributed to 'Japanese Punctuality Culture' as a driver's attempt to make up 90 seconds caused a major accident. It is Japanese *practice* that trains operate on time. "Japanese *believe* that if they board a train, they'll arrive on time." "...the accident has already caused much soul searching over Japan's attention – some would say *obsession* with punctuality and efficiency." "There is no flexibility in our society; people are not flexible, either." "This disaster was produced by *Japanese civilization* and Japanese people." Retrieved January, 2007 online <http://www.kanai.net/weblog/archive/2005/04/27/18h15m28s> .

variability across cultures in surface systems.

6. Language is considered intrinsic to all strata of the cultural model, i.e., being reflective of the deepest structures and observable as a cultural system. It is thus pulled to the side to emphasize its integrative characteristics and connection to the entire communication model.

The discussion that follows will focus by necessity on individual strata of the model, belying the reality that this is an integrated system. I recognize the preliminary nature of this model and welcome input, particularly from field workers.

### **Image Schemas**

A developmental taxonomy of image schemas is presented in Table 12 that has been adapted from Clausner and Croft (1999) and Ashdown. This taxonomy is conceptualized in Figure 16 as a stratum in the prototypical model of culture. Emphasis has been given to those categories of image schemas that have been observed in Scripture, in particular in the translation data of this thesis (see shaded areas in Figure 16), or are anticipated in future studies. In addition, two new categories are suggested. The first, **ORIENTATION**, is an attempt to collect all image schemas that conceptualize two equivalent locations separated in one-dimensional space, e.g., **UP-DOWN**, and **LEFT-RIGHT**. The second, **DIRECTION**, is an attempt to collect **PATH**-related image schemas that are inherently directional. **PATH**, as a specific image schema, suggests a single direction, i.e., a vector, without a specific source and destination.<sup>j</sup> **SOURCE-PATH-GOAL** suggests a starting point, a potential sequence of directions involving

---

<sup>j</sup> Alternatively, a **PATH** image schema may be viewed as an underspecified **SOURCE-PATH-GOAL** image schema in which the source and goal are left implicit. (Mcelhanon, 2007)

purpose, and an ultimate destination. The category “other” is merely a collection of other categories of image schemas for which there is no currently recognized application to Bible translation, which will likely diminish with further study.

**Table 12: Taxonomy of Image Schemas Incorporated into Prototypical Model of Culture**

<b>Category</b>	<b>Specific</b>
ORIENTATION	UP-DOWN, LEFT-RIGHT, NEAR-FAR, FRONT-BACK, etc.
DIRECTION	PATH, SOURCE-PATH-GOAL
CONTAINER	FULL-EMPTY, IN-OUT, EXCESS
UNITY-MULTIPLICITY	WHOLE-PART, LINK
CENTER-PERIPHERY	(involving an object or a path)
Other	IDENTITY, EXISTENCE, FORCE, etc.

### **World View**

The prototypical model of world view universals is adapted directly from Kraft (2001) and conceptualized in Figure 17 as a stratum in the prototypical model of culture. As indicated in the shaded areas of the figure, all world view universals are evidenced at least indirectly in the data of this thesis. In order to distinguish world view issues from values, beliefs, and practices in the analysis of TL translation problems, two sentence-level test frames are suggested for assumptions inherent in world view<sup>k</sup>:

- a. .... we unconsciously assume that .....
- b. .... the world is naturally .....

For example, in America, *we unconsciously assume that* our world has a four season climate with gradual (yet cumulatively substantial) shifts in the duration of daylight. For

<sup>k</sup> These sentence frames as well as the frames that follow for values, beliefs and practices are suggestions that have proven useful in this thesis but have not yet been field tested. They are intended to be used and further developed as practical, diagnostic tools. They are expected to demonstrate language and cultural dependencies in their precise form and content.

the Zinza (who live adjacent to Lake Victoria) *the world is naturally* lush with vegetation.

### **Value Orientations, Focal Values and Specific Values**

The prototypical model for values is tentatively subdivided into three strata: value orientations, focal values, and specific values. These strata are supported from the literature. In this thesis, analyses of TL translation problems from eastern Africa currently support value orientations and specific values (see Table 14, Section D.).

In continuing to facilitate the distinction between values and world view, beliefs, practices, etc., two sentence-level test frames are suggested for the emotional/motivational character of values:

1. .... is very important to me/us.
2. We are strongly motivated to/that .....

The differences between value orientations, focal values, and specific values are primarily a function of ‘depth’ in the general cultural model (see Figure 15). Specific values are most easily conceptualized because they are closest to observable cultural systems and they motivate behavior. In contrast, value orientations most approximate value-expectations because they are intrinsically tied to world view and its assumptions. Consider the contrastive world view, values and beliefs assigned by Harrison to progressive cultures presented in Table 3. As stated by Harrison, the discussion of authority aligns well with the Hofstede notion of power-distance. The values ‘Ethical Code’ and ‘Secularism’ are likely focal values because several specific values can be grouped within them. Although the boundaries between focal and specific values can be fuzzy, ‘Frugality’ and ‘Justice, Fair Play’ appear to behave more like specific values.

The prototypical model for **value orientations** is adapted from Hofstede and Mayers, representing workplace/academic and cross-cultural missions environments, respectively. Each model has something to contribute to TL translation problems, but neither was developed with Bible translation in mind. Therefore the two models have been combined into a qualitative, four-quadrant grid of value orientations, as outlined in the analysis of overlap between the models of Hofstede and Mayers given in Table 6. The composite model is conceptualized in Figure 18 as a stratum in the prototypical model of culture. As indicated in the shaded areas of the figure, only the ‘Organization of Human Relations’ quadrant, specifically ‘Power Distance’ relationships, are represented in the thesis translation data. Other quadrants, e.g., ‘Temporal Orientations’, are evident in social interactions with the mother tongue translators.

The prototypical model for **focal values** is adapted directly from McKinney and conceptualized in Figure 19 as a stratum in the prototypical model of culture. Since **specific values** are posited to occur within the same categorical framework as the focal values, i.e., focal values are generally bundles of specific values, the same prototypical model is also applied to specific values. As indicated in the shaded areas of Figure 19, thesis data are represented in most categories of specific values.

### **Beliefs & Attitudes and Cultural Systems & Practices**

The prototypical models for (1) beliefs and attitudes, and (2) cultural systems and practices are both adapted in simplified form from Kraft (1996) and Ashdown. They are conceptualized in Figures 20 and 21, respectively, as strata in the prototypical model of culture. All examples mentioned in the figures represent translation data from this thesis,

which includes most of the categories of cultural systems and beliefs. The principal categories are social, economic, political, religious, and other. For beliefs and attitudes, a sixth translation-specific category is added to conveniently separate beliefs underlying translation practice, e.g., that translated Scriptures should be used to teach language, e.g., historically used vocabulary that currently are not widely used nor understood.

For cultural systems and practices, a sixth category of tangible/concrete objects is established to conveniently separate the physical environment, material culture, and the human body. (Material culture is defined by Triandis (2002) as objects such as “dress, food, houses, highways, tools, and machines.”) These ‘tangibles’ are often easily observable and reflect very influential components of the culture. They are also prolific sources of metaphors (e.g., the heart) in the Scriptures.

In order to facilitate the distinction between beliefs and values, world view, cultural practices, etc., the following sentence-level test frame is suggested for beliefs and attitudes:

I/We believe that .....

For cultural systems and practices, the following test frame is suggested:

It is our cultural system/practice to .....

### **Incorporating the Cultural Model into Communication Models for Bible Translation**

The underlying purpose for the development of the prototypical model of culture is to serve the communication process of Bible translation, in particular identifying IITLC translation issues that adversely impact the target audience's understanding of God's Word. Thus the connection of the prototypical cognitive linguistic model for Bible translation (PCLMBT, Figure 5) and the prototypical model of culture (Figure 15) must be made explicit.

In the PCLMBT, the broad context for an individual or group in a communication event is symbolized by a rounded, rectangular enclosure (see Figure 5 and Key to Figures 5 to 10). This includes the human 'processor' of the communication event (symbolized by a square). For purposes of the PCLMBT this is the 'virtual screen' on which the communication event is processed, inferential processes are activated, and conceptual blends are run. Also included within the rounded rectangular enclosure is all supporting contextual information to the communication event, e.g., memory, encyclopedic knowledge, cultural background information, source and target fields of conceptual blends, etc.; that is, every component of information accessed by the individual or group in order to process the communication event. The prototypical model of culture is included within this broad context for communication. It is intended to be a comprehensive exposition of culture from (1) surface systems of behavior, practice, knowledge, material culture and environment factors that are in some manner cognitively accessible by the individual; to (2) belief and value structures that motivate and guide the individual; to (3) those deep, underlying structures of world view and image schemas that

provide coherence to the individual's understanding of himself and how he experiences the world around him. These deep, more abstract cultural strata are normally only accessible as axiomatic assumptions.

From the perspective of Relevance Theory as applied to Bible translation, the prototypical model of culture is suggested as an exposition of Sperber and Wilson's cognitive environment (1986a), i.e., the set of facts that are manifest to the individual, or Gutt's contextual assumptions, i.e., the 'facts' that are available for communication.<sup>1</sup>

An individual's total cognitive environment is the set of all the facts that he can perceive or infer: all the facts that are manifest to him. An individual's total cognitive environment is a function of his physical environment and his cognitive abilities. It consists of not only all the facts that he is aware of, but also all the facts that he is capable of becoming aware of, in his physical environment. The individual's actual awareness of facts, i.e., the knowledge that he has acquired, of course contributes to his ability to become aware of further facts. (Sperber, 39)

But what is the meaning of to be 'manifest' or 'available' from the perspective of the prototypical model of culture? It is clearly not a simple on/off function. To be 'manifest' is a matter of degree, dependent on the stratum of the issue or 'contextual assumption' that is involved. For example, the cultural systems stratum, i.e., the behaviors, practices, knowledge, material culture, and environmental factors, are the most manifest to the individual as the surface structure of culture. Yet these behaviors, practices, etc., that are most cognitively accessible are in fact a product of the integrated whole of the culture of the individual or group, including their underlying values, world view and image schemas. These underlying strata are the deep structures of culture that are much less

---

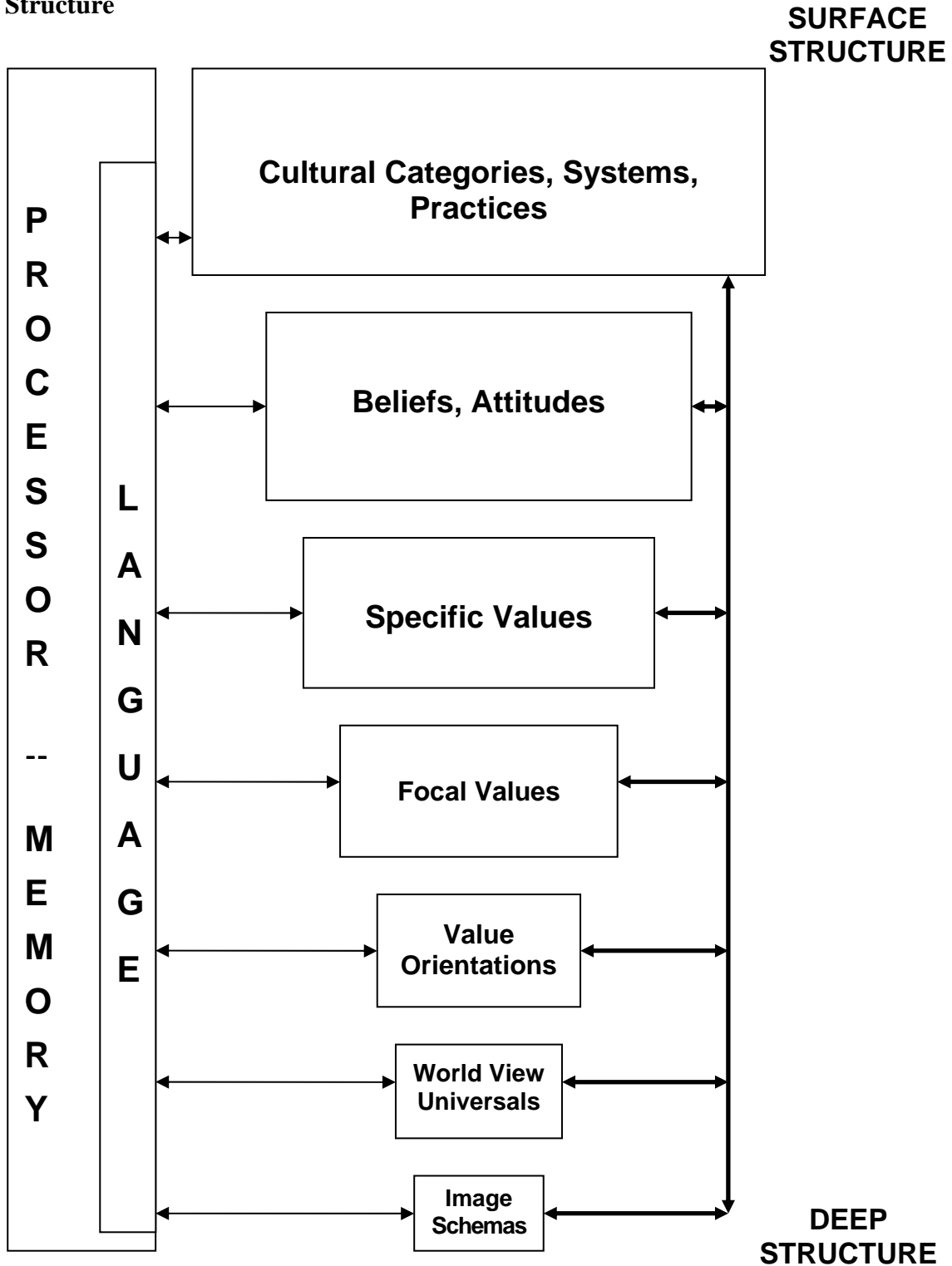
<sup>1</sup> Note the dual use of the term 'assumptions'. For RT 'assumptions' is the perceived or inferred facts of a communicator, whether they be true or false. In a discussion of world view, 'assumptions' define an underlying cultural framework for understanding time, causality, categorization, relationships, etc.



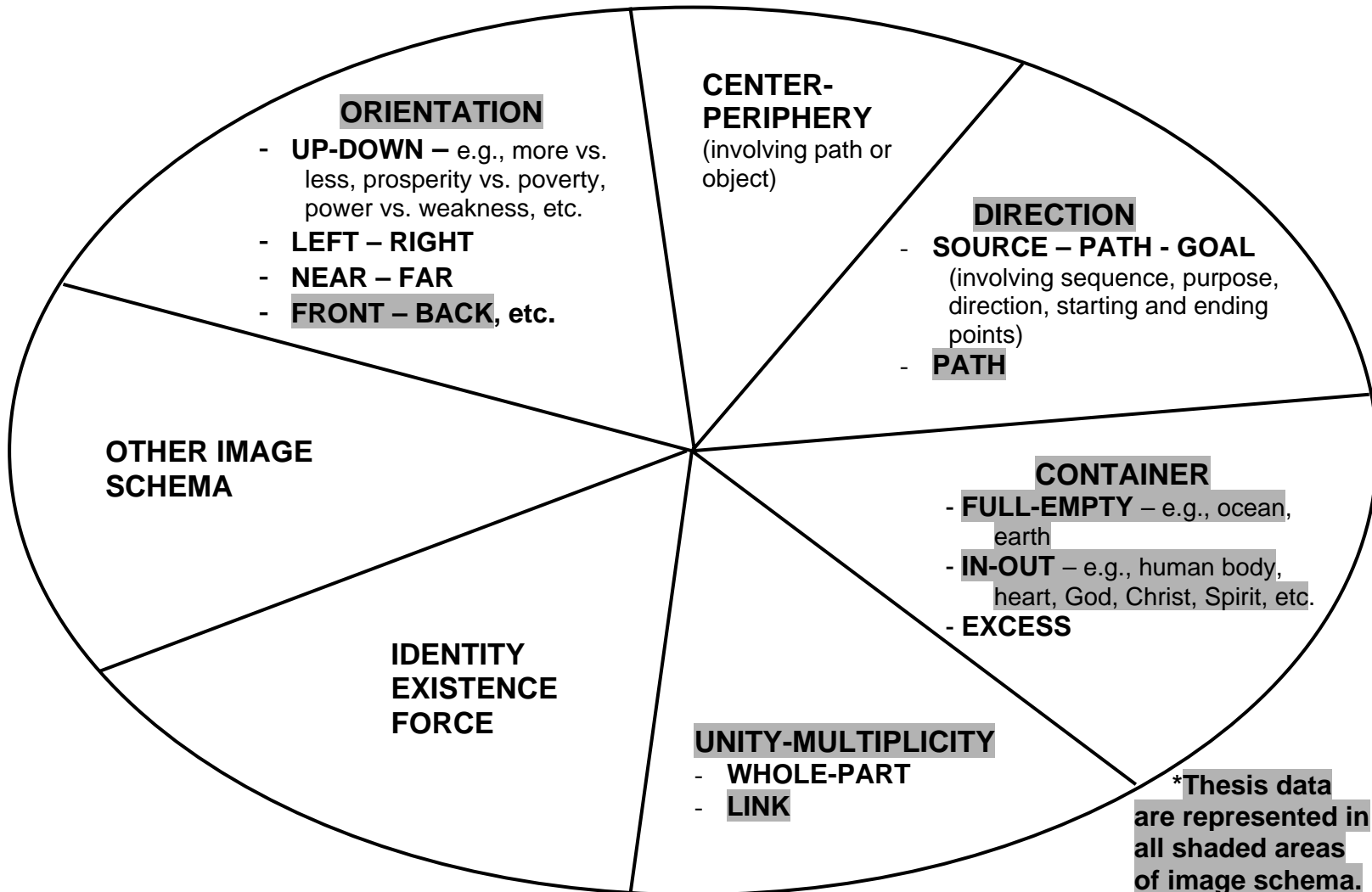
accessible or 'manifest' to the individual. They contain a variety of assumptions about the world that underlie a communicator's awareness of 'facts'. Thus from an RT perspective, a culturally astute definition of 'manifestness' is warranted.

In conclusion, the importance and comprehensiveness of the cultural model in regards to Bible translation as a communication event is enhanced by considering (1) a broad definition of 'culture' as elucidated in the prototypical model depicted in Figure 15, and (2) the slow, temporal process of Bible translation. In contrast to immediate communication (e.g., conversation), Bible translation is a slow inter-lingual and cross-cultural communication event in which the immediate context for the translation team can be assumed to be of much less importance. This is because decisions regarding the translation of a particular component of Scriptures occur over extended periods of time, incorporating multiple passes at the text for drafting, translation, and checking.

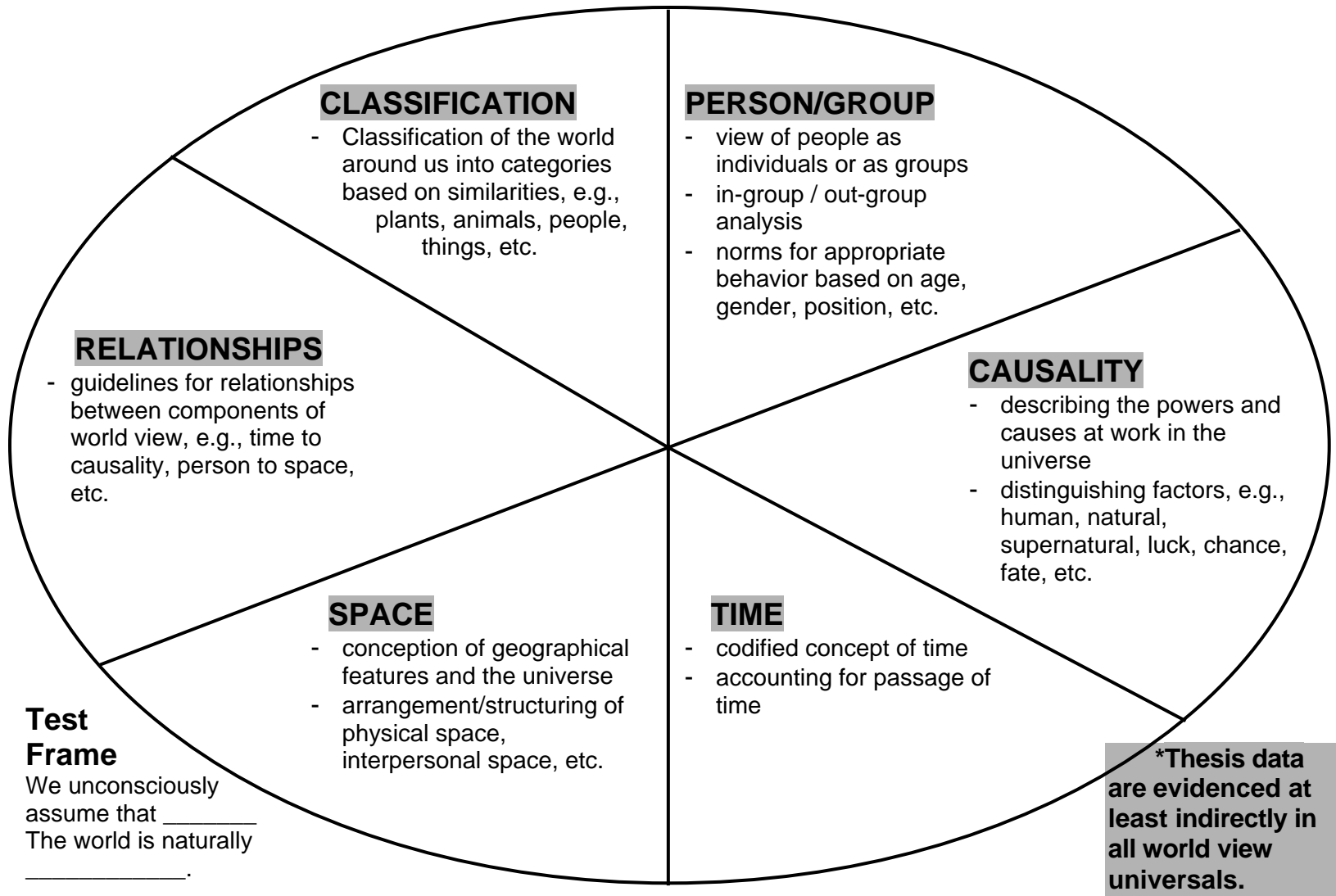
**Figure 15: Prototypical Model of Culture - the Network of Image Schemas, World View, Values, Beliefs, Cultural Systems, Environment, etc., from Deep to Surface Structure**



