

been modified. The meaning, as represented by the basic components, has simply undergone what may be regarded as a "redistribution". An analogy to this process may be seen in freight transport. Goods which are hauled in a series of cars constituting a particular train may be transferred to another train in such a way that the goods are redistributed into different freight cars (or goods wagons). It is not important that the goods be packed in the second train in cars or wagons corresponding to those of the first train; what is important is that all the goods arrive safely at their destination. Essentially the same is true in the process of translation. We are not concerned about reproducing the formal order of words and phrases, nor do we try to find one-for-one sets of verbal correspondences. What we do aim at is a faithful reproduction of the bundles of componential features so that the content of the message may be satisfactorily communicated.

This discussion of semantic structures and their relation to meaning has not dealt with matters of formal correspondence and equivalences of stylistic impact. In a sense, therefore, the componential analysis of semantic structures is only a part of a much bigger problem, namely, how to combine equivalences in content with correspondences in rhetorical effectiveness.

HOWARD A. HATTON AND DAVID J. CLARK

FROM THE HARP TO THE SITAR

Mr. Howard A. Hatton and Dr. David J. Clark are UBS Translation Consultants, based in Thailand.

The fingers of a young Cambodian plucking out an old Cambodian melody on a *sitar* enthralled a group of potential Cambodian Bible translators and UBS Translation Consultants seated in a small upstairs room of a newly opened Youth Centre in Phnom Penh, the beleaguered capital of that war-torn country. This moment was the culmination of ten days of hard work by about ten participants from both Catholic and Protestant communities, learning the fundamentals of modern translation theory, with a view to doing a brand-new translation of the Cambodian Bible. Outside, the tension of war gripped the city. Rockets fell into populated areas of Phnom Penh almost daily. Student riots had necessitated a dusk-to-dawn curfew. Heavy artillery thundered almost continuously at night. But inside the Youth Centre the potential translators set themselves to the important task before them.

Some aspects of the workshop were the same as one would find at a similar Bible Society translation training course anywhere in the world. The participants were given basic instruction in translation principles during the mornings. A new method of teaching the concept of Objects, Events, Abstracts and Relations, which has proved effective in other countries recently, was introduced as a better mnemonic device than the traditional OEAR¹. This was the use of TEAR: Things, Events, Abstracts and Relations,

¹ Nida, Eugene A. and Charles R. Taber, *The Theory and Practice of Translation*, London, UBS, 1969. pp. 41-45.

where the participants were instructed to *tear* apart the text using these four headings—then were facetiously warned that this exercise might result in *tears*.

A good deal of time was spent in analyzing the meanings of some key biblical words in their different New Testament contexts: “grace”, “peace” and “faith” proved to be far more complex ideas than they appear to be, even in TEV.²

One rather unusual (and unplanned) aspect of the workshop was the number of languages employed. The basic instruction was given in English, but at times when the teaching was rather technical, there was interpretation into Cambodian by the local Bible Society Secretary, Rev. Son Sonne, who had attended a full-scale Translators’ Institute and was familiar with the concepts. Some of the participants were more at home in French than in English, and all of them had some knowledge of it. So the arrival of a French speaking staff member, Rev. Peter Müller, during the second week was most welcome. One of the participants is fluent in the Thai language but has rather limited English, so one of the UBS staff while lecturing in English, often interpreted into Thai for his benefit. Of the languages used, no participant knew all four, but everyone knew at least two. This seemed to encourage people to ask questions and express opinions, engaging at times in quite heated discussions.

During the afternoons the participants put the morning lecture material to immediate use by practising the translation of selected passages from the New Testament, usually those which had been discussed in detail during the morning sessions. Two of the important passages were Matt. 5.3–10 and Phil. 2.5–11, which are strongly poetic in the original Greek. In keeping with experience in Thailand,³ Vietnam and Indonesia, it was found that poetry has an extremely important function in the life and literature of the people (even those with a low level of education). So the poets in the group were encouraged to put these two passages into poetry and the musicians were asked to work with the poets to create hymns.⁴

The technique employed depends upon a good prose translation being done first, using a brand-new restructuring of these two New Testament passages, and taking into account the poetic nature of the original Greek. For instance, in analyzing Phil. 2.5–11, the lecturer made use of a recent restructuring of this early Christian hymn, done in English by Dr. Daniel C. Arichea as follows:

² Dr. Daniel C. Arichea, Jr., a UBS Translation Consultant residing presently in Indonesia, has in recent Institutes and workshops in Vietnam and Indonesia been doing effective restructuring of these three terms according to their various contexts. A series of articles is planned for publication in the near future.

