

the ancient Egyptians, Philistines, or Canaanites, that is, enemies of God's chosen people in the Old Testament, would then suddenly be transferred to the whole of Africa.

In the light of these considerations, I would argue that the best solution for the translator is to let Cush remain "Cush"; that is, to avoid the problems of finding a modern equivalent such as "Ethiopia", "Nubia", "Sudan", or even "Africa", and just transliterate it. Adamo would certainly oppose this, arguing that the translator should "avoid meaningless words which could not be readily understood by the common readers".<sup>1</sup> Nevertheless, I fear that the costs of rendering Cush with "Africa" would be greater than the benefits.

Still, Adamo has an important point, and in my opinion his suggestion clearly deserves further attention. On the one hand, I would argue that Old Testament translations should inform their readers, in footnotes or glossary entries, that Cush in most cases refers to an African nation that is well attested also in extra-biblical sources. On the other hand, I would hope that Old Testament scholars, in Africa as well as in the West, would take up Adamo's suggestion, and further analyse the phenomenon he has identified as "the African presence in the Old Testament".

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## MINORITY LANGUAGE STATUS AND ATTITUDES TOWARDS BIBLE TRANSLATION<sup>2</sup>

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### Minority languages

The expression "minority language" is often used loosely, and covers a wide range of situations. On a purely statistical level, it could be applied to any language spoken by less than 50% of the population of a given country (or indeed a smaller territorial unit). Thus it is possible that a language which is a majority language in one country may be a minority language in another, for example Swedish in Finland, or French in Switzerland. Often the term "minority language" is used with the unspoken presupposition that there is a "majority language" in the country in question. While this is often true, it is by no means always so, and different types of situation should be distinguished. Examples could be taken from many parts of the world, but for the purposes of this paper, are limited to areas where the author has some first hand experience.

### All languages as minority languages

At one extreme is the situation in Papua New Guinea. In a population of about four million people, there are over 800 indigenous languages spoken. No indigenous language has more than about 100,000 speakers, so none comes anywhere near to being spoken by 50% of the population. Thus all the indigenous languages of the

1 Adamo 1992, 59.

2 The author is grateful for helpful comments on an earlier draft of this paper from the following friends and colleagues: Dr. Simon R. Crisp, the Rev. Prof. Paul Ellingworth, the Rev. Per Oskar Kjølås, Mr. Norm Mundhenk, Mr. Stephen Pattemore, Dr. Heidemarie Salevsky, and Dr. William A. Smalley. They may recognise some of their comments reflected in its present form; any misrepresentations are mine.

country have the status of minority languages. Since independence in 1975, there has been a great increase in the use of Tok Pisin, a pidgin much of whose vocabulary is derived from English. Technically, this language is no longer a pidgin but has become a creole, since there is a growing percentage of the population for whom it is the first, and in many cases the only language. Tok Pisin is one of three languages (the others being Hiri Motu and English) which have the official status of a national language, and it is the only one which has any realistic prospect of ever being understood by a majority of the population. Indeed it may already have reached this point, though reliable statistics are not available.

In such a situation, there are obviously more prestigious minority languages and less prestigious minority languages. Some such as Motu, Tinata Tuna and Enga are spoken by tens of thousands of people, and are clearly viable, while others are spoken by only a few hundred people, and have a much more doubtful future.<sup>1</sup> Some languages with a fairly small number of first language speakers have achieved some regional prominence through their use by early missionaries as "church languages" in a given area. Among these are Kate, Wedau and Dobu. It is an open question whether such regional prominence can be maintained in the face of the spread of Tok Pisin.<sup>2</sup>

Situations analogous to that in Papua New Guinea are found in such countries as the Solomon Islands and Vanuatu.

### One majority language

At the other extreme are countries like Japan and Korea, where the national language is the native language of an overwhelming majority of the population. A more complex situation is found in Thailand, where the sole and unquestioned national language is Standard Thai despite the fact that for more than half of the users it is actually their second language. Though it has many dialects, some of which (Lao, Kammüang and Paktay) can linguistically be considered separate languages, Thai in its official form is the language in use in the vast majority of formal situations, and which virtually every Thai citizen aspires to understand. Among the 80 minority languages, a few such as Northern Khmer and Pattani Malay (with about a million speakers each) have higher prestige in a given region, and may be learnt by non-native speakers, but many others like Akha, Kuy and Urak Lawoi' are known only by native speakers and a handful of linguistic researchers and missionaries. A very detailed study of the "language ecology" of Thailand is found in Smalley (1994).