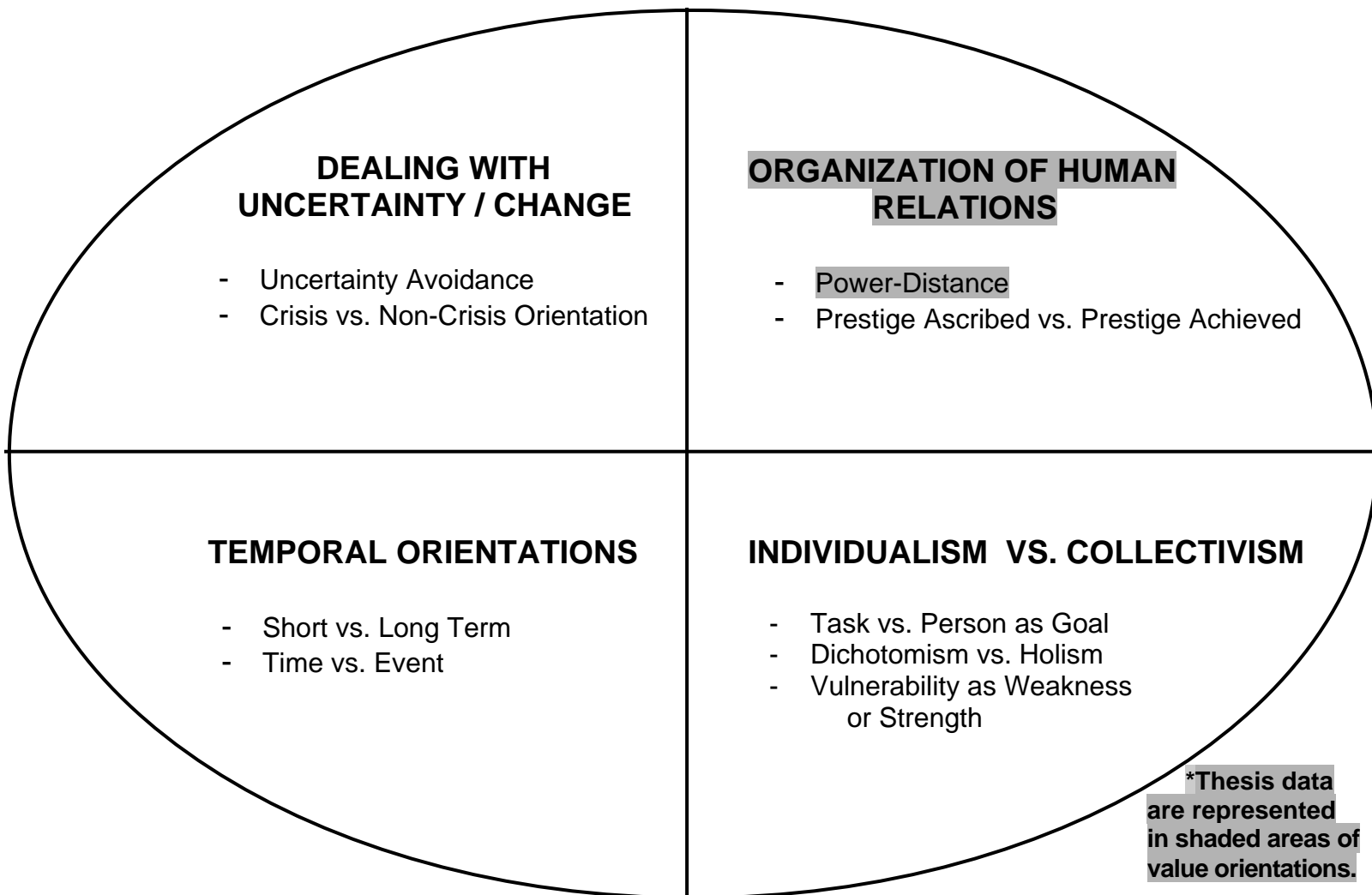
**Figure 16: Prototypical Model of Image Schemas** {Adapted from Clausner and Croft (1999) and Ashdown}



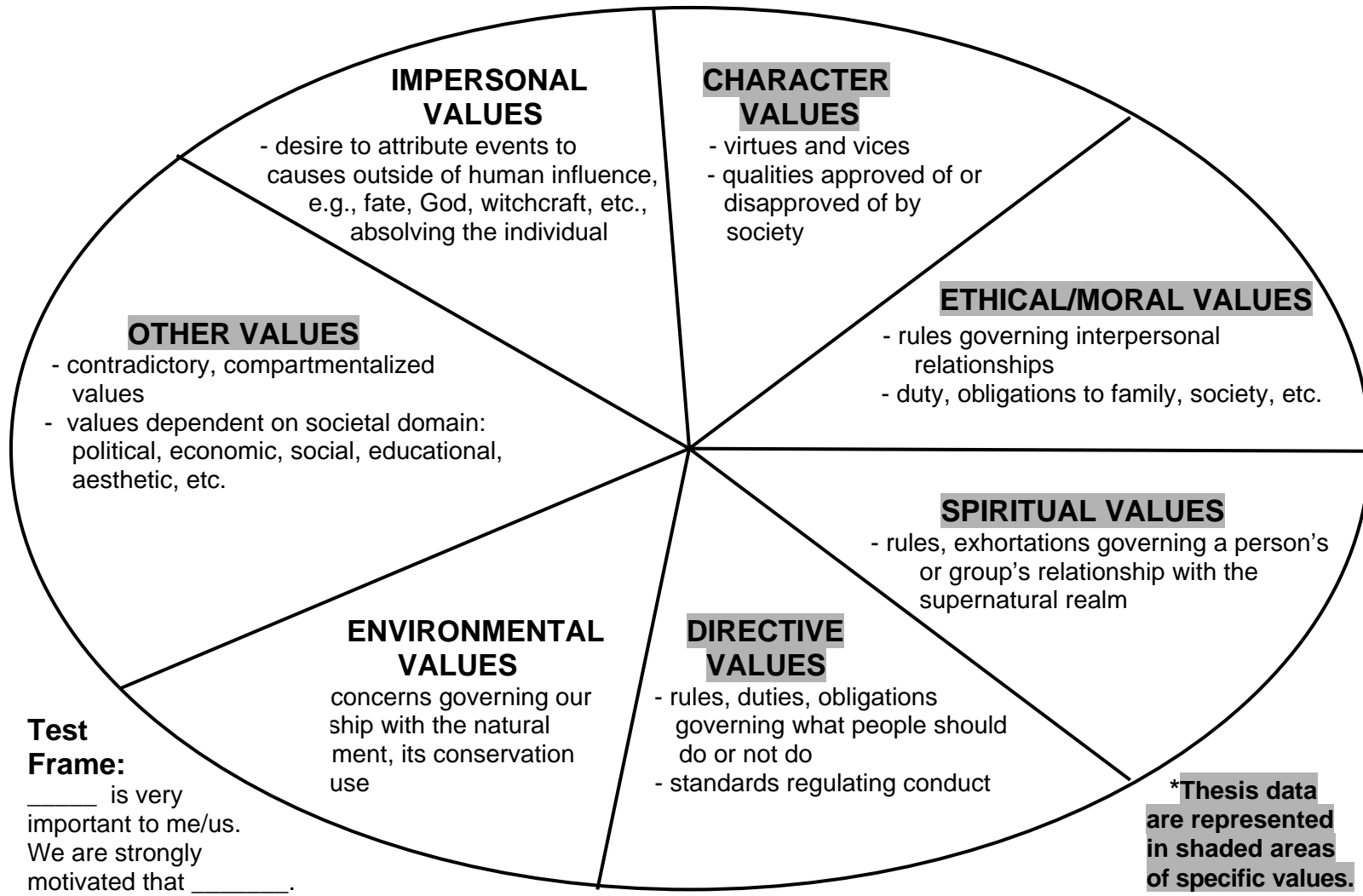
**Figure 17: Prototypical Model of World View Universals (Assumptions)\*** {Adapted from Kraft (2001)}



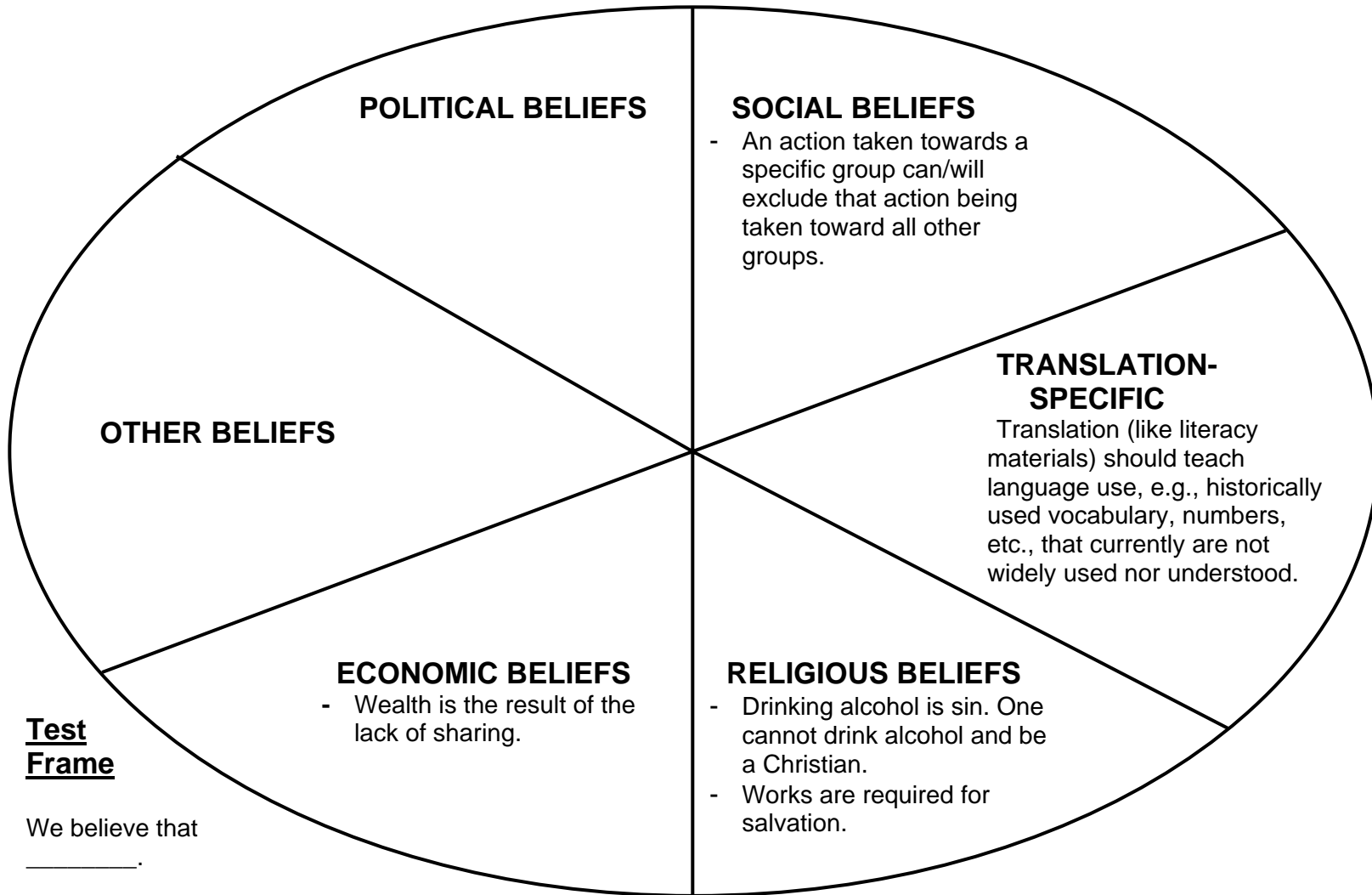
**Figure 18: Prototypical Model of Value Orientations (Core Values)\*** {adapted from Hofstede (2006) and Mayers (1982)}



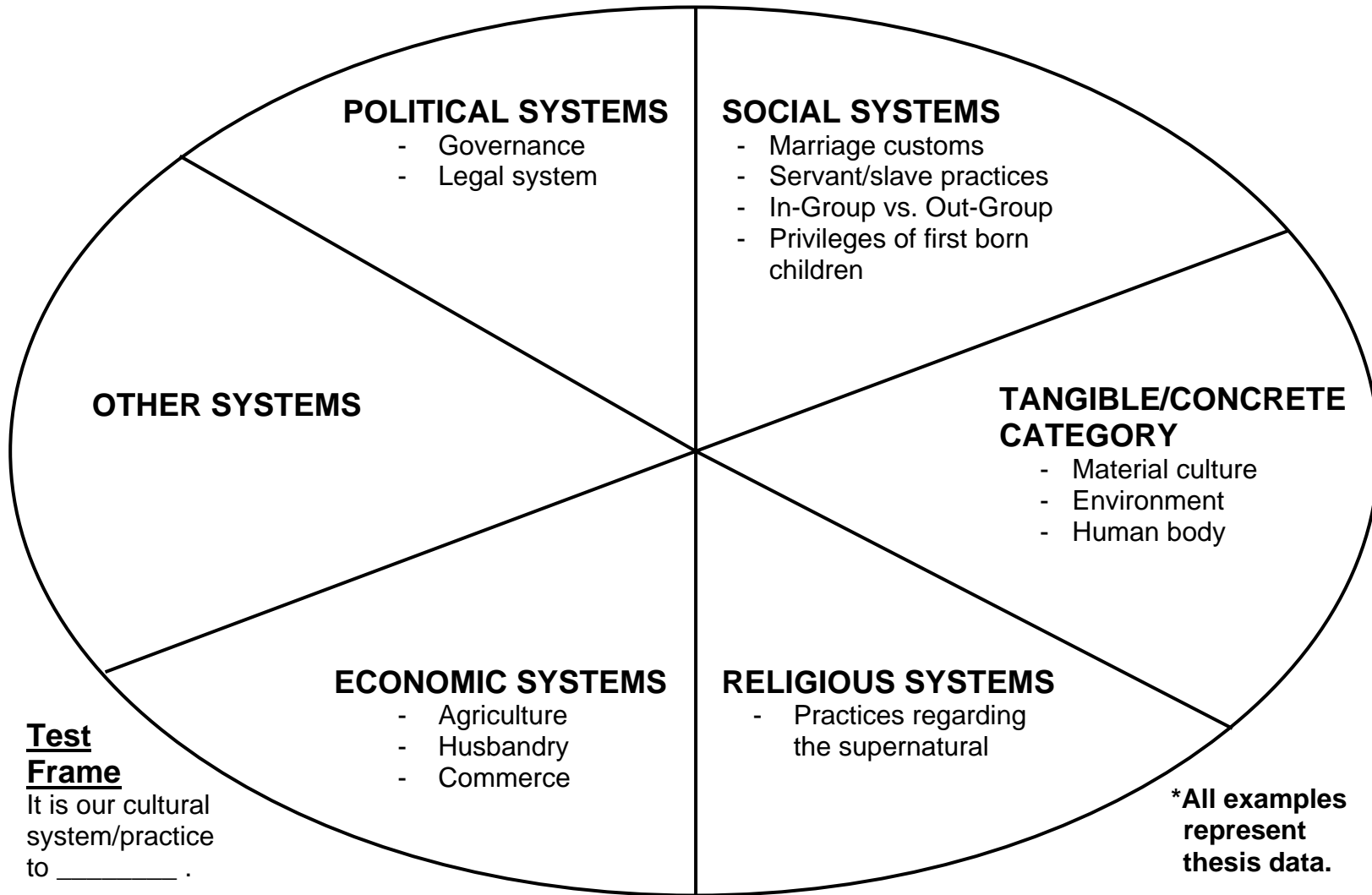
**Figure 19: Prototypical Model of Focal and Specific Values\*** {Adapted from McKinney (2000)}



**Figure 20: Prototypical Model of Beliefs and Attitudes\***



**Figure 21: Prototypical Model of Cultural Systems, Practices, Behaviors\*** {Adapted from Kraft (1996)}





## **CHAPTER 4**

### **ANALYSIS OF EXAMPLE IITLC-RELATED PROBLEMS FROM TRANSLATION AND TRANSLATION CONSULTANT WORK IN EAST AFRICA**

In this chapter I present a selection of analyses performed on translation data taken from eastern Africa. The presentation is subdivided into the following sections:

1. Translation Programs Contributing to this Study,
2. Survey of TL Translation Issues,
3. Zinza – Metaphorical Extensions of CONTAINER Image Schemas,
4. Zinza – Environment – Lake Victoria Ecosystem, and
5. Digo - Material Culture – Construction Terms

#### **Translation Programs Contributing to this Study**

The inspiration for this study of translation issues rooted in the implicit information that the target audience brings to the translation table comes from my experience as an SIL translator serving the Zinza people of Tanzania, and more broadly as a translation consultant in Tanzania and Kenya. The people groups, their location, language family, major religions, basic ecology, and the Scriptures that I was involved in translating or checking are summarized in Table 13. My translation and consulting experience are greatest for the Zinza and Digo, which will be emphasized in the data analyses presented in this section. For the Zinza, Suba, Rangi and Sandawe, I was directly involved in the translation or checking of all data used in this report. For the Digo, limited data were also selected from portions of the completed New Testament with which I had no direct involvement.

**Table 13: Summary of People Groups (including their country, language family, major religions and basic ecology), and Scriptures Utilized in this Work**

People Group	Country	Language Family	Major Religions	Ecology	Scripture Portions
Zinza	Tanzania	Bantu	Traditional, Christian	Lake Victoria	Genesis, Way of Salvation (numerous OT and NT portions)
Digo	Kenya	Bantu	Islamic	Coast	1, 2 Corinthians; 1, 2 Timothy; Titus; Hebrews; Gospel portions
Suba	Kenya	Bantu	Traditional, Christian	Lake Victoria	1 John, 1 Peter
Rangi	Tanzania	Bantu	Islamic, Traditional	Savannah	Jonah, Mark (portions)
Sandawe	Tanzania	Khoisan	Traditional	Savannah	Jonah, Genesis (portions)

### Survey of TL Translation Issues

The principal driving force for the development of the prototypical model of culture described in this thesis was the broad range of TL cultural issues that I witnessed at the translation table as translator and translation consultant. In dealing with both inexperienced and experienced teams, translation problems rooted in the TL culture consistently surfaced in discussions of the TL translation. A brief survey of these translation problems that I encountered is given in Table 14, categorizing the data according to the following cultural strata of the model:

- A. Cultural categories, systems, practices – environment, material culture and their metaphoric / metonymic extensions
- B. Cultural categories, systems, practices – political, social, economic, religious systems and their metaphoric / metonymic extensions
- C. Beliefs and Attitudes
- D. Values (Orientational, Focal, and Specific)
- E. World View
- F. Image Schemas

In accordance with the relative distribution of data from this limited survey into the various strata of the prototypical model of culture (Figure 15), one stratum was subdivided while others were collapsed. This process reflects an important component of flexibility inherent in the use of the model, namely that the strata may be collapsed or subdivided as needed to suit a particular investigation. In this case, the cultural systems stratum was subdivided into two strata: (1) the environment, material culture and associated metaphorical/metonymical extensions; and (2) political, social, economic, and religious systems. In contrast, the strata of orientational, focal and specific values were collapsed into a single ‘values’ stratum. The comparatively limited data in orientational values, focal values, and image schemas may reflect my limited experience and the limited range of Scriptures for most of the translation teams in the study.

The division of the data into cultural strata was assisted by application of the sentence-level test frames proposed in the previous chapter. Consider the translation issues of blood/animal sacrifices and sorcery that originated from a preliminary consultant review of Rangi Jonah 1, which provide an illustration of how the test frames were used to distinguish values and beliefs. In Jonah 1:7 the sailors ‘cast lots’ to determine who caused the storm at sea. In this instance the Rangi team had decided to set aside their normal practice of avoiding borrowed words from the national language of Kiswahili, which reflects their value of preserving their ethnic language. Instead they chose to use the Kiswahili phrase, ‘kupiga kura’, an idiomatic expression that is translated to vote or to cast lots. I questioned whether Rangi had an appropriate term for an investigation that could be carried out on the deck of a ship during a storm, and further

suggested that this process likely involved divination. The result communicated by the SIL team leader was that the translators had voiced quite strongly that they really did not want to indicate that divination, i.e., sorcery, could be an effective/truthful means of determination. The use of a Rangi divination term would support this contention (as well as associated, traditional religious practices). This divination issue, as expressed by the Rangi translators, appears to fit the second, sentence-level, test frame for values, more specifically a prohibitive value:

*We are strongly motivated that we cannot credit divination/sorcery with conveying truth (i.e., being a valid practice) in the TL Scriptures.*

In Jonah 1:16 the sailors offer sacrifices and vows to God out of fear of Him after witnessing the calming of the seas when they threw Jonah overboard. As an aside, the expatriate team leader offered some background regarding the Rangi decision to use a borrowed Swahili word ‘sadaka’, which means ‘offering’ and carries a broad range of applications. He explained that Christians should not offer blood/animal sacrifices to the true God, that (in their religious belief) this practice is for Satan only. Therefore, when the sailors offer pagan sacrifices, it implies they are not worshiping the true God. As expressed by the Rangi translators, this appears to fit the sentence-level, test frame for beliefs, more specifically religious beliefs.

*I/We believe that the pagan sailors should not offer animal sacrifices to (G)od in the TL translation because this implies they were worshiping a pagan (g)od..*

There are notable advantages to analyzing translation problems rooted in the target culture with a cultural model that extends from readily observable, ‘surface’ features of culture to deep structural components of world view, even pre-conceptual

notions of image schemas. First and foremost, it helps to sort these translation issues into appropriate cultural strata so that they may be treated in the most effective manner.

Translation issues allocated to the stratum of **cultural categories, systems, and practices, i.e., environment and material culture**, are usually the easiest to recognize.

