A CRITICAL EXAMINATION OF TRANSLATION AND EVALUATION NORMS IN RUSSIAN BIBLE TRANSLATION

by

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DECLARATION

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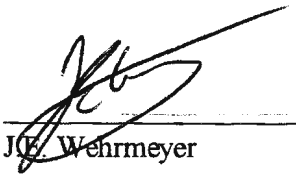
I declare that this thesis, entitled

A CRITICAL EXAMINATION OF TRANSLATION AND EVALUATION NORMS IN RUSSIAN BIBLE TRANSLATION

is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.



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ABSTRACT

This research aimed to determine whether the rejection by Russian Orthodox Church leaders of recent translations of the Bible into Russian could be ascribed to a conflict of Russian and Western translation norms. Using Lefevere's (1992) notion of systems, the study compared the norms of Russian Bible translations, Western Bible translation and Russian literary translation, as well as those of a segment of the target audience, to determine the extent of their compatibility with each other and with the translations in question. The results showed that the recent translations did reflect the norms of Western Bible translation, but that these were not atypical of norms for previous Russian and Slavonic translations, nor for the norms of Russian literary translation. However, the results also showed that in practice target audience norms mirrored those of the Russian Orthodox Church, resulting in a similar rejection of the newer translations.

KEY TERMS:

Bible translation; Translation studies; Translation theory; Russian Bible; Slavonic Bible; System theory; Translation norms; Russian literary translation; Reader reaction; Russian Orthodox Church; Sampling techniques.

PREFACE AND ACKNOWLEDGEMENTS

This work is dedicated to the Russian Orthodox community of South Africa, and to Archpriest Sergei Rasskazovsky, whose pioneer contribution to this community will probably never be fully acknowledged. It is also dedicated to my supervisor and mentor, Dr Alet Kruger, without whose unfailing support and encouragement would have resulted in the premature abortion of this labour on the ash-heaps of the Pretoria municipal dump, as well as to my family, especially my two sons Wolfgang and Vincent, who have had to give up a good portion of their mother over the last three years.

I also want to especially thank the following for their support and help along the way: my joint supervisor Dr Irina Garmashova for her criticism and conscientious editing, Professor Johannes Reimer and his wife Cornelia for their unselfish assistance in providing access to library material while overseas, Ron and Donna Cansler in Minsk and Gerhard Friesen in Germany for the use of their computer and other electronic facilities and general "home from home" support; Dr Sergei Ovsiannikov, Simon Crisp, Andrei Deznitsky, Tatyana Maiskaya, Valentina Kuznetsova, Scott Munger, Ernst Wendland, Hans-Jürgen Scholz and the other Bible translation consultants for their valuable suggestions and my lecturers and friends in Minsk, who not only transmitted to me an abiding interest and enthusiasm for the work, but carefully reviewed my questionnaires. On a personal note, I also dedicate this work to my friend Dr Sybil de Clark, whose personal encouragement and humour continually forces me to appreciate the lighter side of academic research. It is hoped that this work not only enlightens those who do not know the Russian Bible translation story, but may also be of invaluable assistance to all workers in the field of Bible translation, both in Russia and elsewhere, who have my deepest empathy.

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In view of ideological issues within my own literary system, the following notes are in order:

The spelling of Russian words used in this study

The spelling of Russian names in English presents a unique problem due to the existence of more than one system of transliteration. Adding to the confusion is also the fact that many names have English equivalents not based on transliteration but on English phonemes, and that increasingly Russian authors themselves are choosing to write their own and their subjects' names in English using the English spelling system.

A consistent policy for this dissertation is based primarily on two tenets. Firstly, transliteration and similar borrowing techniques are primarily used to overcome lacunae in the target language. If equivalents already exist in the target language, it is not considered good translation practice to borrow by transliteration. English, being an old and distinguished language adept at absorbing foreign terms and names, seldom stoops to transliteration as a means of appropriation, especially when the name can be adequately incorporated into the English system of orthography, which, as any student knows, is non-phonetic anyway and more notorious for breaking rules than keeping them. Even polylinguals have one particular culture in which they take pride and call their own. Mine is English, and as the Normans,

Angles, Saxons, Romans, Queen Victoria and Microsoft have taught us so well, it is far better to colonise than be colonised. Secondly, there are the librarians to consider. A good librarian is (to misquote Scripture) more precious than gold and therefore should be treated with the utmost care and respect. I have caused mine enough trouble as it is in looking for horribly illegible and difficult-to-get (in South Africa anyway) Russian publications.

Therefore, in this dissertation the following policy is adhered to:

- Firstly, in references to Russian personalities, the spelling system used by Charles Moser (1992) in his *Cambridge History of Russian Literature* is followed. Thus, Russian proper names are anglicised, not transliterated. Where an individual of Russian origin is well known in the West, the common English form of his name is used. Where there might be a choice of spelling, the variant most natural to the English orthography is used.
- Secondly, where a Russian author has also published (or corresponded privately) in English, the English spelling of his name as given in those publications or correspondences is used consistently, even when referring to his Russian works.
- Thirdly, the spelling of geographical place names conforms to that used in the latest edition of Collin's *World Atlas* (1997).
- Transliteration is therefore only used for original Russian titles, references of Russian works, names of authors who have only published in Russian and terminology. In these cases, the Royal Geographical system (BGN/PPGN, 1959) has been used.
- Finally, in sections dealing with textual analysis, the Cyrillic alphabet and not transliteration is used. In these cases back-translation into English is provided.

Religious viewpoints

It must be emphasised that this study has been done from a translation theory viewpoint and not from a religious viewpoint. However, it does tackle the particularly thorny issue of interdenominational relationships, an issue pronounced in Russian society. It is not the intention of this dissertation to favour or criticise any particular denomination above any other. Nor does the personal ideology of the researcher allow her to do so.

In this respect, the following notes are also in order:

- In deference to Orthodox practice, all references to Orthodox prelates use their first or saints' name and not their surnames.
- Contrary to increasing practice in academic dissertations, the notations AD and BC are preserved for dates. Likewise references to divinity are capitalised.

Feminist viewpoints

Where relevant, ideologically neutral terminology has been used. However, in order to avoid cumbersome and clumsy sentence construction, the masculine pronoun has been retained as the unmarked (generic) indicator of third person.

ABBREVIATIONS USED IN THIS DISSERTATION

(Titles are given in italics.)

BFBS	British and Foreign Bible Society
BRP	*A Bible for the Russian people*
BSR	Bible Society of Russia (from 1994)
BV	*Blagaya Vest'* (Russian *Good News* version) (Text C)
DTS	Descriptive Translation Studies
ECS	Old Church Slavonic Bible (Elizabethan edition)
EWC&MR	*East-West Church & Ministry Report*
GNB	*Good News Bible*
GNBTP	Good News Bible translation principles
GNT	Greek New Testament (critical edition)
IBS	International Bible Society
IBT	Institute for Bible translation
KUZ	V. Kuznetsova's translations
LBI	Living Bibles International
LXX	Greek Septuagint
MGLU	Minsk State Linguistics University
MJT	Majority Text
MT	Masoretic Text (Hebrew Old Testament)
NIV	*New International Version*
NT	New Testament
OT	Old Testament
RBS	Russian Bible Society (1813 – 1906)
ROC	Russian Orthodox Church
SL	Source language
ST	Source text
SYN	Russian *Synodal* translation (Text A)
SIL	Summer Institute of Linguistics
SZ	*Slovo Zhizni* (Russian *Word of Life* translation) (Text B)
TC	*Tertium comparationis*
TL	Target language
TR	Textus Receptus
TT	Target text
UBS	United Bible Societies
WBTC	World Bible Translation Centre

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CHAPTER 1: INTRODUCTION

With the collapse of the Iron Curtain and the communist regime of the Soviet Union has come a flood of interest in religion and with it, a demand for Bibles in the Russian language. In the late eighties, the demand was estimated as between 50 and 100 million Russian Bibles (Moore 1990: 21; Religious 1988: 176). Yet translation of the Bible into Russian is a relatively new phenomenon. Although the Russian people have recently celebrated their first millennium of Orthodox Christian belief, the first complete Russian Bible (as opposed to Slavonic Bibles) was only published in 1876. Known as the Synodal translation (SYN), it is officially recognised as national Bible by the Russian Orthodox Church. For many new believers emerging from 70 years of atheism, however, it is outdated at least in terms of language. This has resulted in a demand for newer, more modern translations (BRP 1992: 1).

1.1 STATEMENT OF THE PROBLEM

Most of the newer translations that have appeared within the last two decades of the twentieth century were translated and published by organisations with Western links. None of these translations have obtained official recognition from religious branches within Russia, and all have been denounced by the leaders of the Russian Orthodox Church in no uncertain terms. Their main argument is epitomised in this statement of the late Patriarch Aleksy II (1994: 1):

> Foreign Bible researchers work in fundamentally different religious and cultural contexts, frequently work on tasks that are different and distinct from our own church and social concerns, and finally, work with languages relating to different language families. For that reason one must not mechanically transfer ideas and methods of foreign Bible researchers to our soil. In particular, one must not, relying on the achievements of foreign Biblical science, demand that our Old Testament of the Christian Russian Bible of 1876 be replaced by a Russian translation of non-Christian Holy Scriptures. One should not demand that we translate Biblical terminology and expressions in a way analogous to how they are translated in the languages of the native populations of the jungles of New Guinea or South America.

Based on the reactions of Orthodox church leaders such as the late Patriarch above[1], the following criticisms against the new translations may be identified. Firstly, they are accused of containing "foreign", i.e. non-Russian elements. Secondly, they are regarded as infiltrations of Protestant dogma and therefore constituting a threat to the Orthodox Church's control and role in Russian religious life. This is not an empty threat. The translations of the nineteenth century, undertaken by the short-lived Russian Bible Society (RBS) (effectively controlled by the British and Foreign Bible Society (BFBS)) coincided with a significant rise in the number of Protestant churches and believers (Steeves 1976: 14). Thirdly, the type of language used in the translations is considered inadequate, since, according to the Patriarch, the translators are used to working with other language families (related disparagingly to "jungles") and thus by implication have no experience with the Slavic language family. Fourthly, the Patriarch criticised the source texts used. Finally, the function of the new translations is perceived as inadequate for Russian "church and social concerns".

The new translations explicitly singled out for criticism by the Orthodox hierarchy were the following (Ioann 1994:1):

- V.N. Kuznetsova's translations of New Testament Books (henceforth designated as KUZ), done under the auspices of the Bible Society of Russia (Kuznetsova 1989: 112);

- The Russian *Good News* Bible translation, *Blagaya Vest'* (BV), published by the World Bible Translation Centre (WBTC) (BV 1990);
- The *Word of Life* translation, *Slovo Zhizni* (SZ), published by the International Bible Society (IBS) (SZ 1994).

The Orthodox Church rulers therefore perceive these new translations as foreign intrusions from the Protestant West. The superimposition of modern (Western) ideologies onto a Russian cultural milieu will therefore, it is proposed, amount to a confrontation of translation and evaluation *norms*[2], which may be defined as

> the translation of general values or ideas shared by a certain community... into specific performance-instructions appropriate for and applicable to specific situations, provided they are not yet formulated as laws (Toury 1980: 51).

Clearly the Russian Orthodox Church envisage a clash of Western Bible translation norms with Russian Bible translation norms. At first glance, it would appear that a simple comparison of Western Bible translation norms with Russian Bible translation norms suffices. Yet incompatibility between these two sets of norms does not necessarily prove general incompatibility of the former with Russian translation norms. If, however, the norms of Western Bible translation can also be proved to be incompatible with a broader set of Russian translation norms, then there would be greater justification in rejecting them as "foreign". The norms of Russian literary translation form such as broader set. Hence it is also proposed that the Western Bible translation norms also clash with those of Russian literary translation.

Before formulating the research problem into a research hypothesis, it is expedient to firstly define the key notion of a literary system and secondly to derive some background to the research problem.

1.1.1 The concept of a literary system

The notion of a literary system is used by theorists to explain the interrelationship between literary and extra-literary factors. Although this will be discussed more extensively under research methodology, it is necessary to construct a brief definition here.

It was the Russian formalists who first introduced the concept of system. They regarded culture as a "complex system of systems, composed of various subsystems such as literature, science and technology " (Steiner 1984: 112). Lefevere (1992a: 12) defines *system* as "a set of interrelated elements that happen to share certain characteristics that set them apart from other elements perceived as not belonging to the system". In this study, a system is defined as consisting of elements (namely a set of texts sharing common characteristics), operators (norms) and constraints (namely the social, historical, cultural and literary factors influencing production and reception), thereby aligning a loosely defined literary theory closer to the mathematical notion of set theory.

For the purposes of this study the following systems and subsystems are identified:

- the set of all literary works in Russian together with their norms and constraints, designated hereafter as the Russian literary system or, using mathematical set notation {Russian literature};

- the set of all works translated into Russian together with their norms and constraints, designated hereafter as {Russian translated literature}, which forms a subsystem of the above;
- the set of all literary translations into Russian together with their norms and constraints, designated hereafter as {Russian literary translation}, which forms a subsystem of {Russian translated literature} and which is selected in this study as representative of the latter;
- the set of all Bible translations together with their norms and constraints, designated hereafter as {Bible translation};
- the set of all Bible translations into Western languages together with their norms and constraints, designated hereafter as the Western Bible translation system or {Western Bible translations}, which is a subsystem of {Bible translation};
- the set of all Bible translations into Russian or its predecessor Old Church Slavonic, together with their norms and constraints, designated hereafter as the Russian Bible translation system or {Russian Bible translations}, which is also a subsystem of {Bible translation}.

In this study, the following systems are investigated: {Russian Bible translations} as the immediate context, {Western Bible translations} as a supposedly opposing context, and {Russian literary translation} as representing a context of typical Russian translation norms. Strictly speaking, the system of Western Bible translation should include all non-Russian and non-Eastern Bible translations, their norms and constraints. However, since this scope is far too wide to consider as a research project, and since the Patriarch is primarily attacking the school of Bible translation derived from the theories of Eugene Nida (hence the reference to the "jungles of New Guinea and South America"), for all practical purposes the set of Western Bible translations is restricted to the dominant theoretical trends in translations of Western Europe prior to the 20th century and those schools of Bible translation deriving from Nida's theories in the latter half of the 20th century. (This will be further discussed in Chapter 4, par. 4.1 and 4.3).

In a hierarchy of systems, the systems of Russian and Western Bible translations can be considered as being on the same level, with the more general system of Russian literary translation on a level above. Ideally, the system of Russian literary translation should also be compared with the corresponding system of Western literary translation. However, this aspect has not been given attention in this dissertation since firstly, such a comparison would constitute a whole study on its own, far too big for the already voluminous present dissertation, and secondly, the comparison is not directly within the scope of the present task, which is not to evaluate the incompatibility of Western norms in general with the Russian systems, but only that of Western Bible translation norms as evident in the new translations.

A system therefore is part of and interrelated with the target culture and thus forms the environment within which the writer works as well as a series of constraints which the writer may conform to or ignore (Lefevere 1992a: 14). According to Lefevere (1992a: 14-16), (literary) systems are controlled by two groups of people, firstly from within by their professionals and secondly from without by their patrons. The professionals are those who, according to the prevailing poetics and ideologies of the period, define standards (norms) and

who also write or rewrite literature in conformation with these standards. They are the writers, teachers and theorists. The patrons are individual or institutional powers that are able to further or hinder production and dissemination. They promote (enforce?) the dominant ideology of that period and provide (or withhold) financial support and/or recognition (status) for the writers or translators. Lefevere (1992a: 16) further distinguishes between *undifferentiated patronage*, where these functions are dispensed by a single patron, and *differentiated patronage*, where they are controlled by different bodies. In Russia, the undifferentiated patronage represented by the Writers' Union in communist times has become increasingly differentiated after Perestroika. In religious circles, the Orthodox Church can be regarded as attempting to maintain its position as undifferentiated patron in the face of increasing competition by non-Orthodox Christian groups.

1.1.2 Background to the problem

Every translation is derived from a particular set of source texts, translated by a particular set of translators and applicable to certain sets of target audiences, who are guided in their tastes by certain norms and conventions. These three sets therefore provide a starting point from which to examine the different sets of norms.

1.1.2.1 The source texts

In the first instance, all translation is derived from some source text or texts. In Bible translation there is always the difficulty that the original manuscripts are no longer extant and therefore all translators have to rely on collections of copies. Apart from the difficulties in understanding the Biblical content, the modern Bible translator is confronted with not one but numerous source text manuscripts from which to work. Scholarship has effectively narrowed the choice down to four composite editions, each offering alternate readings (Aland *et al.* 1983; Metzger 1964: 54). The Old Testament is thereby represented by the Hebrew Masoretic Text (which is what the Patriarch referred to above as "non-Christian Holy Scriptures") and the Greek Septuagint, whereas the New Testament can be found either in the form of continuously updated editions of the modern revised critical *Greek New Testament* or the so-called Majority Text.

The Masoretic Text arose from the Jewish scribal tradition, the strictness of which ensured very few scribal errors throughout the centuries. The Jewish policy of destroying damaged manuscripts also ensured that there were few survivors and thereby helped to preserve the text's uniformity. The Septuagint arose from a third-century BC Greek translation of the Hebrew text. (Since it constitutes the first Bible translation, it will also be discussed in Chapter 4, par. 4.1.1.) In a number of places it differs markedly from its source. Scholarship is not sure whether these reflect the interpretation of the Hebrew passages at the time of translation or are simply translation errors (cf. Glassman 1981: 36).

In the case of New Testament manuscripts, there are over 4000 extant Greek manuscripts, no two of which are identical, and approximately 9000 extant manuscripts of early translations, including the Slavonic (Kenyon 1912: 4). The Greek manuscripts are roughly grouped according to type and place of origin, as Byzantine, Neutral, Western and Caesarean (cf. Casey 1957: 57). The Byzantine group forms the basis of the Majority Text family. As indicated by their other name, Koine, they contain the most common readings. The Majority

Text is also attested by patristic writings, although, according to Casey (1957: 58), there are also numerous occasions when Church Fathers did not use the Byzantine texts. Until the late 19th century, the Majority Text was the accepted New Testament form. However, with the discovery of a number of ancient uncials, a strong case was made for the relative lateness of the Byzantine readings, as well as for the existence of scribal corrections. The Neutral and Western manuscripts thereby form the basis for the critical texts, mainly on the grounds of their age. The validity of the Byzantine readings is still hotly debated, with supporters claiming a much earlier age and a greater independence from corrections (cf. Sturz 1967: 53-67). In contrast, the critical editions of the New Testament are considered by western scholars to be the most accurate reconstruction of first-century Greek source texts (cf. Steiner 1975: 14). The present editions are based on the work of Eberhard Nestle dating from the 19th century and his successor, Dr Kurt Aland.

Russian Orthodox theology claims as its New Testament spiritual heritage the Byzantine Majority Text. In the Old Testament, there is a predominant reliance on the (Greek) Septuagint rather than the (Hebrew) Masoretic Text, in compliance with Orthodox Christological belief. In contrast, modern Western Bible translators tend to use the most recent application of textual criticism, which, during the last quarter of the twentieth century (i.e. at the time of many of the new Russian translations), was the third edition of the *Greek New Testament*, published by the United Bible Society (UBS) in 1974 under the chairmanship of Kurt Aland. (Since then the UBS have brought out a fourth edition.) They also rely more on the Masoretic Text than on the Septuagint for the Old Testament translation.

The two groups also differ in their use of intermediates. SYN claims as its heritage a line of Slavonic Biblical texts dating from the ninth-century translation by the missionary monks Sts Methodius and Cyril (Constantine) and culminating in the Elizabethan edition of 1751 (to be discussed further in Chapter 3). This Slavonic tradition is also based on the use of the Septuagint as source text for the Old Testament and the Byzantine Majority Text family for the New Testament. In contrast, modern Western translators tend to rely on modern translations in other languages (especially English) as intermediate source texts (cf. http://www.wbtc.com), which are usually also based on the critical texts.

1.1.2.2 The translators

In the second instance, each translation has been translated by a specific translator or team of translators. These translators are attached to a specific culture and period and therefore have their own set of norms and constraints by which they abide. Since this is discussed extensively in Chapter 3, the following serves only as an introduction.

SYN was begun in the nineteenth century by a team of Russian Orthodox theologians in cooperation with the BFBS. The final publication in 1876 of the complete Bible was overseen entirely by the Holy Synod of the Orthodox Church, hence its name. It therefore boasts a specifically Russian Orthodox ideological background. Like its immediate predecessors, SYN is based primarily on a literal translation model. However, even since the time of its creation, its language has been criticised as outdated and a barrier to comprehension. It was primarily the language problem that provided the impetus for new translations.

In contrast, the newer translations were initially undertaken by Russian émigrés in the West under the auspices of Western organisations (e.g. WBTC and BFBS). Since Perestroika recent work on new translations has been primarily done within the borders of the Russian Federation by native, but not necessarily Orthodox, Russians. These new translations aim at modernising the language and are ecumenical rather than Orthodox. They also tend to be based on communicative translation models arising from the theories of Eugene Nida, which became common in Bible translation. Most of the translators and organisations are either Protestant or interdenominational.

1.1.2.3 The target audience

Finally, the translations are intended (obviously) for Russian-speaking peoples and are therefore subject to the political, social, cultural and literary norms and constraints prevailing in Russia. According to Batalden (1990: 68),

> modern Biblical translations inevitably arise out of particular political and cultural contexts. Translators are themselves the products of one or another political culture.

Extra-textual factors not only affect the selection of texts and linguistic medium, but also play a decisive role throughout the process of translation right down to publishing conventions and rights of dissemination. Russian Bible translation is affected by the highly structured and politicised nature of modern Russian culture and the position held by the Orthodox church in that culture (cf. Yeltsin 1997). Although the actual norms of Russian patrons, professionals and target audiences form part of the study question and will be examined in the dissertation at length (Chapters 3 to 5), there are at least six factors which need to be taken into immediate account.

Firstly, political constraints include those from both secular and religious authorities. These two powers are intricately linked. It is suggested that the acceptance or rejection of any translation of the Bible into Russian has as much to do with power and patronism as it has with literary or spiritual matters. There has been great competition between all religious groups to fill the vacuum left by communism. Under the patronage of the political leaders, the Orthodox Church has been reinstated as the main policymaker and power in religious matters (Yeltsin 1997). Therefore it is proposed that any independent translation done without its approval is not likely to gain its support.

Secondly, the situation is complicated by the multiplicity of religious groups; that is, a heterogeneous target audience exists. Although the majority of Russian Christians are Orthodox, there is a significant and growing number of Protestants (chiefly Baptists), Pentecostals and Charismatics. These do not usually acknowledge the authority of the Russian Orthodox Church, especially not in determining the type of Bible translation deemed acceptable. Therefore as a religious power, the Orthodox Church has limited jurisdiction. As noted by Batalden (1991: 71), this challenge to its ecclesiastical authority also means that it does not possess a monopoly over Bible translation and distribution. Between the groups there are obvious doctrinal differences which automatically result in different interpretations of Biblical passages. Moreover, within the largest group, namely the Orthodox Church, the celebration of the Orthodox calendar, the liturgical rite and Church tradition had and still have equal or greater importance than Bible reading (cf. Hannick 1974: 145). Recently, however,

the Orthodox Church has striven to remove its image as a non-Bible-reading community and to instate Bible reading among both clergy and laymen (cf. Aleksy 1991: 73; Bria 1989: 309). In contrast, the Protestant tenet of *sola scriptura* has elevated Bible reading to primary importance in the private life of believers, as well as making Scripture the custodian of the Church (hence the Protestant concern for uncovering the original protographs). The Protestant emphasis has been instrumental in building the notion that Bible reading is "one of the principle forms of Western Christian piety" rather than an Orthodox and therefore Russian practice (Innokenty 1990: 59), a notion compounded since the Slavic period by the use of the Bible as a proselytising tool by various non-Orthodox groups in the Russian-speaking communities.

Thirdly, the Russian Bible is claimed as the symbolic representation of Christian belief at supra-national level, including the Belarussian and Ukrainian nations, as minority groups within the former Soviet Union such as russianised Germans and émigré Russian-speaking groups in the West. Thus the target audience is heterogeneous not only in terms of its religious identity, but also in terms of its national identity. Although the Ukrainians have promoted the use of an Ukrainian Bible during their recent strong wave of nationalism, the Belarussians and smaller ethnic groups still use the Russian Bible in all the different denominations. The uniformity of the communist era contributed towards hindering divergent nationalist tendencies and minimising social differences between strata of the Russian population, especially regarding literacy, which had direct implications on Bible distribution. According to Batalden (1990: 69):

> Only with the growth of literacy and popular reading did Bible reading become a significant element of Russian religious life.

Although the upper classes became literate in the nineteenth century, it was only during communist times that a hundred percent literacy was achieved. One could say that literacy was the chief contribution of the communist era to the Christian faith.

Fourthly, the Russian Biblical tradition has been dominated from the outset by the Old Slavonic language[3] and Bibles. Slavonic formed the natural precursor to the Russian language and has continued to be used in Orthodox churches so that at present a kind of bilingualism or diglossia exists in these religious circles, which imposes very real and significant constraints on the language and form of a Russian Bible.

Fifthly, the strict state control of religious expression during the communist era produced a kind of time warp or Rip van Winkel experience on the Russian religious system that was exacerbated by relative isolation from the West (cf. Aleksy 1994: 2). The recent wave of religious freedom during the latter quarter of the century has resulted in a revival of Russian theology (cf. Logachev 1975a: 139), which is expected to produce new branches of thought, as well as a vigorous examination of Western concepts developed in the 20th century. On the one hand, this has reopened discussion over the Western critical source texts discussed above (Logachev 1991a: 75). On the other hand, Russian thought by and large has seen itself in antithesis to the West. Although not as obvious as the Slavophilism of the 19th century, there is still a strong nationalistic tendency that defines itself by its difference rather than its similarity to the West (Batalden 1990: 75; Innokenty 1990: 58), demonstrated by the

Orthodox resistance to foreign elements in modern Bible translations.

1.1.3 Statement of problems

Thus the norms behind these two types of Bible translations do appear to clash with each other according to the variables listed above. Yet, is this a clash of actual norms of translations and target audiences, or is it merely political rivalry, the disparaging of competition? To what extent does the Orthodox Church speak for the rest of the Russian-speaking (and even Orthodox) community? To what extent were Bible translation norms (and especially those deriving from Eugene Nida) "foreign" either to Russian Bible translation or to Russian translation in general? How representative is the Synodal version of its Slavonic heritage and Orthodox norms, or even of Russian Bible translations? How is the very broad category of "Russian translation" to be represented?

From the above discussions, a number of components valid to the research problem may be identified, each connected with its own set of norms. Firstly, the main religious patrons of the system of Russian Bible translation are undoubtedly the leadership of the Orthodox Church, and the professionals of that system are represented by the translators of Russian and Slavonic Biblical texts. Secondly, Russian literary translators and theorists are taken as representative of the formulators of Russian translation norms. Thirdly, the target audience are the eventual consumers of the translation product and therefore also have a valid interest. Placed in opposition to this system are the translators and theorists of Western Bible translation.

With this in mind, the issues above can be formulated into the main research problem:

> To what extent do the translation norms of the newer Russian translations and their supposed Western protégé organisations clash with the translation and evaluation norms of Russian Bible translation, Russian literary translation and target audience expectations?

This question leads to a number of secondary questions:

- What translation norms were operative in the production of Slavonic and subsequent Russian Bible translations?
- What Western Bible translation norms and what Russian literary translation norms and theories were operative at the time of the Bible translations in question and how did these norms compare with, or contrast, the above-mentioned constraints and norms and each other?
- In what way do the above theoretical norms, those of the Russian Orthodox Church leadership and those actualised in the translations reflect those held by members of the target audience?

1.2 STATEMENT OF AIMS

Based on the components of the Patriarch's speech, it is proposed therefore that the superimposition of modern (Western) ideologies and translation theories onto a Russian cultural milieu will amount to a confrontation of Russian (Biblical and literary) and Western (Biblical) translation and evaluative norms (and hence systems) and that the chief areas of visibility of these clashes will be the following parameters:

- the ideological bases of the translator(s),

- the choice of and attitude to the source texts,
- the function of the target text,
- the translation models followed and
- the language levels and registers of the target text.

There exists a hierarchical relationship of these elements to each other. The ideological stance of the translators or evaluators influences the choice of source texts (as discussed above) as well as the intended function(s) of the target text. These factors in turn help to determine translation models and strategy. Finally, all these elements should be evident in the linguistic and syntactic elements that comprise the text.

It is the aim of this study, therefore, to identify and quantify this confrontation by identifying, describing and comparing the parameters mentioned above for each of the sets of norms of Russian Bible translation, Western Bible translation, Russian literary translation and the target audience. Therefore the primary hypothesis to be tested in this study is that the clash between Western Biblical and Russian Biblical and literary translation norms in terms of the variables described is significant and can account for the consequent rejection of the Western-based texts by the Russian target audience.

The research problem can thus be formulated as a research hypothesis as follows:

H1: The newer Russian Bible translations (SZ, BV and KUZ) embody the norms of Western Bible translation, which are directly opposed to the norms of Russian Bible translation and Russian literary translation in general which are embodied in SYN.

This leads to a number of secondary aims:

- to identify and categorise translation norms of actual Bible translations into Russian and to compare these with the evaluation norms of the Russian Orthodox Church;
- to identify and categorise translation and evaluation norms used by Western Bible translators;
- to identify and categorise translation and evaluation norms used in Russian literary translation;
- to identify and categorise literary and Bible translation evaluative norms of a portion of the target audience;
- to compare and contrast these four sets of norms with each other.

To a large extent, therefore, the research envisaged in this study is exploratory. The norms of the Synodal version and the circumstances of its creation are documented in the literature. Within Russian and Orthodox academic circles, research has been and is being done on the Slavonic Bible texts. However, apart from a few cursory reviews, the only major research on twentieth century Russian Bible translations is the doctoral thesis of Scott Munger (1996), in which he investigated target audience reaction to the Synodal version and three new translations in terms of dynamic equivalence theory. Very little research has been done at all on the norms behind any of the Russian translations, and certainly no research that I know of has attempted to quantify, compare and contrast norm bases.

Apart from contributing to an understanding of the norms involved in Russian Bible

translation, this study aims to contribute towards Bible translation theory in general by proposing a holistic model of Bible translation evaluation based on Descriptive Translation Studies (DTS) which takes into account the norms prevailing within a developed target language system. In doing so, I will attempt to set up a model which may be used by translators to determine the set of parameters (and hence type of translation) most suitable for their particular target audience. In his model, Nida (Nida & Taber 1974) accounted for language norms and cultural considerations, but since he worked chiefly with cultures that did not have an established written literary tradition or a tradition of Bible translation, his model takes no account of a target language tradition of translation norms, nor of the political and other socio-historical constraints on the system.

1.3 CORPUS AND SCOPE OF WORK

The norms of the following systems are thus investigated in this study:

- {Russian Bible translations};
- {Western Bible translations};
- {Russian literary translation}.

A further set of norms is investigated, namely that of a segment of the target audience.

Thus the first set of norms to be investigated are those of the system of Russian Bible translations, which is operationalised firstly into the actual elements (i.e. existing translations) and secondly, policy decisions of the Russian Orthodox Church and translators. This data is primarily obtainable from the literature (including electronic resources)[4]. The results of the above will yield the translation and evaluation norms of the translators on the one hand and the chief patrons of the system on the other.

The second system to be investigated is that of Western Bible translations. These norms since Eugene Nida (cf. 1974) may be extracted from the literature. In order to construct a set of norms operational at the time of SYN's production, I have focused on a number of specific translations and translators probably known to the Russian translators of that time.

The third system to be investigated is that of Russian literary translation. Again, the translation norms of this system are well documented in the literature, especially for the late twentieth century. As the basis for data on nineteenth century Russian literary translation, I am primarily indebted to the research of Maurice Friedberg (1997).

Finally, the translation and evaluation norms held by a segment of the target audience were also investigated. These were obtained by means of questionnaires and the data analysed using statistical tools.

1.3.1 The system of Russian Bible translations

The system of Russian Bible translations is defined as including the following sets of norms:

- translation norms of the Slavonic Bibles;
- translation norms of early Russian Bibles;
- translation norms of the Synodal Bible;
- translation norms of twentieth-century Russian Bibles;
- evaluation and translation norms of the Russian Orthodox Church and other patrons.

Slavonic Bible translations appeared from the 9th century and the tradition culminated in 1751 with the publication of what is known as the Elizabethan Bible. Initially Old Church Slavonic was a living language and the predecessor of the modern-day Slavic languages. However, after about the 14th century it had effectively become a dead language. It was retained, however, in all Slavic Orthodox Churches as the language of the liturgy because of its unifying property. The tradition of Slavonic Bibles therefore forms the primary heritage of Slavic and later Russian Bible translation. The corpus for the present study includes early Slavonic texts, the Gennadian Bible of AD 1499, the AD 1517-1525 translations of Fransisk Skorina, the Ostrog Bible of 1564 AD, its successor the Moscow Bible of 1663 AD and the Elizabethan Bible of 1751 AD.

Early Russian translations began from the 15th century, but failed to gain official recognition. Most were undertaken by learned individuals within the Orthodox Church. However, it was during this time that Protestantism began to spread across the Russian Empire and consequently Protestant translations also began to appear. It was also the period of renewed interest in the Masoretic Text, sparked off by Martin Luther's translation of the Bible into German. My corpus includes Firsov's translation of the Psalter in 1683 AD, the RBS New Testament of 1820-1824 AD, Gerasim Pavsky's translations of Old Testament books of 1819-1841 AD and Makary Glucharev's translations of the Old Testament (1834-ca 1850 AD).

The Synodal Bible translation was the culmination of the work on the New Testament begun by the RBS under the leadership of the BFBS. The Synod of the Orthodox Church, probably in reaction to the numerous unofficial translations of the Bible into Russian, edited the 1825 RBS New Testament and completed translation of the Old Testament, publishing the full Bible in 1875. This has remained the officially recognised Russian translation of the Bible ever since. Yet, as noted above, even at the time of publication there was significant dissatisfaction within the Orthodox Church in terms of its textual basis and the type of language used.

Bible translations into Russian in the 20th century were undertaken mainly in order to improve on the language of the Synodal version or to use a consistent source text basis. Because of the communist regime, the centre of Russian Bible translation moved outside the Soviet Union until the period of perestroika during the late twentieth century. The corpus chosen for this thesis consists of the Pobedonostsev translation (1907), the Washington Bible (1952), the Cassian translation (1956), the Zhizn' s Bogom translation (1973), BV (1989), SZ (1991) and KUZ (1985 - 2001). Finally, the policies of the Russian Orthodox Church regarding Bible translation, as published at the close of the twentieth century, are also investigated.

1.3.2 The system of Western Bible translations

Western Bible translation can roughly be divided into a period of literal translation which lasted from the 3rd century BC till the 20th century AD, and a period of communicative translation based on the theories of Eugene Nida through the latter half of the 20th century. The corpus of Bible translations prior to the 20th century has focused on those works and translators that were crucial to the development of Bible translation theory and that had probably penetrated the Russian empire. These are the Septuagint translation (3rd century BC),

Jerome's translation of the Vulgate (ca. 382 AD), the translation theories of Erasmus (1516), Luther (1525) and Bengel (1753) and the translation policies of the BFBS. In order to extract translation norms for the latter 20th century, I have not relied on a corpus of specific translations (too big and general a set) but rather on the theories of leading Bible translation theorists (Nida, De Waard, Ellingworth, Glassman, Hope, Wendland, Gutt, Barnwell, Larson, Bell, Stine etc.) and their organisations (e.g. Summer Institute of Linguistics (SIL) and United Bible Societies (UBS)).

1.3.3 The system of Russian literary translations

Russian literary translation had its roots in Slavonic Bible translation but only really developed during the golden age of Russian literature. In this dissertation, Russian literary translation is roughly divided into two periods, namely those of the latter 19th century (i.e. up till the translation of the Synodal version) and the latter 20th century. The first section includes a number of translators of the neoclassicist, romantic, realist and symbolist schools, as well as the theories of the most prolific literary critic of that era, Vissarion Belinsky. The second section builds on the foundation of the Russian formalists on the one hand and the proponents of socialist realism on the other, and includes the translation theories of Fyodorov, Kashkin, Chukovsky, Etkind, Shveitser, Retsker, Barkhudarov, Komissarov, Girivenko etc.

1.3.4 Target audience expectations

Finally, the norms of a segment of the target audience were derived from questionnaires given to inhabitants of Minsk, the capital of Belarus, during the years 1996-1997. Minsk was chosen for practical reasons: the researcher lived there during that period. The validity of such a survey done in Minsk has been questioned, since Belarussians, Ukrainians and Russians derive from separate East Slavic branches, and Belarus has after all its own language, Belarussian. However, according to Clark (1997: 339):

> In Belarus the situation is very different [compared to the Ukraine]. The Belarussian language is much closer to Russian... 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.

During the two and a half years spent in the country, I can confirm this. In the countryside, various Belarussian dialects are spoken; however, in urban areas such as Minsk, Russian is the *lingua franca*. It is the Russian Bible that is used by all denominations of Belarussian churches throughout the country and therefore they constitute a valid segment of the target audience.

From a religious viewpoint, Minsk and the area of Western Belarus represent an area that has had a significant and established religious presence even during the communist era. Since Western Belarus had been Polish territory up till the end of World War II, it missed to a large extent the decimation of churches and church leadership during Stalin's regime. Thus it better represents an established religious tradition than do the more secular cities of the Russian Federation. Historically too, Minsk is closer to the centres of Slavonic Bible translations and

the Belarussian language is considered to be the living Slavic language closest to the Old Church Slavonic[5].

1.4 RESEARCH METHODOLOGY

As noted above, very little research has been done on systems in general and the Russian Bible translation system in particular. Apart from the Synodal version, which is well documented, very little data exists on the other Russian Bible translations. Thus this research is exploratory and descriptive (cf. Mouton 1996: 102). In this study, both deductive and inductive (heuristic) research approaches will be employed. The analysis of the systems is deductive in that I attempt to prove or disprove a set of hypotheses (Kruger 2000: 9; Mouton 1996: 80). This is done by the method of negation or falsification (Popper 1972: 34), i.e. by identifying cases which do not fit the hypothesis. However, the analysis is also inductive in that the results found for the cases investigated are extrapolated to form generalisations of the system to which they belong (Mouton 1996: 80-81). The analysis of a sample drawn from a segment of the target audience is by nature inductive since the results derived from the respondents to a number of questions is extrapolated to the target audience (cf. Mouton 1996: 77). The analysis is also retroductive in that explanations of the observed responses are sought in terms of the TC (cf. Mouton 1996: 81).

1.4.1 Model for translation evaluation

Since the primary aim of the study is to describe and quantify differences in norms arising from the superimposition of different systems, the present research is based on a reception-oriented translation model, which entails a descriptive rather than prescriptive analysis of translations (and also emphasises the role of the target audience as primary evaluators of a translation). Thus the model of translation evaluation used in this study is based on the tenets of DTS. A DTS model for Bible translation research has already been used successfully by De Vries (1994) to categorise lexical correspondences in Dutch Bible translations, but to my knowledge this will be the first application of DTS in Bible translation to study systems rather than individual texts, as well as its first application to Russian Bible translation. Since theoretical tenets will be dealt with extensively in Chapter 2, this section serves only as an introduction.

DTS recognises that literature is not isolated, but forms part of a literary *system* and that translation entails the confrontation of the source language (and/or translator's) system with the target language system. This confrontation is evident in the process of translation by the decisions and strategies adopted by the translator in the form of *translation norms* (cf. par. 1.1 above). Toury (1980: 53) has categorised translation norms as preliminary, initial and operational. Preliminary norms deal with aspects such as the nature and existence of definite translation policy or strategy; the definitions and limits of what is considered acceptable translation; the authors, periods, genres and schools preferred by the target language culture; the directness of translation, that is the use and acceptance of intermediate source texts and languages (Gentzler 1993: 130; Toury 1980: 53). Initial norms deal with the translator's decisions regarding the sets of norms that the translation is subjected to and are therefore related to preliminary norms. Finally, the operational norms describe the decisions made in the actual translation process (Toury 1980: 54). These are subdivided into matricial norms, which reflect additions, omissions and changes in location of the source text elements in the

target text, and textual or proper norms which determine the actual selection of target language material as equivalents in terms of linguistic and stylistic preferences (Toury 1980: 54; Gentzler 1993: 130).

Usually in a reception-oriented approach, norms are deduced from analysing *shifts* or non-correspondences between source and target texts, which are categorised according to predetermined parameters. Translation evaluation therefore amounts to a categorisation and description of these shifts in terms of an intended translation strategy and its intertextual realisation, or, according to Toury (1980: 53-54), in terms of initial and operational norms. This model considerably modifies the concept of equivalence and thereby the manner in which a translation is to be evaluated. Following Toury (1980: 65), equivalence is therefore regarded as an empirical relationship between source and target text rather than a theoretical requirement. This non-normative approach means that all texts designated as translations are accepted as such. This precludes the practice of distinguishing between versions, paraphrases and translations. It also means that the target text is not (solely) evaluated in terms of its equivalence to the source text. Instead, comparison of two texts is done through a set of parameters or dimensions termed the *tertium comparationis* (TC).

In this study, analysis and comparison is undertaken primarily between different systems and their respective norms. However, comparisons even of systems require some frame of reference. This is provided, as with the analysis of individual texts, by the construction of a suitable set of parameters which serve as the TC.

1.4.2 The notion of a *tertium comparationis*

According to James (1980: 169),

> the two or more entities to be compared, while differing in some respect, must share certain attributes. This requirement is especially strong when we are contrasting, i.e. looking for differences, since it is only against a background of sameness that differences are significant. We shall call this sameness the constant and the differences variables. In the theory of CA [contrastive analysis] the constant has traditionally been known as the *tertium comparationis* or TC for short.

The TC is therefore defined as that constant of similarity against which differences between the texts may be compared and contrasted. In the early days of DTS, Toury's invariant comparison – a hypothetical construct of all obligatory shifts – was taken as the TC. However, as pointed out by Kruger and Wallmach (1997: 112-113), this does not provide an adequate basis for textual comparisons. Insofar as comparisons of systems are concerned, the notion of a hypothetical construct of all obligatory shifts is in fact meaningless. Instead, the TC is drawn from a set of parameters characterising the texts or systems in question, according to the method outlined by Lambert and Van Gorp (1985) and Kruger and Wallmach (1997). According to Heylen (1993: 13) any choice of TC, or for that matter any analysis, is subjective. However, Lambert and Van Gorp (1985: 48) argue rightly that the inclusion of a TC provides a frame of reference for the analysis, allowing a definite, measurable qualification of the shifts concerned.

The TC selected for the study was developed on the basis of Lambert and Van Gorp's (1985: 48-53) model, i.e. it comprises a set of parameters against which shifts can be measured. The

primary parameters selected for this study are those points which the Orthodox church hierarchy has openly expressed as its objections to the newer translations, namely:

- the ideological bases of the translator(s);
- the function of the target texts;
- the choice of source and intermediate texts;
- the translation model followed;
- the language and style of the target texts.

These five parameters, hereafter designated as the TC, are broken down further in Chapter 2 into more quantifiable features. They may all be regarded as dependent variables of the independent variable *patronage* (cf. par. 1.1.1 above).

1.4.3 Levels of analysis

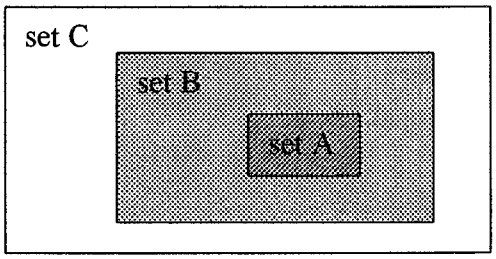
In terms of DTS theory, comparisons take place at different levels. Using the model developed by Lambert and Van Gorp (1985: 48-53) as basis, five levels of analysis are identified. Firstly, there is comparison of political, social, cultural, literary and textual norms and conventions of one system (usually the system from which the source text is derived) with another (usually the target system), i.e. investigation of the relationships between systems (cf. Kruger and Wallmach 1997: 123). In this study, this involves comparison of the systems {Russian Bible translation}, {Western Bible translation} and {Russian literary translation}. Following the terminology of Lambert and Van Gorp (1985), such comparisons will be designated as *inter-systemic* analysis. Secondly, there is investigation of the relationships between a system and its constituent elements. In this study, this involves the comparison of norms of the various subsets of the system {Russian Bible translation}, i.e. the relationships between Slavonic and Russian Bibles and between patrons, translators and their products. Such comparisons will be designated as *intra-systemic* analysis. Thirdly, analysis may be executed at *macrostructural* level, in which the text is analysed as a translation and/or literary work; (e.g. overall strategy; genre indication; metatext). Fourthly, analysis may be conducted on texts as a whole (for example, comparisons of text divisions, titles or narrative structure). Again following Lambert and Van Gorp, this is termed the *macrotextual* level. This is sometimes called *macro-level* analysis, but because of the loose designation of the term in DTS (for example, Lambert and Van Gorp (1985) use it to designate contrastive analysis at the level of the text as a whole, whereas Kruger (2000) uses it at the level of system), this term is avoided. In this study, the characterisations of individual translations involves macrostructural and to a certain extent macrotextual analysis. Finally, comparisons of individual components of the texts may be executed (e.g. investigation of language levels, grammatical patterns etc.). This is termed the *microtextual* level. In this study, microtextual analysis is only done in determining the target audience evaluation norms.

1.4.4 Inter- and intra-systemic relationships

Literary texts can usually be analysed by a simplistic model of embedded systems within systems (for example, Shakespearean drama is part of English drama which is part of English literature as a whole; cf. Kruger 2000). Mathematically this can be represented as set A $\subset$ set B $\subset$ set C, i.e. set A is contained in B, which is contained in C. Set B is termed a proper subset of set C and set A is a proper subset of both sets B and C. All properties of the proper subset are also properties of the larger set. This is represented diagrammatically as follows in

Figure 1.1:

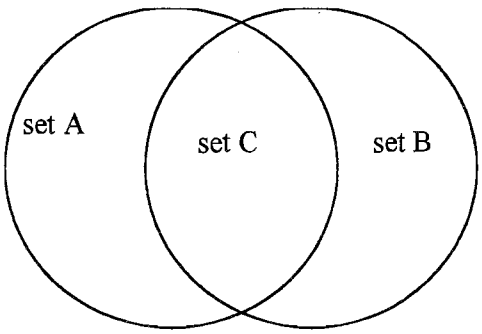
Figure 1. 1: Network of embedded systemic relationships



In this study, I shall use the term *subsystem* to denote systems which are proper systems of other systems. For example, SYN is embedded within the system of Russian Bible translations which in turn is assumed to be embedded within the Russian literary system and therefore shares the literary and textual restraints of these systems.

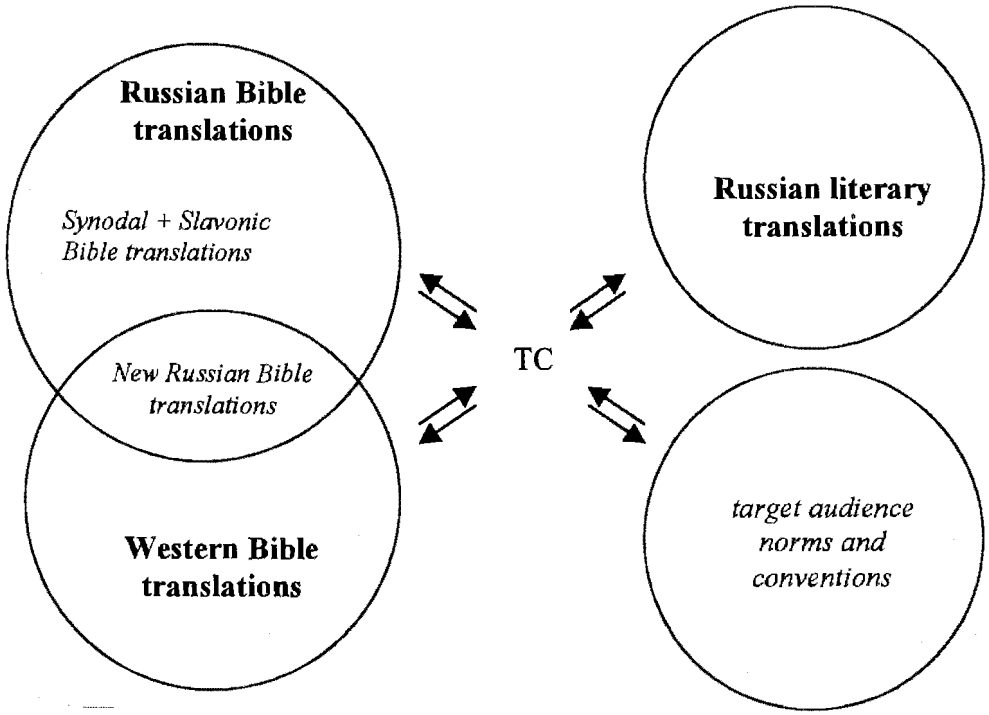
However, the inadequacy of such a simple model is soon made apparent if we consider the newer translations, which are elements of the system {Russian Bible translations}, but according to the hypothesis are also supposed to be part of the system {Western Bible translations}. Therefore the model needs to be expanded in order to consider texts which are a product of independent, possibly conflicting systems. By applying mathematical set theory, we can construct the set {new Bible translations into Russian} as the intersection of the independent sets {Russian Bible translations} and {Western Bible translations} without requiring the one set be a full subset of the other. Mathematically this is represented as set C = set A $\cap$ set B. Set C shares properties and elements common to both sets A and B, whereas sets A and B may also have properties and elements that differ from each other. Set C is a subset of both sets A and B. This is illustrated in Figure 1.2:

Figure 1. 2: Network of independent intersecting systemic relationships



Based on the notions of embedded and intersecting systemic relationships, a simplified network of relationships between texts and systems for the present study, based on the model of Kruger and Wallmach (1997: 123), is diagrammed in Figure 1.3 as follows:

Figure 1. 3: Network of systemic relationships for Russian Bible translations



As depicted in the diagram, according to the assumptions of the Orthodox hierarchy, one of the subsets of the system of Russian Bible translations, namely the new Bible translations, is formed by intersection with the system of Western Bible translations and thus contains properties foreign to the Russian literary system. The other subset, consisting of the Slavonic and Synodal Bibles, is regarded as part of the embedded set of norms and conventions of the Russian Orthodox Church and thus a proper subset of {Russian Bible translations}. The system {Russian Bible translations} is a subset of the Russian literary system (this is not represented in the diagram for the sake of simplicity) but not necessarily of the system {Russian literary translation}. The norms of {Russian literary translation} are representative of translation norms for the Russian literary system. Finally, the target audience norms and conventions are also compared to the norms of the various systems by means of the TC.

The aims of this dissertation may now be outlined in terms of set theory as follows:
Let

- set RBT = {Russian Bible translation norms};
- set WBT = {Western Bible translation norms};
- set RLT = {Russian literary translation norms};
- set TAN = {target audience norms};
- subset NRT = the norms of new Bible translations considered representative of Western Bible translation norms
- subset SSB = the norms of Bible translations not considered representative of Western Bible translation norms, namely those of the Slavonic, early Russian and Synodal Bibles; i.e. subset SSB = set RBT – subset NRT.

Then, given the assumption that set RLT adequately represents Russian translation norms, the research hypothesis can be represented as:

- *Set NRT is a proper subset of set WBT, i.e. NRT $\subset$ WBT;*

- *The intersection of set NRT and set SSB is empty, i.e. $NRT \cap SSB = \{\}$;*
- *The intersection of set WBT and set RLT is empty, i.e. $WBT \cap RLT = \{\}$.*
- *The intersection of set NRT and set RLT is empty, i.e. $NRT \cap RLT = \{\}$.*

Proof or disproof of the hypothesis then amounts to proof or disproof of these four set equations.

1.4.5 Inductive analyses

The final part of the study involves a heuristic analysis of target audience norms and expectations regarding literary and Bible translation norms. This was done through three questionnaires distributed to various people in Minsk during the period October 1996 to July 1997. The first questionnaire attempts to analyse target audience evaluative norms for literature (original and translated) in general and the Bible in particular, using Even-Zohar's (1978) concept of the literary polysystem as theoretical basis. The second questionnaire concentrates specifically on translation and evaluation norms for Bible translation as held by the target audience, based on Peter Newmark's (1991b: 10-13) categorisations for different translations. The third questionnaire investigates the actualisation of these norms in judging excerpts from SYN and two of the newer translations, namely BV and SZ.

1.4.6 Conceptualisation of *tertium comparationis* variables

In order to construct a reliable measuring instrument, it is important to clearly conceptualise the variables, their scope and the extent to which they have been used in theories, i.e. their systematic import (cf. Mouton 1996: 118).

1.4.6.1 Ideology

According to Lefevere (1992a: 17), in system theory, literature has more to do with ideology than with literary merit. When a foreign work is translated into another language, it undergoes rewriting in order to bring it in line with the poetics and ideologies of the target culture. According to Lefevere (1992b: 6), translators therefore work "with some goal in mind, other than that of 'making the original available' in a neutral, objective way". Similarly, Helen Muchnik (1987: 298) observed that "there is no such thing as a completely objective translation". Translations are thus rewrites in terms of some "fundamental master code" (Heylen 1993: 19).

This holds two ramifications for Bible translations. Firstly, one cannot speak of a totally objective translation. In the light of system theory, therefore, subjectivity, in terms of ideology and personal preferences, is present in any translation process, which means at translation level that certain elements or meanings will be emphasised at the expense of others (Gentzler 1993: 126 - 141). Thus I support the recognition (cf. Steiner 1975: 15; Schwarz 1985: 36) that even in Bible translation, claims of objectivity are to a large extent an illusion. Any perception of the Bible translator as "inspired" or requiring special spiritual qualifications is necessarily subjective. Although individual subjectivity is combated to some extent in the employment of a Bible translation team rather than a single translator (Schwarz 1985: 36-37), if all in the group adhere to a particular ideology, this ideology will permeate the translation.

Secondly, as inferred by Lefevere (1992a: 21), the status of a particular translation in a system depends on its patronage and conformity to the ruling ideology rather than on its intrinsic

merits. If the ideology permeating the translation contradicts the ideological tenets upheld by the patrons of the target culture, this will result in its rejection, regardless of its other merits, unless the translation is able to obtain other, independent patrons. In essence, this means that, according to system theory, a Protestant-based Bible translation is unlikely to gain acceptance in Orthodox circles, although it might gain acceptance in Protestant circles (and vice versa). Yet the inclusion of Protestant dogma is not enough to reject a text as foreign. In that case it would simply be non-Orthodox. To be rejected as foreign, the text would have to include specifically non-Russian elements.

The term *ideology* is defined as a set of values which firstly determines how individuals or social groups perceive or interpret their world, secondly controls their actions and thirdly, gives them an evaluative framework by which they judge the actions and viewpoints of others. Thus the concept of ideology is related to the concept of cultural worldview expressed by Wendland (1987: 6) as a concept of reality (interests, presuppositions, values and norms, ideals, attitudes, goals and expectations) which guides both individual and group in interpreting reality and influencing behaviour. In this study, the notion of ideology is conceptualised in terms of cultural worldview (whether Western or Russian) as well as theological standpoint (whether Protestant or Orthodox). From the above, it is obvious that ideology is a dependent variable of patronage.

Although not specifically spelled out by any of the groups involved, it is clear that a Russian Bible translation is faced with a number of ideological issues regarding the nature of the target audience and socio-political constraints. Of these, the chief consideration is the polarisation between Orthodox and Protestant perspectives. Not only does the Orthodox Church boast its own traditional heritage of Bible translation, but the obvious doctrinal differences between Orthodox and Protestant result in a different Scriptural canon, different interpretations of Biblical passages and different viewpoints concerning the relationship between Scripture and the Church[6]. The Orthodox necessity of the Patriarchal blessing immediately pronounces anathema on independent translations, thereby restricting the right to produce or distribute Scripture intended for Orthodox target audiences to the Orthodox Church (cf. Aleksy 1994; Batalden 1999: 9; Ioann 1994). Moreover, as noted above, despite recent attempts to promote private Bible reading within the Orthodox Church (cf. Aleksy 1991: 73; Bria 1989: 309), the Protestant tenet of *sola scriptura* and resultant emphasis on private reading has encouraged the notion that Bible reading is "one of the principle forms of Western Christian piety" (Innokenty 1990: 59; cf. Batalden 1999: 9; Hannick 1974: 145) rather than an Orthodox or even Russian practice, a notion compounded since the Slavic period by the use of the Bible as a proselytising (and therefore ideological) tool by non-Orthodox groups.

On the other hand, the economic instability within Russia has meant a lack of funds, paper and machinery (Sidey 1990: 67), which, together with the enormous demand for Bibles[7], has encouraged foreign support such as the UBS-Orthodox alliance. Such alliances must necessarily weaken Orthodox versus Protestant appositions. For example, the Bible Society of Russia, which boasted a distribution of approximately 800 000 Bibles between 1998 and 2000, now accounts for 95% of the Orthodox market share as well as a significant portion of Protestant publications («http://www.bsr.ru»).

Ideological considerations also include the delicate relationship between church and state. As will be seen in Chapter 3, indigenous Bible translation work only flourished in a political climate that encourages it. Thus, according to Batalden (1990: 68),

> modern Biblical translations inevitably arise out of particular political and cultural contexts. Translators are themselves the products of one or another political culture.

Both Orthodox and Protestant denominations were negatively affected by the communist era. During Yeltsin's presidency, the role of the Orthodox Church as national church was reaffirmed. Non-Orthodox denominations and religious organisations, after an initial period of freedom (and hence growth) were later restricted by the 1997 law *On the Freedom of Conscience and on Religious Associations* (cf. Yeltsin 1997).

1.4.6.2 Nature of source texts

As discussed above (par. 1.1.2.1), Western Bible translators use the critical Greek texts and Masoretic Text as source texts, with contemporary translations as intermediates, whereas the Orthodox Church adheres to the Majority Text and Septuagint source texts, with Slavonic translations as intermediates. As will be discussed in Chapter 3, SYN is based on a variant of the Majority Text named the Textus Receptus, a Byzantine derivation edited by Desiderus Erasmus (Batalden 1990: 74), which was also used as the source text for the English (King James) Authorised Version.

Orthodox theologians are sceptical of the discovery of a so-called unedited or neutral text of the New Testament based on what they regard as "preference to a few ancient uncials" (Voronov 1987b: 65; cf. Ivanov 1954a: 47). According to Ivanov (1954b: 54), their rarity is evidence against them that they are not the authentic texts. Instead, the close control of the church over the Byzantine tradition, especially over the lectionaries, ensured their protection against innovations and the preservation of their ancient content (Ivanov 1959: 65). According to Voronov (1987b: 65), divergences are often associated with theological differences between non-Orthodox and Orthodox dogmas. Orthodox theologians also criticise what they perceive as the uncertainty of the origins of the western texts and hence the resultant uncertainty of their scientific importance, as well as Western emphasis on the age of the uncials rather than their functional importance (Logachev 1974: 317). There is also scepticism on the validity of text-critical axioms such as *lectio difficilior*[8] (Casey 1957: 58). They accuse textual critics of being subjective and even anti-Orthodox in their approach (Alekseev 1954: 77; Ivanov 1954a: 43, 47,50; 1954b: 55).

Support for the Majority Text is based mainly on tradition (cf. Ioann 1994). Firstly, the Orthodox position is that they do not attempt so much to reconstruct the original protographs of the Scriptures but rather the text given to the Slavic people by Sts Methodius and Cyril. Secondly, the Byzantine text has been handed down over the centuries and is therefore defended by tradition (Ivanov 1954b: 54; Richter 1969: 19, 23). According to Ivanov (1959: 82), it was the text supported by the Church Fathers. Richter (1969: 24), however, pointed out that both Chrysostom and Photios made use of other (older!) texts. Thirdly, the Textus Receptus agrees with the Greek text officially recognised by all Orthodox Churches (Ivanov 1959: 78; Voronov 1987b: 65). Even a theological argument is invoked: the majority of manuscripts indicates that it is the text that the Holy Spirit wishes to preserve (Ivanov 1956:

55; cf. Richter 1969: 23).

A similar division is noted with respect to the Old Testament, where the debate still rages whether to use the Septuagint or the Masoretic Text (Batalden 1988: 497). The objection to the more accurate Masoretic Text is the non-Christian (sometimes even perceived as anti-Christian) perspective in certain passages (cf. Aleksy 1994), as well as the treatment of Messianic prophesies, which are more pronounced in the Septuagint. Again tradition is invoked. Although the Hebrew text was used for scholarly purposes since Origen (3rd century), the Septuagint was upheld by the Church Fathers and also formed the basis of the early Slavonic Biblical texts (Voronov 1987b: 64; Richter 1969: 23).

The authoritative status of SYN, its Byzantium Greek source text and the Christian impositions on the Old Testament are vigorously defended by the present Holy Synod and its leaders (Ioann 1994; Aleksy 1994). Moreover, as noted above, according to Orthodox doctrine the Church is the custodian and interpreter of Scripture. This interpretation relies largely on tradition, transmitted through the writings of the Church Fathers. Thus if the Church declares the Greek text authoritative, it is. The power of tradition should not be underestimated. As Batalden (1990: 80) points out, Russia undergoes change with difficulty, as shown previously by the resistance of the Old Believers to the modernisations under Patriarch Nikon.

It should, however, be noted that the Orthodox position does not amount to a categorical rejection of the western texts. Western New Testament textual criticism is followed with interest and even within the Orthodox Church hierarchy itself textology remains a debated issue. Russian theologians and textologists of the latter 19th century had followed Eberhard Nestle's pioneering work on the critical texts with great interest, resulting in lengthy reviews in Russian religious journals (cf. Ivanov 1959). The prevailing interest in Bible translation of that time resulted in the establishment of the Russian Biblical Commission in 1915 under Professor I.E. Evseev of the Petrograd Theological Academy. Their work was seriously hampered by the Russian Revolution and subsequent upheaval of the 1920's (Batalden 1990: 74-75). Interest in Western textual analysis did not disappear, and during the 1970s there was some tentative acceptance of the western critical texts (Batalden 1988: 497). However, the recent utterances by the late Patriarch and present Metropolitan of St Petersburg (Ioann 1994) seem to indicate the contrary.

Batalden (1990: 75) views the objection to the critical texts and the perception of the Majority Text as Orthodox as an offshoot of Slavophilism: "the elevation of the West into a kind of paradigm against which Russian self-identification occurs". Reaching its apex in the 19th century, Slavophilism was and is still to varying degrees an underlying factor in Russian-Western encounters. As Batalden (1990: 75) notes, it is ironical that the Latin Renaissance scholar Erasmus is upheld as the Orthodox textologist! Richter (1969: 21) suggested that acceptance of the critical texts by the Russian theologians would then cast aspersion on the accuracy of all previous Slavonic texts, as well as the Russian Bible, and also place the Orthodox Biblical research at the mercy of Protestant textual criticism. He accused the Orthodox church of a one-sided, blind opposition to Western textual criticism:

> In welcher Weise von den russischen Theologen die Textkritik behandelt wird, kann nicht deutlich genug

> unterstrichen werden. Die Frage der Abhängigkeit der Handschriften oder Textfamilien voneinander, überhaupt das ganze innere Verhältnis, wird als von geringerer Bedeutung vernachlässigt. Geleugnet wird auch der andere Wertmaßstab: das Alter. An die Stelle von Wertungen tritt einzig die Zahl, von der der kirchliche Text kraeftig gestützt wird... So steuert die russische Textkritik genau auf Gegenkurs gegen die westliche und möchte deren in vielen Generationen erarbeitete Maßstaebe umkehren[9] (Richter 1969: 28).

In view of the above, it is evident that the choice of source text is also a function of patronage.

1.4.6.3 Text function

Any Bible translation normally has two primary functions, one related to private and the other to public worship. The necessity of a modern translation is obvious in Protestant circles, where the new convert gains most of his doctrine from intensive private Bible reading and where modern Russian is spoken throughout the church services. The emphasis then is on an easily comprehensible text, with a predominantly private function. In Orthodox theology, however, the Scriptures are not regarded as independent of the Church, but as subordinate to the Church and interpreted by the Church. They are therefore only one aspect of Divine revelation. Thus, according to Voronov (1987a: 74):

> Holy Scripture cannot serve as the sole guide to true Christian knowledge outside the context of this living Apostolic Tradition, that is to say, apart from the Church.

Thus the Bible's function is primarily determined by its relationship to the Church, rather than the individual. Hence private Bible reading is not a significant function of the Bible within the Orthodox Church. Moreover, the predominant public function is clearly delineated by the Orthodox liturgy. This function has up till the present been fulfilled by the Slavonic Elizabethan Bible. Periodic efforts to introduce the Russian Bible into liturgical worship have been consistently resisted, so that there is still an element within the Orthodox leadership that questions the necessity of a Russian translation (cf. Ioann 1994). In this matter, the Orthodox Church finds itself in a difficult situation. If it replaces the Slavonic text with a Russian text, there is a very real danger that the Slavonic will disappear forever, only perhaps to be studied by a few academics. This would mean the loss of a treasured heritage and a bond that links them historically with all Slavic Orthodox peoples. On the other hand, the discrepancy between the two languages reduces the meaning of the liturgy for the average Russian, a situation that could lead to church stagnation. According to Logachev (1969: 62), this was one of the failings of the Western European church during the Middle Ages[10].

Thus a Protestant Bible translation can be described as having a predominantly private function, i.e. intended for private reading by the individual, whereas an Orthodox Bible translation can be described as having a predominantly public function, i.e. intended for corporate use or as a corporate expression of religious belief. Thus function is also a dependent variable of patronage.

1.4.6.4 The choice of translation model

The perception of the Bible as the Word of God rather than simply as another literary text lends it a unique status. Thus, according to Schwarz (1985: 36), the solemn injunction of Revelations 22: 18-19 not to omit, alter or add to the text is applied to translation procedures. Whereas some regard the actual linguistic elements as sacred, others interpret the injunction as applying to the

text's message or function. Any perceived attempt to tamper with the text can amount to heresy. This is reflected in Metropolitan Ioann's (1994:1) attack on the free translations as "blasphemous mockery" of Scripture.

As will be discussed in Chapter 4, there are three main types of translation models in Bible translation, depending on the degree to which the target text is expected to reflect the source text (in DTS terminology, the degree of source text versus target text orientation). If the target text is expected to reflect even the linguistic structure of the source text, the resulting product is a word-for-word translation or interlinear. If, however, a compromise is followed in which the translator still attempts to adhere to the structure of the source text but without breaking the grammatical rules of the target language, the result is termed a literal translation. If however, the lexis and structure of the source text is abandoned in favour of transmission of the basic message in the natural linguistic structure and worldview of the target language, the product is a communicative translation. Another option, namely that of abandoning any notion of equivalence to the source text and merely deriving from it the basic concept or idea, i.e. free translation, is only really considered for specialised translations designed for particular target audiences (e.g. children's or youth Bibles). Western Bible translators, based on the theories of Nida, tend to prefer the communicative model.

Aleksy's speech (1994: 2) indicated a preference for a more literal text, appearing to regard a communicative text as foreign and unsuitable for Russian needs. This is in accordance with the observation made by the literary translation theorist Komissarov (1993: 73-74) that recent Russian target audience conventions also tend to support a literal Bible translation as the "correct" translation.

According to Aleksy (1994: 3), the newer translation models are simply a "translation experiment", suitable for primitive jungle tribes but inadequate in reflecting Russian socio-historical and cultural roots. (As noted previously, the reference is to Nida's pioneering work in South America and consequently to his translation model.) Nida believed that comprehensible communication of the Biblical message was the primary evaluative criterion in Bible translation. Consequently, he defined translation as "reproducing in the receptor language the closest natural equivalent of the SL message, first in terms of meaning and secondly in terms of style" (Nida & Taber 1974: 12; cf. Nida 1947: 12). The communicative model of Bible translation will be discussed extensively in Chapter 4.

Despite the opposition to the newer models from the Orthodox hierarchy, a number of prominent Orthodox Biblical scholars have increasingly voiced their objections to a literal translation. In 1975, Logachev (1975a: 140) listed "the rejection of formal literalisms at the expense of meaning" in favour of a more literary translation as an essential criterion for a new Russian translation. According to Alexeev (1996: 124),

> the major problem is to switch from the tradition of literalistic translation to the new tradition of intelligible, appealing, impact-making, coherent translation.

From the stance taken by the Orthodox Church, it is evident that the variable *translation model* is also dependent on patronage.

1.4.6.5 The choice of linguistic medium

Linked to the above issue is that of the language norms for a Russian Bible translation. As discussed above, the language of SYN was archaic even at its creation. Russian Biblical scholars (cf. Logachev 1975a: 140) seem to be calling for the use of some variant of modern literary Russian. Yet, according to Batalden (1990: 76-77), the special language of SYN has acquired status due to what he regards as the absence of a "single authoritative modern Russian literary language" as translation standard[11]. He interpreted the rejection in 1978 of the Leningrad Bible group's experimental Russian text of John's gospel (cf. Logachev 1975a: 140) by a closed group of intelligentsia as a preference for the language of SYN. The main problem seems to be that no adequate specification of the type of language or style suitable for a Russian Bible translation has been found. Thus the attacks on the inadequacy of the language used in the newer translations (i.e. what a Russian Bible language is not) is made without concrete definitions of what that language is supposed to be. In contrast, Western Bible translators at that time made clear definitions of their expectations of language in a Biblical text: the language was to be the natural vernacular and facilitate easy comprehension of the message.

In contrast to Batalden's stance, Munger (1996) and BRP (1992) hold that the language of SYN is its greatest barrier to its comprehension. Instead, Logachev's implication (1978: 315) seems more to the point, namely that the issue of language is linked to the translation model applied. Modernisation of the language necessarily entails some degree of divergence from a strictly literal approach. The ambiguity of SYN's language is commonly defended by the notion that it appropriately hides the mysteries of God. Already in 1917, almost 60 years before Nida, this was answered by the eminent Biblical scholar Evseev (1917: 6-7):

> Let the text stay hidden by a special veil, where it definitely expresses the hidden mysteries of God, but there is no need to preserve the unclarity of ordinary passages which are adequately understandable, darkened only by the obsoleteness of the language, unsuccessful translation or simply as a consequence of the obstruction of its development.

However, the formula-like nature of theological symbols and phrases (cf. Ioann 1994: 1) will place restrictions on modernisation of the language.

The choice of a language level is also affected by the diglossia problem. While the Slavonic continues to occupy formal or "high" status, any Russian variant will be forced to an inferior position with negative implications on the social status of the translation and its consequent acceptance (Stine 1988: 151-152,167).

Thus the question of language norms for a Russian Bible translation may also be regarded as a function of patronage.

1.4.7 Hypotheses relating to the study variables

In view of the construction and conceptualisation of the TC, it is now possible to draw up a set of secondary hypotheses regarding the newer translations and their intersystemic relationships.

Firstly, a secondary (directional) hypothesis was constructed in terms of the study variable

ideology:

HA1: The ideological norms of the set NRT and their supposed generating set WBT differ in degree and nature from those of other Russian and Slavonic Bible translations represented by the set SSB, especially SYN, and those of either the sets RLT or TAN.

This hypothesis contends that there are basic differences in the type of ideology present in the two sets of Russian Bible translations and that the newer translations also contain more ideology than the older translations. The nature of the ideology is specific to Bible translations but may be compared with the degree of ideology permitted in Russian literary translation. Because of political constraints in drawing up the questionnaires, target audience perceptions regarding the nature of ideological content could only be tested indirectly.

Secondly, a secondary (non-directional) hypothesis is constructed in terms of the study variable *nature of source texts*:

HA2: The sets NRT and WBT are based on different source texts to those of SYN and other Russian and Slavonic Bible translations represented by the set SSB.

This hypothesis contends that the newer Russian and (20th century) Western Bible translations are based on the Masoretic Text and critical texts, whereas other Russian and Slavonic translations follow the Majority Text and the Septuagint. This hypothesis is only relevant to the systems of Western Bible translation and Russian Bible translation and therefore will be investigated only in terms of those systems. However, the attitude towards source texts may be compared to that displayed in Russian literary translation. Since the monolingual target audience does not have access to the source texts, this aspect was not investigated in the questionnaires.

Thirdly, a secondary (non-directional) hypothesis regarding the study variable *target text function* can therefore be constructed:

HA3: Translations of the sets NRT and WBT perform different functions to those of SYN and other translations of the set SSB and in opposition to expectations of the target audience (i.e. the set TAN).

This hypothesis contends that the functions of the newer Russian Bible translations mirror those of Western Bible translations, and do not fulfil the functions of other Russian and Slavonic texts or the functions of Biblical texts expected by the target audience. The function of Bibles is not applicable to Russian literary translation, however comparisons were made with the perceived functions of Russian literary translations.

Fourthly, the study variable of *translation model* can also be formulated in the form of a non-directional hypothesis:

HA4: The norms underlying translation models for the set NRT are derived from those of the set WBT and hence differ from those of SYN and other translations of the set SSB, as well as those of the sets RLT and TAN.

This hypothesis contends that the newer translations are based on Western translation models whereas the other Russian and Slavonic translations follow a literal model. The hypothesis was extended to investigate the types of translation model proposed by literary translation theorists, to check whether the accused model was indeed foreign to Russian translation norms. The expectations and norms of the target audience, as well as their reaction to three translations (SYN, SZ and BV), were also tested.

Finally, a non-directional hypothesis for the study variable of *language* was similarly constructed:

> *HA5: The language norms of the set NRT are based on those of the set WBT and hence contradict target system language norms adhered to by the sets SSB (including SYN), RLT and TAN.*

The hypothesis contends that the language norms of the newer Russian Bible translations are foreign to the Russian target language system due to their association with Western Bible translations and organisations, and that in contrast the other Russian and Slavonic Bibles and Russian literary translation and the norms of the target audience reflect the linguistic norms of the target language.

The remainder of this introduction considers the manner in which the study will be constructed in order to achieve the aims set out above.

1.5 OUTLINE OF THE STUDY

This dissertation will be organised as follows:

Chapter 2 discusses the theoretical and analytical frameworks and research procedures on which this study is based. Normally this chapter is reserved for research background from literature surveys, however, since the data from my literary search functions as the data sources and cases of my analysis, it is appropriate to firstly outline the analytical framework and conceptualisation of the study variables or TC. The chapter includes a discussion of the most recent models used in evaluating Bible translations as well as the main tenets of DTS and polysystem theory. The construction and application of a basis of comparison for the texts is also discussed.

Chapter 3 involves an analysis in terms of the parameters listed above of the intra-systemic relationships within the subsystem *Russian Bible translation*, in order to identify its elements and their norms of translation within the socio-historic context of their production and reception. Due to its significant role in the establishment of a Russian Bible, the history of the Slavonic Bible also forms a fundamental part of this section.

Chapter 4 then entails an inter-systemic comparison and contrast of the norms and patterns of the systems *Western Bible translation* and *Russian literary translation*, also in terms of the parameters listed above, in order to determine the extent to which firstly these systems may be regarded as "foreign" to each other and secondly that Russian Bible translations may be regarded as elements of these sets.

Chapter 5 comprises the results of the three questionnaires given to respondents from the target audience. From these, a set of norms *vis à vis* the study variables is extrapolated for the target audience. Where relevant, the validity of such analyses is confirmed by statistical calculations.

Finally, the results are interpreted in **Chapter 6** and from an examination of these interpretations a conclusion is reached regarding the validity of the hypotheses discussed

above.

All data tables are included in the respective appendices.

ENDNOTES

[1]The late Metropolitan of St Petersburg and Ladozhsky, Ioann (1994) also attacked the new translations in the same journal.

[2] Since the concept of *norms* forms one of the fundamental tenets of the research methodology used in this dissertation, a detailed discussion of norms is given later in this chapter within the context of the research methodology (par. 1.4.1). In articles on Bible translation, the term *principles* is frequently used to describe performance instructions adhered to by the translators. In this dissertation, the terms *norms* and *principles* are regarded as interchangeable, the former term being preferred.

[3] Throughout this dissertation, the term Slavic is used to refer to the ethnic group, whereas the terms Slavonic or Old Church Slavonic (used interchangedly) refer to the written language developed by the early Bible translators which persisted as secular literary (i.e. written) medium (distinguishable from the vernacular) until about the 17th to 18th centuries and as linguistic medium (both written and oral), until the present in the Russian Orthodox Church. These latter terms correspond to the Russian terms *knizhnoslavyanskiy and tserkovnoslavyanskiy*. It is not within the scope of this study to deal with the variations in meanings between the Russian terms.

[4] Data can also be derived from direct analysis and comparison of translations (i.e. in Toury's (1980: 54) terms, *operational norms*). However, the number and scope of analyses required to present a general overview of a system is simply not feasible for the purposes of this Master's dissertation.

[5] Personal correspondence with numerous persons, including Professor Reimer (UNISA), Russian lecturers at Minsk State Linguistic University (MLGU) and the curators of the Minsk Cultural History Museum and the Fransisk Skorina museum in Polotsk.

[6] In Protestant theology, Scripture is the custodian of the Church (hence the Protestant concern for uncovering the original protographs), whereas in Orthodox theology, the Church is the custodian of Scripture.

[7] When official supply channels are unable to meet demands, Bibles become coveted merchandise on the black market (Religious 1988: 177-178; Sidey 1990: 67).

[8] The assumption that the more difficult reading of a Biblical passage or expression is most likely to be the correct one.

[9] "The manner in which the Russian theologians deal with textual criticism cannot be emphasised clearly enough. The question of the dependence of the manuscripts or text families on each other, indeed the whole inter-relationship, is neglected as insignificant. The other standard, namely the age, is also denied. Only the number of manuscripts, by which the church text is strongly supported, is taken as evaluative measure. In this way, Russian textual criticism is diametrically opposed to Western textual criticism and wants to overthrow their standards that have developed over many generations" (my translation).

[10] Logachev's implication that this could lead to a similar Reformation in the Russian Orthodox Church is unlikely: more likely dissatisfaction will simply help to swell Protestant ranks or increase the numbers of the unchurched.

[11] The problem is not restricted to Bible translation, but surfaces in literary translation as well. Since Russian stylistics is related to text function, notions such as "standard literary Russian" must invariably be qualified.

CHAPTER 2: RESEARCH FRAMEWORK

The purpose of this chapter is to develop an analytical framework and outline the research procedures followed in order to achieve the study objectives.

2.1 INTRODUCTION AND OBJECTIVES

As outlined in Chapter 1, the main aim of the research is to construct sets of norms for the various systems, namely {Russian Bible translation}, {Western Bible translation} and {Russian literary translation} as well as for a segment of the target audience and to compare and contrast these sets with each other in order to prove or disprove the research hypothesis.

Thus the research consists of two parts. In the first part, use is made of documentation in the literature to derive sets of norms based on the *tertium comparationis* (TC) chosen for the study and in this way to categorise the systems. In the second part, use is made of questionnaires to extract norms of literary and Bible translation evaluation.

As outlined in Chapter 1, the theoretical basis underlying the analytical framework is based on Descriptive Translation Studies (DTS) tenets in which an equivalent relationship between source and target texts is empirically accepted, i.e. the target text is accepted as a *fait accompli* translation and translation evaluation amounts to a description and explanation of the relationship rather than a criticism of the failure of a translation to live up to some hypothetical and imposed notion of equivalence. In Bible translation, such an approach is, to put it mildly, revolutionary and iconoclastic. Thus the first part of the chapter is devoted to a discussion and comparison of DTS in the light of other methods of Bible translation. Also of relevance, not only in respect of its foundational role in DTS but also in respect of the questionnaires of this study, is Even-Zohar's model of a literary polysystem.

The main part of this chapter, however, is devoted to the development of the analytical framework for this study. Using Mouton's (1996: 111) framework as a guide, the five stages of the research process are described as *conceptualisation*, *operationalisation*, *sampling*, *data collection* and *interpretation*.

Conceptualisation involves the clear analysis of the intended tasks of the research and clarification of underlying concepts. This has been effectively executed in the first chapter, so only a summary is provided here.