One majority language situations also exist in such countries as Vietnam, Mexico and Brazil. The situation in Indonesia has a parallel with that in Thailand inasmuch as the national language, Bahasa Indonesia, is the first language of a minority of those who use it.

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1 A recently documented example is Susuami (Morobe Province) with only two households still using the language and the children even in those households having only a passive knowledge of the language (Smith 1992). Other tiny languages include Alfendio (East Sepik, 633 speakers), Awun (West Sepik, 384 speakers), Kandas (New Ireland, 480 speakers), Lilau (Madang, 449 speakers), and Seimat (Manus, 450 speakers). For these examples I am indebted to Norm Mundhenk.

2 For instance, the Milne Bay Association in the Western Highlands town of Mount Hagen uses Tok Pisin rather than Dobu as its lingua franca. (Mundhenk, personal communication.)

### Several majority languages

This may sound like a contradiction in terms, but is convenient shorthand for the sort of situation that prevails in India. There no one language can really claim to be *the* majority language of the whole country, but in many of the individual states, one language is the undisputed state language; examples are Marathi in Maharashtra, Oriya in Orissa, Telugu in Andhra Pradesh, and Tamil in Tamil Nadu. Indeed, language is one of the main factors taken into account in forming the states, and discontent at what is perceived by speakers of large minority groups as linguistic imperialism may become the focus of demands for the creation of new states. This was illustrated when Gujarat was separated from the old Bombay State in 1960, and in the late 1980s by the reactions of the Nepali-speaking community of West Bengal.

In this kind of situation, smaller communities speaking minority languages have no hope of separate statehood, but have to find their place vis-à-vis the state language. This situation may have strong influence on what script may be chosen to write a minority language like Adivasi Oriya, which spreads over the border between Orissa and Andhra Pradesh. This in turn may affect the attitude of the minority language speakers towards vernacular literacy.

Somewhat similar though by no means identical situations are found in countries like Nigeria and the Philippines.

### Transnational minority languages

It is well known that in the colonial period, international borders were established with little regard for, and in many cases little knowledge of, linguistic boundaries. As a result of this, a number of language communities which under other circumstances might have formed the nucleus of a nation state find themselves divided between two or more modern countries. The Ewe in Ghana and Togo, and the Kurds in Turkey, Syria, Iraq and Iran are cases in point. A very different example is that of the Romanes, whose dispersion is voluntary and in no way the result of colonial activity.

The relations of the minority group with the dominant community may vary considerably. For instance the Basque minority has maintained a much more stable relationship with the national government in France than it has in Spain. A more positive example is found in Scandinavia, where the Sami people are scattered over the northern areas of Norway, Sweden, Finland and the Kola Peninsula of Russia. In the 19th century government policies tended to be assimilationist, but in more recent times increasingly enlightened attitudes on the part of the three Scandinavian governments have led to the formation of Sami Parliaments in each country to look after Sami affairs. The largest dialect is Northern Sami, and a uniform orthography is in use for this language despite the variant forms of Roman script used in the majority languages in the three countries where it is spoken.

### Changing situations

The most dramatic changes in minority language situations in recent years have occurred as a result of the dissolution of the former Soviet Union in 1991. Russian was the *de facto* national language of the USSR, undisputed at least in public, and still is the national language of Russia. In the days of the USSR, the constituent

republics each had an official language (theoretically of equal status with Russian), many of which were written like Russian in Cyrillic script, modified as necessary. Exceptions to this included the Baltic republics of Estonia, Latvia and Lithuania, where the script was Roman, with distinctive diacritics and modified characters. In the Baltic republics, announcements such as street names were often in both Roman and Cyrillic scripts.<sup>1</sup> These three republics all have significant Russophone minority communities (in 1991 approximately 50% in Latvia, 30% in Estonia and 20% in Lithuania), and the members of those communities who have chosen to remain in the newly independent Baltic states now find themselves speakers of a minority language (Raun 1995). In the past, native speakers of Estonian, Latvian and Lithuanian learnt Russian, but Russians seldom bothered to learn what were then minority languages within the USSR as a whole. Now the boot is on the other foot, and if a knowledge of the new majority language is made a condition for citizenship or for voting, the Russian speakers are at a considerable disadvantage. The scope for political friction is obvious.<sup>2</sup>

In Belarus, the situation is very different. The Belarussian language is much closer to Russian than the languages of the Baltic states are and the process of russification was both simpler and of longer duration, and thus much more pervasive. Although the establishment of Belarus as a separate country was accompanied by an upsurge of interest in the Belarussian language, a lot of people continued to see Russian as the sensible vehicle for education, and for both national and international contacts. At present both languages have the status of national languages, and inevitably in practice this favours Russian because of the much greater availability of literature and educational textbooks in Russian.