They will often be identified and treated in some fashion before the translation consultant ever sees the draft translation. For example, the Rangi and Sandawe, who live in dry savannah areas of central Tanzania, could easily recognize a number of cross-cultural challenges in translating the maritime events of Jonah, e.g., environmental factors, scripting, practices, etc. In contrast, the Zinza live adjacent to Lake Victoria. In translating Genesis, they had very limited comprehension of a desert, and little knowledge of the protocols for use of water wells and watering troughs in an arid environment. These kinds of translation issues are comparatively transparent and simple to uncover. Their resolution, which may be quite challenging, will often depend on the communication theory of translation employed and the style of translation desired.

Translation issues allocated to the stratum of **cultural categories, systems, and practices, i.e., political, economic, social and religious systems** were also comparatively simple to recognize. For example, traditional political/social boundaries of a village, city, region or nation differed from related biblical concepts. For the Zinza, Greek legal systems were traditionally unknown, including their spiritual extensions of, e.g., justification. For the Digo, the spiritual extensions of commerce and banking terms such as ‘deposit’ and ‘pledge’ were challenging to translate.

Translation issues assigned to the stratum of **beliefs and attitudes** may be more difficult to recognize, depending upon, for example, the diversity of religious views incorporated into the translation team. As the SIL leader for the Zinza translation team, whose members had very diverse religious backgrounds and experience<sup>a</sup>, I could depend on the team to recognize and argue differences of belief. But if a translation team was heavily influenced by pastors and lay members of a particular theological persuasion, their theology regarding salvation, grace, works, consumption of alcoholic beverages, etc., would sometimes suggestively emerge from their translation.

The most challenging beliefs or attitudes to discover and treat from a translation perspective are those that are strongly rooted in world view. One source of concern was the belief that commands or actions such as to love, greet, care for, etc., that are directed towards a particular group can automatically exclude those outside of that group. This has been an important and recurring problem. For example, the Suba translators feared that commands to love one another in I John, which contextually target Christians within the church, could provide justification for Suba readers to not love (i.e., to exclude) those outside of the church. Among the Digo translators, instructions to greet a specific group of saints could be construed as purposely avoiding other people. I hypothesize that these beliefs are rooted in their collectivist world view because the in-group status of such societies is normally stable and highly scrutinized. Members are very sensitive to any perturbations in the boundaries of the group, i.e., who is in and who is out.

---

<sup>a</sup> Translation team members included Catholics (both nominal and devout), traditional Protestants and Pentecostals.

Translation issues assigned to the strata of **specific, focal, and orientational values** present special challenges to translation. Values are motivational constructs. They are emotional and thus contrast with analytical beliefs. They guide behavior and the choices involved. They can surface in the TL translation in a potential subtle agenda, as well as impact the social dynamics of the translation team. The consultant should recognize when he is bumping up against strongly held values because of the emotional sensitivities involved. The religious prohibition to not drink may surface as a translation agenda to portray the consumption of beer or wine in a negative light only.<sup>b</sup> Among the Rangi translators, a prohibitive value that sorcery cannot produce truth, and a prescriptive value to distinguish the true God from pagan gods may suggest a focal value among Rangi Christians that Christianity and traditional religion must be carefully distinguished, in this case in the translation of the Rangi Scriptures.

Translation issues assigned to the stratum of world view are among the most difficult to recognize and to understand. Our world view consists largely of our tacit assumptions about ourselves and the world around us. A contrasting world view can be foreign and very challenging to conceptualize. Nevertheless it is important that the translator and the consultant alike recognize discrepancies between the world views of the target and biblical cultures. For example, among the Digo translators who live in a shame culture, the concept of a conscience, and in particular the difference between a clear and a guilty conscience, was confusing. In addition, the concepts of grace,

---

<sup>b</sup> The prohibitive value regarding the consumption of alcoholic beverages is not limited to the author's experience in eastern Africa. For example, the Hindi Bible uses grape juice instead of wine because Jesus could not be portrayed as drinking wine. (Elinor Abbot, 2006)

sympathy, kindness, empathy, mercy, etc. are collectively represented by a single word, 'mbazi', and conceptually challenging to differentiate. For the Zinza, the Hebrew categorization of animals in Genesis, in particular their demarcation of animals as wild vs. domesticated, clean vs. unclean, edible vs. inedible, etc., was foreign. In addition, blood carried no special significance as life, i.e., of being life bearing. For the Suba, it was considered foreign to distinguish between sin, i.e., breaking God's law, and badness/evil, i.e., a negative quality defined by societal norms. The potential solutions to these translation problems are usually quite challenging and depend on the communication theory of translation employed and the style of translation that is desired. Some topics are simply 'left to the pastors' to explain.

The assignment of translation issues to the stratum of image schemas is likely original to this work. The initial setting was the translation of The Way of Salvation (WOS), a publication of Scripture Gift Mission, into Zinza and Swahili for a diglot publication. WOS presents 24 themes of salvation, from the creation of the world to the return of Christ, in the form of Scripture portions taken from both the Old and New Testaments. In this context the Zinza translators admitted that they had no real grasp of the meaning of several metaphorical extensions of locative, prepositional constructions found predominantly in the New Testament, e.g., in Christ, in the Lord, in Him, in the Spirit, etc. The pastors on the team admitted that they used this kind of 'church' language but did not understand it and considered it unnatural in Zinza. A more complete treatment of this translation issue is given in the following section.



The first advantage to analyzing IITLC-related translation issues using a cultural model that extends from readily observable, ‘surface’ features to deep structural components is thus established—i.e., that the translation issues may be sorted into appropriate cultural strata and thereby treated in the most effective manner. A second advantage is to enable the analysis and treatment of these translation issues as part of an integrated network of culture. These cultural strata do not exist in isolation; rather, they exist as a network. As a result, a translation issue assigned to a particular stratum of culture may in fact have a web of connections within that stratum and to other cultural strata. Thus, through horizontal and vertical navigation of this cultural model we can gain insight into the scope of a particular translation issue rooted in the TL culture. Referring to the prototypical model of culture in Figure 15 and the supporting descriptions of individual strata in Figures 16-21, this process of navigating the network of TL culture is generically divided into two processes:

1. a horizontal movement between various segments of the assigned stratum, and
2. vertical up→down or down→up movement to other strata within the cultural model.

The three studies that follow exemplify these navigational processes across the network of a particular target culture.

1. Zinza – Metaphorical Extensions of Container Image Schemas: This is a horizontal navigation within the stratum of image schemas, and a down→up navigation to other strata.
2. Zinza - Environment – Lake Victoria Ecosystem: This is a horizontal navigation within the cultural systems stratum (in particular environment), and an up→down navigation to other strata.
3. Digo - Material Culture – Construction Terms: This is a horizontal navigation within the cultural systems stratum (in particular material culture), and an up→down navigation to other strata.

**Table 14: Survey of TL Translation Issues Rooted in TL Culture**

<u>Topic</u>	<u>Language</u>	<u>Book<sup>jj</sup></u>	<u>Translation Problem</u>
<b>A. Cultural categories, systems, practices – environment, material culture and metaphoric/metonymic extensions</b>			
birds	Sandawe	Genesis	Indigenous birds have limited flight capability.
camels, horses	Zinza	Genesis	Camels and horses are largely unknown and undifferentiated.
clothing	Digo	NT letters	Digo clothing reflects a very warm climate and Islamic custom.
construction	Zinza	Genesis	Tar is unknown and cannot be used as mortar in laying bricks because the closest hydrocarbon equivalent is cooking oil.
construction – buildings	Digo	NT letters	Construction technology for buildings is very limited among the Digo causing concepts of foundation, roofs, etc., to be uncertain.
construction – buildings	Digo	NT letters	Metaphorical extensions of construction ideas (e.g., Christ as a firm foundation, capstone/cornerstone, etc.) have limited meaning.
church	Digo	NT letters	Metonymic meaning of church as believers is difficult to separate from the physical structure.
desert environment	Zinza	Genesis	The desert and in particular the absence of water and vegetation, the protocols for use of wells, etc., are largely unknown.
maritime environment	Rangi, Sandawe	Jonah	Large boats, captains, the ocean, whales, waves, etc., are largely unknown.
mountainous geography	Zinza	Genesis	Mountainous geography is poorly understood.
musical instruments	Zinza	Genesis	Known traditional instruments are limited in variety.
storms	Sandawe	Jonah	No word exists for a storm with wind and rain. The concept and its consequences are unknown in an ocean context
wine, grapevines	Zinza, Digo	Gen, NT letters	Wine and grapevines are largely unknown.
<b>B. Cultural categories, systems, practices – political, social, economic, religious systems and their metaphoric/metonymic extensions</b>			
agriculture - wheat	Zinza	Genesis	Grain (i.e., wheat) agriculture with bread as the staple food is largely unknown; tuber and legume agricultural systems predominate.
commerce/banking	Digo	NT letters	The spiritual extensions of commerce/banking terms such as pledge and deposit were challenging to translate in a meaningful manner.

<sup>jj</sup> The reference to a particular book only reflects the experience of the author in translation and translation consultant activities and not the appearance of this topic in the Scriptures

<b><u>TOPIC</u></b>	<b><u>LANGUAGE</u></b>	<b><u>BOOK</u></b>	<b><u>TRANSLATION PROBLEM</u></b>
firstborn	Digo	Hebrews	Firstborn children receive no particular blessing or importance (e.g., responsibility) in Digo culture.
husbandry - sheep legal system	Rangi, Zinza Zinza	Jonah, Genesis WOS <sup>kk</sup>	Sheep are largely unknown and rarely raised. Greek/western legal systems are traditionally unknown, including the application of the legal terms (e.g., justification) to spiritual matters.
maritime practices marriage	Rangi, Sand. Zinza	Jonah Genesis	Maritime travel practices for people and cargo are largely unknown. There is a high level of lexical/cultural differentiation of degrees of approval for marriage (in comparison to biblical culture).
marriage within the family political/social divisions	Zinza Zinza	Genesis Genesis	Marriage to a half sister (e.g., Abraham to Sarah) is shameful. Traditional definitions of villages, cities, regions, nations, and their governance vary greatly from the city-state models of the Bible.
protocols, scripting	Rangi	Jonah	Maritime protocols for preparations for travel are largely unknown so scripts must be elucidated in greater detail.
servant/slave culture temple	Zinza Zinza	Genesis Genesis	Mapping Hebraic servant/slave practices into Zinza is challenging. The Jewish temple and some associated religious practices are unknown.
<b>C. Beliefs and Attitudes</b>			
alcoholic beverages	Zinza, (all)	WOS, Genesis	Drinking alcoholic beverages is considered sin by African Protestants, making one ineligible to be—or suspect as—a Christian.
children – their makeup	Zinza	Genesis	Zinza believe that the (genetic) makeup of children comes at least 80-90% from the father. All children are sons unless altered by mom.
dreams, visions	Digo	NT letters	God talks directly to our spirit in dreams and visions [May God be be with your spirit (2 Tim 4:22) is not a simple exhortation].
free gift	Zinza	WOS	Gifts normally have ‘strings attached’ or assumptions of reciprocity in equivalent measures.
exclusive actions	All	All	An action or command directed toward a specific group, e.g., to love, care for, greet, etc., can provide justification to exclude others, i.e., to preclude that action from being directed toward other groups.
language preservation	Zinza	All	Elders believe that translated Scriptures and literacy materials should

<sup>kk</sup> WOS – The Way of Salvation, a 70 page, diglot booklet of Scripture portions in Zinza and Swahili featuring 24 themes related to salvation: creation, creation of man, fall into sin, ... to the return of Christ

<u>TOPIC</u>	<u>LANGUAGE</u>	<u>BOOK</u>	<u>TRANSLATION PROBLEM</u>
sacrifices (blood/animal)	Rangi	Jonah	teach language use, e.g., historically used vocabulary, numbers, etc. that currently are not widely used nor understood by youth. Christians should not offer blood/animal sacrifices to the true God; this practice is for Satan only. Therefore when the sailors offer pagan sacrifices, it implies they are not worshiping the true God. (Note: a general ‘offering’ is acceptable here.)
salvation by works	All	NT	Works are necessary to get and to maintain salvation.
wealth	Zinza	WOS	Wealth is sin because it is the result of a lack of sharing.
<b>D. Values - Orientational (O), Focal (F)<sup>ll</sup> and Specific(S)</b>			
alcoholic beverages (S)	Zinza, (all)	WOS, Genesis	The religious prohibition against the consumption of alcohol influences the translation, e.g., that it not portray alcoholic beverages in a positive manner. <sup>mmm</sup>
borrowed/adopted words (S)	Rangi, (all)	Jonah (all)	A consistent practice against the use of Swahili words in the TL translation is complicated by conflict between underlying values of (1) a strong desire to preserve the TL, vs. (2) a strong desire to avoid traditional religious terms and any positive portrayal of their practices.
egalitarian values – sharing (S)	Zinza	WOS	Sharing is culturally prescribed.
homosexuality (S)	Zinza	Genesis	Homosexuality is lexically unknown and a prohibited behavior.
God vs. gods (S)	Rangi	Jonah 1:6	The true God must not be construed as a (g)od (spirit) only.
God’s Word (S)	Sandawe	Gen 1:27, 2:7	Avoid explicit contradictions in the Word of God (e.g., the creation of man ‘out of nothing’ vs. the forming of man from the ground by God.)
power-distance relationships (O)	Rangi	Jonah	Describing a limited differentiation of hierarchy/rule between the King of Nineveh and his nobles/ministers is challenging to translate (in part) because a large power-distance relationship is expected.
power-distance relationships (O)	Zinza	Genesis	The existence of executive servants to Pharaoh is challenging to translate (in part) because a large power-distance relationship is expected.
sorcery (S)	Rangi	Jonah	Rangi translators really don’t want to portray sorcery as an effective means of divination, i.e., that it can be true.

<sup>ll</sup> The current data set is probably too limited to see focal values. An example of a Tanzanian focal value is relational oneness/unity (i.e., ‘umoja’)

<sup>mmm</sup> The culture is alcoholic. Pastors fear any non-negative reference to wine or beer because it will exacerbate alcoholism and contradict their teaching.

<b><u>TOPIC</u></b>	<b><u>LANGUAGE</u></b>	<b><u>BOOK</u></b>	<b><u>TRANSLATION PROBLEM</u></b>
<b>E. World View</b>			
animal kingdom	Zinza	Genesis	The categorization of wild vs. domesticated animals, clean vs. unclean, edible vs. inedible is very different from the Scriptures.
blessing vs. good fortune	Zinza	WOS, Gen	Blessing and good fortune/luck are difficult to differentiate.
blood is life (life is in blood)	Zinza	Genesis	Among the Zinza, blood (particularly of animals) carries no special significance. Scriptural discussions of life being in the blood and the shedding of blood for sin are challenging to translate.
circumcision, foreskins	Zinza	Genesis	The discussion of circumcision and foreskins is taboo for older men.
clean vs. unclean or defiled	Zinza	Genesis	Spiritual and ceremonial cleanness vs. uncleanness or defilement is largely unknown and undifferentiated from taboo/not taboo.
conscience vs. will	Digo	NT letters	The concept of a clear vs. guilty conscience is largely unknown; the concept of a conscience is difficult to differentiate from the will.
day/week definition	Digo	All	The week has 4 days, 3 working on the farm, and 1 in other activities.
grace	Digo	NT letters	Grace, compassion, sympathy, mercy, kindness, etc. are difficult to distinguish (note – there is a single word, ‘mbazi’, for these concepts).
narrative form	All	Genesis, Jonah	Narrative events are expected to occur in a temporally progressive fashion as opposed to the Hebrew presentation of an event summary followed by a detailed discussion. The scripting of narratives allows for on-line/offline digressions, but not blatant repetition of events. <sup>nn</sup>
shame vs. guilt	Zinza, Digo	WOS, NT let	The contrasts between guilt and shame cultures are poorly understood. Guilt is largely undifferentiated from shame.
seasons (climatic)	All	All	The winter (cold) vs. summer (hot) seasons of the Bible are difficult to comprehend in a tropical equatorial climate with wet vs. dry seasons.
sin, evil, badness	Suba	1 John	Sin (i.e., breaking God’s law) and badness/evil (i.e., a negative quality defined by society) are difficult to distinguish.
<b>F. Image Schemas</b>			
CONTAINER image schemas	Zinza	WOS, Genesis	Zinza translators admitted that numerous metaphorical extensions of the CONTAINER image schemas (e.g., in Christ, oceans full of fish, etc.) were almost meaningless or at best unnatural ‘church’ language.

<sup>nn</sup> The tentative assignment of narrative form to world view raises the challenging issue of potential interplay between linguistic and cultural phenomena, in this case, the cause of variation in the discourse structure of narratives between biblical Hebrew and the East African language groups that I served.

## **Zinza – Metaphorical Extensions of CONTAINER Image Schemas**

The following outline is intended to provide background information and orientation to the investigation of the container image schemas and in particular their metaphorical extensions in the Zinza language. (The same format will be used in all in-depth analyses of translation issues rooted in TL language culture.)

**Language Group, Language Family and Location:** Zinza, Bantu, southern shores of Lake Victoria, Tanzania

**Translation Issue:** CONTAINER image schemas and in particular their metaphorical extensions

**Setting/Participants:** The principal setting in which this issue was encountered was the translation of The Way of Salvation (WOS) in Kahunda, Tanzania. At the time, I was the SIL team leader for six mother tongue translators (MTT), representing five different locations within the lands of the Zinza, both genders, and both Catholic and Protestant denominations. This issue was observed on multiple occasions over a 5-10 year period, starting with the onset of Zinza translation activities. The Zinza team and I had no knowledge of the cognitive linguistic concept of image schemas during that time period.

**Mechanism by which the Translation Issue Was Identified:** In response to non-thematic, “What does this mean?” kinds of questions from the expatriate translator the MTTs admitted that selected expressions (e.g., *in Christ*) really meant very little to them. They also expressed concern over selected constructions (e.g., ‘oceans *full* of fish’ and ‘filled with the Holy Spirit’) as unnatural and unclear.

**Tentative Analysis of Translation Issue:** The Zinza appear to object to metaphorical extensions of CONTAINER image schemas. There is a tendency to consider these extensions (e.g., *in Christ*) literally as physical locatives, which is clearly problematic in context.

**Current Translation Solution:** The current ‘solution’ is to avoid metaphorical extensions of CONTAINER image schemas when the MTTs object, and to substitute more communicative metaphors or propositional expressions, e.g., ‘*in Christ*’ becomes ‘*in union with Christ*’.

**Navigating the TL Cultural Network:** This study is intended to examine the TL cultural network in principally a horizontal fashion, i.e., within the stratum of image schemas. Upward vertical navigation of the cultural model takes place in the analysis of the biblical texts that are translated into Zinza and Swahili. The study will examine all occurrences of CONTAINER image schemas, in particular IN/OUT, and FULL/EMPTY, for both physical image schemas (e.g., *into* the world) and metaphorical extensions of image schemas (e.g., *in Christ*). It will determine how each occurrence is translated into Zinza and Swahili, i.e., whether it (1) keeps the original image schema, (2) substitutes an alternative image schema, or (3) converts the image schema into propositions.

A summary of all 48 occurrences of CONTAINER image schemas found in WOS is presented in Table 15. A few additional data are taken from Genesis 1:22, 1:28 and 6:13 to supplement the analysis of the FULL/EMPTY CONTAINER schema. All CONTAINER image schemas were identified from a review of the New International Version. The table is broken down in the following manner: Categories A and B deal with the translation of literal/physical, CONTAINER image schemas (e.g., *into* the world), whereas categories C to G deal with the translation of metaphorical extensions of CONTAINER image schemas (e.g., *in* Christ).

- A. Literal IN/OUT and FULL/EMPTY CONTAINER Image Schemas Translated as Literal CONTAINER Image Schemas
- B. Literal IN/OUT and FULL/EMPTY CONTAINER Image Schemas Translated as Propositions
- C. Metaphorical Extensions of IN/OUT and FULL/EMPTY CONTAINER Image Schemas Translated as Propositions
- D. Metaphorical Extensions of IN/OUT and FULL/EMPTY CONTAINER Image Schemas Translated as the PATH Image Schema
- E. Metaphorical Extension of the IN/OUT CONTAINER Image Schema Translated as the Link Image Schema (or mixed Link/Container or Link/Path Image Schemas)
- F. Metaphorical Extension of the IN/OUT CONTAINER Image Schema Translated as the FRONT/BACK ORIENTATION Image Schema
- G. Metaphorical Extensions of the IN/OUT CONTAINER Image Schema Translated as Metaphorical Extensions of the IN/OUT CONTAINER Image Schema

The discussion of the analysis of the CONTAINER image schema data for Zinza and Swahili presented in Table 15 is divided into four sections: literal/physical examples of CONTAINER image schemas for Zinza, metaphorical extensions of CONTAINER image schemas for Zinza, the FULL/EMPTY CONTAINER image schema for Zinza, and finally the results for Swahili.

**Literal/physical CONTAINER image schemas** in Zinza are almost always translated as literal containers i.e., physical locative expressions (Category A, Table 15). Only 2 of 17 occurrences were translated otherwise, in both cases overturned as simple propositions (Category B). No other image schemas were used.

**Metaphorical extensions of CONTAINER image schemas** in Zinza were typically overturned as propositions (Category C), or translated as metaphorical extensions of the PATH image schema (Category D) or metaphorical extensions of the LINK image schema (Category E). This pattern was observed for 26 out of 33 occurrences. Semantically, virtually all of these metaphorical extensions of the IN/OUT CONTAINER image schema involved deity. The PATH image schema was typically indicated by the ‘ha-’ locative prefix indicating a conceptual direction. The LINK image schema was typically indicated by the verb ‘kwikwatanisa’ (to be united/linked).

Of grammatical interest, the Zinza, Class 18, locative prefix ‘omu-’ is universally used for the literal IN/OUT CONTAINER image schema. In contrast, the Zinza, Class 16, locative prefix ‘ha-’ is universally used for the PATH image schema. A credible and consistent differentiation of the functions of ‘omu-’ and ‘ha-’ locative prefixes in Zinza has historically been very challenging. So this differentiation with the IN/OUT CONTAINER and the PATH image schema, respectively, is truly exciting.

The remaining seven occurrences of metaphorical extensions of the IN/OUT CONTAINER image schema are variously explained. One occurrence is translated as the FRONT/BACK ORIENTATIONAL image schema (Category F). Five occurrences are translated as metaphorical extensions of the IN/OUT CONTAINER image schema, i.e.,



without change in image schema, in apparent contradiction of the 26 occurrences described above. However, these occurrences do not involve deity, but rather human beings (i.e., in you), sin (i.e., in it), circumstances and good works. One occurrence in 1 Thess 4:16, ...the dead in Christ..., is clearly anomalous.