Operationalisation involves the reduction of theoretical concepts or guidelines to effective measuring instruments. Two main research tools are developed, firstly the set of mutually exclusive, unidimensional parameters based on the TC variables *ideology*, *choice of source texts*, *target text function*, *translation model* and *language* and secondly, the three questionnaires used to extract target audience norms.

This is followed by a discussion of the sampling and data collection techniques used in this research and factors affecting their reliability.

Finally, the qualitative and quantitative methods of analysis used to interpret the data are discussed.

2.2 THEORETICAL PERSPECTIVES ON TRANSLATION EVALUATION

In this section, theoretical methods of translation evaluation and their application to Bible translation are discussed.

2.2.1 The notion of equivalent response

Bible translation evaluation is usually (in the West, at least) based on Nida's concept of *dynamic equivalence*. According to Nida (1960: 204) and Nida and Taber (1974: 24), the degree of equivalence is measured in terms of receptor response:

> Dynamic equivalence is therefore defined in terms of the degree to which the receptors of the message in the receptor language respond to it in substantially the same manner as the receptors in the source language (1974: 24).

In Brunner-like fashion, this response takes the form of a dialogue – man's answer to God's revelation, therefore equating communication with event (Nida 1960: 224-225). In Bible translation, two distinct message-transmission events occur, namely the primary or original event producing the source text, and the secondary or translation event producing the target text (Wendland 1987: 17). Thus translation evaluation amounts to a comparison of the real or deduced *response* of the target text receivers with that of the source text receptors, rather than a comparison of texts (Nida and Taber 1974: 23).

The obvious difficulty in determining what the response of the source text receptors might have been has led to a modification of this noble aim, as has the realisation that there exists a "distinction between what a text said and what it now says" (Ellingworth 1979: 140), i.e. that time, culture and translator interpretation can change the original message. Nevertheless, translation is still evaluated in terms of target audience reaction. According to Barnwell (1977: 425):

> The translation must be exposed to the reaction of the people for whom it is written. There is no other way to judge whether it really does communicate the message.

Three methods of testing are usually advocated, namely village testing, testing through reviewers and use of trial versions by the local church (Barnwell 1977: 425; Larson 1991: 31; Nida 1991: 10; Wendland 1987: 30). The first method tests for comprehension within the broader community, which is possibly neither Christian nor literate. Comprehension may be evaluated by inviting the listener to retell the passage, by asking simple questions related to the passage, or by the so-called *cloze method*, whereby the reader is asked to supply words that have been deleted from the text. Testing through reviewers involves the proofreading of the text by people with education and subsequent discussion with the translator(s). Finally, testing in the congregation involves the use of a draft translation by the churches and denominations for which the translation is intended, in the service itself as well as in smaller circles such as Bible study groups. This stage can be expanded to include radio broadcasts and trial publications to a wider public (Wendland 1987: 199). According to Barnwell (1977: 431), the oral impact of the translation and the reaction of the congregations to the translation are key evaluative criteria.

This type of translation evaluation is, however, highly subjective, and according to Gentzler (1993: 45), is built upon a fundamental doctrinal bias:

> Implicit in his [i.e. Nida's] approach is a populist evangelical Christian belief (and an anti-intellectual stance) that the Word should be accessible to all.

This is acknowledged by proponents of the model such as Larson (1991: 31):

> The translation was a tool for evangelisation and often resulted in a group of people becoming literate and Christian.

Since the basic message is presupposed, so is the correct reaction or comprehension. Thus any theological or ideological bias will probably escape notice. Hence this method of analysis, though supposedly resting on a linguistic basis, has in fact a predominantly theological basis.

Three evaluative criteria are supposedly applied, namely accuracy in the transmission of the message, clarity in comprehension and naturalness of target language and style (Barnwell 1990: 28; Glassman 1981: 91-112; Munger 1996:152-153). According to Barnwell (1977: 425), only monolingual target language speakers are proper judges of the naturalness of the translation, since firstly, the translator may unconsciously transmit interferences from the source text and secondly, his/her bilingualism may interfere with his/her sense of what is natural in his own language. It is obvious to all but the practitioners of this method of evaluation that, while the monolingual speaker may well be a good judge of clarity and naturalness, his very monolingualism makes it impossible for him to judge the accuracy of any translation in respect of its source texts. Thus in practice the translations are tested for comprehension, fluency in reading and reader reaction. Yet, as Salevsky (1991: 110-113) points out, all evaluations are performed according to a set of values, one of which being an aesthetic element that she identifies as *Stimmigkeit*:

> Apparently, it is an essential criterion of creative translating that it also elicits emotions (such as satisfaction, stimulation of pleasure) in the receptor... The evaluation of Stimmigkeit will retain a subjective element that can probably never be eliminated completely.

Apart from revealing the subjectivity of evaluation by audience reaction, this vague but apparently necessary criterion is nigh impossible to measure objectively. Salevsky (1991: 111) further notes that receptor reaction to a translation (or in fact to any literature) depends on a number of factors such as familiarity with religious language and practice, openness to new forms of expression, personal preferences, standard of education and age. Yet seldom are these factors taken into account. Proponents of these methods argue for an average reader or reaction, yet unless the sample is sufficiently homogeneous, the notion of average is statistically meaningless.

2.2.1.1 Application to Russian Bible translation

Munger (1996) applied a similar method to the above in evaluating three Russian Bible translations, namely the *Synodal* translation (SYN), the *Word of Life* translation (SZ), Kuznetsova's translations (KUZ)and occasionally the Russian *Good News* translation (BV), in which he tested the translations for reader reaction and comprehension. He distributed his questionnaires between two groups, the first being a random selection of the population ("street" group) and the second, staff and students at the University of St Petersburg ("university" group) (Munger 1996: 39). In terms of Barnwell's framework, his groups correspond to "village testing" and "reviewer testing" respectively. In the first part of his

survey (Survey A), respondents from each group were asked to rank the translations in terms of clarity, style and overall preference after reading a selection of parallel passages taken from the different translations. In all, five questionnaires (based on different Scriptural passages) were given to an average of six participants per group, giving a total of 59 respondents (Munger 1996: 40, 214). In the second part of the survey, each participant received a selected passage (Mark 1: 1-22) from one of the four translations, which was followed by questions testing reader comprehension of both explicit and implicit information. Each question included "correct", "partially correct" and "incorrect" answers. For the three translations primarily discussed in his dissertation, eighteen respondents in each group were involved, six for each translation (Munger 1996: 219). According to his results for survey A, the "street" group showed greatest preference for SZ and least preference for SYN, whereas in the "university" group, SYN competed with SZ for preference in every category except clarity. The combined response, however, reflected the "street" group preferences. In the second part of the survey, SZ scored the greatest percentage of "correct answers" and SYN the least (Munger 1996: 182). The surveys are supplemented by textual and exegetical comparisons with a number of Greek source texts.

While Munger's work has been revolutionary in terms of scholarly evaluation of Russian Bible translations, it shows a number of errors that make his data suspect. Firstly, in both surveys he confuses ordinal with numerical data, taking averages of both, which is statistically incorrect. Secondly, there is overall lack of consistency in the questionnaires presented. In Survey A, the questionnaires varied in the number of translations offered for comparison. Thus some respondents could choose between four translations, whereas others only between two. This surely would have influenced the choices (as well as the statistical rankings). In Survey B, some of the questions asked the "street" audience differed from those asked the "university" audience, which again skewed comparison. Thirdly, although the total number of participants and responses was large, the actual number of respondents per questionnaire amounted to 6 at the most, which is hardly representative. Fourthly, the ideological implications behind "correct" responses discussed above are relevant here. Finally, no attempt was made to confirm the statistical validity of the results.

2.2.2 Translation evaluation based on Descriptive Translation Studies

In contrast to the theologically oriented theoretical background of the evaluative methods outlined above, the research framework for this study is based on literary theories of translation and specifically on a DTS model of translation criticism. This research therefore does not present an exegetical analysis (in terms of theology) at any stage and in fact rejects such an analysis as denominational and hence dependent on ideology. According to a DTS model, translation evaluation is descriptive rather than prescriptive, i.e. entailing the categorising and description of differences between source and target texts or between different target texts, thereby rejecting a hypothetical standard of equivalence and preconceived ideas about how translation ought to be done. Equivalence is therefore viewed as an empirical reality (Toury 1980); hence all target texts designated as translations are accepted as such, removing the need to distinguish between translations, adaptations (paraphrases) and versions.

2.2.2.1 Translation in context: polysystem and system theory

In a DTS framework, translation evaluation is holistic and systemic, i.e. the texts are considered within the political, social, cultural and literal constraints imposed on them (Lefevere 1992a; Kruger & Wallmach 1997). The notion of a literary system was used to explain the interrelationship between literary and extra-literary factors. One of the earliest attempts was Even-Zohar's model of the *polysystem*. Through his model, Even-Zohar raised the status of translations to independent entities worthy of study and challenged previous theories of evaluation in which the target text was evaluated entirely in terms of its failure to meet some standard of equivalence meted out by the source text. His work therefore can rightly be regarded as the precursor of DTS (cf. Gentzler 1993: 125).

Even-Zohar's concept of a polysystem was derived from the Russian formalists (Gentzler 1993: 108; Kruger 2000: 35). Even-Zohar (1990: 12) defined a literary polysystem as a series of huge open networks consisting of closed sets of intertextual relationships between literary works. This macrosystem was dynamic, with literary works constantly competing with each other, so that certain works defined the centre of the polysystem while others were relegated to the periphery. Even-Zohar (1978: 16) distinguished between literature that was considered part of the cultural heritage, which he termed *canonical*[1], and that which was not, which he termed *non-canonical*. These two categories also reflect the distinction between "official" and "non-official" strata, that is, between academic and popular taste, the latter rejected as lacking in some quality such as aesthetic value (Heylen 1993: 7). Within the subsystems there also exist hierarchical relationships. Thus a particular item of literature occupied a *primary* or *secondary* position in the polysystem, depending on whether it represented respectively the principles of innovation or the principles that conformed to and preserved established norms (Even-Zohar 1978: 16). Although translated literature normally occupies a non-central position within the polysystem, it may occupy a primary, thus innovative, position when a literature is young, weak or undergoes some form of crisis or turning point (Even-Zohar 1978: 24; cf. Gentzler 1993: 117). A polysystem, however, is not static but dynamic, influenced by socio-historic, economic, political, religious and other systems, so that the hierarchical relationships are constantly changing. It is proposed that the Russian literary polysystem at the end of the 20th century was indeed at such a turning point, and that this is evidenced by the enormous flux and popularity of translated (Western) works.

As a subset of translated literature, Bible translation forms part of the Russian literary polysystem and thus is influenced by the prevailing literary, linguistic and socio-cultural norms. In terms of polysystem theory, an older Bible translation (i.e. SYN) would normally occupy a canonical[2] and secondary position within the sub-system of religious literature. Its position within the wider polysystem may vary, although its strict literalness would indicate primary position (cf. Gentzler 1993: 115-119). The newer translations would occupy non-canonical positions in both the religious and literary polysystems. If they are indeed "Western", they would also occupy primary positions (representing innovation), provided they are not rejected as being too foreign. If the literary polysystem in Russia during the nineties was indeed at such a turning point mentioned above, then according to the polysystem model, modern Bible translations stand a greater chance of acceptance by the general public (cf. Heylen 1993: 7), despite their threat to the canonical translation. In this study *acceptance* is defined firstly in terms of official approval of church leaders (which

represent power groups or patrons), and secondly, in terms of the laity's willingness to read or buy the translation.

While polysystem theory provides a simple model for categorising a literary work in relation to other works, it did not take into account other extratextual constraints on the translation process and product. Neither did the theory account for the ways a literary work changes over time or across languages. During the eighties, the notion of polysystem was gradually abandoned by many in favour of the notion of system. According to Lefevere (1992a: 12), a system is defined as "a set of interrelated elements that happen to share certain characteristics that set them apart from other elements perceived as not belonging to the system". The new definitions were less formalistic in nature (Gentzler 1993: 139-140) and, as discussed in Chapter 1, tended towards explaining literary trends in terms of ideological control by the system's sources of power or *patrons* (Lefevere 1992a: 14-15) or in terms of cultural aspects or both (Bassnett & Lefevere 1990: 4).

Apart from its contribution to DTS, the Even-Zohar model is used in this research as a method of exploring and categorising literary systems. This will be discussed further in par. 2.3.3.1.

2.2.2.2 Translation norms

From the above it can be seen that translation is not an isolated phenomenon but the confrontation of two literary systems, the result of which becomes part of the target language literary polysystem. Hence, as discussed in Chapter 1, the translation process may be viewed as a series of decisions that the translator makes in considering the possibly conflicting norms and requirements of the source text and source culture on the one hand and those of the target language and its culture on the other (Nord 1991: 1992). Although usually employed in Toury's context of preliminary, initial and operational norms of individual translations, the concept of norms can be extended to entire systems. Thus, according to Baker (1993: 240):

> The concept of norms tips the balance not only in favour of the target text (as opposed to the traditional obsession with the source text), but, more important, it assumes that the primary object of analysis in translation studies is not an individual translation but a coherent corpus of translated texts.

Each system, then, may be defined by underlying set(s) of norms or what I term *norm bases*.

2.2.2.3 Tertium comparationis

According to Toury (1980: 112), all comparison is partial and indirect. Comparison of two texts is therefore done through a set of parameters or dimensions, the TC. As De Vries (1994: 33) has noted, the analysis of a set of texts therefore is subject to a particular TC and therefore relative to that TC. According to Heylen (1993: 13) any choice of TC, or for that matter any analysis, is subjective. However, according to Lambert and Van Gorp (1985: 48), the inclusion of a TC provides a frame of reference for the analysis, allowing a definite and measurable qualification of the shifts concerned.

Toury (1980: 69) postulated an ideal "invariant translation" (which effectively amounts to a consideration of obligatory shifts) as a TC. This method has been followed successfully by Kitty van Leuven-Zwart (1989: 154), who compared textual units (*transemes*) to their highest common factor or correspondence of meaning (termed the *architranseme*) obtainable by

means of monolingual dictionaries in the source and target languages respectively. Semantic differences between the transemes and architranseme were categorised and explained in terms of translation norms, strategies and model. Verstegen (1993) developed a similar model by quantifying the degree of noncorrespondence of translation units in terms of the parameters of referential meaning, stylistic registers and/or signals, and the level of idiomatic language. These parameters were assigned integer values which were then converted to percentages.

Alternatively, the TC is defined as a set of parameters by which shifts may be described, according to the method outlined by Lambert and Van Gorp (1985) and Kruger and Wallmach (1997). In the model developed by Lambert and Van Gorp (1985: 48-53), translation evaluation consists in identifying and describing a number of features for which shifts can be identified, namely:

- *systemic* (related to the text as part of a literary system and interacting with other elements of the system; e.g. oppositions between application and theory).
- *macrostructural* (related to the status of the text as a translation and/or a literary work; e.g. overall strategy; genre indication; metatext),
- *macrotextual* (related to the text as a whole; e.g. text divisions, titles, narrative structure),
- *microtextual* (related to individual components of the target text, e.g. language levels, grammatical patterns).

Lambert and Van Gorp (1985: 53) also emphasise the importance (in a DTS framework) of comparing not only translations with each other and with the source text(s), but of comparing whole systems.

2.2.2.4 Applications of Descriptive Translation Studies to Bible translation evaluation

To the best of my knowledge, a DTS model of translation evaluation has not been applied previously to Russian Bible translations. However, the models developed by Tov and Wright (1985) to assess the literalness of the Septuagint translation and by De Vries (1994) to evaluate Dutch Bible translations are based on DTS tenets.

In their model Tov and Wright (1985: 153) took as a measure of literalness of translation what they termed "consistency", i.e. the tendency for a translator to use the same target language word and/or grammatical combination for a particular source language word or grammatical combination. One rendering was labelled as standard (i.e. the TC), and the target text was combed for all instances of correspondence or non-correspondence. Biblical books evidencing a high percentage of consistency for a number of source text items could then statistically be classified as literal.

In her dissertation, De Vries (1994) demonstrated the use of a DTS-based model in investigating the strategies and norms of Dutch Bible translation in the context of their production and reception. Similar to Holmes' (1978: 79) concept of a mapping of the source text in the mind of the translator, De Vries (1994: 43) envisages a global tour of the text to identify points of "confrontation" between source and target texts, in her case semantic, syntactic and stylistic differences. Adapting the models of Van Leuven-Zwart (1989) and Verstegen (1993), De Vries compared translation units (in her case lexis in their contexts) of the source and target texts, analysing them in terms of their semantic, stylistic and syntactic components (recognising the difference in perspective between the evaluator and the

translator in their respective periods) against the meanings given in bilingual Biblical language dictionaries available at the time of translation. (No monolingual dictionaries in the Biblical languages exist.) The TC ("intermediary construct") taken as the standard was the meaning of the source text words as described in those dictionaries in operation and most likely to have been used by the translator (De Vries 1994: 48). In this way the source and target texts lexis could be compared and contrasted, and the effect of these shifts on the source text-target text relationship determined (De Vries 1994: 44). From this the translation could be characterised in terms of its operational norms in order to determine whether the source and target texts sketched the same or a different image to a contemporary bilingual reader. The differences were also traced to alternative source texts (e.g. Septuagint and Vulgate) (De Vries 1994: 44). The characteristics of the target text were then also related to its historical origin, type of metatext included and reception by the target audience.

This model was developed further by De Vries and Verheij (1993) to statistically quantify the degree of lexical correspondence between source and target texts as a measure of the literal or communicative quality of the target text. Similar to Tov and Wright (1985: 150), De Vries and Verheij derived a weighted mean statistical probability of randomly selecting a particular target lexeme *t* for a chosen source text lexeme *s* as a measure of lexical correspondence between source and target texts. In 1994 this method was also applied to a number of target texts to assess the possible influence of previous translations as intermediates on the translation under examination (De Vries & Verheij 1994).

These methods provide a quantitative assessment of the degree of (in this case lexical) correspondence or divergence between translations and though ideally suited to analysis on a large scale (i.e. corpus translation studies), may be of use manually on smaller passages. This shows that, combined with statistical methods of analysis, DTS may be developed into a highly effective and flexible tool for Bible (or any type of) translation evaluation.

The remainder of this chapter will be devoted to developing such a tool for the present research task.

2.3 ANALYTICAL FRAMEWORK

The present study involves an investigation of the translation norms of the three Russian Bible translations (SYN, BV, KUZ and SZ) in the context of their various systems using DTS as theoretical basis. In line with this model, the study comprises systemic, reception-oriented and text-oriented aspects.

2.3.1 Conceptualisation

The first part of the study, dealt with in Chapters 3 and 4, comprises an intrasystemic and intersystemic investigation and comparison of the initial and preliminary norms (as described in the literature by patron or translator organisations on the one hand, and researchers or critics on the other) of the systems {Russian Bible translations}, {Western Bible translations} and {Russian literary translation} with each other and with the respective norms of the four translations (SYN, SZ, KUZ and BV) in order to test the hypothesis that SZ and BV are only typical of {Western Bible translations}, whereas SYN belongs to {Russian Bible translations}

and Russian literary translations} and that the Western and Russian systems were mutually exclusive.

The second part of the study (dealt with in Chapter 5) comprises an inductive investigation of contemporary target audience norms and expectations in order to compare these with the theoretical norms obtained above which reflect the position of patrons, translators and critics. Scott Munger's (1996) thesis so far has been the only record of contemporary Russian target audience expectations as regards Bible translation. Although my aims were dissimilar in that I was investigating norms of translation rather than reader reaction or comprehensibility, to a certain extent the surveys serve as further research in ascertaining the reproducibility of Munger's work.

2.3.1.1 Analysis of Russian Bible translation norms

This section of the study comprises a deductive investigation of the intrasystemic relationships in the set {Russian Bible translations} in order to determine common and conflicting characteristics of this set in terms of the translation norms of actual translations as well as theoretical standards imposed, for example, by patrons or academics and thereby to determine to what extent SYN, KUZ, SZ and BV are typical or atypical of Russian Bible translations. It does not follow that complete answers to these questions are available for each translation; in fact, a lot of research in this field is still necessary. Moreover, in such a study it is simply not feasible to analyse the operational norms for all translations; instead I have focussed on those translation norms specified in the literature or by the translators or their patron organisations (i.e. in Toury's terms, chiefly initial and preliminary norms). Because the aim is to identify typicality, this part of the study in fact comprises a socio-historical description of Russian Bible translations from their Slavic origins to the present.

At **system** level the following questions were asked:

- What general trends of translation norms are evident in the system {Russian Bible translation}?
- Are there conflicting sets of norms within the system?
- To what extent are contemporary norms a result of historical evolution?

At **macrostructural** level the following questions were asked:

- To what extent are the initial and preliminary norms of SYN, SZ, KUZ and BV typical of those of Russian Bible translations?

At **macrotextual** level the following questions were asked:

- Were the translators or their patrons associated with a particular ideology?
- Was the text dependent on a particular source text?
- Was the text intended for a particular function?
- Did the translators consciously choose a particular translation model or attach importance to such considerations?
- Did the translators consciously choose a particular language style and register or attach importance to such considerations?

2.3.1.2 Analysis of Western Bible and Russian literary translation norms

This is followed by an analysis and comparison of the translation norms and models of the two systems {Russian literary translations} and {Western Bible translations} during the late 19th century (i.e. the period of the creation of SYN) and the late 20th century (i.e. the period in which the newer translations were produced) in order to determine whether these systems are indeed diametrically opposed to each other or whether there are possibly points of intersection. If such points of intersection exist, then it is also of interest to determine to what extent these norms are also reflected in the Russian Bible translations in general and with SYN, SZ, KUZ and BV in particular. It is of course not feasible within the scope of this dissertation to examine these very broad systems in depth. What is aimed for rather is an examination of the predominant theoretical norms of translation and translation models for the periods and systems under investigation.

At **system** level the following questions were asked:

- On what grounds can the translation norms of Western Bible translations be compared to those of Russian literary translation?
- To what extent are Western Bible translation norms reflected in Russian literary translation?
- To what extent are Western Bible translation norms similar to or in contrast with those of Russian Bible translation?
- To what extent are Russian Bible translation norms similar to those of Russian literary translation?

At **macrostructural** level the following questions were asked:

- To what extent are the norms of SYN, KUZ, SZ and BV similar to those of Western Bible translations?
- To what extent are the norms of SYN, KUZ, SZ and BV similar to those of Russian literary translation?

2.3.1.3 Analysis of target audience norms and expectations

The second part of the study explores target audience norms for both literary evaluation and Bible translation. Since they do not have access to the source texts, I postulate that a target audience's referential framework for Bible translation evaluation (i.e. what constitutes a 'good' Bible translation) is based on literary considerations in terms of overall text structure, type of language and style and exegetical considerations in terms of content. The latter would reflect in evaluation as ideological clashes[3].

The first questionnaire therefore attempts to map the main features of the Russian literary system on the basis of Even-Zohar's polysystem theory, in order to ascertain the position of the Bible (and translations in general) within the broader framework of Russian literature as determined by target audience norms and expectations. In order to construct a model for the Russian literary polysystem, the following questions were asked:

- Which works from which periods are regarded as canonical and for what reasons?
- Which works are regarded as popular and for what reasons?
- What relationship exists between canonical and popular?
- In which of the above groups are translations found?

- Is there a difference between an individual's personal canon and that which he perceives as upheld by others (e.g. patron and professionals), i.e. between real and perceived values?
- Do the answers reflect recent political changes (i.e. the fall of communism) or are the subsets resistant to external changes?
- To what subset(s) of literature is the Bible perceived as belonging?
- In what subset(s) of literature are translations included?
- How sensitive is the literary system perceived to be to extratextual factors (e.g. political and economic)?
- To what extent (in terms of target audience expectations) can the Bible justifiably be regarded as part of Russian literature and thus analysed as such?
- What is the status and function of the Bible in the system?

The second questionnaire attempted to determine Bible translation and evaluation norms and conventions[4]. In compiling the questionnaire, consideration was primarily given to the type of translation model preferred by the target audience. As discussed in Chapter 4, the two basic translation models used in Bible translation are the semantic (literal) and the communicative translation. In this regard, the basis for the questions was derived from Newmark's (1991b: 10-13) distinguishing characteristics of these translation models. Secondly, it was investigated whether the translation norms of accuracy, clarity and purity of language still applied, and whether these preferences were hierarchical. Thirdly, following Heylen (1993: 16), the questionnaire also attempted to determine preferences in the linguistic, literary and socio-historic aspects in respect of historicizing/modernising and exoticising/naturalising axes. All three considerations are, of course, interrelated.

The following questions were asked at systems level:

- Are there general patterns of target audience norms or expectations for Bible translation?
- To what extent are these reflective of the initial and preliminary norms of Russian Bible translation, as especially of the norms of SYN, KUZ, SZ and BV?

The third questionnaire study focuses on an investigation and comparison of SYN, SZ and BV (at the time of compilation of the questionnaires, KUZ could not be obtained) at macrotextual and microtextual levels, comparing their operational norms in order to determine what differences exist at the level of text and to what extent they can be ascribed to the reflection of the various norms of the various systems at text level. For the purposes of this section of the study, two passages were chosen for analysis, one from the Gospels, namely Mark 1:1-13 (a culture-specific passage), and one from the epistles, namely Romans 8:1-11 (a doctrinal passage). However, of the 100 or so questionnaires given out, only sufficient numbers of the Romans passage were returned and so only this passage could be analysed. The passage is logically self-contained and incorporates a number of ambiguous terms. The three texts (SYN, SZ and BV) were marked by the first three letters of the Russian alphabet (represented in the analysis by the English letters A, B and C) respectively in order to combat bias. (There is naturally the possibility that the more frequent Bible readers might have recognised at least the official translation.)

The following question was asked at system level:

- To what extent do the operational norms as perceived by the target audience coincide with the initial and preliminary norms of the patrons and translators discussed in Chapter 3?

The third questionnaire also serves to check Munger's (1996) results. The present survey differs firstly in that it was done in a smaller provincial city, instead of a metropolis, and that secondly, the aim was literary, whereas Munger's study had a more exegetical base. Moreover, Munger did not use the same group of people throughout, whereas the present study does. Finally, the present study includes a more vigorous statistical analysis, whereas Munger only presented percentages based on frequency of affirmative answers.

2.3.2 Operationalisation of the *tertium comparationis*

For this analysis, the study variables (*ideology, source texts, language norms, translation model* and *function*) comprising the TC were further broken down into macrostructural, macrotextual and microtextual parameters in terms of which each translation or translator group could be analysed. These auxiliary parameters fulfil theoretical validation requirements (cf. Mouton 1996: 110) in that they are mutually exclusive and further broken down into unidimensional categories. In this way they also contribute to avoiding mono-operation bias (i.e. the use of a single scale or category of measurement) (Mouton 1996: 129). In terms of construct validity (Mouton 1996: 129), strictly speaking language is not an independent parameter, since it is a factor of the translation model.

2.3.2.1 Ideology analysis

The variable *ideology* was broken down into the following auxiliary parameters: translation brief, translator identity, patron identity, target audience identity, textual identity and textual realisation.

Translation brief:

- What, if any, reasons were given for the decision to produce a translation?
- Were any specific viewpoints or interpretations imposed onto the text?
- Were any specific viewpoints or interpretations excluded from the text?

Translator identity:

- Who and what (in terms of denominational and national background) were the translator(s)?
- Is the translation the work of an individual or a team?
- Does the translator or his organisation work from a specified viewpoint?

Patron identity:

- Who and what were the patrons?
- Who criticised or opposed the translation and for what reasons?

Target audience identity:

- Was an intended target audience specified?
- Was the target text later regarded as belonging to a specific social group?

Textual identity:

- Was the target text assigned a particular status above other target texts?

Textual realisation:
- Did the translator display a particular attitude to the source text that might indicate the inclusion of an ideology into the target text, which was not represented by the source text?
- Did ideological considerations influence the choice of any other study variable?

2.3.2.2 Source text analysis

Since the study investigates specific source texts pertaining only to Bible translation, source text analysis parameters were only valid for the systems of Russian Bible translation and Western Bible translation. Since the target audience were not qualified in Greek or Hebrew, questions on the nature of the source texts were not asked in the questionnaires.

The source text auxiliary parameters comprise the following:
- Which source texts or intermediates were included?
- Which source texts or intermediates were rejected?
- What reasons were given for the choice of source text or rejection of other source texts?

2.3.2.3 Function analysis

The variable function was broken up into the following auxiliary parameters: intended function, actual function and textual realisation:

Intended function:
- What function was the target text intended to fulfil?
- Was the target text chiefly intended for private or public use?

Actual function:
- What was the actual function for which the target text was eventually employed?

Textual realisation:
- In what way was the intended function reflected in the text?
- Did the target text function influence the parameters of any other study variable?

2.3.2.4 Translation model analysis

The variable translation model was broken down into the following auxiliary parameters (based on a DTS view of translation): degree of source text orientation, degree of semantic transfer, status of target text, evaluative criteria and textual realisation. Although language is essentially also a feature of the translation model, in terms of the study objective, language considerations are given separately (par. 2.3.2.5).

Degree of source text orientation:
- What was the degree of source text versus natural target language orientation? In other words, to which broad description could the translation model be assigned in the continuum ranging from word-for-word (i.e. completely subjecting target language norms to those of the source text structure), literal (i.e. attempting to preserve target language norms within a source text orientation), communicative (i.e. favouring target language

norms above source text structure) or paraphrastic (i.e. completely subjecting source text norms to those of the target language and its culture) in terms of linguistic intertext (i.e. syntactic and textual structure)?
- What was the degree of source text orientation in terms of literary intertext (i.e. language level and style)?
- What degree of acculturation is evidenced, i.e. how did the translators or editors deal with the differences in source and target texts cultural and socio-historical settings?
- What degree (if any) of textual manipulation was permitted in translation?

Degree of semantic transfer:
- Did the translators adhere to essentially universalistic or relativistic notions of translatability?
- How was the term *accuracy* defined and in what way did this affect the degree of semantic transfer?
- What was the main unit of translation?

Status of target text:
- Was the target text regarded as dependent on or independent of the source text?
- Was the target text regarded as inferior, equal or superior to the source text?

Evaluative criteria:
Is the translation evaluated in terms of
- accuracy,
- naturalness of target language or
- clarity?

Textual realisation:
- Did choices of translation model influence any other study variable?
- Were any translation strategies explicitly adhered to or rejected?
- Were any translation criteria prioritised?

2.3.2.5 Language analysis

The variable language was analysed under the following auxiliary parameters derived from a combination of Baker's (1992: 15-16) considerations of *dialect*[5] and *register*[6], House's (1981: 39-48) *dimensions of language user* and *language use*, Wendland's (1985: 44-115) *sociolinguistic variables*, Heylen's (1993: 16) *exotic/natural* and *contemporary/ historical* appositions, Jacobson's (1973: 53-57) functions of language and Reiss's (1971: 32) definitions of function-related text types:

Dialect (language user):
- Temporal (diachronic aspect): was the language used contemporary at the time of translation?
- Temporal (synchronic aspect): is the language presently considered archaic or obsolete?
- Spatial: does the language characterise a particular geographical region?
- Social: does the language characterise a particular social class or group?

- Code[7]: at the time of the translation, was the type of language considered natural or could it be labelled "exotic" (Heylen 1993: 16), e.g. due to source text or other interference?

Register (language use):

- Subject matter: was the language adapted for a special topic or field of discourse?
- Tenor (social role): what are the social relationships between the source text author(s), the translator(s) and the target text audience?
- Tenor (social attitude): what degree of formality (frozen, formal, consultative, casual or intimate) is indicated?
- Mode (discourse type or genre): does the text correspond to a particular (etic) type or (emic) genre[8]?
- Mode (communicative function[9]): was the text intended to perform a specific function or did it effect a specific result?
- Mode (medium): e.g. was the text written to be read aloud or silently?
- Did these considerations influence the translator to simplify vocabulary and/or grammar?

2.3.3 Operationalisation of questionnaires

The decision to use questionnaires to analyse the norms of a segment of the target audience was based on the fact that, apart from Munger's (1996) research in St Petersburg, there was no data reflecting Russian laypersons' expectations regarding Bible translation. Thus this research is entirely exploratory.

2.3.3.1 Questionnaire 1

The first step was to categorise the respondents in terms of their personal details (*age, religious denomination, profession, education level, gender*) in order to control representativeness, although the research only distinguishes the respondents on the grounds of their religious groupings. In order to ascertain the degree of exposure to Bible translations, the respondents were also asked to give estimates of their frequencies of church attendance and their general Bible knowledge.

My second task in terms of a DTS framework was to analyse the position of the Bible in the target audience perception of the Russian literary system from a literary perspective[10] and the types of constraints operative on that system. Apart from the political turmoil (Belarus had then only celebrated five years of independence), it was evident from the types of books sold in subway kiosks that a literary upheaval was also taking place: the market was inundated with translations from the West and books reviving the glory of Tsarist Russia. Thus the first questionnaire was constructed to explore the Russian literary system from the perspective of the target audience.

Even-Zohar's model of a polysystem was used as basis because of its simplistic yet structured divisions of literature (canonical/non-canonical; primary/secondary). Canonical literature was operationalised as "great" literature and non-canonical as "popular literature". A third category was added based on Nida's (1960: 19) observations of the discrepancy between "real" (i.e. personally held values) and "perceived" (i.e. perceived to be held by the group) values. The underlying norms of evaluation were explored by asking for reasons for the

respondents' selections. In this way, a representation of the literary system and the measures of evaluation was derived.

Thirdly, open-ended questions were then used to explore the influence of extratextual factors, the role of translations and the personal and social role of the Bible. The use of open-ended questions in questionnaires is generally not considered good practice, since it makes the data very difficult to analyse and can infringe the criterion of unidimensionality. However, because of the sensitivity of religious topics and respondent reaction to being interviewed by a foreigner, it was felt that open-ended questions would be less leading. This was especially important in the construction of the literary system where a primary objective was to analyse the frequencies the Bible was listed in the various categories.

2.3.3.2 Questionnaire 2

The second questionnaire was constructed exclusively to investigate the norms of Bible translation. Using Peter Newmark's (1991b: 10-11) classifications of semantic and communicative translations as basis, the questionnaire was constructed as a series of statements to which the respondents had to answer **T** (True), **F** (False) or **?** (don't know). The first section (Section A) consisted of 26 statements beginning with "**A Bible translation should...**" and attempted to identify conventions related to specific translator decisions primarily at microtextual level, whereas the second section (Section B) consisted of 14 categorical statements (rules) beginning with "**The following rules apply to Bible translation...**", on a macrotextual level.

Because of the political situation within Belarus, the questionnaires could on no account reflect any sort of religious polarisation, thus the variable *ideology* was restricted to the following:

- the degree of textual manipulation (B1, B2) and interpretation (B3, B4, B13, B14) permitted;
- the role of the Church in interpreting Scripture (B11, B12);
- preferences for individual or team translation (A15).

Likewise, given the relative ignorance on Biblical matters at that period so soon after communism, choices of source texts were also not tested.

The other variables *function, translation model* and *language* were adapted as follows:

Function:	Public versus private (A25, B11-12).
Translation model:	Degree of source text orientation (A2-7, A13, A14, A18-19); Degree of semantic transfer (A8-9, A16-17, B5, B7-8); Status of target text (A10-12, B2-4); Textual realisation (ambiguities B4-5; interpretation B13-14); Hierarchy of criteria: accuracy (B5, B9-10); clarity (B6, B9); Naturalness of target language (B10).
Language:	Register (tenor) (A20-A22); Register (mode) (A1, A23-26).

I attempted as far as possible to present the statements as mutually exclusive pairs. Otherwise the TC categories were randomly mixed in order to prevent leading patterns.

2.3.3.3 Questionnaire 3

The third questionnaire examined excerpts from three of the translations at microtextual level. If the second questionnaire represents target audience evaluation of initial and preliminary norms, the third questionnaire represents their evaluation of operational norms.

A secondary aim of the questionnaire was to provide a test of the reproducibility of Munger's (1996) research. Thus these respondents were also asked to rank the texts in terms of their preferences for clarity, language, correctness of translation and personal preference.

The primary aim, however, was to test the norms evidenced in Questionnaire 2 for the TC variables. For the reasons above, the variables *ideology* and *choice of source text* were not tested. The variable *function* was, by the nature of the experiment (being read by individuals), fixed: the text was evaluated in its private as opposed to public function. However, extra perceived functions in terms of Jacobson's functions of language and Reiss's text types (cf. par. 2.3.2.5) were tested (Question 10) (cf. Jacobson 1973: 53-57; Reiss 1971: 32).

The variables *translation model* and *language* were operationalised using the following parameters:

Translation model:

- Degree of source text orientation;
- Degree of semantic transfer ;
- Status of target text;
- Textual realisation (ambiguities; interpretation);
- Hierarchy of criteria: accuracy; clarity; naturalness of target language.

Since these are essentially theoretical constructs not likely to be encountered by laity, testing was primarily done indirectly by asking the respondents to firstly list the main concepts of text A in their own words and secondly, to list perceived differences (i.e. shifts) between the texts, using text A as TC (Questions 1-3). In the first instance, the level of ambiguity was gauged by the ability or inability of the respondents to express the concepts in their own words without reverting to quoting phrases from the text. This was correlated with the number of differing interpretations. A high level of interpretations and ambiguities indicated a literal text (i.e. a high degree of source text orientation). In the second instance, the differences given by the respondents were classified as *overtranslation*, *undertranslation*, *skewing* (i.e. textual manipulation) or differences in style and *language*. From these the degree of semantic transfer and perceived status of the target text could be deduced.

Accuracy was tested directly by asking the respondents to rank the texts according to correctness of translation (Question 4). Accuracy was also tested indirectly by asking them to list the types of errors or mistakes in each of the texts (Question 8) and noting the responses that indicated inadequate translation strategies.

Comprehension (clarity) was tested by asking the respondents

- to categorise their understanding of each test on a scale ranging from completely clear to incomprehensible (Questions 1.1 – 3.1);
- to rank the texts according to clarity (Question 4).

Munger (1996), from a *dynamic equivalence* perspective, equated comprehension with exegetical and hence translation accuracy and therefore acted as evaluator of target audience comprehension. In this study based on a non-prescriptive DTS perspective, the target audience is recognised as the primary interpreters and evaluators and hence simply asked to gauge their own understanding of the texts.

Naturalness was tested by asking the respondents firstly to indicate with yes/no choices and to identify causes of unnaturalness (Question 7) and secondly, to identify mistakes in the translations (Question 8). The results were also used to deduce the perceived nature of the translation's language norms.

Language:

Language norms were tested according to the following auxiliary parameters[11] (cf. par. 2.3.2.5):

- identification of the type of language level, i.e. *dialect* (Question 5);
- identification of the *tenor* of discourse in terms of social attitude (Question 6);
- ranking of the texts in terms of preference for language and style (Question 9);
- identification of the *mode* of discourse in terms of text function (Question 10).

In the latter case, the following functions were identified in terms of Roman Jacobson's functions of language (cf. Jacobson 1973: 53-57) and Reiss's (1971: 32) definitions of function-related text types :

- poetic (corresponding to Jacobson's *poetic* function and Reiss's *formbetonte* text type);
- informative (corresponding to Jacobson's *referential* function and Reiss's *inhaltsbetonte* text type);
- emotive (corresponding to Jacobson's *conative* function and Reiss's *appelbetonte* text type);
- narrative (corresponding to a text having both Jacobson's *representational* and poetic functions or Reiss's *formbetonte* and *inhaltsbetonte* types).

2.3.4 Sampling and data collection methods

This section will be devoted to a discussion of the methods used for sampling and data collection in this research.

2.3.4.1 Comparison of systems

For the comparisons of the systems of Russian Bible translation, Western Bible translation and Russian literary translation, use was made of documentation and Internet resources. For the system of Russian Bible translation, information on as many Bible translations as possible was collected, so that the sampling frame and target population (Bible translations into Russian) were identical. Ideally, primary source documentation should be used for such research. However, these were all in archives either in Russia or in America[12] and were

generally considered too old to send to South Africa or even to make copies of. Thus I had to rely on secondary sources. In order to ensure reliability of the data used, I attempted to use as many references of leading international authorities as possible. In investigating recent translations and their organisations, I relied on direct communication through the Internet with these organisations or representative individuals since very little was available in traditional literature. These communications therefore represent primary sources. In the investigations of Western Bible translations and Russian literary translation, I was more interested in theoretical trends rather than specific translations. Again I attempted to base my data on the works of internationally acclaimed theorists in their respective fields. In this sense most of the references are primary sources.

2.3.4.2 Target audience norm evaluation

"Target audience" is an umbrella term for a significantly large portion of humanity united by the fact that they speak Russian and thereby constitute possible purchasers of Russian Bible translations. In reality, however, the "target audience" consists of numerous groups. The segment of the target audience most interesting to me was the church-going laity that would be the eventual consumers of the new products, i.e. that were not associated with patrons or professionals of the system of Russian Bible translations.

As discussed in Chapter 1, the Russian-speaking target audience is heterogeneous in terms of religion and nationality. Ideally, I wished to replicate the statistical characteristics of the Belarussian nation. However, I soon realised that not everyone in a police state wished to answer a questionnaire of dubious religious status given out by a foreigner of dubious nationality and religious affiliation and from a relatively unknown university. Since religious denomination was to be my main respondent variable, I contented myself with attempting to mirror national statistics for religious denominations. Generally, the sampling frame was constructed to include only ethnic East-Slavs (Russians, Belarussians and Ukrainians) living in Minsk during the years 1996-1997 whose mother tongue or *lingua franca* was Russian and who had completed secondary education.

Minsk has a population of ca. 2 million inhabitants, approximately one fifth of the population of Belarus. Belarus itself represents about 5 % of the East Slavic population (Reimer 1990: 35-38). From this perspective, the sample of 43 respondents has a statistical confidence limit of 80% for probability data (Woods *et al.* 1986: 198). At this scale, claims of representativeness in terms of Belarussian or East Slavic populations are limited. However, as an exploratory work the results are still valid.

Ideally sampling should be random to ensure that every candidate of the sampling frame has an equal probability of selection (Mouton 1996: 138). However, given the delicate political and social structure of Minsk society, this simply was not feasible. I had to rely on cooperative friends and associates who in turn gave the questionnaires to their friends and associates. While this had the negative effect that I could not control the questionnaires for possible misunderstanding, it did reduce respondent bias and ensure anonymity.

2.3.5 Analysis and interpretation of results

Following is a discussion of the means of analysis of the results. The systemic analysis was qualitative, whereas the analysis of target audience norms primarily quantitative.

2.3.5.1 Analysis of systems

For the system {Russian Bible translations}, each translation is categorised as completely as possible using the parameters obtained from the operationalisation of the TC variables. The results were then compared qualitatively with each other in order to determine general trends and points of contrast within the system. Emphasis is given to the correlation of SYN with previous Slavonic and Russian texts, and the correlation of KUZ, SZ and BV to other Russian texts.

For the system {Western Bible translation}, translation policies of actual translators for the period up to the late 19th century and theoretical norms for the late 20th century are categorised as completely as possible using the TC parameters as above. Similarly, the theoretical trends and policies of {Russian literary translation}are also categorised according to the TC parameters. The categories for the various systems are then compared qualitatively with each other.

All data in the systemic analysis is exclusively categorical.

2.3.5.2 Analysis of target audience norms

In Questionnaire 1, most of the data is categorical. Thus in this section, data analysis is restricted to measurement of frequencies and related percentages in order to determine common trends. The sample of respondents is not subdivided, so results reflect the percentages if the group as a whole.

In Questionnaire 2, the data consisted of TRUE, FALSE and DON'T KNOW (?) responses. Data analysis consisted primarily of evaluating response frequencies converted to percentages. A significant number of uncertainties could indicate either that the issue was very much debatable or that the statement was itself not fully understood. In order to manipulate the data, "true" was given the value 2, "uncertain" the value 1 and "false" the value 0. These numbers are therefore at most ordinal (Woods *et al* 1986: 25-46) in the sense that they indicate degree of truth. The percentages could then be compared with mode (most frequent value) and median (50th percentile) results obtained for each question. A discrepancy between mode and median was interpreted to indicate a controversial issue or a high degree of uncertainty. Residual errors (in terms of extrapolation of this data to the target population) were also calculated for each probability (Appendix G, Table G10).

The questions were also ordered according to the greatest TRUE percentage, which enabled one to see whether a hierarchy of norms existed. The mode and median results of this analysis were both equal to 59%. This value was given the term *normal potential* and used as a standard to determine whether a particular response could be considered significant.

In this questionnaire, the respondents were divided into their respective religious groups and the results also analysed for each group. There is uncertainty as to the validity of these results

since most of the sub-groups (in particular the Charismatics and non-believers) are too small to be really representative. Further research would need to be done in this area. However, for the sake of completeness in demonstrating the model, and as possible impetus for further research, their results have been included in the present work.

In the third questionnaire, responses were either categorical or ordinal and thus again analysis consisted in primarily determining frequencies, related percentages and where relevant, mode and median analyses. The results for this questionnaire were then related to those of Questionnaire 2. Rankings according to clarity, correctness of translation, preferred language and style and personal preference were also manipulated by weighted means.

In all questionnaires, graphs and figures are used to facilitate data interpretation.

2.4 CONCLUSION

In this chapter, the analytical framework for the research project was developed from the theoretical tenets of DTS. Justification was given why this is a better evaluative tool than the dynamic equivalence approach. The analysis consisted of three parts.

In the first part, Russian and Slavonic Bible translations were categorised by TC parameters determined from the Patriarch's speech constructed on the basis of a model developed by Lambert and Van Gorp (1985: 48-53). To ensure reliability of data, primary sources or authoritative references were preferred. The translations were analysed and compared qualitatively with each other on the basis of the TC categories above and quantitatively as a group on the basis of statistical frequencies of the TC variables.

In the second part, predominant trends, major theorists and translators for the systems Western Bible translation and Russian literary translation were also categorised in terms of the TC variables and compared qualitatively with each other and with the overall trends for Russian Bible translations. Again, to ensure reliability authoritative works of leading theorists were given preference.

In the third part, literary and Bible translation norms and expectations of a segment of the target audience were analysed quantitatively according to a modified set of TC variables, using three questionnaires as research tools. The sampling frame was restricted to East-Slavic inhabitants of Minsk with completed secondary education. Due to socio-political constraints, sampling could not be done as randomly as desired. The group was analysed as a whole as well as being divided into subgroups of religious denomination. In the first questionnaire, Even-Zohar's concept of a literary polysystem was used to construct a model of the Russian literary system. Analysis tools included frequency and percentage distributions as well as mode, median and weighted mean analyses, and in the second questionnaire, inferential statistics were used to extrapolate the results obtained to the target population. The third questionnaire was also used to check the reproducibility of Munger's findings for target audience expectations in St Petersburg.

The next chapter comprises an intrasystemic investigation of the initial and preliminary norms of the patrons and translators involved in Russian Bible translation.

ENDNOTES

[1] Although it can be argued that all literature of a language belongs to a culture's heritage, the term *canonical* (in the sense that Even-Zohar uses it) is restricted to those works usually upheld by patrons and professionals of a system as "great" literature. The term *classics* is often used but is inadequate as it implies that a work has to reach a certain age before it may be considered.

[2] The notion of canon as used in polysystem theory should not be confused with that of the Scriptural canon as defined by the Nicene Council.

[3] People seldom notice similarity. Hence, in the Patriarch's attack on the new translations (Aleksy 1994), he focussed only on verses that contradicted his theology, without mentioning points of similarity.

[4] According to Nord (1991: 95-96), conventions differ from norms in that they are an arbitrary, less explicit and less binding realisation of norms within a particular group, based on precedent rather than on absolute right/wrong values.

[5] Defined as "a variety of language which has currency within a specific community or group of speakers" (Baker 1992: 15). Code can be regarded as a specific variety peculiar to translators.

[6] Defined as "a variety of language that a language user considers appropriate to a specific situation" (Baker 1992: 286).

[7] Since the variables *language* and *translation model* are not independent, it is evident that the auxiliary parameter *code* is related to the auxiliary parameter *degree of source text orientation* (par. 2.3.2.4).

[8] According to Wendland (1985: 82), types are *etic* (i.e. universal) whereas genres are *emic* (i.e. language specific).

[9] Function is the primary component in Russian definitions of style (cf. Vinogradov 1963: 6), but since in this dissertation it constitutes a separate analytical variable (par. 2.3.2.3), the definition of function as a component of register is only considered in the (microtextual) analyses in Questionnaires 2 (par. 2.3.3.2) and 3 (par. 2.3.3.3).

[10] In systems theory, books reflect the viewpoints of professionals, not laity. Thus documentation of the norms of Russian literature cannot be used anyway to reflect laity expectations and norms.

[11] The parameters *medium*, *tenor (social role)* and *mode (discourse type/ genre)* were not tested, the first since the respondents read the text silently to themselves and the latter two since these were considered too academic.

[12] In terms of the scope of a Master's dissertation, it was not considered feasible to travel to these countries for the purpose of researching these documents.

CHAPTER 3: RUSSIAN BIBLE TRANSLATIONS

In this chapter, the development of the Russian Scriptures is traced from their inception to their present state, in order to determine the norms of Russian Bible translation, and, since no translation is produced in a vacuum, to categorise recent translations in terms of their socio-historical legacy. The Russian Biblical tradition arose from the Slavonic tradition; thus the first two parts of this chapter are devoted to an investigation of the development of Slavonic and vernacular Bible translation prior to the appearance of the *Synodal* translation (SYN). This will be followed by an investigation of the production, reception and norms behind SYN (and its subsequent editions) as heir to the Slavonic legacy.

The creation of this official translation from an emerging tradition of Russian Bible translation was soon overshadowed by governmental repression, which drove the centre for Bible translation beyond Russian borders and gave birth to a tradition of translation over which the Russian Orthodox Church exercised no control. Thus the fourth part of this chapter investigates the crystallisation of an official (domestic) Russian Orthodox set of translation norms against the emergence of independent translations published with Western assistance. Included in the fourth section, therefore, is an examination of the other three translations of this study, namely *Blagaya Vest'* (BV), *Slovo Zhizni* (SZ) and Kuznetsova's translations (KUZ).

The latter part of the 20th century saw the fall of communism and the development of both independent and Orthodox Bible translation organisations and consequent distributions of their products within Russia itself. Thus the two major strands of Russian Bible translation, both adamant in the correctness of their principles, have been brought together and their impact on the predominantly Orthodox Russian religious system is bound to arouse confrontation.

In each of the above periods, attention is given to the circumstances of translation production and reception. In particular, the translations are compared in terms of the *tertium comparationis* (TC) variables proposed in Chapter 1, namely ideological constraints, choice of source texts, the target text function, the translation model followed and the choice of language

3.1 THE SLAVONIC BIBLE TRADITION

The history of the Russian Scriptures dates back over a thousand years to the 9th century, when the missionary brothers Sts Cyril (who later became St Constantine) and Methodius translated the Scriptures and thus the message of the Christian faith into the living vernacular of the Slavic people, almost a generation before Orthodox Christianity was officially adopted by Prince Vladimir in 988 AD. Slavonic thus became established as "the supranational language of the Slavic Orthodox church tradition" (Alexeev 1996: 119). For half a millennium, the Slavonic Scriptures circulated in the form of incomplete manuscripts, the complete Bible (in manuscript form) only being produced in 1499 AD. This was a time of relative confessional freedom and experimentation. The subsequent development of printing resulted in the gradual standardisation of the Slavonic Bible.

Throughout the centuries, the Slavic tongue developed into separate languages; nevertheless Slavonic remained the *lingua franca* of the Russian Orthodox Church, in much the same way that Latin dominated the Catholic religious tradition. This resulted in a kind of diglossia, since believers were faced on the one hand with the increasing need to have the Scriptures in their mother tongue and on the other the reluctance to abandon the language of their Christian inheritance. Therefore the history of Bible translation in Russia is the history of the Slavonic as well as the Russian Bible. This resulted in a parallel development of the Slavonic Bible (increasingly used only for liturgical purposes) and vernacular Bibles (used chiefly by the laity and to a large extent unable to break the domination of the Slavonic over the liturgy).

3.1.1 The first Slavonic translation

According to the two main sources, namely the *Vita Constantini* and *Vita Methodii* (Lavron 1966; Metzger 1977: 399-403), the brothers (Sts Cyril and Methodius) were sent as missionaries in 863 AD to the Western Slavic territory of Moravia (Bohemia), which was under the control of the Roman Catholic Church and Germanic princes. It appears that Cyril translated the liturgy into Slavonic (for which he developed his own alphabet) and this was followed by a joint translation of the Gospels and Acts. The alphabet invented by Cyril for his translation was probably the so-called Glagolitic alphabet: the later misnamed Cyrillic alphabet is ascribed to St. Clement, an early disciple of the brothers who became an active missionary in Bulgaria (Metzger 1977: 402; Van Hoof 1990: 40). After Cyril's death in 869 AD, Methodius is said to have completed the translation of all Biblical books except Maccabees. Chiefly as a result of the translation and the then still lax attitude of the Roman Church, Orthodoxy spread rapidly, so that by Methodius's death in 885 AD there was a growing community of Orthodox Slavic believers (Hannick 1974: 144). Within decades their numbers had increased to such an extent that they were perceived as a threat to the German Catholic princes and subjected to intense persecution. This persecution of the early Slavic Orthodox Church should be seen in the light of the general reaction of the Catholic Church to other religious views and vernacular Bible translations of that age. Some of the refugees fled to Croatia and Bulgaria, where they continued to proselyte the Orthodox faith.

It is generally agreed that the monks used a Byzantine form of the New Testament (cf. Ivanov 1959: 76). The presence of so-called Western and Alexandrian readings in extant early Slavonic texts indicates their possible inclusion in Cyril and Methodius's text, and thus the possibility that an early rather than late form of the Byzantine text[1] was used (Hannick 1974: 145). There is evidence that the Vulgate was also used as an aid in interpreting the Greek (Alexeev 1996: 120; Hannick 1974: 145; Metzger 1977: 430). According to Alexeev (1996: 120), a late Byzantine form of the Septuagint, the so-called R recension, was used for the translation of the Old Testament.

The Cyrillo-Methodian translations are unfortunately not extant and were apparently lost soon after Methodius's death in AD 885. The oldest extant Slavonic translations date from the 11th century. According to Hannick (1974: 143-144), the dearth in extant manuscripts dating from the 9th to the 11th centuries was probably due to severe persecution of Orthodox believers by the Roman Catholic Church in Moravia. Because of this rupture, the earliest extant manuscripts differ somewhat from the original translation by Cyril and Methodius.

3.1.2 Early Slavonic texts

The early manuscripts[2], dating from the 11th to the 14th century, generally belong to what is known as the first and second recensions of Slavonic texts (Metzger 1977: 415; Ivanov 1959: 76). They act as tracers of the development of the Slavic languages (Eastern Bulgarian, Western Bulgarian or Macedonian, Moravian, old Russian and old Serbian) from their common 9th century vernacular (Alexeev 1996: 119; Hannick 1974: 144; Logachev 1969: 62). According to Logachev (1969: 62), divergences between Slavonic and vernacular (especially that of the educated classes) were apparent even at the end of the 11th century and by the middle of the 14th century had become significant.

Most translations arose from the western and southern regions of Slavic influence. Initially after Slavic Orthodox believers had been expelled from Moravia, Bulgaria under Czar Simeon (893-927 AD) became the centre of early Slavonic translations of Byzantine literature (Hannick 1974: 143; Metzger 1977: 401). However, as these areas gradually fell under Roman Catholic dominion, East Slavic princes came to regard themselves as the protectors of the Orthodox faith. Thus from the 11th to the 14th century there was a gradually increasing influence of early Russian vernacular on the Slavonic texts, giving rise to the so-called Russian or second recension (Logachev 1969: 62; 1978: 312; Ivanov 1959: 76; Metzger 1977: 415). This was limited, however, by the Mongol conquest of Eastern Slavic territory, which lasted two centuries. The western areas, meanwhile, had been absorbed into the (Catholic) Polish-Lithuanian principality, which, although it meant harassment of Orthodox Christians, protected these areas from the ravages of Mongol domination, thereby preserving their influence as major translation areas.

Regarding the origin and propagation of early Slavonic manuscripts, two views exist. The first postulates a number of independent translators, whereas the second regards ensuing translations as descending from that of Cyril and Methodius.

According to the first view, the Slavonic Bible tradition did not evolve from the translation by Sts Cyril and Methodius, since this was lost at a very early stage, but instead from a number of original translations by their followers (cf. Hannick 1974: 146). The Slavs of the 9th to 14th centuries had access to numerous Greek texts, especially Byzantine *lectionaries* (collections of gospel readings for liturgical purposes), *apostolos*, *diatessarons* (harmonisations of the Gospels) and patristic writings. For example, manuscript evidence shows that a number of new Bible translations were made under the Bulgarian Czar John Alexander (1331-71 AD) (Hannick 1974: 145-146). In this sense, Hannick (1974: 145-6) regards the Slavonic Bible as a "parallel branch of the Greek textual tradition" and notes that it is difficult to determine which manuscripts are new translations from Greek texts, revisions of existing Slavonic manuscripts or a combination of both.

According to the second view, early Slavonic manuscripts are regarded as being derived fully or at least partly from the translation of Cyril and Methodius. This view is reinforced by the Orthodox veneration of the brothers, who are designated almost apostolic status (cf. Logachev 1969: 62). Consequently their translation is regarded as perfect in terms of both language and faithfulness to the original (Logachev 1969: 62). This is aptly illustrated by Ekonomtsev's (1992: 17) statement that

> The Holy brothers and their disciples gave to the Slavs and Rus the Holy Scripture and the divine liturgy in such perfect translation, that it was almost tantamount to giving them the original.

There is, however, some doubt as to the extent of the translation. It has been postulated that only the Gospels and Psalter (and possibly Song of Solomon and Acts) derive from Methodius and that the rest was later supplemented by anonymous translators (Alexeev 1996:120; Bryner 1974: 318; Klostermann 1955: 366; Van Hoof 1990: 39; Vereshchagin 1990: 83). This is supported by Innokenty (1990: 59), who notes that, unlike the West which adopted a canon of Scripture at an early date, Byzantine ecclesiastical society concentrated on liturgical *aprakosoi* and the notion of a Biblical codex only really took root on Russian soil after the printing of the Vulgate (AD 1452-1476). Thus it would be most unlikely that the brothers had access to all the Biblical books. This would also explain why certain books such as Revelation were not available to the Slavs. Alternatively, because the Gospels and Psalter were preserved in the liturgy, it may be deduced that Cyril and Methodius's translation of these passages was thereby appropriated by other translators and the remaining passages indeed translated by Methodius but lost soon afterwards (cf. Lunt 1977: 431). In contrast, Logachev (1969: 62) seems to ascribe the whole Slavonic text to the work of the brothers, regarding textual variations during the manuscript period as the work of scribes, whether accidental or purposeful (i.e. redactions). He identifies these corrections as modernisation of the language or adjustments on comparison with other Greek texts (Logachev 1969: 62).

A unique feature of early Slavonic translations is the fact that they were undertaken to fulfil a specific function, and hence may be classified according to their function as liturgical, continuous or explanatory (Alexeev 1996:119-123). Each text type had its own origin, history and peculiarities, and was translated independently of the others. A text's nature was, however, also dynamic over time, usually from explanatory to continuous (Alexeev 1996: 24).

Liturgical texts were those adapted for church services, consisting primarily of the *lectionary* (New Testament readings) and *prophetologion* (Old Testament readings) (Alexeev 1996: 119). As noted above, this text type probably dates from St Cyril. The oldest extant copy originating on Russian territory dates from the 11th century (Ivanov 1959: 76; Logachev 1974: 315). The most popular readings (and hence the most numerous extant translations) were the Gospels and the Book of Psalms. Liturgical texts tended to be based exclusively on the Greek sources (Majority Text and Septuagint), whereas non-liturgical texts often used other sources.

Continuous texts contained all the verses of a book in their conventional order (Alexeev 1996: 120). Apart from St Methodius's disputed translation, the full Scriptural text was only completed in 1499 AD in the form known as the Gennadian Bible, to be discussed below (par. 3.1.3.1). The earliest extant continuous text is an Old Russian or South Russian edition of the New Testament, 11-12th century, also known as the second redaction of the Greek text (Bryner 1974: 318; Logachev 1969: 62).

Explanatory or exegetical texts are those in which the Biblical text is accompanied by theological commentaries (Alexeev 1996:120). In these texts, no attempt was made to separate Biblical readings from commentary. They were usually translated from Greek or Latin and not adapted from previous Slavonic texts (there were no original Slavonic

commentaries) and therefore represent original translations (Alexeev 1996:120). Access to Greek commentaries and homilies meant that early explanatory texts were more widespread than early continuous texts[3]. Two of the earliest extant texts are the instructive Gospels of Bishop Constantine of Preslavl (11th century) and of Archbishop Feofilakt of Bulgaria (12th century) (Innokenty 1990: 59). One of the most important explanatory texts was the translation of Andrew of Caesarea's commentary of the Book of Revelations (ca. 600 AD), which constituted the only Slavonic text of Revelations until 1499 (Innokenty 1990: 59). Another valuable text, known as the 12th century explanatory translation, included a number of Old Testament books (Alexeev 1996: 121). Apparently used for catechism, its source texts included the writings of Gregory of Nyssa, Hippolytes and Philo, with the Methodian translation used as an intermediate. The text is corrupted in that some verses are repeated, while others are omitted. Its widespread distribution is attested by the existence of 25 extant manuscripts, all of Russian origin, dating from the 13th to 18th centuries.

Text types occupied a hierarchy, with the liturgical text dominating (Alexeev 1996: 123). This meant relative religious tolerance of explanatory and continuous text types, but also that liturgical books were translated earlier and more frequently than non-liturgical books (Alexeev 1996: 123). Thus Slavonic translations of the Gospels, Psalter and Hexateuch are more abundant than books such as Revelations and Song of Songs (Innokenty 1990: 59; Hannick 1974: 144). For example, there are more than 112 manuscripts of the Gospel of Mark alone dating from the 11th to 14th centuries (Logachev 1969: 62), whereas some of the non-liturgical books were translated only in 1499 AD and then from the Vulgate.

As far as translation strategy was concerned, early Slavonic translators (and editors) freely modernised texts, replacing outdated words and grammatical expressions and removing traces of local dialects, hence the numerous redactions of the 12th century (Hannick 1974: 146). Omission and addition were also practised as deemed necessary to keep the text intelligible; similarly, ambiguities or difficult expressions were avoided (Klostermann 1955: 369). Thus, to the early Slavs, "a sacred text [was] not a synonym for an unchanging text" (Hannick 1974: 146). However, according to the Czech scholar Karel Horálek (in Metzger 1977: 425-426), later revisions tended to impose the Greek text onto the translations, diminishing the original Slavonic character and encouraging a strict literal approach. Apart from being the general practice during the Middle Ages, the structural similarity between Greek and Slavonic encouraged literalism (Alexeev 1996: 124), whereas texts translated from the Hebrew tended to be less literal due to the significant structural differences between Hebrew and Slavonic. The emphasis of the linguistic sign above the primary meaning of the text, a trait of literal translations, found resonance in the Orthodox reliance on symbolism and tradition[4].

Not only did the early Slavs revise their translations in terms of language, but in ca. 1355 AD Metropolitan Aleksy of Moscow, on a visit to Constantinople, compared and corrected the Slavonic texts in terms of the best Greek manuscripts available at that time, thereby producing a russianised Slavonic text which broke away from its previous South Slavic roots (Casey 1957: 51; Ivanov 1959: 77; Klostermann 1955: 368).

3.1.3 Later Slavonic texts

After a long and bloody process, Moscow eventually began to emerge as the centre of Russian political and religious power, and after the fall of Constantinople in 1453 AD and decline of the Kievan states, assumed consciously (more probably for political leverage than from religious fervour) the role of protector of the Orthodox faith (Dmytryshyn 1977: 128-149). This was demonstrated by the production of a continuous text based on Bulgarian and Serbian redactions in Moscow in the 15th century (Bryner 1974: 318; Logachev 1969: 63). The period from the late 15th century onwards is characterised by a gradual stabilisation and official control of the Slavonic text. The most important texts of this later period are the manuscript Bible of Gennady (1499), the translations of Fransisk Skorina (1517-1525), the Ostrog Bible (1581), the Moscow Bible (1663) and the Elizabethan Bible (1751).

3.1.3.1 The Gennadian Bible

The Gennadian Bible of 1499 AD, named after its initiator Gennady, Archbishop of Novgorod, is a revision of an explanatory translation (Alexeev 1996: 121). It was the first attempt to produce a codex of Scripture in Slavonic, and was thus possibly inspired by the Vulgate, which was used as intermediate source text[5] (Innokenty 1990: 59). The translation arose in reaction to a heretical[6] group called the Judaisers[7] (*Zhidovstvuyushchiye*), who had a better collection of manuscripts than the official church and who were bringing out apparently anti-Trinitarian Bible texts translated from the Masoretic Text, based on humanist principles (Bryner 1974: 319; Klostermann 1955: 375; Krause 1958: 12). The translation work was overseen by a certain Dominican monk and philologist, Benjamin of Croatia (cf. Innokenty 1990: 59; Krause 1958: 12), who had fled from the Turks to Novgorod, assisted by another monk Gerasim and a translator Dmitry Gerasimov (Klostermann 1955: 374). Existing Slavonic texts were collated and copied, using the printed Vulgate as guide (Alexeev 1996: 121; Krause 1958: 12). The primary Slavonic basis of the Gennadian Bible was the 15th century Moscow edition mentioned above (Bryner 1974: 318; Logachev 1969: 63). According to Krause (1958: 12), the primary Greek source texts were the Codices Alexandrinus (which corresponds to the Byzantine readings in the gospels but not in the rest of the New Testament) and Vaticanus (which, especially in the Gospels, does not correspond to the Majority Text, evidencing numerous omissions) (Kenyon 1912: 77, 85; Metzger 1964: 56). Since these codices form the basis of the modern critical Greek texts, this would indicate greater proximity of the Slavonic Bible to the critical text than is acknowledged. Missing books were translated from Latin manuscripts such as the writings of St Jerome and Nicholas of Lyra (14th century) (Bryner 1974: 319). The Wisdom books (Revelation, Job, most Prophets and Song) were previously only known in the explanatory form and were simply transcribed from commentaries, occasionally, according to Alexeev (1996: 121), with small portions of the commentaries mistakenly included! For the first time, the Apocrypha[8] was translated into Slavonic (Alexeev 1996:120). In view of the numerous and contradicting source texts, the Gennadian Bible can be viewed as a synthesis of various source text traditions.

Thus the Gennadian Bible constituted the first complete Slavonic manuscript text on Russian territory (Logachev 1969: 63). It was also to be the climactic end of the manuscript tradition. The development of the printing press revolutionised the production of Slavonic Bibles, but brought to an end the era of hand-written Biblical manuscripts and concomitantly introduced an increasing intolerance of scribal deviations that had been a characteristic feature of the

manuscript era. Possibly because alternative sources were not so readily available, Slavic translators during the manuscript period used both Greek (Orthodox) and Latin (Roman Catholic) sources, thereby showing distinctly trans-confessional tendencies (Alexeev 1996: 123). Although the Greek texts (Majority Text manuscripts and the Septuagint) were used most frequently, there were also inclusions of the Vulgate and even the Masoretic Text in Slavonic Biblical manuscripts, the latter especially employed for non-liturgical Old Testament books. For example, sections of the book of Esther incorporated into the Gennadian Bible came from a Jewish and hence Masoretic Text translation (Klostermann 1955: 376). Polish and Czech sources were also occasionally employed. The trans-confessional nature of the Slavonic Scriptures is demonstrated in that they were even used by Jewish worshippers (Alexeev 1996: 123). Thus, according to Alexeev (1996: 123),

> the strictly confessional attitude to Holy Scripture became a characteristic feature of the modern period, when printing made it possible to have absolutely identical copies of the text.

Hence the art of printing also brought about the end of the development of the Slavonic Bible.

3.1.3.2 Skorina's translation

One of the most notable of the early printed Bible translations was that of Dr Fransisk Skorina, native of Belarus, which was published between AD 1517-25 in Prague and Vilnius (Alexeev 1996: 122; Bryner 1974: 319), then part of the Principality of Lithuania. Despite his Catholic name, most contemporary researchers regard Skorina as Orthodox, printing chiefly for a persecuted Orthodox minority (cf. Deruga 1989: 76). A medical doctor by profession and a gifted scholar, Skorina was a friend of Martin Luther and shared his friend's Renaissance and Reformist ideals (Krause 1958: 12). His translations were undertaken on his own initiative without ostentatious patron support, probably as a result of Luther's influence. He was the first to introduce the printing press into Slavic lands. Skorina only relied indirectly on Greek or Slavonic texts, using instead the Venetian edition of the 1506 Czech Bible and the Vulgate as source texts (Alexeev 1996: 122; Bryner 1974: 319; Klostermann 1955: 373). A number of his extant translations are housed in the museum dedicated to him in his birthplace Polotsk. (According to Deruga (1989: 75), he only translated 23 books and not the whole Bible as is commonly believed.) The target language used is classified by Alexeev (1996: 122) as Slavonic with a strong Belarussian vernacular influence and by Deruga (1989: 77) as old Belarussian combined with Church Slavonic. The vagueness in classification is due to the close proximity of Belarussian to Slavonic; indeed, the Polish expressions noted by Bryner (1974: 319) might well be Belarussian. Belarussians recognise Fransisk Skorina as the first translator of the Bible into the Belarussian language.

His translation was unique in that it was intended for private rather than church use (Deruga 1989: 75; Vereshchagin 1990: 85) and thus was designed to facilitate comprehension and readability. Each Biblical book was given a preface, concluding remarks and a summary of its contents (Bryner 1974: 319; Vereshchagin 1990: 85), written, as Skorina (in Vereshchagin 1990: 85) himself declares, in "prostoy movye", i.e. vernacular, which Vereshchagin (1990: 83) classifies as Western Russian. In these summaries Skorina provided a glossary of Old Slavonic words (Vereshchagin 1990: 89), thereby indicating the divergence between Old Slavonic and the vernacular. Culture-specific objects and foreign words were also explained. There seems thus to be a distinction between the definitely vernacular metatext and the actual

Slavonic text. However, it must also be taken into consideration that Skorina was not copying from extant Eastern Slavonic (i.e. Russian recension) texts but deriving his text from the Czech.

The use of illustrations, pagination and even the type format all facilitated comprehension (Deruga 1989: 75). His illustrations broke with the Orthodox depictions of icons. In the form of engravings, they were the first illustrations ever to be set to type. He achieved this by using straight lines, varying their thickness and intensity. Although his books (each Biblical book was produced separately) were ecumenical enough to escape persecution from the ruling religious power of the region, namely the Catholic Church, his Catholic links as well as his humanist and reformist ideals made Skorina too ecumenical for the prelates of Moscow who consequently rejected his translation (Deruga 1989: 75; Vereshchagin 1990: 86). Slavonic theological development, unlike that of Byzantine (Greek) Orthodoxy and the Catholic (and later Protestant) West, rejected the humanist ideals of the Renaissance[9]: according to Hannick (1974:145), "Slavonic culture is monolithic and its view of the world and history is Biblical".

3.1.3.3 The Ostrog Bible

The arrival of the printing press in Moscow was heralded in 1564 AD with the printing of the Epistles (Bryner 1974: 319) by Ivan Fyodorov, the first Russian printer (Klostermann 1955: 376). In 1581 Fyodorov (who had subsequently fled from Ivan the Terrible), at the instigation of Prince Constantine of Ostrog, Lithuania, and in collaboration with several Orthodox scholars, published the so-called Ostrog Bible (Alexeev 1996: 122; Bryner 1974: 319; French 1957: 99; Innokenty 1990: 59; Logachev 1969: 63). Like the Gennadian Bible, the translation was undertaken in order to defend Orthodoxy and to combat pressure on Orthodox believers, this time from the Roman Catholic Church (Logachev 1969: 63), described by Prince Constantine in his preface as "dreadful wolves" (Bryner 1974: 319). Constantine noticed that the text of the Russian Orthodox Bibles showed considerable deviations when compared with other Biblical texts (Bryner 1974: 320). With the blessing and support of the Patriarch of Constantinople, and texts and specialists from Cretan, Greek, Serbian and Bulgarian monasteries, he corrected the Slavonic text, using the Gennadian Bible as basis (Innokenty 1990: 59; Klostermann 1955: 377). The Old Testament books translated from the Vulgate for the Gennadian Bible were now retranslated from the 1518 Venetian Aldina (revised) edition of the Septuagint. Slavonic translations such as those of Methodius, Constantine of Costenec, Fransisk Skorina and the Czech Bible were used as intermediates (Bryner 1974: 320; Klostermann 1955: 378). Outdated and obscure words were replaced by their contemporary linguistic equivalents. Obvious copying mistakes were corrected. The translation has been called a "modern revised textual form" (Bryner 1974: 320) as well as "a thesaurus of the Slavonic Bible text tradition" (Alexeev 1996: 123). According to Krause (1958: 12), even Hussite and Lutheran influences have been detected in the text. If this is true, then it would indicate that the influence of the Renaissance and Reformation on Slavonic translations might have been considerably greater than what is generally acknowledged.

3.1.3.4 The Moscow Bible

Due to no merit of its own, the Ostrog Bible was the penultimate stage in the development of the Slavonic Bible. It was reprinted almost word for word in 1663 in Moscow (Bryner 1974: 320; Krause 1958: 13; Logachev 1969: 63; 1978: 313). At that time, Moscow, emerging from

the unstable political period known as the Time of Troubles, was ruled by the weak Tsar Alexey, influenced by the unscrupulous boyar Morozov. The period was characterised by local uprisings (in particular that of Stenka Razin's Cossacks), an economic crisis resulting in the 1662 Copper riots, anti-foreign sentiments and war with the Polish-Lithuanian Commonwealth over possession of Belarus and the Ukraine (Dmytryshyn 1977: 183). Hence Moscow was in no position to further the development of the Slavonic text[10]. Neither was the Church. An Orthodox religious revival beginning in the 1630s had produced a Quaker-like body of believers called the Zealots (Dmytryshyn 1977: 180; Klostermann 1955: 379). Their rejection of the reforms on religious practice introduced by the autocratic Patriarch Nikon led to their bloody persecution and the appellation of *Old Believers*. The split in the Russian Orthodox Church was furthered by church-state conflict. Friendly relations between Patriarch and State were broken in 1658, resulting in Nikon's fleeing the capital and eventual arrest early in 1663 and the Tsar's assumption of authority over church administration (Dmytryshyn 1977: 183). As Logachev (1969: 63) points out, it is not surprising that the development of the Slavonic text was arrested under these circumstances. With their Patriarch under arrest, the Church in upheaval and the State facing continuous internal and external conflict, it is surprising that the Moscow Bible should have been published at all. The question also arises: who was the patron of the Moscow Bible? Did the Church publish it as an affirmation of Nikon's reforms, or did the State as an affirmation of its control over the Church and disassociation with the Polish-Lithuanian commonwealth? The printing of the first full Bible text on Muscovy territory is an ideological statement: the question is, whose?

For almost 100 years there was no major change to the Slavonic Bible, apart from an uncompleted attempt by Peter Mogila of Kiev to produce a new edition (Bryner 1974: 320). However, in 1696 a man of extraordinary intelligence, energy, curiosity and power ascended the Russian throne: Peter I, better known as Peter the Great (Dmytryshyn 1977: 250). Despite the fact that he was not religious, his encompassing reforms also affected Bible translation.

3.1.3.5 The Elizabethan Old Church Slavonic Bible

Peter, in fact, was irreligious and although he wished to modernise his country, was not noted for his philanthropy. Why then would he instigate not only a complete revision for a Slavonic Bible, but also sponsor a vernacular translation? The answer may be found in the fact that in the bitter family feud following the early death of his sickly half-brother Fyodorov III, legal heir to the throne in 1682, the Patriarch had supported the healthy Peter's nomination as Tsar over that of his physically and mentally retarded half-brother, Ivan. Later in 1689, escaping from his half-sister Sophia's kidnapping plot, it was in the Church (the Trinity-Sergeev monastery) that Peter sought refuge (Dmytryshyn 1977: 184, 187). On the other hand, once Emperor, Peter restricted the Church's authority and abolished the office of Patriarch, placing authority instead in the Holy Synod overseen by a lay Ober-Prokurator (Dmytryshyn 1977: 263). In this light, the instigation of the Bible translations in this period of general reform may be regarded as both an acknowledgement of past favours and an affirmation of control.

Under the supervision of Metropolitan Stefan Yavorsky, the Russian researcher and Archbishop of Tver Feofilakt Lopatinsky, assisted by the Greek scholar Sophronios Lichudes, collated and corrected the Moscow Bible using Greek, Latin and Hebrew printed sources and Slavonic Biblical manuscripts (Klostermann 1955: 380). The Slavonic Old Testament was

correlated with the Septuagint, with the exception of the Psalter, which was correlated with the Masoretic Text (Bryner 1974: 321; Klostermann 1955: 380). For the New Testament, use was made of the Vulgate, various Greek manuscripts and the manuscript collective edition of Greek texts known as Walton's Polyglot (based on the Majority Text family) (Krause 1958: 14). Therefore, like the Gennadian and Ostrog Bibles, the text represented a conglomerate of different sources (Logachev 1969: 63; 1978: 313). Later however, the translation was adjusted closer to the Greek texts and certain apocryphal books that had previously been translated from the Vulgate were now translated from the Greek (Krause 1958: 14). The work was eventually published in St Petersburg in 1751 under Peter's successor, Tsarina Elizabeth, hence it is called the Elizabethan Bible (Alexeev 1996: 123). Despite criticisms of the manner in which the correlations were done and the deliberate introduction of Russian elements in an attempt to narrow the discrepancy between the Russian vernacular and the Church Slavonic, it is still the Slavonic Biblical text officially recognised as authoritative by the Russian Orthodox Church (Logachev 1969: 63-4). Old Believers, however, adhere to an older Slavonic version (Barnwell 1990: 19), possibly based on the Gennadian Bible.

The Elizabethan Old Church Slavonic Bible (ECS) thus constitutes the climax and end to the development of the Slavonic Bible tradition. For the next 300 years, till the present, the focus shifted to the development of a Bible in the Russian language.

3.2 THE RUSSIAN BIBLE

According to Alexeev (1996: 119), "the period of the absolute power of the Slavonic version of Holy Scripture lasted in Slavic Orthodox countries for a millennium". Such is the strength of the Slavonic tradition that it was only from 1917 that Russian was used in preaching, theological writings and in the training of priests (Logachev 1978: 312). The liturgy remains Slavonic. By the 17th century Slavonic had effectively become a dead language, but its role in unifying Slavic Orthodox populations and its cultural and historical significance had elevated it to the "high" language of the Russian Orthodox Church. The dominance of the Slavonic text meant that vernacular translations were neglected and even suppressed in Orthodox territories. Moreover, the monastic nature of Orthodox culture and the low level of literacy outside the Church also discouraged common use of Scripture.

Early vernacular translations began to emerge around the time of the Renaissance. However, it was only in the 19th century that official attention was given to producing a Russian translation. The eventual product of this labour was the so-called *Synodal* version (SYN).

3.2.1 Early vernacular translations

In Slavic regions controlled by the Roman Catholic church, vernaculars were employed initially for secular and then for non-official religious purposes from the 15th century, the forerunner being the printed Czech Bible in 1488 (translated from the Vulgate), the first Croatian texts (15th century) and the 16th-century Polish Bible (Logachev 1978: 313). Early Russian vernacular translations also appeared during this time, especially on the western frontier and in the Polish-Lithuanian held territories (Logachev 1978: 313). Their influence on Orthodox believers was, however, small since the Russian Orthodox Church only recognised the Slavonic Bible.

During the 16th to 17th centuries the Renaissance gave the impetus for a number of translations that used the Masoretic Text as source text. In 1683, the Psalter was translated into the Russian vernacular by Abram Firsov, using the Masoretic Text and Luther's Bible. This first translation of Scripture into Russian on Orthodox territory was extremely controversial and consequently banned by Patriarch Joachim (Bryner 1974: 320; Krause 1958: 13).