In Ukraine, the tensions between Russian and the national language, Ukrainian, are much greater than in Belarus, for a variety of reasons, linguistic, historical, demographic, and political. Few Ukrainians cannot communicate in Russian, but a significant number prefer not to. They are well aware that Kiev and not Moscow was the cradle of both Orthodox Christianity and the state of Rus, and they perceive that they have been under the domination of the Russian state and language for far too long. There is also a stronger indigenous literary tradition in Ukrainian than there is in Belarussian. In the western Ukraine, where Ukrainian speakers are in a majority, the raised status of Ukrainian is less problematic, but in the eastern areas (especially in Crimea) where Russian speakers are in a majority, there is much less readiness to accept the supremacy of Ukrainian, not least in education and in the media (Arel 1995).

Even greater complexity is found in the much smaller republic of Moldova. The national language, Moldovan, uses Roman script like Romanian, and is often regarded as a dialect of Romanian. The degree to which this is acknowledged is related to political factors: some wish to emphasise the link with Romania, and others to minimise it. The situation in regard to the Russian-speaking minority is more tense than in Belarus or Ukraine in that the majority Russian-speaking

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1 In Tallinn, Estonia, most of the old blue signs for street names, which were in both Roman and Cyrillic scripts, have been replaced within the past year by new brown ones in Roman script only, a small but highly symbolic change. This has not happened in Riga, Latvia, perhaps because Russians form a much larger proportion of the population there.

2 The changed status of languages in the successor republics of the former USSR is the focus of an entire issue of the journal *Nationalities Papers*, 23:3 (1995). The countries discussed in detail are Estonia, Georgia, Kyrgyzstan, Uzbekistan and Ukraine.

community on the north bank of the River Dniester has actually attempted to secede, and has set up the Trans-dniestrian Republic, though without winning diplomatic recognition even from Russia. After some initial hostilities, the situation is now one of stalemate. In southern Moldova a similar situation at one time seemed possible among the Gagauzi-speaking minority, but there a compromise was reached under which a Gagauzi Autonomous Republic was established within the Moldovan state. Gagauzi is a Turkic language, but unlike Turkish, Romanian or Moldovan, is currently written in Cyrillic script. It is ironic that the Gagauzi university in Comrat has to use Russian as the medium of instruction because that is the language in which textbooks are available.

Although the sheer size of the former USSR means that there are no close analogies to the situation there, it may be noted that Czechoslovakia in 1993 split amicably into two states with borders that broadly matched the linguistic realities, with a resulting rise in the status of Slovak. The fragmentation of the former Yugoslavia has also been broadly along linguistic lines, but the complicating factors of history and religion there led to a disastrous civil war. Nevertheless Slovenian and Macedonian have moved from being minority languages in a larger country to majority ones within smaller countries.

### **Attitudes among speakers of minority languages**

The above survey makes no claim to be comprehensive<sup>1</sup>, but it does serve to show that the term “minority language” needs to be defined more precisely in any given situation. The relative status of the language may not always correspond to the size of its population, and attitudes of speakers towards the language, and towards literacy and literature in the language may be difficult to predict. The focus of this section is on the attitude towards translated material, and in the light of the author’s particular experience, this usually means the Bible or more often some part of it.

### **“All minority” situations**

In an “all minority” situation like that in Papua New Guinea, the smaller of the small groups tend to regard vernacular literacy as not worth achieving, because at least the adults are aware that there will never be much reading material available. Education from Grade 3 on is in English, but at lower grades, in Tok Pisin (or in a few cases a vernacular), and there is much more point in gaining literacy in these languages. If literacy is gained first in Tok Pisin, the ease with which it can be transferred to a vernacular will be heavily affected by the phonological complexity of the vernacular in comparison with Tok Pisin. The more complex the phonology of the vernacular, the harder the transfer.