The data for the **FULL/EMPTY CONTAINER image schema** are clearly limited, but consistent with the data for the IN/OUT CONTAINER image schema. There is but a single occurrence in each of the categories A through D. Two examples of the literal FULL/EMPTY CONTAINER image schema are translated, one each as a FULL/EMPTY CONTAINER image schema and as a proposition. Two metaphorical extensions of the FULL/EMPTY CONTAINER image schema are translated, one each as a proposition and as the PATH image schema.

**The results for Swahili** largely mimic those for Zinza with two notable, potentially systematic, exceptions. First, all examples of the literal IN/OUT CONTAINER image schema were translated unchanged as literal IN/OUT CONTAINER schema as opposed to being overturned as propositions. (In this case, the discrepancy between Zinza and Swahili is observed in Table 15, Category B, specifically the translation of Exodus 20:4.) Second, the single occurrence of the FULL/EMPTY CONTAINER image schema (that is translated into Swahili by the Zinza team) is translated without alteration, i.e., from a metaphorical extension to a metaphorical extension (see Ephesians 5:18 in Category D). Although it was not understood by the MTTs at the time of translating WOS, they recognized that the FULL/EMPTY CONTAINER image schema in Ephesians 5:18 was fully acceptable in Swahili but not in

Zinza. To provide clarity of meaning, the Zinza translation of Ephesians 5:18 reflects both (1) a FULL/EMPTY CONTAINER image schema, i.e., ‘be filled with the Spirit’, and (2) part of a LIFE IS A JOURNEY conceptual metaphor (e.g., “GOD LEADS THE RIGHTEOUS”, Jäkel, 2002, 32), i.e., ‘be led by the Spirit’.<sup>oo</sup>

The most salient results of this investigation are best contextualized in a horizontal and vertical navigation of the prototypical model of culture. From a horizontal perspective within the stratum of image schemas, the Zinza generally rejected metaphorical extensions of the IN/OUT CONTAINER image schema in favor of PATH and LINK image schemas and propositional expressions. From a vertical perspective, an adjustment or change in a particular image schema (i.e., at the very bottom of the cultural model) has a broad impact on the translated Scriptures. Considering the entire New Testament, this single analysis suggests that hundreds of occurrences of ‘in Christ’, ‘in Him’, ‘in the Lord’, ‘in the Spirit’, ‘...filled’, ‘... full’, etc., should be carefully evaluated.

From the broader perspective, these results suggest a principle of naturalness and clarity in translation. That is, when faced with a problematic image schema in translation, alternative image schemas that perform an analogous role should be considered prior to overturning the image schema and propositionalizing the concept. Applying meaning-based translation principles of metaphors by Larson (1984, 254), a three-fold hierarchy is suggested.

1. SL image schemas (literal or metaphorical extension) should be kept if the TL permits.

---

<sup>oo</sup> It should be recognized that the same translation team did both the Zinza and Swahili translations of WOS. Although deliberate attempts were made to separate the Zinza and Swahili translation activities, the influence of one translation on the other could not be eliminated.

2. If an SL image schema is problematic, an acceptable TL image schema with analogous function may be substituted.
3. If an SL image schema is problematic and no acceptable TL image schema can be found, then the SL image schema may be propositionalized.

This translation strategy is particularly important given the deep, abstract, even pre-conceptual nature of image schemas and the observation that a particular image schema may evidence itself with high frequency in the Scriptures. As a result, it will be very challenging if not completely unreasonable to expect the target audience to cope with a problematic application of an image schema in the TL translation. At best it will be unnatural and unclear, perhaps a kind of church language that is used but never fully comprehended.

From a cognitive linguistic perspective, the results for the CONTAINER image schemas add to the ongoing discussion of constraints on the universality of image schemas and more generally conceptual metaphors.

Why do people familiar with the theory [i.e., of conceptual metaphors] expect most metaphors to be universal? The answer is this: If metaphor is based on the way the human body and brain function and we as human beings are alike at the level of this functioning, then most of the metaphors people use must also be fairly similar, that is, universal – at [least] on the conceptual level. ... However, I will also argue on the basis of a large amount of evidence that metaphors vary considerably on all levels of their existence – both cross-culturally and within-cultures – and that we can give a coherent explanation of this variation ... (Kövecses, 34)

In summary, the research of this thesis clearly suggests that the IN/OUT and FULL/EMPTY CONTAINER image schemas are constrained in their metaphorical extensions for the Zinza, who prefer PATH and LINK image schemas, or propositional statements in these applications.

**Table 15: Translation of IN/OUT and FULL/EMPTY CONTAINER Image Schemas from The Way of Salvation in Zinza and Swahili.**

Reference	English (NIV)	Zinza	Back Translation	Swahili	Back Translation
<b>A. Literal IN/OUT and FULL/EMPTY CONTAINER Image Schemas Translated as Literal CONTAINER Image Schemas</b>					
Genesis 2:7	breathed <u>into his nostrils</u>	kumúhuhila olwôya lwo bulami <u>omunyindo</u>	breathed air of life <u>into</u> his nose	akampulizia puani pumzi ya uhai	he sprayed <u>into</u> (his) nose air of life
1 Tim 1:15	came <u>into the world</u>	<u>omunsi ômu</u>	<u>into</u> the world- <u>into</u>	alikuja ulimwenguni	he came <u>into</u> the world
Mark 9:31	betrayed <u>into the hands</u> of men.	kutéebwa <u>omungalo</u> za babísa	to be placed <u>into</u> the hands of enemies	nitasalitiwa mikononi mwa watu	I will be betrayed <u>into</u> hands of men
Psalms 24:1	everything <u>in it</u> (the earth)	ebintu byôna ebilímo	things all that are <u>within</u>	vyote vilivyomo	everything <u>within</u>
Psalms 24:1	all who live <u>in it</u> (the earth)	bóona abalíkwickalámo <u>omwo</u>	all who live <u>within inside</u>	waishio humo	all that live <u>within</u>
Genesis 2:15	<u>in the Garden</u> of Eden	<u>omuli</u> Edeni	<u>in</u> Eden	<u>katika</u> bustani ya Edeni	<u>in</u> the garden of Eden
Genesis 3:1	any tree <u>in the garden</u>	omuti gwóna gwona kuluga <u>omunsambo</u> êzi	Tree any at all from <u>within</u> this garden	mti wowote bustanini	tree at all <u>in</u> the garden
John 1:10	was <u>in the world</u>	akaba alímo <u>omunsi</u>	he was <u>within-in</u> the world	alikuwepo hapa ulimwenguni	he was here <u>in</u> the world
1 Tim 3:16	believed on <u>in the world</u>	Akéésigw <u>omunsi</u>	he was believed <u>in</u> the world	aliadiniwa ulimwenguni	he was believed <u>in</u> the world
1 Tim 3:16	was taken up <u>in glory</u>	kutwalwa na Múngu <u>omwikuzólye</u>	taken by God <u>in</u> his glory	alichukuliwa juu aende mbinguni	he was taken up <u>into</u> heaven
Rev 21:8	<u>in the fiery lake</u> of burning sulphur	<u>Omumililo</u> gutálaala ogulikwocha muno	<u>in</u> the fire that does not go out and that burns	kutupwa <u>katika</u> lile ziwa la moto	to be thrown <u>into</u> that sea of fire
Col 1:13	brought us <u>into the kingdom</u> of the Son	<u>omubukáma</u> bwo Mwanáwe	<u>into</u> the kingdom of His Son	<u>katika</u> ufalme wa Mwanáe	<u>into</u> the kingdom of His Son
1 Thess 4:17	meet the Lord <u>in the air</u> .	kwinankúlwa no MUKÁMA <u>omwigulu</u>	to unite with the Lord <u>in</u> heavens	tukutane na BWANA angani	To unite with the Lord <u>in</u> the heavens
Gen 1:28 <sup>pp</sup>	(God to people) <u>fill the earth</u>	<u>mwizuz</u> ênsi	<u>fill</u> the earth	(not translated by the Zinza team into Swahili)	(not translated by the Zinza team into Swahili)

<sup>pp</sup> Data taken from the Zinza translation of Genesis, i.e., outside of the Scriptures contained in The Way of Salvation

Reference	English (NIV)	Zinza	Back Translation	Swahili	Back Translation
-----------	---------------	-------	------------------	---------	------------------

### B. Literal IN/OUT and FULL/EMPTY CONTAINER Image Schemas Translated as Propositions

Exodus 20:4	anything <i>in heaven</i>	ebisusano bya bamũngu byo lugulu nke nyonyi	idols of gods of heaven like birds	kinyago cha chochote kilicho mbinguni	forms of anything <i>in</i> heaven
Exodus 20:4	or <i>in the waters</i> below	nali byo mumenzi nke nfwi	or of the waters like fish	au majini	or <i>in</i> the waters
Gen 1:22 <sup>qq</sup>	<i>fill the water</i> in the seas	mukanye omunyanza	Increase in the seas	(not translated into Swahili)	(not translated into Swa.)

### C. Metaphorical Extensions of IN/OUT and FULL/EMPTY CONTAINER Image Schemas Translated as Propositions

John 3:16-17	...believes <i>in him</i> ...	amwěsiga	believes him (habitual)	amwaminiye	believes him (habitual)
Acts 16:30	Believe <i>in the Lord Jesus</i>	Omwěsig OMUKÁMA Yeézu	Believe the Lord Jesus	Mwamini BWANA Yesu	Believe the Lord Jesus
Luke 23:22	have found <i>in him</i> no grounds for the death penalty	tĩnkubon ensonga yóona yoona ehikile yo kumuchwāziikila kufwa	I see no reason at all to judge/punish him to death.	Sioni sababu yo yote ya kutosha kumhukumu adhabu ya kifo	I see no sufficient reason at all to judge him with punishment of death
Isaiah 53:12	deceit <i>in his mouth</i> .	akaba atákabeéhaga wean wean	he had not said any lie/deceit at all	hakusema neno lolote la udanganyifu	he did not say word any of deceit
Col 1:19	fullness dwell <i>in Christ</i>	kumúha omwanáwe obuhicha bwóna	to give him his son completeness all	kumpa Mwanae ukamilifu wake	to give him his Son completeness all
Col 1:21	enemies <i>in your minds</i>	mukaba muli ababisa boómwe	you were being enemies his	Mlikuwa maadui zake	you were enemies his
1 Tim 3:16	appeared <i>in a body</i>	akeeza omunsi nko omuntu	he came into the world as a man	alikuja duniani kama binadamu	he came into the world as a man
1 Cor 15:58	your labor <i>in the Lord</i>	omulim ôgwo mulikukólel OMUKÁMA	that work that you do for the Lord	kazi mnayofanya <i>katika</i> utumishi wa BWANA	work that you do in service to the Lord
John 3:36	Whoever believes <i>in the Son</i>	alíkumwěsiga Omwana	he who believes the Son	anayemwamini Mwana	he who believes the Son
Gen 6:13	the earth is <i>filled with violence</i>	baasuganisa obubi <i>omunsi</i> yóona	They have spread evil <i>in</i> all of the earth <sup>rr</sup>	(not translated by the Zinza team into Swahili)	(not translated by the Zinza into Swahili)

<sup>qq</sup> Data taken from the Zinza translation of Genesis, i.e., outside of the Scriptures contained in *The Way of Salvation*

<sup>rr</sup> In Genesis 6:13, the Zinza translation of the metaphorical, FULL/EMPTY, image schema incorporates a literal, IN/OUT, image schema.

Reference	English (NIV)	Zinza	Back Translation	Swahili	Back Translation
-----------	---------------	-------	------------------	---------	------------------

#### D. Metaphorical Extensions of IN/OUT and FULL/EMPTY CONTAINER Image Schemas Translated as the PATH Image Schema

Luke 24:47	preached <i>in his name</i>	<i>hñziina</i> lya Kristo	<i>by</i> (path) name of Christ	<i>katika</i> jina lake	<i>in</i> his name
Acts 2:38	<i>in the name</i> of Jesus Christ	<i>hñziina</i> lya Yeézu Kristo	<i>by</i> (path) name of Jesus	<i>kwa</i> jina la Yesu Kristo	<i>by</i> (path) Christ Jesus
Eph 1:7	<i>In Christ</i> we have redemption through his blood	Twächungulwa <i>hakulihililwa</i> ne nsagama ya Kristo	We have been saved <i>by</i> (path) to purchase by the blood of Christ	<i>Kwa njia</i> ya damu yake Kristo sisi tumekombolewa	<i>by the path</i> of blood his Christ we have been saved
John 14: 26	send <i>in my name</i>	a <i>hñziina</i> lyanze	<i>by</i> (path) of name mine	<i>kwa</i> jina langu	<i>by</i> (path) of name mine
John 14:13, 14	ask in my name	<i>hñziina</i> lyanze	<i>by</i> (path) name mine	<i>kwa</i> jina langu	<i>by</i> (path) name mine
Eph 6:10	<i>in his mighty power</i>	<i>hakuhabw</i> amáani	<i>by</i> (path) receiving power	<i>kwa</i> kupatiwa nguvu	<i>by</i> (path) getting strength
Eph 6:18	Pray <i>in the Spirit</i>	<i>hakwibembelelwa</i> no Omwôyo gwa Mûngu	<i>By (path) being led by</i> the Spirit of God	mkingozwa na Roho Mtakatifu	being led by the Holy Spirit
Col 1:14	<i>in whom</i> we have redemption	twächungulwa <i>hakulihililwa</i> ne nsagamáye	We have been saved <i>by</i> (path) payment of his blood	Ametukomboa <i>kwa</i> damu yake	He has redeemed us <i>by his</i> blood
Eph 5:18	Be <i>filled with the Spirit</i> .	Mwizuzibwe no <i>kwibembelelwa</i> no Omwôyo Mutakatiifu <sup>ss</sup>	Be filled and <i>led</i> by the Holy Spirit	<i>Mjazwe</i> na Roho Mtakatifu	<i>Be filled</i> with Spirit Holy

#### E. Metaphorical Extension of the IN/OUT CONTAINER Image Schema Translated as the LINK Image Schema (or mixed LINK / CONTAINER or LINK / PATH Image Schemas)

Eph 2:13	<i>in Christ Jesus</i>	habwo kuba <i>mwëkwatanisa na</i> Kristo Yeézu	because you have <i>united</i> with Christ Jesus	<i>kwa</i> kuwa <i>mmeungana na</i> Kristo Yesu,	because you have <i>united</i> with Christ Jesus
2 Cor 5:17	If anyone is <i>in Christ</i>	omuntu wëna wena <i>kaleëkwatanisa</i> na Kristo	person any if he is <i>united</i> with Christ	mtu akiwa <i>ameungana na</i> Kristo	person if he has been <i>united</i> with Christ
Rom 6:11	alive to God <i>in Christ Jesus</i>	<i>hakwëkwatanisa</i> na Yeézu Kristo	<i>by (path) union</i> with Jesus Christ	<i>kwa njia</i> ya Yesu Kristo	<i>by path</i> of Jesus Christ
John 15:7	If you remain <i>in me</i>	<i>kwëkwatanisa</i> neenye	<i>united</i> with me	mkikaa <i>ndani</i> yangu	if you remain <i>in</i> me

<sup>ss</sup> The Zinza translation carries both the metaphorical, FULL/EMPTY, container, image schema and a propositional statement. The FULL/EMPTY image schema was kept because the verse is well known in Swahili. But the propositional statement was added as necessary for clarity of meaning.

Reference	English (NIV)	Zinza	Back Translation	Swahili	Back Translation
1 Thess 5:18	God's will for you <i>in Christ</i>	<i>omukwkwatanisa</i> na Kristo Yeézu	<i>in union</i> with Christ Jesus	<i>katika kuungana</i> na Kristo Yesu	<i>in union</i> with Christ Jesus
Eph 2:10	created <i>in Christ Jesus</i>	<i>omukwkwatanisa</i> na Kristo Yesu	<i>in union</i> with Christ Jesus	<i>kwa kuungana</i> na Kristo Yesu	<i>By (path) to be united</i> with Christ Jesus
Eph 6:10	Be strong <i>in the Lord</i>	<i>omukwkwatanisa</i> no MUKÁMA	<i>in union</i> with the Lord	<i>katika kuungana</i> naye	<i>in union</i> with him

#### F. Metaphorical Extension of the IN/OUT CONTAINER Image Schema Translated as the FRONT/BACK ORIENTATION Image Schema

Col 1:22	holy <i>in his sight</i>	<i>omumeeso</i> ga Mûngu tuli abatakatifu	<i>in front</i> of God <sup>tt</sup> we are holy	<i>mbele yake</i> mkiwa watakatifu	<i>in front</i> of God we are holy
----------	--------------------------	---	--	------------------------------------	------------------------------------

#### G. Metaphorical Extensions of the IN/OUT CONTAINER Image Schema Translated as Metaphorical Extensions of the IN/OUT CONTAINER Image Schema

John 14:17	and will be <i>in you</i>	alyèkal <i>omuli</i> imwe	he will live <i>within you</i>	ataishi <i>ndani</i> yenu	he will live <i>within you</i>
Rom 6:2	how can we live <i>in it</i> (sin) any longer	nitugúma túta kandi kwikala <i>omubihéno?</i>	we will continue how again to live <i>in sin?</i>	tuendelee vipi tena kuishi <i>humo dhambini?</i>	how shall we continue still to live <i>in sin-in?</i>
John 15:7	my words remain <i>in you</i>	ebigambo byânze <i>omumiganya</i> yényu	words mine <i>in</i> your heart	maneno yangu yakikaa <i>ndani</i> yenu	words mine if they remain <i>inside</i> me
1 Thess 5:18	give thanks <i>in all circumstances</i>	kumusíma Mûngu <i>omuli</i> byôna	To give thanks to God <i>in</i> all matters	<i>katika</i> kila hali	<i>in</i> every circumstance
2 Cor 9:8	<i>in every good work</i>	<i>omuli</i> buli mulimo muzima	<i>in</i> every work <i>good</i>	<i>katika</i> kila kazi njema	<i>in</i> every work good
1 Thess 4:16	the dead <i>in Christ</i>	abeesiga <i>omuli</i> Kristo abaáfwiile	believers <i>in</i> Christ who have died	waliokufa wakiwa wanamwamini Kristo	Those who have died believing Christ

#### Key to Shaded Areas of the Table:

##### FULL/EMPTY CONTAINER Image Schema

The Zinza text appears to be a complete exception to the-rest of the data.

The Swahili differs from the Zinza.

<sup>tt</sup> Omumeeso ga Mungu – literally ‘in the eyes of God’, but idiomatic in meaning, i.e., ‘in front of God’.

### **Zinza – Environment – Lake Victoria Ecosystem**

In the previous section an analysis was performed concerning image schemas, a very deep, abstract component of the prototypical model of culture (Figure 15). In this section we examine the impact of a tangible, surface feature of Zinza culture, namely the presence of Lake Victoria and its resulting ecosystem. The following outline is again provided for background information and orientation purposes.

**Language Group, Language Family and Location:** Zinza, Bantu, southern shores of Lake Victoria, Tanzania

**Translation Issue:** Lake Victoria and its influence on the environment, cultural systems, and world view of the Zinza.

**Setting/Participants:** The principal setting in which this collection of issues was identified was the translation of Genesis in Kahunda, Tanzania. At the time, I was the SIL team leader for six mother tongue translators (MTT) representing five different locations within the lands of the Zinza, both genders, and both Catholic and Protestant denominations. The team was experienced, having completed two introductory courses in translation principles, the translation of The Way of Salvation, numerous literacy projects, tentative orthography development, a preliminary dictionary, etc. Although the Zinza team and I recognized a number of specific problems related to translating Genesis for a people group who had never observed a desert, they did not have a comprehensive understanding of the problem.

**Mechanism by which the Translation Issue Was Identified:** Some of the earliest clues to the collection of translation issues associated with the Lake Victoria ecosystem were gaps in the Zinza lexicon for ‘desert’ and ‘flood’, and the absence of any substantial rivers in the Zinza homeland. Additional clues came from areas of partial overlap with the biblical culture of Genesis. For example, man-dug wells are a recent technology for the Zinza, brought in from the outside to provide clean water that is free of parasites residing in the lake.

**Tentative Analysis of Translation Issue:** Lake Victoria strongly impacts the cultural systems and world view of the Zinza. Although this component of Zinza culture parallels the environs of the Sea of Galilee in the Gospels, it contrasts with the desert environments observed in Genesis, presenting a number of challenges to clarity and naturalness in translation.

**Current Translation Solution:** The current ‘solution’ is to treat individual problems of cultural disparity between the Zinza and that presented in Genesis with descriptive phrases and clauses, footnotes, etc.



**Navigating the TL Cultural Network:** The navigation of the TL cultural network in this study is both horizontal, i.e., within the environmental and material culture systems of the Zinza; and vertical, considering deep structural components of their world view (see Figure 15).<sup>uu</sup>

A summary of topics related to the impact of Lake Victoria on the cultural systems and world view of the Zinza specific to the translation of Genesis is presented in Table 16. I selected these topics by scanning the Genesis text for items with potential connections to the ecosystem of Lake Victoria. Given that the Zinza translation of Genesis had already received a thorough review by the translation team and translation consultants at the time of this work, the intent was to test a ‘top-down’ navigation of the prototypical model of culture to view how the translation dealt with an obvious and very important component of Zinza cultural systems. The results were in fact mixed in dealing with the translation issues involved. Table 16 is broken down into two sections: Category A, concerning some remaining challenges in the Zinza translation; and Category B, concerning some noteworthy adaptations of Zinza culture into the translation of Genesis for purposes of clarity and naturalness.

A. Selection of topics/occurrences where TL translation is potentially problematic or lacking internal consistency.

A.1. Floods, flood gates

A.2. Desert and desert vegetation

A.3. Water wells, cisterns in an arid environment

A.4. Watering animals from a well, watering trough

A.5. Large rivers, ford in a river

B. Selection of topics/occurrences where the translation succeeds in conveying a foreign meaning in a natural form.

---

<sup>uu</sup> The horizontal navigation of Zinza cultural systems in this study could in fact be much broader, including e.g., agricultural systems based on tubers (potatoes, cassava, etc.) as opposed to biblical agricultural systems based on grains, in particular wheat.