No further serious work was commenced until the reign of Peter the Great. To Peter, the church's primary task was the education of the masses (Bryner 1974: 320). As part of this goal, the Lutheran pastor Ernst Glück was commissioned to translate the Bible into contemporary Russian. According to some sources (Bryner 1974: 320; Friedberg 1997: 23), he died before the work was completed, whereas according to Klostermann (1955: 377), the entire Bible was translated but lost, probably in the conquest of Marienburg in 1703 AD.

The early 1700s saw the beginnings of Protestantism in Russia through the teachings of one Dmitry Tveretinov, who adapted the Moscow Bible to spread his beliefs. From him developed a group known as the Molokans, who sought to divorce the Bible from tradition and the patristic writings, upholding it as the sole source of revelation (Krause 1958: 14; Molokan home page, accessed 01/08/31). In 1784 the Novikov printing firm brought out a book of Bible selections prepared by a group of Rosicrucian in Moscow, entitled *Izbrannye mesta iz Svyashchennogo Pisaniya* (Selected passages from Holy Scripture). Thus the Russian Orthodox Church again faced the translation of Scripture, this time into Russian, by those it considered heretics. Such use of the Bible to spread heretical beliefs imbibed a deep mistrust in the Orthodox Church of Bible distribution, which remains to the present (cf. Bryner 1974: 322). However, it also created the need for the Church to possess its own copy of the Scriptures in Russian.

Another need for a Russian translation was also developing. According to Logachev (1978: 313), the establishment of a definitive Slavonic text marked not only the final separation of Slavonic and Russian languages, but also the birth of Russian academic theology. By the late 18th century, the first scholarly Russian translation of the Book of Romans emerged. Translated by Archimandrite (later Archbishop) Methodius Smirnov, it was published by the Holy Synod in a parallel edition as an "interpretation" of the Slavonic text (Logachev 1969: 62; 1978: 313). By the 19th century, Moscow's Metropolitan Filaret was urging an official Russian translation and his own catechism contained Russian Scriptural citations and references (French 1957: 100).

3.2.2 The Russian New Testament

On 7 June 1813, as Napoleon and his army were fleeing from Russian territory, British and Foreign Bible Society (BFBS) agents John Paterson and Ebenezer Henderson established the Russian Bible Society (RBS) in St Petersburg (Henderson 1818: 27; Kotovich 1909: 232; Steeves 1976: 14). Their commission was initially to provide Bibles for non-Russian nationals such as the Baltic Germans and the Finns, but soon afterwards they were given authority to publish and distribute the ECS translation (Batalden 1991: 67; Henderson 1818: 30). Their ambitious aim was to provide every home in the Russian Empire with a Bible, distributing them at little or no cost (Bryner 1974: 323; Henderson 1818: 29). This gives some indication of the religious and missionary fervour pervading Russia at that time. The Society worked

under the auspices of the Russian Orthodox Church. Not being Orthodox, they were not initially given the task of translating Scripture into Russian, but were allowed to translate into some 40 other languages (French 1957: 99-100). However, Tsar Alexander I became influenced by the revival movement and after a meeting with William Wilberforce (who was a member of the BFBS), proposed to the Holy Synod that the Russian people should have access to Scripture in their own language. In 1816 the Tsar granted the RBS authority to "translate and publish, in co-operation with the Holy Synod, a Russian New Testament" (Batalden 1990: 70; cf. Henderson 1818: 30; Kotovich 1909: 232). On 16 March 1816, the then rector of the St Petersburg Spiritual Academy and future Metropolitan of Moscow, Filaret Drozdov, was officially commissioned to translate the Scriptures into Russian (Batalden 1991: 68; Logachev 1969: 64). The translator of Matthew's gospel, the Psalter and the Octateuch was the well-known lecturer and Hebraist, Father Gerasim Pavsky (Batalden 1988: 487). Other members of the translation team were Archimandrites Polycarp, Gregory and Moses, and the monk Cyril. To evaluate the translations, a special Translation Committee, comprising members of the Holy Synod, was set up under Metropolitan Filaret (Kotovich 1909: 233-235). Therefore, as Logachev (1969: 65) noted, all the members of the Committee were Russian Orthodox Church leaders and therefore contrary to accusations later levelled at the Society, there was not a single non-Orthodox or foreign person involved in either the translation process or its evaluation.

The Society brought out the first edition of the gospels in 1819, followed by the complete New Testament in 1821 and the Psalter in 1822 (Batalden 1991: 67; Logachev 1969: 65). The New Testament was initially published with parallel Slavonic and Russian texts, but after 1824 solely in Russian (Logachev 1969: 65). So popular were the editions that by January 1823 approximately 700 000 copies had been distributed (Batalden 1991: 76).

The rapid success of the RBS's New Testament has been ascribed to the rise of Western-induced (Protestant) religious piety and mysticism, which was possibly part of a post-Napoleonic reaction against the atheistic and materialistic philosophy of the Enlightenment (Batalden 1991: 66; Bryner 1974: 322). One aspect of this reaction was the rejection of formal state churches in favour of personal piety. According to Bryner (1974: 323), "the Christianity of the Tsar and his entourage had few specifically Orthodox, but rather mystical and supraconfessional features". A more pragmatic reason for success was the development of the RBS's stereotype printing, which used solid metal plates produced in gypsum moulds rather than individual lettering (Batalden 1990: 71; 1991: 68; Henderson 1818: 30). This cut printing costs and therefore meant almost unlimited circulation possibilities: during its short existence, the RBS managed to publish between 750 000 and 1 million copies of Scripture, i.e. approximately 100 000 copies per annum, by far exceeding the turnover of any other publication at that time (Batalden 1991: 73; Krause 1958: 16). A third reason for success is found in the powerful patrons of the Society (Henderson 1818: 29). Through Prince Alexander Golitsyn, Ober-prokuror (lay head) of the Holy Synod and close friend of the Tsar, the RBS had the Tsar's support and were exempted from censorship (Batalden 1991: 71). It was at Golitsyn's private residence that the Society was chartered in January 1813, with Golitsyn as President (Batalden 1991: 67; Elliot 1999: 7). Golitsyn even side-stepped registering the printing press, an unusual move considering that Bible translation had been a controversial issue since the 17th century Orthodox schism (Batalden 1991: 71). Other

influential member-patrons of the Society included leading Orthodox prelates, numerous political leaders, the Roman Catholic Metropolitan Sestrensevich Bogush and a number of evangelical pastors (Henderson 1818: 28; Krause 1958: 15). Thus the RBS represented a synthesis of Russian religious and political influences.

The chief source of the RBS New Testament was Erasmus' Textus Receptus, but according to Logachev (1975a: 139), the translators also made use of contemporary German and French translations. Although the Slavonic Bible was not used as primary source text, its influence as an intermediate was nevertheless significant, as will be seen below. Klostermann (1955: 376) has also noted the similarity to the Gennadian Bible in the gospels. The norms of translation were carefully set up before translation commenced and can be summarised as follows[11] (Bryner 1974: 323; Logachev 1969: 64; Munger 1996: 19):

- No words or segments of sentences could be moved from one verse to another. Neither could groups of words change their order within a verse, unless the Russian language demanded it and such a change contributed to the clarity of the verse.
- The Russian text had to use the same number of words as the ECS. Only if this was impossible could one word be translated as two or vice versa.
- Any inserts for clarity or because of the unique nature of the Russian language had to be marked by italics (or underlining in hand-written scripts).
- Greek or Hebrew words included in the text had to be provided with a Russian explanation the first time that they were used. Likewise, unfamiliar objects and words had to be explained in footnotes at the bottom of the page or in a glossary at the end of the translation.
- The Greek source text had priority over the Slavonic, which acted as intermediate source text. However, frequently used words in the Slavonic text could be transferred, as were Slavonic particles and terms without Russian equivalents. Moreover, if the Slavonic word was semantically closer to the Greek, it was preferred over the Russian, provided its use did not bring "darkness or discordance" (Logachev 1969: 64). The Slavonic was also to be used if the Russian equivalent was not pure literary language. However, a Slavonic word or phrase was not to be used merely because it had acquired some form of importance.
- The style and register used in the translation was to imitate that of the source text passage.

This indicates a strict literal approach, almost to the extent of a word-for-word translation. It is also to be expected that Slavonic would, in fact, dominate any Russian linguistic norms. Not surprisingly, therefore, the translation was dubbed "a translation from Slavonic" rather than from Greek (cf. Logachev 1978: 314). In line with the above norms for the process of translation, the main norms for translation evaluation were given in order as accuracy in reproducing the Greek text, clarity of comprehension and purity of the Russian language (Logachev 1969: 64; Munger 1996: 19).

The fledgling New Testament met with vociferous criticism from Church leaders. Firstly, the mere fact that the vernacular was used caused reaction, since many Orthodox priests regarded the ECS as authoritative and even as inspired (Bryner 1974: 325; Casey 1957: 51; Logachev 1969: 66). Secondly, the translation was rejected because of the foreign, non-Orthodox influence: it was claimed that the work had not been undertaken by the Orthodox Church but by an "eclectic commission" sponsored by the BFBS, which included "Catholics and

Lutherans" among its members (Casey 1957: 51; Ivanov 1959: 78). However, as discussed above, although various non-Orthodox groups were members of the RBS (according to Krause (1958: 16), there were even Freemasons and other sectarians involved), only Orthodox theologians worked on the translations. Thirdly, the translation itself was perceived as "inadequate" and full of errors (Casey 1957: 50; Ivanov 1959: 78), although whether this is due to linguistic or theological considerations is not specified. A more recent criticism (Logachev 1978: 313) is that the "personal demand" of Tsar Alexander I in 1816 for a complete Russian translation was "an unfortunate and hasty interruption" of a natural process that had been initiated by Smirnov's translation. In other words, the Russian translation was not allowed an unofficial, natural development along with Russian theology, as had been the case with the Slavonic texts. However, as discussed above, and which Logachev himself admits (1969: 66-68), since the end of the 15th century Slavonic Bibles had been produced by decree rather than as a natural grass-roots process. Indeed, the Orthodox Church repeatedly revealed its mistrust of unofficial translations.

After the completion of the New Testament, work was started on the Old Testament, this time with the involvement of the Spiritual Academies of Moscow and Kiev as well as St Petersburg, with the RBS acting in a supervisory role (Logachev 1969: 65). By 1825, the first eight Old Testament books or Octateuch (Genesis to Ruth) and the Psalter had been translated from the Masoretic Text (Batalden 1991: 67; Krause 1958: 16) by the able Pavsky. Bearing in mind that the Slavonic Old Testament had originated chiefly from translations of the Septuagint, this was a bold undertaking. They were printed in sheets, but never permitted distribution (Batalden 1990: 70; Elliot 1999: 7): the wheel of fortune had turned for the RBS.

The Society fell from grace as rapidly as it had risen. Its influence at court came to an end in 1824 with the sacking of its patron, Prince Golitsyn, a symptom of the general reaction against the liberal policies of Alexander I. On 12 April 1826, the Society was finally closed by the new Tsar, Nicholas I (Batalden 1990: 71; Elliot 1999: 7; French 1957: 100; Logachev 1969: 65; Munger 1996: 5). The banning of the Society also meant the disappearance of stereotyping. When it resurfaced, it was a carefully controlled tool of "a publishing industry that conformed to the dictates of official censorship" (Batalden 1991: 76). The carefully prepared exemplars of the Octateuch were burnt (Krause 1958: 17). In disgust, Filaret resigned from the Holy Synod for the duration of Nicholas' reign (Krause 1958: 18).

The status, independence and technology of this foreign-based Society had challenged Russian political and ecclesiastical hierarchies, resulting in a growing body of opposition. According to Batalden (1991: 75-76),

> [the RBS] circumvented those religious and bureaucratic authorities whose legitimacy rested upon maintenance of control over access to spiritual and political authority. At stake was *vlast*, power.

The Holy Synod, with its more primitive publishing enterprise, resented the loss of their monopoly over the printing and distribution of Scripture (Batalden 1991: 68). A number of Orthodox prelates and government officials who had initially supported the Society became its enemies. They included Metropolitan Serafim of St Petersburg, the royal confessor Archimandrite Foty, the War Minister Alexey Arakcheev (who resented Golitsyn's influence over the Tsar and contributed to his downfall), the president of the Russian Academy A.S

Shishkov and the state advisor M.L. Magnitsky (Batalden 1991: 66, 75; Ivanov 1959: 78; Logachev 1969: 66). These men, joined in the 1850s by another Filaret, Metropolitan of Kiev, continued to form the main opposition to any Russian translation (Ivanov 1959: 78; Logachev 1969: 66). With the withdrawal of Synodal and governmental support, the position of Filaret Drozdov and his Translation Committee soon became "politically untenable" (Batalden 1991: 74; cf. Krause 1958: 17-18).

The RBS was accused of being a foreign, non-Orthodox body that acted as vehicle and shelter for questionable religious mystics and their (foreign) ideas (Krause 1958: 17). There were also accusations that the RBS was a cover for an evangelical, anti-Orthodox proselytising movement (Krause 1958: 17). Indeed, the Russian New Testament resulted directly in the formation and spread of the Russian Baptist denomination. According to Steeves (1976: 14), on August 20 1867, after reading the RBS New Testament, Nikita Voronin received baptism from a German Baptist. Within a decade there were several thousand Russian Baptists, especially in the southern and western regions of the Russian empire. Yet the New Testament itself was not hindered after the banning of the society[12] (Krause 1958: 18).

Apart from loss of patronage, by 1823 there were also signs that production was beginning to outstrip demand (Batalden 1991: 73). Despite its initial successes, the RBS lacked a viable target readership: Bible reading was not a traditionally Orthodox expression of piety, which tended to express itself in the liturgy and church calendar (Hannick 1974: 145). Furthermore, apart from the secular urban upper class who were generally not interested in the RBS, most Russians were illiterate (Batalden 1991: 75).

The Russian Orthodox assertion of its monopoly over Bible translation and distribution was soon to be challenged by the discovery of unofficial translations among its own ranks, namely the Pavsky and Makary translations, as well as from other non-Orthodox sources.

3.2.3 Other Bible translations of the nineteenth century

Martin Luther's pioneer use of the Masoretic Text in his translation of the Bible engendered worldwide academic interest in it. Thus it was natural that this should have repercussions in the field of Russian Bible translation. As noted above, Firsov was the Russian pioneer in this respect. The Orthodox Church frowned on such translations. Not only did they break with tradition, but they also threatened to destroy the fabric of a single Slavic Orthodox liturgy and Scriptural basis (Klostermann 1955: 387). Nevertheless, during the 19th century, the revived academic interest in the Masoretic Text was reflected in the translations of Gerasim Pavsky, Makary Glukharev and the BFBS.

3.2.3.1 The Pavsky translation

Gerasim Petrovich Pavsky (1787-1863), professor of Hebrew at St Petersburg Theological Academy and Director of the RBS from 1814 till its closure in 1826, translated the RBS's gospel of Matthew (1819), the Psalter (1822) and Octateuch (1825), using the Masoretic Text as basis for the Old Testament books (Batalden 1988: 487; 1990: 72; Kotovich 1909: 176). Between 1838 and 1841, after he had left his post as professor of Hebrew, his students compiled from his lecture notes, without his knowledge, three lithographed editions in 490 copies (not counting hand-written copies) of his translations of the Masoretic Text into

Russian, which they distributed to other seminaries and dioceses (Batalden 1988: 487-488; Klostermann 1955: 384).

When the Synod became aware of the copies (through a certain Agafangel Solovyov, inspector of the Moscow Theological Academy), they interrogated Pavsky and burnt approximately 400 copies (Batalden 1988: 488; 1990: 72; Elliot 1999: 7; Krause 1958: 19). To them, Pavsky's offence was two-fold (Barsov 1880: 120; Batalden 1990: 73; Friedberg 1997: 23; Krause 1958: 19). Firstly, he had translated from Hebrew rather than from the Greek Septuagint, thereby contradicting the Synodal position. (By the 1840s there were attempts, led by Ober-prokuror Protasov, to canonise the Septuagint and Slavonic texts.) Secondly, he had ignored Christological elements in the Old Testament (for example, he translated the Hebrew *mashiah* and the Greek word *hristos* simply as "anointed"), thereby violating the Orthodox doctrine of a "united Christian Bible" (cf. Aleksy 1994). In the light of these charges, Pavsky's orthodoxy was called into question. It also appears that the Pavsky interrogations were coloured by personal clashes and power struggles within the Orthodox hierarchy (Barsov 1880: 118; Batalden 1988: 492).

Although he explicitly disapproved of the students' actions, Pavsky defended both his choice of source text and the neglect of Christological elements, arguing that the Masoretic Text had been studied purely in its historical and philological context as part of his responsibility as professor of Hebrew (Barsov 1880: 120). Moreover, he pointed out that neither the ECS nor the RBS Psalter (translated by him and edited by Filaret) contained specific dogma (Batalden 1988: 495). In retaliation, Filaret published his defence of the Septuagint entitled *Concerning the dogmatic value and conserving function of the Greek Septuagint*, in which he defended both the use of the Septuagint and the imposition of Christological elements onto the Old Testament text (Batalden 1988: 491). (He did, however, successfully avert the above-mentioned attempts to canonise the ECS and Septuagint.)

According to Batalden (1988: 497), the Pavsky affair drew unprecedented student loyalties, many subsequently placed in responsible positions, so that through them Pavsky continued to influence clerical reform. It also brought to a head two major issues in Russian Bible translation, namely that of the source texts and the control of the Orthodox Church over both the doctrinal content and the distribution of any Russian Bible translation. This control is demonstrated in the students' response that producing lithographed copies of Pavsky's notes was necessary because it was their only access to an understandable Russian text otherwise withheld by the religious authorities (Batalden 1988: 497). Although Batalden interprets this control from a political viewpoint, it is understandable from a doctrinal point of view since in Orthodox theology, the Scriptures are subordinate to and interpreted by the Church (Voronov 1987a: 74; 1987b: 61-65) and are therefore only one aspect of Divine revelation. Thus, according to Voronov (1987a: 74):

> Holy Scripture cannot serve as the sole guide to true Christian knowledge outside the context of this living Apostolic Tradition, that is to say, apart from the Church.

However, Pavsky's unintentional translation was not in vain. When, under the instigation of Moscow Metropolitan Filaret, the question of a Russian translation was reopened, Pavsky's

work was, according to Barsov (1880: 220), one of the most important contributions towards the Old Testament.

3.2.3.2 Makary's translation

Although not as widely known as the Pavsky translation, the translations of the Old Testament into Russian by the missionary monk Archimandrite Makary Glukharev are worth mentioning. According to Klostermann (1955: 384-6), Makary (1792-1847 AD) began his first translation (the book of Job) from the Masoretic Text around 1834 AD and on its completion (ca. 1837-42), sent it to Pavsky's successor Ivanov at the St Petersburg Spiritual Academy for reviewing. Despite the unfavourable response and ignoring a Synodal order to refrain from the work, he translated the Book of Isaiah. This was followed by the translation of numerous Old Testament passages, which he sent to Moscow requesting their publication, thereby bringing down on himself the condemnation of the Orthodox leadership. Undeterred, he prepared for a pilgrimage to Jerusalem in order to study the ancient Hebrew manuscripts there and was only prevented by his sudden death. His work was posthumously printed in *Pravoslavnoye Obozreniye* (Orthodox Review) between 1860-1867 (Gustafson 1996: 5)[13].

3.2.3.3 The British and Foreign Bible Society London translation

After translation work was stopped in Russia itself, the BFBS in London, in cooperation with Russian academics of the St Petersburg Spiritual Academy, namely V.A. Levinson, P.J. Bogolyubov, D.A Chvolson and P.J. Savvaytov, published in 1875 a Russian Bible whose Old Testament was exclusively based on the Masoretic Text (Klostermann 1955: 388). Its publication coincided with the Russian Orthodox Church's eventual production of a Russian translation, namely SYN. Because of this and its foreign roots, the BFBS Bible was mainly published in Berlin, apart from a brief publication in Moscow after 1882 (Klostermann 1955: 388). From its inception, however, it was overshadowed by SYN.

3.2.3.4 Other experimental Russian translations

Two other Russian Bible translations surfaced during the latter 19th century. However, because of the official disapproval of individual translations, they were not published in Russia but in Germany. In ca. 1860 the theologian and philosopher A.S. Khomyakov published his translations of the Pauline Epistles to the Galatians and Ephesians in Leipzig, and in 1895 the poet V.A. Zhukovsky published his translation of the New Testament in Berlin (Ovsiannikov 1995: 129). In a letter to one A.I. Koshelyov, Khomyakov's remark (cited in Ovsiannikov 1995: 129) is telling:

> I translated the Apostle Paul from the original: (his Epistle) to the Galatians and the Ephesians. I myself was very satisfied (with the translators), and all those who read it were also very satisfied, but I was not given permission to publish it in *Pravoslavnoye Obozreniye* for fear of offending the Synod.

In the wake of SYN, these translations disappeared into obscurity.

3.3 THE SYNODAL VERSION

The rebel translations of Pavsky and Makary, as well as the pressure from London, once again convinced the leaders of the Synod of the necessity of an official Russian Bible translation. Hence, on 10 September 1856, after fierce dispute, the Holy Synod of the Russian Orthodox Church under Metropolitan Filaret resolved to continue translation, and on 5 May

1858 the final sanction was given (Elliot 1999: 7; Krause 1958: 21; Logachev 1969: 64). The work was entrusted to the four Spiritual Academies in St Petersburg, Moscow, Kiev and Kazan under the overall guidance of Filaret (Bryner 1974: 325; Krause 1958: 21). The gospels were completed by 1860 and the rest of the New Testament by 1862, based chiefly on the RBS version. The full Russian Bible, including the Apocryphal books, appeared in 1875 (Logachev 1974: 312; Steeves 1976: 14). Since it had the approval of the Holy Synod, it became known as the *Synodal* translation, a name that has stuck despite the reinstatement of the Patriarchy in 1917 (Aleksy 1994: 1). In 1886-7, 24 000 copies were printed (Krause 1958: 21) and in 1882, another 20 000 copies were printed by a revived RBS with money donated by an evangelical nobleman, Colonel Pashkov (Steeves 1976: 15).

The release of SYN brought about a new wave of evangelical activity to which Pashkov was linked (Krause 1958: 22; Steeves 1976: 15). In 1884, Pashkov was exiled to Paris and Russian Baptists were severely persecuted. No further copies of the Bible were printed until 1907, following the guaranteeing of religious freedom in 1905 as a result of the political revolution. Even then, the copies were deliberately made bulky, to prevent evangelicals from carrying them around. Although the Orthodox Church had regained the monopoly for translating, the BFBS (in St Petersburg) controlled publication and distribution through their colportage system. Despite efforts by Ober-prokuror Konstantin Pobedonostsev to combat the colportage (which the Synod regarded, not unjustifiably, as a front for Protestant proselytising), by 1914 more than 700 000 copies per annum had been distributed (Batalden 1990: 77). SYN also strengthened biblism within Orthodox ranks, resulting in the study of the Bible becoming compulsory for theological students.

3.3.1 Features of the translation

In line with Orthodox policy at that time, the primary source for SYN's New Testament was the 1810 Moscow edition of the 1633 Elzevir edition of the Textus Receptus (Batalden 1988: 495; Casey 1957: 51; Ivanov 1959: 78; Logachev 1978: 314; Munger 1996: 21). Other reference texts included the RBS New Testament and the ECS, as well as Latin, French and German translations. However, according to Logachev (1978: 313), none of the earlier Russified Slavonic manuscripts that formed the basis of the ECS or the Russian vernacular translations (15th to 18th century) were used as sources for SYN. This is contested by Prof. Henry Cooper of Indiana University, who argues that SYN is basically a translation of the ECS (Batalden 1999: 10). In the same article, however, Batalden confirmed the Greek texts as source text, while conceding to the possible use of Slavonic as an intermediate.

In many respects, the New Testament of SYN is simply a correction of the RBS New Testament (Logachev 1969: 67; 1975a: 139), in which semi-Slavonic expressions were replaced with Russian ones and occasionally vice versa. Most corrections consisted in modernisation of the language or attempts at more literal translation (Logachev 1969: 67). There was also some correction of the Textus Receptus (Logachev 1978: 314). The weakness of SYN is often blamed on foreign elements within the RBS, but as discussed above, this is not supported by historical evidence, since all that the RBS did in essence was to publish the new translation. The processes of translation, evaluation and even the preparation of the translation norms were undertaken entirely by native Orthodox clergy (Logachev 1978: 314).

In contrast, the Old Testament was, according to Logachev (1978: 314), the result of "a lengthy process of preparation, including the publication and wide discussion of many preliminary translations that appeared under their author's names", including Pavsky's (Barsov 1880: 220) and Smirnov's (Logachev 1978: 314). The scientific and theological interest in the Masoretic Text arising from the Pavsky affair (Batalden 1990: 74), resulted in it being used as primary source text, with bracketed alternative Septuagint readings provided (Batalden 1990: 74; Logachev 1978: 315), thereby breaking with previous tradition. However, similar to the Slavonic translations, books found neither in the Hebrew nor the Greek, such as 3 Ezdras, were translated from the Vulgate (French 1957:100). Certain passages in SYN's Old Testament are also strikingly similar to Skorina's translation: according to Vereshchagin (1990: 87), "between the Skorinian and Synodal versions there are only insignificant differences".

According to Ivanov (1959: 78), the following norms formed the basis of translation policy:

- the Greek text to be used was that upheld by the Eastern Church;
- the translation should reflect the original with absolute accuracy, but also retain the characteristics of the Russian language and be easily understandable to the reader;
- word order should correspond to the Russian language and favour clarity of speech;
- words and expressions used in the translation should be comprehensible to all, but not vulgar.

It is evident from the above that SYN was a typical literal translation. It is also evident that actual operational norms regarding the source texts often did not coincide with preliminary norms. On the other hand, in contrast to the RBS translation, there was a greater effort to maintain the purity of the Russian language.

Since SYN had the blessing of the Synod, it is the only Russian Biblical text officially accepted by the leaders of the Russian Orthodox Church (Ioann 1994: 1; Logachev 1978: 312). It is also the translation most widely used by Protestant groups (Barnwell 1990: 19). Apart from stylistic variations such as the use of verbal prefixes, punctuation, capitalisation and paragraphing (Munger 1996: 22), Orthodox editions differ from Protestant ones in the inclusion of the Apocrypha and a note indicating that it is issued with the Patriarch's blessing (French 1957: 100). In both editions, words added by the translator for the sake of clarity are printed in italics, as was the case for the RBS translation. The order and titles of the books in the Old Testament follow the Septuagint (French 1957:100) and in the New Testament, the Catholic epistles are placed between Acts and Romans. A number of reader aids are usually given, such as references to parallel passages, footnote explanations of culture-specific words and maps. SYN was re-edited in 1912, 1922, 1956, 1968 and 1993 (Barnwell 1990: 19; French 1957:100; Munger 1996: 17).

3.3.2 Criticism of the translation

The major opposition to the work arose from those of the Orthodox hierarchy attempting to canonise the ECS, who regarded the Russian translation as a threat to the Slavonic's existence (Logachev 1969: 66). Metropolitan Filaret managed to overcome this opposition by suggesting that the Russian text was not intended to replace the ECS but to parallel it so that believers could understand the church readings. Therefore it was to be for private rather than

for liturgical or official use (Klostermann 1955: 387; Logachev 1969: 66). However, according to Logachev (1975a: 140), SYN diverges significantly from the ECS, partly due to the use of the Textus Receptus and Masoretic Text as source texts but even when the ECS and Textus Receptus agree.

Further criticisms against SYN included the following:

- Words and phrases were transferred mechanically from the Slavonic because they sounded Russian, without checking for shifts in meaning, so that SYN is often no clearer than the original ECS, even in exegetically simple points (Logachev 1978: 314).
- The language of SYN did not measure up to the rich literary language of its day (Logachev 1978: 315). Even in 1916 there were complaints that it was archaic, clumsy and artificially close to the Slavonic (Evseev 1916: 39-41; cf. Logachev 1975b: 143; Munger 1996: 8).
- During the 19th century, development of textual criticism in the West resulted in the Textus Receptus and its family group, the Majority Text, being regarded as corrupted and non-authoritative (Kenyon 1912: 50; Metzger 1964: 32; Munger 1996: 29), whereas the Russian Orthodox Church has vigorously defended its use (cf. Aleksy 1994).
- The textual basis of SYN's Old Testament is a mechanical superposition of the Masoretic Text and Septuagint without real justification from either a textual (since it does not correspond to a reconstruction of the textual basis of the oldest Slavonic texts) or a dogmatic viewpoint (Evseev 1916: 142; Logachev 1978: 315).
- The imposition of New Testament Christian concepts onto Old Testament passages in order to obtain a "united Christian Bible" has been criticised by the West and defended by the Russian Orthodox Church (Aleksy 1994). This is the main argument for the Orthodox preference of the Septuagint as source text over the Masoretic Text.

Thus, in view of the above, according to Logachev (1978: 316),

> the Synodal translation is no more than an unsuccessful stage in the still unfinished process of making a national Bible translation for Russian-speaking believers.

3.4 TWENTIETH CENTURY BIBLE TRANSLATION

Dissatisfaction with SYN resulted in attempts to improve on it as well as in experiments with other source and intermediate texts. However, the wave of religious freedom that erupted after the 1917 Revolution was gradually suppressed by an increasingly intolerant atheistic regime. Thus the centre of Russian Bible translation moved outside the borders of the Soviet Union, with resulting interaction with Western organisations. Yet Russian theology was not completely extinguished, each period of political openness resulting in renewed interest in Bible translation. After the fall of the Soviet Union, there seemed to be a gradual shift of Bible translation activity back to Moscow and St Petersburg.

3.4.1 A Russian Orthodox perspective

Following the publication of SYN, Russian Orthodox theologians and academics were engaged in fruitful debate regarding revisions of the text, which resulted in the establishment of an official Bible Commission. Although this initial period of freedom was short-lived and its fruit forced to lie dormant, its productivity was sufficient to ensure re-germination in the more temperate climes of the later 20th century. Thus, despite constant harassment, Russian

Orthodox theology and interest in Bible translation survived the communist period. Moreover, even during the difficult years, the Church continued to produce a number of editions of SYN, among other religious literature.

3.4.1.1 The Pobedonostsev translation

The first attempt to improve on SYN occurred in 1906, when K.P. Pobedonostsev, Ober-prokuror of the Holy Synod, produced a translation that attempted to bring SYN closer to the ECS (Casey 1957: 57; Ivanov 1959: 79; Logachev 1975a: 140). Not surprisingly, Slavonic language norms were imposed on the text, so that its language tended to be more Slavonic than Russian and consequently it did not attract much support.

3.4.1.2 The Russian Biblical commission

The tremendous interest in Bible translation at that time led to the establishment of the Russian Biblical Commission in 1915 under Professor I.E. Evseev of the Petrograd Theological Academy. It was given the task (among others) of deciphering the textual basis of the non-extant Cyrillo-Methodian text and extant Slavonic editions of the New Testament with a view to a scientific reconstruction of the original Slavonic text (Batalden 1990: 69; 1988: 498; Logachev 1974: 315). On January 31, 1916, the Commission ruled that SYN was neither an exact interpretation of the ECS nor a basic source of Orthodox theology and at the 1917-1918 Pan-Russian Orthodox Church Council proposed that both the Slavonic and Russian Biblical texts be improved (Logachev 1978: 315-316). Therefore, at the outbreak of the Revolution, the Russian Bible Commission was seriously considering a new translation. The importance of an acceptable translation was outlined by the Commission's founder and eminent Biblical scholar, I.E. Evseev (1916: 32):

> By what criteria will our present Orthodox understanding of the Bible be defined? It will be defined, not by a book written by an individual representative of our church or of theological thought, but in the main by the most important monument of our national Christianity, i.e. by an authorised Russian Bible translation.

Not only did this Council call for another Russian translation, but the pioneering spirit of the times is also illustrated in the motion, led by Evseev and the Byzantinist Beneshevich, to introduce the Russian Bible into the liturgy. This became a recurring theme during the church renovations (*obnovlenchestvo*) movements of the 1920's and early 1930's (Batalden 1990: 69, 1988: 498).

Although religious communities tend to regard the communist era in an exclusively negative light[14], the 1917 Revolution initially brought about a wave of religious freedom, so that more copies of Russian Bibles were printed in the twenties than under tsarism (Steeves 1976: 15). Hence in 1922 a special edition of SYN was published by the BFBS, indicating its continued involvement in Russian Bible translation.

3.4.1.3 Difficult years

Bible production and distribution suffered under Stalin's regime. After the Revolution, all printing presses and publishing houses were nationalised by the State, including those of the Orthodox Church (Seide 1980: 284). By 1929, all religious publications were banned. Due to the death of most of its members, the Bible Commission also came to an end around 1929 (Logachev 1975b: 138). By taking the oath of allegiance to the communist state on behalf of

the Orthodox Church, Metropolitan Sergius managed to secure permission for the Patriarchate to issue one publication: from 1931 to 1935 a few issues of the *Journal of the Moscow Patriarchate* were printed, before it too succumbed to Stalin's oppression (Seide 1980: 285). Only in September 1943 was it allowed to resurface, a minor concession to secure Orthodox support in the War. After the post-War Stalinist accords with the Orthodox Church, the Moscow Patriarchate was given limited permission to print and distribute Bibles and religious magazines.

3.4.1.4 The 1956 edition of the Synodal translation

After Stalin's death, interest in Bible translation and Western textual criticism resurfaced (cf. Aleksy 1991: 73; Ivanov 1959). The 1956 edition of SYN, published during Khrushchev's period of political and religious tolerance, was the first official Russian Bible printed in the new post-Revolution orthography (Aleksy 1994: 1; French 1957: 100). It appeared under the title *The Bible or Books of Holy Scripture of the Old and New Testaments in a Russian translation with parallel passages and a table of Church lessons* (French 1957: 100). According to Steeves (1976: 15), permission was given for the publication of 60 000 Bibles and 25 000 New Testaments. However, according to Seide (1980: 285), only 25 000 copies in total were eventually printed. Seide's figure is confirmed by an anonymous samizdat[15] publication written by a Russian Orthodox Christian in 1983 (Religious 1988: 175). According to this publication, they were distributed as follows: 3000 to seminaries, 10 000 abroad, 2 000 in storage, 500 as samples to local officials and 9 500 to believers.

3.4.1.5 Uneasy bedfellows

However, the brief thaw in religious tolerance was replaced by a cat-and-mouse game between state and church, in which the state allowed a certain amount of official religious expression while simultaneously suppressing grass-roots revivals. Thus, during the sixties and seventies, western organisations were more involved in smuggling Bibles into Russia than in producing new translations. The translation used in these smuggling operations was SYN[16]. Neither did the Orthodox Church escape persecution. With its theology suppressed and presses confiscated, it had to resort to émigré presses abroad in Peking, Jerusalem, Germany and later the USA (Seide 1980: 287, 294). However, these publications usually reached émigré populations rather than congregations within the USSR. Although the Orthodox Church had official permission from the State to distribute Bibles after the World War II church-state accords, it seldom obtained permission to print them (cf. Aleksy 1994: 1). Exact publication output is uncertain: Steeves (1976: 15) gives the figures as 35 000 Bibles and 20 000 New Testaments during the years from 1968 to 1976, whereas Seide (1980: 285) gives total figures of 50 000 Bibles and New Testaments for the 1968 edition and another 50 000 for a 1979 reprinting. The samizdat author (Religious 1988: 175) notes another 70 000 after the 1956 printing, without specific dates, and a total of 150 000 New Testaments from 1956 to 1979.

Baptists made use of an illegal printing press (which was seized in 1974) and smuggling operations (Steeves 1976: 15). However the BFBS and later the United Bible Societies (UBS) provided a significant number of Bibles directly to the Protestant All-Union Council of Evangelical Christians and Baptists (and to anyone else willing to accept). Donations of free Scripture to the Patriarchate from organisations such as the UBS were sold to the population.

According to Batalden (1990: 78), this practice made the Patriarchate's publishing office one of the wealthiest divisions of the Orthodox Church. An example of this was the donation of 150 000 copies of Anatoly P. Lopukhin's *Tolkovaya Bibliya*, for which the Orthodox Church charged between 50 to 200 rubles per copy (Batalden 1990: 78). Batalden (1990: 78) bluntly states:

> The potential for manipulation of western charity – a process dating also to the 1920s – must be considered also as a part of the politics of Biblical distribution.

Batalden's position, however, is distinctly Western and does not take into account factors of Russian society. Free copies of Bibles often found their way to the black market where they were sold for exorbitant amounts (cf. Religious 1988: 178). By setting a price on the Bibles and controlling their distribution, the Orthodox Church assisted in curbing this practice. Moreover, these finances were (and still are) channelled into the Bible commissions (Statute 1990: 44). Nevertheless, there were also reports of authority being used to obstruct distribution (Sidey 1990: 66). Batalden's (1990: 80) accusation of a deliberate suppression of the distribution of the Russian Bible in order not to undermine the domination of the ECS does not take into account the different but complementary functions of the texts within the Church. It is more probable that there were simply too few Bibles and so priests received priority. That there was still a shortage of Bibles in 1991 was demonstrated by the donation of 100 000 New Testaments to the Russian Orthodox Church by the Roman Catholic Church (destination unspecified) (Kolymagin 1991: 27).

3.4.1.6 The Leningrad Bible Group

In 1969 the old Russian Bible Commission of 1915-1929 was resuscitated as *The group for study of the history and problems of Slavonic and Russian Bible translations*, or as it was more commonly known, the Leningrad Bible Group (Aleksy 1994: 1; Logachev 1975a: 139). It appears to have evolved into the Northwestern Bible Commission. The group was given the responsibility of researching and possibly producing new translations, as well as collating the oldest Slavonic texts with critical editions of the New Testament. Considering the decimation of Russian religious archives during the communist period, theirs was no small task. In fact, the group only discovered the archives of its predecessor in 1971 (Logachev 1975a: 139). Since the early seventies, this group forged a close association with the UBS, which, unlike many other Western-based organisations, maintained a policy of overt rather than covert cooperation with religious organisations (including the Evangelical Christian-Baptist Union) within the USSR (cf. Moore 1990: 22; Steeves 1976: 16).

One of the fruits of this renewed interest in Bible translation was that the group deliberated on the intended function and thus text type of a future Orthodox Russian Bible. In Orthodox thinking, a Biblical text type has since early Slavic times been linked to a specific function. According to Logachev (1974: 314), at least four functions and hence text types have been proposed. Firstly, a text is required that can function as part of the Orthodox liturgy. This has been fulfilled by the ECS, but as discussed above, this text is not completely satisfactory and there has been ongoing research into a reconstruction of the 9th century text of Cyril and Methodius, either from related Slavonic or Byzantine Greek texts (cf. Lunt 1977; Logachev 1974). Repeated attempts to permit a Russian text to fulfil this function have failed. Secondly, a text is required for private reading. From the Orthodox viewpoint, the purpose of such a text

is to clarify the meaning of the liturgy and thus it should correspond to the ECS (Logachev 1974: 314). As discussed above, this was one of the main Orthodox criticisms against SYN. Since what is desired is a parallel text to the Slavonic, the Greek source text is in fact unnecessary. This definition differs considerably from a perspective that requires the target text to accurately reflect the Greek at least in content, if not in form. Hence, not surprisingly, the Orthodox insistence on a Russian text that follows the Slavonic has met with criticism from Western scholars (cf. Richter 1969: 19). Thirdly, a text is required that would reflect Russian and Slavic church and cultural history. Such a text would have as sources or intermediates past Slavic and Russian Biblical texts. This rationalises the reconstruction of the oldest Slavonic form and also the Russian Orthodox Church's support for the Majority text (Logachev 1974: 315). Finally, a text is required which may function as an academic study Bible for the developing Russian Orthodox theology (Logachev 1969: 67). Such a text must be in Russian and should ideally reflect all the relevant source text variants.

It is evident that a single translation cannot satisfy all functions or all target groups. In order to fulfil these perceived needs, academic research on new Russian and Slavonic translations was initiated.

3.4.1.7 Open doors

In 1988, the Russian Orthodox Church celebrated its millennial anniversary. Occurring as it did in the age of glasnost, it marked the thaw in governmental religious policies. One million Russian New Testaments, a gift from Brother Andrew of Open Doors, were shipped into Russia and by 1990, the number of Bibles imported into Russia was estimated at four million (Sidey 1990: 66). During 1991-1992 the UBS alone provided another 100 000 Bibles, 600 000 children's Bibles and 50 000 New Testaments (Elliot 1993: 10). The government also gave permission for the Orthodox Church to publish a limited amount of Bibles within the country. Since the era of perestroika and glasnost, the demand for Bibles has escalated to such an extent that church and para-church organisations were forced into cooperation. In the late eighties, the demand was estimated at over 50 million Russian Bibles (Moore 1990: 21; Religious 1988: 176), although Sidey (1990: 66) puts the figure as much as 100 million.

3.4.1.8 The Synodal Bible Commission

On 20 February 1990, the Synodal Bible Commission was established (Statute 1990: 44). This body is linked to the Belarussian Bible Commission headed by Metropolitan Filaret of Minsk and the Northwestern Bible Commission (Logachev 1991a: 73). Their duties included an overall supervisory capacity over the printing and distribution of Scripture, Bible translation, Biblical studies and the study of the history of Slavic Biblical texts (Statute 1990: 44). Members included leading Orthodox prelates such as Metropolitan Filaret of Belarus, Archbishop Vladimir of Kishinev and Moldova, Archbishop Cyril of Smolensk and Kaliningrad, Bishop Alexander of Kostroma and Galich, Archimandrite I. Ivliev of the Leningrad Theological Academy, Hegumen I. Pavlov, Prof. M. Ivanov of the Moscow Theological Academy, Prof. A. Alexeev of the Russian Academy of Sciences (St Petersburg), E. Karmanov of the Department for External Church Relations and Prof. K. Logachev, secretary (Logachev 1991a: 73).

At the first general meeting of the Synodal Bible Commission on 15 October 1990 (Logachev 1991a: 73-75; Aleksy 1991: 73; cf. 1994: 2), the following norms were outlined:

- the Church Slavonic text (due to its historical, religious and cultural value) and SYN were to be used in future Bible translation work;
- errors in SYN and ECS should be gradually corrected and do not justify the rejection of these translations;
- a thorough study of these translations and of the East-Slavonic manuscript Biblical tradition should be undertaken;
- the Majority Text should be retained as the basis for the New Testament, with the critical and other Greek texts used as references;
- the Old Testament should not be a combined translation of Masoretic Text and Septuagint; instead all variations should be given separately.

Thus historical precedent regarding source texts was crystallised into actual policy.

Apart from decisions regarding source texts, the Commission established as its basis the decisions of the 1917-1918 Council and the 1915 Russian Bible Commission. However, international work on Bible translation would also be noted. They also resolved to initiate translations for non-Russian Orthodox communities and to make the Church Slavonic translation more accessible to laymen. The groundwork was also laid for close cooperation with Russian specialists, especially in the fields of linguistics (Aleksy 1994: 2).

In 1990, cooperation between the UBS and the Synodal Bible Commission was formalised (Agreement 1990: 45; Statute 1990: 44). Joint endeavours in textual research, modern translations into Russian and other languages spoken by members of the Russian Orthodox Church, preparation of Bible study aids and children's Bibles, printing of religious literature within Russia, training of Bible scholars and exchange of specialists were envisaged. The foundation was also laid for importing Biblical material as well as joint financing and development of publishing houses in Russia. The UBS further agreed to represent the interests of the Orthodox Church at international level. Thus the Orthodox Church has openly expressed its willingness to cooperate with foreigners in Biblical research (cf. Aleksy 1994; cf. Elliot 1997: 9; Statute 1990: 44-45), provided that the foreign organisations do not infringe on those aspects which the Orthodox Church regards as its jurisdiction, nor engage in "anti-religious activity" (Statute 1990: 45), by which is probably meant opposition to the Orthodox Church. Part of that cooperation expressly includes limiting the circulation of new Western translations that do not have the approval of the Orthodox Church (Aleksy 1994: 3). However, there is also an element within the Church that is vigorously against any foreign involvement, regarding it as the introducer of heresy (cf. Ioann 1994: 1).

Academic interest in Bible translation has also slowly re-emerged, strengthened by the introduction of Biblical courses at the St Petersburg University during the eighties, a Bible translation course at Moscow State University and inclusion of papers on Bible translation at linguistic conferences in the nineties (cf. Aleksy 1994: 2; Gustafson 1996: 6).

3.4.1.9 The translations of K.I. Logachev

Around 1975 work was started on a new translation of the New Testament, with close cooperation between the (then) Leningrad Bible group and the UBS, under the auspices of the late Metropolitan Nikodim (Logachev 1975a: 140) and led by Professor K.I Logachev. This resulted in the publication of an experimental Russian text of John's gospel (*Yevangeliye po Ioannu v novom russkom perevode*. Brussels: UBS) (Logachev 1975a: 140). The final text followed in 1978 under the title *Yevangeliye ot Ioanna. Novyy perevod s grecheskogo* (Brussels: UBS), apparently based on the New English Bible. This was followed in 1991 by the publication of the Books of Acts and Revelation in the journal *Literaturnaya uchyoba* (Logachev 1991b: 95, 1991c: 65; Ovsiannikov 1995: 139). Under the renamed Northwestern Bible Commission, the books of Matthew (1991), Paul's letter to the Galatians (1992) and an introduction to the New Testament (1993) appeared (Ovsiannikov 1995: 139). Since then, the books of Mark and Romans have been published (Dr S. Ovsiannikov, personal communication, December 2000). It appears to have been a team translation. Other members of the team included Sergey Averintsev, Prof. Anatoly Alexeev, Prof. Archimandrite Iannuary Ivliev and Dr Sergey Ovsiannikov (Dr S. Ovsiannikov, personal communication, December 2000).

In these translations, the translators appeared to have aimed at a literary translation (Logachev 1975a: 140). However, in his foreword to the book of Acts, Logachev (1991c: 65) states:

> This translation aims at transmitting, by means of the Russian language, the style and language of the New Testament original. This attempt is as "literal" as possible without allowing one or other passage in the translation to turn into an incomprehensible selection of words.

The source text used for these translations is explicitly given as the Majority Text (Logachev 1991b: 65). However, Ovsiannikov (1995: 135-136) has pointed out the proximity to SYN. Moreover, in his foreword to the Book of Revelations, Logachev (1991a: 95) also states that the text followed the ECS.

Thus the translations aimed at actualisation of the Russian Orthodox Church Bible translation norms outlined above. However, preliminary tests of the material within the circles of the Orthodox Church did not seem to be successful (Batalden 1990: 77), and it seems that the project has been abandoned (Dr S. Ovsiannikov, personal communication, December 2000). Ovsiannikov (1995: 135) has criticised the text as incomprehensible:

> If one holds to the principles of literal translation, it is difficult to escape incomprehension... In Logachev's translation it is harder to find an intelligent phrase than a simple selection of words.

The possibility of a revision of K.P. Pobedonostsev's translation (1906 AD) as a replacement of SYN was also raised (Logachev 1974: 316). However, no articles on this work have yet appeared in print.

3.4.1.10 The 1993 edition of the Synodal translation

The latest edition of SYN was published in 1993 by the Northwestern Bible Commission, St Petersburg. According to Munger (1996: 17), despite changes in punctuation, capitalisation, section headings and layout, and correction of typographical errors, very few corrections were done to the text itself. In 1994, the Bible Society of Russia published a Protestant edition,

with minor corrections to some passages in the Old Testament (Munger 1996: 17). The 1993 Orthodox publication was possibly prompted by the appearance of a number of independent translations in recent years, but more likely as a response to the political changes and the rise of academic interest in Bible translation.

3.4.1.11 Present outlook

In summary therefore, it is evident that the Russian Orthodox Church has adopted a definite policy of Bible translation norms, basing it historically on the production of the ECS. As far as ideological constraints are concerned, while protecting its own interests, it is nevertheless open to working with ecumenical international organisations. In their choice of source texts, they adamantly support the Greek Majority Text family for the New Testament, but show compromise between the Septuagint and Masoretic Text for the Old Testament. Slavonic Biblical texts constitute the primary intermediates. In terms of function, it is evident that the Russian Orthodox Church perception is very specifically oriented towards its own heritage and culture. Of the four functions specified above, only two are applicable to a Russian Bible translation, namely the texts for private reading and academic purposes. No specific policy seems to be made concerning the type of translation model and the type of language for a Russian translation, except possibly in the references to the 1915 Bible Commission resolutions, where those scholars called for modernising the language. Within Orthodox ranks, there seems also to be a tendency towards a less literal and more literary translation.

However, within the Orthodox leadership there is still an element that questions the necessity of a Russian, let alone modern, translation (cf. Ioann 1994). Even Filaret, whose pioneer role in the production of SYN has been discussed above and whose posthumous esteem as "the most authoritative theologian of the Russian Orthodox Church" (Voronov 1987b: 62) has certainly strengthened the status of SYN, opposed its replacement of the ECS and its introduction into the liturgy (cf. Batalden 1990: 69). One issue of debate within Orthodox circles is the extent of and reasons for the incomprehensibility of the ECS (cf. Logachev 1978: 315). Steeves' (1976: 14) claim that the Russian people understand Slavonic "hardly better than Europeans comprehended Latin" is debatable: at best the discrepancy between Russian and Church Slavonic is equivalent to that between modern and Shakespearean English. Batalden (1990: 69) views the preservation of the ECS as a political statement, ignoring its historical significance. Nevertheless, it is evident that the Russian text needs to play an important role in the life of the Orthodox believer if the issue of a satisfactory translation is to be addressed.

3.4.2 An independent tradition

During periods of suppression of Russian theology and Bible translation within the country, the plight of Russian believers attracted the attention of the Protestant West. This resulted in the creation of Russian Bible translations published abroad with the assistance of Western-based organisations and thereby not initiated by the Russian Orthodox Church. When religious freedom eventually blossomed at the end of the 20th century following perestroika and the demise of the Soviet Union, such translations also sprang up within Russia, as native translators published with the assistance of Western Bible translation organisations. The newer translations examined in this study, namely BV, SZ and KUZ, thereby form part of this set.

Concomitant with the influx of Bibles was the establishment, especially in Moscow and St Petersburg, of a number of organisations involved in Bible translation and distribution, e.g. the Bible Society of Russia (a revival of the old RBS) in 1991, the International Bible Society and its predecessor Living Bibles International since the early 1980s and the Institute of Bible Translation in 1994 (Gustafson 1996: 5-6).

The newer versions have all met with fierce opposition from the leadership of the Russian Orthodox Church (cf. Aleksy 1994; Ioann 1994). Part of the opposition arises from the exclusion of key Orthodox figures from the translation process (cf. Ioann 1994). Since, in their view, Scripture is subject to the Church, no translation done outside the Church can be regarded as authoritative. It is also noted that the newer versions are being condemned for the same reasons that initially opposed the creation of the RBS New Testament and SYN, namely the use of language, the choice of source texts, the perceived authoritative status of the older translation and the involvement of foreign parties.

3.4.2.1 The Washington Bible

In 1952 the American Bible Society, using émigré translators, published the so-called Washington Bible (Richter 1969: 16). However, it was rejected by the Moscow Patriarchate under the charge that it was influenced by Protestantism (Friedberg 1997: 23; Richter 1969: 16). According to Richter (1969: 18), the charge arose from the grouping of the Apocryphal books at the back apart from the canonical[17] books, and the lack of Christological elements in the Old Testament (e.g. Gen. 3:15), an indication that the Masoretic Text was used as source text. The rejection could also have been a political move: Stalin was at the height of his xenophobia and it would have been unwise for the Church to have embraced an American product.

3.4.2.2 The Cassian translation

From 1951 to 1956, a revision of SYN based on the Nestle Greek critical text of the New Testament, instigated and funded by the BFBS, was undertaken by Bishop Cassian Bezobrazov, rector of St Sergius Theological Institute in Paris (Batalden 1990: 75; Casey 1957: 50; Elliot 1999: 8; Logachev 1975a:140; Richter 1969: 16). The translation appeared in Moscow under the title *Bibliya, ili knigi Svyashchennogo Pisaniya Vetkhogo i Novogo Zaveta, v russkom perevode*. (The Bible, or the books of Holy Scripture of the Old and New Testament in a Russian translation.) Unfortunately it was virtually unreadable, since Cassian not only retained the archaic language of SYN but also followed the Greek text almost word for word. Since the rest of the staff did not have any command of Russian, this was only discovered after publication (Batalden 1990: 75). In contrast, Paterson and the 19th century BFBS agents could speak Russian fluently (Batalden 1990: 75). Its use of the Nestle source text evoked negative reaction from Russian Orthodox Church leaders (Casey 1957: 57; Elliot 1999: 8; Richter 1969: 17). It was also rejected on the grounds that the Patriarchate had not been consulted (Alexeev 1954: 76; Casey 1957: 51,57), as well as the usual accusation that the work was tainted by foreign and non-Orthodox involvement (Richter 1969: 21), despite the fact that the Ecumenical Patriarch had seen and approved the translation (Richter 1969: 21).

Cassian's translation was probably one of the main factors leading to the 1956 edition of SYN. Moreover, despite official rejection, it also provoked lengthy reviews in Russian religious journals (cf. Ivanov 1959) on the critical texts, especially Nestlé's, and on his visit to London in the late seventies, Metropolitan Nikodim obtained Cassian's notes on microfilm, since his translation constituted an interlinear of the critical text (Batalden 1990: 76). The BFBS published the final edition of the Cassian translation (also known as the Paris-Brussels translation) in 1970 (Elliot 1999: 8).

3.4.2.3 The Zhizn' s Bogom translation

In 1965 a new translation of the New Testament appeared, printed in Brussels as *Novyy Zavet Gospoda nashego Iisusa Khrista* (The New Testament of our Lord Jesus Christ) by the organisation Zhizn' s Bogom (Life with God) (Zhizn' s Bogom 1965: 5). The full Bible was printed in 1973 under the title *Bibliya. Knigi Svyashchennogo Pisaniya Vetkhogo i Novogo Zaveta, v russkom perevode s prilozheniyami* (The Bible. Books of Holy Scripture of the Old and New Testament, in a Russian translation with appendices) (Istina 1978: 341-342). Based on the 1956 edition of SYN, it used the Jerusalem Bible as intermediate and metatext for the Old Testament. The New Testament was primarily based on Tyszkiewicz's 1944 edition (Rome: Russicum) of the Greek texts; i.e. on critical texts. A number of French translations also acted as intermediates (Zhizn' s Bogom 1965: 11). Its predominantly Catholic character was emphasised in the introduction and in the included extracts from the Constitution of the Vatican II on Revelation. Metatext included a concordance, a Biblical chronology, a theological and thematic index, an index of proper nouns, plus historical, geographical and archaeological terms, a list of ancient manuscripts for the New Testament and Old Testament, biographies and maps, hence it was intended to function as a study Bible. The translation is not readily available and appears to have been withdrawn.

3.4.2.4 Blagaya Vest' (Good News) translation

In 1981, work began on the production of a Russian version of the English *Good News* Bible, and August 1989 saw the publication of the New Testament by the World Bible Translation Centre under the title *Blagaya Vest' ot Boga (*Good News from God*)*. The publication was rushed to print in order to appear at the International Book Fair in Moscow in 1989 (BRP 1993: 8; Munger 1996: 26). As a result of perestroika, it was the first time after 1917 that foreign companies were invited to display their products freely and that religious works were permitted. In 1992 a revised edition was published in Moscow, and in 1993 the entire Bible appeared under the title *Bibliya: sovremennyy perevod Bibleyskikh tekstov* (*The Bible: a modern translation of Biblical texts*) (BRP 1993: 8; Munger 1996: 26).

Blagaya Vest' (BV) belongs to a series of translations into a number of languages, originating from the 1966 English translation. The norms of *Good News* translations in general have been explicitly laid out (GNBTP 1977: 408-412). Those specifically for the Russian translation are contained in the booklet *A Bible for the Russian people* (BRP 1992). They may be summarised as follows:

- The source text used for the Russian translation was the UBS third edition of the *Greek New Testament* (edited by K. Aland) and the Masoretic Text. Departures from these texts are indicated with footnotes.

- Footnotes are also used when the meanings of clauses or words are unclear, or to explain cultural background.
- Breaking with the literal tradition of previous Slavonic and Russian texts, it overtly follows a communicative translation model based on Eugene Nida's concept of dynamic equivalence[18] (Steiner 1975: 105; cf. Nida & Taber 1974).
- In line with this model, only one interpretation of a passage is offered:

  The Committee is not to evade decision on interpretive questions by resorting to a formal correspondence translation (GNBTP 1977: 409).
- Passages are translated according to their immediate context; thus Old Testament verses quoted in the New Testament may be worded differently.
- Protestant verse numbering is followed, whereas the order of the Books follows SYN.
- The main criterion for evaluation is accuracy, by which is meant the degree to which the target text reader understands the text in the same way as the source text reader.
- The language of the target language should be natural (i.e. not reflect source language structure), of standard literary level (i.e. no colloquialisms or slang) and simple (i.e. complex sentence structures are replaced with simpler ones[19]). Source text rhetorical and stylistic devices (the use of poetry, figurative language etc.) could only be retained if they were understandable to the target language reader. Although not stated explicitly, the model is therefore based on discourse theory.
- Implicit information is to be made explicit.
- The translation is intended to be easy to read and comprehend. This indicates a communication-oriented strategy with target language-oriented initial linguistic norm.

The Good News translation process occurs in four steps (http://www.wbtc.com; BRP 1992: 8-9). Firstly, the passage is translated into Russian from an English intermediate. The translation is then checked by back-translation into English against the source texts by a panel of Greek scholars. This is then followed by tests to determine comprehensibility, readability and "linguistic and cultural suitability" (http://www.wbtc.com). The final phase involves proofreading and editing before publication and distribution. In this process there does not seem to be any direct comparison of source and target texts (since all translation and checking is done via English), nor do the evaluative tests specify linguistic and stylistic norms, apart from general comprehensibility.

Although language is updated, the socio-cultural setting of the source text is preserved (BV 1990: ix). BV attempts to compensate for the target language audience's ignorance of the social, historical and cultural background presumed by the source text writer by means of an extensive preface devoted to Biblical history and background, a glossary, maps and numerous footnotes throughout the text containing socio-historic-cultural information, cross-references and source text variants or difficulties (BV 1990: 363-369). The preface also instructs the target language reader in the differences between source language and target language culture (BV 1990: ix), while simultaneously expressing the universality of the message. The absence of evangelical tracts indicates an absence of ostentatious ideological purposes. However, an evangelical function is indicated in BRP (1992: 11).

Although distribution is in millions (BRP 1992: 4, 8; the webpage «http://www.wbtc.com» gives a figure of 2 million), it is not well known in Russia or to Russian communities (cf.

Munger 1996: 27). Published in the USA and Germany, it seems that the translators themselves were Russians resident around Moscow and St Petersburg (personal communications, December 2000), but because of the sensitivity of those times, they preferred to remain anonymous. (Attempts to trace them have failed.) The translation has been singled out for attack by leaders of the Russian Orthodox Church (Ioann 1994), although, according to BRP (1992: 10), it has elicited praise from ordinary Orthodox believers and Church leaders in the Ukraine and Georgia. According to Seleznev (1993: 101), its chief failures are its lack of "elementary philological preparation" in the areas of style, orthography and readability as well as disrespect for the Greek originals (in any form).

3.4.2.5 Slovo Zhizni (Word of Life) translation

Slovo Zhizni (SZ) was published late in 1991 by the Living Bibles International (which was merged into the International Bible Society, with corresponding copyright transference, in 1992). By December 1992, about six million copies had been distributed (Elliot 1999: 9; Munger 1996: 23).

Except for a brief preface, SZ's translation norms have not been explicitly published. According to the preface, its purpose is firstly to transfer the meaning ("intentions") of the original and secondly to produce a text written in simple, easily-understood Russian (SZ 1994: 2). This indicates a communicative approach (cf. Munger 1996: 183) in which accuracy or faithfulness to the source text is defined in terms of adherence to the source text writer's intentions rather than to the actual linguistic signs of the source text, indicating the production of a text that is acceptable (rather than adequate) in terms of the target language and culture, and hence target language-oriented, at least on linguistic and literary levels. The fact that SZ does not explicitly state its source text (which, according to Munger (1996: 23, 183) is one of the recent editions of the critical texts) nor any intermediatery texts, together with the independent title *Slovo Zhisni: Novyy Zavet v sovremennom perevode* (The Word of Life: the New Testament in a modern translation), indicates that the work is intended to stand as an original in its own right. Indeed, in the preface (SZ 1994: 5) it is called an edition rather than a translation. The invocation of accuracy, however, denies textual manipulation.

The decision to produce a translation that is easily understood by the average modern reader, indicates too that the target text is intended for private rather than public use. The inclusion of a relatively simple glossary of religious terms suggests a broad target audience, not necessarily having a religious background. The inclusion of two evangelical tracts and a preface devoted to a short evangelical message (SZ 1994: 5), apart from indicating a definition of equivalence based on the response of the target audience, also indicates a definite ideological stance and evangelical function. In view of the ideological bias, claims of accuracy in the transmission of the message are undermined.

Although linguistic and textual considerations are modernized and naturalized, the source text social, historical and cultural background is retained (cf. Heylen 1993: 17). SZ attempts to overcome the lack of socio-historic, cultural and other information on the source text setting (assumed by the source text writer to be known to his writers) by means of a brief introduction at the beginning of each book, giving information on the source text writer,

period, place, target audience and background circumstances, as well as the main theme and motifs of the text.

According to Munger (1996: 183), the text suffers from bad editing, too many omissions and exegetical errors. Munger (1996: 23) also places it closer to the English *New International Version* than its *Living Bible* counterpart.

Recent (unofficial) distribution figures indicate a total of 14 million copies sold to date (Munger, personal communication, December 2000). The direct attack made on it by the late Metropolitan Ioann (1994: 1) indicates its perceived threat to the Orthodox-sanctioned SYN. As in the case of *Blagaya Vest'*, the translators appear to be native Russians who secretly undertook the work at great personal risk and cost, and who wish to remain anonymous (personal communications, December 2000).

3.4.2.6 Kuznetsova's translations

A translation of the New Testament by Ms V. Kuznetsova, published piecemeal by various journals, is expected to be published as a whole within the next year by the Bible Society of Russia in Moscow, supported by the Alexander Men'[20] fund (V. Kuznetsova, personal communication, Feb 2001; Ioann 1994: 1). A graduate of Moscow University, Kuznetsova is proficient in Greek and philological principles and also holds an MTh. from Aberdeen University. She started her translation work in 1985, encouraged and inspired by the late Father Alexander Men' (Kuznetsova, personal communication, Feb 2001). The following Books have already been published (Kuznetsova 1989: 112-124; Kuznetsova, personal communication, Feb 2001; Munger 1996: 23-25; Ovsiannikov 1995: 139-140):

- the Gospel of St Mark (1989-90) in *Narody Asii i Afriki*, with a foreword by Alexander Men';
- The *Canonical Gospels* (1992) under the editorship of S.V. Lyozov and S.V. Tishchenko published by Nauka and Vostochnaya Literatura publishing houses.
- The Epistle to the Romans (1993) under the auspices of the Alexander Men' Open Orthodox University (Moscow: Dom Marii).
- The Pauline Epistles, Acts and the Gospel of St Luke (1998), the Gospel of St John (1999, 2000) and the Gospel of St Matthew (2001), published by the Alexander Men' University Press.
- A revised translation and commentary on the Gospel of St Mark (2001).

Based on the tenet that all translations amount to interpretations, Kuznetsova's work explicitly interprets ambiguous phrases in an attempt "to achieve maximum closeness to living modern Russian language" (Men' 1989: 114). Her primary aim is to achieve a good literary standard without compromising comprehension. Her translation norms are similar to, but not derived from, those of Nida's, since the latter's writings were only available in the USSR after perestroika (V. Kuznetsova, personal communication, January 2001). However, her interpretations, the use of politically marked terms such as *товарищи* (comrades) for *disciples* and *новый союз* (new union) for *new covenant*, her explicit breaking with historical traditions and preference for the critical ("scientific") (Kuznetsova 1989: 114) Greek texts do not endear her translation to Church leaders (Ioann 1994: 1). On the other hand, she belongs to the Orthodox denomination (Kuznetsova, personal communication) and as Elliot (1991: 9)

has pointed out, her intended publisher, the Bible Society of Russia, is also supported by the Moscow Patriarchate.

3.4.2.7 Other recent translations

Since 1950, and especially since 1980, a plethora of new Russian Bible translations were published. Most of these are individual Books of the Bible. A list of these publications (not necessarily exhaustive) is given in Appendix C. Moreover, it appears that a number of Bible societies in Russia (e.g. Bible Society of Russia and Institute for Bible Translation) are presently working on some translation of a Russian Bible or portions thereof (Desnitsky, personal communication, Aug 2001; Gustafson 1996: 5-6; Ovsiannikov, personal communication, Dec 2000).

3.5 CONCLUSION

In summary, therefore, the Russian tradition of Bible translation evolved from the Slavonic Biblical tradition, which, especially in the Orthodox context, continues to influence it as a kind of guiding norm. The full sets of TC parameters for each translation investigated are included in Appendix D. What follows is a summary of the general characteristics of each group of translations.

3.5.1 The Slavonic Bible tradition

Over five hundred years, the Slavonic Bible emerged from a number of scattered manuscripts into a collated codex. This period saw simultaneously the crystallisation of an Orthodox Biblical identity separate from the West, in which Bible translations became a means of unifying their communities. The age of printing strengthened and entrenched this distinct Orthodox identity, resulting in an increasing intolerance for *ad hoc* translations and corresponding preference for joint church-state projects as both consolidated power. Renaissance and Reformist ideals, although traceable in Bible translations of the latter Slavonic period, were resisted by the Russian Orthodox theology, which remained loyal to the doctrines of the Church Fathers. The Slavonic period culminated with the ECS, which still holds the position of the primary national Bible of the Russian Orthodox Church.

Thus, in terms of **ideology**, the Slavonic Bible tradition developed from its early interconfessional roots into a product of Orthodoxy, as evidenced in the rejection of Skorina's translations. In the progression from Cyril and Methodius's translation to the ECS, the emphasis shifted from providing a text for the liturgy or for catechism to a text used to combat anti-Orthodox heresies (Gennady, Ostrog, Moscow) and the development of an authoritative Slavonic text (ECS). Except for Skorina, the translators were members of the Russian Orthodox Church clergy, although from the Gennadian translation philologists were also included in the translation teams. The predominance of theologians (usually monks) in the translation process implied that theological considerations had priority. With the shift in political power, the centre of Slavic Bible translation also shifted from West to East (Russia). Even during the Slavonic period, the importance of powerful patrons for the survival of the new translation was evident, and increasingly secular powers became involved together with the church in Bible translation. Probably because of the high illiteracy of the population, translations were produced primarily for the clergy. Whereas early Slavonic texts deviated from the source texts to include parts of commentaries, later textual manipulation was towards

a closer alignment of the target texts to the Majority Text and Septuagint source texts. Finally, ideological considerations primarily affected the function of the texts.

Although the Majority Text and the Septuagint formed the primary **source texts**, during the manuscript period translators also made use of the Vulgate, the Masoretic Text, writings of Church Fathers, Codex Vaticanus, Codex Alexandrinus and early Slavic vernaculars. The prominent use of the Codices in the Gennadian Bible, the precursor to the present Slavonic text, is especially interesting, since it is primarily upon their witnesses that the Western critical Greek texts are based. During the later Slavonic period, a variety of Slavonic, Hebrew and Latin source texts were still accessed, but the Majority Text and Septuagint were given priority, with books from other sources such as the Vulgate retranslated from the above. Throughout the Slavonic period, revisions of the Greek source texts and use of the most recent editions of source texts were the norm rather than the exception.

Between early and late Slavonic texts there was a significant divergence of **function**. Up till the Gennadian Bible, manuscript translations appear to be the result of individuals. While liturgical texts were designated for public use in services, continuous and explanatory texts had a more private and probably academic function (since few could read, apart from the monks). From the Gennadian Bible onwards, only translations produced through co-operation between the Orthodox Church and local political leaders were accepted, prioritising the public function of the target texts. As above, the function of the target text became increasingly a statement of Orthodox belief rather than a teaching tool. At textual levels, the variable of function influenced the macrotextual structure or the nature of microtextual corrections.

In terms of the **translation model**, as the divergence of the vernacular from the Slavonic increased, the natural Slavonic vernacular of the early Slavonic period gave way to the eventual establishment of Slavonic as the supranational church language with consequently fewer attempts to update the language of the target texts. As the pedagogical function of the translations decreased, so did the ostentatious inclusion of metatext, so that the reader was left not only with the obscurity of the ancient Biblical setting but also of language. Skorina's translation is a notable exception. Accuracy was increasingly defined as adherence to the Majority Text or Septuagint Greek texts and translation was predominantly done at the level of lexis. A consequence of this conservatism was the imposition of a strictly literal model on initially relatively free Slavonic translations, thereby bringing them closer to the Greek and to medieval Bible translation practice in the Catholic West. This period also saw revisions of previous translations rather than new translations. Translations were evaluated according to their ideological correctness or conformity to source texts. Simultaneously, the creative translation strategies of the early Slavonic translators gave way to a mechanical copying with occasional updating of lexis.

Language norms were similarly affected as contemporary, natural vernacular gradually became an archaic and exotic form, a "high" dialect used in church services. However, even in the Orthodox Church some harmonising with Russian and simplification was still attempted.

3.5.2 The Russian Bible

The developing Russian Bible therefore not only inherited a Slavonic tradition attached to a specific type of Greek text, but also a set of norms defining which translations were acceptable as well as restricting choices in the translation process. Firstly, with regard to **ideology**, the period of vernacular translations from Firsov's translation in 1683 AD to SYN in 1876 was marked by increasing deviations between the actual translations produced and the norms for translation dictated by the Church, resulting in vernacular translations being rejected on the grounds that they or their translators were not sufficiently Orthodox. Ideological differences were thus evident between Church and translators, even though all the translators were members of the Russian Orthodox Church and native Russians (situated predominantly in St Petersburg), and even within the Orthodox hierarchy itself. The experimental nature of this period was characterised by a number of translations by individuals. However, these translations (and the team translation of the BFBS) done without the patronage of the Orthodox Church were actively opposed by that body, and those without a patron suppressed. Although these texts were often opposed simply because they were Russian and hence a threat to the ECS, the use of the Masoretic Text as source text in the wake of Luther's German translation of the Bible precipitated the theological issue of Christological elements in the Old Testament and challenged the Orthodox concept of a united Christian Bible. Consequently, apart from SYN, translations of this period failed to gain authoritative status. Although some of the texts (especially the RBS New Testament) were intended for the Russian public, their academic nature is predominant. Thus, unlike the Slavonic texts, interpretation of the source texts became dominated by philological rather than theological concerns.

Thus the **choice of source text** became even more of an ideological issue. The norms of the translators, who invariably preferred the Hebrew, conflicted with those of the Church hierarchy, who rejected the Masoretic Text due to its extratextual Jewish and Lutheran links and intratextual exclusion of Christological elements. The Greek source text was not yet a point of conflict. While the use of the Byzantine-based Textus Receptus in the RBS translation was doctrinally correct in terms of Orthodox norms, it still reflected consistency in the practice of selecting the most recent revision of the Greek text available. (As noted in Chapter 1 (par. 1.1.2.1), the Masoretic Text offers very little manuscript variation.) Moreover, the use of contemporary (and therefore produced by the Renaissance or Reformation and therefore unOrthodox) German and French translations as intermediates also indicates the enlightened attitude of the RBS and SYN translators. Both the RBS New Testament and SYN translation reflect the syncretic tendencies of the earlier Slavonic translators.

It is evident that, unlike the primarily religious **function** of the Slavonic texts, most of these Russian translations were also intended to fulfil academic needs and thus, apart from their clerical connections, their translators were academics. The Church's opposition also prevented the texts from assuming any public function (and in the case of the Firsov, Pavsky and Makary translations, any function at all). Even the RBS New Testament and Synodal translations, arising from the traditional church-state cooperation usually reserved for official translations, were eventually used only for private reading.

As regards the variable **translation model**, the conscious adoption of literal models (as evidenced by strong source text-orientation and translation at lexical level) and interference from the Slavonic intermediates generally impinged on any initial norms of purity and clarity of the Russian language. Although the translation norms of the other translations are not explicitly known, the Pavsky translation was probably interlinear since it functioned as an aid to understanding the Hebrew. Accuracy, restricted to the degree to which the target texts paralleled either their source texts or the ECS, became the sole evaluative criterion. The other RBS criteria of naturalness and clarity were neglected. As with later Slavonic texts, translation strategies were limited to occasional inserts of descriptive phrases to facilitate comprehension and borrowings from Slavonic. Not surprisingly, these texts lost their independent status as regards the source text, let alone any claims of authoritativeness. Similarly, the Russian **language** was undermined by the strict adherence to the Greek or Slavonic source texts and intermediates.

3.5.3 The Synodal translation

The production of SYN in the face of significant division within the Orthodox hierarchy was undoubtedly due to the efforts (and political astuteness) of the erudite Metropolitan Filaret. Thus, while the **ideological background** of SYN's creators was distinctly Orthodox, the translation represented the victory of the more liberal elements within the Church and state hierarchies. This is also evident in the **choice of source texts**. The use of the 1810 edition of the 1633 AD Elzevier edition of Erasmus' Textus Receptus again illustrated the tendency to use the most recently updated Byzantine New Testament Greek texts. (The issue of the Western critical texts only really surfaced in Russian publications around 1954.) Although the Slavonic text was still related through the RBS New Testament, the link with the Slavonic tradition had weakened. This open-mindedness in the translation process is also attested by the use of Latin, French and German intermediates as well as Skorina's, Pavsky's and Makary's previously banned vernaculars. Likewise, the placing of the Masoretic Text on equal footing with the Septuagint (although severely criticised) indicates that in practice, to the translators, the norms of contemporary academic text-critical research had priority over historical or religious traditions. As regards **translation model** and **language** norms, it is evident that SYN attempted to use a more natural target language (structure and lexis) than had been used in its predecessor the RBS New Testament, although its adherence to the source text still indicated a literal translation, and as noted above, the language was archaic and artificial even then. Finally, the question of SYN's **function** needs to be addressed. Although ostentatiously created to facilitate understanding of the Slavonic through private reading, its obvious deviation from the ECS and official designation indicates a more public function was intended. However, SYN was (and still is) not able to replace the ECS in the liturgy. The academic function of SYN was evident in the subsequent introduction of compulsory Biblical studies at theological seminaries. Despite objections to its language from as early as 1917, SYN has remained the official Orthodox translation with very few changes.

Although the initial impetus for a national Russian translation did not come from the Russian Orthodox Church itself, but through the foreign-based BFBS in the wake of a national revival, the final product, namely SYN, was overseen entirely by the Russian Orthodox Church. Therefore, if there is ideology embedded in SYN, it would be Russian and Orthodox. However, the resultant Protestant revivals, foreign involvement in publication and distribution

of the translations and the perceived threat to the identity of the Church Slavonic translation contributed towards an increasing Orthodox resistance to a new Russian Bible translation. The resulting split of the Orthodox religious and academic leadership on the issue of a revised Russian translation has yet to be resolved.

This, and the enforced restrictions of Stalin's communist regime, resulted in a shift of the centre of Russian Bible translation from Moscow and St Petersburg to Western (Protestant) and émigré communities abroad for most of the 20th century, and thereby a break with the Slavonic historical tradition.

3.5.4 Twentieth century Russian Bible translations

Ideologically, the translations of the 20th century represent a heterogeneous group, including Orthodox, Catholic and Protestant believers as well as sectarians (e.g. Jehovah Witnesses), thereby breaking from the previous predominantly Orthodox involvement. Concurrent with missionary drives in the West, these new translations often had an evangelical component and ignored the historical role of the Slavonic texts. Following the precedent set by the BFBS, their patrons were predominantly ecumenical Bible societies rather than church denominations or secular organisations. The Russian Orthodox Church criticised these translations for Protestant ordering of Biblical books, for being contaminated by foreigners, for the use of the critical and Hebrew source texts, for the various interpretations and for advocating a non-Christian Old Testament. In turn, the Western academics criticised the Russian Orthodox Church translators for their use of the Majority Text, for their imposition of Christian principles onto the (Jewish) Old Testament and for their perceived Slavophilism. The translations of the 20th century also differed from the earlier Russian translations in that each translation had its own set of patrons (previous lessons having been learnt) and were aimed primarily at the Russian-speaking laity.

With the exception of the Pobedonostsev and Logachev translations, all translators followed western scholarship in rejecting the Byzantine Greek **source texts** in favour of the critical editions for the New Testament sources and favouring the Masoretic Text over the Septuagint for the Old Testament sources. Contrary to the Russian Orthodox Church policy, the link to the Slavonic Bible was broken, except indirectly through SYN. The use of the critical texts does, however, reflect the continuing practice from Slavonic times of using the most recently updated edition of Greek New Testament sources. In contrast, Pobedonostsev and Logachev continued to follow Russian Orthodox Church policy in basing their texts on the Majority Text and ECS.

As regards **function**, the translations were intended to provide an easily comprehensible text for private reading and thus were aimed at the general public rather than academic or religious institutions, although due to their adherence to the source text, Pobedonostsev's and Cassian's translations are primarily of academic value. As noted above, an evangelical function and thus ideological component was also often present. The increased private function was reflected textually in the choice of translation model and simplified language.

Translation models during this period varied from word-for-word (Cassian, Logachev and Pobedonostsev) to communicative (BV, KUZ and SZ), the latter model becoming the most

frequent in the latter quarter of the 20th century and thus translators attempted to satisfy (to varying extents) target-oriented linguistic norms, with a resulting shift in the translation unit from lexis to at least sentence and definitions of accuracy in terms of message. This model was also accompanied therefore by a greater propensity for manipulation of source text elements and consequent variation in interpretations in the target texts. However, although none has succeeded in claiming authoritative status, they all function as independent texts in their own right. Although accuracy is still proclaimed as the evaluative criterion, it is interpreted as correct transmission of the source text writer's intention or message. The newer models with their criterion of readability and comprehension have also given rise to more creative translation strategies, with translators seeking descriptive equivalents and target text equivalent discourse patterns. The use of metatext in order to facilitate understanding of the socio-historic background also seems to be increasing. In a sense, then, these new translations can be likened to the early Slavonic explanatory translations. Notable exceptions to their generation are the Pobedonostsev, Logachev and Cassian translations, which still adhere to a word-for-word model and resultant emphasis on the source text structure.

Similarly, most of the newer translations of the independent tradition (apart from Cassian's) aim either at natural and modern **language** in imitating the vernacular or in approximating an original literary style. Therefore, instead of being a specialised "high" dialect, they advocate the standard forms of language usage as found in Russian society. This is reflected in the fact that the same language levels are used for text and metatext (when provided). In contrast, the translators following Russian Orthodox Church policy aimed primarily at reflecting the source texts with resulting loss of target language naturalness.

3.5.5 Russian Orthodox norms

At the end of the 20th century the Russian Orthodox Church leadership had formulated their own specific norms of "correct" Bible translations. In terms of **ideology**, they rejected in principle all translations that were non-Orthodox or had foreign links or even those undertaken by private individuals within the Orthodox community. Ideological constraints are also evident in the insistence on a Christian Old Testament and the **choice of source texts**, the latter restricted to the Majority Text and Septuagint, with ECS and SYN as intermediates. It is also evident that the predominantly public **functions** of Bible translation as envisaged by the Orthodox hierarchy – in the liturgy, as an academic tool and as a monument of national culture – are not shared by the translator groups above. Even texts intended for private reading are viewed as fulfilling a different purpose, namely to understand the ECS. Possibly the only points of agreement with the translators above are the recognised need for a standard, acceptable form of literary **language** and openness to experimentation with a more literary **translation model**. It also seems that the Orthodox hierarchy (as evidenced in the pronouncements of Patriarch Aleksy II (1994) and Metropolitan Ioann (1994)), are more conservative in this respect than their academics, since they reject the language and communicative translation models of the newer translations.