The Bible in Tok Pisin, published in 1989, was eagerly awaited and is widely used. In many church situations especially in urban areas Tok Pisin is the only language that is shared, and this gives a certain prestige to its use. In some of the minority languages where Bibles have been available for a longer period, such as Motu, Dobu, and Kate, this kind of prestige has been experienced for many years, and in areas where these languages are spoken, it can become almost a point of

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<sup>1</sup> This article was prepared as a paper for a Translation Studies conference in the Republic of Ireland. Ironically, the linguistic situation there is one that does not fit comfortably into any of the categories in the paper.

honour to use the more local languages as a symbol of resistance to the encroachments of Tok Pisin. This is more likely to be the case in Papua (the southern area where Tok Pisin is not so widely used) than in New Guinea (the northern area where it has been in use for much longer), and even in Papua such resistance is diminishing with the passage of time. It is also the case that some language groups desire a Bible in their vernacular to help them avoid domination in church affairs by a neighbouring group which already has one. This is the situation among the Hula (Central Province), who would like to see their language achieve an equal status with Motu.

In remoter areas where there is a greater homogeneity of population and even a moderate sized language group, the use of vernacular scriptures may become a status symbol for the group, though this will usually depend on the degree to which Christianity has taken root among them. Generally speaking the deeper the Christian commitment, the greater the desire for vernacular scripture. In many language communities, those who have translated the Bible have also prepared literacy primers, and written or translated booklets on subjects like agriculture and health care. Such material is often welcome, but the market for it in any vernacular is limited, and readers realise that the supply of new material will not be continuous. In such groups, vernacular literacy may be seen as merely a stepping stone to literacy in Tok Pisin or English, where the range of available material is so much greater.

#### **“One majority” situations**

In countries like Thailand where the status of the sole national language is unchallenged, minority language speakers may still display a variety of attitudes towards vernacular material. Lao, Kammüang, and Paktay are languages closely related to Standard Thai, but people who speak these languages receive their education and acquire literacy in Standard Thai. They are therefore more interested in reading material, including among Christian congregations the Bible, in the prestigious Standard Thai rather than in their vernaculars. The New Testament in Kammüang was published in 1914, but is no longer used and is out of print. The Kammüang script is known nowadays only by scholars and some Buddhist monks.

In the context of Thailand, religious affiliation may be a significant factor in shaping attitudes. The Pattani Malay people in the south are about a million strong, and as Muslims in a predominantly Buddhist country, they see their language as intimately linked with their religion as part of their group identity. They feel strong emotional ties with fellow Malays across the border in Malaysia, but unlike them, they maintain the Jawi script (derived from Arabic) and almost everything is written in Standard Malay and is religious in orientation. There is very low interest in such material as the New Testament, which has been published in Pattani Malay, or in anything translated from Thai. For a long time there was passive resistance to learning Thai, though this has diminished considerably in recent years as more children go to school, and more Muslims progress further up the educational ladder and obtain posts in education and the civil service. Among the Northern Khmer in northeast Thailand, the situation is very different. There is a high degree of bilingualism with Thai, and no religious barrier since the Khmer are also Buddhist. There are no strong ties with neighbouring Cambodia, and people have no wish to change their citizenship. Northern Khmer is written in Thai script rather than

Khmer script, and the Thai language is seen as the route to advancement in education and employment. Northern Khmer remains the language of the home, however, and there is a growing interest in vernacular material, even in something like the recently published New Testament and Psalms which have of course been translated from alien languages.

A third type of situation exists among the Sgaw Karen in northwest Thailand. There are many more of these people in Myanmar than in Thailand, and there they have been in open conflict with the Yangon government for over forty years. Those in Thailand maintain ties with their relatives in Myanmar, but are fully aware that they are much better off in Thailand. A significant proportion of the Sgaw Karen are Christian, and they have had a Bible in their language for well over a hundred years. The translation of material from other languages does not seem such a strange thing, though not a lot of it goes on. There is no resistance to learning Thai as a means of self-advancement. There is however a somewhat patronising attitude towards the smaller number of speakers of Pwo Karen, and the feeling that especially for those who are Christian, the appropriate language of religion is Sgaw rather than Pwo. Needless to say, this is not appreciated by the Pwo.