B.1. Blessings (or lack thereof) of heaven's dew, the heavens

B.2. Water containers, protocols for using wells

The translation challenges given in Category A are diverse. In Category A.1. there is no word for flood and the verbal description that was adopted is cumbersome, giving it undue prominence in selected verses. There is also no word for desert, consistent with the fact that there is no desert in the Zinza geography and world view. In fact, I had to show the translation team videos of Genesis filmed on site in the Middle East to provide some context for the idea of a desert. As a result there is undesirable variation in the descriptive phrases and footnotes used in referring to a desert (see Category A.2., Table 16). An obvious example of this problem is given in Genesis 21:15 where Hagar is wandering in desperation in the desert of Beersheba, watching her son Ishmael dying from dehydration. In 21:14 the Zinza translated desert as 'ilungu' or wilderness, which from a Zinza perspective is an unsettled area that has as a minimum complete grass cover and bushes for vegetation, but can also be forest. As a result a substantial footnote was added describing 'desert' as 'rocks and mountains without water'. But in the very next verse, the translation slips back into a Zinza world view when Hagar lays the boy 'in the shade of a tree' (as opposed to a bush), which for the Zinza can often be quite large.

Considering Categories A.3. and A.4, wells and watering animals from wells in watering troughs are not cultural unknowns to the Zinza. Yet the Zinza translation suggests that they are uncertain or fuzzy concepts in their world view.<sup>vv</sup> In Genesis 26:32 there is no indication in the Zinza text that Isaac's servants are excited about finding water in a well they had dug. And the descriptive terms used for a watering trough vary

---

<sup>vv</sup> Note, the more common practice is to take domesticated animals to water, i.e., Lake Victoria.

between Genesis 24:20 and 30:38, suggesting a watering container in 24:20, and a watering area in 30:38. Finally, given that the Zinza have no rivers of substance, it is not unexpected that there is a problem translating a ford in a river in Genesis 32:22.

Selected instances where the Zinza translation appears to succeed in conveying a largely foreign meaning in a natural manner are given in Category B. In Genesis 27:28, 39, heaven's dew refers to "a condition of fertility. The reference is to the night dew that forms on the ground during the cooling period on hot summer nights. The dew supplies moisture for the plants." (Reyburn and Fry, 1998)

Given that dew provides insufficient water to be an agricultural blessing, 'heaven's dew' was translated as 'sufficient rain' with the literal rendering in a footnote. In Genesis 21:14, culturally expected gourds are used instead of animal skins for containers for drinking water. And in Genesis 29:2, 3, the culturally unknown script (i.e., among the Zinza) for uncovering, use, and re-covering of a well when watering livestock is clarified as the normal protocol that was used among the peoples of the Genesis text.

Thus, a lateral and vertical navigation of the TL cultural model for the Zinza regarding Lake Victoria and its environmental impact on Zinza culture has yielded a combination of results. Several suggestions have been made for further investigation in checking the Zinza translation of Genesis, as well as a recognition of items where clarity and naturalness have been achieved for largely unknown or uncertain SL cultural concepts.

**Table 16: Selection of Topics Related to the Investigation of the Impact of Lake Victoria on the Translation of Zinza Genesis**

Ref.	Genesis Text	Zinza Translation	Back Translation	Issues Involved
------	--------------	-------------------	------------------	-----------------

**A. Selection of topics/occurrences where TL translation is potentially problematic or lacking internal consistency**

A.1. Floods, flood gates

7:6	floodwaters came on the earth	enzula ne nzwêlo zo kwíkis ensi	<b>rains and springs to cover/drown the earth</b>	PROBLEM: ‘Flood waters’ requires a lengthy descriptive clause.
7:11	floodgates of heaven were opened	ne enzula yaagwa yaágweleza.	and <b>rain it rained</b> , it swelled/rose up.	COMMENT: The image of floodgates is lost but the meaning of very heavy rain is clear.
7:17	the flood kept coming on the earth	enzúla ne nzwêlo êzo zikazendelel	rain and springs they continued	COMMENT: The flood is translated as the sources of flooding.
10:32	the nations spread out over the earth after the flood	abantu baasambaalil omunsi yóona, kázaalekelíil enzula ne nzwêlo zo kwíkis ênsi.	people spread in all the earth when ended the <b>rain and springs to cover/drown the earth</b>	PROBLEM: The flood is given undo prominence because of the lengthy descriptive clause.

A.2. Desert and desert vegetation

14:6	near the desert.	héehi nensi eyómile.	near to land that has dried up	PROBLEM: inconsistent descriptive phrases for ‘desert’
16:7	near a spring in the desert	ensulo ya amênzi omumbuga eyómile eli peyege	spring of water in a valley that is <b>dry and clear</b>	PROBLEM: inconsistent descriptive phrases for ‘desert’
21:14	Desert of Beersheba	omwilungu lya Beer-sheba. (Footnote: ensonga yaámo, ilungu lya mabanga na mabale eliteena amênzi.)	wilderness of Beersheba (Footnote: that is, <b>wilderness of mountains and rocks without water</b> )	PROBLEM: inconsistent translation of desert as ‘wilderness’ (i.e., an unsettled area) with a footnote to avoid the normal vegetation (grass, bushes, etc.).
21:15	she put the boy under one of the bushes.	yaamunágilana omutábani omuchibého cho omuti	she laid the boy in the shade of a <b>tree</b> .	PROBLEM: Deserts don’t have trees (as Zinza normally think of them) that provide shade. Note also the inconsistency with the environmental description in the footnote in 21:14.
37:22	into this cistern here in the desert,	omuliina lila elili omwilungu, (Footnote: ensonga, omunsi yo bwôma)	Into this deep hole in the wilderness (Footnote: <b>in the dry land</b> )	PROBLEM: Desert is translated as ‘wilderness’ (i.e., an unsettled area) with a different footnote (compare 21:14) to avoid the normal vegetation (grass, bushes, etc.).

Ref.	Genesis Text	Zinza Translation	Back Translation	Issues Involved
------	--------------	-------------------	------------------	-----------------

#### A.3. Water wells, cisterns in an arid environment

26:32	and told him about the well they had dug. They said, “We've found water!”	baámwĩzila no kumúgambila, “Twabona amênzi omuli êlyo iziiba êlyo twasumíle.”	they came to him and <b>told him</b> we have found water in the well we were digging.	PROBLEM: There should be excitement here that they found water as opposed to a normal reporting of an event.
37:22	into this cistern here in the desert,	mumunág omuliina lila (Footnote: ensonga, omuliina lila elísumilwe kulega amenzi ge nzula) elili omwilungu	into this <b>deep hole</b> (Footnote: meaning, a deep hole that was dug to collect rain) in the wilderness.	PROBLEM: The footnote will help if it is read, but the concept of a cistern to collect water is largely foreign.

#### A.4. Watering animals from a well, watering trough

24:20	she quickly emptied her jar into the trough, ran back to the well to draw more water, and drew enough for all his camels	Aho yaakola bwangu, yaazichénela entwangabulênde amênzi kulug omunsúha no kuta <b>omwinywêlo</b> lye bitungaánwa, mala yaasubáyo bwangu ahi iziba kutáha amênzi agandi no kuzêndelega kutáha mpaka kuhícha kuzinywísa zóona	So she worked quickly, she poured water for the camels from a water jug into a <b>watering container</b> for livestock, then she returned quickly to the well to collect more water and to continue to collect it in order to water all of them.	COMMENT: Although carrying water to livestock is largely foreign, the script for this mode of watering the livestock is well described in this verse. The watering trough is translated <b>omwinywelo</b> (‘in the container for watering’).
29:10	and rolled the stone away from the mouth of the well and watered his uncle's sheep	yaahilingisa ibaale êlyo kuluga hi iziba, yaázinywisa	he rolled that rock	PROBLEM: The script for going and collecting water from the well to bring and pour into a watering trough in order to water the livestock is largely unelucidated here.
30:38	Then he placed the peeled branches in all the watering troughs, so that they would be directly in front of the flocks when they came to drink.	Akaba aziimeelez êzo embazi héehi na <b>hameesélo</b> ge mbuzi habwo kuba embuzi zikaba zizil entúngwa zo kwëyemya obuchilo bwo kwiza kwësela.	He had stood up these sticks near <b>the area for watering goats</b> (livestock) because the goats (livestock) were in the habit of mating when they came to be watered.	PROBLEM: inconsistent translation of the watering trough (compare 24:20) as <b>hameeselo</b> (area for watering).

Ref.	Genesis Text	Zinza Translation	Back Translation	Issues Involved
------	--------------	-------------------	------------------	-----------------

#### A.5. Large rivers, ford in a river

32:22	That night Jacob got up and took his two wives, his two maidservants and his eleven sons and crossed the ford of the Jabbok.	Omuchil ômwô nyini Yakôbo akeemuka, yaatwal abakazîbe bâbili, abazânakazîbe bâbili na abatâbani ikumi no omo, yaâbambuch omunôna gwa Yaboôki.	That very night Jacob got up, took his two wives, his two female servants, and 11 sons and caused them to <b>cross the Jabbok river</b> .	PROBLEM: Translation missed the point of a ford in a large river and called it a river. (Note, fords are largely unknown among the Zinza as their 'rivers' are small).
41:1	When two full years had passed, Pharaoh had a dream: He was standing by the Nile,	Emyâka ebili kâyaahwêle, Omukâma Farâo yaâlôota nkokwo akaba ayimeeliile hangeégeelo yo munôna ogwetwa Naili omunsi ya Mîisiri.	When two years had past, King Pharaoh had a dream in which he had stood beside a <b>river named the Nile</b> in the land of Egypt.	COMMENT: Many Zinza are unlikely to get the idea of a large river in referring to the Nile. See also the Euphrates in 31:21.

### B. Selection of topics/occurrences where the translation succeeds in conveying a foreign meaning in a natural form.

#### B.1. Blessings (or lack thereof) of heaven's dew, the heavens

27:28	May God give you of heaven's dew	Mûngu akuhe enzula ehikile (Footnote: nali, olume kuluga omwigulu)	God may he give you <b>sufficient rain</b> , (Footnote - or dew from heaven)	COMMENT: God's blessing of heaven's dew (a staple source of water in arid regions of Israel) would be disappointing for the Zinza. Thus the blessing is translated 'enough rain' with the literal version in a footnote.
27:39	Your dwelling will be ... away from the dew of heaven above.	obwikalo bwawe ... etéen enzula ehikile	Your dwelling does/will not have <b>enough rain</b>	COMMENT: This translation is consistent with that in 27:28. (No literal translation is given in a footnote.)

Ref.	Genesis Text	Zinza Translation	Back Translation	Issues Involved
------	--------------	-------------------	------------------	-----------------

B.2. Water containers, protocols for using wells.

21:14	and a skin of water	ne chisúsi echiizwile amênzi go kunywa	and a <b>gourd</b> of drinking water	COMMENT: Zinza have animals but they use gourds (which are common in the Lake Victoria environs) for carrying water.
29:2-3	the flocks were watered from that well. The stone over the mouth of the well was large. 3 When all the flocks were gathered there, the shepherds would roll the stone away from the well's mouth and water the sheep. Then they would return the stone to its place over the mouth of the well.	gaba niganyw̄isibw amênzi kulug iziba elyo. Ibaale lihângo likaba lifundikiile izib êlyo. <sup>3</sup> Obuteéka bwo buchil ôbwo, amásho góona ge ntaama kagaba geekóbya, niho abalíisa bóona hamo bakaba báhilingisa ibaale êlyo kuluga hiiziba no kunywis entaama. Kábaabeele bamála kuzinyw̄isa, balihilingisa kandi babóne kufündikila iziba.	These (flocks) were watered from that well. <b>According to the procedure of that time</b> all groups of sheep gathered together, then all shepherds together rolled that stone from the well and watered the sheep. When they had finished watering them, they would roll it back again in order to cover the well.	COMMENT: The Genesis text is largely self explanatory in explaining a foreign procedure to the Zinza regarding the use of the well. The Zinza translation clarifies that this was the normal protocol of that period.

### **Digo - Material Culture – Construction Terms**

In previous sections, analyses were performed concerning two disparate aspects of Zinza culture: (1) CONTAINER image schemas, which are a component of the deep structure of the prototypical model of culture (Figure 15); and (2) the impact of Lake Victoria on a tangible component of the surface structure of Zinza culture, namely the environment in which they live. In this section we switch to the Digo people of Kenya and examine the impact of a tangible surface feature of their culture, namely their material culture regarding the construction of buildings. The following outline is again provided for background information and orientation purposes.

**Language Group, Language Family and Location:** Digo, Bantu, coast of Kenya on the Indian Ocean.

**Translation Issue:** Challenges in translating building/construction terms and their metonymical/metaphorical extensions.

**Setting/Participants:** The Digo Bible translation project is administered by Bible Translation and Literacy (BTL) of Kenya, a Wycliffe affiliate organization. The work was started in the mid 1980s. I served the Digo translation team as a translation consultant for approximately 14 months in 2004-05, checking 1, 2 Corinthians; 1, 2 Timothy; Titus; Hebrews and portions of the Gospels. At that time the Digo translation team consisted of a single MTT with 8+ years of experience as a translation assistant and translator, and his assistant. Most checking activity was conducted in Nairobi, Kenya. Unfortunately the Digo project has had to cope with a substantial turnover of personnel in its national translators, expatriate team leaders, and translation consultants. As a result, significant variation in translation style is possible from book to book. The entire New Testament is accessed in this study.

**Mechanism by which the Translation Issue Was Identified:** By the time I became involved in the Digo translation, the team had already discovered some of the translation issues related to construction terminology. For example, they had already made the New Testament-wide decision to refer to the ‘church’ as ‘a group of believers’. There is no specific Digo word for church. And the team was concerned that the imported Swahili word for church, ‘kanisa’, although widely known among the Digo, would be associated with the actual building rather than the Christians involved. In addition, when construction words such as ‘foundation’ were used metaphorically, sometimes the metaphorical meaning, e.g., of truth, was added to the



text for clarity. When queried as to why selected building metaphors and metonymy were overturned or adjusted in the translation, the MTT replied that the Digo traditionally had very limited construction practices and could not be relied upon to fully grasp these expressions.

**Tentative Analysis of Translation Issue:** According to the MTT, traditional Digo construction technologies are very limited. To construct a house, a circular portion of land is cleaned, sticks are erected for walls, mud daub is applied to seal the walls, and a grass roof is fabricated on top. As a result, metonymic and metaphoric associations with buildings and construction technologies tend to be weak. The ‘church’ is assumed to be the building rather than the people. Construction words such as foundation, roof, cornerstone, capstone, etc. and their metaphorical/metonymical extensions are potentially problematic.

**Current Translation Solution:** In books that I checked, metaphoric references to building components such as ‘foundation’ were assisted in context with descriptive phrases as needed. However, no comprehensive, New Testament-wide solution for construction terminology was adopted.

**Navigating the TL Cultural Network:** The navigation of the TL cultural network in this study (Figure 15) is principally horizontal, i.e., within the material culture of the construction practice of the Digo. A downward, vertical navigation is implicit in considering the deep structural components of their world view as to the structural components of buildings, and the Digo’s ability to understand metaphorical/metonymical extensions therein.

In an attempt to focus the study on construction practices and their metaphorical/metonymic extensions that are most pertinent to this thesis, I was forced to make stringent decisions regarding the inventory of terms to be surveyed across the Digo NT. A summary of the terms surveyed is given below, and presented in Table 17 with all Digo scriptural examples.

- A. Foundation - physical meaning
- B. Foundation - metaphorical/metonymical extensions
- C. Capstone - metaphorical extension
- D. Cornerstone - metaphorical extension
- E. Roof – physical meaning
- F. Roof - metonymical extension
- G. Wall - physical meaning

#### H. Wall - metaphorical extension

All terms referring to specific buildings were excluded from the survey, e.g., church, house, barn, temple, synagogue, sanctuary, and tabernacle. The following terms were also excluded: courtyard, stairs/steps, pool, room (including upper room and inner room) and gate. Brick, bridge, and aqueduct were not found in the NT. Window was investigated but evidenced no translation issues of importance for the Digo.

The Digo translation had already received a thorough review by the Digo translation team, expatriate team leader, and translation consultants at the time of this thesis. So the intent of this work was to test a largely horizontal navigation of the prototypical model of culture for Digo in order to examine how the translation dealt with the material culture of construction and its metaphoric/metonymic extensions. The results were mixed in dealing with the IITLC translation issues involved.

Examining occurrences for the physical meaning of ‘foundation’ (Table 17, A.), the Swahili word ‘msingi’ is borrowed in all instances except in Matthew 7:25 where ‘foundation’ is omitted entirely. A further examination of the variation in the meaning of ‘foundation’, in context across biblical books and translators, suggests a significant degree of uncertainty in how the term is understood. Consider the following examples.

**NIV, Matt 7:25.** ...it (the house) did not fall, because it had its foundation on the rock...

- **Digo** – But it (the house) did not fall since it had been built on a rock.

**NIV, Luke 6:48.** ...who dug down deep and laid the foundation on rock...

- **Digo** - ...he dug a deep foundation and built on rock.

**NIV, Luke 14:29.** For he lays the foundation and is not able to finish it...

- **Digo** - ...if you build the foundation only then if you would be defeated to finish it, ...

In Matt 7:25, Jesus discusses a house that does not fall because of rain, wind or rising streams because its foundation is built on the rock. But in the Digo, ‘foundation’ is omitted in favor of the house itself being built on the rock. In Luke 6:48, ‘foundation’ has the physical imagery of a deep hole in the ground. In Luke 14:29, a ‘foundation’ is constructed. Although any one of these solutions may be appropriate in Digo, three different solutions are problematic. In other occurrences, the reader’s understanding of foundation is semantically supported via context in connection to a particular structure, e.g., ‘foundations of the prison’ in Acts 16:26, and ‘foundation of that wall’ in Rev 21:19.

Examining occurrences for the metaphoric/metonymic extensions of ‘foundation’ (Table 17, B.), the Swahili word ‘msingi’ is borrowed in all occurrences except Eph 2:19, 20 and Hebrews 1:10 where ‘foundation’ is omitted. In Rom 15:20 and 1 Corinthians 3:10, the ‘foundation’ has the physical imagery of being built, whereas in 1 Corinthians 3:11, it is laid out. In several occurrences in 1 Corinthians, 2 Timothy, and Hebrews, the metaphorical meaning is supported either directly in the biblical text or in brief descriptive phrases added to the Digo translation. For example, in 1 Corinthians 3:10, 11, and 12, Paul refers three times to a foundation that, thankfully, he makes explicit as Christ in 3:11.

**NIV 1 Cor 3:10** By the grace God has given me, I laid a foundation as an expert builder, and someone else is building on it. But each one should be careful how he builds. 11 For no one can lay any foundation other than the one already laid, *which is Jesus Christ*. 12 If any man builds on this foundation using gold, silver, costly stones, wood, hay or straw, ...

In 2 Tim 2:19, Hebrews 6:1 and Hebrews 11:10, the Digo translates ‘foundation’ as ‘foundation of truth’, ‘foundation of teachings’ and ‘foundations that last forever’ to assist the reader.

In Ephesians 2:19, 20 the Digo unfortunately drops the foundation metaphor, which is normally interpreted as either the (spiritual) foundation of the apostles and prophets (NIV), or the (spiritual) foundation laid by the apostles and prophets. (Bratcher and Nida, 1982)

**NIV Eph 2:19** Consequently, you are no longer foreigners and aliens, but fellow citizens with God's people and members of God's household, 20 built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone.

**TEV** So then, you Gentiles are not foreigners or strangers any longer; you are now citizens together with God's people and members of the family of God. 20 You, too, are built upon the foundation laid by the apostles and prophets, the cornerstone being Christ Jesus himself.

In the Digo, the apostles and prophets are the active builders of a new building rather than the foundation of that building or the ones who laid that foundation.

**Digo** 19 So, you (pl) people who-are-not Jews you-are-not strangers again/any-more, but you-are children of God and citizens together with people of God. 20 We are like stones which are used to build a new building by apostles and prophets. And-that building it is-being-built on important stone, which is Jesus himself.

The Digo treatment of 'capstone' and 'cornerstone' (Table 17, C., D.) is unfortunately a literal translation of the Habari Njema, or Good News Swahili Bible, in which these largely foreign concepts are explained in terms of the same Swahili word for foundation, i.e., msingi. Unfortunately this is explaining an uncertain foreign concept in terms of an uncertain, imported word. Consider, e.g., Matthew 21:42:

**NIV** 'The stone the builders rejected has become the cornerstone; ...'

**Habari Njema** 'Jiwe walilokataa waashi sasa limekuwa jiwe kuu la msingi. ...'  
(‘The stone/ rock that the stone masons rejected now has become the big/important stone of the foundation. ...’)

**Digo** ‘Dziwe roremewa ni adzengi, ndipho rikakala dziwe kulu ra msingi. ...’  
 (‘The stone/rock that the builders rejected, now has become the  
 big/important stone of the foundation. ...’)

The Digo translation of ‘roof’ (Table 17, E.) is inconsistent, indicating some uncertainty in how to translate the biblical concept of a roof, which was traditionally unknown to the Digo. Consider the following examples.

**NIV, Matt 24:17.** Let no one on the roof of his house go down to take anything out of the house.

- **Digo** – He who is outside his house let him not return inside his house to take anything.

**NIV, Mark 2:4.** ...they made an opening in the roof above Jesus and, after digging through it, lowered the mat the paralyzed man was lying on.

- **Digo** - So they climbed on top of the house directly where Jesus was, they made an opening and they let down the sick man with his mat.

**NIV, Luke 5:19.** ... they went up on the roof and lowered him on his mat through the tiles into the middle of the crowd, right in front of Jesus.

- **Digo** - ... they climbed with him on top of the house, and they broke away a few tiles and let him down on his mat until in front of Jesus.

**NIV, Acts 10:9-10.** Peter went up on the roof to pray. ... he fell into a trance.

- **Digo** – Peter climbed on top of the house ... so as to pray. ... he fell into a deep sleep and saw a vision.