3.5.6 Summary

In conclusion, it is evident that the present official Orthodox policy on Bible translation is consistent with the later Slavonic tradition. However, it is also evident that, apart from the transient Pobedonostsev translation of 1907 and the books translated by Logachev *et al.*, this

tradition has not produced a complete Bible or New Testament during the 20th century, being content instead to publish various editions of SYN. In contrast, all new published Russian translations of the 20th century belong to the independent tradition. It is possible to see in this tradition Western influences; however, the tendencies evident in these 20th century translations can also be traced back to earlier translations in the vernacular as well as to earlier Slavonic texts. These are namely, a more ecumenical ideology, preference for the most recent editions of original language source texts above Byzantine or Slavonic textual tradition, modern natural target language and freer translation models. With increased literacy levels, the emphasis has, however, shifted to the individual rather than corporate use of Holy Scripture. Hence, although the deviations between the Russian Orthodox Church Bible translation norms and those of the newer translations may be ascribed to a Russian versus Western perspective, they may also be explained in terms of a steadily diverging trend between perceived and applied norms in Russian Bible translation.

In the next chapter, the systems of Western Bible translation and Russian literary translation will be explored and their translation norms compared.

ENDNOTES

[1] The origins of these variants are still strongly debated (Metzger 1977: 413-431; Sturz 1967: 70).
[2] An extensive list of early Slavonic Bible translations is given in Appendix B.
[3] The tradition of explanatory texts may be a factor in the continuing Orthodox reliance on the patristic writings for interpretation of Scripture.
[4] This tendency towards the mystical and symbolic still proves one of the main obstacles for any translator attempting a non-literal translation of a religious text.
[5] The art of printing developed in the Catholic West had made the Vulgate the main source text for any Biblical translation work in this period.
[6] From an Orthodox point of view: there are indications that these were proto-Protestant movements within the Russian empire.
[7] Over subsequent centuries, the appellation of Judaisers was invoked on anyone who engaged in Bible translation work outside the official blessing of the Russian Orthodox Church (Krause 1958: 20).
[8] Despite its (Protestant) theological implications, the term will be used throughout this dissertation in order to describe the Deuterocanonical books accepted by the Catholic and Orthodox, but not Protestant, churches.
[9] This may account for the later resistance of Russian theologians to the modern critical editions of Greek texts, which are developed on humanist principles.
[10] From a literary perspective, there was probably no desire to develop the language either. Used exclusively as written medium, its function was similar to that of Latin in Western Europe.
[11] The authoritative reference for the production of SYN is Chistovich, I.A. 1899. *Istoriya perevoda Biblii na russkiy yazyk*. St Petersburg. Because of its condition, it is no longer available for lending or even making copies. A recent edition has been published by the Bible Society of Russia (St Petersburg) in 1997, but at the time of going to print, a library copy had not yet been traced. The other references are basically summaries of Chistovich.
[12] During his sojourn in prison as one of the Decembrists, Dostoevsky received a RBS New Testament which he kept until his death and which inspired much of his writings (Krause 1958: 18).
[13] Makary's text now forms the basis of the Russian Old Testament used by Jehovah Witnesses.
[14] As noted in Chapter 1 (par. 1.1.2.3), communism also inadvertently assisted the fledgling Russian Bible by suppressing divergent nationalist tendencies, minimising social differences between strata of the Russian population, and increasing literacy, thereby broadening the target readership.
[15] Abbreviated from the Russian meaning "self-publication", the term is used to designate unofficial (and hence illegal) publications within the USSR, usually published secretly from people's homes.
[16] Personal involvement and correspondence with former smugglers.
[17] The word *canon* is used here in its theological sense.
[18] Nida's concept of dynamic equivalence is discussed in detail in Chapter 4, par. 4.3.1.
[19] The assumption that simplification facilitates comprehension is not substantiated by psycholinguists.
[20] A contemporary Orthodox priest noted for his piety as well as his social concern. He was brutally murdered in 1992.

CHAPTER 4: A COMPARISON OF WESTERN BIBLE AND RUSSIAN LITERARY TRANSLATION NORMS

In the previous chapter, the histories of the Russian Bible translations were analysed in order to investigate the norms and source texts operative in their production and also some of the external constraints imposed on the translations by social, historical and cultural factors. In this chapter, some theoretical issues pertaining to Western Bible translation and Russian literary translation are investigated in order to describe and qualify the inter- and intra-systemic relationships discussed in Chapter 1. The investigation of translations in their various contexts rather than as isolated events makes the interdisciplinary approach of Descriptive Translation Studies (DTS) a far more thorough evaluative tool than other models. According to DTS theory, no writing occurs in a vacuum, hence the emphasis on historical development. In line with the DTS emphasis on *parole*, actual translations as well as theoretical aspects are investigated. This chapter therefore involves a detailed examination of theoretical models and norms of Western Bible translation and Russian literary translation that were operative prior to and during the periods in which the *Synodal* (SYN), *Blagaya Vest'* (BV), *Slovo Zhizni* (SZ) and Kuznetsova's (KUZ) translations were produced. From this, it will be possible to provide answers for part of the primary research hypothesis H1 (paragraph. 1.2), namely the determination firstly of the compatibility of the norm bases for these two systems and secondly, to what extent they reflect the norms of the translations above[1].

The question may be asked: What grounds are there for a comparison of such apparently dissimilar sets as Western Bible translation and Russian literary translation? Yet the very existence of a Russian Bible translation derived from Western Bible translation norms implies the creation of a point of intersection of the two systems in what Wolfgang Iser (1995: 32) termed the *inter-cultural space*, i.e. the region where two cultures are brought to confront each other. Within this space we expect to find similarities as well as dissimilarities between the two systems: "the heightened self-awareness of a culture that sees itself reflected in the mirror of the one encountered" (Iser 1995: 32).

As an element of sacred literature, the Bible differs from secular literature in its claim of divine inspiration, supported by numerous injunctions not to add, omit or change any of its contents and invoking curses on those who do. Whereas some regard the actual linguistic elements as sacred, others interpret the injunction as applying to the text's message or function (cf. Barnwell 1990: 15; Steiner 1975: 15). The translator, whose task necessarily involves changes to the text, is thereby placed in a particularly precarious position. Because of this, translation of sacred writings can be regarded as a separate genre, having its own set of norms absorbed from and reflecting the surrounding religious culture. Hence readers of sacred texts invariably expect to find something other than a literary work or communicative pamphlet. Thus, as shown by Megrab (1997) for the translation of the Koran, the norms for the translation of sacred literature may indeed clash with those currently accepted for the translation of secular literature. One obvious distinguishing mark of sacred literature is the language levels permitted or even expected (Osahawa 2000, personal communication).

On the other hand, the Bible is also a collection of literary works containing genres and discourse patterns that beg the use of literary and linguistic tools of analysis in translation. Thus, according to Salevsky (1991: 106):

> Like any other translation, the translation of the Bible is determined by the conflicting demands of fidelity to the source language text, motives for interpretation, and translation aims depending on the period, the intentions pursued and the target audience.

As a literary production, the Bible presents an exceptional challenge to translators in its separation from the target readership by huge temporal, cultural, social and historical distances, its non-homogeneity of content (it is a collection of books from different authors, stretching over approximately one thousand years, involving at least three major cultures (Hebrew, Greek and Aramaic) and numerous political epochs) and its use of different styles and language levels reflecting the diversity of the authors' social strata (cf. De Waard & Nida 1986: 185; Nida 1991: 9; Salevsky 1991: 103). Moreover, although intensive research has been done on the source languages, there are still considerable gaps in our understanding of source text terms (e.g. the *hapex legomena* of the Old Testament) as well as in our ability to find semantic equivalents in the target language (De Waard & Nida 1986: 186; Nida 1991: 9; Salevsky 1991: 104). According to Myhill (1997: 208),

> The real problem is that [the target language] simply does not have appropriate words to translate... so that any translation will be misleading... Therefore, the translator only has a choice of how to distort the text.

The manner in which Bible translators attempt to solve these difficulties may be compared with literary translation strategies. In fact, the cocktail of different factors involved in Bible translation has led Salevsky (1991: 104) to propose it as the ideal test material for a general theory of translation.

Thus, in view of hypothesis H1, this chapter entails an examination and comparison of the norms of Western Bible translation theory with those of Russian literary translation theory during the late 19th century (the period of SYN) and the late 20th century (the period of the newer translations).

4.1 WESTERN BIBLE TRANSLATION AT THE TIME OF THE NINETEENTH CENTURY

In order to develop a basis for analysing Western Bible translation models, one is faced with a plethora of information ("Western" being too general a term), necessitating a careful selection while acknowledging the implicit subjectivity of any selection. For the period leading up to SYN, "Western" is taken to indicate the non-Slavic non-Orthodox region of Western Europe, since this area is the natural ancestor of our contemporary notion of "Western". Five primary influences were selected, firstly on the basis of their influence on other Bible translation work and secondly on the likelihood that they would have penetrated into Russia. There does not seem to be documentary evidence of any cooperation or correspondence with foreign Bible translators before contact with the British and Foreign Bible Society (BFBS). However, the veneration of the Septuagint and Jerome within the Russian Orthodox community may imply knowledge of their translation norms. Likewise, the use of Erasmus's Greek text as the source text for SYN indicates that his writings may have been known in Russia. The German influence, represented here by Luther and Bengel, cannot be ignored, especially in view of

Peter I's encouragement of the influx of German knowledge and workers and the commissioning of the German Lutheran, Ernst Glück, to initiate Bible translation into Russian. These four influences constitute the first Bible translation, the translator of the Vulgate and the foremost Renaissance and Reformation translators respectively. Finally, the translation policies of the BFBS may have played some role in the formulation of Russian Bible translation norms, and as the ancestor of the United Bible Societies (UBS), its influence on modern Bible translation policies remains significant.

4.1.1 The Septuagint

The Septuagint was undertaken because Jews of the Diaspora had become Hellenised and no longer understood the Hebrew Scriptures. At the decree of Ptolemy II Philadelphia (285-246 BC), the translation was initiated on the island Pharos near Alexandria (Schwarz 1985: 12, 37; Van Hoof 1990: 38). According to legend, seventy elders translated the Pentateuch individually in seventy days, and when their translations were compared, they were found to be identical (Steiner 1975: 16). More pragmatically, the so-called *Aristeas Letter* (ca. 100 BC) states that seventy two translators, priests and elders conversant in both Greek and Hebrew, systematically worked through the Hebrew Scriptures, discussing each aspect until consensus was reached. The resulting translation was then read aloud to the panel, which confirmed it as authoritative by declaring (in Schwarz 1985: 37),

> insofern die Übersetzung wohl und fromm ausgeführt würde und auch mit vollkommener Genauigkeit, so ist es recht, dass sie in gegenwärtiger Form bleiben und keine Veränderung erfahren soll[2].

However, despite the rhetoric, according to Tov (1981: 47), the compilers of the Septuagint in fact did not pay much attention to uniformity, including translations from various periods, types and stages of revision, so that the Septuagint presents "a collection of individual translation units rather than as a homogeneous translation".

The Septuagint initiated certain practices and norms that were to form a basis for Bible translation activity (Schwarz 1970: 13-38; 1985: 36-38). Firstly, the use of a panel of translators rather than an individual translator in order to eliminate individual subjectivity became common practice in Bible translation. Secondly, the panel consisted of theologians, thereby revealing a predominantly theological interpretation of the source texts. Thirdly, the two criteria used to evaluate the Septuagint, namely accuracy and being "wohl und fromm" (i.e. having some aesthetic quality), remain the basic criteria in evaluating Biblical texts (cf. Schwarz 1985: 36). Fourthly, the Septuagint initiated a tendency to declare Bible translations authoritative, i.e. having the same status as the original. This especially seems to be the case where the translation is undertaken on a formal basis, supported by both state and church, as with the Septuagint. The justification for this is found in the notion of the inspired translator, which originated in the writings of Philo Judeaus (c.a. 100 AD), the propagator of the above-mentioned legend. According to Philo (in Schwarz 1985: 13, 38), each translator reported that they felt "guided by an invisible designer", thereby accounting for the supposedly identical translations. According to Schwarz (1985: 38), if the translator is regarded as an agent of revelation, it is but a small logical step to accept the target text as authoritative:

> Eine inspirierte Übersetzung erweist ihre Authentizität aus der Art ihres Zustandekommens. Wer dies akzeptiert, muss die griechische Version der Bibel als gleichwertig neben die hebräische setzen und sie zum Ausgangspunkt jeder weiteren Bertragung machen[3].

As Hermans (2001: 3) notes, authoritativeness occurs as a result of a performative utterance rather than some intrinsic property of the target text. Once declared authoritative, a text remained so, making it difficult for subsequent generations to correct or replace it, despite its errors. Authoritativeness also implied that the source text is in fact no longer needed[4]. Furthermore, since a relationship of textual equivalence is declared, deviations between source and target texts are *ipso facto* and cannot be derived from the source text, since the two texts stand as equals[5].

Fifthly, the Septuagint continued the strictly word-for-word Jewish scribal tradition (Orlinsky & Bratcher 1991: 3-4), although according to Tov (1981: 63), this was more marked for the Pentateuch and less so for the Wisdom books, which bordered on paraphrase.

4.1.2 Jerome

The Septuagint in turn became the source text for early Latin translations of the Bible, the most prominent being the *Vetus Latina* or *Itala*, which included the New Testament and which appears to have been translated word-for-word (Ivanov 1959: 79; Schwarz 1970: 26; Steiner 1975: 16; Van Hoof 1990: 38). The proliferation of variant Latin manuscripts prompted Pope Damascus in 382 AD to commission Eusebius Hieronymus (St Jerome, 340-420 AD) to produce a standardised Latin text (Ivanov 1959: 80; Schwarz 1985: 11; Steiner 1975: 16; Van Hoof 1990: 38). Born in Stridon, Dalmatia and hence of Serbian (Southern Slavic) extract, Jerome was schooled in Rome in grammar, rhetoric and the Latin classics, afterwards (372 AD) studying Greek in Antioch (Walker 1986: 195-7). Thus, although it was in his capacity as papal secretary that Jerome was commissioned to translate the Bible, his education was primarily literary, not theological (Walker 1986: 196).

According to Steiner (1975: 17), Jerome translated only the Gospels and the Old Testament. The remainder of Jerome's New Testament was essentially a revision and compilation of existing Latin translations. In his day, Jerome's Bible met with criticism for a number of reasons, his most formidable opponent being the Church Father, St Augustine. Firstly, despite his own beliefs in the sacredness even of the word order of the source language, Jerome did not translate word-for-word but instead attempted to retain the natural structure of the Latin language (EB 12: 1004; Glassman 1981: 13; Nida 1991: 11; Orlinsky & Bratcher 1991: 14; Schwarz 1970: 33-40; 1985: 11-14, 36; Steiner 1975: 17). Secondly, he rejected the authority of the (by then) "Christian" Septuagint in favour of the ("heathen") Masoretic Text (Orlinsky & Bratcher 1991: 14; Schwarz 1970: 33-40). Thirdly, Jerome rejected the notion of an inspired translator. Augustine used the inspiration principle to defend the differences between the Septuagint and the Masoretic Text: this was the Holy Spirit speaking anew to a different group of people. As Schwarz (1985: 38) has noted, Augustine's position placed the translation above evaluation:

> Wo die Übersetzung nicht auf menschlicher Wissenschaft, sondern auf göttlicher Inspiration beruht, hört der Übersetzer auf, Philologe zu sein: Er ist Prophet und Priester, erleuchtet und frei von Irrtum, Werkzeug Gottes[6].

In contrast, Jerome argued that the translator's role was that of philologist, understanding meaning through scholarship and linguistic knowledge. Hence his famous warning: "it is one thing to be a prophet and another to be a translator" (in Schwarz 1985: 38). The differences between the Septuagint and the Masoretic Text proved to him that no translation could claim

equal status with the original, nor replace it as the basis for other translations (Schwarz 1985: 13; Steiner 1975: 17). In his placing Bible translation and evaluation on philological grounds, subject to the demands of the TL, Jerome can be regarded as the forerunner of literal Bible translation.

Ironically, Jerome's translation became authoritative throughout the Christian West for more than a thousand years, providing both the impetus for and the major hindering factor to new vernacular translations[7] (Schwarz 1970: 11). Unlike the early Slavonic texts, free translations in the West were extremely rare, word-for-word translations continuing to be the norm throughout the Middle Ages (Schwarz 1985: 14-15,36). According to Schwarz (1985: 36), this was due to a later letter of Jerome emphasising the sacredness of the word order of the original writings. Jerome's inconsistency is still a subject of debate, however, his authority was frequently invoked in order to justify word-for-word translations.

Initially the Catholic Church did not object to the use of vernacular translations, provided that they were translated by clergy (Schwarz 1985: 16), i.e. still under the control of the Church. However, this attitude changed when laity began to formulate their own interpretations of Scripture, as in the proto-Protestant movements of the Hussites and Waldenses (Schwarz 1985: 16). As discussed in Chapter 3, the resulting persecution of religious minorities also affected the fledgling Slavic Orthodox community and was probably the main factor limiting the western spread of the Orthodox faith. Vernacular Bible translations were damned and merely possessing one could bring about a charge of heresy (Orlinsky & Bratcher 1991: 18). According to Schwarz (1985: 16), two arguments were levelled against vernaculars: firstly that any translation changes the meaning of the Scriptures and secondly, that the vernaculars themselves are too inadequate to reflect divine mysteries. These views seem to be especially pronounced whenever a society has a ruling religious power that supports an authoritative translation, since the introduction of vernaculars means that interpretation (and thereby control over religious life) is wrested out of the hands of the theologian, resulting in the introduction of ideas contrary to the dogmas of the ruling religious body. This was the argument brought by Knyghton (in Glassman 1981: 13) against Wycliffe:

> The gospel, which Christ delivered to the clergy and doctors of the church... did this Master John Wyclif translate out of Latin into English... whence through him it became vulgar and more open to the laity, and women who could read, than it used to be to the most learned of the clergy, even to those of them who had the best understanding.

Likewise, in defence of his translation, William Tyndale (in Glassman 1981: 14) declared to the leading theologians of his day:

> They will say it cannot be translated into our tongue, it is so rude... If God spare me life, ere many years, I will cause the boy that driveth the plough, to know more of the Scriptures than you do.

It was seen in Chapter 3 that the Russian vernacular Bible translations experienced similar resistance, including charges of heresy. Even the official production of SYN was undertaken in the face of significant opposition within the Synod.

In the West, the control of the Catholic Church over vernacular translation was weakened by the Renaissance. Theology, among other fields, was freed from the confines of the church and

returned to the common man. One of the most outstanding scholars of this age was Desiderus Erasmus.

4.1.3 Erasmus

Desiderus Erasmus (c. 1466-1536) of Rotterdam was primarily a theologian[8], having obtained his theological education in Paris (1495-98), and (after a sojourn in England) his PhD in theology at the University of Turin (Walker 1986: 408-410). In Paris and England Erasmus came into contact with leading humanists, whose philosophy he whole-heartedly embraced, leading him to his own studies in Greek and the classics (Walker 1986: 409). Back in the Netherlands, Erasmus published the first edition of his Greek New Testament in 1516, accompanied by his own translation into Latin and extensive critical notes (i.e. metatext) (Walker 1986: 410). This production was entirely the work of an individual: repelled by the Reformists' aggression and attacks on tradition on the one hand and the abuses of the Catholic church (which he never formally left) on the other, Erasmus had no patron to support him.

Like Jerome, Erasmus revived the theory of Bible translation by insisting that the translator rely on linguistic ability rather than some form of divine guidance (Schwarz 1985: 38-39; Steiner 1975: 16). He believed that the Bible should be analysed and interpreted in the same way as literature, claiming that theological interpretation should be based on a correct philological understanding (i.e. analysis) of the text (Schwarz 1970: 140,152-3). The translator's task was to extract the exact meaning of each sentence, idiom or figure of speech and render it in the natural vernacular. Word-for-word translation was only to be used where it did not distort the sense (*Contra Morosos* no. 28 in Schwarz 1970: 155). Like Jerome, Erasmus viewed the sentence as the unit of translation, but also recognised the importance of context in giving meaning (Schwarz 1970: 153) and observed that translation often involved an educated selection of a particular interpretation from a set of choices (Preface to *Adnotationes*, New Testament 1516 in Schwarz 1970: 155). Unlike the medieval translators, he considered style to be an important translation criterion. Thus, in the preface to his 1519 edition of the New Testament he declares (in Schwarz 1970: 153):

> Something will be contributed to the understanding of Holy Scripture if we carefully weigh not only what is said, but also by whom and to whom it is said, with what words it is said, at what times and on what occasion, what precedes and what follows[9]. For, indeed, it is befitting for John the Baptist to speak differently from Christ. The ignorant crowd is enjoined in a different manner from the apostles.

Schwarz (1985: 40) has called his translation the first modern philological Bible translation.

Although Erasmus rejected the notion of an authoritative translation (he regarded all translations to be by nature inferior to the source text, particularly in matters of interpretation) and thereby also the notion of an inspired translator (i.e. translation based on theological interpretation), he nevertheless supported the Vulgate as the official translation, regarding his own translation of the New Testament not as a substitute but as an aid in understanding the Vulgate for private use (Schwarz 1970: 158-161). As seen in Chapter 3 (par. 3.3.2), Metropolitan Filaret used a similar argument to justify SYN in the light of the Slavonic tradition.

Erasmus also believed that it was the translator's task to restore the source texts in places where it had been corrupted (Schwarz 1970: 145). His corrected Greek New Testament, the so-called

Textus Receptus (Steiner 1975: 13), heralded the first time that the entire Greek New Testament appeared as one work in Western Europe (Schwarz 1985: 40). Despite the fact that it was hastily prepared from only a few uncials, this text formed the basis of Bible translations into vernaculars until the late 19th century, one of these being SYN. It was also the primary source text used by the Reformer Luther.

4.1.4 Luther and Bengel

Martin Luther was born in the village of Eisleben in 1483 and studied law at the University of Erfurt, obtaining his MA in 1505. Suddenly changing direction, he joined the Augustinian monastery, obtaining his PhD in theology (1512) from Wittenburg University[10] (Walker 1986: 422-427). His Bible translation was accomplished under the patronage and protection of the powerful local ruler, Frederick the Elector, who, although he probably did not share his principles, sympathised with the brilliant young professor and, in order to save him from certain martyrdom, abducted Luther to the Wartburg castle where he translated the Bible into the German vernacular (December 1521 – September 1522) (Walker 1986: 427-432).

Luther's translation norms are laid out in his *Translation Letter* (Clemen 1967: 179-193 cf. Steiner 1975: 17-19; Tappert 1967: 167-195). He defended a natural vernacular translation free from source text interference (in this case the Vulgate):

> Denn man muss nicht die Buchstaben in der lateinischen Sprache fragen, wie man soll deutch reden... sondern man muss die Mutter im Hause, die Kinder auf das Gassen, den gemeinen Mann auf dem Markt darum fragen, und denselbigen auf das Maul sehen, wie sie reden, und danach dolmetschen, so verstehen sie es denn und merken, dass man deutch mit ihnen redet[11].

Nevertheless, Luther still placed adherence to the source text meaning above language requirements:

> Doch habe ich wiederum nicht allzufrei die Buchstaben lassen fahren ... ich habe ehe wollen der deutschen Sprache abbrechen, denn von dem Wort weichen[12].

Luther further believed that a Bible translation should be a group effort rather than that of an individual and in his *Table Talks* castigated Jerome for not doing so (Schwarz 1970: 208). He therefore enlisted the help of friends (notably Melanchthon) and experts in the translation process and subsequent editing (Schwarz 1970: 209). He also resuscitated the concept of the inspired translator. Like St Augustine, he excused differences between the Masoretic Text and the Septuagint as examples of the divine inspiration of the translator (Schwarz 1985: 39). This belief was partly experiential, since he insisted that his understanding of the word *justification* (*Gerechtichkeit*), which formed the basis of Protestantism, was divinely revealed. Because of this, Luther regarded a Bible translator as having certain spiritual qualifications:

> Es gehört (zu Dolmetschen) ein recht fromm, treu, fleissig, furchtsam, christlich, gelehrt, erfahren, geübet Herz. Darum halt ich, dass kein falscher Christ noch Rottengeist treulich dolmetschen könne[13].

Hence, although Luther derived both his Greek source text as well as the humanistic methods for its textual analysis from Erasmus, the final interpretation of a text was theological and revelationary by nature (Schwarz 1970: 171). Luther therefore vigorously opposed Erasmus in particular and humanists in general, regarding them as relying on human rather than on divine wisdom (Schwarz 1970: 197; 1985: 39). Nevertheless, despite his claims of divine revelation,

Luther did not trust his own or any translation as authoritative, but instead insisted on returning to the original Greek and Hebrew source texts (Tappert 1967: 171 cf. Schwarz 1970: 204). The subjectivity of interpretation by revelation hardly needs to be elaborated. Moreover, in view of his aversion to the Catholic Church (Clemen 1967: 179-193), Luther's interpretation is hardly ideologically neutral. He supported a Christian Old Testament, regarding the Masoretic Text (and Jewish exegesis thereof) with deep suspicion (Schwarz 1970: 176).

Luther's translation gave rise to a number of vernacular translations (usually in order to spread Protestantism) and also became the basis for the development of German literature, in the same way that the English Authorised Version of 1611 influenced English language and literature (Salevsky 1991: 103; Van Hoof 1990: 40-41). A primary reason for the success of these post-Renaissance translations was the excellent style. In contrast, Russian literature developed prior to and independent of a vernacular Bible translation, which may be a factor in the abiding dissatisfaction with the language to be used in a Russian Bible translation.

Luther was followed by Johann Albrecht Bengel, whose German translation of the Bible, published posthumously almost 200 years after Luther in 1753, was based on his own critical revision of the Greek texts. Bengel re-examined the manuscripts available to him at that time, coming to the conclusion that the heavier handwriting preceded the lighter, and thereby made considerable corrections to the Textus Receptus. His technique was thus the forerunner of modern text-critical apparatus. His translation norms, set out in the preface to his translation, are outlined as follows (in Steiner 1975: 18):

- a Bible translation should make use of updated revisions of source texts;
- the translation must exactly reflect the original without additions, omissions or shifts;
- the translation must be equal to the original (unlike Jerome or Luther);
- adherence to the source text had priority over language requirements (cf. Luther);
- the language used should be understandable to the reader and contain as few foreign terms as possible.

Based on the preceding ideas of Jerome and Luther, Bengel's norms of absolute equivalence, reflection of style and register of the source text, subjection of target language norms to the source text form and content, purity and clarity of target language and the perception of a spiritually qualified translator constituted the quintessence of the literal model and, according to Steiner (1975: 19), are still evident in modern literal Bible translations. The literal model also formed the basis of the translation policies of the BFBS.

4.1.5 The British and Foreign Bible Society

The BFBS was established in London in 1804 with the aim of printing and distributing Bibles (Roe 1965: 1). As noted in Chapter 3 (par. 3.2.2), the Society ambitiously aimed to place a Bible in every home (BFBS 1854: 2,8). At the start of their ministry, there were about 50 existing translations of the Bible; by 1854 the number had increased to 179, with a distribution of between 43 and 47 million copies[14] (BFBS 1854: 31).The initial focus on Britain was soon accompanied by an elaborate colportage system throughout Europe, Russia[15] being one of their most important foreign Agencies for most of the 19th and early 20th century (Roe 1965: 9, 44). The close cooperation with indigenous organisations is confirmed in the minutes of the 1906 annual general meeting, which stated that

> the missions furnish men for the Bible Committee, Board of Translators, native assistants, colporteurs and the constituency which will use the Scriptures. The Bible Societies furnish an agent who acts as secretary and treasurer of the Bible Committee, the salary of one translator, and a scholar to work with each translator, defray all translating expenses, and supply funds for the publication and distribution of the Scriptures (Cryer 1979: 104-105).

Although the official policy document *Rules for the Guidance of Translators, Revisers and Editors* was only drawn up in 1932 (Cryer 1979: 101), certain policies were adhered to from the Society's inception. Above all, the Society was by policy inter-confessional (BFBS 1854: 54; Cryer 1979: 10,15,59). However, by 1854 there was a significant anti-Catholic bias, partly due to the persecution of Protestants in Italy at that time, resulting in the eventual exclusion of the Apocrypha from BFBS publications (BFBS 1854: 12,29, 66, 102-115; Cryer 1979: Roe 1965:7). That the organisation became ideologically evangelical Protestant is evident in the statement that (BFBS 1854: 29):

> the grand object of this Society, in the universal circulation of the Bible, and consequent universal establishment of that righteousness which alone exalteth a nation, is to promote the ends of a living evangelistic Protestantism.

The organisation's so-called "fundamental principle" was the distribution of the Authorised Version (and later translations) without note or comment (BFBS 1854: 54; Cryer 1979: 10; Roe 1965: 10). Translations had to meet the approval of relevant authorities. New translations were only undertaken after consultation with indigenous churches (Cryer 1979: 15). The lack of comment was also recognition of differences in interpretation (BFBS 1854: 8)[16]. However, by 1932 limited reader aids indicating alternative renderings, proper names, cross-references and "difficulties of the special language being used" (such as markers of interpersonal relationships or special grammatical forms) were permitted (in Cryer 1979: 107).

The BFBS preferred to furnish grants to individual translators or teams, as was the case in Russia, rather than engage in translation themselves (Roe 1965: 10). Despite Roe's (1965: 43) claim that they used experts in linguistics, checking of the translation generally amounted to nothing more than back-translation into English and comparison thereof with the Authorised Version (Cryer 1979: 10, 22). Thus the Authorised Version is a possible intermediate in the creation of the Russian Bible Society (RBS) New Testament and thus of SYN. In 1904, the BFBS adopted the Nestle Greek text as the New Testament source text (Roe 1965: 41), although to what extent it and not the Authorised English Version was subsequently used is not known. Since 1816, the Society had by policy already adopted the Masoretic Text over the Septuagint as Old Testament source text[17] (BFBS 1854: 71). Printing was usually done in the target country by independent publishers in order to cut costs (and not estrange the local powers) (Roe 1965: 47). Thus the setting up of its own printing presses in Russia (Chapter 3, par. 3.2.2) was contrary to general policy.

Like Luther, the BFBS sought translators with suitably spiritual qualifications and "attitude", thereby emphasising theological rather than linguistic abilities (Cryer 1979: 101). The BFBS also gave preference to a board or team of translators rather than individuals, even rejecting in cases the work of individual translators (Cryer 1979: 101). Like Bengel, the BFBS insisted on using the best (i.e. most reliable) source texts (Cryer 1979: 107). New translations were

evaluated on their "fidelity and general merit" (BFBS 1854: 54), thereby echoing the evaluators of the Septuagint. Although language, style and orthography were to be understandable, fidelity and accuracy were prioritised and a literal model was adopted: "every version shall be as literal as the idiom of the language shall permit" (Cryer 1979: 101-106). Free translation or "paraphrase" was to be expressly avoided (Cryer 1979: 107). Because their aim was to bring one understandable translation to as many nations as possible, revisions of existing translations were not encouraged (Cryer 1979: 107).

4.1.6 Summary

In conclusion, the Western Bible translation tradition was characterised not only by the production of actual translation events but also by conscious attempts to categorise theoretical norms. These norms often conflicted. Thus the notion of an inspired or spiritually qualified translator as the agent of revelation led to a continuing tension between philological and theological interpretations of the source text, with, apart from Jerome and Erasmus, a preference for the latter despite its ideological bias. Yet ironically most regarded translation by a team or panel as necessary in overcoming the inherent subjectivity of the individual. Likewise, the principle of accurate reproduction of the source text competed with and usually prevailed over that of observing the natural structure of the TL, even despite increasing recognition of the sovereignty of the target language and its stylistics. Literal translation was regarded as a favourable compromise of these two norms. Typical of a literal tradition, the tendency to declare translations authoritative and thereby equal to the original diminished, although, as evidenced by Bengel, it did not entirely disappear. On the other hand, errors in the source texts were recognised and the policy of updating or using the most recently updated edition of Greek source texts for the New Testament and the Masoretic Text rather than the Septuagint for the Old Testament was generally adhered to. Indeed, the precedent set by Erasmus and Bengel for the ongoing revision of the source texts has developed into an independent field of scholarship.

We now turn our attention to the development of Russian literary translation theory up to and until the time of SYN. Once again, the sheer scope of the field prevents any inclusive investigation, therefore only the main trends and the most important theorist of that period will be examined.

4.2 RUSSIAN LITERARY TRANSLATION AT THE CLOSE OF THE NINETEENTH CENTURY

With the translation of the Bible into Old Slavonic, the vocation of translator began in Russia even before the creation of original literature. By the 11th century, Greek-Slavonic dictionaries had appeared, and up to the 17th century, the most common source was Byzantine religious literature, although non-Christian literature such as *The Buddha* and Josephus's *Jewish war* was also translated (Friedberg 1997: 22; Moser 1992: 3). However, a Russian tradition of literary translation only really developed in the 18th century after the reforms of Peter I (Bushmanova 1997b: 70; Friedberg 1997: 21; Moser 1992: 48). Besides Bible translation, Peter's educational drive also included the translation of foreign (chiefly Western) secular literature into Russian (Ginsberg 1987: 352). To standardise translation, Peter issued a decree in 1724 obliging translators to translate only into their native languages, to be educated in the subject that they were translating, to use language that was clear and easy to understand and to avoid "lofty Slavonic words" (Friedberg 1997: 50, 28). Most importantly, Peter rejected literal

translation: "It obfuscates the meaning of the original, familiarity with which then becomes a virtual necessity for the Russian reader" (in Friedberg 1997: 28). The repercussions of this early rejection of literal translation have continued to influence Russian translation theory until the present. In 1768, the Association for the Advancement of Translation of Foreign Books into Russian was established in order to regulate translation activity (Friedberg 1997: 34). This was followed in 1811 by the first translation treatise, namely Prince B.V. Golitsyn's *Reflexions sur les traducteurs russes*, printed in St Petersburg, which dealt with problems of Russian translation technique, especially in respect of poetry (Friedberg 1997: 21).

The 19th century in Russia witnessed an explosion of literary achievement: it was Russia's "golden age" (Dmytryshyn 1977: 458). Literary giants like Zhukovsky, Pushkin, Lermontov, Gogol, Turgenev, Dostoevsky, Tolstoy, Chekhov etc. had transformed the Russian language from its humble domestic status into an instrument of world literature. Peter the Great's legacy of education had created an educated and enquiring target audience among the nobility, namely the *intelligentsia*, which flourished during the liberal regime of Alexander I. Also evident was a rising educated and politically active middle class, the *raznochintsy* (Freeborn 1992: 251). This period also saw the appearance of so-called *thick* journals and the formation of various (polemical) literary circles[18] (Dmytryshyn 1977: 444; Leighton 1975: 21; Moser 1992: 93, 137). However, by 1840 the political climate was dominated by Nicholas's policy of "Autocracy, Orthodoxy and Nationality". Writers increasingly viewed themselves (or were viewed) as critics of the existing order and subjected to routine censorship and often exile (Peace 1992: 191). Free expression was suppressed. After Nicholas' death in 1855, literature again flourished, but it occupied a distinctly social rather than merely aesthetic function, spurred on by the changing political climate of Alexander II's reforms (cf. Moser 1992: 249-265).

The effect of the 19th century literary boom on translation was twofold. On the one hand, translation production increased as the educated nobility immersed themselves in European (especially French) literature (Ginsberg 1987: 352). On the other hand, as the status of writers increased, that of the translators decreased, so that after 1840 translation became primarily a poorly paid commercial profession, with consequent drop in standards (Friedberg 1997: 38, 191; Ginsberg 1987: 353). Nevertheless, many prominent writers (e.g. Derzhavin, Pushkin, Lermontov, Turgenev, Gogol and Dostoevsky) engaged in translation, regarding it as a means of honing their own artistic skills (Bushmanova 1997b: 70; Friedberg 1997: 20, 34-38, 191; Moser 1992: 52-53).

The chief literary influences during these periods were neoclassicism, romanticism, realism and symbolism, which are summarised below. These primary influences were external, reflecting the weakness of translation as a separate school of thought at that time. However, there were also tentative attempts at establishing theories of translation; the most notable, namely that of Vissarion Belinsky, is also discussed below.

4.2.1 Neoclassicism

Neoclassicism was the chief literary influence during the 18th century. Its influence, however, persisted into the 19th century and to a certain extent into the 20th as well. Neoclassicism was idealistic in that it aspired to universal higher ideals rather than the experiences of the

individual, and universalistic in that they depicted the common experience of humanity rather than nationalist issues (cf. Moser 1992: 46). The neoclassicists believed that translation was not the reconstruction of a foreign literary work in a new language, but "rather the creation of an impersonal new work seeking ever more closely to approach the ideal form" (Friedberg 1997: 30). To Russian neoclassicists such as Vasily Trediakovsky (1703-69), Vladimir Lukin (1737-94) and Alexander Sumarokov (1718-77), translation was a form of rewriting in which the original idea or source text author's intention was reincarnated into the Russian culture (Friedberg 1997: 29-35). For example, in his poem *The epistle on the Russian language*, Sumarokov (in Friedberg 1997: 29) informs the translator that

> tvorets daruet mysl', no ne daruet slov... Kogda perevodit' zakhochesh' besporochno, ne to – tvortsov mne dukh yavi i silu tochno[19].

Texts considered vulgar or barbaric (such as Shakespeare and Homer!) were adapted and civilised (Russified) (Friedberg 1997: 26). Such practice was obviously open to abuse, resulting in foreign works often being published as Russian originals. As noted drolly by Mikhail Chulkov (c.a. 1743-1792) (in Friedberg 1997: 31): "In this manner, many foreign authors have posthumously learned to speak Russian".

Neoclassicist translators contributed to the development of the Russian language through the importation of new words, genres, devices and concepts (cf. Levin 1985: 9; Moser 1992: 51). The importance of translation as a literary innovator was emphasised in 1865 by Chernyshevsky (in Friedberg 1997: 206):

> Prior to Pushkin, the only part of Russian literature that could lay legitimate claim to the title of true provider of ideas to Russian thought was the literary translations.

Later 19th century examples of the neoclassicist influence included those who used translation as a means of contributing to the cultural enrichment of readers and importing new forms into Russian, for example, Nikolai Berg (1823-84) and Dmitry Min (1818-85), as well as those who used translation as a means of self-expression (e.g. Alexey Tolstoy (1817-75) and Alexey Apukhtin (1840-93). Whereas the first group differed in their translation model, the latter did not hesitate to deviate from the original (Etkind 1968: 59; Moser 1992: 379).

4.2.2 Romanticism

During the latter 18th and the first half of the 19th century, European literary thought was dominated by romanticism, which reached its zenith in Russia during the years 1820 – 1840 AD as a reaction against the entrenched literary theories of the 18th century (Leighton 1975: 7-11; Moser 1992: 138). Romanticism in Russia arose after a short time of experimentation with sentimentalism (Leighton 1975: 7, 31). The romantics inherited the sentimentalist penchant for the individual hero and his passion, but enlarged him to the extraordinary man, who, despite his weaknesses, had something to offer society – Lermontov's *Hero of our Time* (Moser 1992: 92, 136). In both originals and translated works, romantics also contributed to the development of the Russian language by their incorporation of different language levels and even dialects in the same text in order to demonstrate the unity of language (Garmashova 2001, personal communication). Although Russian romanticism was national and individualistic rather than universal (Leighton 1975: 3, 47) it did not offer a racist nationalism. According to Friedberg (1997: 27),

> Romanticism brought with it a more respectful attitude towards other cultures, including those that earlier had been considered "uncivilised", while curiosity about distant nations and historical periods also implied recognition of the integrity of their literary texts.

Whereas in Western Europe (in particular Britain), romanticism resulted in strict literalism, early Russian romantic translators tended to be freer. This was especially true of Zhukovsky and Pushkin. Vasily Zhukovsky's (1783-1852) translation in 1802 of Thomas Gray's *Elegy written in a country Churchyard* is considered the advent of Russian romanticism (Dmytryshyn 1977: 445; Moser 1992: 123-124). Typical of Russian romantics, Zhukovsky's neoclassicist background still prompted him to take liberties with the source text, giving priority to the text's aesthetic quality (*priyatnost'*) over fidelity to the original author[20]. Similarly, Pushkin, who regarded himself primarily as a romanticist, combined elements of both neoclassicism[21] and romanticism[22] in his early translations. He also rejected literal translations as unfaithful distortions of the original (Dmytryshyn 1977: 445; Friedberg 1997: 90; Moser 1992: 123-143, 180-181). However, later romantic translators such as Afanasy Fet (1820-92), Mikhail Vronchenko (ca 1801-55) and Peter Vyazemsky (1792-1878) were faithful to the source text to the point of word-for-word translations[23] (Porozhinskaya 1994: 165).

By 1840, Russian romanticism was drawing to a close and with it experimentation with literal translations (Moser 1992: 138). After 1840, and especially after Nicholas I's death in 1855, Russian realism began to emerge as the dominant literary trend (Leighton 1975: 10; Moser 1992: 248), with translation reflecting the growing revolutionary and anti-revolutionary schools of political thought.

4.2.3 Realism

Realist translation was often political and social in content: new and older societal values clashed, likewise functionalism and materialism as defined by Chernyshevsky and his disciples vied with aestheticism as the *raison d'être* of literature, (cf. Moser 1992: 258-259). In contrast to the romantic hero, the realist hero was an all-too-human individual facing conflicts both within his own psyche as well as between the abstract reality of his ideals and the social conditions of his period (cf. Moser 1992: 258). Sparked by the French Revolution, waves of political dissent throughout 19th century Europe resulted in Russia in the Decembrist uprising of 1825 and the establishment of numerous dissident groups who used translation as a political tool (Dmytryshyn 1977: 344; Friedberg 1997: 38). Already by mid-19th century the Minister of the Interior (Kapnist 1901: 419) was complaining that poets had

> turned to translating from foreign languages precisely those lyric works that portray unsatisfactory aspects of public life in the West, including the open wounds of the proletariat. In these translations they endeavour ... to suggest parallels with certain aspects of our [Russian] life.

Among the most noted revolutionary poet-translators were Mikhail L. Mikhailov (1829-65), Dmitry Mikhailovsky (1828-1905), Peter Veinberg (1831-1908), Vasily Kurochkin (1831-75) and Viktor Burenin (1841-1926) (Etkind 1968: 59). Because these translators needed to convey a message, they emphasised the communicative and pragmatic aspects of the text at the expense of form. The need for comprehensibility dictated a simple, idiomatic Russian and hence a preference for prose (Moser 1992: 388).

The end of the 19th century witnessed the modernist revolution in Russian art and literature, characterised by three main movements: symbolism (ca 1890-1910), cubo-futurism (ca 1910-17) and formalism (Brown 1982: 6; Moser 1992: 387). In reaction to the realists, the modernists reinstated poetry as the dominant genre, philosophical dualism and supernaturalism as thematic content and the relevance of language and form in its own right without necessarily having to reflect social or political reality (cf. Moser 1992: 387-388). Of these movements, symbolism had the greatest immediate effect on translation theory and practice.

4.2.4 Symbolism

A neo-romantic movement, symbolism reintroduced respect for the source text and consequently a return to literalism. Its penchant for the technique of defamiliarisation (*ostranenie)* made it beloved by poets and those translators who desired to reflect the strangeness of other cultures (Friedberg 1997: 111). Examples of symbolist translators are Valery Bryusov (1873-1924), Konstantin Balmont (1867-1944), Innokenty Annensky (1855-1909) and Fyodor Sologub (1863-1927) (Moser 1992: 404-410; Richardson 1986: 14). Bryusov was a strict literalist, insisting that the translation should reproduce even the shortcomings of the original, who employed defamiliarisation to exemplify the differences between civilisations (Friedberg 1997: 63, 146). His theoretical views bordered on linguistic relativity in that he regarded verse translation as an attempt of the impossible (Friedberg 1997: 63). Not all symbolist translators were faithful to the source text, however. Balmont's plaguarisation of Whitman and Shelley was exposed by Chukovsky and Fyodorov (1930: 18-23).

Finally, we consider the most influential literary theorist (Moser 1992: 193-196)of the latter 19th century, namely the critic Vissarion Belinsky.

4.2.5 Belinsky

Belinsky (1811-1848) recognised the contribution of translation in the development of language, which he perceived as fluid and dynamic (Friedberg 1997: 205). Although this was particularly true of 19th century Russian, the notion of language as a living, dynamic organism subject to change is usually regarded as modern. According to Belinsky (in Friedberg 1997: 60), the purpose of translation was to "convey the most faithful impression possible of a foreign literary work as it really is". Linking translation model to function, he distinguished between *poetic* translations (adaptations of the original to satisfy the general public) and *artistic* or *literary (khudozhestvennye)* translations (which reflected the original) (Levin 1985: 100), labels that have defined Russian translation models to the present. Belinsky encouraged even radical rewritings of foreign works for public performances. Thus in 1832 he declared (in Friedberg 1997: 141):

> When translating Shakespeare for public performance [the translator] not only has the right, but is duty-bound to omit everything that cannot be understood without commentaries... If the only way to introduce Shakespeare to the public is by disfiguring his texts, well then, have no qualms ... Your mutilation or initiation are a thousand times worthier of respect than the most faithful and accurate renditions, if the latter, its merits notwithstanding, hurts the advancement of Shakespeare's fame.

Although faithfulness to the original was a prerequisite of *artistic* translations, Belinsky recognised that each language possessed its own characteristic properties that could not simply be imitated in translation. Thus an *artistic* translation did not necessarily imply a literal translation, but simply strove to convey "the spirit of the original":

> There is but one rule for translating literary works, which is to convey the spirit of the original. And this, in turn, can be accomplished only by rendering it into Russian as the author himself would have written it in Russia if he had been Russian himself (Belinsky 1955: 427).

This was to be accomplished without destroying the voice of the original author:

> In a translation of Goethe we want to see Goethe and not his translator. Even if Pushkin himself were to translate Goethe, we would insist that he too present Goethe to us and not himself (1955: 277).

Thus Belinsky differed from the literalists in his recognition that faithfulness to the source text did not necessarily imply reproduction of the formal features of the source text, and in fact might necessarily exclude them. In many respects, Belinsky's theories on literary translation in the 19th century are strikingly similar to those of Eugene Nida in the 20th.

4.2.6 Summary

In summary therefore, up till the end of the 19th century Russian literary translation theory oscillated between (chiefly) periods of free translation tantamount to rewriting and periods of extremely literal (bordering on word-for-word) translations. Translation was chiefly regarded as a means of importing new forms, genres, devices or ideas into Russian literature, therefore as an innovative influence. Hence, as Russian literature came into its own, the status of translation declined. The 19th century also saw the appearance of communicative translations for ideological purposes. Therefore at the time of the creation of SYN, four translation models were available to the Russian literary translator: firstly, an extremely free approach tantamount to rewriting; secondly, a strictly literal approach used either to import devices or forms into the target language or *defamiliarise* the reader; thirdly, a communicative approach that sought to communicate a message based on a particular ideology in simple, direct language; fourthly, Belinsky's *artistic* translation which sought to remain faithful to the original writer's intention or message, re-clothed in Russian idiom and worldview.

We now turn our attention to recent Western Bible and Russian literary translation theory.

4.3 WESTERN BIBLE TRANSLATION AT THE CLOSE OF THE TWENTIETH CENTURY

Despite its glaring abuse of the TL, the literal model dominated Bible translation theory for almost two millennia with few exceptions. One of the earliest to reject a literal model was Etienne Dolet (d. 1546). Executed for translating Plato according to his norms, Dolet's primary concerns in translation were the transmission of the source text content and the author's intention, the use of common language and the style and register of the target text (Glassman 1981: 14, 32-33). Yet it was not until the latter half of the 20th century that communication and intelligibility became the primary emphasis of language. Contact with so-called primitive tribes of other language families brought the realisation of linguistic and cultural relativity. Literal translation, with its idealistic demand of absolute equivalence, was increasingly regarded as a distortion of original meaning as well as the syntax and structure of

the target language and subsequently rejected (Schwarz 1985: 12, 36; Wendland 1996: 130-136).

In Bible translation, Eugene Nida became the leading voice for what became known as the communicative model.

4.3.1 The communicative model

Nida (1960: 204) recognised that literal Bible translations were incomprehensible to the average reader, let alone to primitive tribes (with whom he dealt) having poor literacy skills and no prior knowledge of Christianity. Breaking away from the precedent set by Jerome, he followed Dolet in rejecting slavish adherence to the Greek and Hebrew lexis and syntax (Nida 1997: 194; cf. Larson 1985: 26). Instead, clearly influenced by his evangelical background, he regarded the Bible not as an expressive text of mysteries, but as a message (or set of messages) that was to be communicated across cultural divides. To him, a word's meaning was cotext-dependent. For this reason he rejected the sanctity of the word as a translation unit and thereby literal translations:

> One of the principal reasons for literal translations is the mistaken idea that the true meaning of a text is to be found in the words as isolatable units rather than in the combinations of words (Nida 1997: 194).

Initially "combinations of words" were simply phrases and sentences, but it was not long before the concept of the text as a unit also became fundamental in translation (cf. De Waard & Nida 1986: 78, 189).

Nida's new approach was not restricted to Bible translation, but revolutionised translation studies at all levels. Translation was no longer viewed as a rather mechanical process of finding lexical equivalents in the target language, but as a process of communication in which the source text author sends a particular message in order to elicit a particular response in the receivers. The translator's task was to reconstruct the message so that an equivalent response is experienced by the new audience, hence the appellation *dynamic equivalence* (Nida & Taber 1974: 1). By the late eighties, it was realised that the notion of an equivalent reaction by the receptors of the target text was idealistic and the requirement was changed to one of *functional equivalence* with emphasis on the communicative functions of language; i.e. the target text must fulfil an equivalent function in the context of the target language audience as the source text did in its context (De Waard & Nida 1986: 25-32; Ellingworth 1997: 197).

Thus, in contrast to the literal model, in the communicative model the linguistic norms of the target language take precedence over those of the source language(Steiner 1975: 21). This is in accordance with a notion of equivalence of meaning and function rather than of sign. The communication-oriented model further differs from the literal model in that it gives priority to translation at the rank of text rather than word, to the spoken rather than the written form and therefore to the vernacular rather than more traditional literary language dialects (Nida & Taber 1974). It is the communication-oriented model that is used primarily by Western Bible translation groups such as Wycliffe, Summer Institute of Languages (SIL), the World Bible Translation Centre (WBTC) and the United Bible Societies (UBS).

Nida's theoretical basis was derived from Chomsky. According to Chomsky (1965: 22), the text or *surface structure* of a language is connected to the *deep structure* (related to meaning) by a series of *transformation rules*. Unlike Chomsky, Nida (1991: 7; cf. Nida & Taber 1974: 4), interprets the existence of the deep structure to indicate universality of meaning and experience and therefore of common reaction to the message:

> When studied only in terms of surface phenomena, languages are very different, but their underlying structures and their principles of organisation are essentially similar and universal.

Nida (1991: 7) represents a weak universalistic view of language in his belief that

> what can be said in one language can be said in another, but not always with the same degree of efficiency.

Translation thus comprises a decoding of the text (through exegesis) into basic meaning segments or *kernels*, which are then re-encoded into the target language surface structure (Nida 1964: 68). Initially, Nida (1960: 224) regarded words merely as terms (labels for concepts), which could therefore be replaced by different terms (forms) in the target language if these more accurately convey the message (Nida 1960: 62-93; cf. Nida & Taber 1974: 7). Thus, according to Nida & Taber (1974: 13): "radical departures from the formal structure are not only legitimate but may even be highly desirable". Since then, however, Nida (1991: 13) has retracted this: "Lexical units are not like labels on a map, but are designations of *areas in the cultural terrain* of a society's experience". Functional equivalence translators therefore only recommend a change in form if retention of the original form would result in serious distortion of meaning or introduce wrong connotations not intended by original author (De Waard & Nida 1986: 38). In similar vein, the initial impulse to replace every expression in the source text with a descriptive or explanatory phrase in the target text has diminished with the realisation that the expressive language of sacred texts (so-termed *primary religious language*) differs from the language of theology or exposition (so-called *secondary religious language*) (De Waard & Nida 1986: 21-22). Likewise, the initial tendency to render all implicit information explicit has also diminished (De Waard & Nida 1986: 197).

In accordance with the concept of a two-way process of communication, the target text readers are called *receptors* (De Waard & Nida 1986: 33; Nida 1960: 178; Glassman 1981: 48). The receptors are regarded as the primary evaluators of the translation (Deibler 1985: 11; Nida 1985: 6). The communicative approach primarily differentiates receptors on the basis of culture, which Wendland (1987: 5) defines as

> the sum total of a people's system of beliefs and patterns of behaviour which are learned in society, whether by formal instruction or by simple imitation, and passed on from one generation to the next... As a social phenomenon it constitutes the common heritage which gives a group its identity and a sense of dignity, security and continuity. It also makes intercommunication possible by providing the basic signs and symbols that are used to transmit messages.

Hence the communicative theory is based on sociolinguistics, defined by Wendland (1987: 31) as "the study of language use in the various socially-determined situational contexts that may occur in a given speech community". Since the Bible represents a number of different worldviews, there is inevitably some point where it will clash with the target language culture and its interpretation of reality and hence meaning (Wendland 1987: 15). According to Wendland (1987: 37), acculturation in Bible translation is permitted only in terms of language

(e.g. the substitution of indigenous symbols and selective adjustment of personal markers such as pronouns and address forms), whereas the socio-historical context of the source text must remain intact.

In communicative translation, the translator plays a vital role as the interpreter and transmitter of the message. According to Nida (1964: 145),

> no discussion of the principles and procedures of translation can afford to treat translating as something apart from the translator himself... his role is central to the basic principles and procedures of translating.

Ironically, Nida resurrected the notion of the translator as agent of revelation. To Nida (1960: 225), "the biblical revelation is not absolute... all divine revelation is essentially incarnational". In other words, revelation does not exist in the Biblical words themselves (which may even limit revelation), but in the experiential communication of the message. In order to convey this correctly, the translator has to be suitably theologically qualified. Nida's insistence (1964: 151) that the translator should have the same "empathetic spirit" as the original author strongly echoes Luther. Because communicative texts always offer a specific interpretation, the danger of the translator imposing his own worldview, socio-political background and religious biases onto the text is acknowledged (Larson 1985: 17; Nida 1985: 6-7; 1991: 10; Wendland 1987: 191). Ideally, the intersection of foreign cultures with the text is minimised by using native translators, with the foreign missionary-translator acting rather as consultant (cf. Nida 1985: 28). However, the native translator does not usually have the necessary linguistic, theological and translation skills, which then become the prerequisites of the foreign consultants (De Waard & Nida 1986: 191; Larson 1983: 9-11).

Translation is defined as "reproducing in the receptor language the closest natural equivalent of the source language message, first in terms of meaning and secondly in terms of style" (Nida & Taber 1974: 12 cf. Nida 1947: 12). A similar definition is used by Barnwell (1977: 425; 1990: 10), Larson (1983: 3; 1991: 29), Munger (1996: 53) and Wendland (1987: 20). This type of translation is also called "meaning-based" or "idiomatic" translation (cf. Larson 1991). From Nida's definition, the norms of communication-oriented translation can be outlined as follows (cf. Nida & Taber 1974: 7-12; Barnwell 1990: 25-27):

- Accuracy is defined as the complete transfer of the message or communicated meaning rather than exact lexical equivalence. Like the literalists, communication-oriented translators tolerate no omissions, changes or additions – but in respect of meaning, not lexis. For example, the SIL recommendations read:

  > The message of the original text is to be communicated accurately, with no wrong or zero meaning, to Receptor Language speakers of average education and Bible knowledge who have not been involved in the translation of the text in question (Larson 1983: 3-12; 1991: 30).

- Accuracy is achieved by using the best and oldest source texts, which for most (Western) translators means the critical texts for the New Testament and the Masoretic text for the Old. However, SIL has made accommodations in this respect (Larson 1983: 3-12; 1991: 30):

  > Where there are alternative textual readings in the Bible manuscripts, the translation should follow the best available original language texts. No reading that is not well supported by manuscript evidence should be followed. *However, in making final decisions, the text followed in major language versions in use in the area, and the feelings and preference of local church leaders, should be taken into account. Where a diglot*

is published, the local language version should normally follow the same textual readings as are followed in the major language versions used in the diglot [italics mine].

- The message is to be reproduced clearly, therefore difficult or ambiguous expressions are to be rendered in plain, unambiguous language using symbols understandable to the target language audience. The translator is thus justified in eliminating difficult or ambiguous expressions.
- Correctness of translation is defined in terms of reader comprehension. This rests on the presupposition that the Biblical writers intended to be understood. According to Nida & Taber (1974: 1-2), "the extent to which the average reader for which a translation is intended will be likely to understand it correctly... when a high percentage of people misunderstand a reading, it cannot be regarded as a legitimate translation".
- "Natural" indicates that while respecting the source text historical setting, the target text should read like an original in the target language (i.e. not sound like a translation) and is thus target language-oriented. According to Larson (1991: 30; cf. 1983: 3-12):

  The translation is to be idiomatic; that is, it should be cast in the natural forms of the Receptor Language. It is recognised, of course, that the message will sometimes be understood less than perfectly even though texts with other speakers have demonstrated the translation to be clear, accurate, and well expressed.
- The criterion of clarity requires the translator to have a theological background as well as solid knowledge of the religious and historical contexts of the Biblical cultures.
- "Closest" indicates that the source text is still regarded as the norm and the model is therefore still prescriptive. Proponents of communicative models usually regard the source text as an unattainable perfection (cf. Steiner 1975: 21-22) and therefore resist ascribing authoritative status to any translation (indicating a sense of the fallibility of their interpretations).
- Reproduction of the source text style is only undertaken if it is functionally equivalent, i.e. conforming to target language norms and conventions (Nida & Taber 1974: 14); otherwise, a functionally equivalent style in the target language is to be chosen.
- Because language is dynamic, revisions of Bible translations are a necessary and natural process (Ellingworth 1979: 143; Nida 1960: 199; 1985: 31; 1991: 8). A revision also becomes necessary when translation norms or strategies change. According to Nida (1991: 8), revisions are most successful when requested by the target audience themselves, and least successful when the translation has become "canonical".

The translation model consists of a three-phase process of analysis, transfer and restructuring (De Waard & Nida 1986: 195-196; Deibler 1985: 11). These three phases are integrated, continuous and simultaneous (De Waard & Nida 1986: 196; Ellingworth 1997: 199). According to Bell (1991: 45),

> the process is not a linear one in which stage follows stage in a strict order. It is an integrated process in which, although every stage must be passed through, the order is not fixed and backtracking, revision and cancellation of previous decisions are the norm rather than the exception.

Initially, source text analysis entailed the decoding of the source text message through exegesis (Barnwell 1990: 35; Glassman 1981: 62; Larson 1983: 4; 1991: 29), thereby following Augustine and Luther in a primarily theological interpretation of the source text. The subjectivity of theological exegesis and its dependence on individual or denominational viewpoints was recognised at an early stage and Bible translation organisations have

attempted to make the analysis more objective. Thus the recommendation for SIL translators reads as follows:

> A translation is to be based on sound hermeneutical principles and on the best exegetical sources available. There is to be no interpretation which is not consistent with scholarly exegetical sources, and controversial interpretations are to be avoided. Exegetical choices should be consistent; i.e. a choice made in one passage should not contradict a choice in another passage (Larson1991: 30; cf. 1983: 3-12).

Recently, however, emphasis has shifted to the use of linguistic tools in source text analysis, such as those provided by discourse analysis (Deibler 1985: 12; De Waard & Nida 1986: 195). Thus the categorisation of *discourse types* or *genres* and their implications and the identification of source language and target language *features of discourse* (Brown & Yule 1991; cf. De Beaugrande & Dressler's (1981) *standards of textuality* or Nida's (1985: 7) *rhetorical functions*) form the basis of source text analysis and the transfer process (Brown & Yule 1991: 20, 94, 234-5; De Waard & Nida 1986: 86-119; Marchese 1988: 3-23; Nida 1985: 7; 1991: 20-22; Reiss 1983: 307; Stine 1988: 164-166). The use of discourse analysis in Bible translation is, however, limited, not only by the degree to which the substitution of equivalent textual features is tolerated by the target language(cf. Megrab 1997: 235), but also by the fact that contemporary scholars do not fully understand how these devices functioned in ancient Hebrew or Greek.

The transfer phase involves finding functional equivalents in the target language of the source text elements identified in the analysis. This includes a comparison of the source and target text contexts (such as the differences in religious and cultural worldviews) and the means used by the languages to mark context (*deixis*), as well as an evaluation of the semantic content (Ellingworth 1997: 199-200; Glassman 1981: 63,75; Hope 1988: 113; Wendland 1987: 21, 27, 40-41). The "reality behind the text" (Ellingworth 1997: 205) or the "communicative situation" (Larson 1985: 17) includes the purpose of communication, the way in which the target audience would understand the text and other social, political and religious aspects. This might necessitate the adjustment of interpersonal relationships between characters (e.g. between Jesus and the Pharisees), or even between writer and reader. The impossibility of transferring the entire semantic content and therefore the necessity of formulating a hierarchical list of priorities has since been recognised (Wendland 1996: 130). Because it is the message rather than the individual units of meaning that is transferred, pragmatic meaning is given priority. Thus implicature, such as derived from Grice's co-operative principle and maxims, forms an important part of the analysis (Hope 1988: 113-122). It was also soon recognised that naively substituting cultural equivalents could lead to undesirable connotations[24] (cf. De Clark 2000: 33-38).

Whereas Nida's initial methods of transfer were based on componential analysis and semantic field theory; modern Bible translators tend to use discourse analysis, relevance theory and socio-semiotic principles (cf. De Waard & Nida 1986). Relevance theory, based on pragmatics and the work by Sperber and Wilson (1995), was applied to Bible translation by Gutt (1991, 1992). According to Gutt (1991: 30),

> the central claim of relevance theory is that human communication crucially creates an expectation of optimal relevance, that is, an expectation on the part of the hearer that his attempt at interpretation will yield *adequate* contextual efforts at *minimal* processing cost.

Gutt (1992: 42) distinguishes between *direct translations* which reflect the source text and *indirect translations* which "offer adequate contextual effects ... in such a manner that it yields the intended interpretation without causing the audience unnecessary processing effort". Not all Bible translation scholars support relevance theory, however. Wendland (1996: 127) , for instance, objected to relevance theory on the grounds that it is too subjective:

> Due to the nature of the theory, i.e. receptor-(reader/hearer)-based and psychologically oriented, the only one who can properly evaluate the "relevance" of any given instance of ostensive (overt) communication is the individual addressee him or herself based on what is going on in his/her mind... And each person is going to differ from someone else in this regard because s/he is starting out from as well as directly accessing, a different set of conceptual assumptions and premises during the ongoing interpretive process.

One of the main issues in communicative Bible translation is the transfer of information that is implicit in the source text or presumed known by the source text audience, or that might be misunderstood by the target language audience. Whereas early communicative Bible translations tended to make explicit what was implicit within the text, recent policy favours education of the reader through metatext (cf. Ellingworth 1979: 143; Wendland 1987: 29). According to Ellingworth (1997: 202),

> information implicitly or explicitly contained in the text belongs normally in the translation; supplementary information, and presuppositions shared between the original writers and their first readers, but not shared between the modern readers of a translation, belong not in the text but in readers' helps.

SIL reveals a similar policy on implicit information:

> We believe that the translation should be idiomatic, but we are concerned about the danger of unwarranted information being included in the translated text... We do recognise the importance of Receptor Language speakers having access to Source Language cultural background information, but such explanatory information should be communicated orally and in supplementary materials, introductions to the individual books, glossaries, etc. When implied information is made explicit in a translation, the aim should be to communicate the correct meaning, but not to explain it or to teach the cultural context of the Source Language text (Larson 1983: 3-12; 1991: 30, 31).

Not all Bible translators support this policy. Wendland (1996: 132-3), for example, questions the effectiveness of footnotes, especially in translations for those without literary competence.

Once the analysis has been completed and suitable elements of the target language have been identified, the text must be restructured, i.e. the message must be written using natural target language expressions and style within a structure which is functionally equivalent to that used in the source text (Glassman 1981: 64-82; Larson 1985: 20-21). Most frequent translation strategies include the use of descriptive phrases, paraphrases and cultural adaptations. Borrowings are seen only as a last resort (cf. Barnwell 1990). According to Larson (1985: 16-17), the level and type of language, the amount of inbuilt redundancy and the communication load are primarily determined by the nature of the target readership and secondly, the text's purpose.

4.3.2 Criticism of the communicative model

The communicative approach freed Bible translation from slavish adherence to the source text structure, highlighted the communicative and interactive functions of language and certainly made the Biblical message accessible to all. Its pioneering role in translation studies in

general cannot be underestimated. However, its inherent subjectivity and use of language have been criticised. In the communicative model, the translator anticipates the source text author's intention in order to communicate it effectively (i.e. Hatim & Mason's (1990) *managing* as opposed to *monitoring*). However, according to Gentzler (1993: 59), this "omnipotent translator" not only denies the target audience the opportunity of analysing the text themselves and deriving their own interpretations, but also may distort the actual meaning (cf. Steiner 1975: 111). According to Steiner (1975: 20), a single interpretation is inherently biased:

> Hier wird vorausgesetzt, da über den Sinn des Inhalts einer Bibelstelle alle Bibelausleger derselben Meinung sind. Da das aber nicht der Fall ist und immer Meinungsverschiedenheiten vorhanden sein werden, muss gefragt werden, wer über den Sinn des Inhalts einer Bibelstelle entscheidet... Dann bekämen wir eine Übersetzung mit einer bestimmten Theologie[25].

This inherent subjectivity is freely acknowledged by communicative translators. However, by simultaneously claiming complete accuracy of meaning, Nida (1960: 226) effectively undermines the translator's role as a reliable transmitter of revelation. The question whether the reader needs to be exposed to all possible meanings leads to an inherent paradox in the model, since theoretically a complete semantic transfer is envisaged (cf. Ellingworth 1979: 143), whereas in practice, only one interpretation is actually given. Despite Nida's (1985: 5) claim that

> most ambiguities and obscurities which exist in an ancient religious text ... are due not to purposeful obscurities and ambiguities ... but are the result of our own ignorance of the cultural and historical backgrounds in which the original discourse took place,

the question begs asking: who decides what is the "closest natural equivalent" in the case of ignorance?

Concern is also voiced over the language used. According to Steiner (1975: 21), the lexis is carelessly chosen without proper research in order to discover whether it does in fact contain the proper meaning. According to Newmark (1991a: 107), cultural aspects were often overemphasised and even caricaturised in the zeal to replace supposedly misleading source language symbols and forms with target language ones. The model is thus most vulnerable in those cases when words do not act as mere labels. With the recent input of discourse and relevance theories, there is a reaction against blithely replacing source language symbols and instead educating the receptors on the meaning of these symbols by means of metatextual notes. Nevertheless, the use of contemporary language seems to carry the consequence that communicative translations become outdated faster than literal ones, hence the frequent revisions. The resistance by proponents of a communicative model to a text being declared authoritative, unlike Jerome or Erasmus, is more for fear of its eventual incomprehensibility than for theological reasons. It is also suggested that underlying the communicative model is an iconoclastic destruction of the sacred text as a separate type.

4.3.3 Recent perspectives

The communicative approach arose initially as a result of Protestant missionary activity among so-called primitive tribes that had no literary or Christian traditions (Larson 1991: 31). Although the missionaries were convinced of the universality of their message, they were confronted by Whorfian differences in linguistic structures, which necessitated the rewriting

or encoding of their message into the cultural framework of their converts. However, as Bible translation organisations within the last twenty years became involved in groups such as the European and Asian communities, which have sophisticated levels of education and established Christian denominations, the focus moved from a purely cultural and lexical perspective of meaning to the study of how meaning is transmitted by the text as a whole. As early as 1975 the International Conference of SIL passed a motion called *Flexible approaches*, which recognised the need to adapt their methods to each different situation and emphasised the importance of local involvement (Larson 1991: 32). The eventual replacement of *dynamic* with *functional equivalence* led to the study of the communicative functions of language based on Roman Jacobson's textual functions and the concomitant incorporation of structural and semiotic viewpoints into Bible translation (De Waard & Nida 1986: 25-32; Stine 1995: 142; Wendland 1996: 131). Although Bible translators often do not differentiate between dynamic and functional equivalence in practice, the latter exhibits a greater tendency to retain implicit information and source text forms (cf. De Waard & Nida 1986: 38, 197). In Schleiermacher's terms, this appears to be a tendency to return the reader to the author, or at least both to a negotiated compromise, after *dynamic equivalence*'s attempt to take the author to the reader.

4.3.3.1 A more flexible definition of translation

The present tendency is to minimise the literal/functional opposition, regarding it as poles of a continuum, and rather to tailor the text according to the requirements of the target audience (cf. Salevsky 1991: 103; Wendland 1996: 126). Thus, according to Wendland (1996: 126), translation is viewed as a trade-off between language norms and meaning, with the target language stylistic qualities being a primary translation criterion, and meaning, not form, of the original the norm. Similarly, in accordance with an emphasis on the function of the target text, *adequacy* rather than equivalence is aimed at (Wendland 1996: 131). These terms have been defined by Reiss (1983: 303) as follows:

> Adequacy is thus the choice of linguistic signs in relation to the purpose of the translation... Equivalence, on the other hand, is the relation between linguistic signs in two different systems [i.e. *langue* oriented], and text equivalence is the relation of equivalence of linguistic signs in a text in two different linguistic communities, each having its own socio-cultural context [i.e. *parole* oriented].

In this sense, Nida's definition of *closest natural equivalent* has been redefined (Wendland 1996: 131). *Closest* refers now also to formal features of source text, especially those that carry meaning or are related to theme. *Equivalent* is defined as reproducing the overall communicative relevance of the biblical text in a manner that is "most accessible" (in terms of relevance and adequacy) to an average member of the receptor group.

These changes reflect the changing attitudes towards the target audience. Whereas the dynamically equivalent model effectively prescribed to the receptors what the text function and their response should be, translation organisations are increasingly accommodating target audience expectations as to the nature and function of a translation accepted as a Bible translation.

4.3.3.2 The perception of Bible translation as a process

Increasingly, Bible translation theorists acknowledge a multidisciplinary and process-oriented approach to translation. According to Nida (1991: 10),

> the actual process of translating is perhaps best described as a technology that employs the insights and principles of a number of branches of behavioural science in order to accomplish its goal of effective interlingual communication. Translation may be regarded as a type of language engineering that draws upon linguistics, cultural anthropology, communication theory, sociolinguistics, psychology, sociology and sociosemiotics to build bridges for communication between societies.

Nida (1991: 10-23 cf. De Waard & Nida 1986:182-187) now identifies four main approaches in the translation process: **philological**, **linguistic**, **communicative** and **sociosemiotic**. A further approach, namely the **psychological**, has been identified by Stine (1995: 142).

The **philological** translation involves the choice of appropriate words, grammatical structures and stylistic levels to reflect those of the source text. Adequacy is thus perceived in terms of the degree to which the target text conforms to the source text, i.e. the reader can "recognise in the receptor language text the linguistic and thought structures of the original author" (Reiss 1983: 302). According to Nida (1991: 12),

> the philological perspective on translating has continually focused attention on faithfulness to the intent of the author of a text, and criteria about the adequacy of a translation have almost always been stated in terms of the degree to which a translation reflects both the content and the form of the original.

Such translations are usually, but not necessarily, literal, and Nida (1991: 12) includes in this category the translations of Jerome, Augustine, Luther and Dolet, the Cyrillo-Methodius text and modern Bible translators following a literal model. The similarity to Belinsky's *artistic translations* is obvious.

In contrast, a **linguistic** approach focuses on the use of linguistic tools (such as componential analysis, semantic field theory, syntactic analysis, discourse analysis and stylistics) to analyse the syntactic, semantic and pragmatic features of the source text (Nida 1991: 13; Stine 1995: 144). Bell (1991) has made a significant contribution to Bible translation theory in this respect. Nida (1991: 24) has criticised a purely linguistic approach of being so concerned with language structure that it ignores (aesthetic) elements of style and discourse. However, apart from his preoccupation with cultural effects, Nida also has a strongly linguistic orientation.

Thirdly, the **communicative** perspective views translation as

> a communicative process involving source, message, receptors, feedback, setting, noise and media ... [which] does not end until readers have correctly comprehended the message (Nida 1991: 21).

Thus the communicative process emphasises reader comprehension and the target text function. According to Reiss (1983: 302),

> only in this case does appropriateness, the adequacy of the choice of linguistic signs for building up the receptor language text, aim to produce equivalence on the level of the entire text. For this reason, in this type of translation, adequacy is not merely a matter of making the right choice of words, grammatical structures and style, in isolation from one another: the adequate choice is always related to the linguistic macrocontext, the inner and outer situational context, and the socio-cultural context of any particular text.

Not surprisingly, discourse analysis forms the basis of such translation. Nida (1991: 22) has extended the communicative features of a text to include what he refers to as "paralinguistic and extralinguistic signs and symbols" (font style and size, orthographic correctness, number and type of footnotes, quality of paper, etc.).

Related to the communicative perspective is the **sociosemiotic** perspective, which regards language as code (Nida 1991: 23), focussing on the traditional differences between *langue* and *parole*, or Chomsky's *competence* versus *performance*. According to Nida (1991: 23), this implies a distinction between literal, figurative and symbolic meaning both at the level of sentence and text, and an awareness of the interrelation of signs within a text. In a broader context, Biblical sociosemiotics focuses chiefly on the relationships between the *high/ majority/ standard* and coexisting *low/ minority/ non-standard* languages or dialects, the social functions of each and their implications for Bible translation, the influence of stylistic norms of different societal groups on the acceptance of a particular Bible translation and the relationships between the oral and written roots of Biblical source texts and hence their impact on the text's function and manner of interpretation (Ansre 1988: 189-203; Kelber 1983: 154; Stine 1988: 149-157, 161-162).

Finally, the **psychological** perspective deals with the processes of the translator's mind (Stine 1995: 142). In this sense, Bell (1991: 46) regards translation as a special case of information processing using both short and long-term memory. Theorists are in general agreement that decoding and recoding processes take place at the level of the clause and are integrated rather than linear, i.e. top-down as well as bottom-up, with constant revision (Bell 1991: 45; Stine 1995: 142). The central mediatory role of the translator is also emphasised (Stine 1995: 145).

4.3.3.3 A functional approach to Bible translation

Bible translation has also being influenced by modern secular translation theorists such as Nord, Vermeer, Toury and Hermans. In particular, the functional model of Christine Nord (1991) has attracted attention, especially with her involvement as co-translator of the recent German *Das Neue Testament* (Berger & Nord 1999; cf. Naudé 2001: 14). In her model, Nord (1997: 23; cf. 1991) incorporates Reiss and Vermeer's (1984) concept of the target text function or *skopos* as outlined by the client's *translation brief* with her own concept of the translator's *loyalty* towards both source text author and target text readers, which she defines as "a moral category which permits the integration of culture-specific conventions into the functionalist model of translation". According to this model, the source text is analysed using the skopos as a guide to determine which source text elements can be preserved and which should be adapted (Nord 1991: 92; cf. Naudé 2001: 9). Thus, as in par. 4.3.3.1, adequacy rather than equivalence is aimed at (Naudé 2001: 10).

Ernst Wendland (2001)[26] has incorporated Nord's model and recent advances in Translation Studies with the previous communicative model derived from Nida, to propose a model that has semiotics and functional equivalence as bases but also takes into account the literary nature of the Bible. The target text is therefore effectually a re-creation of the source text in terms of form (surface structure), content and function, using the literary devices and genre structures of the target text. Wendland (2001: 8-9) has defined what he terms literary functional equivalence (LiFE) translation as:

> the mediated re-composition of one contextually-framed text within a different setting of communication in the most relevant, functionally equivalent manner possible, in keeping with the overall Brief of the target language project concerned.

Although this model is little more than a theoretical construct at present, it does indicate a significant narrowing of the differences between Bible and secular (literary) translation. It also follows Jerome and Erasmus in prioritising literary above theological norms of Bible translation.

4.3.4 Summary

In summary, the predominant model for Bible translation in the West over the second half of the 20th century shifted from a literal to a communicative approach which, like the Russian revolutionary democrats, strove to communicate a specific ideological message within the framework of the target language culture in order to achieve a predetermined reaction from the readers or hearers. The inadequacies of such an approach were, however, soon recognised and while the principles of translation incorporated in the phrase *closest natural equivalent* were retained, the emphasis shifted to *functional* rather than *dynamic* equivalence, based chiefly on text linguistics rather than on theology. Recognition of the differing needs of the target audiences resulted in a more holistic translation model that recognised the need to retain (to varying degrees) some of the formal aspects of the source text. Although the policy of providing a single interpretation still predominates, there is an increasing tolerance of ambiguities within the text in favour of reader education through metatext. Whereas the bias of the early 1990s was towards communicative translations incorporating a socio-semiotic perspective, by the turn of the century the focus had shifted to a more functionalist approach as outlined by Nord (1991), together with a growing appreciation of the literary nature of the Bible.

We now turn our attention to an examination of the models and norms of Russian literary translation operative in the second half of the 20th century. Again, they cannot be studied in isolation but are related to historical events. Since the field is again very broad, this section is not intended to be conclusive and the selection is limited to those theorists considered by present Russian translation specialists to have made significant contributions to their field.

4.4 RUSSIAN LITERARY TRANSLATION AT THE CLOSE OF THE TWENTIETH CENTURY

Lefevere's (1992: 11-25) observation of the dependence of literary systems on their patrons and ruling ideologies is clearly demonstrated by the situation in Russia during the 20th century. The development of 20th century Russian literary translation theory can roughly be divided into four schools, namely formalism, socialist realism, linguistics-based translation theory and translation studies based on comparative stylistics. These periods coincide roughly with four main political periods, respectively the period of the Russian revolution, Stalinism, the later Soviet period and the post-Soviet period.

4.4.1 Russian formalism

Literary theory in Russia in the earlier half of the 20th century was dominated by two opposing viewpoints, namely formalism and socialist realism. During the first quarter, Russian formalism was the primary influence on translation theory. The name formalism was

applied to a school of literary criticism centred on the Moscow Linguistic Circle (founded 1915) and the Petrograd Society for the Study of Poetic Language (founded 1916), generally known by its Russian acronym OPOYAZ. Its main proponents were Boris Eikhenbaum, Victor Shklovsky, Roman Jacobson, Boris Tosyevsky and Yury Tynyanov (Eagleton 1983: 2; Erlich 1980: 63-70; Hawkes 1977: 59-60). As both a successor to and a reaction against symbolism, (from which it inherited the techniques of defamiliarisation (*ostranenie*) and of separation of *sign* from *signified*), formalism was concerned with literary structure and devices and attempted to define the qualities which distinguished literature from other texts, i.e. its *literaturnost* (Eagleton 1983: 3-6). The purpose of literature was the *defamiliarisation* of man's ordinary perception of reality, to which he had become anaesthetised, by the use of various literary *devices* (Eagleton 1983: 4; Erlich 1980: 76). Part of this process involved the separation of language from the reality it represented, i.e. the *sign* ceased to be merely a *signifier* of external reality but an entity itself. The formalists thus broke with the classical notion of literature as merely depicting an outer reality (Erlich 1980: 77; Hawkes 1977: 72; Moser 1992: 449). Art was divorced from its social or ideological content, as Shklovsky observed in his *Khod Konya* (cited in Erlich 1980: 77): "Art was always free of life... and its colour never reflected the colour of the flag which waved over the fortress of the city". The formalist contribution to literary theory in general and to structuralism in particular (and thereby discourse analysis) has been well documented (cf. Hawkes 1977: 59-73). In translation, its influence was mainly found in a preference for literal translation, since the strangeness of the source text provided immediate defamiliarisation devices.

The formalists' refusal to address social and ideological issues singled them out for vicious attacks during the Soviet period (especially during the years 1930, 1936, 1946-48), resulting in the eventual demise of the movement within the Soviet Union (Erlich 1980: 118-148) and with it, literary translation. Labelled "elitist" and "a manifestation of literary formalism" by the 1946 decree, it remained pariah until *glasnost* (Friedberg 1997: 16).