Among the many smaller language communities, some such as the Hmong are more independent and progressive, and proud of their language, while others, such as the Mal and the Urak Lawoi' are more marginalised. However among the Urak Lawoi' a more positive attitude towards their own language is developing as a symbol of resistance to Thai domination. It is worth noting that a careful study of the role of literacy among this community (Pattemore and Pattemore 1995) has recently appeared.

### **“Several majority” situations**

In India, the kind of diversity described above in Thailand can also be encountered, but more at the state level than the national level. Attitudes towards minority languages vary from state to state. In contrast with Thailand, there is usually a high level of illiteracy even among the speakers of the state languages despite their long literary traditions. Thus literacy may not be perceived as a particularly useful accomplishment by minority groups. Consequently it may be harder to stimulate a desire for literacy among minority groups in India than in Thailand.

As in other parts of the world, political and linguistic boundaries do not coincide, so that there are groups of speakers of one state language who are in minority group status in another state. In a cosmopolitan city like Bangalore, the capital of Karnataka, official notices are in Kannada, the state language, but in shops and other public places, they can also be found in Tamil, Urdu, English and other languages. Most of the time the different languages coexist fairly peaceably, and many people even among the less educated take multilingualism for granted. Language-related conflicts do break out occasionally however. For instance in the mid-1980s, there was a demand in the Catholic church for more masses to be said in Kannada and fewer in Tamil. At times of religious tension between Hindus and Muslims, premises displaying signs in Urdu are readily identifiable as belonging to Muslims. It is interesting that English, the language of the former imperial power, now occupies a politically rather neutral position, and carries prestige both as a means of communication between people who do not speak one another's state languages, and as a sign of higher education.

The most linguistically complex situation in India is found in the northeast in the small states where no Indo-European or Dravidian language is in a majority. In several of these states, especially Meghalaya, Nagaland and Mizoram, the percentage of Christians is much higher than in other parts of India, and so is the rate of literacy. In the tribal languages which are spoken in this area, there was no indigenous written literature, and much of what has been printed consists of translation from the Bible and other Christian material. There is an avid demand for such books, and indeed in some situations the Bible has become a vehicle for local and ecclesiastical politics. In remote situations where thorough dialect surveys have never been done, it is easy to claim that one's own little group speaks a dialect different from that of the available published scriptures, and needs a separate translation. In this way, church divisions or clan quarrels can be dressed up as linguistic issues to make them seem more respectable. This has happened not only among various Naga groups but also among the Chin languages in western Myanmar.

### **Transnational minority situations**

Obviously the possible permutations of attitudes in transnational minority situations is large. Within the writer's own experience, there is an interesting difference between the Northern Sami, who spread over Norway, Sweden and Finland, and the smaller group of Lule Sami, who are found only in Norway and Sweden. Both groups have had a Bible for a century or more, and both have a percentage of churchgoers well above the national average. Among the Northern Sami, there was an orthography reform in 1978, and a hymnbook in the new orthography has appeared in Finland. A new translation of the New Testament is well under way with good support from the churches, despite some misgivings in conservative circles (Kjølaas, 1995:112-114).

Among the Lule Sami the more conservative element predominates. Despite a new orthography dating from 1983, the Bible still appears not only in the original orthography, but even in Gothic characters, which are no longer used in the national languages of Norway or Sweden, and are much harder to read. Yet there has been relatively little desire for modernisation, and efforts to promote an up-to-date Bible translation in Norway have met with little response. It remains to be seen what success will attend similar efforts in Sweden, though there an updated version of the Lutheran liturgy is under preparation. It is not entirely clear why the attitudes of the Northern Sami and Lule Sami, which are otherwise similar groups, differ in this way. The influence of the Læstadian pietistic movement is notable in both groups, but perhaps it is more entrenched in the Lule group. It is possible that the social prestige of the Læstadian lay preachers is somehow linked with their mastery of the Gothic script, and this may be a factor encouraging resistance to updating the text of the Bible.