³ Hatton, Howard A., “Translation into Thai Poetry”, *TBT*, 25, 1974, pp. 131-139.

⁴ This method has resulted in some extremely creative hymns being composed in recent workshops. For instance, one of the Karo Batak representatives in a UBS training program held recently at Kabanjahe in North Sumatra, set Phil. 2.6-11 to poetry, and then composed a four-part anthem which was sung by the whole group of participants on the final evening of the workshop. Also, in Thailand, superb poetry is being composed in an Old Testament translation—poetry which will no doubt eventually help to provide a new hymnody for the Thai church.

Look to Jesus as Your Model

1. He was divine in all respects,
so therefore equal with God.
But he did not insist on holding onto this equality.
Instead, of his own free will he gave everything up.
2. He became a man.
As a human being, he lived like a servant.
He was humble and obedient to God.
This obedience led him to the cross,
where he died like an ordinary criminal.
3. Because he was obedient,
God honored him with the highest honor possible,
and gave him power and authority
greater than anyone else.

As a result of all this,
All beings throughout the whole universe
will bow down and worship him.
And will openly proclaim that he,
Jesus Christ himself, is Lord.
May God, our Father, be praised.

In the second passage, Matt. 5.3–10, we worked on the one hand from a semantic restructuring by Dr. W. James Moorhead, and on the other hand from a patterned distribution of the Greek tenses. In this Cambodian workshop, further restructuring was introduced in the English model, showing parallels semantically between the first four verses and the last four.⁵ The English text which was employed is as follows:

- 3a. Happy are those who know their need of God,
3b. For God reigns over them.
- 4a. Happy are those who are sad about the sinful condition of the world,⁶
4b. For God will comfort them.
- 5a. Happy are those who are submissive to God's rule,
5b. For they will receive all that God has promised.
- 6a. Happy are those whose greatest desire is to do what God requires,
6b. For God will satisfy them fully.

⁵ In Moorhead's model there is a semantic envelope parallelism between the first four Beatitudes and the last four; one goes with eight, two with seven, three with six, and four with five. Our analysis is based on a step parallelism arrangement as shown below.

⁶ The Anchor Bible, *Matthew*, W. F. Albright and C. S. Mann, 1971, stresses that this Beatitude reflects Isaiah 61.2 and is "referring to those who mourn man's disobedience to God" (p.46). R. V. G. Tasker, in the Tyndale Bible Commentary, Grand Rapids, 1968, agrees that these people mourn "both for their own sins and failings, and also for the evil that is rampant in the world and the cause of so much suffering and misery" (pp. 61-62). Other commentators consider the mourning merely for the misery of Israel.

- 7a. Happy are those who are merciful to others,
7b. For God will be merciful to them.
- 8a. Happy are those who show complete integrity,⁷
8b. For they will come into the presence of God.⁸
- 9a. Happy are those who work for peace among people,
9b. For God will acknowledge them as his children.
- 10a. Happy are those who are persecuted because they do what God requires,
10b. For God reigns over them.

The above restructuring can be displayed in diagram form as in Fig. 1, showing clear envelope parallelism between the Greek tenses in the (b.) lines on the right, and a step parallelism semantically on the left. The top four (a.) lines represent the ideal *heart condition* of Jesus' disciples, and the last four the *actions* resulting from this attitude of heart.⁹ It must be pointed out that this semantic pattern is not at all clear in the Greek surface structure, showing the necessity of a careful analysis and investigation of the *meaning* which underlies this surface form. Biblical passages of such a complex nature demand a careful analysis like this before a competent translation can be accomplished.¹⁰

We note that TEV has done excellent restructuring in the case of the Greek word *δικαιοσύνη* (which appears in both verses 6a. and 10a.), and this is basic to our semantic step pattern. *δικαιοσύνη* has traditionally been translated into English as "righteousness" but in TEV is restructured as "doing what God requires". These two occurrences of *δικαιοσύνη* establish the *step* parallel pattern (cf. Fig. 1) between 4a. and 8a. The other clear link in the step pattern is between 3a. and 7a. In the former come the *submissive* (*πραῦς*) and in the latter those who make peace (*εἰρήνη*). These two concepts are explicitly linked in Psa. 37.11, where in the Septuagint both words occur. They are also closely linked in the Old Testament in Zech. 9.9-10. Though the two words do not occur together elsewhere in the surface structure of the Greek New Testament, the concept of submission to the will of God, and of peace as one of its possible results are linked in such passages as Rom. 12.18-21, Heb. 12.9-11, Jas. 3.17-18 and of course Matt. 11.28-29.