4.4.2 Early Soviet translation practice and theory

Despite its disruptive effect on Russian life, the 1917 revolution sparked a cultural rebirth in St Petersburg. This was chiefly due to the efforts of the new Soviet Commissar of Education, Anatoly Lunacharsky, and the writer Maxim Gorky, who tried to preserve the literary profession's independence from state control (Brown 1982: 7; Ginsberg 1987: 353). Translation, seen as an aspect of proletarian internationalism, fared well and for the first time was recognised as a professional occupation (Friedberg 1997: 3, 191). Publishing was mostly done by the private printing houses that flourished during that period, but in 1918 Lunacharsky and Gorky founded the World Literature Publishing House (*Vsemirnaya literatura)* in St Petersburg, which undertook to translate and publish world-class literature for the newly literate proletariat. The chief translators were Gorky, Chukovsky, Blok, Zamyatin and Gumilev (Friedberg 1997: 111; Ginsberg 1987: 353). During its short lifetime (it died in 1924), the organisation succeeded in publishing about 200 of the approximately 1500 planned translations, including those of numerous British and American authors (Friedberg 1997: 4; Ginsberg 1987: 355). The bulk of the World Literature translators were penniless members of the old *intelligentsia* and déclassé aristocracy (most of whom soon emigrated), thereby setting a Soviet precedence of a translator group with a significantly high percentage of politically disfavoured persons (Friedberg 1997: 192). Although output was

high, quality was not always good, prompting Alexeev (1931: 154) to comment some years later that haste had brought about a decline in quality.

The impetus of symbolism and formalism continued the preference for literal translations throughout the New Economic Period in Russia and to varying degrees influenced translations of Russian émigrés. Included in these 20th century proponents of literalism are Evgeny Lann, Georgi Shengli, Adrian Frankovsky, the émigré Nabokov and Anna Radlova, who translated Shakespeare's plays word for word (Bushmanova 1997b: 70). The first Russian treatise on translation theory entitled *The principles of literary translation* by F. Batyushkov, K. Chukovsky and N. Gumilev was published in 1919 in Petrograd and was later revised and expanded by Chukovsky under the title *The noble art* (Friedberg 1997: 21; Ginsberg 1987: 354). Zamyatin, Gumilev and Lozinsky established the Studio of Literary Translation to train translators (Ginsberg 1987: 355). These early norms developed into what was later termed the Gorky-Chukovsky-Kashkin doctrine of literary translation, whose four main tenets formed the basis of early Soviet translation theory and can be summarised as follows (Friedberg 1997: 96, 148; Levy 1974: 12):

- All literary texts are translatable. Like their predecessors, Soviet translation theorists embraced universalism.
- The translator should understand his subject as well as did the source text author. This echoed Peter I's translation policy.
- Literary aspects take priority over linguistic ones. This signified a rejection of literalism.
- A literary translation should be neither literal nor free, but should aim to achieve an equivalent impact on the target readership as the original had on the source text readership. This was achieved by substituting the artistic devices of the original with appropriate ones in the target language.

Besides these four tenets, early Soviet translators also upheld the Russian tradition of translating verse with verse, and, in contrast to the formalists, made no attempt to distinguish literary translation from communicative translations (Friedberg 1997: 100). Thus early Soviet translation theory pre-empted Nida and their norms correspond to the main norms of the communicative Biblical translation model.

4.4.3 Socialist realism

After Stalin's rise to power, literary activities and the arts in general came under strict state control, and after 1929 translation declined noticeably in importance. Although the official reason given was that Soviet poets did not need foreign literature, the decline was linked to Stalin's policy of "socialism in one country", the accompanying isolation from the West and to political control even down to the selection of source texts (Friedberg 1997: 112, 209; Ginsberg 1987: 355). Literary output was controlled by the All-Russian Association of Proletarian Writers and all writing had to support the 5-year Plan (Brown 1982: 172; Friedberg 1997: 112). The Association was eventually disbanded in 1932 as a result of the fall from grace of its chairman, Leopold Averbakh, who naively defended criticism of the USSR with the remark "Bolsheviks are not afraid of the truth" (in Brown 1982: 172). It was replaced by the Union of Soviet Writers. Only Union members had access to publishers, union housing or medical care (Friedberg 1997: 112-113). In return, the Union required its members to

adhere to the principles of socialist realism. Those who opposed socialist realism were simply denied publication and thereby effectively silenced (Friedberg 1997: 138).

According to socialist realism, literature had to reflect social reality (Brown 1982: 15). Those who coined the term omitted to define it, but in general it stood for the kind of writing that described the progress of socialism: stories about collective farm life, the development of hydro-electric dams, dedicated workers and positive heroes abounded (cf. Brown 1982: 14, 15). It was realist in the sense that it did not allow for psychological novels (such as Dostoevsky's) or experimentation with form (as done by the formalists) or with surrealism (such as Bulgakov's novels). However, its realism was selective: only that which was "typical" was permitted, and by that was meant only that which would be "typical" of the new Soviet paradise, once communism was established. The harsh realities of Soviet society were simply non-issues. Literature (whether original or translation) was purged of sex, violence, perversion and absurdity, as well as of "superstition", which included all forms of religious expression (Brown 1982: 15)[27]. Foreign books were routinely censored and objectionable passages – whether for political or moral reasons – deleted without the consent of the source text authors (Friedberg 1997: 139). According to Ginsberg (1987: 356), "in Russian literature, there is still an empty space where the genitals should be". One result of Soviet censorship (and restriction) of religious material was that Soviet translators could not recognise Biblical references in foreign literary works (Friedberg 1997: 141). Soviet censorship also ensured that all foreign works hostile to the USSR or communism (or totalitarianism) were banned. Likewise, objectionable authors (such as émigrés or those in disgrace within Russia) were also refused publication[28], even for non-political works (Friedberg 1997: 139), an attitude that persisted until Perestroika. Literal translation was denounced as "formalist" and translators were expected instead to endorse a free translation that allowed for censorship and ideological manipulation. The term "formalist" became a blanket umbrella for all those who did not subscribe to socialist realism. Because they were denied publication, it is impossible to ascertain to what extent they continued the real formalist tradition or whether they in fact upheld other principles (cf. Erlich 1980: 147-148,163).

The Stalinist emphasis on collectivism resulted in original works being written by author collectives and similarly individual authors being translated by collectives, resulting in a variety of styles within the same work (or alternatively, a complete lack of style) (Brown 1982: 178; Friedberg 1997: 137). The objections of Soviet translation scholars such as Samuel Marshak to this treatment went unheeded (Friedberg 1997: 138). Translators were also affected by the arrests and purges of the Stalinist regime. Among these victims were Nikolai Gumilev, Valentin Stenich, Ivan Likhachev and Tatyana Gnedich (Friedberg 1997: 137, 192). According to Frances Keene (1987: 27): "At such times the act of translation becomes a moral and political act". Nevertheless, translation was more likely to escape the censor's noose than original writings, especially if there was a large time span between original and translation (Keene 1987: 27). The moral importance of translations during this period is emphasised by Friedberg (1997: 209):

> Translations of Western writing and Russia's own legacy of nineteenth-century literature constituted one of the Soviet Union's very few repositories of non-Stalinist values... [enabling] Soviet citizens to continue professing, if only secretly, those human values that bind together the heirs of the Judeo-Christian tradition.

> For that reason the literary translations of the Stalin era, next to that of the eighteenth century, may well have been Russia's most important work of translation to date.

Under such circumstances, the temptation to embellish the work's ideological content in order to use it as a political tool while simultaneously avoiding the use of politically dangerous words likely to arouse the censor made translation a particularly challenging activity (cf. Keene 1987: 31).

The chief translation theorists upholding socialist realism were Ivan Kashkin (1899-1963), Mikhail P. Alekseev (1896-?) and Korney Chukovsky (1882-1969) (Friedberg 1997: 113; Moser 1992: 501). Kashkin, whose role in the establishment of translation norms for the new communist literature has been discussed above, was probably the foremost translator of British and American writings during the 1930s (Friedberg 1997: 104). Kashkin upheld "realistic translation", by which he increasingly meant the principles of socialist realism. According to Kashkin (1964: 443-451), Soviet translators should

> view a literary work as an ideological and artistic unity and subjugate all of its parts to a correctly perceived whole ... *the chief criterion of this understanding must be ideological truth*... [The translator should] strive to convey to our readers everything that is progressive... This should be accomplished without undue burdening of the text with unnecessary detail that is characteristic only of the alien linguistic structure and sometimes should not be translated at all (italics mine).

Therefore Kashkin invoked the neoclassicist norm, sanctioned in the 19th century by Zhukovsky and Belinsky, to condone censorship and political control over translation.

Similarly, although he acknowledged its pedagogical value and attempted to avoid a purely ideological justification, Alekseev (1931: 166) maintained that literal translation was a hindrance to the monolingual target-language reader:

> Since he does actually not see the original, he forgets about its existence... That is why intentional changes in renditions are, in a way necessary and useful. No rendering can do without them if it is to acquire an independent existence and literary significance.

Thus the translator arbitrarily decided what the reader may or may not read of the original. However, Alekseev's recognition (1931: 170-171) of the importance of the nature of the target audience and the text's pragmatic function as translation criteria paved the way for later Soviet theorists and link Soviet translation theory to that of Nida.

Chukovsky, translator of Whitman, Kipling and children's verse, whose contribution in *The noble art* laid the groundwork for Soviet translation theory, is an interesting example of a translation theorist forced to change his opinion during the Stalinist period (Ginsberg 1987: 357). Whereas in 1930 he came dangerously close to Nida and Luther's *empathetic spirit* in regarding translation as a process whereby the translator neglected his own ego and identified with the personality of the source text author (1930: 24), by 1936 he had modified his standpoint more in line with socialist realism: closeness to the original was only achieved when translator and source text author belonged to same social class (1936: 52). However, in contrast to both Nida and Alexeev, Chukovsky (1930: 225) rejected the monolingual target

readership as reliable evaluators of translations: according to him, the only people who could evaluate a translation were those who could read the original.

Not all translators toed the Party line, however. Even as late as 1936 Mikhail Lozinsky (1886-1955), an accomplished translator of verse, defended literalism during the First All-Union Conference of Translators. Similar to Belinsky's classification of *poetic* and *artistic* translations, Lozinsky (1955: 160) distinguished between *reorganizational* (*perestraivayushchie*) translations, in which the translator reshaped the text according to his literary tastes and ideology, and *reproductive* (*vossozdayushchie*) translations, which were maximally faithful replica of the form and content of the original and which he regarded as translation proper:

> It goes without saying that only a rendering of the second type may be called a translation. Its aesthetic and cognitive significance cannot even be compared with that of the *reorganizational* translation. As a matter of fact, the [first type] is not even a translation, but rather an act of retelling, or imitation. It is an independent genre in its own right, but it can never replace the true translation, the *reproductive* one[29].

Another group of translators was formed from original writers affected by Zhdanov's 1946 edict (Brown 1982: 178-180). Vilified writers were denied the possibility of publishing their own work and turned to translation instead to eke out a meagre living. Translation thus again attracted a host of politically dubious persons. Because it was for them an indirect vehicle for their own artistic talent, they tended to take liberties with the source text in the neoclassicist tradition and thereby reinforced the Soviet practice of altering the source text, despite their rejection of the latter's ideological justification for doing so (Friedberg 1997: 17; Ginsberg 1987: 357). Possibly the best known of these translators are Marina Tsvetaeva (1892-1941), Boris Pasternak (1890-1960) and Anna Akhmatova (1899-1966) (Friedberg 1997: 192-194; Moser 1992: 439-443).

4.4.4 Later Soviet translation practice

After Stalin's death, translation practice (along with everything else) experienced a revival, to the extent that the Soviet Literary Encyclopaedia could boast that the USSR was the world's leading publisher of translations. Involving more than 100 languages, translations comprised more than half the books published in Russia (Ginsberg 1987: 358). Although American writings predominated, there was also increasing translation of African and Asian languages into Russian and vice versa, usually for political purposes (Friedberg 1997: 158; Ginsberg 1987: 358). Much of this enormous bulk was the obligatory translation between the numerous languages within the USSR itself. According to Ginsberg (1987: 358), these new Soviet writers from non-Russian regions usually turned out socialist realism junk, which had to be translated at least into Russian. It appears, however, that in an effort to encourage their patriotism, these works were not judged as harshly as original Russian literature. As late as 1981, Felix Roziner (1981: 122) satirised this discrepancy in his novel *A certain Finkelmaer*, in which the young translator is told by the master to present his own work as the translation of that of a Siberian tribesman:

> They would tell you that these poems are isolated from reality, from society, that they are filled with philosophical heresy, with religious overtones, and moreover, are lacking in any ties to the Russian poetic tradition as well as to the innovationist spirit of Soviet verse. Any editor will tell you that. Fortunately, newly discovered poets of the ethnic minorities are judged by other criteria.

(The master also conceded that

> It is translation that is considered the most honourable kind of literary prostitution. At the very least, one can try to avoid commissions to translate all types of propaganda doggerel.)

A second difference between translations into Russian and those into minority languages was that whereas literalism was fiercely condemned in the former, it was encouraged in the latter. According to Friedberg (1997: 185),

> [literalism] was not merely a tribute to a literary masterpiece and its creator, but also a genuflection to the culture of Russia, the first among ostensibly equal Soviet nations.

A third difference is found in the use of intermediate interlinears (*podstrochniki*). Seldom did the "translator" bother to learn the minority language: instead he simply obtained a word for word translation into Russian from the aspiring author, which he then crafted into a Russian literary text (Friedberg 1997: 172; Ginsberg 1987: 359). Until recently this malpractice extended even to translations from major languages such as Japanese or Chinese (Friedberg 1997: 173). Likewise, translations from Western European languages into the minority languages of the USSR (and vice versa) were also usually done through an intermediate Russian translation, whereas translations from these languages into Russian were made directly (Friedberg 1997: 174-5).

The status of the later Soviet translators was extolled by Leighton (1991: xv):

> Soviet translators were less vulnerable to arbitrary criticism because established vocabulary, methodology and standards have helped eliminate amateurish reviewers ....[they] have, above all other advantages, a national platform from which to speak.

However, according to Friedberg (1997: 195-198), translators held an inferior status in the Union of Writers and were unacknowledged and underpaid. They could not travel abroad in order to acquaint themselves with the settings of their work, nor did they have proper access to dictionaries and other reference works. Moreover, translation theory was perceived as irrelevant. A more moderate image is given by Ginsberg (1987: 359), who noted that translators were respected, but poorly paid. According to Chukovsky (1970: 388-389), publishers preferred to hire "hacks" than employ expensive professionals. Sometimes the commission would be simply given to whoever owned a copy of the source text (Friedberg 1997: 195). Moreover, there were still severe political limitations on modern works (Ginsberg 1987: 360). Later years saw the rise of *samizdat* or the home publishing industry and a resulting unofficial circulation of translations, including banned and modern works (Ginsberg 1987: 360).

During the period of *glasnost*, translation activity in the USSR was more difficult to quantify, due to the privatisation and decentralisation of government bodies, including publishing houses (Friedberg 1997: 7). There was a significant relaxation of censorship[30]. Finally, the collapse of communism brought about the end of an era in translation practice. According to Bushmanova (1997a: 7),

> the very status of Literary Translation has changed within the last decade within the Russian literary polysystem... Many professional, educational and behavioural patterns which were based on communist ideological, ethical and economical assumptions are gone.

On the one hand, the security of the literary market and the ready financial assistance that were features of the communist era have disappeared. On the other hand, the new freedom allowed Russia to host at least two seminars on Translation Studies in 1996 and an international conference on Comparative Literature in 1997 (Bushmanova 1997a: 8).

4.4.5 Later Soviet theorists

Besides the blossoming of translation practice, language and translation courses (in Russian as well as other languages of the USSR) mushroomed in Russian universities and colleges after Stalin's death (Ginsberg 1987: 359), followed by a similar expansion of translation theory and criticism, with a resultant publication of journals such as *The craft of translation*, and *The translator's notebooks* (Ginsberg 1987: 359). After the seventies, literal translation, although still taboo, was no longer seen as such a threat to the Soviet State. Thus Vladimir Rossel's' (1984: 34) criticism of literal translation was more objective and literary than political.

More importantly, a systematic, rather than intuitive, discipline of translation studies began to develop. According to Porozhinskaya (1994: 166), Soviet translation studies had its roots in Retsker's article *O zakonomernykh sootvetstviyakh pri perevode na rodnoy yazyk* (*About the regular correspondences in translation into a native language*) published in 1950. Based on comparative linguistics (Retsker 1993: 19), Retsker (1950: 15) defined equivalence as "a recreation of the unity of the original's form and content by means of a different language". It was Fyodorov (1968: 151), however, who placed Russian translation theory on a firm linguistic basis, defining equivalence as an "exhaustive rendering of both the form and the notional content of the original in a functionally and stylistically adequate manner" and classifying correspondences as lexical, grammatical and stylistic. Echoing Belinsky's classification of *poetic* and *artistic* translations, he classified the translation product as *adequate* (*adekvatnyy*) or *full value* (*polnotsennyy*) (1968: 124). His definition of the former as providing equivalent "emotional impact" echoes Nida. He also emphasised the role played by functional styles and genres in translation evaluation and practice and distinguished between general and particular theories of translation (1953: 86-101).

According to Komissarov (1993: 64), Soviet theorists initially thought of translation simply as applied linguistics and hence translation theory amounted to generalisations obtained from examples of good translations as to what was correct or incorrect translation practice, i.e. the establishment of norms of translation. It was on these grounds that theorists such as Fyodorov (1953: 12) and Kashkin (1964: 425) argued for a (normative) theoretical basis of the discipline. However, in the face of an ideological barrier and the discrediting of literal translation, an array of mutually exclusive norms still proved a particularly dangerous cocktail, thus translation was labelled an art rather than science (Komissarov 1993: 65). Even Fyodorov (1968: 26) retraced his position to "normative principles and rules of translation can only be established within certain limits, meaning in comparatively simple cases, and only in a relatively general form". Revzin and Rozentsveig (1964: 21) also rejected a normative approach to translation science in favour of a descriptive approach, defining the primary goal of linguistic theory as the description and analysis of *parole* (i.e. how language actually functions). This emphasis on parole and description of actual translations above langue and theoretical norms of translation is still evident in Russian translation theory. Thus, according to Barkhudarov (1993: 41):

> Translation deals with speech (or *parole*) and the concrete speech products (or texts), rather than with language as a system (or *langue*).

Similarly, the argument whether translation is art or science still receives serious attention in Russian publications (cf. Etkind 1962: 26; Girivenko 1997: 54-55).

It was Etkind (1962: 26-28), however, who decisively rejected Kashkin's ideological screen as unfit for proper analysis of the source text. Instead, the translator's task was to find "*functional similarities*" i.e. functionally equivalent stylistic devices in the target language, thereby echoing the structuralists and thus initiating an eventual victory of the formalist tradition over their arch-enemy, socialist realism. His method of identifying and categorising these functional devices on the basis of what he termed *comparative stylistics* (1968: 27) combined both literary and linguistic aspects of translation and gave birth to a new discipline (Friedberg 1997: 208). His theories also laid the groundwork for the present-day study of analogues and also pre-empt discourse analysis. Etkind's groundwork was expanded by Koptilov (1971: 159-163), whose three-stage translation model strongly echoes Nida. The first stage involves analysis of the original to determine the relationship between details and the text as a whole. Secondly, using the deductive methods of comparative stylistics, the translator seeks equivalent means of "reproducing the main features of the original". The final step involves

> the synthesis into a new artistic whole of those features that were singled out in the original and were then transformed in conformance with the peculiarities of the literary language of translation (1971: 162).

This remark also reveals that Soviet theorists acknowledged distinctions between translated language and normal literary language. In his realisation that the unavoidable changing of the literary form of the text during translation changes the readers' perception of its contents (1971: 31-32), Koptilov shows later formalist and structuralist influences.

From the latter Soviet period therefore, translation theorists paid careful attention to definitions of translation and units or levels of translation, the translation process and relationships of correspondence between source and target texts (Barkhudarov 1993: 40-45; Porozhinskaya 1994: 168; Retsker 1993: 27-28). Translation norms were explored and codified, but were still perceived as descriptive rather than prescriptive in nature (Revzin and Rozentsveig 1964: 21; Zlateva 1993: 3). Adequacy became the criterion for a good translation and equivalence, although never completely abandoned, was sought at functional rather than linguistic level (Etkind 1962: 26-28; Fyodorov 1968: 151; Porozhinskaya 1994: 170; Retsker 1993: 21; Shveitser 1993: 51).

4.4.6 Recent perspectives

Increased contact with the West was evident in the influences of Western theorists such as Catford, Chomsky, Nida, Toury and Lefevere in later Russian works. It is significant that certain concepts, such as the notion of adequacy, are identical to those defined by Toury (1980), yet he is never acknowledged by Soviet theorists. The influence of Jiri Levy has also been profound, especially after the translation of his book *The Art of Translation* into Russian in 1974. The debt to the structuralists, especially to Roman Jacobson's analysis of textual functions, is also significant (cf. Shveitser 1988: 50). However, according to Zlateva (1993: 3), Russian translation studies are still plagued by a logical positivism from the Soviet era.

Due to their traditionally held weak universalistic view of translation, Russian theorists regard the Western debate on translatability and linguistic relativity as a waste of time. According to Girivenko (1997: 63), "it is preposterous to argue that translation is impossible while we are busy translating". Instead, Russian theorists tend to focus on the translation process and on actual translation problems and evaluations (Zlateva 1993: 1). However, they do accept that languages do not correspond with each other (so-termed *asymmetry*). According to Shveitser (1988: 110-117), whereas individual linguistic units are not always fully translatable, the text as a whole can still be translated and therefore translation at text rank has higher priority than at lesser ranks, with lexis occupying the lowest priority.

Thus translation is a trade-off, an optimum solution: "the art of sustaining losses and implementing transformations" (Etkind 1963: 68). It is usually defined as a process of communication between two languages and cultures, made complex by their differences (cf. Girivenko 1997: 56). Thus, according to Porozhinskaya (1994: 184), translation is

> a double-phased process of interlinguistic and intercultural communication in which the secondary text represents the initial one in another cultural medium ... [It is] process-oriented towards a reconstruction of the communicative effect of the source text which takes into account the differences between cultures and two communicative situations.

Relying on a more semiotic basis, Breiter (1997: 89) defines language as a semiotic system with asymmetry between signs in source and target languages, any two languages differing in respect of what she terms "levels of content" (*plan soderzhaniya*) and "levels of representation" (*plan vyrazheniya)* (which she fails to define but which appear to indicate *signified* and *signifier* respectively):

> The aim of any translation, therefore, is not to find complete equivalents in the target language and the source language but to establish invariability of "levels of content" between target and source languages.

Similarly Shveitser (1988: 75), who regards translation as messy and ultimately paradoxical in nature, defined it as

> a unidirectional, two-phase process of interlingual and intercultural communication in which, on the basis of a primary text which has undergone goal-oriented ('translational') analysis, a secondary text ('metatext') is created which replaces the primary text in a different linguistic and cultural environment.

The similarity of these definitions of translation to that of Nida's is acknowledged (cf. Breiter (1997: 89). Shveitser's (1988: 75) notion of the translator's "double loyalty" towards both the source text and the addressee in the context of his culture also echoes Christine Nord (1991: 91).

Alternatively, translation is regarded as the transference of culture within the source language socio-historical and cultural context. Such an approach tends to encourage a source text orientation and views translation as a product of history rather than science, arising from specific social, artistic and technological needs (Etkind 1963: 414; Girivenko 1997: 57). Therefore, according to Lilova (1993: 7),

> any approach to the study of translation should be based on the historical and social concept of culture as a whole.

Contrary to the neoclassicist or socialist-realism schools, modern Russian translation theorists all seek a degree of correlation between source and target texts, thereby retaining linguistic notions of equivalence, and tend to resist deviations or corrections to the source text content or socio-historical setting (cf. Gachechiladze 1970: 167; Retsker 1993: 20-21). Not surprisingly, therefore, they still tend to echo Belinsky's distinction of *poetic* versus *artistic* translations (Fyodorov's (1968) *adequate* (*adekvatnye*) versus *full value* (*polnotsennye*) translations, Revzin and Rozentsveig's (1964) *translation proper* versus *interpretations* etc). However, the notion of translation as an optimal solution implies the acceptance that full equivalence is seldom attained. Thus, according to Retsker (1993: 21), "the basis for establishing equivalence of linguistic devices can only be functional, not formal, in nature". Shveitser (1993: 50) defined equivalence in terms of invariance: "Each instance of equivalence presupposes a relationship between text A and text B, or segments thereof, in which a given invariance has been preserved".

He distinguished between pragmatic, semantic and syntactical equivalence (in order of priority), where *pragmatic equivalence* was related to functional equivalence and hence to Jacobson's textual functions and incorporated the variety of relationships between the source and target texts and their senders and/or receivers (including the translator); *semantic equivalence* involved the relationships of symbol to reference and was further divisible into *componential* and *referential* sub-levels; *syntactical equivalence* involved the relationship between source and target texts signs (Shveitser 1988: 81-84, 91, 146; 1993: 50; cf. Porozhinskaya 1994: 177-178). Other definitions of equivalence include "the degree of similarity or dissimilarity in the understanding of these texts by speakers of either language" (Breiter 1997: 98), equality of speech acts (Porozhinskaya 1997:188), the existence of "isomorphic units [having] identical meaning or are characterised by identical positions in the corresponding language systems" (Gak 1993: 33-34), the degree of "identity of meaning of comparable linguistic units" (Komissarov 1993: 70) and a textual relation dependent on the unit of translation (Barkhudarov 1993: 45).

However, translations are increasingly regarded as *transforms* of the source text, achieved by means of *transformations* or shifts (Gak 1993: 34; Retsker 1993: 27-28; Revzin and Rozentsveig 1964; Shveitser 1988: 118), which were defined by Shveitser (1988: 118) as "those numerous and qualitatively varied interlingual transmutations which are introduced in order to achieve translational equivalence". According to Gak (1993: 34-38), shifts indicate interlanguage asymmetry on either the syntagmatic, paradigmatic or semiotic level. Syntagmatic asymmetry occurs when a notion has more than one means of expression; paradigmatic asymmetry when a linguistic unit is not used in its primary function or meaning; semiotic asymmetry when a signified denoted in one language does not have a signifier in another due to redundancy (i.e. obvious from the cotext (e.g. grammatical functions) or the (extralinguistic) situation. In contrast, Shveitser (1988: 118, 212, 130) distinguished between *componential shifts* which involved changes in the morphological and syntactical structures (e.g. grammar transformations and lexical and semantic rephrasing) and *referential transformations* that involved "situational reorganisations" (e.g. hyponymous, superordinate, co-hyponymous, metonymous and metaphorical transformations). The similarity to Toury's (1980) *matricial* and *textual shifts* is obvious.

According to Shveitser (1988: 95-96; 1993: 51-56), since full equivalence was idealistic, translators aimed instead for an adequate translation. Whereas equivalence concerns translation as a *product*, adequacy concerns translation as a *process*:

> Equivalence answers the question whether the target text corresponds to the source text, adequacy answers the question whether a given translation, as a process, meets the requirements of given communicative conditions... Adequacy allows for the assumption that decisions taken by translators not infrequently involve some kind of compromise, that translations require sacrifices and that translators must often put up with some losses during the translation process if they are to render that which is of primary importance in a text: its functional dominant ... The notion of equivalence is always connected with the recreation of the source text's communicative effect as determined by the initial communicative situation and its components... Adequacy, on the other hand.... is used for the correspondence of a translation to primarily those factors that modify its result and that are introduced by the secondary communicative situation.

Likewise, according to Komissarov (1993: 70), an adequate translation was one

> that meets the demands of interlanguage communication in concrete conditions [whereas] equivalence implies the rendering in the translation of the content of the original, that is, the totality of all the information contained in that original .... Equivalence as a norm therefore implies maximal orientation towards the original.

Again, the similarity to Toury (1980) is obvious. Shveitser (1993: 54, 56) also recognised that adequacy is relative: what is adequate for one translation school or epoch is not necessarily adequate for another, hence the need to retranslate as literary traditions and translation norms change. This view is supported by Girivenko (1997: 54):

> Translation is ... a continuing process... Translation is also a historical process, one condition of which is that whereas an original work of art is timeless, its translation is contemporary and temporary ... each generation translates for itself anew.

Definitions of translation and equivalence in turn affect models proposed for translation analysis. The most common models for analysis are structural in nature (Lilova 1993: 7; Porozhinskaya 1994: 184). Similar to that of Lambert and Van Gorp (1985: 48), Yuri Vannikov (1985) proposed a model based on a 14-point *tertium comparationis* that covered aspects of style, genre, structure, text function and thematic content. Although specifically designed for scientific texts, its usefulness to other text typologies was soon realised (Porozhinskaya 1994: 171). Others, such as those of Komissarov (1990) and Retsker (1993: 20), compare the correlation between source and target texts translation units (defined by Retsker (1993: 20) as "words, expressions, or parts of sentences... for which permanent, stable correspondences exist in the target language") and norms of translation. Possibly the most popular is Shveitser's (1988: 152-172) elaborate reception-oriented model of translation evaluation, incorporating contrastive linguistics, sociolinguistics, psycholinguistics, text linguistics and semiotics (Shuttleworth 1997:214). It involves an investigation of the translator's *communicative intention* (related to the degree of pragmatic equivalence between source and target texts), the *translator's orientation* towards the receptor (determined by examining the treatment of implicit information, the use of footnotes, compensation strategies, and portrayals of social distances) and the effect of the *translator's personality* on the target text (i.e. examination of the translation or literary model followed, the influence of the translator's epoch and the translator's own agenda, as well as author-translator personality

conflicts). Evaluation at intratextual level involves the determination of the nature of the *transformations* or *shifts* (Shveitser 1988: 118). The similarities to Toury's determination of *initial*, *preliminary* and *operational* norms on the one hand, and Western Bible translation notions of *communicative situation* on the other, are striking.

Other categories for translation analysis include a *functional* approach in which the translation type is linked with a specific function determined by social needs at that time, a *genetic* approach which regards translations as arising from the intersection (*intersurface*) of two or more cultures and a *psychological* or process-oriented approach (Lilova 1993: 6-9). Similar to Nida (1960), Russian literary translation theorists propose that, apart from textual factors, translation evaluation models should include consideration of the target reader, the source text and target language culture, the purpose of translation and the medium of production (Girivenko 1997: 55; Lilova 1993: 8-9). Many Russian theorists, including Shveitser, also support Nida's concept of equivalent impact on the target audience as a criterion for translation production or evaluation, although Barkhudarov (1982: 208) rejects it due to the non-homogeneity of the source and target texts audiences.

Both Gak (1993: 34) and Retsker (1993: 27-28) advocate analysis of the source text to determine the *objective situation* or setting (the period and place of the utterance and corresponding background knowledge) and *speech situation* (the personality of the author/speaker; the source in which the original was published, the addressee, the purpose of translation, the expected effect on the target reader etc.). Again the similarity to Nida's communicative situation is obvious. According to Breiter (1997: 98), source text analysis is based either on a vertical (i.e. top-down) approach (content is based on the whole text down to all its component parts), a horizontal approach (content is based on the meanings of its units) or a deep approach (content is contained in language units (mainly words) which are built up into chains of utterances which convey information and realise communicative functions). The latter approach, based on Chomsky, is preferred by Breiter (1997: 98). The text as a whole "is more informative than the sum of its parts" and thereby determines the choice of lexical equivalents.

> From this perspective the question of what constitutes the unit of translation ... is irrelevant, because all these units are interrelated (Breiter 1997: 98).

The similarity to Nida's notions of kernels and deep structure is again apparent.

With the disappearance of communist control, the codification of translation norms has again occupied the attention of theorists. Vilen Komissarov is probably the leading Russian theorist in this respect. In an attempt to define a general theory of translation, he explored the interrelationships between equivalence, adequacy and translation norms. Komissarov (1993: 69-75) categorised five translation norms, namely equivalence, style and genre, linguistic usage, pragmatic function and target audience conventions and expectations. He defined a literal translation as one in which there was evident interference of source text norms and consequent deviations from target language norms, whereas a free translation upheld target language norms but transgressed some other norm (Komissarov 1993: 65). He also realised that translation norms were composite and interrelated, operating together rather than individually. He defines the present conventional norm for Russian literary translation as the

"requirement for maximum correspondence between translation and original, establishing the translation's ability to function as a full-scale substitute for the original, both in detail and as whole" (Komissarov 1993: 74). The translator may however choose to deliberately violate accepted norms such as language usage or equivalence. In this case he preferred to use the term *rewriting* rather than translation. Komissarov's perception of translation therefore finds Western resonance in the theories of Toury (1980) and Lefevere (1992).

According to Girivenko (1997: 58-59), some of the older translation norms still evident in Russian translation theory include:

- Belinsky's belief that only poets can translate poets, despite their acknowledged tendency to plagiarise (which has earned the appellation of "lowellisation" in Russian);
- Chukovsky's notion of the self-effacing translator who sacrifices his own ego for the integrity of the author;
- The romantic notion of fidelity (*vernost'*) based on function and source text intention rather than equivalence. According to Girivenko (1997: 59),

  > a translation must never be accurate, exact, or precise... Fidelity is a concomitant of the principle of functionalism.

- The Soviet (and Peter the Great's!) emphasis of natural language.

Another perennial issue in Russian translation studies is the debate of literal versus free translation. Whereas neo-classical and Soviet thought strengthened the tradition of free translation, romanticism, symbolism and formalism contributed to the literal tradition. In terms of modern Western translation theory, Gak's (1993: 33-34) proposal that literal translation indicates *interlanguage symmetry*, whereas free (or "transformed") translation indicates *interlanguage asymmetry* seems rather naive. In contrast, Barkhudarov (1993: 45-46, cf. 1969: 12) relates literal and free translation to the often-conflicting principles of preserving meaning and respecting the norms of the target language. Thus,

> a literal translation is a translation made on a level lower than the one necessary for the preservation of the level of content combined with a parallel preservation of the norms of the target language [whereas] a free translation is a translation made on a level higher than the one required for an exhaustive rendering of the contents of the source text according to the norms of the target language.

(In true Soviet form, Barkhudarov (1969: 12) had previously rejected literal translations as "mistakes" except in the translation of legal and official documents.) According to Gasparov (in Friedberg 1997: 218), periods of free and literal translation alternate in natural cycles, modulated by historical periods of expansion when large groups of the population are introduced to culture (e.g. the 18th century nobility, the 19th century bourgeoisie and the workers and peasants in Soviet era) followed by periods of "deepening" or consolidation of culture[31]. During periods of expansion, communication and education have priority and therefore free translation is preferred, whereas during the periods of deepening, literal translation is preferred. Thus, the Soviet era was a reaction to the literalism of the Modernists and as from 1988, Russia was entering a period of deepening and therefore a preference for more literal translations. However, not all Russian translation theorists accept the simplistic literal versus free division. Girivenko (1997: 54-55), for example, rejects both literal and "liberalitarian" methods, citing Nabokov and Lowell as extremes of a translation spectrum whose centre he defines as *artistic* or *literary* (*khudozhestvennyy*) translation[32].

4.4.7 Summary

In summary therefore, for the most part of the 20th century, Russian literary translation was dominated by socialist realism, which encouraged extensive adaptation of the source text to the prevailing ideology. In this respect, Soviet translators inherited the neoclassicist tradition. However, it was the periods during the beginning and end of the communist era that produced the most fruitful theoretical work. Russian formalism, although quickly suppressed in its motherland, found acclaim in the West, laying the groundwork for a new literary poetics. Despite being deprived of a voice, its continuing influence in Russia can be deduced firstly by its perceived threat to the communist rulers (were not all literary deviations from socialist realism denounced as formalist?) and secondly, by the structuralist basis of later theorists. The later period of the Soviet Union saw the rise of a true science of literary translation based on linguistic principles. Definitions of translation were and generally still are based on notions of equivalence, in which the prioritisation of *functional equivalence* reflects the 19th century emphasis on the source text author's *intention*. Correspondingly, attention was given to the cultural aspects of translation and hence to the setting, context and structuralist notions of textual functions. With the increasing freedom of the Perestroika era, the two opposing branches represented by neoclassicism and socialist realism on the one hand, and romanticism, symbolism and formalism on the other, found resonance in a theory of translation which perceived the target text as an adequate transform of the source text, a trade-off or compromise between the demands of the source text and those of the target language and sought to explain correspondences and differences (shifts) in terms of conformity to or flouting of certain norms of translation.

4.5 CONCLUSION

It is now possible to reach some conclusions concerning the primary hypothesis H1 (presented in Chapter 1, par. 1.2) in terms of the parameters set out in Chapter 1, namely ideological bias, attitude to source texts, target language requirements, translation model and target text function.

4.5.1 Comparison of Russian literary and Western Bible translation systems

If the systems of 19th century Russian literary and Western Bible translation are compared with each other, then it is evident that there are a number of similarities as well as areas of obvious difference.

Firstly, it is evident that both systems acknowledged or even supported translations as **ideological carriers**, i.e. translations in which ideology dictated the interpretation of the source text and thereby also the degree of adaptation in the target text. In the case of Russian literary translation, whereas "civilisation" (Russification) of foreign (barbaric) texts was explicitly encouraged by the neoclassicists, it was also condoned by Belinsky and the romantics. Likewise, the translations of the realists and their subset the revolutionaries embellished specific social viewpoints. Less obviously, the literal translations of the symbolists were not necessarily ideologically neutral, since they still implied a specific manner of source text interpretation. Symbolist images were not only innovative, but often reflected the underlying philosophy of symbolism as a connection with the mystical reality beyond the visible, and thereby the translator's beliefs. Similarly, 19th century Western Bible translation was characterised by tension between perceptions of the translator as inspired

prophet and as linguist. The former not only encourages a primarily theological interpretation of the source text but also grants the translator divine authority to deviate from or correct the source text in neoclassicist fashion. Furthermore, not even Jerome and Erasmus' philological interpretations could ignore the high degree of symbolism found within the Biblical texts, which must necessarily convey theological implications and thereby reflect the symbolist dilemma.

Secondly, it is evident that Western Bible and Russian literary translators differed in their **attitudes to the source texts.** The Bible translators strove to reflect the original as accurately as possible without additions, omissions or shifts in meaning and often even in lexis, so that their respect for the source text as normative was little short of awe. The importance of the Biblical source texts was also seen in the search for the most accurate source texts initiated by Erasmus and the subsequent establishment of the discipline of textual criticism in the 19th century. In contrast, the majority of 19th century Russian literary translators often showed scant respect for the source text, regarding it merely as material for rewriting (and occasionally dispensing with it altogether). At best, the neoclassicists thought they were being faithful to the original author's reputation, Belinsky to authorial intent. In this respect, the Biblical attitude to the source texts is closer to that of the romantics and symbolists, although arguably for different reasons. It has also been noted that in the latter cases, the preferences of these groups of artists were not shared by the general Russian public.

Thirdly, the systems both recognised the necessity of **language** purity, style and readability. However, in Bible translation the target language requirements were subjected to a criterion of full semantic equivalence at lexis level, which in literary translation was only evident in the translations of the romantic and symbolist literalists. Even then, adherence to the source text indicated conservatism in Bible translation but innovation in literary translation (which thereby conformed to polysystem theory). Similarly, despite both claiming the principle of clarity, the favouring of the message above the form characteristic of the realists' communicative approach was also not a feature of Bible translation.

Fourthly, the systems differed in respect of the **functions** of the target text. Bible translations played specific social roles, being regarded either as authoritative (and thereby able to replace the original) and for public use, or as non-authoritative (and thereby inferior to the original) aids for laymen and hence for private use. In contrast, literary translation was a means of importing genres, literary devices, concepts or socio-political statements. To the neoclassicists, Belinsky and the realists, the translation was intended as an equal (or superior) replacement of the original and therefore functioned as a creative work in its own right. Only a small minority (the extreme literalists of the romantic era) regarded the translation as merely an aid in understanding the original and therefore inferior to it. Function also affected means of production: whereas Bible translators preferred teamwork to reduce subjectivity, Russian literary translations were invariably and usually conspicuously the creation of individuals.

Finally, the systems differ in respect of the **translation model** employed. The strong source text-orientation of 19th century Bible translation established a literal model which sought exact one-to-one semantic equivalence to the source text lexis, whereas from the outset Russian literary translators recognised the impossibility of the above. Instead, displaying a

strong orientation towards the target language, they tended to prefer free (= adaptations) or communicative (equivalence of function) translation, using literal translation primarily as a defamiliarising or innovative device, and thereby evidencing a much broader definition of translation. Since Belinsky, the translation model was linked to target text function. Those few translators who believed that the purpose of translation was merely to act as an aid in understanding the original went to the other extreme by attempting to retain the word order and grammatical patternings of the source text.

Therefore in conclusion, the norms of 19th century Bible translation could be related to specific aspects and models of literary translation but also in turn contrasted other aspects and models. Thus the truth of the hypothesis H1 (Chapter 1, par. 1.2) that the norms of Western Bible translation are directly opposed to those of Russian literary translation depends on the periods and schools considered. It is indeed true that the norms of 19th century Western Bible translation contrasted most starkly with the paraphrastic and adaptationistic tendencies of the neoclassicists, followed by the communicative models of certain realists, yet they do conform to the more source text-oriented groupings within the romantic school who shared with Bible translators their respect for the source texts. However, it is also evident that the Bible translators and the romantics used literalism for different purposes: whereas the latter used it for impact or importing new forms, devices and concepts into the target language, the former simply attempted to accurately reflect as much of the source text as possible. Neither did the Bible translators (at least in principle) attempt to reproduce the source text word order and metre, as did some romantic translators. In its attempt to reproduce the source text, 19th-century Bible translation is also similar to Belinsky's definition of an *artistic* text; however, unlike Belinsky, the Bible translators retained formal textual features.

In contrast, if Western Bible translation is compared to Russian literary translation in the 20th century, the similarities are overwhelming:

Firstly, in the 20th century, Bible translation mirrored Russian literary translation in its periods of acceptance or rejection of **ideologically based** translation. Twentieth-century Russian literary translation began with an outright rejection of a contextual and hence ideological interpretation of meaning (although it may be argued that the formalist rejection epitomised in Shklovsky's refusal to acknowledge the socio-ideological implications behind the fortress flag generated in itself an ideology of source text interpretation and target text). However, in both literary translation based on socialist realism and in Bible translation based on dynamic equivalence, meaning was dictated by a comprehensive ideology – in the former, a specific theological and in the latter a specific socio-political interpretation. The political polarisation during communism meant that translation was also often used as an ideological weapon by opponents of socialist realism. In more recent Bible translation based on functional equivalence and in later Soviet and post-Soviet translation studies, the pendulum has swung to a predominantly linguistic analysis and interpretation of the source texts, thereby representing (in Bible translation at least), a triumph of Jerome and Erasmus.

Secondly, although both groups emphasised the role and perceived needs of the target audience above the requirements of the source text, Bible and literary translators of this period differed in their **attitude to the source texts**. Twentieth-century Bible translation remained

oriented to the source text as norm, but in terms of meaning or message (i.e. deep structure) not form (surface structure). Thus in order to receive the original message as accurately as possible, Western Bible translators use the latest critical edition. In 20th century Russian literary translation, the formalists showed the greatest respect for the source texts but concentrated entirely on surface structure (i.e. form), ignoring deep structure or meaning. In contrast, the proponents of socialist realism (and its dissidents) displayed a disrespect of source texts in true neoclassicist fashion. This contempt is also seen in the translations into and from minority languages, where the source texts were often ignored in favour of Russian intermediates or did not even exist (i.e. pseudotranslation). In the post-Stalin period, Russian literary translation studies drew closer to the Biblical position in that some correlation or invariance between source and target texts was sought (usually functional and/or pragmatic equivalence). However, unlike the Bible translators, Russian literary translators were primarily target language-oriented and thus (with exceptions) still regarded the source text as a guide rather than a norm. Thus Russian literary translation theory acknowledges deviations from the source text, whether through deliberate intervention or notions of transformations (shifts) similar to those of DTS, whereas Bible translators insist on the equivalence of content, function and source text intention. This is expected in the light of translation norms for sacred writings.

Thirdly, the systems showed similarities in their expectations of **target language** usage. Continuing its 19th century legacy, Russian literary translation during the 20th century has shown two distinct attitudes to the target language, namely creative and communicative. The creative or innovative use of language is detected in the formalist school, whereas during communism language was merely a tool for communication and education of the newly literate proletariat and thereby had to be clear and simple. This conforms to the situation in Bible translation, where clarity, readability and naturalness became the main translation composition requirements and reader comprehension the primary evaluative criterion. Furthermore, in a model based on dynamic equivalence, ambiguity or implicit meaning was not tolerated and thus only one interpretation was permitted. In the late Soviet period and in recent times, while naturalness is still an important translation criterion, literary theorists recognise both the communicative and creative roles of language as well as the peculiarities of translated language. Similarly, the above demands for Bible translation have been relaxed in models based on functional equivalence.

Fourthly, the systems showed differences as well as similarities in the expected **function** of the target text. Bible translations embody unique roles of public use in the church services and private devotional reading not mirrored by literary translations. In turn, like their 19th century predecessors, 20th century Russian literary translations were undertaken for specific reasons: as artistic (defamiliarising) devices in the formalist period, to educate the proletariat in the early Soviet period and to propagate socio-political ideology for most of the remaining communist era. However, both systems used translations for specifically socio-political functions: Bible translations based on dynamic equivalence had an undeniable evangelical function, comparable to the use of literary translations to promote communist ideals. Similarly, during the latter years of the 20th century, this emphasis on a socio-political function was relaxed in both systems. Bible translators began to tailor translations to specific target audiences' needs, whereas the function of the target text did not seem to preoccupy

Russian literary translation theorists. Moreover, in recognising the non-authoritativeness of translated Biblical texts and therefore also the need for their periodic revision, Bible and Russian literary theorists again found common ground.

Finally, the two systems show similarities in their **translation models**. Both modern Western Bible translation and Russian literary translation are based on weak universalistic viewpoints and regard literal translation as a distortion of the message and target language structure, preferring instead a communicative model with a socio-semiotic base allowing the transmission of a central message. Both propagate similar categories for equivalence and until recently claimed full semantic transfer in translation. Even Nida's three-stage model of translation production and the notion of dynamic equivalence (equivalence of response) are found in Russian literary translation (cf. Koptilov 1971: 162 and Fyodorov 1968: 151). At the end of the 20th century, both prioritised functional equivalence, regarded translation as a trade-off or optimal solution between source text and target language norms and accepted the notion of adequacy and thus of the transience of translations. Both retain the norms of finding equivalent discourse types and equate fidelity with source text intention and target text function rather than with equivalence to source text and the prioritisation of natural target language without compromising semantic content. In recent times, both tend to regard literal and free classifications as extremes of a translation spectrum. Moreover, although formalism itself is rejected by both, they both rely on the norms produced by the descendant of formalism, namely structuralism, for linguistic tools of analysis. On the other hand, however, Russian literary theorists (primarily Shveitser) have not been restricted to definitions of equivalence but have also developed a reception-oriented translation model (similar to DTS models in the West) which regards the translation as a transform of its source text (and thereby acknowledges deviations from the source text) determined by the selection of a particular set of unwritten translation norms. Because of their source text orientation, Bible translators up to now have rejected this type of model. However, gradual acceptance of Nord's (1991) functional model and Wendland's (2001) exploration of a more reception-oriented approach to the literary nature of the Biblical text has already begun to close this gap.

Thus it is seen that the norms of Western Bible translation and Russian literary translation, because of their structuralist and communicative bases, have much in common. Therefore in conclusion, this inter-systemic comparative part of the study indicates that the hypothesis

> *H1: The norms of Western Bible translation... are directly opposed to the norms of... Russian literary translation*

has been shown to be false as far as 20th century Bible translation is concerned. It would be unrealistic to expect a one-to-one mapping of the two systems, yet apart from their attitudes to the source texts and the intended functions (which can be explained in terms of the norms of sacred texts), 20th century Western Bible translation could find resonance in contemporary Russian literary translation theory (and indeed echoes in 19th century Russian literary translation theory as well). Therefore modern Western Bible translation models can be described in terms of Russian literary translation models and thus it appears that the methods and norms of Western Bible translation developed for the "jungles of South America and New Guinea" are in fact compatible with those developed by the cultured Russian literary community.

4.5.2 Comparison of Western Bible with Russian Bible translation norms

If the norms of the Western Bible translation system are compared with those of SYN during the 19th century, then it is evident that SYN was typical of the literal Bible translations of its day. The Synod's norms regarding accuracy, clarity and language restrictions fully echo those of Luther, Bengel and the BFBS. The notion of a *spiritually qualified translator*, although not explicitly referred to in the creation of the Russian translation, is nevertheless found in the Russian Orthodox Church's rejection of Bible translations by non-Orthodox groups as well as by those of its own ranks not considered sufficiently Orthodox. The other feature of Bible translation, namely the use of the most recent editions of the source text, is more difficult to ascertain, since it is not known which of the most recent revisions of the Greek source texts the translators of SYN had access to. There are three possible reasons why the 1633 Elzevier edition of the Textus Receptus was used by SYN commission. Firstly, it may well have been the most modern edition of the Greek New Testament available to the Russian translators – the break with the earlier Slavonic intermediates does seem to indicate this. If this is true, then this would indicate a liberal rather than a conservative attitude to textual revision and that the use of the Textus Receptus was not because of its belonging to the Majority Text family but simply because it was regarded at that time as the most accurate critical edition of the Greek New Testament texts. Secondly, it is also significant that the Textus Receptus was the source text of the Authorised English version, used by the BFBS at that time as an intermediate source text and that its use in SYN may therefore have been a residual policy decision. Finally, it is possible that it was used because of its link to the Majority Text family; however, this does not explain the break with the Slavonic tradition which was also derived from this family.

Obviously, SYN's closeness to the Western Bible translations implies its distance from the Russian literary models. However, if we take into account the fact that SYN's predecessor, the RBS New Testament, was created during the blossoming of the romantic period – which represented the closest correlation between literary and Bible translation theory in the 19th century – then differences between SYN and its literary counterpart are minimised. Nevertheless, the same arguments above regarding differences in function and use of target language are applicable: whereas literal translation represented innovation in romantic translations, it represented conservatism in Bible translation. Similarly, although the literalist bent of the symbolists occurred after the actual production of SYN, it did coincide with the period of its revisions in the early 20th century, which could account for the extreme literalness of the Pobedonostsev revision. However, the aims of the literary and Biblical translators were again dissimilar. The actual publication of SYN fell in the period of realism, with its predominantly communicative model. Assuming they considered it at all, the political implications of this approach at that time would hardly have commended it to the Bible translators.

In conclusion therefore, although SYN exhibits some of the characteristics of Russian translation models of its period, its translation norms align more closely with those of Western Bible translation. Therefore it appears that if the translators of SYN were influenced by established theories, then it was probably to an (international) tradition of Bible translation and not to norms of Russian literary translation that they turned.

If the translation norms of BV, SZ and KUZ (discussed in Chapter 3) are compared to those of contemporary Western Bible translation theory, it is evident that they were created in conformity with the latter. Firstly, the translations act directly or indirectly as **ideological carriers**. BV explicitly by policy adheres to a particular theological interpretation of ambiguous passages. While the translators of SZ have not explicitly stated their policy on text interpretation, the presence of the evangelical tracts and sermon certainly indicates a specific Protestant theological bias. KUZ carries less ostentatious evangelical ideological markers; however, the terminology used is distinctly of the communist era. Secondly, concerning **attitude to source texts**, the translations use what was then the latest edition of the critical Greek texts, namely Aland's (UBS third edition) and claim to accurately transmit the source text meaning (message). Thirdly, like their Western counterparts, they claim to use simple, easily understandable Russian **language norms**. Fifthly, they are all aimed at the average reader and thus have a predominantly private **function**. Finally, all have indicated that their translations have been created according to a communicative **translation model**. Likewise, their use of metatext to educate their readers indicates a functional rather than simple dynamic equivalence approach. In this respect, Kuznetsova is closer to Wendland in recognising the literary nature of the text, and to Nord in working according to a specified translation skopos, whereas the other two texts better reflect a communicative model based on semiotics.

Because of the proximity of Bible translation and Russian literary translation norms during the latter 20th century, it is evident that the above Bible translations may also be described in terms of Russian literary translation theory. In fact, the rejection of a literal approach in favour of a communicative approach containing a basic ideological message was one of the fundamental tenets even of Soviet translation theory and practice. It is suggested that it is not so much the importation of a product from distant jungles that irritated the Orthodox prelates, but the closeness to an uncomfortable domestic doctrine, and it is rather the *perceived* norms[33] for Russian Bible translation that differ from both Western Bible and Russian literary translation norms.

The next chapter is devoted to an investigation of the Bible translation norms held by members of the target audience and their application to three of the texts above, namely SYN, SZ and BV[34], in order to compare these norms with those of the Russian translators and the Russian Orthodox Church.

ENDNOTES

[1] For the sake of completion, the norms for the systems of Western Bible translation and Russian literary translation have been tabulated in Appendices E and F respectively according to the parameters discussed in Chapter 2, par. 2.3.2.

[2] "To the extent that the translation has been carried out well and piously and also with complete accuracy, it is right that it remains in the given form and does not undergo any changes" (my translation).

[3] "An inspired translation derives its authenticity from the nature of its origin. Whoever accepts this, must place the Greek version of the Bible alongside the Hebrew and make it the starting place for any further revision" (my translation).

[4] Hence the Russian Orthodox Church disregard for the original source texts.

[5] Hence Augustine's and Luther's later stances (cf. par. 4.1.2 and par. 4.1.4).

[6] "Where the translation rests on divine inspiration and not on human science, the translator ceases to be a philologist: he is priest and prophet, enlightened and free from error, a tool of God" (my translation).

[7] Missionary activity to pagan Europe resulted in waves of Bible translations which not only often gave these communities their alphabet, but also formed the beginnings of their literature: the Goths through the translation

(370 AD) by the missionary Ulfila, the Armenians through what is now termed the old Syrian version and the Slavs through the translation by the missionary brothers Cyril and Methodius (Metzger 1977: 153, 394; Van Hoof 1990: 39). Old English and German vernacular translations date from the seventh century, c.a. 200 years before the Slavonic translation.

[8] He also had a monastic background, having entered the monastery at Steyn in 1487 (Walker 1986: 408).

[9] The similarities to Nord's *skopos* formula are striking (cf. Nord 1992: 44).

[10] Where he later (1517) nailed his 95 Theses to the chapel door and thereby started the Reformation.

[11] "For one must not ask the Latin alphabet how to speak German... one should rather ask the mother at home, the children in the streets, the average man in the market and see for oneself how they speak and translate accordingly; then they will understand [the translation] and notice that you are speaking German with them" (my translation).

[12] "Yet I have not done the opposite and allowed the letters to roam freely... I would rather break the German language than deviate from the Word" (my translation).

[13] "A translator should have a truly upright, diligent, [God-]fearing, Christian, learned, experienced and practiced heart. Thus I hold that no false Christ or evil spirit can faithfully translate" (my translation).

[14] In the early 1800s, Bibles were a rarity which not even clergy possessed. This and the high illiteracy meant that the private function of the Bible was effectively non-existent. With a rigorous Sunday School program to combat illiteracy and an efficient colportage system, the BFBS effectively introduced the private function.

[15] Despite the official closure of the RBS in 1826, the BFBS Russian Agency continued to operate for most of the 19th and early 20th century in close cooperation with the Russian Orthodox Church, so that, according to the 1905 BFBS report (Roe 1965: 64), "thanks to the attitude of those in high places, [the BFBS] colporteurs have permission to sell practically everywhere... and from first to last they have scarcely experienced anything but friendliness from the priests, the police or the people". This supports the argument that the RBS operated as an indigenous organisation within Russia and especially within the Russian Orthodox Church and not as a foreign organisation as alleged.

[16] Notwithstanding, English speakers had access to a separate metatext published under the title *Helps to Devotion*, "which has indeed proved to many Christians a help to the study of the Holy Scriptures" (BFBS 1854: 12)

[17] Thus in the Russian RBS translations (Chapter 3, par.3.2.2), use of the Masoretic Text could have been a policy decision of the patrons, rather than a choice of the translators.

[18] These literary circles did not restrict their discussions to literary issues, but also debated and questioned the fundamental tenets of Russian religious and political society.

[19] "The creator gives the idea, but not the words... If you wish to translate impeccably, then recreate for me clearly the authors' spirit and accurately their strength" (my translation). That is, clarity is related to source text author's intention and accuracy to the level or intensity of communication.

[20] Thereby inducing the critic Peter Veinberg to comment (in Friedberg 1997: 44): "We can hardly be entirely happy with *The Prisoner of Chillon* when we know that in many ways what we are reading is not Byron, but his translator".

[21] Pushkin's early works reveal both plagiarism (his *Pesni zapadnykh slavyan* (*Songs of the Western Slavs*) is actually an adapted translation of one of Prosper Mérimée's works) and pseudo-translation (he published his own poems as "translations" of the French poet Parny) (Levin 1985: 21-22; Moser 1992: 181).

[22] Typical of romanticists, he often appropriated foreign literary devices into his own writings. For example, the five-foot iambic pentameter, introduced into Russian through Vostokov's translations of Goethe, was developed further by Pushkin in Boris Godunov (Friedberg 1997: 207).

[23] Like Nabokov in the 20th century, Fet regarded the target text as an interlinear that enabled the reader to appreciate the original and in his translation of Goethe, attempted to reproduce the German metric structure and syntax (Friedberg 1997: 53). Likewise, Vronchenko tolerated no amendments and additions (*otsebyatina*); however the dismal failure of his literal translation of *Macbeth* revealed that the Russian public did not share this appreciation for literalism (Friedberg 1997: 49). Vyazemsky even rendered poetry into prose to preserve literalism, even though this was against a traditional and still-held Russian norm of translating verse with verse (Friedberg 1997: 53).

[24] For example, according to De Clark (2000: 33-38), 19th century French missionaries to the Basotho used the term *Molimo* as a cultural equivalent for God, whereas in fact the Basotho's concept of *Molimo* had more in common with the Christian concept of Satan than that of God!

[25] "It is assumed that all Biblical exegetes agree on the meaning of a particular Biblical passage. Since this is not the case and there will always be differences in opinion, it must be asked who decides the meaning of a Biblical passage... Then we obtain a translation with a particular theology" (my translation).

[26] A more rigorous theoretical outline of Wendland's model is presented in Timothy Wilt's forthcoming book (June 2002) *Bible translation: Frames of reference*.

[27] This led to some interesting manipulations in translation. For example, whereas most of Shakespeare's sonnets are dedicated to a man, in his translation Samuel Marshak dedicated them to a woman: homosexuality was then a criminal offence in the USSR (Friedberg 1997: 135).

[28] Even Hemingway (a Russian favourite) was eventually banned from translation for anticommunist remarks in his novel *For whom the Bell tolls* (Ginsberg 1987: 356).
[29] In DTS this distinction falls away, since all texts designated as translations are regarded as such (cf. Toury 1980: 65).
[30] Ginsberg (1987: 360) lists the following works which were permitted in translation at the close of the Soviet period: Joyce, Kafka ("in infinitesimal doses"), Mauriac, Hesse, Camus, Sarraute, Böll, Grass, Golding, Greene, Faulkner, R. P. Warren, Capote, Salinger, Updike, Cheever, Vonnengut, McCullers. There is also a developing market for Chinese and Japanese works and an enthusiastic demand for translations of (American) sci-fi, romance, detective and murder stories.
[31] It is evident that this pattern is not restricted to Russian literary translation, but has been experienced throughout the general history of translation.
[32] Interestingly, according to Friedberg (1997: 146), a Soviet court investigating a charge of plagiarism found that in test samples from different translations of Graham Greene's *The quiet American* and Thackeray's *Vanity Fair* between 40-62 % of the words were identical and that the best translations showed the greatest overlap, demonstrating that so-called "free" translations may not be as free as is supposed.
[33] If, in the tradition of the Russian literary theorists (Barkhudarov 1993: 41; Revzin and Rozentsveig 1964: 21; Porozhinskaya 1994: 167), the newer translations are taken as expression of *parole*, then it would appear that Russian Orthodox Church Bible translation norms evidence a significant *parole* versus *langue* dichotomy.
[34] At that time, KUZ had not yet been obtained.

CHAPTER 5: TARGET AUDIENCE EXPECTATIONS AND NORMS

This heuristic part of the study comprises three questionnaires, which were distributed to respondents in Minsk during the period October 1996 to July 1997. Altogether over 100 questionnaires were distributed, of which 43 were returned, although not every subject completed all three questionnaires. The questionnaires were compiled by the researcher and then checked for language and comprehensibility by two lecturers in the Russian Language Department at the Minsk State Linguistic University (MGLU). The respondents were grouped according to age, religion and education. As far as possible, I attempted to achieve a representational spread between religious denominations and age groups. Initially the questionnaires were given to people from all levels of education, however, it soon became apparent that many questions required a certain minimum education and consequently subjects with at least completed secondary education were chosen. Gender differences were indicated on the forms, but do not constitute part of the analysis.

Since 1994, freedom of speech in Belarus is restricted. Although religious freedom is recognised, the freedom of foreigners to propagate religion is severely restricted. We (and our other missionary colleagues) were aware of the KGB's constant monitoring of our activities. Students and lecturers of MGLU were not free to answer my questionnaires until I had secured permission from the University head. Because of the sensitive political and religious climate, the questionnaires were restricted to questions of a linguistic or literary nature. Thus the study variable *ideology* could only be determined indirectly. Because of the sensitive nature of the research (despite my insistence that it was for purely academic and not religious purposes) and also because of the intricate social relationships in Russian society, it was not feasible for me to hold individual interviews with each respondent. Instead, most of the questionnaires were distributed among friends and acquaintances who in turn distributed them to their friends and acquaintances. The disadvantage of this method was that it was then difficult to determine whether the questions were correctly understood or whether there were other possible answers not provided for. However, in a society paralysed by totalitarianism, where any religious work by Westerners is frowned upon, this turned out to be the most effective *modus operandi*. In this regard, special credit must be given to the lecturer who gave the questionnaires to her class of translation students.

The survey was directed towards laypersons rather than clergy (representatives of the patrons). Hence issues concerning the Greek and Hebrew source texts of the Bible and thus the study variable *source texts* were also not addressed. Thus the bulk of the questionnaires was confined to determining the other variables *translation model*, *language* and target text *function*. The Russian questionnaires and their English translations are given in Appendix A.

The first questionnaire regards the Bible primarily as literature and therefore attempts to map the Russian literary polysystem and the Bible's position and role in it using Even-Zohar's (1978) model (as described in Chapter 2, par. 2.2.2.1) in order to make deductions concerning target audience norms and expectations of the role(s) and type(s) of Bible(s) required in terms of the study variables. Thus it investigates the canonical and popular corpuses of Russian literature, the role of translations, factors that might have an influence on the system and the perceived relevance of the Bible in terms of individual and social tastes.

The second questionnaire attempts to determine target audience norms pertaining specifically to Bible translation. It therefore concentrates more on the type of translation model and language norms in terms of the degree of source text versus target language orientation, the degree of semantic transfer, the perceived status of the target text, stylistic norms, the degree of textual manipulation and the hierarchy of the three evaluative norms accuracy, naturalness and clarity. Also tested briefly are ideological issues concerning the acceptability of individual translators in translation production and the role of the Church as interpreter of Scripture.

The third questionnaire investigates target audience evaluation of excerpts from the *Synodal* (SYN), *Slovo Zhizni* (SZ) and *Blagaya Vest'* (BV) translations. The texts are characterised in terms of their perceived differences, as well as levels of comprehension, language, style, text type and function. They are also ranked against each other in terms of clarity, language, correctness of translation (accuracy) and personal preference. From this analysis the type of Bible translation most suited to the target audience and the norms of evaluation can be deduced. Although two sets of passages, namely Roman 8:1-11 and Mark 1: 1-13 were given out, only a significant number of the Romans text questionnaires were returned and therefore this analysis is based on the Romans passage (which is included in Appendix A).

The tables in this chapter contain only summarised data. Full data is given in Appendix G.

5.1 QUESTIONNAIRE 1: RUSSIAN LITERARY POLYSYSTEM

The first questionnaire consisted of eleven questions which focused on five main areas. The first part (Question 1) consisted of personal details, used to control sample representativity as well as determine whether particular social groups showed any distinctive preferences. The second section explored the various literary sets, namely great (canonical) literature (Questions 2 and 3), popular (non-canonical) literature (Questions 4 and 5), personal favourites (i.e. personal canons) (Question 6) and (indirectly) translated literature in order to construct a mapping of the Russian literary polysystem and make deductions concerning its evaluative norms. The third section (Question 7) investigated the influence of external political and economic factors on the polysystem in order to determine its sensitivity to change. This was followed by an exploration of the influence of translations on the system (Question 8) in order to investigate the receptivity of the polysystem towards exotic forms and influences. Finally, the position of the Bible in the system and its role for the individual and in society was investigated (Questions 9 – 11) and the results compared with those of the previous sections. Even-Zohar's (1978) model is then used to make deductions concerning the nature of Bible translation, especially in terms of the study variables.

5.1.1 Personal details

The personal details asked were year of birth; gender; nationality; first language; education; profession; religion. To provide an indication of their exposure to Biblical texts, the respondents were also asked how often they attended church as well as their perceived knowledge of the Bible. The data is tabulated in Appendix G, Table G1.

5.1.1.1 Religion

The primary target readership of the Bible was taken to be people from a Christian background, with non-believers as a secondary target readership, in view of proselytising activities within the Christian faith. Therefore people from other faiths were not included in the sample frame. Apart from the established denominations, there were those who indicated themselves simply by the term "Christian". Since these were all acquaintances, I knew their denominational tags. However, I was also struck by the fact that all were regularly attending churches of other denominations and thus the possibility exists that their self-labelling was a conscious indication of inter-denominationalism. Therefore they have been retained as a separate group under their label of "Christian". The results are summarised in Table 5.1.

Table 5. 1: Religious distribution

Religion	Frequency	Percentage
Orthodox	16	37%
"Christian"	7	16%
Pentecostal	6	14%
Baptist	5	12%
Charismatic	3	7%
None	3	7%
Church of Christ	2	5%
Catholic	1	2%
Totals	43	100%

Of the respondents, 53% claimed that they attended church weekly. A further 37% attended occasionally, and only 7% claimed to have never attended church. These statistics were reflected in the respondents' assessment of their Bible knowledge, with 51% professing average knowledge. However, only 12% considered themselves to have good Bible knowledge, compared to 35% who described their knowledge as "weak". These figures indicate that the majority of the respondents would have encountered the Bible (probably SYN) before. These results are summarised in Table 5.2.

Table 5. 2: Church attendance and Bible knowledge

Church attendance	**weekly**	**occasionally (monthly or special)**	**never**
Percentage	53	37	7
Bible knowledge	**good**	**average**	**weak**
Percentage	12	51	35

5.1.1.2 Age

It was more difficult to build up a representative sample as far as age was concerned, due to the reticence on the part of older people to participate in the survey[1]. On the other hand, younger people, especially students, were enthusiastic to voice their opinion. Therefore the majority of respondents were young adults (37% between the ages of 17 and 20, and 35% between the ages of 21 and 30). These figures were boosted by the translation class mentioned above. The results are summarised in Table 5.3.

Table 5. 3: Summary of age distribution

Age	Frequency	Percentage
17-20	16	37%
21-30	15	35%
31-40	3	7%
41-50	4	9%
over 50	5	12%
Total	43	100%

5.1.1.3 Education and profession

As mentioned above, only respondents who had completed secondary education were considered. The majority (58%) of the respondents were students, mostly at the MGLU, but also from other centres of learning situated in the capital. Those who had completed their tertiary education (30%) were drawn from varied sources: local churches, friends and lecturers at the University[2]. Finally, those that had only secondary education (12%) were drawn mainly from volunteers at the local churches. The results are summarised in Table 5.4.

Table 5. 4: Education level of respondents

Education	Secondary	Students	Tertiary
Percentage	12	58	30

5.1.1.4 Language and nationality

Since the translations were intended primarily for Russian-speakers, only respondents of East Slavic extract were selected. Thus 72% were born in Belarus, 14% came from the Russian Federation and 2% from the Ukraine. Although a further 12% came from previous non-Russian republics of the USSR, all indicated Russian as mother tongue. The majority of respondents spoke Russian as mother tongue (72%), whereas 23% indicated Belarussian as first language. The two respondents who did not specify their home language were born in Belarus. According to Matsur & Gilyevich (1996: 6), the population statistics in 1994-6 comprised 78% Belarussians and 14% Russians. Therefore the sample is representative in terms of nationality. The results are summarised in Table 5.5.

Table 5. 5: Language and country of origin

Country of origin	Mother tongue language			Row
	Russian	Belarussian	Unspecified	Total
Russia	6 R: 100% C: 19%	0 R: 0% C: 0%	0 R: 0% C: 0%	6 14%
Belarus	19 R: 61% C: 61%	10 R: 32% C: 100%	2 R: 6% C: 100%	31 72%
Ukraine	1 R: 100% C: 2%	0 R: 0% C: 0%	0 R: 0% C: 0%	1 2%
Other	5 R: 100% C: 17%	0 R: 0% C: 0%	0 R: 0% C: 0%	6 12%

Column	31	10	2	43
Total	72%	23%	5%	100%

R = Row percentage; C = Column percentage

5.1.2 Literary subsets

As noted above, the two major literary subsets investigated in terms of Even-Zohar's (1978) model were canonical and non-canonical literature, operationalised here as great literature and popular literature respectively. Investigations included both the type of work listed as examples of their particular subset as well as the reasons for their choice. A third subset, namely the personal canon, acts as a control between actually held and perceived literary values. Although canonical and non-canonical substrata do not necessarily indicate whether a particular work is primary (i.e. innovative in form) or secondary (i.e. maintaining already accepted form), a large number of translations in a substrata would indicate that that substrata may be open to primary elements, since any translation by its nature represents importation of another culture. Therefore each subset was examined to see the extent to which it incorporated translations and also to what extent these were Western infiltrations. It was also of interest to determine to what extent the Bible itself had infiltrated these subsets. In order to avoid respondent bias (cf. Mouton 1996: 154), no prompting for the Bible or translations were given in these questions. For the same reason they were placed first in the questionnaire. For all three subsets, a work was only considered significant if listed by more than one respondent.

5.1.2.1 Canonical literature

The Russian literary canon was explored through question 2:

Which works or authors do you consider the most important in Russian literature?

The respondents were not asked to list authors or works in order of preference, nor were they limited to a certain number, since it was feared that they would otherwise not give their own responses but would merely list mechanically what they had been taught at school or college.

Of the 43 respondents, 41 answered this question, listing a total of 30 authors. Their results are given in Appendix G, Table G2. Significant results are summarised in Table 5.6. The latter table gives both first choice as well as total frequency of listing. Thus, for example, Tolstoy was listed by thirty respondents in total, of whom seven wrote his name down first in their lists. Percentages (out of 43) are given in brackets.

Table 5. 6: Russian canonical authors

Author	Period	Literary trends[3]	First choice N (%)	Total choices N (%)
L. Tolstoy	19th century	realism (prose)	7 (16%)	30 (70%)
Dostoevsky	19th century	psychological realism (prose)	13 (30%)	27 (63%)
Pushkin	18th century	romanticism (prose and poetry)	13 (30%)	23 (53%)
Bulgakov	20th century	surrealism and realism (prose)	4 (9%)	11 (26%)
Lermontov	19th century	romanticism (prose, poetry)	0	10 (23%)
Chekhov	19th century	realism, satire (drama, prose)	0	9 (21%)
Gogol	19th century	realism, satire (prose)	1 (2%)	7 (16%)
Solzhenitsyn	20th century	realism (prose)	1 (2%)	4 (9%)
Esenin	20th century	Imagism (poetry)	0	4 (9%)

Turgenev	19th century	realism (prose)	0	4 (9%)
Paustovsky	20th century	realism (prose)	0	3 (7%)
Bible	—	—	1 (2%)	2 (5%)
Akhmatova	20th century	acmeism (poetry)	0	2 (5%)
Ostrovsky	20th century	realism (prose)	0	2 (5%)
Grishvin	20th century	realism (prose)	0	2 (5%)

The most frequently listed author was L. Tolstoy (listed by 30 respondents); however, it is Dostoevsky and Pushkin who usually sprang first to mind. That Dostoevsky competes with Pushkin and Tolstoy shows a shift in the Russian canon, since the latter two are regarded as the traditional icons of Russian poetry and prose respectively. Apart from the giants of the eighteenth (Pushkin) and nineteenth centuries, the list also includes some 20th century writers denigrated by the socialist realists, notably Bulgakov, Solzhenitsyn and Akhmatova. Although poetry is also represented, prose predominates. Likewise the dominant school is realism. Shakespeare (listed only once) was the only foreign writer mentioned. Thus the Russian literary canon is effectively closed to foreign influences. The Bible was included by two respondents, indicating marginal status.

5.1.2.2 Reasons for canonicity

The factors used in evaluating literature as canonical were explored in Question 3:

Why are they great literature?

It was hoped that the answers would provide literary evaluative norms. It was also of interest to discover whether the criteria of socialist realism were still valid. The most common reasons in order of their frequency is listed in Table 5.7. These reasons are categorised according to whether the evaluation is based purely on the work's content or on some intrinsic property (i.e. in formalist terms its *literaturnost*). The third column indicates whether the reasons given were based on some value system and would thus qualify as an ideological judgement. Finally, the fourth column indicates the primary function of the text as described by the reason.

Table 5. 7: Reasons for canonicity

Reason for greatness	**Evaluative Criterion**	**Ideological value?**	**Function**	**N (%)**
Russian classics	intrinsic	no	standardising	10 (23%)
impart spiritual/ moral or educational value	content	7 (16%) (moralistic)	pedagogical	9 (21%)
portrayal of reality/ history/ Russian life/ truth	content	4 (9%) (nationalistic)	epistemological/ social	7 (16%)
portrayal of human psyche/ spiritual condition or character; confronting life themes or problems	content	2 (5%) (Marxist)	ontological	12 (28%)
language, style, gifted writing	intrinsic	no	expressive	9 (21%)
matter of personal taste	—	no	—	4 (9%)
cannot tell/ not answered	n/a	n/a	n/a	2 (5%)
TOTAL		13 (30%)		43 (100%)

The primary reason was circular: they were great because they were classics. This confirms Lefevere's (1992: 16) comment that once a canon is established it becomes the standard

against which other works or authors are measured[4]. Of the other reasons, content took precedence over intrinsic literary standards such as language, authorial talent, characterisations or style.

Analysis of the reasons given in terms of the study variables (*ideology, language, function*) (the variables *source texts* and *translation model* not being applicable to original writings) revealed firstly that a total of 13 respondents (30%) used ideology as an evaluative criterion, chiefly in characterising works as morally or spiritually beneficial (16%) or as portraying specifically Russian life or mentality (9%). Only two other respondents (5%) displayed distinctively socialist realist ideological viewpoints in their answers. Secondly, language and style were not primary evaluative criteria, being listed by only 4 respondents (9%) and then in combination with other criteria. Thirdly, most evaluative criteria could be classified according to the variable *function*. From the frequency measurements, the following five main functions of literature are identified:

- ontological (28%), i.e. providing solutions to the problem of being, either as individual or as part of society;
- standardising (23%), i.e. to determine the standard by which other works are judged;
- pedagogical (21%), i.e. to impart knowledge or moral standards;
- expressive (21%), i.e. as a means of self-expression;
- epistemological (16%), i.e. to portray reality or truth.

5.1.2.3 Popular literature

According to Even-Zohar (1978: 16), popular literature is most likely to occupy a non-canonical position in the literary polysystem and hence be an indicator of this level of the polysystem. Thus the non-canonical subset of literature is explored through Question 4, namely:

Which works or authors do you consider the most popular at present?

As can be expected, there is greater divergence in the selection of these authors than in the above. Full results are listed in Appendix G, Table G3 and significant results in Table 5.8.

Table 5. 8: Most popular authors

Author	Translation	N %
Bulgakov	no	6 (14%)
Dostoevsky	no	5 (11%)
Pushkin	no	4 (9%)
Tolstoy	no	4 (9%)
Hailey	yes	4 (9%)
Strugatsky Brothers	no	3 (7%)
Solzhenitsyn	no	2 (5%)
James Hadley Chase	yes	2 (5%)
Bible	yes	2 (5%)
Shakespeare	yes	2 (5%)
Chandler	yes	2 (5%)
Vainer brothers	no	2 (5%)

As can be seen from the table, Bulgakov was the most popular author and his *Master and Margarita* was the only popular work mentioned by more than one respondent. The results showed two interesting trends. Firstly, the main canonical writers (Dostoevsky, Tolstoy, Bulgakov, and Pushkin) also appear foremost in the popular lists, reflecting the Russian passion for their classics. This indicates a deviation from the normal Even-Zohar model which perceives canonical and popular literature as mutually exclusive categories. Secondly, the number of translations is significant: of the total 19 authors listed, 12 (i.e. 63%) were foreign, mostly English (the reader is referred to Appendix G, Table G3). Included were also non-fiction works by well-known authors (e.g. Freud, Bill Gates and Dr Benjamin Spock). Of the great foreign writers, Shakespeare is mentioned twice and Goethe once. The other foreign authors are mainly popular British and American writers. The Bible was included by 2 participants and hence is also found on the fringe of popular literature

Analysis of the types of popular literature listed showed three main categories, namely light literature (35% of the respondents), classics (30%) and translations (28%). Notwithstanding the canonical authors listed, those respondents who listed themes labelled popular literature on the whole as low-class, thus the *connotation* of "popular literature" does coincide with Even-Zohar's classification. These results are summarised in Table 5.9.

Table 5. 9: Types of popular literature

Type	N (%)
light literature (detective, romance, fantasy etc)	15 (35%)
classics	13 (30%)
translations	12 (28%)
don't know/ did not answer	8 (19%)
other (including Bible)	3 (7%)

5.1.2.4 Reasons for popularity

The factors used to evaluate elements of the popular subset were investigated in Question 5:

In your opinion, why are they so popular?

These were compared to the factors evaluating canonical literature. Again, the factors were analysed according to whether they were judged on their content or on some intrinsic property, as well as according to the study variables *ideology*, *language* and *function*.

The full results are given in Appendix G, Table G3 and summarised in Table 5.10.:

Table 5. 10: Reasons for popularity

Reason for their popularity	Evaluative criterion	Ideological value	Function	N	%
don't know/ not answered	—	—	—	10	23
entertainment/escape requiring little or no effort on the reader's part	intrinsic (readability)	no	entertaining	9	21
a means of finding answers to psychological or life problems	content	no	ontological	8	19
capturing reader interest	both	no	expressive	6	14
spiritual/ moral value judgement	content	6 (moralistic)	3 (pedagogical)	6	14

reflecting reality	content	no	epistemological	2	5
other	—	—	—	2	5

As seen from the table, a significant percentage (23%) of the respondents could or did not provide an answer. Of those who did, the majority (21%) indicated that popular literature has purely entertainment value, providing a way of escape from the pressures of real life, whereas a significant percentage favoured literature that addressed contemporary problems (19%). Others evaluated popular literature by its success in capturing audience interest or taste (14%), or whether it was moral or not (14%). Despite seeking answers to problems, only 2 respondents regarded popular literature as reflecting reality. The distinction between two groups of target audiences – "Philistines" and "intelligentsia" – was also made explicitly by some respondents.

In terms of the study variables, the following deductions could be made. Firstly, ideological criteria were restricted to labelling a work as morally good or bad. Secondly, compared to canonical literature, there is a greater tendency to judge popular literature by some intrinsic quality rather than by its content. Most respondents who gave entertainment or escape as the primary reason also noted that such literature was easy to read, requiring no effort on the part of the reader. This indicates simple linguistic and grammatical levels as far as language norms are concerned. Apart from readability, the only other literary factor mentioned was unusual style. Finally, in terms of function, apart from the ontological function (19%) which remained significant, the primary function of popular literature was to offer entertainment (21%). Other functions characteristic of canonical texts, namely expressive (14%), pedagogical (7%) and epistemological (5%), were of lesser significance.