A habitable roof is assumed in Matthew 24:17 (also Mark 13:15, Luke 17:31) when Jesus discusses the end times and warns, “Let no one on the roof of his house go down to take anything out of the house.” In keeping with the traditional notions of a Digo grass roof which is uninhabitable, the Digo contextualizes the discussion, “He who is outside of his house, let him not return inside.” But in Mark 2:4, Luke 5:19 and Acts 10:9, the roof is described as the top of the house on which people are climbing to lower a sick man to Jesus, or in the case of Peter, as a reasonable place to pray and even to fall asleep. And in Luke 5:19 (consistent with the Greek text), the construction material for

the roof is revealed, i.e., ceramic tiles ('vigae'), which is conceivable for modern Digo homes. Again, a more systematic approach to the treatments of the literal/physical 'roof' would have been desirable.

The Digo translation of the metonymic extension of roof (Table 17, F.) found in Matthew 8:8 and Luke 7:6 is clear and natural. When the centurion with the paralyzed servant replies to Jesus, "Lord, I do not deserve to have you come under my roof", the Digo overturns the metonymy and says, "Lord, I am not worthy to welcome you (as a visitor) into my home."

The Digo translation of 'wall' (Table 17, G.) suggests a comprehension of the physical object, but metaphorical extensions are all overturned into propositional statements for clarity. For example, the Digo differentiate a hedge or fence that surrounds a vineyard in Matthew 21:33 and Mark 12:1 from a stone or brick wall through which Paul escapes from Damascus in a basket in Acts 9:25 and 2 Corinthians 11:33. But in Acts 23:3, Paul's accusation to the high priest that he was a 'whitewashed wall' is overturned in the Digo to say, 'You hypocrite that pretends to be a good person'. And in Ephesians 2:14, the 'barrier, the dividing wall of hostility' that Jesus has destroyed between the Jew and Gentile is omitted in favor of removing enmity that caused hatred. Unfortunately this removes any possible allusion to the actual walls and the enforced division between Jew and Gentile in, e.g., the Jewish temple.

**NIV Ephesians 2:14** For he himself is our peace, who has made the two one and has destroyed the barrier, the dividing wall of hostility, ...

**Digo (Back Translation)** So/Then, Jesus himself he-brought-to-us peace by joining/uniting-them Jews and those-who-are-not Jews. He-made-us one thing by removing enmity which had made-us hate one another.

In summary, a navigation of the cultural systems stratum of the prototypical model of culture for Digo, specifically a survey of construction terms and their metaphorical/ metonymical extensions, demonstrates a consistent challenge to the Digo translation of the New Testament. As evidence, vocabulary such as ‘foundation’ and ‘wall’, are borrowed from Swahili, while others such as ‘capstone’ and ‘cornerstone’ must be described, while others such as ‘roof’ are sometimes unmentioned. In addition, the apparent physical meaning of selected vocabulary, in particular ‘foundation’ and ‘roof’, show inconsistencies between books and translators. Finally, metaphorical/ metonymical extensions of construction vocabulary are often overturned into propositional statements or assisted by direct translation of the metaphorical/metonymical meaning.

Given that this research has been performed on the completed work of the Digo New Testament, it can only point out the successes obtained and the potential problems that were overlooked. The results are nevertheless encouraging. The translation issues that are now obvious in hindsight were not clear to the participants involved in the translation at the time, but could have been better addressed with the tools developed in this thesis. Thus, in future applications of the prototypical model of culture, a more predictive role is anticipated in identifying challenges to TL translations.

POSTSCRIPT: From a cognitive linguistic perspective, the metaphorical target domains of the source domain BUILDING or CONSTRUCTION appear to be weak in Digo. In addition, metonymic links to ‘building’ words such as ‘church’ appear to be problematic, i.e., the Digo have difficulty differentiating the church building from the Christians that make up the group of believers. In contrast, Kövecses (72-3) has shown

that the English target domains for conceptual metaphors BUILDING or CONSTRUCTION are quite prolific: THEORIES, RELATIONSHIPS, CAREERS, COMPANIES, LIFE, SOCIAL GROUPS, ECONOMIC SYSTEMS, FAITH, etc.

Clearly a firm grasp of construction practices and the physical objects incorporated into buildings are essential to fully understand their metaphorical/metonymical extensions into e.g., spiritual concepts.



**Table 17: Digo Material Culture, Specifically Construction Terms and their Physical and Metaphoric/Metonymic Meanings**

Reference	English (NIV)	Digo	Digo Back Translation	Translation Issues
<b>A. Foundation - Physical Meaning</b>				
Matt 7:25	yet it did not fall, because it had its <b><i>foundation</i></b> on the rock	Lakini taiyagbwa mana kala ikadzengbwa dzulu ya dziwe.	But it did not fall since it had been built on a rock	PROBLEM (inconsistency): Translation drops ‘msingi’ / ‘foundation’ and translates the concept of stability as a building built on a rock.
Luke 6:48	building a house, who dug down deep and laid the <b><i>foundation</i></b> on rock	Hiye ni dza mutu yedzenga nyumba, achitsimba <b><i>msingi</i></b> wa ndani na achidzenga dzulu ya mwamba	He is like a person who built a house, he dug a deep <b><i>foundation</i></b> and built on rock.	PROBLEM: The foundation has the physical imagery of a hole in the ground.
Luke 6:49	built a house on the ground without a <b><i>foundation</i></b>	dza mutu yedzenga nyumba dzulu ya mtsanga bila ya kutsimba <b><i>msingi</i></b> .	he is like a man who built a house on the sand without digging a <b><i>foundation</i></b>	PROBLEM: The foundation has the physical imagery of a hole in the ground.
Luke 14:29	For if he lays the <b><i>foundation</i></b> and is not able to finish it,	uchidzenga <b><i>msingi</i></b> macheye alafu uchishindwa ni kuimarigiza	if you build the <b><i>foundation</i></b> only then if you would be defeated to finish it,	COMMENT: The foundation is constructed.
Acts 16:26	Suddenly there was such a violent earthquake that the <b><i>foundations</i></b> of the prison were shaken.	Gafula dunia ichisumba sana hata <b><i>msingi</i></b> ya jela ichisumba.	Suddenly, the earth tremored very much such that the <b><i>foundations</i></b> of the prison were shaken.	COMMENT: The term ‘foundations’ is semantically supported as ‘of the prison’.
Rev 21:14	The wall of the city had <b><i>twelve foundations</i></b> , and on them were the names of the twelve apostles of the Lamb.	Na hinyo ukuta wa mudzi kala ukadzengbwa dzulu ya <b><i>mawe kumi na mairi ga msingi</i></b> . Na chila dziwe kala rikaandikpwa dzina ra mmwengapho wa hara mitume kumi na airi a Mwana-ng'ondzi.	And this wall of city had been-built on-top of <b><i>twelve stones of foundation</i></b> . And each stone had been-written-on name of one-of-them of those twelve apostles of Lamb.	COMMENT: The physical imagery is descriptive of the city wall built on top of 12 ‘stones of foundation.’
Rev 21:19	The <b><i>foundations</i></b> of the city walls were decorated with every kind of precious stone.	<b><i>Misingi</i></b> wa hinyo ukuta wa mudzi kala ukapambwa na mawe kumi na mairi manono sana ga samani	<b><i>Foundations</i></b> of that wall of city had been-decorated with twelve very beautiful precious stones.	COMMENT: The term ‘foundation’ is semantically supported as ‘of that wall’.

Reference	English (NIV)	Digo	Digo Back Translation	Translation Issues
<b>B. Foundation - Metaphorical/Metonymical Extensions</b>				
Rom 15:20	so that I would not be building on someone else's <b><i>foundation</i></b> .	ili n'sedze <b><i>nkadzenga</i></b> dzulu ya <b><i>msingi</i></b> wa mutu wanjina.	so that I may not <b><i>build</i></b> on the <b><i>foundation</i></b> of another person.	COMMENT: The foundation has the physical imagery of being constructed.
1 Cor 3:10	I laid a <b><i>foundation</i></b> as an expert builder.	mimi ni dza fundi mzuri yedzenga <b><i>msingi</i></b> wa hiro dzengo. Na ayangu anjina <b><i>anadzenga</i></b> dzulu ya <b><i>msingi</i></b> hinyo hinyo.	I am as a good builder who laid the <b><i>foundation</i></b> of that building. And my other fellows they <b><i>build</i></b> on top of the same <b><i>foundation</i></b> .	COMMENT: the foundation has the physical imagery of being constructed. (The metaphor is explained by Paul in 3:11)
1 Cor 3:11	11 For no one can lay any <b><i>foundation</i></b> other than the one already laid,	Mana takuna mutu awezaye <b><i>kuika msingi</i></b> tafwauti na hura <b><i>urioikpwa, yani Jesu Kristo</i></b> .	For there is no one who can lay out a <b><i>foundation</i></b> different from the one that <b><i>was laid, that is Jesus Christ</i></b> .	COMMENT: The foundation has the physical imagery of being placed or laid out. The metaphor is explained, 'that is Jesus Christ'.
1 Cor 3:12	12 If any man builds on this <b><i>foundation</i></b> using gold, silver, costly stones, wood, hay or straw	Anjina andahumira zahabu, feza, mawe ga samani kudzenga dzulu ya hinyo <b><i>msingi</i></b> , na anjina andahumira mihi, mabuwa au nyasi.	Others will use gold, silver, precious stones in building above that <b><i>foundation</i></b> , and others will use poles, hay or grass.	COMMENT: The foundation has the physical imagery of being constructed. (The metaphor is explained by Paul in 3:11.)
Eph 2:19, 20	you are no longer foreigners and aliens, but fellow citizens with God's people and members of God's household, 20 built on the <b><i>foundation</i></b> of the apostles and prophets, ... . (See also Eph 2:20 below in 'cornerstone')	mwimwi atu msio Ayahudi simwi ajeni tsona. Ela mu ana a Mlungu na enyezi phamwenga na atu a Mlungu. 20 Hu dza mawe gadzengerwago dzengo dziphya ni mitume na manabii.	you(pl) people who-are-not Jews you-are-not strangers again/anymore, but you-are children of God and citizens together with people of God. 20 We are like stones which are used to build a new building by apostles and prophets.	PROBLEM: The translation drops the foundation metaphor with respect to the apostles and prophets and makes them the active builders of a new building rather than the foundation of that building or the ones who laid that foundation.
2 Tim 2:19	Nevertheless, God's solid <b><i>foundation</i></b> stands firm with this inscription: "The Lord knows those who are his," ...	Lakini <b><i>msingi wa ukpweli wa Mlungu</i></b> wadina ndi-ndi-ndi na wapigbwa muhuri wa maneno higa: "Mlungu anamanya atue,"	But the <b><i>foundation of truth of God</i></b> was made firm and it was stamped these words: "God knows his people," ...	COMMENT: The uncertain concept of the metaphorical foundation is semantically supported with the description 'of truth of God'.

Reference	English (NIV)	Digo	Digo Back Translation	Translation Issues
Heb 1:10	He also says, “In the beginning, O Lord, you laid the <i>foundations</i> of the earth, and the heavens are the work of your hands.	Piya Mlungu anambira mwanawe, “Uwe Bwana ndiwe uriyeumba dunia pho mwandzo,	Again God is telling his son, “You Lord you are the one who created the world in the beginning,	COMMENT: The translation drops the foundation metaphor and translates it as the creation of the world.
Heb 6:1	... not laying again the <i>foundation</i> of repentance from acts that lead to death, and of faith in God	Nasi nahusiuyire nyo <i>msingi wa mafundzo</i> ga kutubu mahendo garehago chifo na kumkuluphira Mlungu.	And let us not return to the <i>foundation of teachings</i> of repenting deeds that bring death and to believe in God.	PROBLEM: The uncertain metaphorical concept of ‘laying again a foundation’ is semantically supported with the description ‘of teachings’, causing the active nature of repentance and faith in <i>laying</i> the foundation to be missed.
Heb 11:10	For he was looking forward to the city with <i>foundations</i> , whose architect and builder is God.	Naye Brahimu wahenda hivyo kwakukala ka anagodzera mudzi mkpwulu urio na <i>msingi ambayo inadumu milele</i>	And Abraham did that because he was waiting for the great city which has <i>foundations that last forever</i> .	COMMENT: The uncertain physical meaning of ‘foundations’ is semantically supported by the description ‘that last forever’.

#### Key to Shaded Areas of the Table:

Translated without the borrowed Swahili term ‘msingi’.<sup>a</sup>

Translated using the borrowed Swahili term ‘msingi’.

#### C. Capstone - Metaphorical Extension

Matt 21:42, (Mark 12:9, Luke 20:17, Acts 4:11, 1 Pet 2:7)	The stone the builders rejected has become the <i>capstone</i>	ndipho rikakala <i>dziwe kulu ra msingi</i> .	it is has become <i>the big (head) stone of foundation</i>	PROBLEM: The translation of the culturally foreign ‘capstone’ is given in terms of the uncertain concept of a foundation.
---	--	---	--	---

<sup>a</sup> ‘Msingi’ is the physical foundation on which a building is constructed. In Swahili it can also mean a trench for diverting rain water, and metaphorically, the principle, basis, or origin of a concept.

Reference	English (NIV)	Digo	Digo Back Translation	Translation Issues
-----------	---------------	------	-----------------------	--------------------

#### D. Cornerstone - Metaphorical Extension

Eph 2:20 (also 1 Pet 2:6)	... built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief <u>cornerstone</u> .	Hu dza mawe gadzengerwago dzengo dziphya ni mitume na manabii. Na hiro dzengo rina-dzengbwa dzulu ya <u>dziwe kulu ra msingi</u> , ambaro ni Jesu mwenye.	We are like stones which are used to build a new building by apostles and prophets. And that building is being built on the <u>big stone of foundation</u> , which is Jesus Christ Himself.	PROBLEM: see capstone. COMMENT: The metaphorical cornerstone is identified by the biblical text as 'Christ Jesus'.
---------------------------------	---	---	---	---

#### E. Roof – Physical Meaning

Matt 24:17 (also Mark 13:15 Luke 17:31)	Let no one <u>on the roof</u> of his house go down to take anything out of the house.	Ndiyekala <u>kondze ya nyumba</u> naasiuye mwakpwe nyumbani kuhala chitu.	He who is <u>outside his house</u> let him not return inside his house to take anything.	PROBLEM: 'On the roof' (implicitly a flat surface on which one can live) is translated as outside the home. This is inconsistent with the treatment of Mark 2:4, Luke 5:19 and Acts 10:9.
Mark 2:4	They made an opening in the <u>roof</u> above Jesus and, after digging through it, lowered the mat the paralyzed man was lying on.	Phahi apanda <u>dzulu ya hira nyumba</u> , achilekeza phara ariphokala Jesu, achipahenda mwanya, chisha achimtserera yuya mkpwongo na chitandache.	So they climbed <u>on top of the house</u> directly where Jesus was, they made an opening and they let down the sick man with his mat.	COMMENT: The 'roof' is described as the top of the house, and it is implicit in making an 'opening' through which to pass the sick man.
Luke 5:19	They went up on the <u>roof</u> and lowered him on his mat through the tiles into the middle of the crowd.	Phahi, apanda naye <u>dzulu ya nyumba</u> , achiusa vigae vichache na achimtserera na chitandache mpaka mbere za Jesu.	So, they climbed with him <u>on top of the house</u> , and they broke away a few bits of the roof and let him down on his mat until in front of Jesus.	PROBLEM: The 'roof' is specifically described in this verse only as the top of the house and constructed of clay tiles (i.e., 'vigae').
Acts 10:9	Peter went up on the <u>roof</u> to pray.	Petero wapanda <u>dzulu ya nyumba</u> kama saa sita za mutsi ili aswali.	Peter climbed <u>on top of the house</u> at around twelve o'clock in the afternoon so as to pray.	COMMENT: The 'roof' is described as the top of the house, depending on an implicit idea that this is a reasonable place to pray.

Reference	English (NIV)	Digo	Digo Back Translation	Translation Issues
-----------	---------------	------	-----------------------	--------------------

### F. Roof - Metonymic Extension

Matt 8:8 (also Luke 7:6)	I do not deserve to have you come under my <b>roof</b> .	Bwana, sifwaha kukukaribisha mwangu nyumbani	Lord, I am not worthy to welcome you (as a visitor) into my home.	COMMENT: The 'roof' is not translated in favor of overturning the metonymy, i.e., worthiness to welcome Jesus into the home.
--------------------------------	--	--	---	--

### G. Wall - Physical Meaning

Matt 21:33 (also Mark 12:1)	There was a landowner who planted a vineyard. He put a <b>wall</b> around it,	Achiizungulusira <b>lichigo</b> ,	He surrounded it with a <b>fence/hedge</b> ,	COMMENT: Digo term for fence/hedge is used.
Acts 9:25 (also 2 Cor 11:33)	his followers took him by night and lowered him in a basket through an opening in the <b>wall</b> .	na achimtsereza kondze na dzitunduni rokala <b>ukutani</b>	and lowered him down outside through an opening which was in the <b>wall</b>	COMMENT: Swahili word is borrowed for a wall constructed with rock or brick.
Rev 21:12	It had a great, high <b>wall</b> with twelve gates, ... 14 The <b>wall</b> of the city had twelve foundations,	ukazungulisirwa <b>ukuta</b> mkwulu wa dzulu ... 14 Na hinyo <b>ukuta</b> wa mudzi kala ukadzengbwa dzulu ya mawe kumi na mairi ga msingi	it-had been-surrounded-with a big <b>wall</b> of high. ...14 And this <b>wall</b> of city had been-built on-top of twelve stones of foundation	COMMENT: Swahili word is borrowed for a wall constructed with rock or brick.

### H. Wall - Metaphorical Extension

Acts 23:3	Then Paul said to him, "God will strike you, you whitewashed <b>wall</b> !"	Uwe mnaifiki udzihendaye mutu mzuri.	You hypocrite who pretends to be a good person.	COMMENT: 'Wall' is not translated in favor of communicating the hypocrisy involved.
Eph 2:14	For he himself is our peace, who has made the two one and has destroyed the barrier, the dividing <b>wall</b> of hostility,	Wauhenda chitu chimwenga kpwa kuusa uadui uriouhenda uzirane.	He-made-us one thing by removing enmity which had made-us hate one another.	PROBLEM: 'Wall' is not translated in favor of the enmity involved. The main idea of a wall/barrier between the Jews and Gentiles (which may be a physical wall in the temple ) is omitted.

## **SUMMARY – Insights Gained From Applying the Prototypical Model of Culture to Bible Translation**

1. **The value of anthropological research cannot be underestimated** in attempting to understand translation issues rooted in the TL culture. For example, the cultural insights into traditional construction practices given me by the Digo MTT were invaluable in designing the investigation into Digo material culture in this report.
2. The IITLC survey demonstrated that **the framework of the prototypical model of culture is flexible and sufficiently comprehensive** to accept all of the IITLC-related translation issues reported in this thesis. Strata could be expanded or collapsed to suit the analysis at hand. For example, in the IITLC survey, the cultural systems stratum was subdivided, and the strata of value orientations, focal values and specific values were collapsed into a single stratum.
3. **The model enables the translator/consultant to view a number of ‘distinct’ IITLC-related translation problems in a more collective manner** and to suggest more consistent and comprehensive solutions. For example, a comprehensive examination of Digo construction terms confirmed that the culture has a weak understanding of the literal meaning of e.g., foundations and roofs, which jeopardizes the metaphorical/metonymical extensions of these terms. Likewise, recognizing problematic applications of CONTAINER image schemas for the Zinza provides a strategy for checking potentially hundreds of individual translation problems in the New Testament.

4. **The navigation of the model in horizontal and vertical paths provides insights into how IITLC-related translation issues propagate through networks in the TL cultural model**, and also provides a means for their discovery. In both the Zinza translation of Genesis and the Digo New Testament, i.e., documents that had been heavily reviewed and consultant checked, such investigations uncovered a number of instances where good translation practice had been applied, but also several instances of remaining problems. These results encourage a more pre-emptive application of this cultural model to investigate topics of TL culture that may negatively impact the comprehension of the TL Scriptures.
5. **The use of the cultural model by the translation consultant should provide a number of helpful insights for his/her ministry.** For example, the model provides a framework in which he can differentiate translation issues rooted in the TL culture into categories of cultural systems, beliefs, values, and world view by applying the frame sentences proposed in this report. Locating the IITLC translation issue within the model should clarify the path forward regarding its understanding and treatment. Consultant comments originating in differences between biblical and TL cultural systems and practices should be comparatively simple to resolve by building context supporting the poorly understood biblical practices. However, if the consultant is challenging a strongly held value of the MTTs, e.g., against portraying alcohol consumption in anything but a negative light, change will be difficult to implement regardless of the persuasiveness of the biblical exegesis that is presented. In contrast, comments regarding substantial differences in world view between the biblical and

target cultures, e.g., biblical matters of conscience and guilt for members of a shame culture, will likely require patient dialogue and explanation because the biblical perspective may be quite foreign.

**6. The following protocol has proven effective for applying the prototypical model of culture to the investigation of IITLC-related translation problems:**

- a. Tentatively locate an IITLC-related translation problem in a particular stratum of the model assisted by the sentence level test frames.
- b. Navigate the targeted stratum horizontally to assess the breadth of the issue.
- c. Navigate the model vertically to adjacent and distant strata to assess the origin (e.g., deep structural roots) and ramifications (e.g., surface cultural systems) of the issue.
- d. Assess the impact of the problem for the specific portions of Scriptures being translated in order to better focus subsequent cultural research.
- e. Repeat the procedure to refine the analysis.

**7. Finally, the model encourages a focused interplay between the investigation of IITLC-related translation problems and TL cultural research.** As a practical example, most of the translation issues reported in the survey in Table 14 would encourage further cultural research in order to better understand their impact on the TL translation, and to identify those portions of the TL Scriptures that will be most heavily impacted.



## **CHAPTER 5**

### **SUMMARY, CONCLUSIONS AND RECOMMENDATIONS FOR FURTHER STUDY**

#### **Introduction**

This chapter is a summary of the progress that has been made in this study, the insights gained, conclusions drawn, and recommendations for further study. They are presented in three sections, namely Model Development, Data Analysis, and Further Study, which reflect my background in physical science.

A model without data has no application,  
but data without a model has no foundation.

The models have been developed—in many cases assembled—from existing theory and practice in the literature. The translation data has been taken from my experience as a translator and translation consultant with SIL working with Bible translation teams in eastern Africa. The frequent interplay between the development of these models and the analysis of translation data that characterizes this work reflects my desire that this study actually solve problems and support Bible translation in a practical manner. More specifically, the goal has been to develop functional models and analysis strategies that assist the translation team in identifying translation issues rooted in the target culture; i.e., understanding their sources, their range of occurrence, and their impact on the translation.