### **Changing Situations**

In many respects, policy towards minorities in the former USSR was quite enlightened. Primary education in the mother tongue was generally allowed, and where there were large enough language communities, Autonomous Republics were established. There were exceptions, and language groups which were considered politically unreliable or undesirable (such as the Crimean Tatars) might



receive less than equal treatment, but there was no systematic discrimination against minorities as such. For many minority groups, advancement was seen as obtainable through fluency in Russian and a good level of competence was often achieved. As the career of such men as Stalin, Timoshenko, Mikoyan and Shevardnadze showed, it was possible for members of minority groups to reach high positions in the government and in the military. It is not yet certain in today's Russia whether the rise of nationalist parties will bring change in the official attitude towards minority groups, but events like the unpopular Chechen war might serve to focus hostility on minorities in general especially if they are resistant to assimilation. Among some very small groups such as the Dolgan (7,000 speakers in the far northern Taimyr peninsula) there is a resurgence of interest in the vernacular which has been stimulated by current work on the translation of the Gospel of Luke.

Translations of the Bible or New Testament have been made in a number of the regional languages of the former USSR, and these have evoked significant interest. For language groups like the Chuvash which have a Christian tradition, such a translation may be a means of bolstering their national identity (compare Filatov and Shchipkov 1995). Even for the non-Christian peoples of Central Asia, it may for more general cultural reasons be perceived as a means of demonstrating their independent status in the community of nations.

A more volatile set of situations arises from the new minority language status of the Russian-speaking communities in the successor states to the USSR, not only in the Baltic republics, Ukraine and Moldova, but also, and perhaps in the long term more crucially, in the Central Asian republics which have an Islamic tradition. As long as Russian remains necessary as a vehicle for higher education, open conflict may be avoided, but if extreme forms of Islam become influential, then some kind of pressure may be exerted on the Russian minorities. Already many Russian speakers have chosen to return to Russia, but not all can, and the more that leave, the more precarious the linguistic position of those remaining. Any predictions of how this situation may develop would be hazardous.

### **Summary**

The foregoing survey is necessarily selective, but nevertheless enough has been said to demonstrate that the term "minority language" is often used with too vague a meaning, and needs to be defined more narrowly in respect to different settings. Of the situations considered above, the first two ("all minority" and "one majority") are mutually exclusive, but the third ("several majority") may to a degree overlap with the second. Transnational minorities may be found in any of the first three situations. The Scandinavian examples referred to are in "one majority" situations, but for an example in an "all minority" situation, one could cite the Yongkom, who spread over the border between the Western Province of Papua New Guinea and the Irian Jaya province of Indonesia. And in India, various languages stretch across state boundaries, or across both state and international boundaries (Punjabi, Nepali, Santali, Garo, Tamil).

It is not (or at least not yet) possible to generalise about how minority language status affects attitudes towards literacy and the translation of material from other languages because so many other factors (such as whether the channel is oral or written) are also involved. These include government attitudes, religious

similarities and differences, group status within a region, group population size, ethnic pride or demoralisation, the degree of bilingualism, the linguistic distance between minority and dominant language, and the form of the script. If more research were undertaken, it might be possible to develop a hierarchy of these and maybe other factors (such as whether the channel is oral or written) that would allow some predictive power about the likely reaction of any group to translated material, and the economic feasibility of providing such material.

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IVER LARSEN

## 1 CORINTHIANS 11.10 REVISITED

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In his article "Authority, Women and Angels"<sup>1</sup> W. Gerald Kendrick presented a survey of how various commentators have struggled to understand 1 Cor 11.10 and how a number of translations have attempted to make sense out of it. A literal translation of the verse says, "Because of this the woman/wife ought to have authority on her head because of the angels." There is wide agreement among commentators that the context makes the reader expect Paul to have said, "A woman/wife ought to have a veil on her head." So, the main question is: Why does he say "authority" rather than "veil"? The next question is: Since he does use the word authority, who has authority over whom or over what? One possibility is that "authority" is used as a metonym for veil. This suggestion is rejected by Kendrick (336), possibly based on the argument by Gordon Fee<sup>2</sup> that "authority" is in other places always used in an active sense of having authority over someone, not in a passive sense of being under authority. Kendrick continues his survey by saying that, "Probably the most widely held view understands *exousia* as a sign or symbol of authority to which the woman is subject." However, he follows Morna Hooker<sup>3</sup>

1 *The Bible Translator*, 46:3 (1995).

2 Gordon D. Fee, *The First Epistle to the Corinthians*, NIC, Grand Rapids: Eerdmans 1987, 519.

3 Morna Hooker, "Authority on Her Head: An Examination of 1 Cor. xi.10," *NTS*, 10 (1963/64), 413.