5.1.2.5 Personal canon

The personal canon of each respondent was extracted through Question 6:

"We'll orbit the earth and then leave for Mars..." (the words of a popular song). **Which 5 books would you have taken to Mars with you?**

Each respondent was allowed to select 5 books and this list was prioritised. The purpose of the question was to test the personal validity of the categories dealt with above. The purpose of a journey to a distant planet was that time would not be a hampering factor[5]. This was important since many confessed that they were so busy working (often holding more than one job in order to make ends meet) that they had no time to read.

The full results appear in Appendix G, Table G4 and the significant results are summarised in Table 5.11. Also indicated in Table 5.11 are correlations with the previous sets of canonical (par. 5.1.2.1) and popular works (par. 5.1.2.3), and whether the works are translations.

Table 5. 11: Personal canon

Authors	Canonical	Popular	Translation	N	%
Bible	yes	yes	yes	25	58%
Bulgakov	yes	yes	no	11	26%
Dostoevsky	yes	yes	no	6	14%
Tolstoy	yes	yes	no	6	14%
Shakespeare	no	yes	no	5	12%

Pushkin	yes	yes	no	3	7%
Bronte	no	no	yes	2	5%
Gogol	yes	no	no	2	5%
Chekhov	yes	no	no	2	5%
Hailey	no	yes	yes	2	5%
O' Henry	no	no	yes	2	5%
Gumilev	no	no	no	2	5%
Remark	no	no	yes	2	5%
Strugatsky	no	yes	no	2	5%
H.G. Wells	no	no	yes	2	5%

As can be imagined, the variety of books listed was extensive. The most frequently mentioned authors were Bulgakov (26%), Dostoevsky (14%), Tolstoy (14%), Shakespeare (12%) and Pushkin (7%). The four Russian authors were listed in both previous subsets and thus can be regarded as constituting the core of the Russian literary polysystem. Here Pushkin is, however, superseded by Shakespeare (or at least his translations), whose listing in the previous subset was only marginal. Many Russian speakers do know considerable portions of Pushkin by heart and perhaps this accounts for the lower statistics. Analysis of the results *in toto* (Appendix G Table G4) showed that 40% of the respondents took along some translation, and of the total number of books mentioned, 21% were translations. Many of these translations had been listed in the previous category. The most surprising result was the high percentage (58%) of respondents who elected to take a Bible along. Of the 25 respondents who indicated the Bible, 22 put it in first position. This result is the more striking in view of the low results for the Bible in the previous questions. This could indicate a discrepancy between the respondent's personal values and the values he perceives society to have and thus that the position of the Bible in the Russian literary polysystem is much higher than perceived. However, one cannot ignore the possibility that there might be other factors contributing to the Bible's significance: it may have been included as a spiritual 'survival guide' or to simply impress the researcher. This category also included the highest percentage of religious literature (excluding the Bible) (14%) and other non-fictional works (16%).

When each respondent's choice was compared to his choices above for the canonical and popular works, it was found (Appendix G Table G4) that 21 respondents (49%) had included at least one of their canonical selections and 8 (19%) of their popular selections. However, 19 respondents' (44%) selections did not correspond to any previous choices. Thus, the personal canon is closest to the perceived canon, indicating a correlation of perceived and real values, but nevertheless a high degree of discrepancy. Translations contribute largely to this discrepancy, possibly because (despite their popularity and high personal value) they are excluded from the canon.

5.1.3 Influence of external factors on Russian literature

Since no literary system exists in isolation, it is important to identify non-literary factors and their perceived impact. The influence of external political and economic factors can reveal much of the nature of literary patronage. This was investigated in Question 7:

What influence do external (political, economical) factors have on Russian literature? Explain...

The answers for each respondent are given in Appendix G Table G5 and the results are summarised in Table 5.12.

Table 5. 12: The influence of external factors on Russian literature

External factors....	**Subtotal N (%)**	**Total N (%)**
have negative influence	12 (28%)	
have positive influence	1 (2%)	
have influence +/-	23 (54%)	36 (84%)
cannot say/ not answered		4 (9%)
have no influence		3 (7%)
TOTALS		**43 (100%)**
control/ affect literature	20 (47%)	
are reflected in literature	12 (28%)	
both control and are reflected in literature	2 (5%)	
neither/ didn't answer	9 (21%)	
TOTALS		**43 (100%)**

Most respondents (84%) agreed that external factors were significant, compared to only 7% who thought they had no influence. Of those respondents who indicated an influence, 28% regarded that influence as specifically negative, whereas 54% did not specify the influence as necessarily positive or negative. Only 2% gave the influence as positive. Regarding the nature of that influence, 28% indicated that external factors were reflected in literature in the sense that literature acted as a mirror of society, whereas 47% saw these factors as actually controlling Russian literature. Political and economic factors received equal mention (Appendix G Table G5). The object of the influence varied: thirteen (30%) regarded the influence to be on the product itself, eight (19%) on the writer and two (5%) on the target readers (Appendix G Table G5).

The results therefore indicate that the Russian literary polysystem is perceived to be very sensitive to external factors and that the influence of these factors is multidirectional, affecting primarily the text or message, then the sender and to a lesser extent also the recipient.

5.1.4 Role of translation

The role of translations within the Russian literary polysystem was tested in Question 8:

What role do translated works play in Russian literature? Explain.

The purpose of the question was to determine whether translations are perceived to be only on the fringe of the polysystem or gravitating towards the centre and which criteria were used to evaluate that role.

The results for each respondent are given in Appendix G Table G5 and are summarised in Table 5.13.

Table 5. 13: The role of translations in the Russian literary system

Translations....	**Subtotals N (%)**	**Totals N (%)**
have negative role	1 (2%)	
have positive role	24 (56%)	
have role +/-	10 (23%)	35 (81%)
have no role		3 (7%)
cannot say/ not answered		5 (12%)
TOTALS		**43 (100%)**
Pedagogical function		
make accessible great works of world literature	6 (14%)	
introduce foreign literature in general	8 (19%)	
enhance knowledge of foreign countries and their culture	8 (19%)	22 (51%)
enrich the Russian language or literature		5 (12%)
function as popular literature		4 (9%)
have no role		1 (2%)
role not specified/ question not answered		12 (28%)
TOTALS		43 (100%)

The majority (81%) of respondents regarded translations as having a major influence on the Russian literary polysystem, confirming their prominence in personal canons (par. 5.1.2.5). Most (56%) regarded that influence as positive, with only 2% regarding translations as a negative influence. In terms of function, most respondents (51%) regarded translations as fulfilling an educational role (i.e. pedagogical function): exposing the target audience to world-class literature in particular (14%); to foreign literature and culture in general (19%); to knowledge of different countries and their way of life (19%). Translations also play a secondary role in the enrichment of Russian literature and language by the introduction of new forms or the filling of lexical and other lacunae in the target literature (12%). Thus language evaluative criteria are applied indirectly and not on the texts themselves. Finally, 9% regarded translations as merely filling a particular niche of the market, namely popular literature. This confirms the results of section 5.1.2 above in which it was seen that translations had not penetrated the canon but were significantly represented in the popular subset. Interestingly, despite their obvious alien quality, ideological considerations do not form part of evaluation criteria. As noted in Chapter 4 (par. 4.4.3), during the communist era, many Western translations were not translated because they were regarded as ideologically unsound. It appears that now the political framework has changed, foreign (Western) concepts are no longer threatening, but educational.

5.1.5 The Bible's role in the polysystem

The last three questions of Questionnaire 1 deal specifically with the Bible's position in the Russian literary system. Question 9 specifically categorises the Bible into subsets of literature, Question 10 examines the importance of the Bible to the individual and Question 11 the perceived importance of the Bible to society, testing again the difference between real and perceived values. Also tested in the last two questions are the criteria by which the value judgements are made. Full results for each respondent are tabulated in Appendix G Table G6.

The position of the Bible within subsets of the Russian literary polysystem was explored in Question 9:

What is the Bible to you? (You may choose more than one)

(A) part of Russian literature	**(B) only a religious book**
(C) a translation	**(D) the word of God**

Other (E)...

The respondents were allowed to mark more than one category. Of interest was whether the target audience perceived the Bible as being part of literature or even of translated literature. The choice "just a religious book" would regulate the Bible to a specific genre, whereas the choice "the word of God" would narrow the subset even further to a small subset (sacred writings) consisting effectively of one element (the Bible) within the religious subset. The results are summarised in Table 5.14.

Table 5. 14: The Bible's position in polysystem subsets

Choice	A	B	C	D	E
N	2	10	4	34	1
%	5	23	9	79	2

The special status of the Bible is noted in that most respondents (79%) marked it as the Word of God. The only respondents who did not mark D were the 3 non-believers and 6 Orthodox who seldom or never attended church. Of the other subsets, 5% regarded it as a part of Russian literature (A) and 9% as a translation (C). This confirms the marginal scores in paragraphs 5.1.2.1 and 5.1.2.3 above. Of the 10 (23%) who recognised the Bible as a religious book, 4 (9%) of the respondents regarded it solely as a religious book, whereas the other 6 (14%) also marked other options (including 3 who also marked D!), deleting or ignoring the "only". On hindsight, since they are not mutually exclusive, the categories should have been given separately with yes/no options available for each category. The "word of God" was possibly also too much of a catch phrase: the questionnaires were drawn up with a much more secular audience anticipated and the high level of religiosity was a surprise. Whether this religiosity is real or simply role-playing for the researcher is a question of debate. However, the high percentage in par. 5.1.2.5 above who selected the Bible as part of their personal canon, combined with the high level of church attendance recorded in par. 5.1.1.1 above, indicates that there may have been a genuine religious revival during that period.

The personal value of the Bible was explored in Question 10:

On a scale of 0 (absolutely unimportant) to 10 (very important), where would you place the Bible, in your opinion? Explain ...

The results are summarised in Table 5.15.

Table 5. 15: Personal value of Bible

Scale value	10	9-8	6-5	1-0
Reason:	**N (%)**	**N (%)**	**N (%)**	**N (%)**
spiritual guidance	22 (51)	2 (5)	—	1 (2)
moral values	4 (9)	—	—	—
limited religious value	—	—	3 (7)	—

limited literary value	—	—	2 (5)	1 (2)
reason not given	—	—	5 (11)	2 (5)
TOTAL	26 (61)	2 (5)	10 (23)	4 (9)

As can be seen from the table, the majority (61%) considered the Bible to be of supreme personal importance (i.e. value 10), confirming the results of 5.1.2.3 in which the Bible featured prominently in personal canons. The Bible was chiefly important because of its role as spiritual guide (51%) or its moral value (9%), thus the dominant function can be described as epistemological, with a secondary pedagogical function. A smaller peak is noted around the scale values 5 and 6 (23%). These respondents evaluated it as having limited literary (5%) or religious (7%) merit. Only a small percentage (9%) regarded the Bible as being of little or no importance. In terms of the study variables, evaluation in terms of *ideology* (firstly in terms of the Christian faith and secondly in terms of moral values) and *function* were dominant among those who chose 10 or 9 on the scale, whereas *language* norms are only evoked by those who chose 5 and 0.

The perceived function of the Bible in society was investigated in Question 11:

What role does the Bible play in present society?

The majority (21%) of respondents stated that the Bible did have a significant role in society, compared to 35% who found its role insignificant and 16% who did not comment on the role. However, these percentages are lower than those for the Bible's significance to the individual (par. 5.1.5.2 above). The results are summarised in Table 5.16.

Table 5. 16: The significance of the Bible

The Bible in Russian society...	N (%)
Is significant	21 (49%)
Is not significant	15 (35%)
Not commented on	7 (16%)
TOTAL	43 (100%)

The evaluative criteria used by the respondents are summarised in Table 5. 17.

Table 5. 17: Evaluation criteria for Bible's role in society

Evaluative criterion	Ideological component	Function	N	%
readership	—	—	12	28
spiritual value	Christian	epistemological (8) ontological (3)	11	26
other value systems	non-Christian	varied	7	16
moral value	moralistic	pedagogical	4	9
other/no answer	—	—	4	9
personal preference	—	—	2	5
status	—	—	1	2
literary value	—	expressive	1	2
educational value	—	pedagogical	1	2
TOTAL			43	100

The primary standards of evaluation were the perceived readership (28%) and value systems, i.e. whether the text was perceived to have spiritual (26%) or moral (9%) value and thus function, or whether the text was judged on the basis of other ideologies (e.g. atheism) (16%). Those who evaluated it according to its spiritual value did so either on the basis that it revealed or was revelation from God (epistemological function) or that it supplied answers to life's problems (ontological function). This group displayed a strong Christian ideological bias and in this light regarded the Bible's social role as significant. Those who evaluated the Bible in terms of the moral guidance that it supplied tended to emphasis its significance for all mankind and not just for a specific group, whereas those who evaluated the Biblical role from a non-Christian perspective showed definite emotional bias, using words such as "fanatics" or "insecure" to describe those to whom the Bible was important and to single them out as an insignificantly small group. Overall, however, the results indicate that the Bible does play a significant role in present Russian society. Only a very small percentage of the respondents evaluated the Bible in terms of literary or pedagogical merit. Thus, as in paragraphs 5.1.2..2 and 5.1.2.4 above, ideological and functional evaluative criteria take precedence over linguistic considerations. Evaluation in terms of language is insignificant (and incidentally was used in a negative sense). As in the previous section, the primary function is epistemological.

5.1.6 Summary

From the first questionnaire therefore, certain conclusions[6] can be drawn in order to produce a tentative mapping of the Russian literary polysystem in terms of its subsets, constraints and evaluative criteria (norms). This model can be used to ascertain the position of the Bible within the polysystem and from it make deductions concerning the type(s) of Bible translations suitable for that target audience.

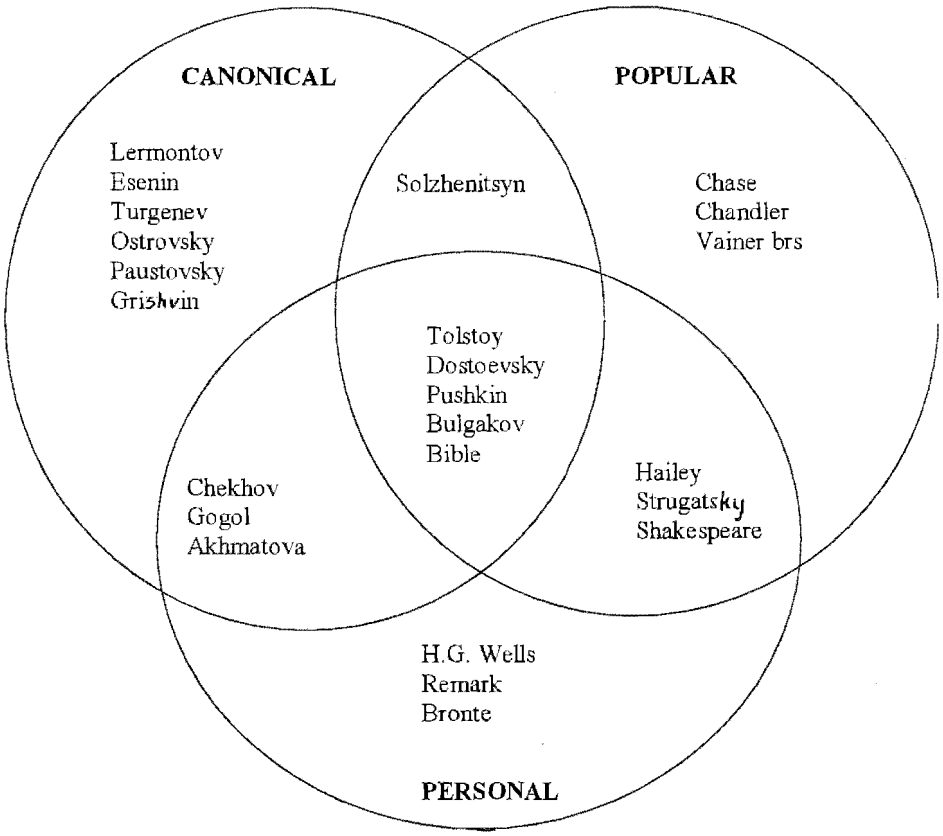
Firstly, it is evident that the subset of canonical literature constructed from the questionnaire (par. 5.1.2.1) consists almost entirely of Russian original writings (the four main canonical writers being Tolstoy, Dostoevsky, Pushkin and Bulgakov), with most respondents preferring (but not exclusively) 19th century realistic works. This is in accordance with Lefevere's (1992: 20) observations on the conservativeness of a literary system: once a literary work achieves a particular status, it tends to retain it even if the dominant ideology changes. Instead, the literature is rewritten in order to bring it in line with the new ideology and hence the same canonical work may be claimed by conflicting ideologies. However, recent (20th century) writers, notably those denounced by the previous communist regime (e.g. Bulgakov), have successfully infiltrated the canon. This category is Russian in its essence: translated works are relegated to the non-canonical fringes, with (apart from the Bible) only Shakespeare qualifying as a possible contender. Although realism is the predominant literary form, corroborating the secondary (i.e. conservative) function of canonical literature, the presence of other forms indicates that this subset is open to primary (i.e. innovative) elements to a limited extent. Apart from their function (cf. par 5.1.2.2 above) in providing a standard by which other works could be judged, the canonical category was evaluated primarily by its ability to address spiritual, moral or other ontological issues facing mankind (i.e. content) and thus canonical literature fulfils primarily an ontological or pedagogical social function. In other words, Russian readers look to their canonical literature for guidance in addressing the

problems and questions of life. Because of this, canonical literature often carries ideological evaluative markers in that it advocates moral and spiritual values or tends to be nationalistic in content, with language and style of secondary importance (cf. Table 5.7 above).

Secondly, it can be seen that the subset of popular Russian literature constructed from the respondents' answers (par. 5.1.2.3 above) consists of three main divisions: light literature which was easily comprehensible and offered little or no processing effort on the part of the reader, Russian classics (canonical works) and translations (chiefly from English). The division between canonical and popular literature is thus not mutually exclusive as predicted by the basic Even-Zohar (1978) model. In fact, the core of popular literature reflects that of the canonical subset, namely Dostoevsky, Tolstoy, Bulgakov and Pushkin. Translations are significant in this subset, with Hailey even competing in popularity with Tolstoy. Despite the presence of canonical authors, however, in general the notion of popular literature carries the connotation of lower standards because of the bulk of light literature such as detective stories, science fiction and romance. Popular literature is rated chiefly by its ability, on the one hand, to address and on the other, to provide escape from topical issues and problems and thus by functional evaluative criteria. Language (in terms of readability and style) and ideological criteria (in terms of morals) are used to a lesser extent. The abundance of translations and modern writers in this subset shows that it occupies a primary (innovative) function, acting as the breeding ground for new ideas and forms (cf. Even-Zohar 1978).

Thirdly, when personal taste (par. 5.1.2.5) was compared to perceived tastes in the canonical and non-canonical subsets, it was found that there was much greater correlation with the books chosen by the respondents for the canonical subset than their choices for popular literature (Appendix G Table G4). The prominence of Dostoevsky, Tolstoy, Bulgakov and Pushkin again confirms their position at the core of the Russian literary polysystem. Yet the high percentage of respondents whose lists showed no correlation between the three subsets indicates a fairly significant discrepancy between actual personal literary values and perceived (officially acknowledged) values. The role of patrons in this respect cannot be ignored. Significant contributors to this discrepancy were translations (Shakespeare even superseding Pushkin in frequency) and the Bible (the highest percentage of this category). Apart from indicating a discrepancy in their perceived value within the Russian literary polysystem, the high percentage of translations in this subset also reflects the interest in Western literature. From the results, the Russian literary polysystem can be tentatively mapped by means of a Venn diagram as follows:

Figure 5. 1. Venn diagram of the Russian literary polysystem



Fourthly, the study indicates that the Russian literary system is sensitive to external (political and economic) factors (par. 5.1.3). On the one hand, these factors impose constraints on the system, which implies a significant role for patrons. On the other hand, Russian literature is expected to reflect and address these external factors as part of its subject matter. This perceived social duty therefore suggests a literary poetics similar to that of the 19th century realists and in opposition to the formalists and structuralists, confirming the realists' dominance of the canonical subset. Thus Russian literature is a mirror, an extension of Russian life.

Fifthly, the receptivity towards translations indicates that the Russian literary polysystem is not a closed system, but is receptive to and able to incorporate foreign and particularly Western elements, especially in the popular and personal subsets, where their influence is significant and positive. Their major function is perceived as pedagogical and to a lesser extent, linguistically innovative (cf. par. 5.1.4 above).

Finally, the Bible is considered to be of paramount importance to the individual as part of his personal canon and as an element in its own domains (specifically sacred literature and generally religious literature), but of relatively minor importance as an element of Russian literature or even translated literature. The presence of the Bible in the canonical subset, albeit minor, suggests that a form of the Bible has achieved canonical status and will resist innovations. However, its inclusion as popular literature also indicates that other (and specifically Western) forms might not be rejected by the population, even though they are

attacked by members of the Church hierarchy who act as patrons of the canonical form. Nevertheless, to the majority of respondents, especially the religious, it is not primarily regarded as literature, although this may be due more to the sacred versus secular (worldly) opposition in strict religious communities than to intrinsic properties of the Bible itself. Not surprisingly therefore, its importance to the individual is measured primarily in terms of spiritual and moral guidance, and thus in terms of function and ideology, rather than literary merit. These were also the criteria against which the canonical literature was judged. Likewise, the Bible's social role is measured firstly in terms of readership and secondly in terms of the value (ideological) system of the respondent, with literary considerations lower in priority.

If the above results are valid, then on the basis of similarities between Biblical, canonical and popular evaluative norms, especially regarding function, and the deduced position of the Bible in the Russian polysystem, conclusions may be derived concerning the nature and type of Bible translations which would find acceptance by the target audience. To be part of the Russian canonical subset, a Bible translation (which is primarily a reflection of Jewish life and thought) must become an extension of Russian life and thought. This places demands on its form and historical roots; in other words, what is sought is a specifically Russian and Orthodox Bible, as advocated by the Russian Orthodox Church. Such a Bible must conform to the demands of canonicity, namely:

- Firstly, it must uphold a standard of excellence against which other Bible translations can be evaluated.
- Secondly, it must impart spiritual and moral values. This is a natural feature of sacred literature, but since there is a greater tendency to evaluate canonical literature ideologically, these may be unavoidably linked to a particular denomination.
- Thirdly, it must fulfil an ontological function; i.e. provide concrete answers to questions of life either in the text itself or through metatext.
- Fourthly, good style and language cannot be completely ignored, even if they are not the main evaluative criteria.

In terms of practical political and economic realities, such a translation requires a patron from which it can derive its authority, protection and financing.

On the other hand, a Bible intended for the masses should conform to the requirements of popular literature, i.e. be comprehensible, emphasise the ontological function and be designed to capture target audience interest (cover format, interesting style etc.). If published explicitly not in competition with the canonical translation (e.g. as a version, paraphrase or designed for a special subset of the target audience), it would be less subject to ideological scrutiny and stringent language or stylistic norms.

Thus in both types of Bible translations, the ontological function primarily but also the pedagogical and epistemological functions of the Bible should be developed. This can be done extensively by means of metatext.

5.2 QUESTIONNAIRE 2: BIBLE TRANSLATION NORMS

The purpose of this questionnaire was to determine target audience perceived norms and conventions of Bible translation. Apart from the overall results, the responses of the various

religious groups within the community were compared with those of the community as a whole. In no way are these results intended to favour a particular denomination, but simply to reflect different requirements, should they exist, in a Bible translation. Unfortunately, only the Orthodox group proved sufficiently large to pretend some semblance of representativeness. For the sake of completion, however, the other results are also given (barring the single Catholic and two Church of Christ respondents who are only included in the overall results), since their exploratory nature can form grounds for future hypothesis-testing research. Because there are significant doctrinal and even cultural differences between the other groups, it was decided not to lump them together under a Protestant umbrella.

A total of 39 respondents completed this questionnaire. The first set of statements (Section A) is entitled: "A translation of the Bible should..." and consist of norms that primarily explore different translation decisions such as the degree of source text/target text orientation, degree of semantic transfer, style and language considerations and evaluation criteria. The second section (B) is entitled: "The following rules apply to Bible translation..." These are more categorical than the previous section, exploring the freedom of the translator during the translation process and the hierarchy of the three general norms of accuracy, clarity and target language requirements (i.e. the norms instrumental in the production of the Russian Bible Society (RBS) New Testament and its successor SYN). In cases where it was considered appropriate, the questions were paired with either a similar or an opposite statement.

The data are tabulated in Appendix G, Tables G7 and G8. From the results, a hierarchy of Bible translation norms for this community was formulated and is represented in Table G9. The mode and median for this hierarchical distribution of norms are both 59% (cf. Chapter 2 par. 2.3.5.2). This figure, defined henceforth as the *normal potential*, is therefore taken as a guideline to indicate whether a norm may be considered significant. However, the average statistical residual in terms of extrapolation to the target audience population at a 95% confidence level was calculated to be 17% (Appendix G, Table G10) and thus only norms rated at 67% or higher are statistically significant in terms of the population.

The statements below are not discussed in sequence but are instead grouped according to the norms they represent. The associated tables thus present final statistics for an ordered set of norms (on the basis of the TRUE percentage) for each group and for each aspect under discussion. As noted above, ideological considerations were limited. Since social and private roles of the Bible were addressed in Questionnaire 1, the aspect of *function* did not receive attention in Questionnaire 2, although it is indirectly alluded to in certain statements (e.g. A25, B11, B12), where appropriate comments are made.

The first aspect to be investigated are the limited ideological issues. The rest of the questionnaire was devoted to considerations of the translation model, namely degree of source text orientation, degree of semantic transfer, target text status, textual realisation and evaluative criteria, as well as language considerations.

5.2.1 Ideological issues

Only two tests of ideological values were attempted in this section, namely the production of translations by teams or individuals and the role of the Church in Bible interpretation.

5.2.1.1 Translation production

As noted in Chapter 4 (par. 4.1.1), Western Bible translators consider team translation to be less subjective than that done by individuals. Thus statement A15:

A15: Be done by a team rather than by a single translator.

serves to identify the attitude of the target audience to individual translators in Bible translation. The results are summarised in Table 5.18.

Table 5. 18: Team versus individual translation (Statement A15)

Group	True (%)	False (%)	Uncertain (%)	Mode	Median	T[7]
Overall	69	16	18	2	2	39
Orthodox	47	20	33	2	1	15
Baptist	100	0	0	2	2	5
Pentecostal	60	20	20	2	2	5
"Christian"	83	17	0	2	2	6
Charismatic	67	0	33	2	2	3
None	100	0	0	2	2	3

The overall result showed 69% agreement, confirmed by mode and median analysis. All the religious groups accepted the statement as true (the Baptists and non-believers unequivocally). The weakest agreement was from the Orthodox group, as revealed in the low TRUE percentage (well under the normal potential) and the median value. As seen in Chapter 3, in Orthodox Bible translation history the tradition of a single translator is stronger than in the history of Western Bible translation.

5.2.1.2 Interpretation of the Bible

The extent to which the Church rather than the individual interpreted the Biblical message was investigated in statements B11 and B12:

- **B11: The message of the Bible can only be interpreted by the Church.**
- **B12: The message of the Bible should be clear to every reader.**

These statements involve a theological principle embedded in the Orthodox church and rejected by the Protestant Reformation, namely that the Church is the guardian and interpreter of Scripture. As noted in Chapter 3 (par. 3.4.1.11), this has been used to argue that a clearer translation is therefore unnecessary[8]. The results are summarised in Table 5.19.

Table 5. 19: Target text interpretation (Statements B11, B12)

Group	Norm	True (%)	False (%)	Uncertain (%)	Mode	Median	T
Overall	B12	85	5	10	2	2	39
Overall	B11	38	54	8	0	0	39
Orthodox	B12	87	0	13	2	2	15
Orthodox	B11	53	40	7	2	2	15
"Christian"	B12	67	33	0	2	2	6
"Christian"	B11	50	50	0	2	1	6
Baptist	B12	100	0	0	2	2	5
Baptist	B11	40	40	20	2	1	5
Pentecostal	B12	60	0	40	2	2	5

Pentecostal	B11	40	60	0	0	0	5
Charismatic	B12	100	0	0	2	2	3
Charismatic	B11	0	100	0	0	0	3
None	B12	100	0	0	2	2	3
None	B11	0	67	33	0	0	3

Statement B11 explored the role of the Church as interpreter of Scripture. The overall result gave 54% disagreement, confirmed by mode and median analysis. Among the various religious groups, the Orthodox group was the only one to support the statement. However, the agreement was less than the normal potential and a significant (40%) opposition to the statement was also noted. Among the Protestant groups, the Charismatics and Pentecostals rejected the statement (the former unequivocally), whereas the Baptists were divided, as were the potentially interdenominational "Christian" group. The statement was also rejected by the non-believers. Thus control over Biblical interpretation by the Church is highest in the Orthodox Church and lowest in the Pentecostal/ Charismatic denominations and non-believers.

In contrast, B12 offers the option of interpretation being within the reader's reach, without having to refer to some ecclesiastical authority. The overall results for B12 gave 85% agreement, mode and median confirming. All religious groups agreed, even those who allowed for church interpretation in B11. The Baptists, Charismatics and non-believers agreed unequivocally. The Orthodox showed a much higher agreement in B12 than in B11 (87% compared with 53%).

Thus the overall tendency favours individual interpretation of Scripture (and thereby also a private function) and rejects (but not unequivocally) the role of the Church as the authoritative interpreter of the Bible. Within the religious groups, the Pentecostals, Charismatics and non-believers follow the overall pattern. On the other hand, the Orthodox group, while predominantly favouring a text which may be interpreted by the individual reader, nevertheless also supports the Church's role as interpreter. This could indicate tension between knowledge of the official viewpoint and their own needs. In between these positions are the Baptist and "Christian" groups, who, although also supporting a text in which the message is understood by the individual, are ambivalent on the role of the Church as authoritative interpreter.

5.2.2 Degree of source text versus target language orientation

In this section, the degree of source text versus target language orientation is explored in three aspects: firstly, the degree to which the translator is expected to adhere to the sentence structure of the source text and thus jeopardise the naturalness of the target language; secondly the degree to which the target text is expected to mirror the style and language levels of the source text; thirdly, the degree to which the social, historical and cultural setting of the source text should be reflected in the target text. Following Heylen (1993: 24), these are termed the linguistic intertext, the literary intertext and the socio-historical intertext respectively.

5.2.2.1 Linguistic intertext

The degree of source text versus target language orientation in terms of naturalness of language and sentence structure was tested in statements A2 to A7, namely:

A translation of the Bible should…

- **A2: Reflect the language and structure of the original;**
- **A3: Reflect the sense/ intention of the original;**
- **A4: Preserve sentence length and position of words and clauses as far as possible;**
- **A5: Follow the original wording as far as possible;**
- **A6: Sound natural, as though it were written in the target language;**
- **A7: Sound like a translation because it follows the structure of the original.**

The results are summarised in Table 5.20.

Table 5. 20: Source text versus target language orientation – linguistic intertext

Group	Norm	True (%)	False (%)	Uncertain (%)	Mode	Median	T
Overall	A3	97	3	0	2	2	39
Overall	A6	87	8	5	2	2	39
Overall	A2	72	15	13	2	2	39
Overall	A5	67	26	8	2	2	39
Overall	A4	21	59	21	0	0	39
Overall	A7	15	69	15	0	0	39
Orthodox	A3	100	0	0	2	2	15
Orthodox	A6	87	7	7	2	2	15
Orthodox	A2	67	7	27	2	2	15
Orthodox	A5	53	47	0	2	2	15
Orthodox	A4	33	40	27	0	1	15
Orthodox	A7	13	67	20	0	0	15
"Christian"	A3	100	0	0	2	2	6
"Christian"	A5	83	17	0	2	2	6
"Christian"	A6	83	17	0	2	2	6
"Christian"	A2	67	33	0	2	2	6
"Christian"	A4	33	67	0	0	0	6
"Christian"	A7	0	83	17	0	0	6
Baptist	A3	100	0	0	2	2	5
Baptist	A5	100	0	0	2	2	5
Baptist	A2	80	0	20	2	2	5
Baptist	A6	80	20	0	2	2	5
Baptist	A7	40	40	20	2	1	5
Baptist	A4	0	40	60	1	1	5
Pentecostal	A2	80	20	0	2	2	5
Pentecostal	A3	80	20	0	2	2	5
Pentecostal	A5	80	0	20	2	2	5
Pentecostal	A6	80	0	20	2	2	5
Pentecostal	A4	20	80	0	0	0	5
Pentecostal	A7	20	60	20	0	0	5
Charismatic	A3	100	0	0	2	2	3
Charismatic	A6	100	0	0	2	2	3
Charismatic	A2	33	67	0	0	0	3
Charismatic	A5	33	33	33	n/a	1	3
Charismatic	A7	0	100	0	0	0	3
Charismatic	A4	0	100	0	0	0	3
None	A2	100	0	0	2	2	3

None	A3	100	0	0	2	2	3
None	A6	100	0	0	2	2	3
None	A5	33	33	33	n/a	1	3
None	A7	33	67	0	0	0	3
None	A4	0	67	33	0	0	3

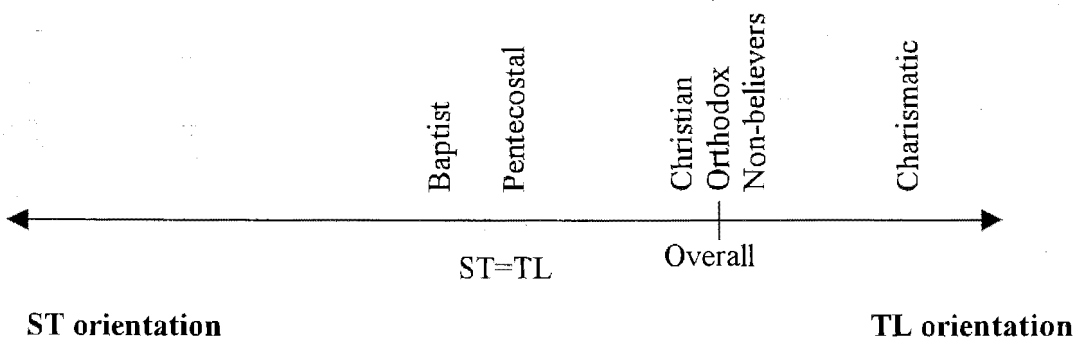
Statements A2 and A3 investigated whether the formal features (A2) or message (A3) of the source text should be translated. As can be seen, these were not necessarily regarded as mutually exclusive. That both are regarded as important norms is evident by their high percentages (72% and 97% respectively) and mode/ median correlations (both = 2), although the agreement for A3 is stronger. As discussed in Chapter 4 (par. 4.2), A3 represents one of the oldest Russian literary translation norms. A3 was prioritised by all religious groups. Only one respondent (a Pentecostal) disagreed with the statement. Nevertheless, relatively strong adherence to source text formal features (i.e. support for A2) is simultaneously evidenced for all groups except the Charismatics.

Statements A4 and A5 explored the extent to which formal features should be adhered to, A4 being typical of a word-for-word and A5 of a literal translation model. The percentage (67% agreement for A5 opposed to 59% disagreement for A4), mode and median analyses show that A5 was strongly preferred over A4. The strongest rejection of A4 came from the Charismatics (100%), Pentecostals (80%), non-believers (67%) and "Christian" (67%) groups, whereas the Orthodox and Baptists displayed significant uncertainty (confirmed by mode and median analyses). Among the various religious groups, the strongest support for A5 is evidences by the Baptist (100%), "Christian" (83%) and Pentecostal (80%) groups. Within the Orthodox group, the less enthusiastic agreement (53%) is offset by significant disagreement (47%), although mode/median analysis supports the predominant agreement. The Charismatic and non-believer groups, however, showed significant uncertainty (median = 1).

Statements A6 and A7 investigate the extent to which target language norms may be violated in the translation process. Statement A6 indicates a modernising and naturalising of the linguistic context, so that the target text functions as an independent text in its own right at least as far as language was concerned. Agreement would not necessarily exclude a literal translation, but would be more appropriate to a communicative translation. As was seen, it constituted one of the main norms not only of RBS translators, but of many Russian literary translation groups. Statement A7 contrasts with A6, bringing into apposition the norms of purity of language and fidelity to the source text. It is typical of literal or word-for-word translation models. The overall result showed high agreement (87%) for A6, and disagreement (69%) for A7, both results confirmed by mode and median analysis. The lower percentage of disagreement for A7 compared to agreement for A6 may indicate reluctance to sacrifice elements of the source text even when demanded by the target language. The results for the different religious groups (apart from the Baptists who do not reject A7) show corresponding agreement and disagreement patterns. However, only the non-believers and Charismatics showed unequivocal consensus for A6 and only the Charismatics disagreed unequivocally with A7.

Thus statements A2, A4, A5 and A7 indicate predominance of source text norms over those of the target language and are typical norms for literal (A2, A5) and word-for-word (A4, A7) translation models. In contrast, statements A3 and A6 indicate predominance of target language norms and thus a more communicative translation model. The overall domination of A3 and A6, followed by weaker acceptance of A2 and A5 and rejection of A4 and A7 (word-for-word) shows predominance of target language norms. Nevertheless, a relatively strong source text orientation is evident in the high percentages for A2 and A5 (72% and 67% respectively). It is evident that the Orthodox, non-believer and "Christian" groups follow the overall pattern, and thus are more target language oriented. The non-believers in their indecision over A5 are possibly slightly more target language oriented than the Orthodox, whereas the "Christian" group, despite their greater rejection of word-for-word patterns, shows stronger source text orientation for A2 and A5 than the Orthodox. In contrast, the Baptists intend to have their cake and eat it, evidencing equal percentages for A3 and A5 and similarly for A2 and A6, i.e. source text norms compete equally with target language norms. Their conservative tendency is also evident in their uncertainty over A7 and A4. Thus they support literal translation. Likewise, the Pentecostals display equal competing target language and source text norms (and thus preference for a literal translation). However, they reject word-for-word translation. In contrast, the Charismatics display strong target language orientation in their 100% acceptance of A3 and A6 and rejection of the other statements. Thus a tentative mapping can be made of the various target groups expectations along a continuum of source text versus target language orientation:

Figure 5. 2: Source text versus target language[9] orientation – linguistic intertext



5.2.2.2 Literary intertext

The degree of source text versus target language orientation in terms of style and language is investigated in statements A18 and A19:

A translation of the Bible should...

- **A18: Be written in the style and language level of the original;**
- **A19: Be written in a suitable target language style and vocabulary.**

The results are summarised in Table 5.21.

Table 5. 21: Source text versus target language orientation – literary intertext

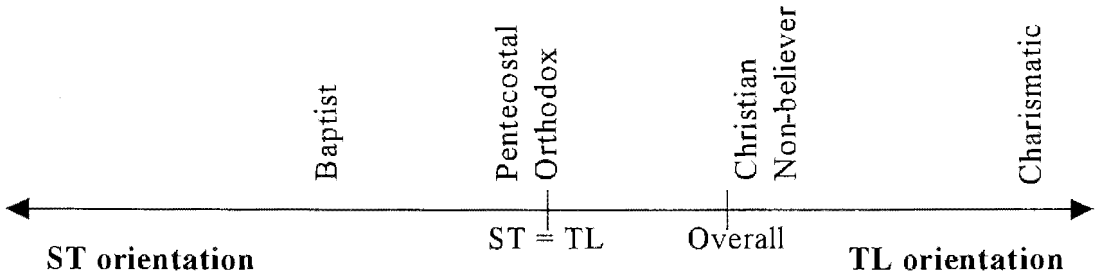
Group		True (%)	False (%)	Uncertain (%)	Mode	Median	T
Overall	A19	62	26	13	2	2	39
Overall	A18	54	36	10	2	2	39
Orthodox	A18	60	33	7	2	2	15
Orthodox	A19	60	40	0	2	2	15
"Christian"	A19	67	33	0	2	2	6
"Christian"	A18	50	50	0	2	1	6
Baptist	A18	60	20	20	2	2	5
Baptist	A19	40	20	40	1	1	5
Pentecostal	A18	40	40	20	0	1	5
Pentecostal	A19	40	20	40	2	1	5
Charismatic	A19	67	0	33	2	2	3
Charismatic	A18	0	67	33	0	0	3
None	A19	100	0	0	2	2	3
None	A18	67	33	0	2	2	3

Statement A18 tested for a source language orientation, or in Heylen's (1993) terms, whether the literary intertext should be left exotic. The overall result showed 54% agreement, confirmed by mode and median, which is nevertheless lower than the 59% value. Among the religious groups, the Baptists, Orthodox and non-believers agreed fairly strongly (> 59%) with the statement, whereas the Pentecostals and "Christian" groups showed division. The only group to strongly disagree was the Charismatics.

In contrast to statement A18, statement A19 offered a naturalised or target-oriented text in terms of literary intertext. For statement A19, the overall result showed higher (62%) agreement, with mode and median confirmation. Among the religious groups, the Baptists and Pentecostals, although not specifically rejecting the norm, displayed a large degree of uncertainty evidenced in the low percentages (TRUE for both = 40%). All the others agreed fairly strongly (> 59%) with the statement, the non-believers unequivocally.

If the overall results for both A18 and A19 are compared, it is seen from the table that while both norms are accepted, the target language orientation is somewhat stronger. This pattern is evidenced within the groups by the "Christians" and non-believers. On the other hand, the Orthodox group accepted both norms equally and thus constitutes the centre of the spectrum. The Pentecostals likewise yielded equal results for both, but the extremely low TRUE percentages and the mode/median uncertainty values indicate that neither statement – and hence style – features particularly as a norm. In contrast, in their preference for A18 and uncertainty over A19, the Baptist group favours a source language orientation, which is consistent with par. 5.2.1.1. Finally, the Charismatic group, evidenced by their rejection of A18 (FALSE = 67%) and relatively strong acceptance of A19 (TRUE = 67%), displays distinct target language orientation and thereby consistency with the result of par. 5.2.2.1. These results can be represented along a source text/ target language continuum as follows:

Figure 5. 3: Source text versus target language orientation – literary intertext



5.2.2.3 Socio-historical intertext

The degree to which the social, historical and cultural contexts of a Bible text may be adapted in order to cater for the target audience is investigated in statements A13 and A14, namely:

A Bible translation should...

- **A13: Be especially tailored for the culture and period of the people for whom the translation was done.**
- **A14: Reflect the culture and period of the original.**

The results are summarised in Table 5.22.

Table 5. 22: Source text versus target language orientation – socio-historical intertext

Group	Norm	True (%)	False (%)	Uncertain (%)	Mode	Median	T
Overall	A14	77	15	8	2	2	39
Overall	A13	36	54	10	0	0	39
Orthodox	A14	73	20	7	2	2	15
Orthodox	A13	53	47	0	2	2	15
"Christian"	A14	67	17	17	2	2	6
"Christian"	A13	17	67	17	0	0	6
Baptist	A14	100	0	0	2	2	5
Baptist	A13	40	40	20	0	1	5
Pentecostal	A14	80	20	0	2	2	5
Pentecostal	A13	20	80	0	0	0	5
Charismatic	A14	67	0	33	2	2	3
Charismatic	A13	0	33	67	1	1	3
None	A13	67	33	0	2	2	3
None	A14	67	33	0	2	2	3

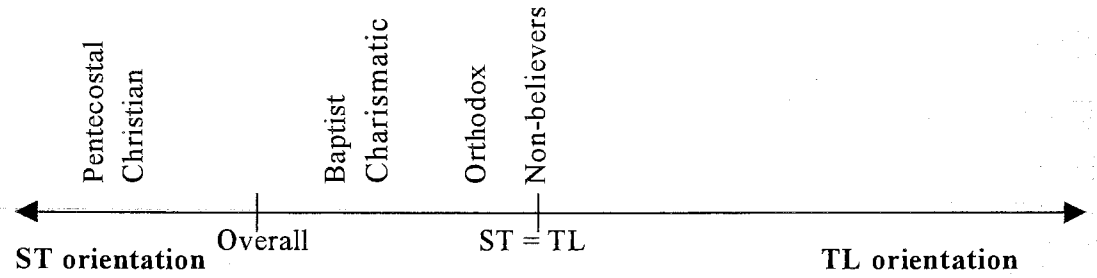
Statements A13 and A14 investigate whether special adaptations (such as modernising or naturalising) are required to bridge the gap between the source text cultural setting and worldview and that of the present target audience. A13 represents a naturalising and modernising of the socio-historical intertext, whereas statement A14 indicates a text in which the source text setting is left intact and which therefore would require interpretive effort on the part of the reader.

The overall result for A13 showed 54% disagreement, confirmed by mode and median analysis. Therefore the Russian audience is prepared to exert the effort required in order to process the exotic setting and worldviews. However, the percentage disagreement is less than the normal potential and division was apparent within the groups. Only the Pentecostals and

"Christians" strongly disagreed. The Baptists' and Charismatics' uncertainty is reflected in their mode and median discrepancies. On the other hand, the Orthodox and non-believers agreed with the statement (A13 TRUE = 53% and 67% respectively). In contrast, the overall result for A14 showed 77% agreement, confirmed by mode and median analysis. All religious groups agreed with the statement. The anomaly of the Orthodox and non-believers' responses indicates that these did not find A13 and A14 mutually exclusive.

Thus the overall patterns show a preference for the retention of the source text socio-historical context and (weak) rejection of special adaptation for the present target language culture and worldview. Within the individual groups, the Pentecostals and "Christians" showed the strongest rejection of adaptations and strongest preference for the source text setting to remain intact. Although the Baptists and Charismatics also preferred to retain the source text setting, they were divided on the issue of special adaptations. On the other hand, the Orthodox group also chose to retain the source text setting but showed weak acceptance of adaptations. Finally, the non-believers represent the centre of the source text/target text spectrum in their equally strong acceptance of both norms. This distribution is represented in Fig. 5.4:

Figure 5. 4: Source text versus target language orientation – socio-historical intertext



5.2.3 Degree of semantic transfer

The degree of semantic transfer perceived to be required in a Bible text was explored in three areas. Firstly, statements A8 and A9

(A Bible translation should...)

- **A8: Translate the meaning of each word or collocation;**
- **A9: Translate the sense of the sentence or paragraph, rather than the meaning of individual words**

investigate the unit of translation. Secondly, statements A16 and A17

(A Bible translation should...)

- **A16: Accurately reproduce the meaning;**
- **A17: Accurately reproduce the message**

relate the norm of accuracy to the transfer of meaning and message. Thirdly, statements B7 and B8 explore the notion of translatability:

- **B7: The difference in cultures and periods make it impossible to translate everything exactly;**
- **B8: Anything said in the original language can be said exactly in the target language.**

The combined results in hierarchical order are summarised in Table 5.23.

Table 5. 23: Degree of semantic transfer

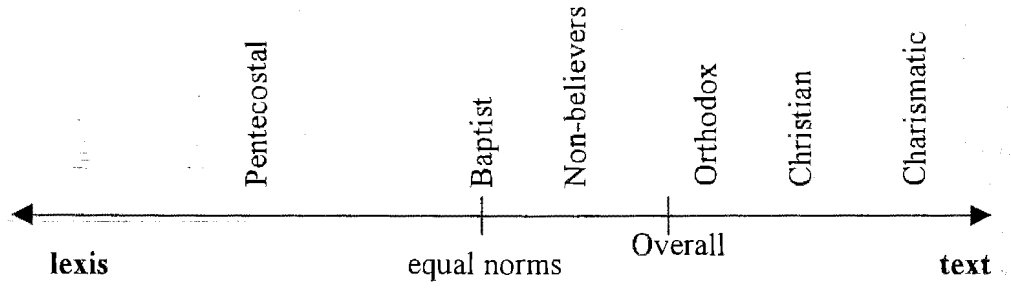
Group	Norm	True (%)	False (%)	Uncertain (%)	Mode	Median	T
Overall	A17	92	5	3	2	2	39
Overall	A16	74	13	13	2	2	39
Overall	A9	67	28	5	2	2	39
Overall	B8	59	28	13	2	2	39
Overall	A8	41	49	10	0	1	39
Overall	B7	36	51	13	0	0.5	39
Orthodox	A17	93	0	7	2	2	15
Orthodox	A16	67	13	20	2	2	15
Orthodox	A9	67	33	0	2	2	15
Orthodox	B8	53	33	13	2	2	15
Orthodox	B7	47	40	13	2	1	15
Orthodox	A8	33	47	20	0	1	15
"Christian"	A16	83	17	0	2	2	6
"Christian"	A17	83	17	0	2	2	6
"Christian"	B8	67	17	17	2	2	6
"Christian"	A9	67	33	0	2	2	6
"Christian"	A8	33	67	0	2	2	6
"Christian"	B7	33	67	0	0	0	6
Baptist	A16	100	0	0	2	2	5
Baptist	A17	100	0	0	2	2	5
Baptist	A8	80	0	20	2	2	5
Baptist	A9	80	0	20	2	2	5
Baptist	B8	60	20	20	2	2	5
Baptist	B7	0	80	20	0	0	5
Pentecostal	A8	80	20	0	0	0	5
Pentecostal	A17	80	20	0	2	2	5
Pentecostal	A16	60	20	20	2	2	5
Pentecostal	A9	40	60	0	0	0	5
Pentecostal	B7	40	40	20	0	1	5
Pentecostal	B8	40	60	0	0	0	5
Charismatic	A9	100	0	0	2	2	3
Charismatic	A17	100	0	0	2	2	3
Charismatic	B8	100	0	0	2	2	3
Charismatic	A16	67	0	33	2	2	3
Charismatic	B7	0	67	33	0	0	3
Charismatic	A8	0	100	0	0	0	3
None	A17	100	0	0	2	2	3
None	A16	67	0	33	2	2	3
None	A9	33	33	33	—	1	3
None	A8	33	67	0	0	0	3
None	B8	33	33	33	n/a	1	3
None	B7	33	67	0	0	0	3

5.2.3.1 Translation unit

Statements A8 and A9 explore the preferred unit of translation. Statement A8 advocates translation at lexis level and hence a preference for a literal translation model, whereas A9 defines the translation unit at the level of sentence or even text and hence a preference for a more communicative model. The overall results for A8 show considerable uncertainty (49% disagreement compared to 41% agreement), which is also reflected in the mode and median analysis. While the most frequent answer was "false", a median value of 1 indicates that at

least half the responses were "true" or "uncertain". The Baptists and Pentecostals affirmed the statement and therefore preference for a literal text, whereas the other groups rejected it, the Orthodox again displaying uncertainty. The findings for A8 are corroborated by the overall (TRUE = 67%) agreement for A9, supported by mode and median analysis. Within the religious groups, the Baptists, Orthodox, charismatic and "Christian" groups agreed with A9, thus preferring translation rank above the level of word, whereas the Pentecostals rejected it. The non-believers showed uncertainty. From the results of both A8 and A9, it is evident that the Pentecostals consistently prefer translation at lexical rank. The Baptist group again displays competing norms, answering "true" equally for both. The other denominations consistently prefer translation at sentence or paragraph rank, the Charismatic group unequivocally, followed by the "Christian" and then the Orthodox (who only weakly reject A8 and who fit closest to the overall position). The non-believers strongly rejected A8 without ready acceptance of A9, possibly indicating a preference for a translation unit somewhere between lexis and text, such as at the level of phrase. These results are represented in Fig. 5.5:

Figure 5. 5: Translation rank preferences



5.2.3.2 Definition of accuracy

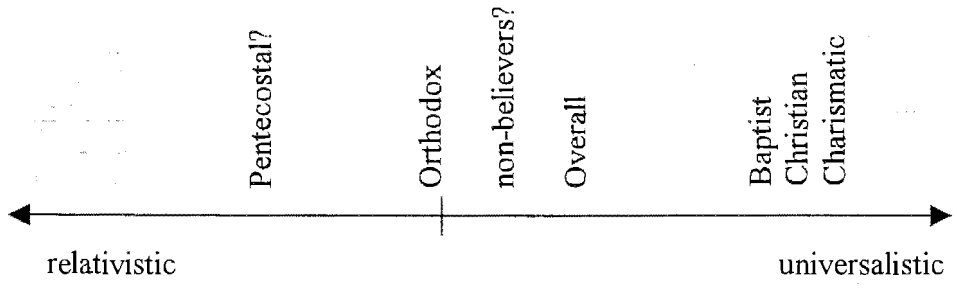
Statements A16 and A17 explore the relationship of the target audience's perception of "accuracy" to the degree of semantic transfer. Statement A16 relates the notion of accuracy to the recovery and reproduction of the full semantic content of the source text in the target text, whereas statement A17, in which accuracy is viewed as transmitting the original message to the same degree of efficiency as did the source text to its audience, is one of the main tenets of communicative translation. For A16 there was overall 74% agreement, confirmed by mode and median analysis. Not surprisingly therefore, all religious groups agreed with the statement, the Baptists unequivocally. Yet the agreement for A17 was even stronger than for A16, with an overall result of 92% agreement. All the religious groups showed strong agreement, and, apart from the "Christian" and Baptist groups who held both equally strongly, preferred A17 to A16. Thus, although the target audience did not regard A16 and A17 as mutually exclusive, understanding the message is still more important to the Russian audience than retaining each meaning segment.

5.2.3.3 Degree of translatability

The degree of translatability is investigated in statements B7 and B8. Statement B7 recognises linguistic relativity in translation. According to Newmark (1991: 12), a relativist position (B7) is indicative of semantic translation, whereas the universalistic position represented by statement B8 is typical of a communicative model.

As can be seen from the table, the overall results for B7 show 51% overall disagreement (mode = 0, median = 0.5). However, the median value indicates that at least half the respondents found the statement to be true or were uncertain. Within the individual religious groups, the Baptists, Charismatics, "Christian" and non-believers disagreed with the statement, rejecting linguistic relativity. The Pentecostals were divided on the issue. Only the Orthodox group agreed, albeit with uncertainty. In contrast, the overall results for B8 indicate 59% agreement with mode and median confirmation. Within the various religious groups, the Pentecostal group disagreed and the non-believers displayed uncertainty. All other groups agreed with the statement. The non-believers, while rejecting a relativistic position, do not however particularly embrace an universalistic position, as noted in their indecision over B8. Likewise, in rejecting an universalistic position (B8), the Pentecostal group did not associate themselves with a distinctly relativistic position. These results are illustrated as follows:

Figure 5. 6: Translatability norms



5.2.3.4 Summary

In summary then, the overall tendency is for a communicative text that focuses primarily on the transfer of the message and consequently has its translation unit at the level of sentence or text. This is supported by a weak universalistic view on translatability. Among the individual groups, this tendency is observed strongest among the Charismatics, but also among the Orthodox, "Christian" and to a certain extent the non-believers. On the other hand, the more relativistic Pentecostal group conservatively prefers translation at the level of lexis and thus a literal translation model. This corroborates their results in par. 5.2.1 and par. 5.2.2 above. Only the Baptist group attempts to retain both sets of norms equally, on the one hand desiring a coherent message at the level of sentence and text, and on the other complete semantic transfer at the level of lexis. As seen in the preceding sections, the retention of competing norms is typical of the Baptist group. If this seems unrealistic in contemporary translation, it must be noted that they correspond with the original RBS translation norms which also defined translation in terms of equivalence at the level of word and yet expected to obtain a natural and comprehensible target text. Both Baptist and Pentecostal groups nevertheless prioritise transfer of message above semantic content, possibly because of their strongly evangelistic nature.

5.2.4 Status of the target text with respect to the source text

Statements A10 to A12, namely:

A Bible translation should

- **A10: Be clearer and more powerful than the original;**

- **A11: Be equal to the original and may replace it;**
- **A12: Always be inferior to the original because of loss of meaning**

explore the status of the target text with respect to the source text. Statement A10 indicates a text in which the target language norms predominate over source text norms and which is thus independent of its source text in the target culture. The connotation of textual manipulation is obvious. Statement A11 indicates a conception that a one-to-one equivalence relationship exists between source and target texts and that the status of the target text in its target culture is independent of its source text. As was seen in Chapter 4 (par. 4.1.1), this expectation also underlies the notion of an authoritative Bible translation. In contrast, statement A12 conceives of the source text as a perfect norm that the target text can never completely attain. Acceptance of this statement implies acceptance of the notion that the target text is never fully a text in its own right but is always dependent on the source text. As noted in Chapter 4 (par.4.2.2), this was a predominant attitude among Russian literalists such as Vronchenko in the 19th and Nabokov in the 20th centuries. The results are summarised in Table 5.24.

Table 5. 24: Target text status

Group	Norm	True (%)	False (%)	Uncertain (%)	Mode	Median	T
Overall	A11	64	23	13	2	2	39
Overall	A10	10	72	18	0	0	39
Overall	A12	5	95	0	0	0	39
Orthodox	A11	60	27	13	2	2	15
Orthodox	A10	13	60	27	0	0	15
Orthodox	A12	0	100	0	0	0	15
"Christian"	A11	50	50	0	2	1	6
"Christian"	A12	17	83	0	0	0	6
"Christian"	A10	0	100	0	0	0	6
Baptist	A11	60	20	20	2	2	5
Baptist	A12	20	80	0	0	0	5
Baptist	A10	0	80	20	0	0	5
Pentecostal	A11	100	0	0	2	2	5
Pentecostal	A10	0	80	20	0	0	5
Pentecostal	A12	0	100	0	0	0	5
Charismatic	A11	100	0	0	2	2	3
Charismatic	A10	33	33	33	n/a	1	3
Charismatic	A12	0	100	0	0	0	3
None	A11	33	33	33	n/a	1	3
None	A10	0	100	0	0	0	3
None	A12	0	100	0	0	0	3

For A10, the overall result shows 72% disagreement, confirming the normative role of the source text as well as the rejection of textual correction. The high FALSE percentage is also confirmed by mode and median results. The statement is rejected strongly by all religious groups except the Charismatics, who displayed uncertainty. In contrast, the overall result for A11 showed fairly strong (64%) agreement, confirmed by both mode and median analysis. Among the religious groups, the statement is accepted by all (the Pentecostals and Charismatics unanimously) except the non-believers and "Christian" groups, who both show significant disagreement or uncertainty, as evidenced by their mode and median values.

Finally, the overall result for A12 gives 95% disagreement, which is confirmed by mode and median analysis. All the religious groups disagreed strongly with the statement and in fact all except the Baptists and "Christians" disagreed unequivocally.

It is clear, then, that the overall attitude to the target text is that it is equal to the source text and able to replace it in the target language system. The overall results also show greater rejection for A12 than for A10; i.e. although both are rejected, a too independent text is still preferable to a too dependent target text. This is consistent with trends in Russian literary translation: as noted in Chapter 4, over the last three centuries (at least), free translation has usually predominated over literal translation. What is striking is that the percentage acceptance of A11 is lower than the percentage rejection of A10 and A12, with only the Pentecostals and Charismatics showing unanimous acceptance of A11. A possible explanation may be found in the two-part composition of A11: perhaps the lower or opposing percentage is due to opposition to one of the parts.

Among the religious groups, the Orthodox and Pentecostals follow the overall pattern. The communicative preference of the Charismatics was further confirmed in that they were the only group not to reject an independent text (A10). The Baptists (true to form) rejected A12 and A10 equally, again consistent with a literal translation model based on equivalence. On the other hand, while they also rejected the opposing statements of A10 and A12, the "Christian" and non-believer groups were equally divided in their opinions of A11.

5.2.5 Target text language norms

In this section, respondents' preferences regarding the target text style and language for a Bible translation were explored in terms of register, namely the variables *tenor* and *mode*.

Firstly, the statements

A translation of the Bible should...

- **A20: Be written in formal style;**
- **A21: Be written in informal style;**
- **A22: Be written in a suitable literary style**

attempted to determine the preferred tenor of discourse. These statements and the following three were intended to distinguish stylistic norms for the target text as a whole. However, as pointed out by some of the respondents, they did not take into account the variety of styles evidenced in the source text Biblical books. The results are summarised in Table 5.25.

Table 5. 25: Target text language norms (tenor)

Group	Norm	True (%)	False (%)	Uncertain (%)	Mode	Median	T
Overall	A22	59	23	18	2	2	39
Overall	A20	44	38	18	2	1	39
Overall	A21	23	56	21	0	0	39
Orthodox	A22	60	27	13	2	2	15
Orthodox	A20	47	33	20	2	1	15
Orthodox	A21	7	67	27	0	0	15
"Christian"	A22	50	33	17	2	1.5	6
"Christian"	A20	33	67	0	0	0	6

"Christian"	A21	17	67	17	0	0	6
Baptist	A20	60	0	40	2	2	5
Baptist	A21	60	0	40	2	2	5
Baptist	A22	60	0	40	2	2	5
Pentecostal	A21	60	20	20	2	2	5
Pentecostal	A20	40	20	40	2	1	5
Pentecostal	A22	40	20	40	2	1	5
Charismatic	A22	100	0	0	2	2	3
Charismatic	A20	33	67	0	0	0	3
Charismatic	A21	33	67	0	0	0	3
None	A20	67	33	0	2	2	3
None	A22	33	67	0	0	0	3
None	A21	0	100	0	0	0	3

The overall result for A20 gave 44% agreement, and although the mode = 2, the median value of 1 indicated that at least half the respondents disagreed or were uncertain. Among the various religious groups, the Pentecostal and Orthodox groups followed the overall trend in their very weak agreement, whereas the Baptists and non-believers showed strong support for a formal style. On the other hand, the Charismatics and "Christians" rejected it.

The overall result for statement A21 gave 56% disagreement, confirmed by mode and median analysis and thereby in general confirming RBS translation norms that informal style is rejected in Bible translation. Among the religious denominations, the Baptists and Pentecostals were the only ones to accept an informal style, whereas all the other groups strongly disagreed. The overall result for A22, i.e. for a literary (consultative) style, gave 59% agreement, with mode/ median analysis confirmation. Within the various religious groupings, only the non-believers disagreed. The Pentecostals exhibited the weakest acceptance, whereas the Charismatics supported it unanimously. Therefore, consultative style was preferred overall, followed by weak acceptance of formal style. Informal style was on the whole rejected. Within the various religious groups, only the Orthodox followed the overall pattern. The non-believers accepted only formal style, the Charismatic and "Christian" groups only consultative style and the Pentecostals only informal style. Finally, the Baptists equally accepted all three styles in a Bible text. This might be due to their (typical) trend of accepting conflicting norms on equal footing, or it might be an indication of sensitivity towards different stylistic variations in the source text.

Secondly, the preferred mode of discourse is explored in Statements A1 and A23 to A26:

A translation of the Bible should...

- **A1: Be easily understood, without any difficult or unknown words or concepts.**
- **A23: Use everyday words and phrases.**
- **A24: Use simple language understandable by all.**
- **A25: Use special language suited to its function in the church.**
- **A26: Use simple sentence construction.**

Obviously, these are linked to the preceding statements regarding tenor. The results are summarised in Table 5.26.

Table 5. 26: Target text language norms (mode)

Group	Norm	True (%)	False (%)	Uncertain (%)	Mode	Median	T
Overall	A24	74	15	10	2	2	39
Overall	A26	59	23	18	2	2	39
Overall	A1	54	33	13	2	2	39
Overall	A25	46	33	21	2	1	39
Overall	A23	23	59	18	0	0	39
Orthodox	A24	60	27	13	2	2	15
Orthodox	A25	47	33	20	2	1	15
Orthodox	A1	47	20	33	2	1	15
Orthodox	A26	40	33	27	2	1	15
Orthodox	A23	13	73	13	0	0	15
"Christian"	A24	83	17	0	2	2	6
"Christian"	A26	67	33	0	2	2	6
"Christian"	A1	50	0	50	0	1	6
"Christian"	A23	33	50	17	0	0.5	6
"Christian"	A25	33	50	17	0	0.5	6
Baptist	A24	100	0	0	2	2	5
Baptist	A23	60	20	20	2	2	5
Baptist	A25	60	20	20	2	2	5
Baptist	A26	60	0	40	2	2	5
Baptist	A1	40	20	40	0	1	5
Pentecostal	A24	60	20	20	2	2	5
Pentecostal	A26	60	20	20	2	2	5
Pentecostal	A1	60	20	20	2	2	5
Pentecostal	A25	40	20	40	2	1	5
Pentecostal	A23	0	60	40	0	0	5
Charismatic	A24	100	0	0	2	2	3
Charismatic	A25	67	33	0	2	2	3
Charismatic	A26	67	33	0	2	2	3
Charismatic	A23	33	33	33	—	1	3
Charismatic	A1	33	67	0	0	0	3
None	A26	100	0	0	2	2	3
None	A1	100	0	0	2	2	3
None	A24	67	0	33	2	2	3
None	A25	67	33	0	2	2	3
None	A23	33	67	0	0	0	3

Statement A1 is a language norm typical of dynamic equivalent Bible translation models. Representing a completely communicative text bordering on over-simplification, it stands on one end of the continuum of comprehension. As seen above, it is also a norm of popular literature. It can be seen from the table that 54% of the total respondents indicated agreement with A1; likewise mode and median confirm a "true" answer. However, the significant percentage of respondents who disagreed or who were uncertain shows that the statement is not accepted unequivocally. Moreover, 54% is less than the normal potential of 59%. If the distribution for the various religious groups is examined, it is seen that while the non-believers and to a lesser extent the Pentecostals agree with the statement, there is considerable uncertainty among the other groupings, evident not only in their percentages but also by the mode and median results. The Charismatics, interestingly, reject A1 (FALSE = 67%), perhaps because of the oversimplification. Thus, although the target audience favours comprehension, there are indications that this is not a strongly held norm.

Statement A23 tests whether the language of everyday life is appropriate in a Bible text. As seen in Chapter 3 (par. 3.3.1), this norm was expressively rejected by the RBS translators. As can be seen from the table, the overall result was 59% disagreement, confirmed by mode and median analysis. Among the various religious groups, only the Baptists showed predominant support of everyday language in a Bible text, whereas the Orthodox, non-believers, Pentecostal and "Christian" groups disagreed with the statement. The Charismatic group, on the other hand, was divided on the issue.

Statement A24 tested the use of a simple level of language in order to facilitate comprehension. It differs from A1 in that it does not suggest oversimplification and from A23 in that it lacks the colloquial connotation possessed by the latter, as well as emphasising the purpose of communication. For this statement, there was a 74% overall agreement, with mode and median confirmation. Correspondingly, all religious groups agreed strongly with the statement. These results indicate that there is a need for an understandable translation, although not to the point where it descends into colloquial speech or oversimplification. In contrast, statement A25 suggests a specialised form of language appropriate to the Bible's function in the liturgy or service. The overall result showed a weak 46% overall agreement, with a high level of rejection and uncertainty (confirmed by the median analysis). Yet among the religious groups, only the "Christians" rejected the statement. In contrast, the Baptists, Pentecostals, Charismatics and non-believers showed relatively strong support for a specialised Bible text. The Orthodox, following the overall trend as usual, showed only weak support.

Statement A26, similar to A24, was suited to a communicative text. It tested criteria for grammatical norms, suggesting in its positive form a simplified grammatical structure. The overall results showed 59% agreement, with mode and median confirmation. All the different religious groups agreed with the statement, albeit the Orthodox only weakly.

Therefore, the greatest agreement was for simple, easily comprehensible language and grammar. However, this should not degenerate into everyday words and phrases (possibly because of its crudeness and vulgarity). There is also some acceptance of a special language suited to the Bible's function in the church service. Among the religious groups, the Orthodox, Pentecostals and non-believers followed more or less the overall trend. On the other hand, the "Christian" group chose only a simple text (in terms of grammar and lexis), rejecting both the special language and the colloquial options, whereas the Baptist and Charismatic groups, although most strongly preferring the simple language (the Charismatics, however, rejecting an oversimplified text), also supported a special language and also did not reject everyday words and phrases. The Baptists' strong agreement with all choices is again typical of their tendency to accommodate conflicting norms.

5.2.6 Degree of textual manipulation

The degree to which the target text is allowed to differ from the source text was explored in four aspects: tolerance for differences between source and target texts, the freedom of the translator to make conscious corrections, the treatment of ambiguities and the freedom of the translator to interpret the source text. These are represented in the following statements:

- **B1: Inaccuracy is always wrong;**
- **B2: The translator has no right to improve or correct the original text;**
- **B3: The translator can clarify ambiguities only with the use of footnotes;**
- **B4: The translator can clarify ambiguities by using different words and phrases in the text, even though they are not in the original;**
- **B13: The translator must be completely objective;**
- **B14: The translator may transmit his interpretations of the Bible passages.**

The results are summarised in Table 5.27.

Table 5. 27: Degree of textual manipulation

Group	Norm	True (%)	False (%)	Uncertain (%)	Mode	Median	T
Overall	B13	90	3	8	2	2	39
Overall	B3	82	15	3	2	2	39
Overall	B2	77	13	10	2	2	39
Overall	B1	59	31	10	2	2	39
Overall	B4	33	51	15	0	0.5	39
Overall	B14	10	82	8	0	0	39
Orthodox	B13	87	0	13	2	2	15
Orthodox	B2	73	20	7	2	2	15
Orthodox	B3	73	20	7	2	2	15
Orthodox	B1	53	40	7	2	2	15
Orthodox	B4	33	47	20	0	1	15
Orthodox	B14	13	73	13	0	0	15
"Christian"	B2	83	17	0	2	2	6
"Christian"	B3	83	17	0	2	2	6
"Christian"	B13	83	17	0	2	2	6
"Christian"	B1	67	33	0	2	2	6
"Christian"	B4	50	50	0	2	1	6
"Christian"	B14	17	83	0	0	0	6
Baptist	B2	100	0	0	2	2	5
Baptist	B3	100	0	0	2	2	5
Baptist	B13	100	0	0	2	2	5
Baptist	B1	60	20	20	2	2	5
Baptist	B4	40	40	20	0	1	5
Baptist	B14	20	80	0	0	0	5
Pentecostal	B3	100	0	0	2	2	5
Pentecostal	B13	80	0	20	2	2	5
Pentecostal	B1	60	40	0	2	2	5
Pentecostal	B2	60	0	20	2	2	5
Pentecostal	B4	20	60	20	0	0	5
Pentecostal	B14	0	80	20	0	0	5
Charismatic	B3	100	0	0	2	2	3
Charismatic	B13	100	0	0	2	2	3
Charismatic	B1	67	0	33	2	2	3
Charismatic	B2	67	0	33	2	2	3
Charismatic	B4	33	33	33	n/a	1	3
Charismatic	B14	0	100	0	0	0	3
None	B13	100	0	0	2	2	3
None	B1	33	33	33	n/a	1	3
None	B2	33	33	33	—	1	3
None	B3	33	67	0	0	0	3
None	B4	33	67	0	0	0	3

None	B14	0	100	0	0	0	3

B1 tested the degree to which the target audience tolerated deviations (Toury's (1980) "shifts") between source and target texts. According to Newmark (1991: 12), an affirmative answer distinguished a semantic (literal) translation. As can be seen from the table, the overall result was 59% agreement, with mode and median confirmation. Considering the strictness with which the Bible translators (as evidenced in Chapter 4) view changes to a sacred text, this percentage is lower than expected. Within the religious groups, apart from the non-believers who were uncertain, all the religious groups agreed, the "Christian", Baptist, Pentecostal and Charismatic groups above the normal potential.

B2 tests the freedom of the translator to consciously manipulate the text in the form of editing. Agreement would indicate that the target audience favoured a target text controlled by a normative source text. The overall result was 77% agreement, confirmed by mode and median analysis. Thus the target audience does not tolerate textual editing. Among the religious groups, all agreed, except the non-believers who again exhibited uncertainty.

Statements B3 and B4 deal with the treatment of ambiguity (and thus also the freedom of the translator to interpret the text), B3 being the choice for a literal translation and also one of the norms underlying the translation of SYN. In contrast, B4 allows for a more communicative approach. The overall results for B3 give 82% agreement, confirmed by mode and median analysis, which is very high. All religious groups except for the non-believers agreed strongly. The non-believers, however, rejected the statement. The overall result for B4 was 51% disagreement, confirmed by median and mode analysis. The median value of 0,5 indicates that exactly half the respondents disagreed, whereas the other half were in agreement or uncertain. Analysis of the different religious groups revealed that although the Pentecostals and non-believers strongly disagreed with the statement, all the other groups showed significant division or uncertainty. Thus in general, footnotes are preferable to descriptive explanations of ambiguity, although the latter is not vehemently rejected. The non-believers' disagreement with both positions is somewhat anomalous.

Statements B13 and B14 explore the freedom of the translator to interpret the passage. With Bible translation, it was expected that the respondents would favour B13. Of interest was the extent to which the one would be accepted and the other rejected. In contrast, B14 offers a mediated text, or, in Hatim and Mason's (1990: 76) terms, favours translator monitoring. The overall results for B13 gave 90% agreement, mode and median confirming. All religious groups agreed, the Baptists, Charismatics and non-believers unequivocally. The overall results for B14 gave 82% disagreement with mode and median confirmation. All religious groups disagreed, the Charismatics and non-believers unequivocally. Thus all groups prefer an open-ended text which has not been interpreted by somebody else for them. As seen in Chapter 4 (par. 4.3.2), this is in direct contrast to the policy of modern Western Bible translation organisations such as the World Bible Translation Centre or Summer Institute of Linguistics.

Thus, in summary, the overall results show that the translator is expected to show complete objectivity: no conscious correction or improvement of the original is tolerated, even to the degree that ambiguities can only be explained through footnotes and not through descriptive

explanation. Likewise, the translator is not allowed to interpret the text. Deviations between source and target texts (in terms of accuracy as opposed to language) are thus regarded as errors. It has been argued that all translations are interpretations and textual manipulations (cf. Lefevere 1992: 6), a position which I also support as indicated in Chapter 1 (par. 1.4.6.1). However, what is clear is that these manipulations must not be evident to the target audience (covert not overt manipulation). Among the religious groups, the overall pattern was followed by the Orthodox and Pentecostal groups, the latter showing a somewhat greater intolerance of translator manipulation. The Baptist, "Christian" and Charismatic groups showed similar patterns, barring the treatment of ambiguity, in which, although they preferred clarification of ambiguities by footnotes, did not reject the use of descriptive explanations and were in fact equally divided on the issue. On the other hand, the non-believers proved an anomaly in this section. Although they unanimously rejected translator interpretation in favour of an objective text, they were divided on the issue of deviations (B1) and translator corrections (B2), showing neither outright acceptance or rejection. Similarly, they equally rejected both methods of treating ambiguities (B3 and B4). With the small number of respondents, however, it is not possible here to make valid decisions as to the nature of their stance on textual manipulation.

5.2.7 Evaluation norms

As noted in Chapter 3, the three guiding norms of the RBS and later of SYN were accuracy (i.e. fidelity to the source text), clarity (comprehension) and language. These are tested by the following statements:

- **B5: A translation is successful if it accurately reproduces the original text,**
- **B6: A translation is successful if the target reader can easily understand the message,**
- **B9: Ease in reading the translation is more important than accurately reproducing the original,**
- **B10: Accuracy in reproducing the original message is more important than style and naturalness.**

The results are summarised in Table 5.28.

Table 5. 28: Target audience evaluation norms

Group	Norm	True (%)	False (%)	Uncertain (%)	Mode	Median	T
Overall	B5	77	18	5	2	2	39
Overall	B6	56	36	8	2	2	39
Overall	B10	49	38	13	2	1.5	39
Overall	B9	8	85	8	0	0	39
Orthodox	B5	67	27	7	2	2	15
Orthodox	B6	53	40	7	2	2	15
Orthodox	B10	20	67	13	0	0	15
Orthodox	B9	20	73	7	0	0	15
"Christian"	B5	100	0	0	2	2	6
"Christian"	B10	83	17	0	2	2	6
"Christian"	B6	50	50	0	0	1	6
"Christian"	B9	0	100	0	0	0	6
Baptist	B10	80	0	20	2	2	5
Baptist	B5	80	0	20	2	2	5

Baptist	B6	60	20	20	2	2	5
Baptist	B9	0	100	0	0	0	5
Pentecostal	B5	80	20	0	2	2	5
Pentecostal	B10	60	0	40	2	2	5
Pentecostal	B6	20	80	0	0	0	5
Pentecostal	B9	0	80	20	0	0	5
Charismatic	B6	100	0	0	2	2	3
Charismatic	B10	67	33	0	2	2	3
Charismatic	B5	67	33	0	2	2	3
Charismatic	B9	0	100	0	0	0	3
None	B5	67	33	0	2	2	3
None	B6	67	0	33	2	2	3
None	B10	0	100	0	0	0	3
None	B9	0	67	33	0	0	3

Statement B5 invokes the norm of accuracy or fidelity to the source text without specifically defining it. Thus B5 represents an evaluative norm for both a literal translation (accuracy in traditional terms of equivalency) or communicative translation (accuracy in terms of message). In contrast, B6 advocates comprehensibility (the evaluative norm for a communicative translation) as criterion for a successful translation. The results for B5 show a 77% overall agreement (confirmed by mode and median analysis). All religious groups agreed with the statement. For B6, there was a 56% overall agreement, confirmed by mode and median analysis. Within the religious groups, the Baptists, Charismatics, Orthodox and non-believers agreed with the statement, whereas the Pentecostals rejected it and the "Christians" were divided. The double agreement of B5 and B6 by most groups (apart from the Pentecostals and "Christians") indicates that they try to retain both norms, although the fidelity norm is stronger. The overall prioritising of B5 over B6 and thus of accuracy above clarity is followed by everybody except Charismatics and non-believers, who set them equal here.

Statements B9 and B10 investigate the hierarchy of evaluative norms, B9 comparing accuracy (fidelity to the source text) relative to clarity or comprehension and B10 to natural target language norms. The overall results for B9 show strong disagreement (FALSE = 85%), confirmed by mode and median analysis. Moreover, all groups disagreed strongly, the Baptist, "Christian" and Charismatics unequivocally. This shows the significantly higher priority of accuracy over clarity. When accuracy was tested against the target language norms in B10, there a much lower agreement (49%; mode = 2; median = 1,5) than the disagreement to B9, showing that the target language norms compete more strongly with the norm of accuracy than does the clarity norm. Apart from the Orthodox and non-believers, the religious groups agreed with B10.

Thus the norm of clarity is represented by B6 and a true value for B9, whereas the norm of accuracy is represented by B5, B10 and a false value for B9. The norm of naturalness is only represented here by B10 (false), since it was dealt with in 5.2.2.1.

If the overall results are compared, it is noted that the only norm rejected outright is B9 (overall FALSE = 85%) i.e. the target audience prefers accuracy above clarity. This is confirmed by the predominance of B5 in the hierarchy of norms, it being the only one able to

achieve above the 59% hierarchical mode/ median value. The lower percentages of B6 show that while clarity is a norm, it is not sought at the price of accuracy. Likewise B10 indicates that the norm of accuracy dominates the norm of natural target language, although the low percentage and median value of 1.5 shows that target language norms compete more strongly with the norm of accuracy than do norms of clarity or comprehension. Within the individual religious groups, the overall pattern of predominance of accuracy over naturalness and clarity is followed by the "Christian", Baptist, Pentecostal and Charismatic groups. The low rank of clarity as an evaluative norm for the "Christian" group is evident in the low percentage for B6, confirmed by the high FALSE percentage and mode and median analysis. Similarly, the Pentecostals rejected clarity as an evaluative norm (B6 FALSE = 80%), despite its apparent importance as a translation norm (cf. Table 5.26 par. 5.2.5.2: A1 TRUE = 60%). It appears therefore that the Pentecostal group appears to judge texts on the basis of accuracy and not on language at all (corroborating the findings of par. 5.2.2.1). In contrast, the Orthodox and non-believers rank target language naturalness above accuracy, which nevertheless supersedes clarity.

From the above data, a tentative hierarchy of accuracy, naturalness of language and clarity can be proposed in that order in general and for all religious groups excepting the Orthodox and non-believers, whose hierarchy order is naturalness of language, accuracy and clarity.

