

We hope that this description of a systematic approach to this psalm in one language will encourage translators in other languages to be systematic in their own work. They will also need to compare the decisions they make in Psalm 119 with the decisions they make in other passages where similar vocabulary occurs, such as Ps 19.7-9 and Deuteronomy.

PHILIP NOSS

WHOM DO TRANSLATORS ADDRESS? Implicit or Explicit Instruction in Parallel References

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Bible translators trained in the schools of equivalence and meaning-based translation are conscious of the intended receptors of their work. These are often categorized as audience, whether a broad audience as an entire ethnic group, or a narrow one, such as for a niche market. However, the identification of the receptor and how the receptor is addressed may be deserving of more attention than this topic has received in the past.

Parallel references may be taken as a case in point. New Testaments and Bibles today usually include parallel and cross-references. Parallel references usually indicate another part of the Bible which is similar to an extended passage, while cross-references usually indicate a relationship with one or two verses. Parallel references are often placed in parentheses under subheadings. Cross-references, and more rarely parallel references, may be located in a vertical column between the two columns of text on a page; they may be found in the outer margin; or they may be placed at the bottom of the page, sometimes in footnotes. Usually, no explanation is given in the published volume to distinguish between parallel references and cross-references.

For whom are these references intended and how are they indicated to the potential user? For example, are the parallel references enclosed in parentheses and placed under a subheading without comment, or is there an instruction given to the presumed reader? If nothing more is included within the parenthesis than the reference itself, the audience is expected to know that they should look up the reference cited, on the assumption that there will be a relevant connection between the immediate text and the reference cited.

Several questions may be asked. In the receptor culture, would it be considered acceptable to offer information without explicit instruction? For example, could the parallel reference be cited as information only, without any implied response or action on the part of the user for whose benefit the reference is provided? Or would the viewer assume that some action was expected, and if so, what action? An audience with an ancient literary tradition might anticipate that there was an important relationship between the text at hand and the text cited by the reference. Someone from a biblical tradition might be familiar with similar and even identical passages in the Bible, such as

in the Synoptic Gospels, and thus would be able to make an appropriate interpretation. A new literate or a new student of the Holy Scriptures, however, would need instruction in the significance of the parallel references and the usefulness of looking them up and reading them.

If instruction is to be given for anticipated action by the reader, what will it be, and what form will it take? In classical literary tradition, *vide* could be provided as a command to the reader. This was the second person singular imperative of the Latin verb "to see." It was often abbreviated to the single letter "v." and this convention is used in western literary form up to the present day. Successive western literature has retained the classical practice, but has adapted it to individual language structure. For example, in English the imperative form "see" that does not distinguish singular or plural is used; German uses the second person singular *siehe* "see"; while French uses the infinitive form *voir* "to see."

Translators working in languages without established written traditions will be obliged to devise a convention for their own new literary tradition. A verb such as "to look at" or "to see" may be adopted. If so, will it be used in the infinitive form, or will it be a command in an imperative or a subjunctive form? If it is a command, and the language distinguishes between second person singular and plural, will it assume a singular user or plural users? If there are forms of courtesy, such as in French with an informal second person singular and a formal second person plural, which form will be selected to become the convention? In some languages, such as Fulfuldé (Fula) in Nigeria and Cameroon, a subjunctive may occur neutrally without pronoun specification, and this form may be adopted. If there are three or four or five levels of honorifics, as in certain Asian languages, which level will be selected, or is there an unmarked form that can be adopted for this special literary application?

However, the question may be more complex than a simple lexicogrammatical problem. How does the translator view the user or the users? Does the translator consider that the Bible user will be studying alone, or in isolation, and should therefore be addressed in the singular? Or does the translator assume that the Bible user will belong to a community that is reading and studying the Scripture text together in a group? To state it in more cultural terms, is the act of using the Bible individualistic or communal? Or in ecclesiastical thought, is engagement with the Scriptures a matter of individual guidance or is it one of pastoral teaching and church worship? Individual reading might be associated more commonly with Martin Luther's translation principles, while community use would be more consistent with Roman Catholic catechetical practice or with Orthodox traditions of liturgical worship. Of course, it is also true in some particular cultural contexts, that a singular imperative does not exclude the possibility that corporate use is intended.

The Sango translation team in the Central African Republic is completing a common language translation of the Bible. The first Sango Bible published by the BFBS in 1966 includes parallel references but gives no explicit

instruction. In the interest of clarity and courtesy to the user, after long debate, the present team opted to express an explicit instruction. They decided to use the normal imperative form comprised of the second person singular pronoun plus verb, *mo baa* “you see.” The command was followed in the parenthesis by the parallel reference. This construction in the singular would be used whether addressing an equal or a superior, because in Sango cultural practice there is no use of the second person plural as a form of politeness. (It may be noted, however, that through the influence of the French language as well as the first languages of many second-language speakers of Sango, the second person plural is increasingly being used as a form of politeness in contemporary urban Sango speech.)

Although this imperative form is perfectly acceptable in terms of lexicon and grammar, upon further reflection, the team had misgivings about explicitly addressing the receptor. If the translators say “you (sg.) see,” who is the “you”? What is implied by a direct command to an individual reader? They began to debate the questions of user and reader in various church settings, the role of clergy and catechetical teaching, and the context of the individual as opposed to community use. Finally, they decided to adopt the convention of using the imperative verb without pronoun marker which is also quite acceptable grammatically as an informal command. In this way, the instruction is still provided for the user that he/she should look at the reference cited, but without bringing the unknown but marked second person “you” into prominence.

In conclusion, as Bibles and New Testaments provide increasing amounts of supplementary information for the user, it may be wise to consider very carefully who the user is expected to be, and how the user should be addressed. Information in the form of helps should truly be helpful. It should also be presented in a way that is appropriate for the church setting and tradition within which it will be used.

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ON THE PURPOSE OF SECTION HEADINGS: A Functional Approach

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In a recent article on section headings in *The Bible Translator*, Clark and Åsberg (2006) summarized the literature on the topic from the past 40 years in *BT* and *Notes on Translation* and added some considerations about conflicting goals and frequency of section headings. In the case of conflicting goals, the authors stated that giving a clear understanding of (the structure of) the text to the reader should be the main goal of the translator in decisions about section headings. In the case of frequency, the structure of the text (different for different books) should also be taken into account.