## **Model Development**

Major effort has been allocated to the study and development of two models intended to support Bible translation. The operational words in the development of these models (as witnessed in the titles for Chapters 2 and 3) are ‘prototypical’ and ‘toward’; i.e.,

Toward a Prototypical Cognitive Linguistic Model of Bible Translation, and  
Toward a Prototypical Model of Culture for Bible Translation.

These are prototypical models—an attempt to conceptualize the core, prominent features of a model so that it may be described and utilized most effectively. The use of ‘toward’ reflects a process of development that is far from closed and an openness to revision when warranted by the practice of Bible translation. More specifically, the data set used in the development of the prototypical model of culture is limited to my current experience in eastern Africa. Therefore the structure of the network of cultural strata in the model must remain sensitive to interplay with anticipated future data.

### Prototypical Cognitive Linguistic Model for Bible Translation

A prototypical cognitive linguistic model is proposed in support of Bible translation. The model incorporates conceptual metaphors and the structured meaning and language usage inherent to them. It treats conceptual blends, their input and target spaces, and their presence in the task of Bible translation. It considers translator competence and bias whether intended or unintentional. In combination with the prototypical model of culture, it provides organizational structure to the cognitive environments of the communicators involved in Bible translation, namely the original author, the translation team and target audience. The study and comparison of these

cognitive environments is helpful in the discovery and evaluation of IITLC-related translation problems.

### Prototypical Model of Culture for Bible Translation

A prototypical model of culture is proposed in support of Bible translation that integrates surface to deep structure including cultural systems, beliefs, orientational values, focal and specific values, world view, and image schemas. The model provides a cultural framework on which to tentatively locate a wide range of translation problems rooted in the target culture, and to navigate the TL cultural network to investigate the source, extent, and ramifications of the issue on the scriptural text at hand. This model has been tested against a wide range of IITLC-related translation issues that I experienced as a translator and translation consultant in SIL translation projects in East Africa.

### **Analysis of Translation Data**

A survey has been conducted of IITLC-related translation issues gleaned from my work with five teams in Tanzania and Kenya. The data has been assigned to cultural strata within the model: cultural systems (e.g., practices, environment, and material culture) beliefs, values (i.e., orientational, focal, and specific), world view, and image schemas. The assignment was assisted by the application of sentence test frames for several of the strata.

Three in-depth studies have been conducted to emphasize horizontal and vertical navigation of the cultural model: Zinza CONTAINER image schemas, the Lake Victoria ecosystem of the Zinza, and construction terms of the Digo. These studies were selected to test both the extreme deep structure and surface structure of the cultural model.

Several other studies were possible but beyond the scope of this thesis. The study of Zinza CONTAINER image schemas emphasized a horizontal navigation of alternative image schemas, and a vertical, bottom→up navigation of its impact on a booklet of excerpts of Scripture, The Way of Salvation. The Zinza systematically preferred LINK and PATH image schemas and propositional statements in comparison to metaphorical extensions of CONTAINER image schemas. The Lake Victoria ecosystem and Digo construction term studies featured horizontal navigations of the cultural systems stratum, and a top→down navigation towards their roots in world view. In both studies, valuable insights were garnered regarding selected weaknesses in existing TL Scriptures that had already undergone major team review and consultant checking.

### **Further Study**

The opportunities for further study are extensive and considered according to categories of model development, analysis methodology, and specific studies of IITLC-related translation issues.

A prototypical cognitive linguistic model of translation is presented for perhaps the first time in this work. It has yet to undergo the baptism of fire anticipated when it is engulfed in ongoing controversies between, e.g., code/conduit and relevance translation models and their underlying communication theories. The practical application of this model, e.g., to translating conceptual metaphors and blends, will require much work in the development of training and reference materials to bring these ideas into practice.

The proposed, prototypical model of culture is eclectic in origin. Although its strata are derived from extensive studies in the literature, their assimilation into a more

comprehensive model of culture was likely not envisaged by the original authors. The result is a helpful, descriptive tool with some obvious structural weaknesses. For example, image schemas have cognitive linguistic origins, whereas world view universals and cultural systems come from traditional anthropological sources. In addition, research by Hofstede, Mayers, and Schwartz regarding value orientations reflect not only markedly different approaches to core values research, but also the neglect of a serious consideration as to the mechanisms by which they connect to world view universals. Finally, networking between adjacent and non-adjacent strata in the model is recognized but mechanistically uncharacterized. Thus a more integrated model of culture is desired in which the taxonomy of the various cultural strata, the subdivisions within each stratum, and the linkages between strata are supported by a more coherent theoretical approach.

The analysis procedures that are modeled in this study for the horizontal and vertical navigation of the cultural model are in an early stage of development. The current procedure is basically a repeatable sequence in which the investigator

- (1) locates an IITLC translation issue in a particular stratum of the model of culture, assisted by sentence level test frames,
- (2) navigates the network first horizontally within the stratum and then vertically to adjacent and distant strata to evaluate the origin and breadth of the issue, and
- (3) assesses the impact of the IITLC translation issue on the specific portions of Scripture being translated in order to focus his cultural research.

This protocol needs refinement, particularly if it is to be handed off to consultants and MTTs alike.

Further investigation is also suggested for several, specific IITLC-related translation problems from the eastern Africa data reported in this thesis.

- a. A horizontal and vertical top→down analysis of the impact of the East African savannah environment on, for example, the Sandawe and Rangi, is warranted particularly in the translation of the Gospels and the associated lake culture.
- b. An investigation of traditional religious practices including sorcery among, e.g., the Rangi, is warranted to better understand the cultural value among Christians to separate themselves, and the TL translation, from traditional religious practices.
- c. A vertical, bottom→up analysis of the impact of the world view of a shame culture on Bible translation in eastern Africa is warranted. This would be particularly important for the translation of, e.g., Pauline epistles dealing with concepts of individual guilt and conscience.
- d. A horizontal and vertical, top→down, investigation of ‘exclusive actions’ is warranted. (This is the belief that an action taken toward a specific group can exclude that action being taken toward all others.) A preliminary research agenda would address the following questions. In the horizontal dimension, what domains, e.g., blessings, greetings, commands, etc., are most subject to this belief? In a vertical mode, is this basically a consequence of a closely monitored in-group vs. out-group status in a collectivist society?
- e. An investigation of the hierarchy of values surrounding the acceptance or rejection of borrowed words from the national language of Swahili into the TL translation is warranted. The goal would be a more consistent and defensible approach to this decision process.

In conclusion, the prototypical translation and cultural models plus the approaches to IITLC-related translation problems reported in this thesis are anticipated to be fruitful in the support of Bible translation without regards to geographic, language, or cultural boundaries.

## APPENDIX A

### Implicit Information: Explicatures and Implicatures

This appendix is intended to outline the definition and application of the terms implicit information, explicatures, and implicatures. The concept of implicit information has normally been applied to the source language (SL) context. It “is part of the meaning which is to be communicated by the translation, because it is part of the meaning intended to be understood by the original writer.” (Larson, 1998, 43).

SL implicit information is normally divided into two categories, i.e., explicatures and implicatures, but the boundaries between them can be fuzzy. Explicatures are language-based structures, making explicit the linguistically encoded meaning in the SL text. Blight (2006) refers to explicatures as “making implied linguistic information explicit in the translation” and lists the following categories of potential linguistic forms to be made explicit: (8) (One example is provided for each category.)

1. “Grammatical ellipsis in the source language may need to be filled out.”

**Example:** Rom 14:2, NASB. One person has faith that he may eat all things, but he who is weak eats vegetables only. --may be translated as-- One person has faith that he may eat all things, but he who is weak *in faith* eats vegetables only.

2. “Pronoun referents may have to be specified.”

**Example:** Mark 9:20, KJV. And they brought him unto him. --may be translated as-- And *some of the people* brought *the boy* unto *Jesus*.

3. “Genitive constructions may need to be translated so as to make the relationship of the two parts explicit.”

**Example:** Acts 2:38, NIV. You will receive the gift of the spirit. --may be



translated as-- You will be *given the Holy Spirit*.

4. “Passive verbs may need to be made active.”

**Example:** Luke 3:21, NIV. Jesus was baptized. --may be translated as-- John baptized Jesus.

5. “Relational words may be insufficient for the reader to understand the implied logical step.”

**Example:** Matthew 2:2, NRSV. Where is the child who has been born the king of the Jews? For we observed his star at its rising... --may be translated as-- Where is the child who has been born the king of the Jews? *We know that a king has been born*, for we observed his star at its rising...

6. “To translate an unknown object or action for which there is no word in the target language, it is valid to use a generic word or a descriptive phrase.”

**Example:** Matthew 6:28. ...lilies of the field... ---may be translated as-- ..*flowers* of the field...

7. “A metonymy may need to have the implied extension made explicit.”

**Example:** Acts 8:28, NASB. He was reading the prophet Isaiah. --may be translated as-- He was reading *the book written by* the prophet Isaiah.

8. “A synecdoche may need to have the substituted part of the whole made explicit.”

**Example:** John 1:19, NIV. The Jews of Jerusalem sent priests and Levites to ask him who he was. --may be translated as-- The *leaders of the* Jews of Jerusalem sent priests and Levites to ask him who he was.

9. “If a hyperbole is taken literally, it needs to be rendered more exactly.”

**Example:** Mark 1:5, NIV. All the people of Jerusalem went out to him. --may be translated as-- A *great many* people of Jerusalem went out to him.

10. “Metaphors often need to have components of the comparison made explicit if they are to be properly understood.”

**Example:** Acts 2:20, NIV. The sun will be turned to darkness and the moon to blood. --may be translated as-- The sun will be turned to darkness and the moon *will be red as* blood.

This list is not exhaustive. For example, an additional category would be SL idioms that need to be made explicit in order to be understood by the TL audience. Although such explicatures are normally placed in the TL text, obtrusive explicatures that appear to the TL audience to be additions to the text may need to be placed in footnotes.<sup>a</sup>

Implicatures, according to Rountree (2006), are subdivided into two categories, pre-existent knowledge and deductions. In support of this claim, she cites Kintsch (1998, 189) and concepts of old/retrievable information in contrast to new/generated information.

A distinction should be made between problem-solving processes when there are premises from which some conclusions are drawn (not necessarily by rules of logic) that may be justly called inferences, and knowledge retrieval processes in which a gap in the text is bridged by some piece of preexisting knowledge that has been retrieved. ... Retrieval adds preexisting information to a text from long-term memory. Generation, in contrast, produces new information by deriving it from information in the text by some inference procedure ...

Thus preexistent knowledge (implicatures-PK) is old/retrievable information that is known by the original communicator and not linguistically encoded in the text. This includes the context of the communication and pertinent aspects of cultural background information. Ideally this preexistent knowledge is shared by both communicators and thus contributes to successful communication. However, such sharing of background information for a communication event cannot be assumed, especially given the breadth of IITLC translation problems raised in this thesis. In addition, the conceptual breadth of preexistent knowledge, in particular cultural background information, is unduly constrained. Blight (11) cites examples such as geographic locations, historical background, unknown objects and occupations that are limited to the cultural systems and

---

<sup>a</sup> Note that the term ‘explicatures’ in this context is used to identify individual components of the utterance that are made explicit as opposed to the entire utterance.

practices stratum of the prototypical model of culture developed in this thesis. This list needs to be expanded to include the complete model of culture, i.e., strata for common beliefs, values, world view, etc., that may or may not be shared in a communication event. In contrast to implicatures-PK, deductions (implicatures-D) are information inferentially derived from some combination of the text, explicatures, and preexistent knowledge. This is an inferential generation process that is intended by the SL communicator for the TL audience but cannot be assumed.

The degree to which SL explicatures, implicatures-PK, and implicatures-D should be included in the TL translation and translation helps is a common source of debate among Bible translators. In general, explicatures are included non-controversially in the TL translation, and implicatures-D are relegated to helps. But the placement of implicatures-PK in the TL text is strongly debated.

Consider now how RT handles SL implicit information.<sup>b</sup> It certainly affirms Larson's observation (above) that the communicator's *intentions* are crucial to how implicit information is accessed by the receptor in the process of interpretation. It goes on to propose that information, which from the communicator's point of view is intended to be accessed implicitly, functions in three closely related ways.

First, the listener, monitoring a working hypothesis about the speaker's meaning, draws upon implicit information in order to 'flesh out' (i.e., fill in mentally) one or more 'explicatures' based on the explicitly communicated utterance/text that provides evidence for the communicator's thoughts. Second, the listener inferentially supplies assumptions

---

<sup>b</sup> This discussion of RT and implicit information is adapted from a private communication with Ralph Hill of SIL. I am grateful for his contribution and his permission to include it in this thesis.

based on the situational context in order to provide a contextual framework for which the speaker's meaning can make sense. Since these assumptions are supplied based on an assumed context, they are referred to as *contextual assumptions* and function as input, specifically as *premises*, (i.e., logical grounds) in inferential processes. Finally, the listener infers *implications* from the combination of what has been said and the contextual framework that is being assumed in order to arrive at an interpretation that satisfies his expectations regarding the speaker's intended meaning. The implications that are derived are referred to as *contextual implications*. Both *contextual assumptions* and *contextual implications* are referred to as 'implicatures'. Thus, implicit information is accessed by the listener to infer both explicatures and implicatures (i.e., contextual assumptions and implications) in order to arrive at an interpretation of the speaker's meaning.

From an RT perspective explicatures and implicatures may be operationally defined in the following manner:

**Explicatures** refer to the speaker's *explicit meaning* as fully worked out in the mind of the listener. They are the result of pragmatic processes needed to flesh out a hypothesis about the speaker's *explicit meaning*<sup>c</sup> from the encoded sentence meaning, which for reasons of economy, often underdetermine the full proposition(s) that are intended to be conveyed. The cognitive process of working out the intended explicature(s) can involve, for example, assigning reference (to proforms, deixis, etc.), disambiguating candidate senses of words, filling in various form of ellipsis, and assigning a speech act or attitude to the explicit meaning.

**Implicatures** refer to additional propositions communicated by an utterance but not explicitly, that is they can only be inferred. Implicatures are recognized as two closely related types: contextual assumptions that supply logical premises to the inferential process, and contextual implications that are deductions derived from the combination of the text or utterance with the contextual assumptions.

---

<sup>c</sup> Note that the term 'explicatures' in this context is used to identify the 'fleshed out' meaning of the explicated utterance in its entirety and not the individual components of the utterance that are made explicit.

Thus, RT recognizes that communication rarely succeeds by the conveyance of an explicature alone. It posits that the task of interpretation involves the inferential monitoring of a working hypothesis of the speaker's *intended explicit meaning*, *constructing* a suitable *context* in which it can make sense, and completing the hypothesis about what must be inferred from what was said. This "on-line" cognitive process is posited to take place principally in parallel, i.e., by mutual adjustment of various assumptions about the speaker's meaning until a satisfactory interpretation is worked out. The first interpretation that "makes sense" is normally taken as the intended interpretation, and processing then focuses on what follows.

In comparing the general, meaning-based (MB) and RT descriptions of implicit information that have been presented above, there is substantial overlap between (1) explicatures, (2) implicatures-PK and (3) implicatures-D for MB and (1) explicatures, (2) contextual assumptions and (3) contextual implications, respectively, for RT. However, some distinctives are apparent. The term 'explicature' for MB generally refers to the component of an utterance that is made explicit; for RT it normally refers to the explicated utterance in its entirety. There is also a strong reluctance with RT to explicate, i.e., to propositionalize, metaphors because of the posited weaker implicatures that would be compromised. The contextual assumptions of RT resemble the implicatures-PK of the MB approach, but emphasize that these assumptions serve as logical premises for deductive processes.

The following analysis of Matthew 12:18-27, dealing with marriage at the resurrection, is intended to exemplify the differentiation of explicatures and implicatures.

The notes below are adapted from the NET Bible Notes (2005).

**NET Mark 12:18** Sadducees (who say there is no resurrection) also came to him and asked him, 19 “Teacher, Moses wrote for us: ‘If a man’s brother dies and leaves a wife but no children, that man must marry the widow and father children for his brother.’ 20 There were seven brothers. The first one married, and when he died he had no children. 21 The second married her and died without any children, and likewise the third. 22 None of the seven had children. Finally, the woman died too. 23 In the resurrection, when they rise again, whose wife will she be? For all seven had married her.” 24 Jesus said to them, “Aren’t you deceived for this reason, because you don’t know the scriptures or the power of God? 25 For when they rise from the dead, they neither marry nor are given in marriage, but are like angels in heaven. 26 Now as for the dead being raised, have you not read in the book of Moses, in the passage about the bush, how God said to him, ‘I am the God of Abraham, the God of Isaac, and the God of Jacob’? 27 He is not the God of the dead but of the living. You are badly mistaken!”

Explicatures:

12:19 – The Greek genitive, ‘brother of someone’ is translated as ‘man’s brother’.

12:19 - The Greek idiom ‘raise up seed’ is translated as ‘father children’.

12:20 – The Greek idiom, ‘took a wife’ is translated ‘married’.

Implicatures-PK

12:18 – Sadducees – The Sadducees were majority members of the Jewish Sanhedrin, the religious governing council, at this time. Mark makes explicit for non-Jewish readers that they did not believe in the resurrection of the dead.

12:19 – The practice of a levirate marriage is quoted from Deuteronomy 25:5. It provided care for a widow who had no children and also preserved the name of the deceased husband.

12:25 – The interpretation of the simile, ‘like angels’, depends on background information about angels, e.g., that according to Jewish tradition, they do not die, nor do they marry (except in disobedience, see Genesis 6:4).

12:26 – Knowledge is assumed regarding the identity and history of the Jewish patriarchs Abraham, Isaac and Jacob, as well as the account of the burning bush.

### Implicatures-D

12:26 – God, in identifying himself as the God of the three patriarchs, intends that the reader deduce that they were alive when He spoke to Moses at the burning bush.

12:18-27 (entire passage) – There is life after death.

Further study is warranted to better understand the differences between the kinds of IISLC and IITLC encountered in Bible translation. As a specific recommendation, the kinds of SL implicit information already incorporated into the TL Scriptures that are used as data in this thesis should be compared with the TL implicit information associated with IITLC-related translation issues identified in the same scriptural data. In considering SL implicit information, explicatures are expected to be most common in the TL translation. Evidence of some SL implicatures-PK (i.e., the making explicit of background information from the SL context to the TL audience) would also be expected. However, the explication of SL implicatures-D are expected to be minimal given the conservative, MB translation model that has been practiced in most of the language projects referenced in this thesis.

In considering TL implicit information, the relative distribution of explicatures and implicatures associated with the IITLC-related translation issues is expected to differ from the relative distribution of explicatures and implicatures associated with IISLC translations issues. In the TL context, explicatures of TL utterances are expected to be few in number, e.g., the making explicit of a TL concept that is known to only a subset of the TL audience. Instead, IITLC-related translation issues will be dominated by discrepancies between the background contextual information (implicatures-PK) assumed

by the SL and TL cultures, and the errant deductions (implicatures-D) of the TL audience based on these discrepancies.

Consider, for example, the Zinza translator presented in the introduction to this thesis who deduced that Abraham (and likely his family) were forced to leave their home in Ur because of the great shame ascribed to him in his marriage to his ‘sister’ Sarah. The discrepancy in implicatures-PK is clearly profound between the cultural practices and values for the Zinza and the Hebrews of Abraham’s time regarding sexual activity between siblings of a common father and different mothers. Although it was allowed in Hebraic culture of the time, it is shameful—even taboo—in Zinza culture. But the IITLC-related translation problems did not stop there. Unfortunately the string of implicatures-D that followed, i.e., the negative assessment of Abraham’s credibility as a man, his faith in God, and his office before God as prophet and patriarch, fostered a skeptical perspective on substantial portions of Genesis.



## APPENDIX B

### Introductory Seminar – Raising Awareness for IITLC

#### 1. Introduction

This seminar outline is intended to support the thesis, Implicit Information in the Target Language Context, in providing a necessary step in its envisaged application with MTTs. A knowledge/skills/attitude assessment of this seminar will show that the desired goals are principally in the area of attitudes and skills, whereas knowledge and the associated instruction fill a supportive role.

The title, “Implicit Information in the Target Language Context” (IITLC), was coined in contrast to the more accepted concept of implicit information in the source language context (IISLC). It has long been recognized that there is a great deal of implicit information ‘in’ the Scriptures that was known to the source language audience.<sup>a</sup> IITLC is the complement of IISLC, i.e., the recognition that the target language (TL) audience also brings implicit knowledge to the interpretation of the Scriptures.

This seminar is intended to improve the collective ability of the translation team<sup>b</sup> to identify IITLC-related translation problems in the TL Scriptures and hopefully to make their occurrence more predictable. If problems exist, which is fully anticipated, they must be detected before they can be remedied, hopefully in a systematic manner.

---

<sup>a</sup> Implicit information in this usage includes all forms of explicatures, implicatures, including background information, etc., that are not explicitly written into the biblical text but were likely understood by the original audience (see Appendix A for a more comprehensive discussion).

<sup>b</sup> The definition of translation team includes national translators, advisors, consultants, reviewers, etc.; i.e., all individuals with editorial rights to the drafting and review of the TL Scriptures.

Participants will also be encouraged to share their ‘solutions’, recognizing that these remedies may be strongly dependent on the translation model that underlies each language program.

## **2. Underlying Assumptions and Constraints**

- a. Duration** – Each seminar will have a duration of 1-5 days, depending on factors such as travel requirements, the ability to get multiple teams together for cross-fertilization, whether this is the first seminar or a follow-up activity, etc. This kind of effort could be folded into other translation consultant activities such as Scripture checking with individual teams to maximize the relevance to the audience.
- b. Frequency** – This kind of effort would need to be regular, on at least an annual basis.
- c. Language of Communication** – This would most likely be Swahili-only for my northern Tanzanian teams, English-only for work in Uganda, and mixed English/Swahili in some Tanzanian contexts.
- d. Educational Background of MTTs** – Educational levels for MTTs in Tanzania and Uganda vary widely. Some are farmers with primary education and selected translation workshops. Some are teachers, pastors and evangelists and have limited college education. Some MTTs, e.g., in Uganda, have completed Bible translation programs at Pan African Christian College (PACC) or the Nairobi Evangelical Graduate School of Theology (NEGST).
- e. Learning Styles** – The national education system of Tanzania in large measure trains ‘tape recorders’, with a major emphasis on oral, rote learning methods. (Kabuga, 1977) Introspective analysis, particularly of one’s own culture and

how we think and structure language, is a skill that must be nurtured largely outside of a traditional classroom or lecture environment.