5.2.8 Summary

In summary therefore, the preferred translation model for the group as a whole consists of a modernising and naturalising of the linguistic and literary intertext (i.e. target language orientation in terms of language and structure), while leaving the socio-cultural intertext of the source text intact (i.e. source text orientation of setting), with corresponding preference for translation rank above the level of word and transfer of message rather than meaning (i.e. semantic content). This translation model is based on a predominantly universalistic view of translation. Moreover, the target text should be written in a literary (i.e. consultative) style using simple language and grammar to facilitate comprehension. Deviations from this norm should rather be to the formal than the informal pole of the linguistic spectrum. The resultant translation is regarded as being equal in status to the source text and acts as its replacement. If anything, the target text should rather be too independent than too dependent. However, the source text is nevertheless normative: the Bible translator does not have the freedom to manipulate the text in any way, whether through interpretation or corrections or even explanations of ambiguities within the text itself. Thus, apart from language norms, the target text functions as an exact reflection of the source text within the target text system. If necessary therefore, the accuracy of this reflection must take precedence over comprehension and even over the competing norms of a natural target language. In this light therefore, team translation is preferred above that of individuals. However the Bible message should be clear to its reader and not reliant on interpretation by some authoritative Church.

It is evident that these norms lie somewhere between a purely communicative or a purely literal model of translation, being similar to the communicative model in terms of language and style, but nevertheless adhering to typically literal and competing expectations of translator objectivity, accuracy and one-to-one equivalence of source and target texts.

The Orthodox model is very similar to the overall model except for a few differences. Firstly, as an evaluative criterion naturalness of target language precedes accuracy, thereby demanding a more communicative text. However, they reject the idea of a simplified grammar. Compared to the overall pattern of source text/ target language orientation, they display greater source text orientation with regard to mirroring the source text style and language level. This is in accord with modern Russian literary translation theory, which discourages cultural substitution (Breiter 1997: 97; Florin 1993: 126). However, the Orthodox group does show greater preference for the adaptation of the source text setting to the needs of the target language audience. In view of these patterns, I would suggest a literary translation for them.

The Baptists on the other hand do not mirror the overall pattern. They show very strong source text orientation for all three aspects of sentence structure, language level and setting and yet also a strong universalistic viewpoint. They typically retain equal and competing norms in terms of source text/target language linguistic orientation, units of translation and semantic transfer. Similarly, although simple language is preferred, they accept all language levels and equally accept all styles. Similar to the overall pattern, however, is their view of the equality of the target text with the source text, their rejection of textual manipulation (weakly, however, allowing descriptive or explanatory phrases for ambiguities) and the priority of accuracy over other evaluative norms.

The Pentecostals also exhibit equal source text versus target language orientation and, combined with their preference of translation rank at lexis level and for the meaning to be translated above the basic message, thereby show preference for a literal translation. This is confirmed by their weak relativistic approach to translation. In terms of language and style, they follow the overall pattern in preferring simple language and grammar, but differ in that they are the only group to prefer informal style (yet without the use of everyday words and phrases!). Yet although clarity is important to them as a language norm, it is irrelevant as an evaluative norm. In their preference for team translation, reader as opposed to Church interpretation and the prioritisation of accuracy above naturalness and clarity, the Pentecostal group reflects the overall pattern.

The "Christian" group also shows literal tendencies in its adherence to the source text structure and setting, as well as the prioritising of accuracy and the very low priority of clarity as an evaluative norm. However, they are target language-oriented in terms of language and style, their choice of a translation unit greater than word level. This is reinforced by their strong universalistic tendencies. In terms of style and language, they chose only standard literary Russian and simple language, rejecting other options. Although also demanding complete objectivity, they did not reject translation of ambiguities by descriptive phrases. Neither did they completely reject the role of the Church as interpreter of Scripture.

The Charismatic group showed the strongest target language orientation in terms of sentence structure, language and style and even source text setting. Their strong communicative tendencies were likewise demonstrated in the choice of translation rank at sentence or text level, the translation of message above meaning, their rejection of the role of the Church as primary interpreter and their strong universalistic perspective. Nevertheless they still

prioritised accuracy over naturalness and clarity in textual evaluation. They rejected all other styles except standard literary Russian and though they predominantly preferred simple language, did not reject the other options. Like the "Christian" group, they also did not specifically reject the use of descriptive phrases in translating ambiguities.

Finally, the non-believer group, similar to the Charismatics, also showed preference for a communicative text in their greater target language orientation in terms of sentence structure and language, their equal choices to retain source text setting and simultaneously make adaptations for the target language, preference for a translation unit above the level of word, transfer of message above meaning, prioritisation of naturalness above accuracy and rejection of the Church as primary interpreter. Yet although they rejected a relativistic position, they did not adopt a specifically universalistic position. Like the Charismatics, they only accepted the standard literary style. In terms of language they followed the overall pattern, preferring an easily comprehensible text with simplified language and grammar and showing weak acceptance of a special language level but rejection of everyday words and phrases. They showed slightly greater capacity for textual manipulation than the group as a whole in that they did not reject shifts or translator corrections. They did, however, reject both methods for dealing with ambiguities.

Thus in summary, apart from the Pentecostals and possibly the Baptists who would better accept a literal text, a communicative text would most closely fit the norms and expectations of the target audience. Yet although clarity in terms of simple language is important, accuracy (primarily in terms of message transfer) is the primary norm and should not be sacrificed. Thus the source text remains the norm against which the translation is evaluated. Finally, it is the reader, not the Church nor the translator, who is the final interpreter: the translator must leave the text open-ended for the reader, yet it must not remain so obscure that it can only be interpreted by some authoritative body.

5.3 QUESTIONNAIRE 3: EVALUATION OF TEXTUAL EXCERPTS

The purpose of this questionnaire was to test the actualisation of the evaluative norms of the target audience investigated above. Theoretically, a monolingual target audience cannot evaluate a translation as such, since it does not have access to the source text and hence no comparison can truly be made. Instead, target audiences evaluate translations according to their perception of what a translation should be, i.e. according to a set of norms. Unlike the trained translator, the target audience does not consciously formulate these norms and thus they are often contradictory. In this questionnaire, these norms are deduced through application of the notion of shifts. The respondents are asked firstly to closely read text A and then to contrast the other texts to text A and to each other. These perceived deviations or shifts were then used to deduce the perceived nature of the translation. Further characterisation was done by asking the respondents to classify the texts in terms of accuracy, clarity and language. The textual characteristics were then compared with target audience preferential rankings of evaluative parameters. From the results the norms used by the respondents to evaluate translations were derived.

The evaluative norms tested in this study were comprehension, correctness of translation (accuracy) and language. Thus this questionnaire tests mostly the variables of translation

model and language. If clarity and natural language are given priority, this indicates preference for a communicative model, whereas the prioritisation of accurate reproduction of the source text over clarity and naturalness indicates preference for a more literal model. Finally the overall preference is examined and compared to preferences in the other sections.

Initially two passages were chosen for target audience evaluation, namely Romans 8: 1-11 and Mark 1: 1-12. However, since only three of the Markian questionnaires were returned, the analysis is restricted to the Romans passage (given in Appendix A). Text A was taken from SYN, text B from SZ and text C from BV. Not all respondents answered every set of questions in this questionnaire. The percentages are therefore calculated according to the maximum number of respondents who answered that set of questions. Again, the individual denominational groups are too small to make any serious claims of representativeness and are mainly included to demonstrate the model and provide impetus for further research.

5.3.1 Characterisations of textual excerpts

Profiles of the characteristics of the three excerpts are drawn up from the respondents' perceptions firstly of the semantic content of text A and secondly of the perceived differences of texts B and C.

Firstly, the semantic content of text A was derived in Question 1.2:

Using your own words, say what the text is about (the most important concepts).
Verses 1-4 ... Verses 5-8... Verses 9-11 ...

From a *dynamic equivalence* perspective (e.g. Munger 1996), an exegetically correct interpretation is imposed; hence differing interpretations are regarded as indicative of lack of reader comprehension and therefore of incorrect translation. In contrast, from the non-prescriptive approach of DTS, I regard differing interpretations as indications of open-endedness and expressiveness of a text and not necessarily as lack of comprehension. Therefore the question was not primarily to test comprehension but to analyse the different interpretations in terms of the study variables. The results are summarised in Table 5.29:

Table 5.29: Content of text A

T = 39

Verses 1-4	N (%)	Verses 5-8	N (%)	Verses 9-11	N (%)
Christ the redeemer	12 (31%)	living according to the flesh versus the Spirit	10 (26%)	Spirit indwells believers	7 (18%)
the law	7 (18%)	spiritual versus fleshly thoughts	8 (21%)	benefits of spiritual life	6 (15%)
flesh versus spirit	4 (10%)	positive - living according to the Spirit	6 (15%)	life after death	5 (13%)
no condemnation	4 (10%)	negative - living according to the flesh	4 (10%)	dead to sin	5 (13%)
the believer	3 (8%)	other	4 (10%)	living according to the Spirit	3 (8%)
mixed	2 (5%)		1 (3%)	bodies made alive	2 (5%)
other	1 (3%)			belonging to Christ	2 (5%)
				our spirits alive	1 (3%)
				forgiveness	1 (3%)
				dead to ourselves	1 (3%)
unanswered[10]	6 (15%)	unanswered	6 (15%)	unanswered	6 (15%)

As can be seen, differing perceptions were offered. The majority (31%) interpreted verses 1-4 as dealing with Christ's redemption of man from sin. Other interpretations dealt with the role of the law, the apposition between spirit and flesh, the removal of condemnation for the believer, or the spiritual position of the believer. Only one respondent gave a totally anomalous answer. The open-endedness of the text can be ascribed to the presence of ambiguous expressions such as закон греха и смерти (the law of sin and death) (which a number of respondents equated with the Old Testament) and its analogy закон Духа жизни (the law of the Spirit of life). In verses 5-8, most respondents recognised the contrast between flesh and spirit as the main theme of the section. Yet few made the attempt to interpret the ambiguous terms живущие по плоти (according to the flesh) and живущие по Духу (according to the Spirit). Verses 9-11 were subject to various interpretations depending on the respondent's religious denomination. Although most interpreted the passage as referring to the indwelling of the believer, there were differences in interpretation as to who indwelled, as well as to what was alive or dead or promised life or death. There was also varying interpretations of the references to spirit, despite text A's use of capitals to denote the Holy Spirit.

Therefore, in terms of *ideology*, the openness of the text allows the readers to interpret it according to their particular religious beliefs and thus it is not perceived as propagating a partisan dogma. The sets of ambiguous phrases, indicating a literal *translation model*, allows the readers to think that they have been given access to the source text and at the same time grants them a religious sociolect (*language*) through which to express themselves.

Secondly, the respondents were asked to categorise their perception of differences (shifts) between texts A and B in Question 2:

How do the concepts expressed in B differ from those of text A?

Verses 1-4 ... Verses 5-8... Verses 9-11 ...

The results of the analysis are given in Table 5.30.

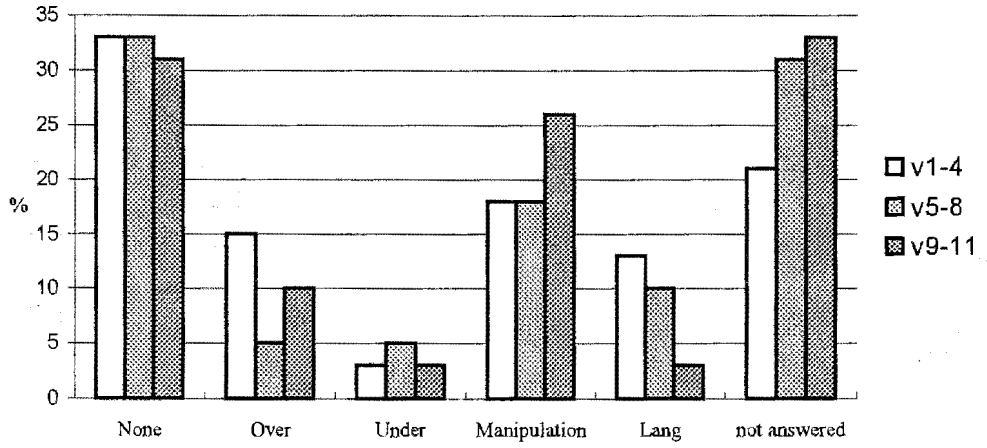
Table 5. 30: Differences in text B

T = 39

	Verses 1-4		**Verses 5-8**		**Verses 9-11**		**Average**		**Standard deviation**
Shifts	N	%	N	%	N	%	N	%	
None	12	31%	13	33%	12	31%	12.33	32%	0.577
Differences	19	49%	14	36%	14	36%	15.67	40%	2.887
Overtranslation:	6	15%	2	5%	4	10%	4.00	10%	2.000
Explanatory	5	13%	1	3%	1	3%	2.33	6%	2.309
Repetition	1	3%	0	0%	0	0%	0.33	1%	0.577
More detailed	0	0%	0	0%	1	3%	0.33	1%	0.577
Undertranslation:	1	3%	2	5%	1	3%	1.33	3%	0.577
Précis	1	3%	0	0%	0	0%	0.33	1%	0.577
Simplification	0	0%	2	5%	1	3%	1.00	3%	1.000
Style and language	5	13%	4	10%	1	3%	3.33	9%	2.082
Language	4	10%	3	9%	0	0%	2.33	6%	2.082
Style	1	3%	1	3%	1	3%	1.00	3%	0.000
Textual manipulation	7	18%	7	18%	10	26%	8.00	21%	1.732
Emphasis shift	5	13%	2	5%	3	8%	3.33	9%	1.528
Interpretation	1	3%	5	13%	2	5%	2.67	7%	2.082
Meaning shift	1	3%	0	0%	5	13%	2.00	5%	2.646
Not answered	8	21%	12	31%	13	33%	11.00	28%	2.646

For verses 1-4, 49% of the respondents considered text B as deviating from text A primarily in a shift in emphasis (13%), a tendency to be more explanatory (13%) and language differences (10%). Shifts in interpretation, style and meaning were minor. For verses 5-8, 33% stated that there was no deviation, against 36% who perceived deviations. Of the latter, 13% ascribed a different interpretation and 9% commented on the language differences. For verses 9-11, the differences between those that perceived deviations and those that did not were again small. Of the deviations noted, the most frequent were a meaning shift (13%) and a shift in emphasis (8%). The change from a perceived shift of emphasis or language in the first verses to a perceived shift in interpretation in the second set and meaning in the more theoretical third section may be due to interpretations of the ambiguous terms of text A. It could also be that, having listed the former elements, they were reluctant to bring them up again. These deviations are summarised graphically in Fig. 5.7:

Figure 5. 7: Shifts in text B



From the graph it can be seen that text B differed from text A chiefly in the degree of textual manipulation, tendency to overtranslate and the kind of language and style employed. Thus text B was perceived as a more explanatory or detailed text than A with a shift of emphasis that in certain cases amounted to a different interpretation or a meaning change, and a differing language level.

Thirdly, the respondents were asked to list perceived deviations in text C in Question 3:

How do the concepts expressed in C differ from those of text A or B?

Verses 1-4 ... Verses 5-8... Verses 9-11 ...

The results are shown in Table 5.31:

Table 5. 31: Differences in text C

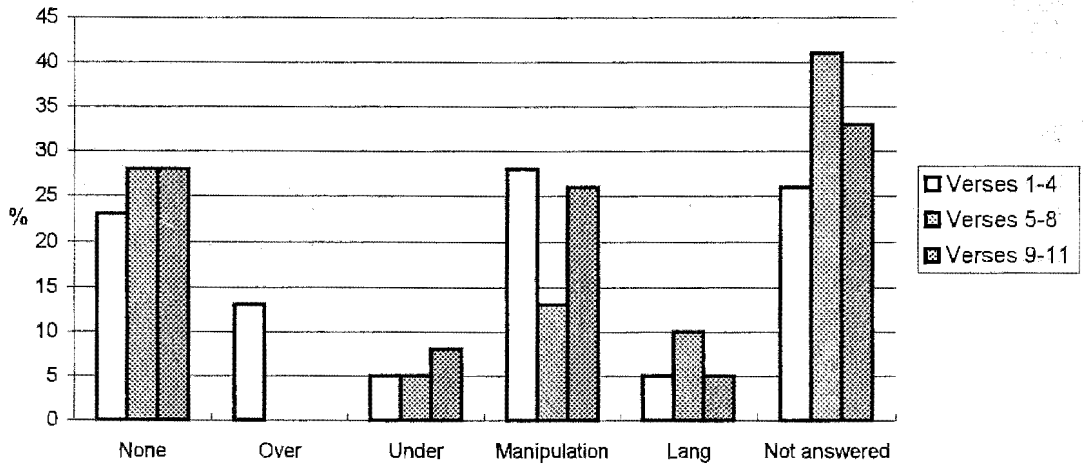
Shifts	**Verses 1-4**		**Verses 5-8**		**Verses 9-11**		**Average**	
None	9	23%	11	28%	11	28%	10.33	26%
Differences	20	51%	12	31%	15	38%	15.67	39%
Overtranslation:	5	13%	0	0%	0	0%	1.67	4%
Explanatory	2	5%	0	0%	0	0%	0.67	2%
Detailed	3	8%	0	0%	0	0%	1.00	3%
Undertranslation:	2	5%	2	5%	3	8%	2.33	6%
Inadequate	1	3%	1	3%	2	5%	1.33	3%

Simplification	1	3%	1	3%	1	3%	1.00	3%
Language and style:	2	5%	4	10%	2	5%	2.67	7%
Language	1	3%	2	5%	1	3%	1.33	3%
Style	1	3%	2	5%	1	3%	1.33	3%
Textual manipulation:	11	28%	5	13%	10	26%	8.67	22%
Emphasis	5	13%	1	3%	2	5%	2.67	7%
Interpretation	2	5%	1	3%	4	10%	2.33	6%
Additions	4	10%	2	5%	2	5%	2.67	7%
Meaning shift	0	0%	1	3%	2	5%	1.00	3%
Other:								
Unclear	0	0%	1	3%	0	0%	0.33	1%
Not answered	10	26%	16	41%	13	33%	13.00	33%

T = 39

Similar to text B, the greatest number of perceived deviations for text C (51%) was noted for verses 1-4, whereas for the other sections the number of respondents who reported deviations were less than those who did not perceive any deviations. The most frequently noted deviations for verses 1-4 were a shift in emphasis (13%) and additions (10%). For verses 5-8 they were chiefly additions, language and style (all 5%). For verses 9-11, the greatest shifts were in interpretation (10%), followed by shifts in emphasis (5%) and meaning (5%), and the presence of additions (5%). Two (5%) respondents found the deviations to be significant enough to judge the translation as inadequate. These results are illustrated in Fig. 5.8:

Figure 5. 8: Shifts in text C



Text C therefore differs from texts B and A in the greater degree of textual manipulation, both in terms of message (emphasis and interpretation) and meaning (meaning shifts and additions). Aspects of overtranslation and register are less prominent but still significant. Otherwise text C follows the same trends as B in a gradual change of shift of emphasis to that of interpretation and meaning change. It is suspected that when the content entails information universal to Christianity (such as the death of Christ), then deviations are more tolerated by the target readers than in cases where the information is linked to specific doctrinal issues.

5.3.2 Clarity

In order to determine norms of comprehension, the respondents were first asked to characterise and then to rank the texts in terms of clarity.

In Questions 1-3 the respondents were also asked to read through each text in turn and evaluate their understanding of their contents:

Questions 1.1, 2.1 and 3.1: ... How did you understand the text?

completely clear	not all clear	unclear	incomprehensible

As above, the purpose of these comprehension "tests" was not to test correctness of translation in terms of exegetical accuracy, but to determine how comprehensible the respondents *perceived* the text to be, allowing for their own interpretation. The answers were assigned values in order to be statistically manipulated. Therefore "completely clear" was assigned a value of 3, "not all clear" a value of 2, "unclear" a value of 1 and "incomprehensible" a value of 0. These values are ordinal, indicating merely the degree of comprehension. The results are included in Table 5.32:

Table 5. 32: Comprehension of excerpts

Group	Text	C1	C2	C3	C4	Mode	Med	T
Overall	A	49	28	18	3	2	2.5	39
Overall	B	67	18	3	3	3	3	39
Overall	C	69	10	3	0	3	3	39
Orthodox	A	57	29	14	0	3	3	14
Orthodox	B	79	21	0	0	3	3	14
Orthodox	C	57	7	0	0	3	3	14
"Christian"	A	83	0	17	0	3	3	6
"Christian"	B	100	0	0	0	3	3	6
"Christian"	C	100	0	0	0	3	3	6
Baptist	A	50	25	25	0	3	2.5	5
Baptist	B	60	20	0	20	3	3	5
Baptist	C	100	0	0	0	3	3	5
Pentecostal	A	40	40	0	20	3	2	5
Pentecostal	B	40	20	0	0	3	3	5
Pentecostal	C	20	60	20	0	2	2	5
Charismatic	A	0	33	67	0	1	1	3
Charismatic	B	67	33	0	0	3	3	3
Charismatic	C	100	0	0	0	3	3	3
None	A	33	33	33	0	n/a	2	3
None	B	67	33	0	0	3	3	3
None	C	100	0	0	0	3	3	3

C1 = completely clear; C2 = not all clear; C3 = unclear; C4 = incomprehensible, Med = median

Although the mode for each text was 3 (i.e. completely clear), the percentage of respondents that claimed to fully understand text A (49%) is lower than those for text B (67%) or C (69%), confirmed by the lower median for text A. For texts B and C, most respondents claimed to be able to understand the texts without difficulty. This is in accordance with Munger's (1996) observations, except that in his research SZ (text B) was found to be clearer than text C (BV), whereas here text C is slightly clearer. Within the different religious communities, the Baptists, Charismatics and non-believers found text C to be the clearest, followed by text B. Of these, only the Baptists found text A to be reasonably clear. The "Christian" group found texts C and B equally clearer than text A. In contrast, both the Pentecostals and Orthodox groups found text B the clearest and text C the least clear, the former placing text A on a par with text B and the latter text A with text C.

The respondents were then asked to rank the texts according to clarity (Question 4.1):

Order the texts (in your opinion) according to clarity:

1 (most clear) ... 2 ... 3 (least clear)...

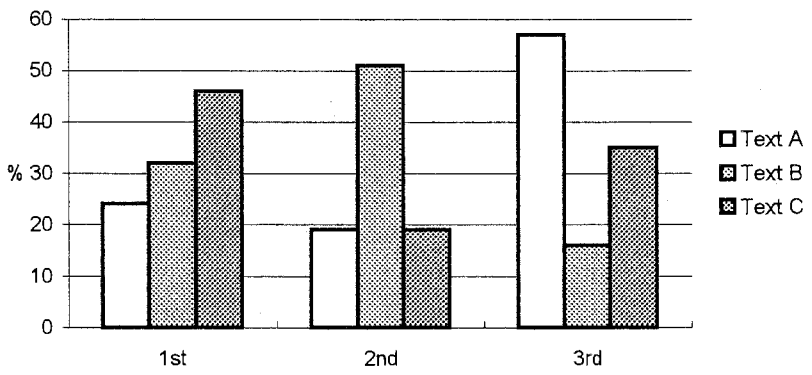
The percentage distributions are displayed in Table 5.33:

Table 5. 33: Clarity rankings of excerpts

Group	Text	1st (%)	2nd (%)	3rd (%)	Mode	Median	T
Overall	A	24	19	57	1	1	37
Overall	B	32	51	16	2	2	37
Overall	C	46	19	35	3	2	37
Orthodox	A	33	27	40	1	2	15
Orthodox	B	13	67	20	2	2	15
Orthodox	C	53	0	47	3	3	15
"Christian"	A	17	17	67	1	1	6
"Christian"	B	67	0	33	3	3	6
"Christian"	C	17	67	17	2	2	6
Baptist	A	0	0	100	1	1	3
Baptist	B	0	100	0	2	2	3
Baptist	C	100	0	0	3	3	3
Pentecostal	A	40	20	40	3	2	5
Pentecostal	B	40	40	20	3	2	5
Pentecostal	C	20	20	60	1	1	5
Charismatic	A	0	0	100	1	1	3
Charismatic	B	33	67	0	2	2	3
Charismatic	C	67	33	0	3	3	3
None	A	0	0	100	1	1	3
None	B	33	67	0	2	2	3
None	C	67	33	0	3	3	3

For the overall result, mode analysis confirmed that text C was most frequently ranked in first place, B in second and text A in third. Analysis of the median confirmed the results for texts A and B, but the value of 2 for text C indicated that at least half the respondents ranked text C in second or lower position, as is evident from the frequency percentages. It was evident throughout the questionnaire that text C produced a strongly negative reaction in a number of respondents. These results are illustrated in Fig. 5.9:

Figure 5. 9: Clearest translation



Within the different denominations, a similar pattern was evident for all groups except the Pentecostals, who, as in par. 5.3.1.4, showed equal preference for texts A and B in first place. Among the Orthodox group there was also a significant resistance to text C.

5.3.3 Correctness of translation (accuracy)

Correctness of translation (accuracy) was tested by asking the respondents to order the texts according to correctness of translation (Question 4.2):

Order the texts according to (in your opinion)... Most correctly translated:
1 (most correct)... 2... 3 (least correct) ...

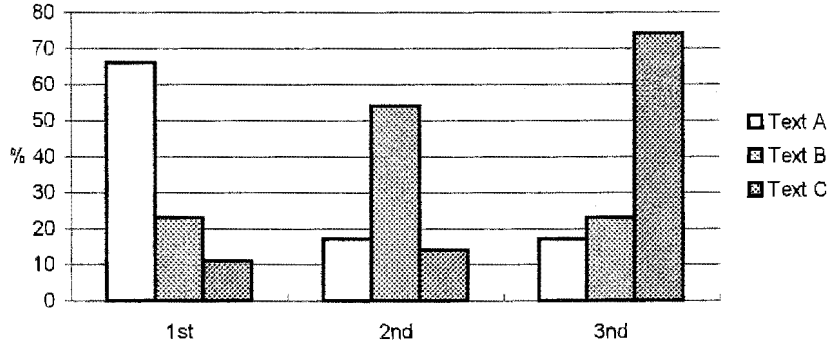
Since probably none has ever seen the Greek original (although they might possibly have encountered the Slavonic intermediate), this would indicate conformity to perceived norms. The results are summarised in Table 5.34:

Table 5. 34: Preferences for most correct translation of excerpts

Group	Text	1st	2nd	3rd	Mode	Median	T
Overall	A	66	17	17	3	3	35
Overall	B	23	54	23	2	2	35
Overall	C	11	14	74	1	1	35
Orthodox	A	67	13	20	3	3	15
Orthodox	B	27	53	20	2	2	15
Orthodox	C	7	13	80	1	1	15
"Christian"	A	33	50	17	2	2	6
"Christian"	B	33	33	33	2	2	6
"Christian"	C	33	0	67	1	2	6
Baptist	A	100	0	0	3	3	2
Baptist	B	0	50	50	n/a	1.5	2
Baptist	C	0	50	50	n/a	1.5	2
Pentecostal	A	80	0	20	3	3	5
Pentecostal	B	0	80	20	2	2	5
Pentecostal	C	20	0	80	1	1	5
Charismatic	A	100	0	0	3	3	2
Charismatic	B	0	50	50	n/a	1.5	2
Charismatic	C	0	50	50	n/a	1.5	2
None	A	67	0	33	3	3	3
None	B	33	67	0	2	2	3
None	C	0	33	67	1	1	3

For the overall results, both mode and median confirmed that text A was perceived as the most correctly translated, followed by text B, followed by text C. These results are depicted in Fig. 5.10:

Figure 5. 10: Most correct translation of excerpts



These results are evident for the individual denominations as well.

5.3.4 Language

Target audience language norms were tested under the following categories: language user (dialect) and language use (register).

5.3.4.1 Language user (dialect)

Temporal, social and code dialects evident for each text were investigated in Question 5:

How would you describe the language used in the texts? (e.g. *outdated, modern, for church use, literal* etc) **A ... B ... C...**

The results for the language analysis are given in Table 5.35. Although this was intended to be an open-ended question, most of the respondents simply used the above suggestions to categorise the language and thus it would have been better to have offered yes/no options. Those that used other terms classified the language of text C as simplified or expanded (given in the table) and text B as literary language (two respondents, not given in the table).

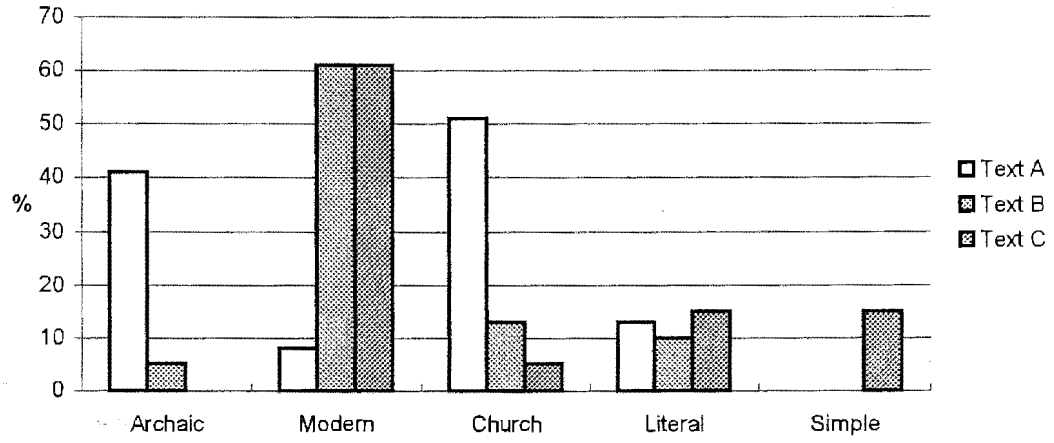
Table 5. 35: Dialect characterisation of excerpts

Group	Text	Archaic	Modern	Church	Literal	Simple	T
Overall	A	41	8	51	13	0	39
Overall	B	5	61	13	15	0	39
Overall	C	0	61	5	15	15	39
Orthodox	A	40	0	80	7	0	15
Orthodox	B	7	47	13	13	0	15
Orthodox	C	0	67	0	13	20	15
Baptist	A	67	0	33	0	0	3
Baptist	B	0	67	33	0	0	3
Baptist	C	0	67	0	0	33	3
Charismatic	A	33	0	33	67	0	3
Charismatic	B	33	33	0	0	0	3
Charismatic	C	0	100	0	0	0	3
"Christian"	A	67	17	17	0	0	6
"Christian"	B	0	100	0	0	0	6
"Christian"	C	0	33	33	33	0	6
None	A	67	0	67	33	0	3
None	B	0	67	67	33	0	3
None	C	0	100	0	0	0	3
Pentecostal	A	20	0	60	20	0	5
Pentecostal	B	0	80	0	20	0	5
Pentecostal	C	0	40	0	40	40	5

The overall results indicate that half (51%) of the respondents described the language of text A as being firstly a special variety for church use and secondly as archaic (41%). In contrast, the language of both texts B and C was described as predominantly contemporary (61% in both cases). Only the language of text C was regarded as simplification. Within the different religious groups, there were differing reactions. Text A was regarded as being predominantly a special church language by the Orthodox and Pentecostals, predominantly archaic by the Baptists and "Christians", and equally church and archaic by the non-believers. Only the Charismatics thought that its language was a result of a literal translation. Text B was classified as contemporary language by all except the Charismatics, who provided no clear

classification. The non-believers also regarded its language equally as a special church language. Finally, the language of text C was regarded as being contemporary by all groups except the "Christians", who provided no clear classification. The Pentecostals however, equally regarded it as the product of literal translation as well as simplified and expanded language. The overall results are depicted in Fig. 5.11:

Figure 5. 11: Language (dialect) of excerpts



5.3.4.2 Language use (register)

The aspects of language use investigated are tenor (Question 6), naturalness (Questions 7 and 8) and mode (Question 10).

Firstly, the tenor of the excerpts were investigated in Question 6:

How would you describe the style used in the text? (e.g. *literary, colloquial, formal* etc.) A ... B ... C...

The overall results are given in Table 5.36:

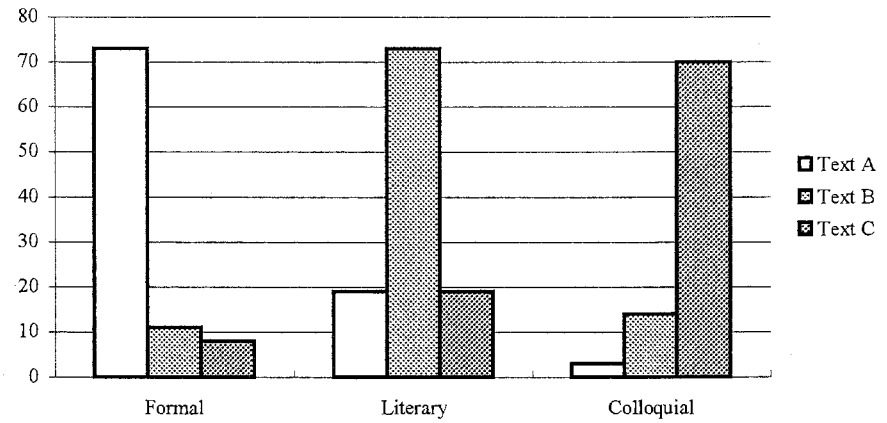
Table 5. 36: Tenor of excerpts

Group	Text	Literary	Colloquial	Formal	Other	T
Overall	A	18	3	69	5	39
Overall	B	69	13	10	5	39
Overall	C	18	67	8	5	39
Orthodox	A	0	0	93	7	15
Orthodox	B	87	0	7	7	15
Orthodox	C	20	67	7	7	15
Baptist	A	25	0	75	0	4
Baptist	B	75	25	25	0	4
Baptist	C	0	75	25	25	4
Charismatic	A	33	0	67	0	3
Charismatic	B	67	0	33	0	3
Charismatic	C	33	67	0	0	3
"Christian"	A	33	17	50	0	6
"Christian"	B	33	50	17	0	6
"Christian"	C	50	33	17	0	6
None	A	0	0	100	0	3
None	B	100	0	0	0	3
None	C	0	100	0	0	3

Pentecostal	A	25	2	50	25	4
Pentecostal	B	100	0	0	0	5
Pentecostal	C	0	100	0	0	5

Most respondents described the style of text A as formal (69%), that of text B as bookish or literary (69%) and that of text C as colloquial (67%). These trends are uniformly evident in all religious groups except the "Christians", who regard text B as colloquial (50%) and text C as literary (50%). The overall trend is depicted in Fig. 5.12:

Figure 5. 12: Tenor of excerpts



Secondly, the criterion of naturalness was tested in Questions 7 and 8. In Question 7, the respondents were asked to judge whether the text sounded natural in Russian:

Do the texts sound natural in Russian? If not, explain why not.

A. yes/no ... B. yes/no ..... C. yes/no ...

The results are given in Table 37:

Table 5. 37: Naturalness of excerpts

Group	T	Text A		Text B		Text C	
		TRUE (%)	FALSE (%)	TRUE (%)	FALSE (%)	TRUE (%)	FALSE (%)
Overall	43	53	47	67	33	63	37
Orthodox	16	56	44	63	38	56	44
"Christian"	7	57	43	57	43	43	57
Pentecostal	6	50	50	67	33	67	33
Baptist	5	40	60	80	20	80	20
Charismatic	3	33	67	100	0	100	0
None	3	67	33	67	33	67	33

Of the overall results, text B was perceived to be the most natural by 67% of the respondents, compared to 63% for text C and 53% for text A. The main objections to text A were firstly the archaic language and secondly the perceived close adherence to the original, whereas the main objections to text C attacked its colloquial style, the type of translation and the language (as oversimplified and showing foreign interference).

Within the denominations, the Baptists and Charismatics found text A to be unnatural, whereas the non-believers and Orthodox found text A natural, although the latter to a lesser extent. The Pentecostals were divided in their opinion. Apart from the "Christians" who rejected text C, all other groups regarded texts B and C to be predominantly natural target language.

In Question 8, the respondents were asked to identify and categorise possible errors in the three texts:

The translations contain a number of errors (stylistic, grammatical, use of words). Could you find them? A ... B ... C...

The results are presented in Table 5.38:

Table 5. 38: Mistakes in excerpts

MISTAKE	TEXT A		TEXT B		TEXT C	
	N	%	N	%	N	%
None	4	10%	4	10%	4	10%
Mistakes:	15	38%	18	46%	22	56%
lexis	8	21%	6	15%	6	15%
punctuation	3	8%	4	10%	4	10%
grammar	0	0%	4	10%	4	10%
style	1	3%	1	3%	2	5%
source text interference[11]	1	3%	1	3%	0	0%
inadequate translation	0	0%	2	5%	5	13%
not specified	1	3%	1	3%	1	3%
other	1	3%	1	3%	0	0%
Unanswered	20	51%	17	44%	13	33%

T = 39

A large percentage of respondents did not attempt to answer the question. They were especially hesitant to point out mistakes in text A. Of those who did, indicated that the most frequently mentioned source of error in text A was lexis (21%), arising chiefly from the archaic language, secondly from the numerous ambiguities and on two occasions from word collocations. Punctuation errors (the absence of commas) were noted by three respondents. Only in two instances were grammatical errors noted. In text B, the most frequently mentioned errors were lexis (15%) (arising from ambiguous terms or incomprehensible word collocations), grammar (10%) and punctuation (10%). In text C, lexis was again the major source of error (15%), arising from inappropriate vocabulary or collocations. However, 13% of the respondents regarded the translation strategy itself to be inadequate due to omissions, additions, meaning changes and inappropriate textual structure. Similar to text B, there were also objections to grammar (10%), punctuation errors (10%), and to a lesser extent style (5%).

Thirdly, mode was tested in Question 10, where the respondents were asked to classify the text function for each excerpt:

Choose words that most describe the purpose of the text: *information, advertisement, narrative, poetry.* A ... B ... C...

As noted in Chapter 2 (par. 2.3.3.3), the categorisations are derived from Reiss (1971: 32) and Jacobson (1973: 53-57). It was possible to list more than one function. By applying common words, it was hoped that the subjects would analyse the text as literature rather than as a sacred text. The results are given in Table 5.39:

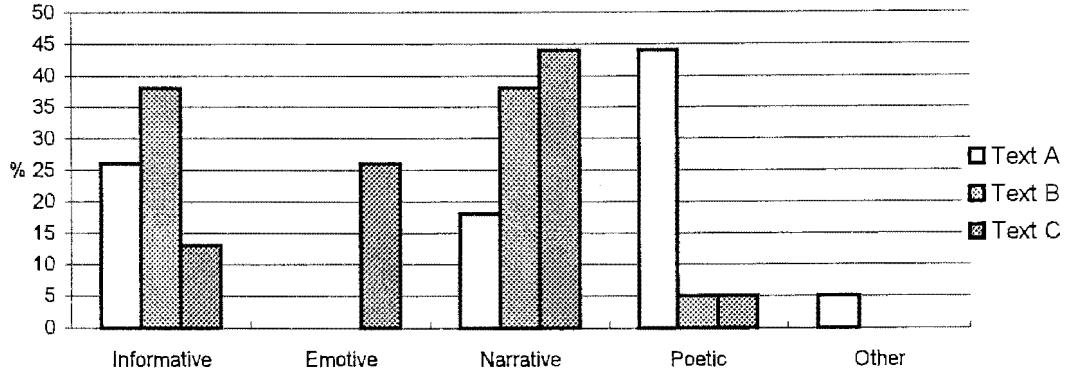
Table 5. 39: Function of excerpts

Group	Text	Informative	Emotive	Narrative	Poetic	Other	T
Overall	A	26	0	18	44	5	39
Overall	B	38	0	38	5	0	39
Overall	C	13	26	44	5	0	39
Orthodox	A	30	0	8	43	14	13
Orthodox	B	46	0	31	8	8	13
Orthodox	C	8	31	38	8	8	13
"Christian"	A	60	0	20	40	0	5
"Christian"	B	40	0	60	0	0	5
"Christian"	C	0	20	80	20	0	5
Baptist	A	0	0	25	75	0	4
Baptist	B	25	0	75	0	0	4
Baptist	C	40	0	60	0	0	4
Pentecostal	A	40	0	20	20	0	5
Pentecostal	B	20	0	40	0	0	5
Pentecostal	C	40	0	20	0	0	5
Charismatic	A	0	0	0	67	33	3
Charismatic	B	33	0	33	33	0	3
Charismatic	C	0	67	33	0	0	3
None	A	0	0	67	67	0	3
None	B	100	0	33	0	0	3
None	C	0	100	33	0	0	3

Text A was described firstly as *poetic* (44%), secondly as *informative* (26%). Not once was it described as *emotive*. Therefore A is primarily a *formbetonte text* with a significant representational function. Text B was classified equally as *informative* and *narrative* (38%), thereby corresponding to an *inhaltsbetonte text* (and therefore chiefly communicative). Text C was classified as *narrative* (44%) and secondly as *emotive* (26%), thereby corresponding to an *inhaltsbetonte* text with a strong emotive function. Within the denominations, text A was regarded as poetic by the Baptists, Charismatics and Orthodox, as informative by the Pentecostals and "Christians" and as both poetic and narrative by the non-believers. Text B was regarded as informative by the Orthodox and non-believers, and as narrative by the Baptists and Pentecostals. The Charismatics' reaction to B was mixed, showing no particular preference for narrative, informative or poetic functions. Text C was regarded primarily as narrative by the Orthodox, "Christians" and Baptists, as informative by the Pentecostals and as emotive by the Charismatics and non-believers.

The overall results are illustrated in Fig 5.13:

Figure 5. 13: Text function of excerpts



5.3.4.3 Language preferences

In Question 9, the respondents were asked to rank the texts according to stylistic and language preferences:

Order the texts (in your opinion) according to style and language preference.
(1 = most preferred). 1... 2... 3...

The results are summarised in Table 5.40:

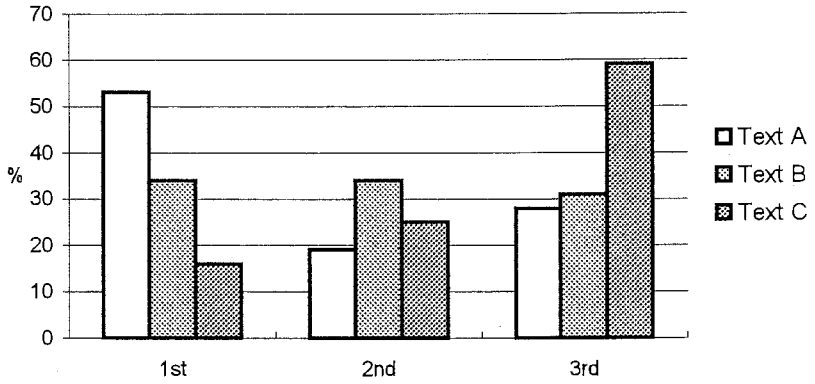
Table 5. 40: Language preferences for excerpts

Group	Text	1st	2nd	3rd	Mode	Median	T
Overall	A	53	19	28	3	3	32
Overall	B	34	34	31	3	2	32
Overall	C	16	25	59	1	1	32
Orthodox	A	75	0	25	3	3	12
Orthodox	B	25	50	25	2	2	12
Orthodox	C	8	25	67	1	1	12
"Christian"	A	33	33	33	n/a	2	6
"Christian"	B	33	17	50	1	1.5	6
"Christian"	C	33	33	33	n/a	2	6
Baptist	A	67	33	0	3	3	3
Baptist	B	33	33	33	n/a	2	3
Baptist	C	0	33	67	1	1	3
Pentecostal	A	50	25	25	3	2.5	4
Pentecostal	B	50	25	25	3	2.5	4
Pentecostal	C	0	0	100	1	1	4
Charismatic	A	33	0	67	1	1	3
Charismatic	B	33	33	33	n/a	2	3
Charismatic	C	33	33	33	n/a	2	3
None	A	33	33	33	n/a	2	3
None	B	33	33	33	n/a	2	3
None	C	33	33	33	n/a	2	3

From the table, it can be seen that text A was preferred in first place. Mode analysis revealed that texts A and B were most frequently assigned first place and text C last place. Median analysis confirmed the position of A and C, and assigned B to second position. There is again a more or less equal place distribution of B, indicating its position by default rather than any particular property of its own. Thus the archaic and specialised language and formal style of

text A is preferred over the more modern language and literary and colloquial styles of texts B and C. The overall patterns are depicted in Fig. 5.14:

Figure 5. 14: Language preferences for excerpts



When the data was analysed for the different denominations, it was found that the Baptists and Orthodox preferred the language of text A, then text B, then text C, although, as with the overall results, the Baptist positioning of text B in second place was more by default than actual choice. The Pentecostals, consistent with their previous results, rejected text C, showing equal preference for texts A or B, whereas the "Christians" rejected text B and showed equal preference for texts A or C. The Charismatics on the other hand rejected text A, preferring B and C without distinguishing them. The non-believers showed no particular preference for any of the texts.

The present results therefore do not confirm those obtained by Munger (1996: 189), who found SZ (text B) to be the most preferable and SYN (text A) to be the least preferable text with respect to language. The group that came the closest to Munger's results was the Charismatics. I suspect that Munger's results possibly reflect a less religious community, whereas in this survey, the respondents (as shown in par. 5.1.1) are fairly religious and therefore probably more acquainted with SYN (text A).

5.3.5 Overall preference

Finally, in Question 12 the respondents were asked to rank the texts according to their own overall personal preference:

Order the texts (1 = most preferred) according to which translation you would prefer to read. 1... 2... 3...

The results are summarised in Table 5.41:

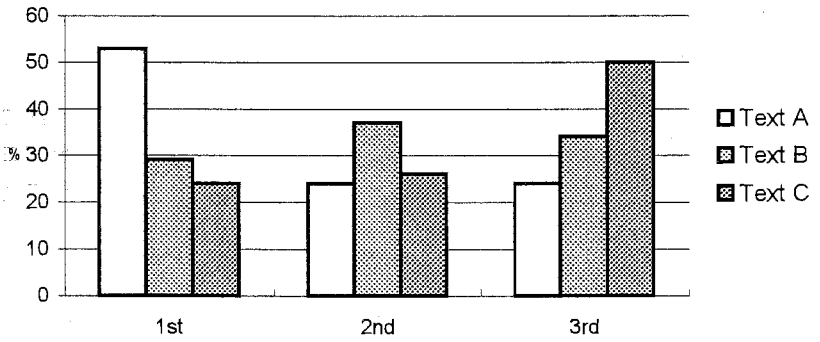
Table 5. 41: Personal preference of excerpts

Group	Text	1st	2nd	3rd	Mode	Median	T
Overall	A	53	24	24	3	3	38
Overall	B	29	37	34	2	2	38
Overall	C	24	26	50	1	1.5	38
Orthodox	A	57	21	21	3	3	14
Orthodox	B	21	43	36	2	2	14
Orthodox	C	29	14	57	1	1	14

Group	Text	1st	2nd	3rd	Mode	Median	T
"Christian"	A	33	33	33	3	2	6
"Christian"	B	33	17	50	1	1.5	6
"Christian"	C	33	50	17	2	2	6
Baptist	A	80	20	0	3	3	5
Baptist	B	20	40	40	2	2	5
Baptist	C	0	40	60	1	1	3
Pentecostal	A	60	20	20	3	3	5
Pentecostal	B	40	60	0	2	2	5
Pentecostal	C	20	0	80	1	1	5
Charismatic	A	33	0	67	1	1	3
Charismatic	B	33	33	33	n/a	2	3
Charismatic	C	33	67	0	2	2	3
None	A	33	33	33	n/a	2	3
None	B	33	33	33	n/a	2	3
None	C	33	33	33	n/a	2	3

The overall results show the greatest preference for text A, followed by text B, then text C. Again B displays relatively even percentages for all three positions. Thus its position is determined by mode and median primarily and again it probably gains second place more by default. If compared to Munger's (1996) results done in St Petersburg, my results confirm the preferences among his academic group (i.e. preference for SYN, followed by SZ, followed by BV). These trends are illustrated in Fig. 5.15:

Figure 5. 15: Personal preference of excerpts



Within the religious denominations, the Orthodox, Baptists and Pentecostals followed the general trend, preferring text A above texts B and C in that order. The "Christians", although they also preferred text A as first choice (by mode-median analysis), deviated somewhat in that they preferred text C in second place to text B. In contrast, the Charismatics relegated text A to last place, and text C to second place. The non-believers showed no definite preferences of one text above another at all. Of all the groups, text A was the only text to be nominated for first place. Those groups who rejected text A did not show any preferences for first place.

5.3.6 Summary

From the data above, it is possible to draw conclusions regarding the target audience perceptions of the three texts offered for analysis, as well as the norms used to evaluate the texts.

Firstly, text A (i.e. SYN) is characterised as an open-ended text subject to a number of interpretations due to the numerous ambiguous terms, thereby providing a sociolect for the religious community. It was regarded as the least clear text. The lack in comprehension is especially evident in more theoretical (i.e. doctrinal) passages and is chiefly due to the ambiguous terms. However, possibly through exposure of the respondents to Slavonic in the liturgy, the language of SYN is regarded primarily as a special language variety suited for church use, despite its obvious archaism. The style is regarded as formal. The archaic lexis and perceived close adherence to the source text make it the least natural. As regards correctness of translation, the main problem is therefore lexical, although there are some punctuation errors. The text was primarily regarded as expressive.

In terms of **ideology**, the many ambiguities and chiefly expressive (*formbetonte*) nature of the text render it apparently ideologically neutral. In terms of **language and style**, it represents a special type of language suited to its role in the liturgy. The special language, perceived close adherence to the original, text type and lack of clarity and naturalness all serve to indicate a literal **translation model** and thus gives the expression of exposing the source text for the reader. Since SYN is primarily regarded as poetry, the linguistic **function** of the text is primarily expressive. SYN appeals to, and expresses, religious values.

Secondly, text B (SZ) differed from SYN primarily in a greater degree of textual manipulation, a tendency to overtranslate and the use of language. It posed no comprehension problems, due to its contemporary lexis. Of the three texts, SZ most closely approximated standard literary Russian and was also the most natural. Yet it also contained grammatical and punctuation errors and went no further in explaining difficult terms than did SYN. It also contained some unnatural collocations. However, it was regarded as having less lexical and stylistic mistakes than text C (BV).

In terms of **ideology** therefore, SZ displayed a different emphasis or interpretation at times. However, the number of ambiguities and lack of emotive content probably neutralised this and consequently no one specifically identified problematic elements. SZ, like SYN, was generally regarded as adhering to the source text, but also displayed a tendency to overtranslate and hence improve on the original. In terms of **language and style**, SZ was not regarded as offering a specifically religious terminology but instead attempted to reproduce a natural, modern literary language and style. Its emphasis on clarity, natural language and *inhaltsbetonte* text type indicate that it is based on a primarily communicative **translation model**, but with the source text still as norm. Its linguistic and emotive neutrality however, does not suggest a model based on *dynamic equivalence* theory. Its **function** was chiefly perceived as informative (*inhaltsbetonte*) with no significant emotive content.

Thirdly, text C (BV) was primarily characterised by the greatest degree of textual manipulation, in terms of both message and meaning, as well as by the presence of additions. Similar to SZ, it was easily comprehensible, using contemporary language. However, its style was distinctly colloquial and its language perceived as oversimplified. Although it appeared more natural than SYN, it was not perceived as natural as SZ. Apart from the register, the translation was regarded as artificial and to one respondent, as "sounding like the American

preachers". The text also displayed the most errors. Besides grammatical and punctuation errors, respondents attacked the (primarily) inadequate choice of words, as well as perceived incorrect translation strategies.

In terms of **ideology**, therefore, the significant degree of textual manipulation and strong emotive content suggest that BV is ideologically biased, providing readers with a set interpretation and not allowing them to interpret the text for themselves. Although no one specifically accused the text of sectarianism, accusations of foreignness were made. In terms of attitude to the source text, BV was regarded as deviating significantly from its source text, using it more as a guide than a norm. In terms of **language and style**, BV's perceived attempt to create an easily understandable, colloquial text rather than a literary text met with resistance. The significant degree of additions, omissions and skewing of the source text material, the colloquial language and *inhaltsbetonte* text type combined with a strong emotive function suggests a communicative **translation model** that tends towards free translation and smacks of *dynamic equivalence* theory. Its **function** is chiefly informative, but of all three texts it had the strongest emotive tones and thus it is perceived as attempting to produce an emotional reaction to the message, again indicating influences of *dynamic equivalence* theory.

If the preference rankings for clarity, correctness of translation, language and personal preference are examined, it is seen that, apart from clarity, SYN was consistently chosen in first place for correctness of translation, language preference and personal preference, whereas SZ consistently took second place for all categories. For language and personal preference, the percentage distribution for SZ was more or less the same for all three positions, thereby earning its second place more by default than by preference. Although BV was acknowledged as the most comprehensible text, it was rejected in every other category of comparison and by every group except the Charismatics.

In order to obtain a more objective measure of the overall performance of each test, a weighted mean was derived, namely

$$[3(\textit{first choice}) + 2(\textit{second choice}) + 1(\textit{third choice})]/600$$

for each variable. The results, summarised in Table 5.42, evidence the hierarchy of preference SYN>SZ>BV. Moreover, from the above data an extrapolation can be made to the population using the t-test for small samples (Woods *et al.* 1986: 101-103). Thus, at 95% confidence level, the population mean reflects the sample means within 5%.

Table 5. 42: Weighted means for preferences

Text	Clarity	Correct	Language	Personal	Average	Std dev	95%
A	28%	42%	38%	38.5%	36.6%	0.0608	0.083
B	36%	33%	34%	32.5%	33.9%	0.0141	0.019
C	32%	23%	26%	29.0%	27.5%	0.0387	0.053
Av	—	—	—	—	—	0.0378	0.052

(NB: a chi squared test cannot be used since the data is not independent)

Table 5.43 gives correlation matrices firstly between the different permutations (first, second and third rankings) and secondly between the first choice for each category:

Table 5. 43: Correlation matrices for preference variables

Norms	Preference	Language	Correctness	Clarity	Totals
Permutations					
Preference	—	16 14 35% 50%	14 13 30% 47%	16 15 35% 47%	46 43%
Language	16 14 50% 35%	—	7 9 22% 23%	9 10 28% 26%	32 30%
Correctness	14 13 47% 30%	7 9 23% 22%	—	9 10 30% 26%	30 28%
Clarity	16 14 47% 35%	9 10 26% 28%	9 9 26% 30%	—	34 31%
Totals	46 43%	32 30%	30 28%	34 31%	108 100%
First choices					
Preference	—	22 16 35% 41%	22 16 35% 41%	19 14 30% 40%	63 29%
Language	22 16 41% 35%	—	18 14 33% 33%	14 12 26% 30%	54 25%
Correctness	22 16 41% 35%	18 14 33% 33%	—	14 12 26% 30%	54 25%
Clarity	19 14 40% 30%	14 12 30% 26%	14 12 30% 26%	—	47 22%
Totals	63 29%	54 25%	54 25%	47 22%	218 100%

From the table it can be seen that there is a high degree of correlation between personal preference and the other variables. There is also a fair degree of correlation between language and correctness. The lowest correlation is generally between clarity and the other variables.

From the above we can deduce the following:

- Clarity is not a strong evaluative norm. Despite its definite lack of clarity and numerous interpretations, SYN is still regarded as more correctly translated.
- Correctness of translation does not imply a single interpretation (i.e. high degree of clarity) as the proponents of Western Bible translations would like to believe. Despite its many interpretations and lack of clarity, SYN was still regarded as the most correctly translated text.

- Contemporary language and literary style (modern literary Russian) is not necessarily preferable to a religious sociolect as found in SYN.
- Similarly, ease in comprehension is not a significant requirement in choosing a language level for a Biblical text.
- Correctness of translation does not necessarily imply natural target language. This confirms the priority of perceived accuracy over target language naturalness and clarity.

5.4 CONCLUSION

From the analyses of the three questionnaires, deductions could be made concerning the nature and constraints of the target literary system, its norms of Bible translation and the application of these norms in the evaluation of three excerpts from different translations. The results have been summarised for each section. It suffices now to summarise the combined results in terms of the study variables **ideology**, **attitude to source texts**, **language**, **translation model** and **target text function**.

In terms of **ideology**, it is seen from Questionnaire 1 that if a translation is designed for canonical position, it will be judged according to the ideology it presents. This confirms the reaction of the Russian Orthodox Church discussed in Chapter 3 (par. 3.5.5). A canonical Bible is expected to uphold certain spiritual and moral standards and provide answers for ontological questions. As canonical literature it has patrons that support and establish its position. Since the polysystem is very sensitive to external factors, it is expected that these patrons' ideological agendas will be reflected in their protégés. Moreover, a Bible intended as canonical literature cannot have connotations of foreignness. In contrast, provided it does not compete with the canonical element, popular literature is not ideologically judged and it may show Western influences, since this subset has been well infiltrated by translations from English. Thus, a Bible with non-Orthodox or non-Russian features is predicted to fare better as a version or paraphrase designed for the popular market. The Bible (and hence probably a specific translation) is already established in target audiences' personal value systems. This indicates that while it is therefore not a foreign element in danger of rejection, any new translation coming into the system will face opposition.

From Questionnaire 2, it is seen that specifically for Bible translation, the target audience rejects ideological imports in the form of textual manipulations, interpretations or even attempts to clarify ambiguities. It is neither the translator's nor the Church's role to interpret the text for the reader and hence impose an ideology onto the text. Correspondingly, the respondents preferred team translation to translation by individuals. The results of Questionnaire 3 appear to confirm this stance of ideological neutrality. The most open-ended text was regarded as the most correct and most personally preferred. In contrast, the text with the most (obvious) interpretation (BV) was assigned last place. However, it must also be pointed out that no respondents complained of partisan religious beliefs in the texts (although they recognised interpretations) and a significant number of respondents did not recognise either "mistakes" or "deviations" of an ideological nature. (One did, however, point out foreignness in the linguistic structure of BV.) Condemnation of a translation on ideological grounds may therefore be more significant among patrons than customers.

Attitude to source texts was not really touched upon in Questionnaire 1, except for the observation that English source texts were not unusual in the Russian polysystem. In Questionnaire 2, it was observed that the target audience considered the Bible translation as equal to the source text and its replacement in the target system. Moreover, apart from target language orientated linguistic norms, source text orientation in terms of setting and norms of accuracy was very strong. Similarly, the translator was not granted freedom to deviate from the source text, and the success of the target text was linked more to accurately reproducing the original than its reader understanding it. The normative nature of the source text was confirmed in Questionnaire 3, in which the most source text-oriented text (SYN) was placed first in correctness and overall preference, and the least source text-oriented text (BV) came last. However, on the other hand, source text interference was regarded as an error in the target audience evaluations of SYN and SZ.

In terms of **language** norms, it was seen in Questionnaire 1 that language was a secondary evaluative criterion, preceded by function and ideology. Nevertheless, for a Bible intended as canonical, good style and language is still an important criterion (especially regarding the expressive function of language). For Bibles intended for the popular market, emphasis was rather placed on simple, easily comprehensible language. In Questionnaire 2, the respondents chiefly favoured simple, natural language and grammar and standard literary style (although naturalness was not at the expense of accuracy.) A formal style and specialised lexis was accepted to a weaker extent, whereas oversimplification and colloquial style was rejected. In Questionnaire 3, however, the formal tenor and specialised language of SYN was preferred to the more natural, simple language and consultative tenor of SZ. On the other hand, the colloquial and oversimplified language of BV was rejected. Furthermore, both Questionnaires 2 and 3 show that clarity is a very weak evaluative norm. In Questionnaire 2, clarity scored very low compared to other evaluative norms of accuracy and language. In Questionnaire 3, it was evident that BV ranked first in clarity and yet was ranked last for correctness of translation and personal taste. The delicate nature of Bible translation norms is also evident: ambiguous phrases in SYN and SZ were considered faults of source text interference, yet on the other hand the descriptive equivalents of BV were labelled as interpretations or meaning changes! However, the norms of Questionnaire 2 with respect to ambiguities were confirmed: descriptive phrases were less acceptable than the ambiguities themselves.

The question of the most preferred **translation model** for Bible translation was extensively examined in Questionnaire 2, where it was seen that according to the target audience, a chiefly communicative and target language-oriented text in terms of linguistic structure and translation unit is preferred, with, however, limitations placed on translator freedom and even on naturalness of language and therefore still adhering to a normative view of the source text. It was also seen that the norms of evaluation of translations were, in order of priority, accuracy, naturalness and to a very low extent, clarity. In Questionnaire 3, however, the most literal translation was chosen as the most correct as well as most preferred text, despite the fact that source text interferences and the ambiguous terms in SYN were regarded as errors. In contrast, the freer translation model of BV was chosen last in both categories. These results confirm the strong and undermining source text orientation.

Finally, it was seen in Questionnaire 1 that **function** appears to be the primary evaluative criterion of literature in the Russian polysystem. In all subsets (and thus for all types of literature), the *ontological* function is significant. However, the function of the Bible as a spiritual and moral guide (in the *pedagogical* and *epistemological* senses) for both canonical and personal value subsystems is also important. Although the role of the Bible in society is not perceived as insignificant, at present its private function in the life of the individual[12] appears to be most important. In confirmation, in Questionnaire 2 the target audience rejected both translator and Church as primary interpreters, preferring a text that is accessible in terms of message and language to the individual. In Questionnaire 3, however, it was the most expressive and least accessible text (i.e. SYN) that was most preferred, despite the higher informative nature of SZ. This indicates that the Bible is expected to perform more than just an informative function.

The following chapter serves to draw the final conclusions of this study with regard to the hypotheses outlined in Chapter 1 and to evaluate its contribution to future research.

ENDNOTES

[1] Although the reluctance of older persons could be attributed to various sociological and behavioural factors generally present among all populations, it is suggested that the past (communist) and present (repressive) political climate may have played a major role.

[2] Although the spectrum of professions is wide, 21% of the total sample population (69% of those with tertiary education) were teachers, lecturers or translators. Since the statistics on the various professions are only of indirect relevance, they are not tabled here. The reader is referred to Appendix G, Table G1.

[3] Brown (1982); Moser (1992).

[4] In terms of polysystem theory and turning points, of interest too was the fact that one correspondent explicitly wrote that he/she felt that Russian literature had reached some sort of crisis or turning point. Others had also commented verbally that the canonical basis was undergoing change.

[5] The question did, however, introduce an unforeseen aspect: two respondents included survival guides and Martian grammars!

[6] It is again emphasised that the following conclusions are drawn up from this exploratory research only and therefore cannot be regarded as having general application.

[7] In all following tables, T indicates the total number of respondents and N indicates the frequency of responses.

[8] More generally, apart from perceived function, the interrelationship of the Bible and the Church will determine among other things the level of comprehensibility required. A church group might consider it in their best interests not to have everything in the Bible clearly understood. This might not be stated blatantly and can be a means of control.

[9] In this and the ensuing figures, the following abbreviations are used: ST (source text); SL (source language); TT (target text); TL (target language).

[10] The number of respondents who did not answer questions in Questionnaire 3 was significantly high. The three questionnaires together may have been somewhat time-consuming.

[11] I.e. where the source text has influenced the translator's choice of sentence structure, etc.

[12] The importance of religious experience might also explain the Charismatics' preference for BV.

CHAPTER 6: CONCLUSION

This chapter provides a summary of the main aims of the study and an integration of the results into the main conclusions as they impact on the central research problem of study. This is followed by a discussion of the contribution of this study to translation research in general and Bible translation in particular. Finally, the perceived implications for further research will be outlined.

6.1 THE AIMS OF THE STUDY

As expressed in **Chapter 1**, the aim of the study was to identify, describe and compare the sets of translation norms for each representative system or group (which, in this study consisted of the three systems {Russian Bible translation}, {Western Bible translation}, {Russian literary translation} and a segment of the target audience, namely inhabitants of Minsk of eastern Slavic extraction having at least a completed secondary education) in order to determine whether the Russian Orthodox Church's dissatisfaction with recent Bible translations into Russian can be ascribed to a clash of Western and Russian ideologies and translation poetics. Specifically, the study attempted to prove or disprove the hypothesis that the newer translations are based on the norms of Western Bible translations, whereas the older translations, especially SYN, are based on Russian Bible and literary translation norms and that these norm bases were not compatible with each other (cf. Chapter 1 par. 1.2). The parameters used in this study for comparison were: *ideology*, *nature of source texts, target text function, translation model* and *language level* (cf. Chapter 1 par. 1.4.6). Each of these parameters was then expressed as a secondary hypothesis, either directional (in terms of degree) or non-directional (in terms of nature) (Chapter 1 par 1.4.7).

For the system of Russian Bible translations, two groups were considered to be involved in the formulation and exercise of translation and evaluative norms. Using Lefevere's (1992) designations, these were namely the patrons, represented traditionally by the Russian Orthodox Church hierarchy (and recently by numerous Bible societies) and the professionals, i.e. the Bible translators. Thus the norms for each group are collected and compared. For the systems {Western Bible translation} and {Russian literary translation}, it was considered necessary and sufficient to prove that a non-empty intersection of norms existed, large enough to act as basis for the categorisation of the newer translations. This was built up by comparing theoretical principles for the two systems for the later twentieth century. For the nineteenth century, since translation studies was not an established discipline, theoretical norms were complemented by initial and preliminary norms for actual translations. The final comparison was between target audience literary and Bible translation norms and the Russian *Synodal* (SYN), *Slovo Zhizni* (SZ) and *Blagaya Vest'* (BV) Bible translations (Kuznetsova's translations (KUZ) not being available at that time) to examine the extent that these translations and their norms are compatible with target audience expectations and norms.

Chapter 2 dealt with the construction of an analytical framework based on Descriptive Translation Studies (DTS) theory. In order to realise the aims of the first chapter, a *tertium comparationis* was set up according to the variables outlined in Chapter 1. These were broken down into smaller comparative parameters which could be then represented and compared in

table form (Appendices D to G; cf. Chapter 2, par 2.3.2). This set of parameters therefore formed a framework by which the system norms could be gauged.

The next task was to develop a series of questionnaires that adapted the *tertium comparationis* variables for the respective target audience. This was significantly restricted by the political constraints imposed on the researcher. In order to achieve a more holistic approach consistent with a DTS perspective, the Bible was first placed in literary perspective before specific questions on Bible translation were addressed. Even-Zohar's model provided a simplistic framework for this task, which constituted therefore the first questionnaire. The extraction of theoretically held norms was accomplished by an adaptation of the *tertium comparationis* study parameters in the second questionnaire. The third task was then to check the application of these norms to excerpts from the actual texts in question. In order to provide the opportunity for further comparisons, my third questionnaire was essentially an adaptation of a number of Munger's (1996) questions, structured here to a DTS and therefore literary perspective instead of the *dynamic equivalence* and thus theological perspective of Munger's.

6.2 SUMMARY OF RESULTS

The results of the study were detailed in Chapters 3 to 5. Chapter 3 provided a comprehensive survey of the various Russian and Slavonic translations and their underlying norms, Chapter 4 categorised the similarities and contrasts between Russian literary and Western Bible translation and Chapter 5 investigated target audience literary and Bible translation norms and their reactions to the texts in question.

6.2.1 The system of Russian Bible translations

Chapter 3 was devoted to an investigation of the system of Russian Bible translation. This system displayed in itself great variation. Firstly, as far as **ideological constraints** and **source text** considerations are concerned, the primary religious patron is the Russian Orthodox Church, which obviously prioritises Orthodox and Russian values. Foreign influences are rejected, although the Russian Orthodox Church is nevertheless open to working with reputable foreign Bible societies, provided this is done on their terms. Theologically, the Church is the custodian of the Word and many Biblical terms are keywords for entire theological dogmas. Therefore interpretations of these phrases are rejected as heretical. Only officially instigated (and therefore team) translation projects are acknowledged as valid Bible translations. Choices of source text are also based on ideological grounds: the Greek Majority Text and Septuagint are chosen because of their cultural and historical significance as Orthodox institutions, as well as for their theological implications, especially in the Christianised Old Testament derived from the Septuagint. Moreover, new translations are regarded as a threat to the Slavonic tradition. In this respect the Russian Orthodox Church hierarchy continues the traditions and principles of the later Slavonic Bible translation tradition. Since this tradition was entirely under Church and State control, the principles of the professionals and patrons are indistinguishable. These joint church-state projects were usually done for ideological reasons to combat heresy or to produce an official (authorised) version. In contrast, the professionals of early Slavonic, early Russian and 20th century Russian Bible translation aimed primarily at making the Scriptures accessible and understandable in the vernacular and updating the texts according to the most recent research on the source texts, and thus reflect the aims of Western Bible translators. Thus the common tendency (apart from

the later Slavonic texts) was to use the Masoretic Text as source for the Old Testament (and thereby minimising Old Testament Christological elements) and the most recently updated edition of Greek New Testament manuscripts. The use in the 20th century of the Masoretic Text is thus based on historical precedent and the use of the critical texts may be viewed as a continuation of the tendency to use the most recently updated editions of Greek New Testament texts. All translators have always been mother-tongue Russian speakers. Apart from official team projects, the tradition of individual translators is much stronger than in Western Bible translation. Translators of the 20th century differed from their early Slavic and early Russian counterparts in that they included non-Orthodox (ecumenical) and émigré communities. On the other hand, the early Slavs were also interconfessional, and even SYN has Protestant links through the British and Foreign Bible Society's involvement and the Lutheran source text intermediates. Thus in terms of ideology and choice of source texts, SYN is closer to these branches than to the later Slavonic tradition. The new translations SZ, BV and KUZ are typical of other 20th century Russian Bible translations but their ideological and source text norms also find resonance in earlier Slavic and Russian precedents.

Secondly, Russian Orthodox Church patrons and professionals differ in their concept of the **target text function**. The Russian Orthodox Church concentrates on producing public texts, reflecting Orthodox liturgy or heritage, private texts being regarded as only necessary for understanding the liturgy, again reflecting later Slavonic practice. In contrast, early Slavic translators distinguished between liturgical (public) texts, authoritative continuous texts and more private, explanatory texts. Early Russian translations continued the tradition of early Slavonic continuous texts, whereas later (20th century) Russian translations have combined the traditions of continuous and explanatory texts (in terms of language and metatext rather than commentary insertions) – an academic function thus also evident throughout all three periods. Thus again the norms of the newer translations and SYN clash with those of the Russian Orthodox Church and the late Slavonic tradition but concur with those of the other translation periods.

Thirdly, in terms of **translation model** and **language**, the Russian Orthodox Church leadership does not specify a definite policy (apart from rejecting colloquial or informal texts) showing some readiness theoretically to exchange the literal model for a more literary one. However their 20th century projects still evidence a literal model and thus there has not yet been a break from the later Slavonic tradition. A similar conservativism is noted for language norms, since on the one hand they acknowledge the need for modernisation and naturalisation but, on the other, are not willing to relinquish the special, more formal language of SYN nor fixed Biblical terms, despite their obvious ambiguity to laymen. In contrast, the early Slavic translators and 20th century translators showed greater freedom and experimentation with more communicative models, corresponding strategies and lexis levels. Early Russian translators, including SYN, however, stuck to literal models with corresponding restrictions on language and style. Apart from the early Slavonic freer tendency, which was unusual for its day, the other periods merely reflect typical trends found also in Western Bible translation.

In conclusion, it was seen that the new translations are not necessarily a reflection of western principles, but can also be seen in the light of earlier traditions of Slavonic and Russian Bible

translations. The only significant deviation from this previous tradition is possibly found in the types of translation models, a reflection of the development of translation theory in the latter 20th century. Whether this aspect is specifically Western was explored in the examinations of the systems of Western Bible translation and Russian literary translation. Thus, in terms of the set theory outlined in Chapter 1, it may be concluded that

$$NRT \cap SSB \neq \{\}$$

and thus that part of the hypothesis is false; i.e. there exists a common set of norms between the subsystem of the new Russian translations and the subsystem of Russian translations not considered to be influenced by Western Bible translation norms.

It is also evident that Russian Orthodox Church norms correspond only to one subset, namely that of later Slavonic Bible translation norms, and that SYN is not very representative of this set, a fact which the Russian Orthodox Church hierarchy have themselves acknowledged.

6.2.2 The systems of Western Bible and Russian literary translation

Chapter 4 was devoted to an investigation and comparison of the system of Western Bible translation with the supposedly opposing system of Russian literary translation. The results for this part of the study were extensively summarised in the conclusion to Chapter 4 par. 4.5, so this constitutes merely a recapitulation of the main points.

The principles of Western Bible translations gradually developed from the translation of the Septuagint. In the 20th century they were created primarily for newly evangelised communities or to update language and reflect recent developments in textual criticism regarding the source texts. Although denominational considerations were initially evident, increasingly an ecumenical approach was favoured with a subsequent shift from a predominantly theological to an increasingly literary approach to Bible translation. In contrast to Russian Bible translations, a significant preference for team translations was evidenced from the onset. Also in contrast to the Russian system, the shift from the use of the Majority Text and Septuagint to the critical texts and Masoretic Text occurred at the turn of the 20th century with almost unanimous consent in the West. Similar to the Russian system, the function of a Bible translation shifted from the need for an authoritative or standardising text to Bibles designed primarily for private use, with a concomitant shift from the strongly source text-oriented literal model of the 19th century to a communicative and thus target text-oriented model in the 20th and consequent simplification of language and style. Both the set of new translations and SYN may be regarded as reflecting Western Bible translation norms of their respective periods.

In contrast to the predominant source text orientation of Bible translation, Russian literary translation has primarily been reception oriented, so that the source texts were regarded merely as a skeletal framework for the target text which often verged on an original production, and literal translation was restricted to certain narrow periods or even banned. This has meant the free imposition of ideologies (nationalistic or communistic) onto the target texts and the preference for free and even paraphrastic translation models. Since comprehensibility was often thus the dominant criterion, language and stylistic norms were modernised and naturalised. Thus in the 19th century there were significant differences between the principles of Western Bible translation and those of literary translation, so that

the former were only reflected indirectly during the Romantic and Symbolist schools of literal translation. However, in the 20th century the similarities are overwhelming, the two systems even exhibiting similar trends during the same relative periods, with corresponding shifts from ideological to linguistic and literary views on translation. These similarities are largely accounted for by a common structuralist basis and the common ground of an international discipline of translation studies. Although differences in attitudes to the source texts and functions of the target texts are evident and expected in view of differences between secular and sacred writings, it is in the translation models that the greatest similarities are found, namely preference for a communicative, functionally equivalent target language-oriented text while still recognising a limited value of literary translation. Similarly therefore, both advocate modern, natural target language and take into account target audience expectations and norms. So striking are the similarities between later 20th century Russian theorists and Western Bible translation models based on Nida's theories that it is possible to categorise the latter system in terms of the former, and thus the perception of the newer Bible translation models as specifically Western and un-Russian is unjustified. Therefore it may be concluded that

$$NRT \subset WBT \text{ and}$$
$$WBT \cap RLT \neq \{\}$$

and therefore that

$$NRT \cap RLT \neq \{\}$$

In words, this means firstly that the set of norms of the new Russian translations may be regarded as a subset of the set of norms of Western Bible translations and secondly, that the systems of Western Bible translation and Russian literary translation share a common set of norms. Therefore it also may be concluded that the new Russian translations and the system of Russian literary translation also share a common set of norms.

Thus the translation models and language norms of the newer translations do not contradict those of Russian literary translation and hence cannot be regarded as foreign. On the contrary, it is the literal translation model and artificial language levels of SYN which is more likely to be rejected according to the norms of Russian literary translation.

6.2.3 Target audience norms

In **Chapter 5**, target audience norms were evaluated by means of three questionnaires. The first questionnaire investigated literary norms and the role of the Bible within the Russian literary polysystem, the second investigated specifically Bible translation norms held in theory by the respondents and the third tested the correlation between the theoretical norms of Questionnaire 2 and those actually used in the evaluation of excerpts from SYN, BV and SZ.

Firstly, **ideological constraints** were evident in the evaluation of literature considered canonical as well as the evaluation of the Bible's personal and social roles, thus reflecting the Russian Orthodox Church's ideological judgement of Biblical texts. In particular, nationalistic and moralistic ideological norms were applied in evaluation of canonical texts. Yet in theory the respondents rejected ideological impositions on Biblical texts, whether from the Church (therefore contradicting Russian Orthodox Church norms) or from translator interpretations (thereby contradicting Western Bible translation norms) preferring to make their own

interpretations. This rejection was confirmed in Questionnaire 3, in which a consistent choice for the least interpretive text was made.

Secondly, the epistemological, ontological and therefore private **function** of the Bible was emphasised by the respondents. Even the Bible's social function is epistemological rather than liturgical. Thus the target audience uses the Bible for seeking answers, not trying to understand the liturgy, which therefore contradicts Russian Orthodox Church norms and is closer to the Barthian concept of re-revelation adhered to by Nida. On the other hand, the respondents rejected a strongly emotive function such as is evidenced by BV.

Thirdly, in terms of **translation model**, in theory (Questionnaire 2) the target audience preferred target language orientation of linguistic and literary intertext, accuracy defined in terms of message rather than meaning, and translation at sentence or text level rather than lexis, thereby reflecting the norms of the newer translations. However, this was undermined by a strong source text orientation, little tolerance of textual manipulation or deviations, the prioritising of accuracy as primary criterion over naturalness, the low priority of clarity as an evaluative norm and the rejection of descriptive equivalents or shifts. In practice (Questionnaire 3), the most literal text (i.e. SYN) was preferred above the newer translations, thereby evidencing similarities between the Russian Orthodox Church in their theoretical openness to non-literal models but practical conservatism.

Finally, it was evident that **language norms** were not primary evaluative criteria either for canonical literature or for Bible translation. Similar to the Russian Orthodox Church norms, the target audience in theory preferred simple, modern (but not colloquial) language and style over the formal and archaic language and style of SYN, but in practice chose the formal and specialised language of SYN.

Thus, although in theory the target audience chose norms similar to those of Western Bible translators and the newer translations, in practice they are closer to those of the Russian Orthodox Church and SYN. Therefore it must be concluded that, although the norms of the newer translations are typical of previous Bible translations in the Slavonic and Russian traditions and although they are also typical of Russian literary translation norms as well as theoretically held norms of the target audience and therefore cannot be labelled as foreign, they nevertheless do contradict practical evaluative norms held by both the target audience and the Russian Orthodox Church.

6.2.4 Conclusion of the study

In conclusion therefore, deductions can be made concerning the secondary hypotheses HA1 to HA5 (Chapter 1, par. 1.4.7), and thus concerning the primary hypothesis H1 (Chapter 1, par. 1.2).

Firstly, in terms of the secondary hypothesis

> *HA1: The ideological norms of the set NRT and their supposed generating set WBT differ in degree and nature from those of other Russian and Slavonic Bible translations represented by the set SSB, especially SYN, and those of either the sets RLT or TAN,*

it is evident that, while the ideological norms of the new Russian translations are indeed similar to those of 20th century Western Bible translations, they are also similar to certain other Russian and Slavonic Bible translations. It is also evident that the ideological norms of all Russian and Slavonic Bible translations (in particular SYN) are closer to those of Western Bible translation theory during their respective periods than to those of Russian literary translation theory. However, the ideological norms of a segment of the target audience were closer to those of SYN and the Russian Orthodox Church than to those of the newer Russian Bible translations. Thus the secondary hypothesis HA1, although true in the comparison of target audience norms with those of the newer translations, must be rejected in the comparisons of the other sets of norms.

Secondly, in terms of the secondary hypothesis

HA2: The sets NRT and WBT are based on different source texts to those of SYN and other Russian and Slavonic Bible translations represented by the set SSB,

it was seen that the norms of the new Russian Bible translations and those of Western Bible translations indeed coincided in their use of and attitude towards source texts, but that certain other Russian and Slavonic Bible translations, SYN included, also used the source texts concerned. It was also seen that all Bible translators (Slavonic, Russian and Western) displayed a much more respectful attitude to their source texts than did Russian literary translators. Hence the secondary hypothesis HA2 must be rejected as false.