With regard to the other steps, it is not difficult to see a sense link between 2a. and 6a., for it is those "who are sad about the sinful condition of the world" who will try to "show complete integrity" in their own lives. And

⁷ Dr. Moorhead in a personal communication states that the focus of this Beatitude refers to "doing truth" or being "trusted in all they do". The focus in Psalm 24.3-6 seems to bear this out as being a person who keeps away from false idols and untruthfulness of all kinds (TEV). So we have employed the English word "integrity".

⁸ The concept "they will see God" which is in the Greek surface structure is not a natural way of expressing this idea in either Cambodian or Thai. In societies such as these, where there is a striking division between the *sacred* and the *profane*, people are accustomed to expressing this notion as "coming into the presence of a king or God". Psalm 24 (TEV) expresses this in a similar way where in verses 4-6 we read, "He who is pure in act and thought . . . Such are the people who come to God, who *come into the presence* of the God of Jacob".

⁹ Tasker, *op. cit.*, p. 60 (quoting C. H. Dodd), refers to these as "indications of *quality* and *direction* of action which may be present at quite lowly levels of performance".

¹⁰ Smalley, William A., "The Place of Linguistics in Bible Translation", *TBT*, 16, 1965, pp. 105-112, especially the section on pretranslation analysis.

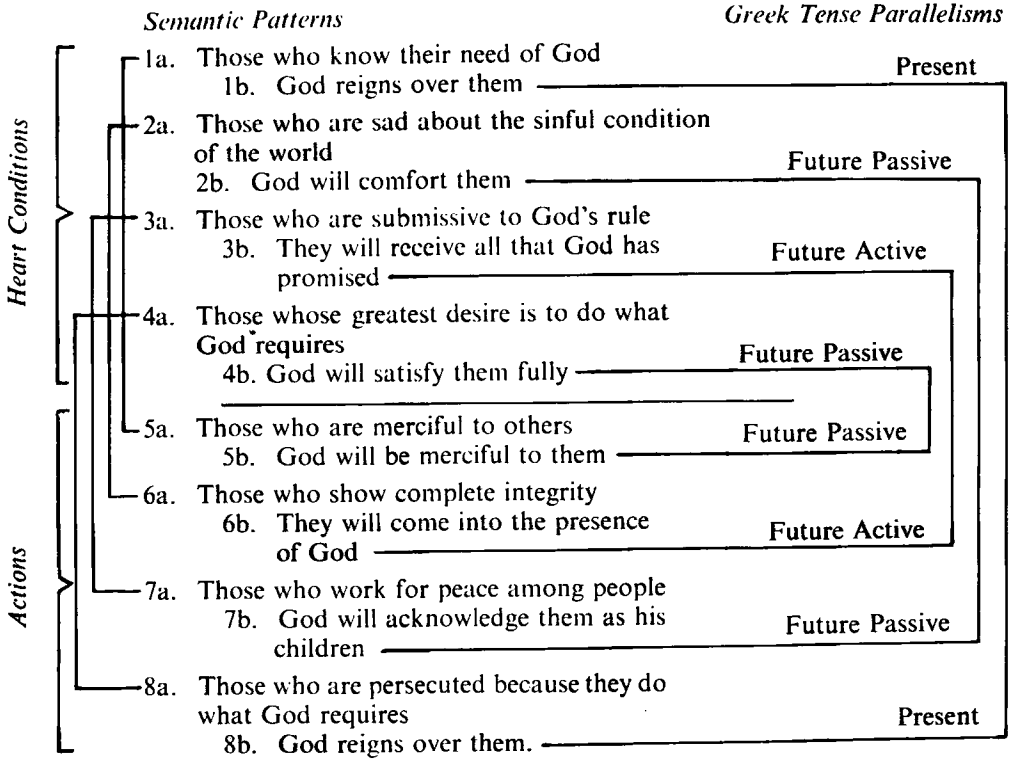


FIG. 1

Fig. 2 shows these step and envelope patterns more clearly.

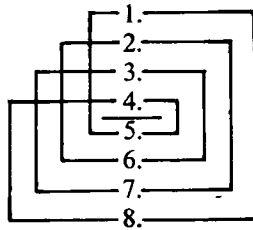


FIG. 2

for 1a. and 5a., those “who know their need of God” are the most likely to be “merciful to others”, understanding how easily they themselves can fall into sin.

The restructuring of the Beatitudes undertaken in the Cambodian workshop attempts to make clear what the Jews for whom Matthew was writing this Gospel would have understood. Thus, for example, the expression *Kingdom of Heaven* was restructured as “God reigns over them”. The reader can see for himself other examples in the text above. We do not claim that this rephrasing of the Beatitudes is the last word on the subject; but it served to show the participants the necessity for digging below the surface of the text to find the real meaning. They were also warned not to translate slavishly the surface structure of an English translation, even that of such an excellent translation as TEV.