- f. Resources** – There is no anticipated need for technical materials, i.e., books, copies of articles, etc., at this time due to language barriers and the abstract nature of most resources, in particular for cognitive linguistics. In Swahili-only and mixed English/Swahili environments, handouts and worksheets will likely need to be developed from scratch in Swahili.

### **3. Goals of Seminar**

The goals for Attitudes, Skills, and Knowledge below are not intended to be accomplished in total during the first seminar, especially in a brief 1-2 day event.

Attitude modification, if needed, and skills development take time. In addition, the teams with whom I serve come to the translation table with widely varying levels of education and translation experience. Thus it will be incumbent on the leader of the seminar to evaluate the progress of the team. This will be facilitated in pre-seminar preparation and post-seminar follow-up activities described below.

- a. Attitudes** – The primary attitudes goals for the national translators are:
- (as needed) to build receptivity to the importance of understanding how the target audience interpret draft TL Scriptures,
  - (as needed) to encourage a sympathetic view to the target audience regarding their potential lack of understanding or misunderstanding of portions of the TL Scriptures,
  - (as needed) to foster a determination to identify and to attempt to reduce or remedy IITLC issues in the TL Scriptures.

**b. Skills** – The primary skills goals for the national translators are:

- to apply basic, non-thematic questions (as opposed to content-only questions) to better probe the understanding of the target audience in the testing of draft Scriptures.
- to effectively apply ‘power questions’ (see Section 5.c. of this appendix) in the investigation of IITLC issues in the receptor culture,
- to develop and maintain an inventory of IITLC-related problems during translation work,
- to analyze specific IITLC issues and to consider how they relate to the larger, recurrent issues in the TL translation, and
- to analyze general IITLC issues for predictive value in recognizing specific IITLC-related translation problems.

**c. Knowledge** – The primary knowledge goals for the national translators are to have a working (as opposed to theoretical) understanding of selected cognitive linguistic and cultural anthropological issues from a translation perspective. A preliminary selection of topics include:

- conceptual metaphors/metonymy,
- scripting of events,
- cultural systems including environment and material culture
- beliefs, values and world view
- cultural mismatches between biblical and target cultures.

Note – the explicit goal is that each national translator be able to apply this knowledge to his language. A knowledge of how these linguistic phenomena work in English or even in Swahili is of comparatively little value if it cannot be applied to the TLs. The combination of instruction in English/Swahili and application to TLs should foster a learning environment for the seminar leader as well as for the national translators.

#### **4. Pre-Seminar Preparations**

The preparations for this seminar are designed to prepare all of the participants, both the leaders and national translators, for active participation. Because of the heavy emphasis on attitude and skills development, it is advisable that the processing of this event begin well in advance of the actual seminar and that it carry the expectation of

continued attention well into the future. The leaders must be prepared to lead discussions on a variety of technical topics, but be willing to relinquish control of the technical agenda to meet the specific needs of the translators arising from the biblical texts on which they are currently working. Ideally the leaders will develop technical notes and handouts based on these specific Scriptures.

**a. National Translators** – The national translators should:

- collect 5-10 examples of IITLC-related translation problems that have arisen in the review and testing of draft TL translations, especially with uninitiated TL speakers. Include errant interpretations or poor comprehension of draft TL texts that may or may not be currently resolved. Emphasis should be placed on recurrent problems.
- collect 5-10 examples of mismatch between biblical culture and TL culture (e.g., customs, geography, climate, legal systems, beliefs, values, world view, etc.) that are causing problems in translation or compromising the ability of the target audience to comprehend the TL Scriptures.

NOTE: These preparations must be sent to the seminar leaders in advance of the seminar to give them the opportunity for processing. In my case, this will best be accomplished with teams with whom I work on a regular basis. Communication problems are anticipated because of the potentially illusive nature of IITLC issues for the uninitiated.

**b. Instructor/Leader** – The leaders should develop:

- introductory materials to explain pertinent components of cognitive linguistics, e.g., conceptual metaphors and metonymy, image schemas, scripting, etc., and provide concrete examples.
- introductory materials to explain pertinent components of cultural anthropology, e.g., cultural systems, beliefs, values, world view, etc., and provide concrete examples.<sup>c</sup>
- an inventory of IITLC-related translation problems from prior seminars and pre-seminar preparations including the name of the TL, the Scripture reference, proposed or adopted ‘solutions’, etc.
- a brief list of examples of the above cognitive linguistic and cultural issues applicable to the specific passages of Scripture on which the teams are

---

<sup>c</sup> Note: The development of Swahili-based materials may represent a serious translation effort and should be allocated sufficient time for proper checking of terminology.

currently working. This may be a very logical outcome of a translation consultant's preparation prior to a review session, and an effective route to introduce these issues.

## 5. Seminar Outline

### a. Importance of appropriate comprehension of the TL Scriptures by the TL Audience

- Contrast of two attitudes<sup>d</sup>
  - "I translate the Scriptures. It is up to my people to educate themselves to understand them."
  - "I need to do anything I can to make the Scriptures clear to my people."
- Examples of TL texts that have been well-translated yet are misunderstood by the TL audience.
  - Zinza – Abraham was forced to leave Ur because of the shame of his marriage to his 'half' sister.

### b. Further examples of IITLC-related translation problems

- Digo – material culture - problematic construction terms and their metaphorical extensions
- Suba – belief structure - actions directed toward a specific group can preclude that action from being taken towards other groups<sup>e</sup>
- Sandawe – environment - absence of maritime knowledge in translating Jonah
- All – competing values in approving/rejecting borrowed words
- Other examples (see Chapter 4, Survey of TL Translation Issues)

### c. How do we try to improve our ability to discover IITLC-related translation problems?

- Question strategies to uncover IITLC issues
  - Theme line and non-thematic questions and their appropriate use with the target audience
  - Cultural expectations regarding questioning strategies<sup>f</sup>

---

<sup>d</sup> Both statements have positive and negative inferences. The intent is to stimulate discussion that examines underlying attitudes as to the importance of the comprehension of the target audience.

<sup>e</sup> In translating 1 John, the Suba translator feared that a command to love one another, contextually inclusive to the church, would provide justification to exclude those outside of the church.

- Power questions for IITLC issues
  - What do we, the TL community, know/believe regarding this IITLC issue?
  - How do we, the TL community, talk about this IITLC issue?
  - How do we, the TL community, differ from the biblical/SL community regarding this IITLC issue?
  - In what manner can we deal with this IITLC issue in our TL translation?

#### **d. Lecture Topics**

- conceptual metaphors/metonymy,<sup>g</sup>
- scripting of events,
- cultural systems including environment and material culture
- beliefs, values and world view
- cultural mismatches between biblical and target cultures.

### **6. Post-Seminar, Follow-up Activities**

This seminar will have failed if the attitudes and skills developed in the meeting are not applied at the translation desk. In addition, this seminar should be perceived as part of an ongoing effort, i.e., to better detect and resolve IITLC-related translation issues as part of improving the communicability/clarity of the TL translation. In order to facilitate this effort, some follow-up activities will be requested of seminar participants. The results are to be sent via email to all seminar participants and leaders.

- a.** Testing of one or more recurrent IITLC issues with the target audience
- b.** Report of an updated inventory of IITLC issues

---

<sup>f</sup> In her PhD dissertation Catherine Rountree investigated a range of questioning strategies and their cultural acceptability. The hypothesis of this thesis is that open-ended, non-thematic questions will achieve the greatest results in unearthing IITLC issues. The contexts in which such questions may effectively be used, however, are likely to be constrained.

<sup>g</sup> Excellent examples of metaphors, ‘extended metaphors’, metonymy, already exist in Swahili and should thus reduce the English-to-Swahili translation burden. (Matthews, et al., 2002). In addition, the student course pack for GIAL’s course ‘Culture, Language and Mind’ and associated readings are anticipated to provide the necessary foundation for all pertinent topics in cognitive linguistics. (Ashdown, 2006)

## REFERENCES

- Abbot, Elinor (2006). Private Communication.
- Albert, Ethyl M. (1956). "The Classification of Values: A Method and Illustration". American Anthropologist 58:221-48.
- Anderson, Neil and Hyatt Moore (1992). In Search of the Source – A First Encounter with God's Word, Multnomah Press, Portland OR.
- Ashdown, Shelley (2006). Culture, Language and Mind – Student Course Pack, AL5314, Graduate Institute of Applied Linguistics.
- Bara, B.G., Bucciarelli, M., & Colle, L. (2001). "Communicative abilities in autism: Evidence for attention deficits." Brain and Language, 77, 216-240.
- Bartle, Philip F.VV. (1983). "The Universe has Three Souls, Notes on Translating Akan Culture", Journal of Religion in Africa, XIV, 2.
- Barnwell, Katherine (1986). Bible Translation – An Introductory Course in Translation Principles. Summer Institute of Linguistics, Dallas, TX.
- Beekman, John and John Callow (1974). Translating the Word of God. Zondervan, Grand Rapids, MI.
- Blackburn, Perry Louis (1999). The Code Model of Communication: A Powerful Metaphor in Linguistic Metatheory. Doctor of Philosophy, University of Texas at Arlington.
- Blight, Dick (2006). "Notes on Basis Footnotes for Meaningful Translations of the New Testament", Journal of Translation, Vol 1, No 1, 7-45.
- Bratcher, Robert G. and Eugene Nida (1982). A Translator's Handbook on Paul's Letter to the Ephesians. United Bible Societies, New York.
- Bruce, Kathleen (1992). Values and Value Change in Christian Conversion. Dissertation, Doctor of Missiology, Department of Intercultural Studies, Biola University, CA.
- Brussow, Herbert L. and Kietzman, Dale W. (1999). "Essentials of Training for Effective Intercultural Service, A Call for a Paradigm Shift." World Link Association of Missionary Training Centers In. P.O. Box 41179, Pasadena, CA 91114.



- Carston, Robyn (2002). Thoughts and Utterances – The pragmatics of Explicit Communication. Blackwell, Oxford.
- Cervel, M. Sandra Peña (2003). Topology and Cognition: What Image-Schema Reveal about the Metaphorical Language of Emotions. LINCOM, Europa.
- Clausner, T.C. and W. Croft (1999). “Domains and Image Schema”, Cognitive Linguistics, 10(1), 1-31.
- Douglas, Mary (1982). “Cultural Bias” in In the Active Voice. Rutledge and Kegan Paul, London.
- Duerkson, John and David Ker (2005). Report on Adapt-It Trial: Chewa to Nyungwe.
- Fauconnier, Gilles and Mark Turner (1998). Journal of Cognitive Science, 22(2) 133-187.
- Fauconnier, Gilles and Mark Turner (2002). The Way We Think – Conceptual Blending and the Mind’s Hidden Complexities. Basic Books, New York.
- Gibbs, Raymond W., Jr. (1994). The Poetics of Mind: Figurative Thought, Language, and Understanding. Cambridge University Press, Cambridge.
- Gibbs, R. and H. Colston (1995). “The Cognitive Psychological Reality of Image Schemas and their Transformations”. Cognitive Linguistics 6(4):347-378.
- Grady, Joseph E., Todd Oakley and Seana Coulson (1999). “Blending and Metaphor” in Metaphor and Cognitive Linguistics, G. Steen & R. Gibbs editors, John Benjamins, Philadelphia, 101-24.
- Grimes, Joseph E. Editor (2002). Ethnologue, Vol 1, Languages of the World, SIL International, Dallas TX. p 229.
- Gutt, Ernst A. (2000). Translation and Relevance – Cognition and Context. St Jerome, Manchester.
- Gutt, Ernst A. (2005). “On the Significance of the Cognitive Core of Translation” The Translator 11 (1), 25-49.
- Hanks, Patrick (1994). In Papers in Computational Lexicography: COMPLEX '94, Ferenc Kiefer, Gabor Kiss, and Julia Pajzs, eds. Budapest, pp 89-113. “Linguistic Norms and Pragmatic Exploitations or, Why Lexicographers Need Prototype Theory, and Visa Versa”.
- Harrison, Lawrence E. (2000). “Promoting Progressive Cultural Change” in Harrison, Lawrence E. and Samuel P. Huntington, Editors, (2000) Culture Matters, How Values Shape Human Progress. Basic Books, New York, pp 296-307.

- Higashimori, Isao (2002). "Metaphorical Understanding in Relevance Theory: From Loan Concept Metaphor to TIME IS SPACE Metaphor" in Translation and Meaning Part 6. Universitaire Pers Maastricht, The Netherlands. Editors Barbara Lewandowska-Tomaszczyk and Marcel Thelen.
- Hill, Ralph (2007). Private Communication.
- Hofstede, Geert (1980). Culture's Consequences. International Differences in Work-Related Values. London: Sage Publications.
- Hofstede, Geert (2006). "Dimensionalizing Cultures: The Hofstede Model in Context". In W.J. Lonner, D.L. Dinnel, S.A. Hayes & D.N. Sattler: Online Readings in Psychology and Culture, Unit 2: Conceptual, Methodological and Ethical Issues in Psychology and Culture. Bellingham WA: Center for Cross-Cultural Research, Western Washington University. Retrieved online at <http://www.ac.wvu.edu/~culture/readings.htm>, November 2006.
- Jäkel, Olaf (2002). "Hypothesis Revisited: The Cognitive Theory of Metaphor Applied to Religious Texts" in metaphoric.de 2, 20-42.
- Johnson, Mark (1987). The body in the the Mind: The Bodily Basis of Meaning, Imagination, and Reason. University of Chicago Press, Chicago.
- Johnson, Mark (1991). "Knowing through the body", Philosophical Psychology, 4, 3-18.
- Kabuga, Charles (1977). Adult Education and Development (half yearly Journal for Adult Education in Africa, Asia, and Latin America).
- Kearny, Michael (1984). World View. Chandler and Sharp, Novato, CA.
- Kintsch, Walter (1998). Comprehension: A Paradigm for Cognition. Cambridge, UK: Cambridge University Press.
- Kluckhohn, F. R. and F.L. Strodtbeck (1961). Variation in Value Orientations, Row, Peterson, Evanston, IL.
- Kövecses, Zoltán (2005). Metaphor in Culture – Universality and Variation, Cambridge University Press.
- Kraft, Charles H. (1996). Anthropology for Christian Witness, Orbis Books Maryknoll N.Y.
- Kraft, Charles H. (2001). Culture, Communication and Christianity, William Carrey Library, Pasadena, CA.

- Lakoff, George and Mark Johnson (1980). Metaphors We Live By. University of Chicago Press, Chicago.
- Larson, Mildred L. (1984). Meaning Based Translation, A Guide to Cross-Language Equivalence, University Press of America, Lanham, MD.
- Larson, Mildred L. (1998). Meaning-Based Translations – A Guide to Cross-Language Equivalence. University Press of America, Lanham, MD.
- Lingenfelter, Sherwood (1992). Transforming Culture – A Challenge for Christian Mission, Baker, Grand Rapids.
- Lingenfelter, Sherwood (1996). Agents of Transformation – A Guide for Effective Cross-Cultural Ministry, Baker, Grand Rapids.
- Littlemore, Jeannette (2003). “The Effect of Cultural Background on Metaphor Interpretation.” Metaphor and Symbol 18(4):273-288.
- Matlock, Mark (2006). “Shifting Cognitive Styles in the Way We Think” Retrieved online at <http://www.youthspecialties.com/articles/topics/culture/cognitive.php> November, 2006.
- Matthews, Thomas G., Alfred Mtawali and Katharine Barnwell (2002). Utangulizi wa Kanuni za Ufasiri wa Biblia (‘Introduction to Principles of Translation of the Bible’) SIL International, Uganda-Tanzania Branch, P.O. Box 60368, Dar Es Salaam, Tanzania.
- Mayers, Marvin (1982). The Basic Values. Biola University, CA.
- McElhanon, Kenneth A. (2005). Journal of Translation, Vol. 1, No. 3. “From Word to Scenario: The influence of Linguistic Theories Upon Models of Translation”.
- McElhanon, Kenneth A. (2006). Journal of Translation, Vol. 2, No. 1. “From Simple Metaphors to Conceptual Blending: The Mapping of Analogical Concepts and the Praxis of Translation”.
- McElhanon, Kenneth A. (2007). Private Communication.
- McKinney, Carol V. (2000). Globe Trotting in Sandals – A Field Guide to Cultural Research. SIL International, Dallas, TX
- Mish, Frederick C. Ed. (2003). Merriam-Webster’s Collegiate Dictionary. 11<sup>th</sup> edition, Merriam-Webster Inc., Springfield, MA.
- Murdock, George P. et al. (1982). Outline of Cultural Materials, Human Relations Area Files, Inc. at Yale University.

- NET Bible and Bible Notes (2005). Copyright © 1996-2005 by Biblical Studies Press, L.L.C.
- Pilkington, Adrian (2000). Poetic Effects – A Relevance Theory Perspective. John Benjamins Publishing Company, Amsterdam/Philadelphia.
- Reddy, M. J. (1979). “The Conduit Metaphor—a Case of Frame Conflict in Our Language about Language.” In Metaphor and Thought. Andrew Ortony, ed. Cambridge, MA Cambridge University Press. 284-324.
- Reyburn, William D. and Euan McG. Fry (1998). A Handbook on Genesis, United Bible Societies, New York.
- Rountree, Catherine S. (2001). Testing Scripture Translation for Comprehension. Fuller Theological Seminary, School of World Mission. Ph.D. in Intercultural Studies.
- Rountree, Catherine S. (2006). Theory and Practice of Translation - Student Course Pack, AL5316, Graduate Institute of Applied Linguistics.
- Schwartz, Shalom H. (2001). “Value Hierarchies Across Cultures”, Journal of Cross-Cultural Psychology, Vol 32. No 3, 268-90.
- Schwartz, Shalom H. (2006). Human Values. Retrieved online at <http://essedunet.nsd.uib.no/opencms.war/opencms/ess/en/topics/1/index.html> November, 2006.
- SGM International. The Way of Salvation, PO Box 591025 Kengray, 2100 Johannesburg South Africa, ISBN. 947045 07 4.
- Shannon, Claude E., and Warren Weaver (1949). The Mathematical Theory of Communication. Urbana: The University of Illinois.
- Shaw, Robert R. (1988). Transculturation, The Cultural Factor in Translation and Other Communication Tasks, William Carey Library, Pasadena, CA.
- Sperber, Dan and Deidre Wilson (1986a). Relevance – Communication and Cognition. Harvard University Press, Cambridge, Mass.
- Sperber, Dan and Deidre Wilson (1986b). Proceedings of the Aristotelian Society for the Systematic Study of Philosophy. Vol 86. IX “Loose Talk”.
- Sperber, Dan and Deidre Wilson (1995). Postface to the second edition of Relevance – Communication and Cognition. Blackwell, Oxford

- Sperber, Dan and Deidre Wilson (1998). "The mapping between the mental and the public lexicon" in Language and Thought – Interdisciplinary Themes. Editors Peter Carruthers and Jill Boucher.
- Sperber, Dan and Deidre Wilson (2006). "A deflationary account of metaphor." UCL Working Papers in Linguistics 18, available on-line at <http://www.phon.ucl.ac.uk/publications/WPL/06papers/sperber&wilson.pdf>.
- Taylor, John R. (1989). Linguistic Categorization: Prototypes in Linguistic Theory, Oxford University Press.
- Triandis, Harry C. (2002). "Subjective Culture" in Lonner, W.J. , D.L. Dinnel, S.A. Hayes and D.N. Sattler (Eds), Online Readings in Psychology and Culture (Unit 15, CH 1) (<http://www.ac.wvu.edu/~culture/index-cc.htm>), Center for Cross-Cultural Research, Western Washington University, Bellingham, WA.
- Wilson, Deidre (2004). UCL Working Papers in Linguistics 16. University College London. "Relevance and lexical pragmatics".

## VITA

Tom Matthews earned a Bachelor of Science degree in Chemistry with a minor in Physics in 1975 at Union College in Schenectady, N.Y. He completed a Ph.D. in Analytical Chemistry in 1979 at Purdue University. Upon graduation, he worked as a research scientist for ten years at Oak Ridge National Laboratory in Oak Ridge, TN. He published numerous papers regarding the measurement and mitigation of air pollutants in indoor environments, in particular formaldehyde release from consumer products bonded with urea- and phenol-formaldehyde resins, and the ingress of radon gas from soils beneath the foundations of homes.

In 1987, Tom, his wife Juanita, and their children Tania and Clifford, attended a Wycliffe Quest program at JAARS and joined Wycliffe Bible Translators. They moved from Oak Ridge, TN, to Dallas in 1989 to attend TXSIL. Tom received four semesters of training in linguistics and translation.

The family moved to eastern Africa in 1991 and attended Kenya Safari for orientation. They joined the Tanzania Subgroup of the East Africa Group of SIL and moved to the village of Kahunda on the shores of Lake Victoria in 1992. There they joined Steve and Kim Salowitz to begin the Zinza language program under the Africa Inland Church Tanzania. Tom built a home and proceeded with linguistic preparations for Bible translation in the Zinza language. He translated Katy Barnwell's Introductory Course in Translation Principles into the national language of Swahili so that the translation training of all Zinza translators and reviewers could be conducted in the village in a familiar language. Scripture translation started in 1998 with The Way of Salvation, a booklet describing 24 themes of salvation in Scripture portions from both the Old and New Testaments. It was published in diglot form, in Zinza and Swahili, to maximize its usage.

The Zinza project was transferred to Tim and Chris Gilmore in 2003, enabling Tom to pursue further training at the Graduate Institute of Applied Linguistics (GIAL) for a new role as a translation consultant for the Uganda Tanzania Branch (UTB) of SIL. After two bimesters of graduate training at GIAL in 2003-04, Tom and family returned to Nairobi, Kenya. As a translation consultant in training, Tom was mentored by several senior consultants in the context of translation checking and workshops with translation teams from Uganda, Kenya, Tanzania, and Sudan. He became a junior translation consultant with UTB in 2005. Tom received his Masters in Applied Linguistics from GIAL in June, 2007.