When the translators had first produced a good Cambodian prose version using the English restructuring of the Matthew 5 and Philippians 2 passages, then the poets among them were assigned to turn this prose text into good Cambodian poetry, using their own traditional rhyming patterns and poetic forms. This procedure is very important because it saves the poet from having to take two steps at once—both ascertaining the meaning of the English (or whatever language he uses as his basic text), and at the same time trying to create poetry. Such a double step inhibits the natural inspiration and creativity of a poet. It must also be stressed that only if there are *true* poets among the participants in such a workshop should translation into poetry be encouraged at all. Prose writers, at least in the Thai, Lao and Cambodian languages, are normally lacking in poetic skills, because of the intricate rhyming patterns, special vocabularies, etc., which are required for poetry in these languages.

Fortunately this group of Cambodian translators did include several people with considerable skill in poetry and music. So, on the final morning of the workshop, the various skills of the participants blended to form one of the most exciting displays of poetry and music experienced in any UBS training session anywhere in the world. Two poetic versions were presented of each of the Matthew and Philippians passages, and one of the poets had set the Beatitudes to music. Two guitarists and a sitarist helped to get the whole group singing Christian themes in new Cambodian poetry set to Cambodian tunes.

Clearly, not every group assembled for a workshop will include the diverse talents possessed by this Cambodian group. But probably there is more aptitude available in the direction of poetry and music than we usually bother to enquire about in UBS Institutes or workshops. But when this ability is encouraged, discussion of translation problems can be a springboard not only for better translation but for new creations in the realm of hymn writing. A participant in the recent Translators' Institute held in Vietnam was heard to remark that Christians are willing to dedicate their *lives* to God, but are strangely loath to dedicate their cultural heritage, whether of poetry, music, instruments or whatever. The bane of so many Christian groups, both in Southeast Asia and other parts of the world, is the uninspired, off-key singing of imported Western hymns, using tunes totally alien to the scales

employed by the local cultures. However, with the translation into poetry of biblical passages, and the consequent establishment of a new indigenous hymnody, not only will the church have an effective evangelistic tool, but worship in the churches will be enriched.

Long ago a young shepherd plucked out tunes on a *harp*, while sitting under the stars on a Judean hillside—songs which later became the core of Jewish temple worship. It may be that the plucking of *sitar* strings by a young Cambodian will result in a new and vital era in the worship and adoration of God in Cambodian churches.

K. I. LOGACHEV

THE LENINGRAD BIBLE GROUP

Prof. Logachev is scientific co-ordinator at the Leningrad Orthodox Theological Academy and is engaged in research into the development of the Greek language from New Testament times onwards. His article "The Problem of the Relationship of the Greek Text of the Bible to the Church Slavonic and Russian Text" appeared in the last issue of Technical Papers. The present report was requested by the United Bible Societies, and was prepared with the approval of His Eminence Nikodim, Metropolitan of Leningrad and Novgorod.

The Leningrad Bible Group, the full title of which is "The Group for Study of the History and Problems of Slavonic and Russian Bible Translations", was organised at the Leningrad Theological Academy in 1969.

This event did not mark a radically new departure in the activity of Russian theological academies. Its main goal was rather to continue some of the work already done in the Leningrad (formerly Petrograd/St. Petersburg) Theological Academy in the past.

For example, in the nineteenth century the Academy worked on Russian Bible translations by order of the Holy Synod. Some professors of the Academy also undertook research into textual problems of the Slavonic and Greek Bible. Of particular importance was the activity of the Russian Bible Commission, or Commission for a scientific edition of the Slavonic Bible, organized at the Petrograd Theological Academy by order of the Holy Synod in 1915. This Commission was never dissolved by church authority: its activity came to an end in the late 1920s because of the death of the majority of the members. The main purpose of setting up the Leningrad Bible Group was thus to continue some of the work begun by the Russian Bible Commission.

The Leningrad Bible Group was set up with the blessing of His Eminence Nikodim, Metropolitan of Leningrad and Novgorod¹, who always assists the Group. The Group, in turn, seeks His Eminence's guidance, and informs

¹ Metropolitan Nikodim is mag. theol., Permanent Member of the Holy Synod of the Moscow Patriarchate and President of the Commission on Questions of Christian Unity and Inter-church Relations of the Holy Synod, and also trustee and supervisor of the Leningrad Theological Academy.