Thirdly, in terms of the secondary hypothesis

HA3: Translations of the sets NRT and WBT perform different functions to those SYN and other translations of the set SSB and in opposition to expectations of the target audience (i.e. the set TAN),

it is evident that the functions of the new Russian Bible translations coincide with those of Western Bible translations and that the newer translations are also a continuation of the private (continuous and explanatory) function of earlier Slavonic and Russian Bible translations as opposed to the public, liturgical function expected by the Russian Orthodox Church hierarchy. In some cases, both recent and older Russian Bible translations contain an academic function. The actual function of SYN was also private and academic. It was also seen that a private (and informative) function was also preferred by members of the target audience. In these respects, the secondary hypothesis HA3 is rejected as false. However, the ideological function evidenced by most of the newer Russian and Western Bible translations was not evident in the other Slavonic and Russian Bible translations and in this case HA3 is true. Yet it was also seen that, although Bible and Russian literary translations have obviously different functions, the norms of Western Bible and Russian literary translation mirrored each other in the employment of translations for ideological purposes and thus such a function cannot be rejected as foreign to the Russian polysystem.

Fourthly, in terms of the secondary hypothesis

HA4: The norms underlying translation models for the set NRT are derived from those of the set WBT and hence differ from those of SYN and other translations of the set SSB as well as those of the sets RLT and TAN,

it is evident that while translation model norms of the newer Russian Bible translations indeed mirror those of Western Bible translations and in most cases are derived from the latter, the same is true of translation model norms of other Russian and Slavonic Bible translations during their periods. Thus, although the norms for the translation model of SYN do differ from those of SZ, BV and KUZ, they mirrored Western Bible translation norms of that period. Moreover, it was also seen that the translation norms of Western Bible translation are similar to those of Russian literary translation, especially in the 20th century, and that they also coincide at least with the theoretical norms held by members of the target audience (although not with the latter's practical evaluative norms). Hence the secondary hypothesis HA4 must be rejected as false.

Fifthly, in terms of the secondary hypothesis

> *HA5: The language norms of the set NRT are based on those of the set WBT and hence contradict target system language norms adhered to by the sets SSB (including SYN), RLT and TAN.*

it is evident that the language norms of the newer Russian Bible translations do mirror those of Western Bible translations, but that these are also representative of Russian literary translation norms and the theoretical norms of a segment of the target audience. Instead, it was rather SYN, other Slavonic and Russian Bible translations and the practical evaluative norms of the segment of the target audience that contradicted target system language norms. Hence this secondary hypothesis must also be rejected as false.

Therefore the primary hypothesis

> *H1: The newer translations embody the principles of Western Bible translation, which are directly opposed to the principles of Russian Bible translation and Russian literary translation in general as embodied in the Synodal translation*

is shown to be qualitatively false. The newer translations are based on similar principles to those of Western Bible translations, but they are not atypical of either Russian Bible translation or Russian literary translation norms. On the other hand, SYN only partially represents Russian Orthodox Church Bible translation norms or Russian literary translation norms and is in fact a typical product of Western Bible translation norms of its period. Thus dissatisfaction with the newer translations cannot be ascribed to a clash between Russian and Western norms. However, it is also necessary to note that these norms do deviate from the expectations of the main patron, namely the Russian Orthodox Church, as well as from the practical expression of the norms and expectations of the target audience:

> καὶ οὐδεὶς πιὼν παλαιὸν θέλει νέον· λέγει γάρ· ὁ παλαιὸς χρηστός ἐστιν[1].

It suffices to discuss the contribution of the present study to research in general and Bible translation in particular, as well as its implications for further research.

6.3 CONTRIBUTION OF THE PRESENT STUDY

Firstly, this study represents, to the best of my knowledge, the most comprehensive categorisation of Russian and Slavonic Bible translations in the English language. Obviously, it is impossible in a single work of this scope to give appropriate attention to all translations and much still remains to be done in this regard.

Secondly, I have extended and demonstrated a DTS-based model constructed to categorise texts into one that can categorise systems and their norms. In publications by DTS theorists, much has been said about extending research from examinations of the texts themselves to investigations of the actual systems, their constraints and norms. However, as far as I know, no practical models have been developed to make this an evaluative tool. Similarly, Even-Zohar's model has been used in a practical rather than merely a theoretical sense. In this respect the present study is obviously exploratory and much refinement of the model is still needed.

Thirdly, I have therefore also developed and demonstrated a model for determining the norm options available to Bible translators in a sophisticated culture, which can assist them to identify the systems and interested parties relevant to the intended translation, the type of variables requiring further investigation, as well as past and current trends in that culture's history of Bible and secular translation and therefore to objectively select an optimal set of norms from the trends available. This has immediate relevance, e.g. in the intended Afrikaans translation by the South African Bible Society.

Fourthly, I have developed a series of questionnaires that may be used to extract target audience theoretical and actual Bible translation and evaluative norms from a literary rather than a theoretical viewpoint, and shown the use of statistical means in deriving useful results from the information and extrapolating these to the target population. As I have noted in Chapter 5, refinement of these questionnaires is also needed.

Finally, it is sincerely hoped that this small contribution to Bible translation research (and especially Russian Bible translation research) will aid not only in a greater understanding of the complexities involved in this noble task, but also in some small way contribute towards the practical resolution of these complexities.

6.4 IMPLICATIONS FOR FURTHER RESEARCH

Firstly, much work remains in categorising Russian and Slavonic Bible translations and their norms. The comparison, using corpus tools, of the initial and preliminary norms discussed in this study with operational norms of some of the Russian Bible translations is envisaged in the future. An aspect that particularly needs addressing as far as the Russian Bible system is concerned, is the extent to which differences in the source texts are actually reflected in the target texts, in order to derive some indication whether the use of alternative source texts is theologically significant.

Secondly, there is a need to further refine a model to investigate target audience norms and expectations and to test it on larger samples in order to ensure greater representativeness. Further investigation of the norms and expectations within the various denominational groups, here only done tentatively because of the lack of sample numbers, may prove beneficial in determining which type of translation would be preferred by a particular denomination. A statistical correlation of my results and Munger's (1996) results in order to determine whether they correspond to the same populations is also envisaged.

Finally, all exploratory work needs to be tested before its contribution may be considered valid. Future research in this regard must therefore involve the expansion and adaptation of the models developed here to other language systems and Bible translations.

ENDNOTES

[1] No-one, after drinking the old wine, wants the new; for he says, "The old is better" (Luke 5.39, NIV).

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APPENDIX A: QUESTIONNAIRES

(ENGLISH TRANSLATION)

Questionnaire 1

1. Personal details

Year of birth ..... Sex: M/F

Nationality..... Mother tongue.....

Education..... Profession

Religion.....

How often do you attend church?

never	seldom	on religious holidays	every month	every week

Bible knowledge:

weak	average	extensive

2. Which works or authors do you consider the most important in Russian literature?

3. Why are they great literature?

4. Which works or authors do you consider the most popular at present?

5. In your opinion, why are they so popular?

6. "We'll orbit the earth and then leave for Mars..." (the words of a popular song). Which 5 books would you have taken to Mars with you?

7. What influence do external (political, economical) factors have on Russian literature? ..... Explain.....

8. What role do translated works play in Russian literature? ..... Explain .....

9. What is the Bible to you? (You may choose more than one)

part of the Russian literature	just a religious book
a translation	the word of God

Other.....

10. On a scale of 0 (absolutely unimportant) to 10 (very important), where would you place the Bible, in your opinion? ..... Explain .....

11. What role does the Bible play in present society? .....

Thank you!

Questionnaire 2

Please answer **T** (True)/ **F** (False)/ **?** (don't know) to the following questions:

I. A translation of the Bible should...

1. Be easily understood, without any difficult or unknown words or concepts.
2. Reflect the language and structure of the original.
3. Reflect the sense/ intention of the original.
4. Preserve sentence length and position of words and clauses as far as possible.
5. Follow the original wording as far as possible.
6. Sound natural, as though it were written in the target language.
7. Sound like a translation because it follows the structure of the original.
8. Translate the meaning of each word or collocation.
9. Translate the sense of the sentence or paragraph, rather than the meaning of individual words.
10. Be clearer and more powerful than the original.
11. Be equal to the original and may replace it.
12. Always be inferior to the original because of loss of meaning.
13. Be especially tailored for the culture and period of the people for whom the translation was done.
14. Reflect the culture and period of the original.
15. Be done by a team rather than by a single translator
16. Accurately reproduce the meaning.
17. Accurately reproduce the message
18. Be written in the style and language of the original.
19. Be written in a suitable target language style and vocabulary
20. Be written in formal style.
21. Be written in informal style.
22. Be written in standard literary Russian.
23. Use everyday words and phrases.
24. Use simple language understandable by all.
25. Use special language suited to its function in the church.
26. Use simple sentence construction.

II. The following rules apply to Bible translation...

1. Inaccuracy is always wrong.
2. The translator has no right to improve or correct the original text.
3. The translator can clarify ambiguities only with the use of footnotes.
4. The translator can clarify ambiguities by using different words and phrases in the text, even though they are not in the original.
5. A translation is successful if it accurately reproduces the original text
6. A translation is successful if the target reader can easily understand the message.
7. The difference in cultures and periods make it impossible to translate everything exactly.

8. Anything said in the original language can be said exactly in the target language.
9. Ease in reading the translation is more important than accurately reproducing the original.
10. Accuracy in reproducing the original message is more important than style and naturalness.
11. The message of the Bible can only be interpreted by the Church.
12. The message of the Bible should be clear to every reader.
13. The translator must be completely objective.
14. The translator may transmit his interpretations of the Bible passages.

Questionnaire 3

1. Please read carefully through text A and answer the questions (in block letters).
1.1 How did you understand the text?

completely understood	generally understood	difficult to understand	incomprehensible

1.2 Using your own words say what the text is about (the most important concepts).
Verses 1-4 .....
Verses 5-8.....
Verses 9-11 .....

2. Read carefully through text B.
2.1 How did you understand the text?

completely understood	generally understood	difficult to understand	incomprehensible

2.2 How do the concepts expressed in B differ from those of text A?
Verses 1-4 .....
Verses 5-8.....
Verses 9-11 .....

3. Read carefully through text C.
3.1 How did you understand the text?

completely understood	generally understood	difficult to understand	incomprehensible

3.2 How do the concepts expressed in C differ from those of texts A and B?
Verses 1-4 .....
Verses 5-8.....
Verses 9-11 .....

4. Order the texts according to (in your opinion):
4.1 Clarity 1(most clear)..... 2..... 3 (least clear).....
4.2 Most correctly translated 1..... 2..... 3.....

5. How would you describe the language used in the texts ? (e.g. *outdated, modern, for church use, literal* etc)
A ..... B ..... C .....

6. How would you describe the style used in the text? (e.g. *literary, colloquial, formal* etc.) A ..... B ..... C.....

7. Do the texts sound natural in Russian? If not, explain why not.
A. yes/no ..... B. yes/no ..... C. yes/no .....

8. The translations contain a number of errors (stylistic, grammatical, use of words). Could you find them?
A ..... B ..... C .....

9. Order the texts (in your opinion) according to style and language preference. (1 = most preferred). 1..... 2..... 3.....

10. Choose words which most describe the purpose of the text: *information, advertisement, narrative , poetry.*
A ..... B ..... C .....

11. Order the texts (1 = most preferred) according to which translation you would prefer to read. 1..... 2..... 3.....

Thank you!

Анкета 1

1. Личные детали:
Год рождения..... Род: М \ Ж
Страна рождения..... Какой ваш родной язык?.....
Образование ..... Профессия .....
Религия .....
Как часто вы ходите в церковь?

никогда	редко	по праздникам	каждый месяц	каждую неделю

Ваше знание Библии

слабое	среднее	глубокое

2. Какие произведения или каких писателей вы считаете самыми главными в русской литературе?
.....
.....
.....
.....
.....
3. Почему они являются главными? .....
.....
.....
.....
4. Какие произведения или каких писателей вы считаете самыми популярными в нынешнее время?
.....
.....
.....
.....
.....
5. Почему, по вашему мнению, они так популярны? .....
.....
.....
.....
6. "Землю обойдем, потом махнем на Марс..." Какие 5 книг вы бы взяли на Марс?
1. ..... 2. .....
3. ..... 4. .....
5. .....

По вашему мнению,
7. Какую роль играют внешние (политические, экономические) факторы на русскую литературу? Объясните. .....
.....
.....
.....
.....

8. Какую роль играют переводы в русской литературе? Объясните. .....
.....
.....
.....

9. Чем является для вас Библия? (Вы можете выбирать больше одного варианта)

частью русской литературы	только религиозной книгой
переводом	словом Бога

другие .....

10. По шкале от 0 (совсем неважно) до 10 (очень важно) какое место занимает Библия на ваш взгляд? ..... Объясните .....
.....
.....
11. Какую роль играет Библия в нынешнем обществе? Объясните. .....
.....
.....

Анкета 2

Пожалуйста ответьте П (правильно) или Н (неправильно) или ? (не знаю) на следующие вопросы.

А. Перевод Библии должен...

1. Быть легко понятным, без всяких сложных или незнакомых слов
2. Отражать язык и форму оригинала
3. Выражать смысл оригинала
4. Как можно более точно сохранить длину предложения и порядок слов и фраз оригинала
5. Как можно более точно следовать словам оригинала
6. Звучать естественно на языке перевода
7. Звучать как перевод, потому что он соответствует форме оригинала
8. переводить значение каждого слова и словосочетания оригинала
9. переводить преимущественно смысл предложения или фразы чем значения отдельных слов
10. Быть яснее и сильнее, чем оригинал
11. Быть равным оригиналу и может заменить его
12. Быть качественно ниже оригинала
13. Быть специально приспособленным к культуре и времени людей, для которых сделан перевод
14. Отражать культуру и эпохе оригинала
15. Быть созданным лучше командой, чем одним человеком
16. Точно воспроизводить значение
17. Точно воспроизводить смысл
18. Сохранить стиль и слог оригинала
19. Соответствовать стиль и слог языка, на который сделан перевод
20. Использовать высокий стиль
21. Использовать средний стиль
22. Использовать литературный стиль
23. Использовать бытовые слова и выражения
24. Использовать простой язык, понятный всем
25. Употреблять (для служении) повышенный уровень языка
26. Использовать простые конструкции предложения

Б. Перевод Библии имеет следующие правила...

1. Неточность в переводе - всегда неправильно
2. Переводчик не имеет права улучшать или исправлять текст оригинала
3. Переводчик может объяснить двусмысленность и другие неясности только используя сноски
4. Переводчик может объяснить двусмысленность и другие неясности, используя другие слова и фразы, даже если их нет в оригинале
5. Перевод удачный, если он точно воспроизводит оригинал
6. Перевод удачный, если его читатели легко понимают содержание
7. Из-за различия в культурах и времени, невозможно перевести все, содержащееся в оригинале
8. Все, что можно сказать на одном языке, можно сказать на другом
9. Легкое чтение текста важнее, чем точное воспроизведение оригинала
10. Точно воспроизводить оригинальный смысл важнее стиля и естественности
11. Весть Библии толкует только Церковь
12. Весть Библии должна быть понятна всем, кто читает Библию
13. Переводчик должен быть объективным
14. Переводчик может передавать свою интерпретацию Библейского толкования

Анкета 3

1. Прочтите внимательно сначала только текст А и ответьте на вопросы (печатными буквами).

1.1 Как вы поняли текст?

совсем ясно	не все ясно	неясно	совсем неясно

1.2 Скажите своими словами о чем идет речь в тексте (самые главные мысли)

с. 1-4 .....

.....

с. 5-8 .....

.....

с. 9-11 .....

.....

2. Сейчас прочтите внимательно текст Б

2.1 Как вы поняли текст?

совсем ясно	не все ясно	неясно	совсем неясно

2.2 Как смысл этого текста отличается от смысла текста А?

с. 1-4 .....

.....

с. 5-8 .....

.....

с. 9-11 .....

.....

3. Сейчас прочтите внимательно текст В

3.1 Как вы поняли текст?

совсем ясно	не все ясно	неясно	совсем неясно

3.2 Как смысл этого текста отличается от смысла текста А?

с. 1-4 .....

.....

с. 5-8 .....

.....

с. 9-11 .....

.....

4. Поставьте тексты А, Б и В по очереди (на ваш взгляд)
(1 = наиболее предпочтительный)

4.1 Ясность 1 ..... 2. ..... 3. .....

4.2 Более правильно переведенный 1. ..... 2. ..... 3. .....

5. Как вы характеризуете язык, использованный в текстах?
(например *старый, современный, церковный, буквальный* и.т.д.)

А. .....

Б. .....

В. .....

6. Как вы описываете стиль, использованный в текстах?
(например *книжный, разговорный, высокий*)
А. .....
Б. .....
В. .....

7. Тексты звучат естественно на русском языке? Если нет, объясните, почему нет.
А. да/ нет.....
Б. да/ нет .....
В. да/ нет .....

8. В переводах есть несколько ошибок (стилистических, грамматических, употребление слов). Могли ли вы их найти?
А. .....
Б. .....
В. .....

9. Поставьте тексты по очереди (по вашему мнению)
предпочтительность стиля и языка (1 = наиболее предпочтительный)

10. Выберите слова, которые больше соответствуют назначению текста:
сообщение, реклама, рассказ, поэзия
А. .....
Б. .....
В. .....

11. Текст большинство трогает *сердце, ум, эмоции*
А. .....
Б. .....
В. .....

12. Поставьте по очереди (1 = наиболее предпочтительный)
Предпочтение читать переводы, из которых взяты тексты А/Б/В
1. ..... 2. ..... 3. .....

Благодарим Вас!

ТЕКСТ А

8 Итак нет ныне никакого осуждения тем, которые во Христе Иисусе живут не по плоти, но по духу,
2 потому что закон духа жизни во Христе Иисусе освободил меня от закона греха и смерти.
3 Как закон, ослабленный плотию, был бессилен, то Бог послал Сына Своего в подобии плоти греховной *в жертву* за грех и осудил грех во плоти,
4 чтобы оправдание закона исполнилось в нас, живущих не по плоти, но по духу.
5 Ибо живущие по плоти о плотском помышляют, а живущие по духу – о духовном.
6 Помышления плотские суть смерть, а помышления духовные – жизнь и мир,
7 потому что плотские помышления суть вражда против Бога; ибо закону Божию не покоряются, да и не могут.
8 Посему живущие по плоти Богу угодить не могут.
9 Но вы не по плоти живете, а по духу, если только Дух Божий живет в вас. Если же кто Духа Христова не имеет, тот и не Его.
10 А если Христос в вас, то тело мертво для греха, но дух жив для праведности.
11 Если же Дух Того, Кто воскресил из мертвых Иисуса, живет в вас, то Воскресивший Христа из мертвых оживит и ваши смертные тела Духом Своим, живущим в вас.

ТЕКСТ Б

8 Тем кто принадлежит Христу Иисусу, нет никакого осуждения.
2 Потому что закон Духа жизни через Иисуса Христа освободил меня от закона греха и смерти. 3 То, что не в силах был сделать закон, не способный перебороть нашу физическую природу, сделал Бог. Он послал своего единственного Сына в теле, подобном греховному человеку, чтобы Он стал жертвой за грех и осудил в человеке грех. 4 Он сделал это для того, чтобы справедливые требования закона были исполнены в нас, живущих не по прежней греховной природе, а по Духу.
5 Живущие по греховной природе помышляют о желаниях плоти, а живущие по Духу направляют свой разум на желания Духа. 6 Помышления греховного человека – это смерть, а помышления человека, живущего по Духу, – это жизнь и мир. 7 Помышления греховные враждебны Богу. Они не подчиняются Божьему закону, да и не могут подчиниться. 8 Живущие под властью греховной природы не могут угодить Богу.
9 Если Дух Божий живет в вас, то вы уже находитесь не под властью прежней греховной природы, а под властью Духа. А в ком нет Духа Христа, тот и не принадлежит Христу. 10 Если же в вас живет Христос, то ваше тело мертво для греха, а дух жив благодаря праведности. 11 Если в вас живет Дух того, кто воскресил Иисуса из мертвых , то Бог, воскресивший Иисуса, Духом своим оживит и ваши мертвые тела.

ТЕКСТ В

8 Итак, теперь нет осуждения живущим во Христе. 2 Почему же теперь нет мне осуждения? Потому, что через Христа Иисуса закон Духа жизни освободил меня от закона, ведущего ко греху и смерти. 3 Бог исполнил то, что не смог исполнить закон, ослабленный нашей греховной натурой. Послав на землю Своего Сына в подобии грешного человека, Тот стал жертвой за грех, Бог осудил грех в человеке. 4 Бог сделал это для того, чтобы мы стали праведными, как того требует закон, И теперь мы живём следуя Духу, а не своим греховным натурам.
5 Ибо у тех, кто живёт, следуя своей греховной натуре, все мысли устремлены на то, чего желает эта греховная натура, те же, кто живёт, следуя Духу, думают о том, чего желает Дух. 6 Разум, управляемый греховной натурой, в конце концов постигает духовная смерть, разум же, управляемый Духом, обретает жизнь и спокойствие. 7 Почему это так? Потому что, если разумом человека управляет его греховная натура, то этот человек — против Бога. Он отказывается исполнять закон Божий, да и, в самом деле, он не в состоянии исполнять его. 8 Те, кто подчиняется своей греховной натуре, не могут угодить Богу.
9 Вы же не подчиняетесь своей греховной природе, а подчиняетесь Духу, если в самом деле Дух Божий живёт в вас. Если же кто-то не обладает Духом Христовым, то он не принадлежит Христу. 10 С другой стороны, если в вас Христос, то, даже если тела ваши мертвы вследствие греха, Дух даёт вам жизнь, ибо вы оправданы перед Богом. 11 Бог воскресил Иисуса из мёртвых, и если в вас живёт Дух Божий, то Бог и вам также даст тела неумирающие. Он, Воскресивший Иисуса из мёртвых, дарует жизнь вашим телам через Духа, живущего в вас.

APPENDIX B: TABLE OF EARLY SLAVONIC MANUSCRIPTS

DATE	NAME	CONTENT	DETAILS	Reference:
late 10th C	Codex Zographensis	Gospels	Glagolitic, 11-12th C replacement of missing passages of Matthew	Metzger 1977
10-11th C	Codex Marianus	Gospels	Glagolitic, influence of lectionary	Metzger 1977
10-11th C	Codex Assemanianus	Gospel lectionary	Glagolitic, possible Macedonian origin	Metzger 1977
1056-7	Ostromir lectionary	Gospel lectionary	Cyrillic, author Deacon Grigorij for Ostromir, mayor (*posadnik*) of Novgorod, copied from an east-Bulgarian script	Metzger 1977
1092	Archangel Gospel lectionary	Gospel lectionary	Russian recension, copied by two scribes from different types of lectionaries	Metzger 1977
11th C	Savvina Kniga	Gospels	Cyrillic, east-Bulgarian, original scribe one Father Savva	Metzger 1977
c.a. 11th C	Ochrid Folia	Easter lectionary	Glagolitic, discovered at Ochrid by V. Grigorovič in 1845	Metzger 1977
11th C	Fragmenta Undol'sky	lectionary	Cyrillic	Metzger 1977
11th C	Fragmenta Kuptijsmivii	lectionary	Cyrillic, with some Russian elements	Metzger 1977
11th C	Eninski Apostolos	apostolos lectionary	Old Bulgarian, damaged	Metzger 1977
early 12th C	Pagina I Foliorum Kijevensium	Romans (8.11-14.3)	written in Croatia	Metzger 1977
12th C	Praxapostolos Achridanus	Acts	Bulgarian recension	Metzger 1977
12th C	Praxapostolos Slepčensis	Acts	Bulgarian recension	Metzger 1977
12th C	Praxapostolos Macedonicus	Acts	Bulgarian recension	Metzger 1977
12th C	continuous text	NT	Russian (possibly from South Russia)	Bryner 1974; Logachev 1969
12th C	Christinopolitan Praxapostolos	Acts	Russian recension	Metzger 1977
1220	Mosk[a], no. 7 of Moscow Synodical Library	Acts and epistles	Russian redaction	Metzger 1977
12th C		Song	explanatory translation, derived from Methodius and Greek texts, including commentaries by Philo of Carpasia, Hippolytes of Rome and Gregory of Nyssa, and catenae of Song by Procopius of Gaza	Alexeev 1996
12-13th C	Miroslav Gospel lectionary	Gospel lectionary	Cyrillic, derived from Russian redaction. Written by Serbian scribes for Serbian prince	Metzger 1977
12-13th C	Grškovićiana Fragments	Apostolos	Croatian Glagolitic, 4 leaves	Metzger 1977
12-13th C	Mihanovićiana Fragmenta	Acts	Glagolitic, 2 leaves	Metzger 1977
13th C	Deyani tetraevangelium	Gospels	Bulgarian recension	Metzger 1977

1324	Praxapostolos Šišatovacensis	Acts	Serbian redaction	Metzger 1977
1355	The third redaction of the New Testament	NT	tr by Metropolitan Alexey, saint and faith healer. It closely followed its Greek text and consequently differed significantly from previous Slavic texts. The third redaction of the New Testament text	Bryner 1974; Logachev 1969
1389	Croatian glagolitic revision of the continuous text		Croatian glagolitic revision. Used the Venus Latina or Itala (the text used before the canonisation of the Vulgate at the Council of Trent in 1546) and the Septuagint as ST	Alexeev 1996
14-16th C	continuous text of Song	Song	25 manuscripts, R-Recension of Septuagint, ascribed to St Methodius	Alexeev 1996
1420	Commentary on Song (second explanatory translation)	Song	translated from Theodoret of Cyrrhus by Serbian philologist Constantine of Costenec (see 15-16th C). Used Slavonic texts as intermediates, but followed Greek. Superior to that of the 12th century.	Alexeev 1996
	Vienna manuscript		commentary removed from second explanatory translation to obtain continuous text	Alexeev 1996
14th C	Apostolos, Hil'ferding Collection	Acts and Epistles	Serbian recension	Metzger 1977
14th C	Codex Matica-Apostolos	Acts, Catholic and Pauline epistles	exhibits older forms of Byzantine text and pre-Byzantine	Metzger 1977
14th C	Ф256, no. 8, Lenin Library	Revelation	Russian recension, oldest known manuscript, inferior text to Hval, possibly dates to a 12th C translation	Metzger 1977
15th C	Nicolai tetraevangelium	Gospels	Possibly Serbian of Bogomil origin, showing a high proportion of Alexandrian and Western variants, probably copy of Glagolitic original	Metzger 1977
15th C	Mosk[b], no. 18 of Moscow Synodical Library	Acts and Epistles?	Russian recension	Metzger 1977
15th C	Codex Hval	Revelation	Serbian (Bosnian) recension	Metzger 1977
	Codex Suprasliensis	March menology, lives of saints, homilies and prayer	Cyrillic, Poland. Includes OT and NT allusions	Metzger 1977
	Glagolita Clozianus	homilies	Glagolitic, 14 folios	Metzger 1977
15th C	Croatian glagolitic revision of the continuous text	Song and other books	Croatian glagolitic revision of the continuous text, dating from ca 1389, used the Venus Latina or Itala (the text used before the canonisation of the Vulgate at the Council of Trent in 1546) as well as the Septuagint as ST	Alexeev 1996
15th C			Moscow, based on Bulgarian and Serbian redactions	Bryner 1974 Logachev 1969
15th C		Psalms	tr by Cyprian (Kiprian) Metropolitan of All Russia, from a Greek translation of the Hebrew: strong Bulgarian overtones.	Friedberg 1997

15th C		Psalms	tr by Jewish convert Fedor, protege of Metropolitan Filip, from the Hebrew.	Friedberg 1997
15-16th C		Song	second explanatory translation 4 manuscipts	Alexeev 1996
1552		Psalms	from Septuagint by Maksim the Greek, known for his "correction of the Books" which contributed to the schism of the Old Believers	Friedberg 1997
16th C	First targum of Song	Song	West-Russian (Polish, Czech and Belarussian words) tr from MT. Possibly the first Slavonic text to use the Masoretic or Hebrew Text as ST. The perfect Slavonic points to an early date, i.e. before the 15th century. Since it also contained an illuminated copy of Revelations, it was not a Jewish work.	Alexeev 1996
15-16th C	Vilnius Codex 262	Psalms, Proverbs, Job, Daniel, Lamentations, Esther, Ruth, Ecclesiastes, Song	a second targum, also translated from the Masoretic text, i.e. the part of the Hebrew Bible called *kethuvim* or writings. The text displays a mixture of Slavonic and Belarussian vernacular, indicating Belarussian origin. The translator was familiar with the first targum but only used it occasionally.	Alexeev 1996
15th C		Song	South-western Russia (Ukraine) translated from third recension of Czech Bible (associated with Jan Hus).	Alexeev 1996

APPENDIX C: RECENT RUSSIAN BIBLE TRANSLATIONS

Date	Title	Translator	Publishers
1953	The Gospels	Bishop Cassian (Bezobrazov)	trial edition
1959	*The Word of eternal life* (Gospels)	Father Ioann Kornievsky	Brussels (republished 1963)
1963	Gospels and Acts	Bishop Cassian (Bezobrazov)	Brussels
1970	New Testament	Bishop Cassian (Bezobrazov) (ed)	London: BFBS 1970 Moskva: BSR 1997
1970	The five books of the Torah	David Yosifon	Montreal
1972	Song of Songs + Ecclesiastes	I.M. D'yakonov	PPDV
1973	Book of Ruth	I.S. Braginsky	PPDV
1973	Book of Job	S.S. Averintsev	PPDV, reprinted in 1993 in *Mir Biblii* 1(1)
1973	Book of Jonah	S.K. Apta	PPDV
1975	Major and minor prophets	David Yosifon (ed)	Jerusalem
1978	The Gospel according to John in a new Russian translation (from the Greek)	K.I. Logachev	St. Petersburg , also Brussels: UBS
1983	Epistle to the Romans	A. Nakhimovsky	*Vestnik Russkogo Khristianskogo Vozrozhdeniya* 1(138)
1984	The beginning of the Christian faith (a paraphrase of 7 NT books)	Yevgeny Grossman	Napierville, Illinois (USA)
1988-	A selection of Psalms	S.S. Averintsev	*Inostrannaya literatura* 6; *Novyy Mir* 9 *Mir Biblii* 1994, 1(4)
1989	The book of Job with the interpretation of Rashi and Radaka.	Frima Gurfinkel'	Jerusalem
1989	Book of Judges	I. Sh. Shifman	*Narody Asii i Afriki* 3, 4
1989-1990	The Gospel from Mark	V. N. Kuznetsova	*Narody Asii i Afriki* 1989 (6); 1990 (1)
1990	Good News from God. (NT)		Fort Worth: WBTC
1990	New Testament and Psalter. New translation from the Greek originals		Slavic Gospel Association
1991	Job. From the history of the Biblical text	M.I. Rizhsky	Novosibirsk
1991	The scroll of Ruth. New commentary translation	Vl. Orel	
1991	Book of Ecclesiastes	E.G. Yunts	*Voprosy Filosofii* 8
1990	Gospels (tr. From New American Standard Version)	Father L. Lutkovsky	*Literaturnaya uchyoba* 1990; Moskva: Druzhba Narodov 1991
1990	Diasynopsis	Fr L. Lutkovsky	*Literaturnaya Gazeta*, April
1990	Biblical text of the 4 Gospels		Living Bible International
1991	The Holy Gospel of Matthew of our Lord Jesus Christ in a perfected synodal Russian translation	Northwestern Biblical Commission	Biblical Commission, UBS, Northwestern Biblical Commission (joint ROC, UBS project)
1991	Book of the Acts of the Apostles	K.I. Logochev	*Literaturnaya uchyoba* 3
1991	Revelation of St John	K.I. Logachev	*Literaturnaya uchyoba* 1-2
1991	Word of Life. New Testament in a modern translation.		Living Bible International; 1993 St.Petersburg: IBS
1992	Greek-Russian NT (Epistle to Galations)	K.I. Logachev	NW Biblical Commission
1992	Torah (Pentateuch) with Russian translation	Prof. G. Branover (general ed); P. Gil' (Russian tr. ed)	Jerusalem + Moscow
1992	The scroll of Ester with interpretation of Ialbim	Frima Gurfinkel'	Jerusalem
1992-3	Canonical Gospels. Translated from the Greek by V. Kuznetsova	V.N. Kuznetsova (eds S. Lezov, S. Tishchenko)	Moskva: Nauka; Vostochnaya Literatura

1993	Epistle to the Romans	V.N. Kuznetsova	Moskva: A. Men' University Press; Moskva: Dom Marii
1993	The Bible. A modern translation of Biblical texts.	Anonymous translators	Moskva: WBTC
1993	Introduction to the Christian Bible. NT (for self-educatation of students and readers	K. I. Logachev	NW Biblical Commission Mikkeli: St Michel Print
1993	From Genesis to Revelation: Teaching. Pentateuch.	I.Sh. Shifman (tr, intro and commentary)	Moscow
1994	New Russian Bible. NT.		Moscow
1994	The book of Psalms. Translated in the verses of Naum Grebnev	Naum Grebnyov	Moscow
1994	New Russian Bible. NT.		Moscow
1994	Mark's account of the Gospel	S.V. Lezov	Moskva: Protestant
1994	Luke's account of the Gospel (with a parallel Synodal translation)	E.G. Yunts	Moskva: Protestant
1994	The Sermon on the Mount	S.S. Averintsev	*Al'fa i Omega* 2
1995	The Song of Deborah (Judges, 5)	I.M. D'yakonov	*Mir Biblii* 1(3)
1995	Psalms 90+91	S.S. Averintsev	*Al'fa i Omega* 1(4)
1995	Selection of Psalms	A. Sergeev	*Al'fa i Omega* 1(4), 2(5), 4(7)
1995	New Testament writings	G. Vishenchuka	Chattanoga (USA)
1995	Gospel of Matthew (chapters 5-7, 26:17-28:20)	S.S. Averintsev	*Al'fa i Omega* 3(6)
1995	Russian-Greek interlinear of St Luke's Gospel		Institute for Bible Translation
1995	Epistles of the Apostle Peter	V.N. Kuznetsova	Mir Biblii 1(3)
1996	Gospel according to John and Good News according to John Chapter 2	Hegumen Innokenty (Pavlov)	*Stranitsy* 3
1997	Psalter. In a Russian translation from the Greek text of the LXX. A reprint	P. Yungerov	Holy Trinity Sergeev Monastry
1997	Holy Scripture (Jehovah Witness)	Based on Makary's translation	Rome
1997	Book of Jonah	E.G. Yunts	*Mir Biblii* 4
1997	Canonical Gospels: New Russian edition	K.G. Kapkov	Moscow
1997	Gospels of Mark, John. Books of Romans and Revelations	S. Averintsev, Prof. A. Alexeev, Prof. Archimandrite Iannuary Ivliev	St Petersburg. Slavic Biblical fund
1997	First Epistle to the Corinthians	S. Tishchenko	*Stranitsy* 2:1-2
1998	The Bible. New Testament	V.A. Gromova (ed)	Kiev
1998	The Holy Scriptures in theology	G.A. Bondarev (from German)	Moscow
1998	Genesis	IBS	Moscow: IBS
1998	OT: Lamentations. Ecclesiastes. Song of Songs.	I.M. D'yakonov + L.E. Kogan (tr and commentary), in collaboration with L.V. Manevich	Moscow
1998	Book of Ruth	E.G. Yunts	*Mir Biblii* 5
1998	Psalms (6th part)	A. Grafov	*Stranitsy* 1(3)
1998	Book of Ecclesiastes	A. Grafov	*Mir Biblii* 5
1998	The evangelist Luke. Good News. The Acts of the Apostles	V.N. Kuznetsova (tr and notes)	Moskva: A. Men' University Press
1998	The epistles of the Apostle Paul	V.N. Kuznetsova	Moscow
1998	Acts of the Apostles 1:15-26; 2: 1-4; 3:1-2. Exerpt from a two-volume commentary to the Book of Acts	Irina Levinskaya	*Mir Biblii* 5
1999	Proverbs of Solomon.	E.B. Rashkovsky	Moscow
1999	The Book of Joel	A. Grafov	*Mir Biblii* 6: 69-74
1999	The evangelist John. Good News.	V.N. Kuznetsova	Moskva: A. Men' University

	(Pauline) epistles. Revelations		Press
1999	Gospel according to Matthew	A. Grafov, S. Tishchenko	*Mir Biblii*: 74-82
1999-2000	Old Testament: a translation from the ancient Hebrew. Proverbs	Genesis – M.G. Seleznev; Exodus – M.G. Seleznev, S.V. Tishchenko; Proverbs – A.S. Desnitsky, E.B. Rashkovsky, E.B. Smaginoy; Ecclesiastes – A.E. Grafov; Job – A.S. Desnitsky;	Moskva: BSR
2000	New Testament in a modern Russian translation	Dr M. Kulikov	Zaoksky (Seventh-Day Adventists)
2000	RBS NT of 1825. Reprint	Pavsky et al	Moskva: BSR
2000	New Testament in the translation of K.P. Pobedonostsev	K.P. Pobedonostsev	Moskva: RBS
2000	Pentateuch	Archimandrite Makary	Moskva: BSR
2000	Acts of the Holy Apostles. A new translation		*Tserkov' i vremya* (4)
2001	The Good News of the Kingdom (NT)		Kiev: Esfir'
2001	Jeremiah. OT. Translation from the ancient Hebrew.	L. Manevich	Moskva: BSR
2001	The evangelist Matthew. Good News	V.N. Kuznetsova	Moskva: A. Men' University Press
2001	The Letter to the Hebrews. The Epistles of James, Peter, Jude.	V.N. Kuznetsova	Moskva: A. Men' University Press

PPDV: Poeziya i proza Drevnego Vostoka (Biblioteka Vsemirnoy literatury, t.1), Moskva.

APPENDIX D: RUSSIAN AND SLAVONIC BIBLE TRANSLATION NORMS

Section 1: Slavonic Bible translation norms

Table D1: Slavonic Bible translation norms: ideology

Name	C & M	Early Slavonic	Gennady	Skorina	Ostrog	Moscow	ECS
Translation brief	liturgical	liturgical, explanatry continuous	anti-heretica	private reading	anti-heretical	anti-heretical?	authorita-tive
Specified viewpoints	none	patristic	ROC	humanist	ROC	Nikon?	ROC
Excluded viewpoints	?	?	anti-Trin	?	Catholic	?	?
Translator occupation	clergy	clergy	both	philology	both	?	both
Translator denom.	OC	ROC	ROC	ROC	ROC	ROC	ROC
Translator nationality	Greek	Slav	Slav -Ukr	Slav-Bel	Slav-Lith	Russ	Russ
Individual/ team	indiv?	indiv?	team	indiv	team	?	team
Patron name	Gk OC	OC	Gennady	none?	Ostrog	Tsar? ROC?	Tsar, ROC?
Patron status	church	church	church	indiv	secular	both?	both
Patron denomination	OC	OC	ROC	ROC	ROC	ROC	ROC
Who criticised?	Catholic	?	?	ROC	?	?	ROC members
Reasons for criticism	evangel.	?	?	non-ROC links	?	?	textual correction
Intended readers	OC	clergy?	OC	laity	ROC	ROC	ROC
Perceived readers	Slav OC	OC?	OC	Belaruss.	ROC	ROC	ROC
TT status	author.	no	author.	no	?	?	author.
Attitude to ST	?	explan, y	no	no	Gk	no	Gk
Other variable	?	lang	function	lang	function	function?	function

Table D2: Slavonic Bible translation norms: ST

Name	C & M	Early Slavonic	Gennady	Skorina	Ostrog	Moscow	ECS
NT	Byz (W variants)	Byz	critical	none	Byz? Gennady	none?	Byz,
OT	LXX	LXX, MT	LXX, MT	none	Gennady, LXX	none?	LXX, MT (Ps)
Intermediate	Vulgate	patristic, C&M, Slavonic	patristic, Vulgate, Slavonic	Czech, Vulgate	Slavonic-Gennady, Skorina, Czech	Ostrog	Slavonic
Rejected	none	none	none	none	Vulgate	none	none
ST corrections	no	yes	no	no	yes	yes	no

Table D3: Slavonic Bible translation norms: TT function

Name	C & M	Early Slavonic	Gennady	Skorina	Ostrog	Moscow	ECS
Intended function	liturgy	liturgy, teaching	anti-heretical	private	anti-heretical	political?	standard
Public/private	public	public	public	private	public	public?	public
Actual function	intended	intended	first full Bible	banned?	author.	author.	author.
Other variable	?	ST	ideology	lang	ideology	?	?
Text realisation	?	structure	?	macrostr	correctns	?	correctns

Table D4: Slavonic Bible translation norms: translation model

Name	C & M	Early Slavonic	Gennady	Skorina	Ostrog	Moscow	ECS
ST/ TL linguistic orientation	?	TL	ST	TL?	TL?	ST	ST
Metatext provided	no	yes	no	yes!	?	?	?
Semantic transfer:							
accuracy	?	Gk texts	ideology	message ?	Gk texts	?	Gk and Slav texts
translation unit	?	phrase	?	?	word	word	word
manipulation	no	yes	no	no	no	no	no
TT status	indep	indep	indep	indep	indep	indep	indep
Evaluative criterion	?	clarity?	ideology	clarity	ideology?	?	accuracy
Other variable	?	lang	ideology	lang	ideology, lang	?	lang, STs
Strategies	?	omission, addition, simplify	copy!	?	updating lexis	copy!	updating lexis
Criteria	?	?	syncretic use of STs	clarity	STcorrect	?	syncretic use of STs

Table D5: Slavonic Bible translation norms: language norms

Name	C & M	Early Slavonic	Gennady	Skorina	Ostrog	Moscow	ECS
Temporal (diachronic)	mod	mod	updated	updated	updated	archaic	archaic
Temporal (synchronic)	n/a	archaic	archaic	archaic	archaic	archaic	archaic
Spatial	Moldavia	Regional	Ukrainian	Belarus	Baltic	Moscow	Moscow
Code	natural	natural	natural?	exotic	exotic	exotic	exotic
Simplified/ complex	?	simple	?	complex?	simple?	?	simple?
Sociolect	vernac	vernac	vernac?	Bel, high	high church	high church	high church
Mode	liturgical	varied	cont	cont	cont	cont	cont
Language of metatext	?	vernac	?	vernac	?	?	?

Section 2: Russian Bible translation norms (17-early 20th century)

Table D6: Russian Bible translation norms: ideology

Name	Firsov	RBS NT	Pavsky	Makary	BFBS	SYN	Pobed
Translation brief	vernac?	vernac	student notes	Hebrew ST	Hebrew ST	official Russ tr	align with ECS
Specified viewpoints		pietist?	philolog	philolog	philolog		ECS
Excluded viewpoints			NT theol	?	?		?
Translator occupation		clergy	both	clergy	both?	both?	Ober-prok
Translator denom.	ROC	ROC	ROC	ROC	ROC	ROC	ROC
Translator nationality	Russian	Russian	Russian	Russian	Russian	Russian	Russian
Individual/ team	indiv	team	indiv	indiv	team	team	indiv
Patron name	none	BFBS, Tsar, Golitsyn	students? none	none	BFBS	ROC	ROC?
Patron status	n/a	biblesoc, secular	n/a	n/a	biblesoc	church	?
Patron denomination	n/a	ecumencl ROC	n/a	n/a	ecumencl	ROC	?
Who criticised?	ROC	ROC	ROC	ROC	?	academcs, ROC West	?
Reasons for criticism	Russian	Russian foreign inadeqt	Hebrew Christo-logical	Hebrew		language, threat to ECS, diff	Slavonic interference

		hasty				to ECS, Byz, OT, Chrstolgy	
Intended readers		laity	students	academc?	laity?	laity?	academic?
Perceived readers	banned	laity	banned	banned	?	Russian speakers	?
TT status-authoritative	no	no	no	no	no	yes	no
Attitude to ST		no	philolog	philolog	?	no	Slavonic
Other variable		—	function	?	?	?	function?

Table D7: Russian Bible translation norms: ST

Name	Firsov	RBS NT	Pavsky	Makary	BFBS	SYN	Pobed
NT	n/a	TR	n/a	n/a	Byz?	TR (Byz)	n/a
OT	MT	(MT)	MT	MT	MT	MT (LXX)	n/a
Intermediate	Luther	German +French, Slavonic	no	no	?	RBS NT ECS, Latin, Fr, German, LXX, Vulgate, Skorina?	ECS
Rejected		none	LXX	LXX	LXX	other Slav	
ST corrections		TR	no	no	no	1633 TR	no

Table D8: Russian Bible translation norms: TT function

Name	Firsov	RBS NT	Pavsky	Makary	BFBS	SYN	Pobed
Intended function		vernac	notes	academc?	?	official vernac	mirror ECS
Public/private		private	private	?		?	academ?
Actual function	banned	private	banned	banned		private	academ
Other variable		lang	ideol			?	lang
Text realisation		lang	?			no	Slav interfernc

Table D9: Russian Bible translation norms: translation model

Name	Firsov	RBS NT	Pavsky	Makary	BFBS	SYN	Pobed
ST/ TL orientation	ST?	ST	ST	ST?	ST	both!	ST
Metatext provided		footnotes	?			yes	
Semantic transfer:							
accuracy		ST orient	ST orient		ST orient	ST orient	ECS
translation unit		word	word?		word	word?	word
manipulation		no	no		no	no	
TT status		indep	dep?			dep.?	dep?
Evaluative criterion		accuracy	accuracy?		accuracy?	accuracy	ECS
Other variable		lang	?			lang	lang
Strategies	?	inserts for clarity	?	?	?	borrowng from Slavonic	borrowng from Slavonic
Criteria		follow ST structure	OT context			TL lang str; no vulgar	follow ECS

Table D10: Russian Bible translation norms: language norms

Name	Firsov	RBS NT	Pavsky	Makary	BFBS	SYN	Pobed
Temporal (diachronic)	mod	mod?	mod	mod?	updated	archaic	?
Temporal (synchronic)		archaic	?	?		archaic	archaic
Code	natural	exotic	natural?	natural?		exotic	exotic

Medium		complex	read	?		complex	complex?
Sociolect	vernac	?	no	no	no	?	no
Tenor		formal	?			formal?	
Language of metatext	?	?	?	?		?	?

Table D11: Russian Bible translation norms cont: ideology

Name	Wash	Cassian	Brussels	BV	SZ	KUZ	Logachev
Translation brief	?	Nestle text	study Bible based on new scientific methods	easy to read	easy to read	literary translation	a literary translation on ROC principles
Specified viewpoints		critical STs	Catholic	evang., interp, Prot. verse numbering	ST writer intention, evangel	translate = interpret Nida	Slavonic and MJT STs, Chr OT
Excluded viewpoints		Byz		unclear text		historical tradition	critical texts, non-Chr OT
Translator occupation		clergy	?	?	?	both	both
Translator denom.	?	ROC	Catholic	?		ROC	ROC?
Translator nationality	Russian émigrés (USA)	Russian émigré (Fr)	?	native Russians?	native Russians?	native Russian	native Russian
Individual/ team	team?	indiv	team	team	team	indiv	team
Patron name	ABS	BFBS	Catholic church	WBTC	IBS	BSR Alex Men	ROC, UBS?
Patron status	biblesoc	biblesoc	church	biblesoc	biblesoc	biblesoc, trust	church, biblesoc?
Patron denomination	ecumenical	ecumenical	Catholic	ecumenical	ecumenicl	ecumenical ROC	ROC, ecumenical?
Who criticised?	ROC	ROC public?	?	ROC Seleznev	ROC	ROC	West
Reasons for criticism	book order, foreign, STs	STs lang	?	lang, model, STs, non-Chr OT	lang, model, STs, non-Chr OT	interps, terms, STs	literal model
Intended readers	Russ. public	?	laity	laity	laity	laity, academic	ROC?
Perceived readers		academc	withdrawn?	laity	laity	?	withdrawn?
TT status-authoritative	no	no	by Catholic permission	no	no	no	author.?
Attitude to ST	?	no	no	yes (interp)	yes - intention	yes	no
Other variable		lang, ST	STs	lang	lang, fn	lang	STs, model

Table D12: Russian Bible translation norms cont: ST

Name	Wash	Cassian	Brussels	BV	SZ	KUZ	ROC
NT	critical	critical	critical	critical	critical?	critical	Byz
OT	MT	MT?	?	MT	n/a	n/a	LXX, MT
Intermediate	?	SYN	SYN 1956 Jerusalem Bible	GNB	NIV?		ECS, NEB
Rejected	?	Byz	—	Byz, LXX	Byz, LXX	—	
ST corrections	yes, Nestle?	yes, Nestle	yes, Tysz-kiewicz	yes, UBS 3rd ed.		yes UBS 3rd ed.	no?

Table D13: Russian Bible translation norms cont: TT function

Name	Wash	Cassian	Brussels	BV	SZ	KUZ	ROC
Intended function		revision of SYN	study Bible	readable, evangel.	readable, evangel?	literary text	to mirror ST in mod Russian
Public/private	private?	?	both	private	private	private?	both
Actual function		academic	withdrawn	intended	intended	?	n/a
Other variable		STs		lang, model	lang, model	lang, model	model, STs
Text realisation		linguistic structure		simplified interp	simplified interp	lang, model	literal translation

Table D14: Russian Bible translation norms cont: translation model

Name	Wash	Cassian	Brussels	BV	SZ	KUZ	ROC
ST/ TL orientation	?	ST	TL	TL	TL	TL	ST
Metatext provided		?	yes	yes	yes	yes?	?
Semantic transfer:							
accuracy		ST orient	?	message	of ST intention	message?	ST orient
translation unit		word		text	sentence?	sentence?	word
manipulation		no		yes	yes	yes	no
TT status		dep	indep	indep	indep	indep	indep
Evaluative criterion		accuracy?		accuracy - dyn. equiv	accuracy, clarity?	literary std	accuracy,
Other variable		lang		lang	lang	lang	lang
Strategies		borrowings		simplify, TL equivalent devices	simplify?	descr. interp of ambiguities	
Criteria		mirror STs		readable, in context	readable	literary, compreh.	mirror STs

Table D15: Russian Bible translation norms cont: language norms

Name	Wash	Cassian	Brussels	BV	SZ	KUZ	ROC
Temporal (diachronic)	mod	mod	mod	mod	mod	mod	mod
Temporal (synchronic)	mod	mod?	mod?	mod	mod	mod	mod
Code	natural	exotic	natural	natural	natural	natural	natural?
Medium		read		oral	oral	complex	complex
Sociolect	standard	?	standard	standard	vernacular		
Tenor	?	formal		Informal	consult	consult	formal?
Language of metatext	?	?	vernac	same	same	literary	?

APPENDIX E: WESTERN BIBLE TRANSLATION NORMS

Table E1: Ideology

Name	LXX	Jerome	Erasmus	Luther	Bengel	BFBS	dynamic eq.	Funct.	Literary
Translation brief	translation for Greek Jews	standardised Latin text	demonstrate Gk text	reformation? Vernacular translation	show corrected Gk texts	right of every person	evangelical?	Varied	to reproduce the literary qualities of the Scriptures, determined by Skopos and translation brief
Specified viewpoints	?	sacred word order	Bible as literature	new theology	text criticism, chr OT	no notes or comment,	ST meant to be understood	TL genre + discourse structure	STs are also literary in nature
Excluded viewpoints		inspired translator	theological interpretation	Catholic	Catholic	Catholic	literal (form)		not just content
Translator occupation	both	both	clergy!?	Clergy (monk, lecturer)	clergy (lecturer)	varied	both?	Both?	Both, but more literary qualificns
Translator denom.	Jewish	Catholic	Catholic	Protestant	Pietist	varied	Protestant	varied	varied
Translator nationality	Greek	Serbian	Dutch	German	German	varied	native + foreign consultants	native + foreign consultants	native
Individual/ team	team	individ	individual	team	individual?	Team	team	team	team
Patron name	Ptolemy II	Damascus	none	Frederick	none?	BFBS	UBS, SIL etc	UBS, SIL etc	UBS?
Patron status	ruler	pope	—	ruler	—	biblesoc	biblesocs	biblesocs	biblesocs, churches
Patron denomination	—	Catholic	—	Catholic?	—	ecumenical	ecumenical	ecumenical	varied
Who criticised?	Jerome, Erasmus	Augustine, Luther	colleagues, Luther	Catholic clergy	?	govnt + churches	ROC, Gentzler, varied	varied	theologians?
Reasons for criticism	deviations from MT	natural TL, MT, rejected inspored translator	heretical Gk texts; individual	idiomatic; interpretations	?	political	subjectivity, Protestant basis, language, equiv response	?	lack of familiar phrases
Intended readers	Greek Jews	Latin Church	academics?	German laity	?	laity	laity	church+laity	educated, sophisticated group, possibly non-churched
Perceived readers	Chr church	Catholic, ST for translators	not used	all German speakers	?	laity + churches	laity	laity +?	Still a theoretical construct

TT status (author.)	authoritative	later	no	no	no	sometimes	yes	yes	
Attitude to ST	no	no!	philological	revelation	philological	no	message	message	multilayered levels of meaning, asymmetry in SL and TL
Other variable			ST, model	lang	ST		ST, model, lang	ST, model, lang	model, lang

Table E2: Source texts

Name	LXX	Jerome	Erasmus	Luther	Bengel	BFBS	dynamic eq.	Funct.	Literary
NT	n/a	?	Greek-Byz	TR - Byz	corrected TR	TR, critical after 1904	critical	critical	non-specific, but prob. critical
OT	MT	MT	n/a	MT	n/a	MT	MT	MT	non-specific, MT preferred
Intermediate	?	other Latin translations				Authorised English version	vernacular translations	vernacular translations	other translations
Rejected		LXX	Vulgate			other STs	MJT, LXX		n/a
ST corrections	no	?	yes	no	yes	yes	yes	yes	not relevant

Table E3: TT function

Name	LXX	Jerome	Erasmus	Luther	Bengel	BFBS	dynamic eq.	Funct.	Literary
Intended function	authoritative Gk text	standardised Latin text	to show Gk texts	vernacular	to show Gk texts	for laity	for laity, evangelical	church-oriented needs	Bible from a literary perspective
Public/private	public	public	private	private	private?	Private	private	both	private
Actual function	Christian ST	authoritative ST	?	Ger. Text, established Ger. Literature	?	laity + church	laity	varied	?
Other variable			ST	lang	ST		model, lang	model	model
Text realisation	language			lang				discourse structures	discourse structures, greater freedom of TL

Table E4: Translation model

Name	LXX	Jerome	Erasmus	Luther	Bengel	BFBS	dynamic eq.	Funct.	Literary
ST/ TL linguistic orientation	ST>TL but not always	ST=TL	TL=ST	TL=ST	ST>TL	ST=TL	TL>ST	variable	TL>>ST
Metatext provided	no	no	yes -preface	yes	yes	no	yes	yes	yes
Semantic transfer:									

accuracy	ST orient	meaning?	philological meaning	ST orient	ST orient	ST orient	message	message, TL discourse structures	"contextual framework" (genre, discourse str, function etc)
translation unit	word	sentence	sentence/ phrase	phrase	phrase?	word?	sentence/ text	text	text
free/ manipulation	some books	no	no	inspiration	no	no	yes – interpretation	yes: re-encoding	yes: "mediated re-composition"
TT status	indep	dep	indep	indep	?	indep	indep	indep	indep
Evaluative criterion	accuracy, style	?	grammatical accuracy	accuracy	accuracy	accuracy, cf. KJV	clarity	adequacy	adequacy (translator)+ acceptability (audience)
Other variable							lang	lang	lang
Strategies				?			cultural substitutn, descriptive equivs	discourse analysis	discourse analysis
Translation criteria		natural TL	grammar	revelation?	no add, omissions or shifts	no comment!	equivalent reaction, comprehensio n	TL textual structures	read as original

Table E5: Language norms

Name	**LXX**	**Jerome**	**Erasmus**	**Luther**	**Bengel**	**BFBS**	**dynamic eq.**	**Funct.**	**Literary**
Temporal (diachronic)	mod?	mod	mod	mod	mod?	mod	mod	mod	mod
Temporal (synchronic)	archaic	archaic (dead lang)	archaic (dead lang)	old-fashioned	?	varied	mod	mod	mod
Code	ST int.	natural	natural	natural!	?	?	natural!	natural	natural
Medium	?		read	complex	complex	complex?	oral	complex	complex
Sociolect	no	?	church lang	vernacular	?		spoken vernacular	unmarked	written literary lang OR oral (oratorical) (excluding jargon, foreign colloquialisms
Tenor (NB)	yes		funct. equiv	Informal/ std	not NB	not NB	Informal/ std	varied	consultative
Language level of metatext	n/a	?	Latin	vernacular	?	n/a	vernacular	secondary religious lang	?

APPENDIX F: RUSSIAN LITERARY TRANSLATION NORMS

Table F1: Ideology

Name	Neoclassicism	Romanticism	Realism	Symbolism	Belinsky	Formalism	Soc realism	Linguistic	Comparative
Translation brief	rewrite for Russian audience	transfer ST culture	social / ideological tool	importation?	to develop TL	importation of defamiliarising devices	ideological tool	still ideological control	to produce functionally equivalent TT
Specified viewpoints	civilise	exceptional individual	human conflicts	reality a symbol of deeper truth supernaturalism	faithful impression	art for arts sake – separate from life	positivist image of socialism	equivalence	asymmetry of languages
Excluded viewpoints	ST culture		art for arts sake	literature reflects life	retention of ST form	address social concerns	sex, religion, social problems, literal translation	literal transln, ideological evaluative basis	linguistic equivalence as primary consideration
Translator occupation	civil servants and writers	civil servants and writers	intelligentsia + raznochintsy	intelligentsia + raznochintsy	n/a	intelligentsia	professionals, dissident writers	hacks and professionals	hacks and professionals
Translator denom.	n/a (ROC)	n/a (ROC)	n/a (ROC)	ROC, agnostics	—	n/a	no!	no!	n/a
Translator nationality	Russian	Russian	Russian	Russian	Russian	Russian	USSR	USSR	USSR, Russia
Individual/ team	individual	individual	individual	individual	?	individual	collective and individual	individuals	individuals
Patron name	own patron	own patron, journals, rich nobility, literary circles	journals, literary circles, political parties	journals	patron	journals	Writers Union	Writers Union	private publishing firms
Patron status		nobility	varied	journals	literary critic	journals	union	unions	publishers
Patron denomination	n/a (ROC)	n/a (ROC)	n/a (ROC?)	n/a	n/a (no)	n/a	none	none	n/a
Who criticised?				soc. realists		soc. realists	numerous	from Etkind	
Reasons for criticism				separate from reality, meaningless		refusal to address social concerns; literal model	didn't address real issues, differing policy to non-Russ translations	functional similarities rather than equivalence	
Intended readers	stage productions (educated nobility)	stage productions (educated nobility)	educated middle class and nobility	intelligentsia	public	intelligentsia?	public	public	public

Perceived readers	students of literature?	students of literature?	students of literature?	students of literature?	public?	very limited circle of like minds?	public	public	public
TT status-author.	no	no	no	no	no	no	no	no	no
Attitude to ST	yes- rewriting	yes - imitating	ideological impetus	defamiliarisation	spirit of original	adherence to form	rewriting	linguistic and functional equivalence	functional and pragmatic equivalence, relationship of invariance
Other variable	model	model		model	model, function	model, function	model, function	model	Model

Table F2: Source texts

Name	Neoclassicism	Romanticism	Realism	Symbolism	Belinsky	Formalism	Soc realism	Linguistic	Comparative
NT	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a
OT	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a
STS	West European	West European	West European	West European, Latin + Gk classics	West European	?	esp American, also Asia, Africa	esp American, also Asia, Africa	esp British and American,
Rejected						social concern novels etc	criticism of communism, sex, religion etc		
ST corrections	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a

Table F3: TT function

Name	Neoclassicism	Romanticism	Realism	Symbolism	Belinsky	Formalism	Soc realism	Linguistic	Comparative
Intended function	as Russian original	importation	social message	defamiliarisation	public or literary	literature self-awareness	glorify communism	varied	varied
Public/private	both	both	private	private	both	private?	Both	both	both
Actual function	importation, self-expression	importation	political	importation, literalism?	Exposure to ST culture	reintroduce literalism?	Same	varied	varied
Other variable	model	model?	Model	model	model	model	model		
Text realisation	rejection of ST forms	use of ST forms	model	ST form and symbols	model (degree of rewriting)	importation of ST forms	censorship and textual manipulation		

Table F4: Translation model

Name	Neoclassicism	Romanticism	Realism	Symbolism	Belinsky	Formalism	Soc realism	Linguistic	Comparative
ST/ TL orientation	TL>>ST	early TL>ST late ST> TL	TL> ST; (some ST=TL)	ST>TL	poetic: TL>>ST literary TL>ST	ST> TL	TL>>ST	TL>ST	TL>ST
Metatext provided	no	no	no	no	n/a	no	no	no	no
Translatability	Message universal	relativist	universalistic	relativist	universalistic?	relativist?	universalistic	weak universalistic	weak universalistic
Semantic transfer:									
accuracy	ST intention	early: ST intention late: ST orient	message	ST orient	ST intention	function of sign in TL	ideology	linguistic or functional equivalence	adequacy, functional or pragmatic equivalence
translation unit	text	early: text late: word	text	word, phrase	text	word, phrase	text	sentence to text	text
manipulation	reinterpretation	self-expression	ideological	importation of ST signs (defamiliarisn)	translator censored text for audience	importation of ST signs (defamiliarisn)	free transl, deliberate conforming to ideology	limited, except still for ideology	TT is transform based on norms
TT status	independent	early indep, late dep	indep	sometimes depend	independent	indep?	indep	indep	indep
Evaluative criterion	as literary work	early: as original late: accuracy	clarity	accuracy	induces respect for ST author	defamiliarisatn	ideology	equivalence	transform
Other variable			language	language					
Strategies	transcription, calques, cultural adaptations, descriptive equivalents	borrowings, late: no shifts, additions, omissions, poetry into prose	TL structures and genres (form); prose preferred	borrowings of ST forms and symbols	rewritings; use of TL structures and genres	borrowings, use of ST structures	rewriting	equivalence-based strategies (hyponymy, metonymy etc)	borrowings, language analogues,
Criteria	originality	reflect TL culture	message	defamiliarisatn	spirit of original	sign not signifier	ideology	linguistic and functional equivalence	a relationship between texts and utterances

Table F5: Language norms

Name	Neoclassicism	Romanticism	Realism	Symbolism	Belinsky	Formalism	Soc realism	Linguistic	Comparative
Temporal (diachronic)	mod	mod	mod	mod	mod	mod	mod	mod	mod
Temporal (synchronic)	arch	arch	?	?	?	mod?	mod	mod	mod
Code	natural? (primary)	early: natural; late - exotic	natural	exotic	natural	exotic	natural	natural	natural
Sociolect	literary language	literary language	closer to vernacular	literary language	literary language	no	no	no	translation different to original writing
Medium	complex	complex	simplified	complex	complex	complex	simplified	complex	complex
Tenor	often borrowed from ST	varied (borrowed from ST)	varied (mostly suitable TL)	flamboyant, ST imitations	functionally equivalent TL	ST style	brave new world	functionally equivalent TL	functionally equivalent TL
Language of metatext	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a

APPENDIX G: TARGET AUDIENCE NORMS

Table G1: Personal details

ID	Age	Religion	Bible knowledge	Church attendance	Country	Language	Education	Profession	Gender
1	1933	CC	average	weekly	Russia	Rus	tertiary	translator	F
2	1945	CC	average	weekly	Belarus	Rus	tertiary	microbiologist	F
3	1978	Orth	average	weekly	Belarus	Bel	student	student	F
4	1975	Char	weak	weekly	Belarus	Rus	student	student	F
5	1950	Char	average	weekly	Belarus	Bel	secondary	cleaner	F
6	1949	Char	average	weekly	Russia	Rus	tertiary	teacher	F
7	1974	Chr	good	weekly	Belarus	Rus	tertiary	translator	F
8	1974	Bap	average	weekly	Russia	Rus	tertiary	translator	F
9	1977	None	weak	never	Russia	Rus	student	student	?
10	1977	Chr	weak	special	Bashkortan	Rus	student	student	M
11	1977	None	weak	never	Belarus	Rus	student	student	M
12	1974	None	weak	seldom	Belarus	Rus	student	student	M
13	1977	Chr	average	monthly	Belarus	Bel	student	student	M
14	1976	Orth	average	weekly	Belarus	Rus	student	student	M
15	1976	Orth	average	weekly	Belarus	Bel	student	student	F
16	1977	Chr	average	seldom	Russia	Rus	student	student	M
17	1976	Orth	good	monthly	Belarus	Rus	student	student	M
18	1976	Orth	weak	seldom	Belarus	Rus	student	student	F
19	1977	Cath	average	special	Belarus	?	student	student	?
20	1977	Orth	weak	seldom	Belarus	Bel	student	student	M
21	1977	Orth	average	seldom	Armenia	Rus	student	student	M
22	1970	Bap	average	weekly	USSR	Rus	tertiary	programist	M
23	1966	Bap	average	weekly	Belarus	Bel	secondary	?	M
24	1952	Orth	average	weekly	Belarus	Rus	secondary	designer	F
25	1980	Pent	average	weekly	Belarus	Bel	student	student	F
26	1979	Orth	weak	monthly	Belarus	Rus	student	student	F
27	1961	Pent	average	weekly	Belarus	Rus	tertiary	builder	?
28	1955	Pent	average	weekly	Latvia	Rus	tertiary	teacher	F
29	1972	Pent	weak	weekly	Belarus	Rus	student	student	F
30	1966	Pent	weak	weekly	Ukraine	Rus	secondary	locksmith	M
31	1977	Pent	weak	weekly	Belarus	Rus	student	student	F
32	1971	Bap	average	weekly	Belarus	Bel	tertiary	economist	M
33	1975	Bap	good	weekly	Belarus	Rus	student	student	M
34	1943	Orth	weak	special	Belarus	Rus	tertiary	lecturer	F
35	1946	Orth	weak	seldom	Poland	Rus	tertiary	lecturer	F
36	1975	Orth	average	seldom	Russia	Rus	student	student	F
37	1978	Orth	weak	never	Belarus	Bel	student	student	F
38	1977	Orth	weak	seldom	Belarus	?	student	student	F
39	1975	Orth	weak	seldom	Belarus	Rus	student	student	F
40	1977	Bap	average	weekly	Belarus	Rus	student	student	M
41	1945	Orth	average	seldom	Belarus	Bel	tertiary	teacher	F
42	1969	Chr	good	weekly	Belarus	Rus	tertiary	teacher	M
43	1977	Chr	good	weekly	Belarus	Rus	secondary	none	M

Key (Bap. = Baptist; CC = Church of Christ; Orth = Orthodox; Pent. = Pentecostal; Chr = Christian
Rus = Russian; Bel = Belarussian; ? = not specified

Table G2: Canonical authors

ID	AUTHOR	REASONS	VALUE
1	Dostoevsky; Tolstoy; Chekhov	deals with life themes	content
2	Tolstoy; Dostoevsky; Pushkin Lermontov	authorial talent and insight	intrinsic
3	Pushkin; Lermontov; Turgenev Tolstoy; Dostoevsky; Bunin; Paustovsky	superior style; originality	intrinsic
4	Dostoevsky (*Crime and Punishment, Brothers Karamazov, The Idiot, Demons)*	portrayal of human psychological and/or spiritual states	content
5	Tolstoy (*War and Peace, Anna Karenina)*	portrayal of character	content
6	Pushkin; Tolstoy; Chekhov; Bible	portrays character and mentality of (R) nation	content
7	Dostoevsky; Tolstoy; Chekhov	deal with life themes	content
8	not answered	undergoing crisis	—
9	Bulgakov; Pushkin; Tolstoy; Dostoevsky; Solzhenitsyn; Br. Strugatsky	the basis of Russian literature	canon
10	Dostoevsky (*Crime and Punishment*); Gogol (*Dead Souls*); Chekhov	brings wisdom, goodness, eternal	content
11	Pushkin; Dostoevsky (*Crime and Punishment*); Tolstoy (*War and Peace*); Shakespeare (*Romeo & Juliet, Hamlet*)	sources of deep knowledge and high moral values	content
12	Bulgakov; Gumilyov; Dostoevsky Tolstoy	authorial talent and philosophical approaches to questions of human spirituality	intrinsic/ content
13	Yanki Kupalo (*Fathers*); A. Tolstoy (*Peter I*); Tolstoy (*War and Peace*); Stepanov (*Port Arthur*); Solzhenitsyn (*Gulag Archipelo*)	portrays historical epoxs and Russian life	content
14	Dostoevsky (*Brothers Karamazov, Crime and Punishment*); Brenganinov	assists in development of spiritual basis	content
15	Dostoevsky; Tolstoy; Pushkin Bulgakov; Nabokov	portrays reality, allows foreigners to form a view of Russians	content
16	Bulgakov (*Master and Margarita*); Gogol; Tolstoy; Dostoevsky	made major contribution to Russian literature	intrinsic
17	Dostoevsky (*Crime and Punishment*); Pushkin	depicts the spiritual essence of the Russian nation	content
18	Gogol; Pushkin; Tolstoy (*War and Peace*)	they are the masterpieces of Russian literature	canon
19	Tolstoy (*War and Peace*); Pushkin (*Eugene Onegin*); Gogol	they represent the best of Russian literature	canon
20	Pushkin; Tolstoy	they are classics	canon
21	not answered	not answered	—
22	Dostoevsky (*Demons*); Solzhenitsyn; Tolstoy (*War and Peace*)	classics of R. literature; beautiful language; knowledge of human spirit	intrinsic/ canon
23	Tolstoy; Dostoevsky	they attempt to direct man to God	content
24	Dostoevsky; Tolstoy; Chekhov Gogol; Pushkin; Lermontov	they ponder on the most important questions of life which are before every person living on earth	content
25	Dostoevsky (*Crime and Punishment*); Rybakov (*Children of Arbat*); Bulgakov (*Master and Margarita*)	portray truth about life classics of R. literature	content/ canon
26	Bulgakov (*Master and Margarita*)	touches one of the most important themes which worry mankind (good vs evil	content
27	Tolstoy; Chekhov; Paustovsky	assists in development of our	content

	Grishvin; Lermontov	intellect, level of good and interrelationships with surrounding world	
28	Pushkin; Tolstoy; Dostoevsky	reveals God's truth	content
29	Pushkin; Nekrasov; Esenin	personal taste	personal preference
30	Bible (doesn't like other)	they cater to the people's taste for fiction	personal preference
31	Tolstoy (*War and Peace*); Chekhov; Dostoevsky; Pushkin (*Eugene Onegin*); Esenin	classics of Russian literature	canon
32	Solzhenitsyn; Lomonosov; Pushkin	portray reality/truth (here specifically of Stalinism); glorified God; popularity	content
33	Pushkin; Lermontov; Akhmatova Esenin; Tsvetaeva; Chekhov Ostrovsky; Tolstoy; Dostoevsky Leskov; Grishvin; Turgenev; Bulgakov; Sholokhov; Gogol	portray real life of their period; disclose important problems of society, relationships between generations; conflicts between different social classes	content
34	Pushkin; Lermontov ; Tolstoy Chekhov; Paustovsky; Esenin Turgenev	reflect the internal world of man	content
35	Pushkin; Lermontov; Gogol (*The Greatcoat);* Tolstoy; Dostoevsky	excellent language; unusual scope and depth of thought	intrinsic
36	Pushkin; Lermontov; Tolstoy Dostoevsky; Bulgakov	on authority of literary specialists	canon
37	Dostoevsky (*Crime and Punishment, Demons*); Tolstoy (*War and Peace, Sunday, Anna Karenina*)	classics of R. literature	canon
38	Dostoevsky (*Crime and Punishment*); Bulgakov (*Master and Margarita*); Akhmatova; Pushkin	the beauty and perfection of language, style and talent	intrinsic
39	Pushkin; Bulgakov; A. Ostrovsky	depends on their importance to readers	personal taste
40	Pushkin; Lermontov; Tolstoy; Dostoevsky	classics of and basis for R. literature	canon
41	Tolstoy (*War and Peace*); Dostoevsky *Demons, Brothers Karamazov*); Turgenev (*Fathers and Sons*)	portray striving to see man free and harmonious; clearly observing the dialectism of the heroes' spirit	content
42	Dostoevsky (*Crime and Punishment*); Krapiva (*He who laughs last*); Bulgakov (*Dog's heart*)	depth of thought (insight)	intrinsic
43	Pushkin; Lermontov; Tolstoy Bogkhov; Borovoy; Irdin	most clearly portray nature of God's creation	content

Table G3: Most popular works

ID	Popular Authors or themes	Reasons for popularity	Value	Translation
1	Hailey, Simston, Chandler, A. Christie	no need to think	intrinsic (A)	yes
2	detective, fantasy	easy to read, no need to think about the contents	intrinsic (A)	no
3	light lit. with simple subjects, especially small novels and short stories, paragraphs on love, money, high society)	not answered	—	no
4	depends on level of spiritual and literary development	not answered	—	no
5	detective, pulp fiction, thrillers, astrology	easy to read, don't demand concentration	intrinsic (A)	no
6	pulp fiction	drop in morals as result of 70 years atheism	content (B)	no
7	Benjamin Spock	practical advice on child rearing	content (C)	yes
8	detective, fantasy, arcade books	help to relax, don't demand concentration, help to forget reality	intrinsic (A)	no
9	Br. Strugatsky, Bulgakov, Hailey	unusual style	intrinsic (E)	yes
10	J. H. Chase, Carter Brown, Deshel, Chandler; Arthur Hailey, E.M. Remark, Brs Vainer	psychological analyses	content (C)	yes
11	J. H. Chase, Hailey, Brs Strugatsky, Brs Vainer	reflects topical problems and contemporary reality	content (C)	yes
12	pulp fiction; for those with taste (English translations – e.g Maugham, Greene; or Russian works e.g. Astaf'yev, Solzhenitsyn	simplicity; authorial talent and interesting fables as catering for readers	intrinsic, content (E)	yes
13	Zbignev Bzhezinsky (political themes)	reflects real course of affairs, analysis and prognosis of political events. (informative)	content (D)	no
14	any overseas rubbish (detectives, fantasy	don't know	—	yes
15	soap operas	no need to concentrate, for pleasure	intrinsic (A)	no
16	don't know	not answered	—	no
17	Dostoevsky, Pushkin	not answered	—	no
18	Bulgakov, Mandelshtam, Maslov, Tsvetaeva, Akhmatova	reflect great ideas	content (E)	no
19	Freud	discusses problems of psychoanalysis, which are very relevant these days	content (C)	yes
20	don't know	not answered	—	no
21	don't know	to kill time	—	no
22	Bill Gates and other publications on computers	nice cover! (because almost no-one reads classics now, all interested in fashion)	—	yes
23	Brs Strugatsky and generally fantasy	to escape from reality	intrinsic (A)	no
24	don't know	don't know	—	no
25	soap opera, erotic Shveitsers; for intelligentsia – Solzhenitsyn, modern literature, detective stories	interesting subject matter and beautiful design (interest, cover!)	content (E)	no
26	Bulgakov (*Master and Margerita*); Dostoevsky (*Crime and Punishment*); Tolstoy (*War and Peace*); Goethe (*Faust*)	authors touch on most important life themes – good and evil, love, life	content (C)	yes
27	Russian classics	same reasons as before	content (B)	no
28	Bible, Tolstoy, Dostoevsky,	reveal spiritual truth	content (B)	yes

	Shakespeare, Pushkin			
29	don't know	not answered	—	no
30	don't exist	they cater for popular taste	intrinsic (E)	no
31	detective stories, love stories, the authors of which did not bring great development in world literature	don't need to think or analyse, help to relax	intrinsic (A)	no
32	low-class (detective, pornography)	drop in moral level of population	content (B)	no
33	Pushkin, Shakespeare, Dostoevsky, Tolstoy, although increasingly embracing arcade literature (detectives and other low-moral content stories)	reflect internal world of personality and its place in society and history; Teach readers how to find their place in life and to understand themselves and others.	content (C)	yes
34	Rasputin, Pikul', Ivanov, Rybakov	depict realism (real life situations) Pikul' wrote a lot about Russian history	content (D)	no
35	people try to survive, don't have time to read	not answered	—	no
36	Bulgakov, Dostoevsky	deal with problems that now worry many (life themes)	content (C)	no
37	arcade literature	sign of the times	content (B)	no
38	light books and novels. People are forgetting serious literature.	no need to think, attracts Philistines	intrinsic (A)	no
39	bestsellers; don't even know - each has his own taste fantasy and detective stories	relaxation and escape	intrinsic (A)	no
40	Bible, also many young writers	modern-day people derive benefit from various vital? things eg TV series???	content (C)	no
41	Bulgakov (*Master and Margerita*)	good triumphs, culprits get just deserts	content (B)	no
42	Bulgakov (*Master and Margerita, Dog's Heart*)	not answered	—	no
43	(same as previous question) Pushkin, Lermontov, Tolstoy, Bogkhov, Borovoy, Irvin	cannot forget these writers	—	no

A (Entertainment/escape; B (spiritual/moral value judgement; C (ontological function; D (epistomological function; E (attracting reader interest

Summary statistics:
Number of authors listed: 19
Number of translated authors: 12 (63%)
Number of Russian authors: 7 (27%)

Table G4: Personal canon

ID	Mars	Bible	Translation	Classics	Correlation
1	Shakespeare; Blok; Dostoevsky; Tolstoy	no	yes	yes	canon
2	Bible; poems of Augikin; Tolstoy (*War and Peace*); Shakespeare's sonnets; Strugatsky (*Monday starts on Saturday*)	yes	yes	yes	canon; popular
3	Bible (NT); Dale Carnegie; selection of quotations and aphorisms	yes	yes	no	x
4	Saint-Exupéry (*The little Prince*); Bible; Dostoevsky (*Crime and Punishment, Brothers Karamazov*), Folk tales	yes	no	yes	canon
5	Bible; *Fundamentals of Spiritual growth;* Bronte (*Jane Eyre*); Voinich (*The Gadfly?*); Lermontov (*Mtsyri*)	yes	yes	yes	x
6	Bible; Bible encyclopedia; Bulgakov; Pushkin	yes	no	yes	canon
7	Bible	yes	no	no	x
8	Bible	yes	no	no	x
9	Bulgakov (*Dog's Heart*); Hailey (*Airport, The Father*); Strugatsky; D. Harris	no	yes	yes	canon
10	V. Maleev; Emmanuel Arsan; comics (*Vesyolaya Semeika*);	no	no	no	x
11	Tolstoy (*War and Peace*); Shakespeare (*Romeo and Juliet, Hamlet*); Bolshaya Svetskaya Entsiklopediya; Dostoevsky (*Crime and Punishment*)	no	yes	yes	canon
12	R. Kipling; N. Gumilyov; R. Chandler; E. Hemingway; Bulgakov	no	yes	yes	canon
13	Kolas (*New Earth*); Belarussian title Encyclopedia	no	no	no	x
14	Bible; *Works of the Holy Fathers* (of the Orthodox Church); Solonevich (*National monarchy*); Gumilyov, S.K.; Martian grammar	yes	no	no	canon
15	Nabokov; Bulgakov; Belarussian title; *Gone with the wind*; Encyclopedia for young families	no	no	yes	canon
16	Bible; dictionary; Bulgakov (*Master and Margarita*); folk wisdom; cookery book	yes	no	yes	canon
17	Bible; *The Monarchy and Russia* V.V. Zhurinovsky autobiography	yes	no	no	
18	Tsvetaeva; Gogol; Akhmatova; Mandelshtam; Galsworthy	no	no	yes	canon; popular
19	H.G. Wells (*War of the worlds*); I. Piozo (*The Godfather*); Klimov (*Prince of his world*); Freud (*Psychoanalysis*); A. Dumas (*The 3 musketeers*)	no	yes	no	popular
20	Chase	no	yes	no	x
21	H.G. Wells (*War of the worlds*)	no	yes	no	x
22	Bible; christian literature; other translations of Bible	yes	yes	no	x
23	Bible; *Anthology of spiritual songs; The joy of losing your life;* Shakespeare (sonnets)	yes	yes	no	x
24	Bible; Dostoevsky (*Brothers Karamazov*); Tolstoy (*Anna Karenina*); Gogol's short stories; Pushkin's verses	yes	no	yes	canon
25	Bible; F. Peretti (*Volume of this century*); D. Wilkenson (*Cross and switchblade*); B. Yandian (*One Flesh*); G. Senkevich.	yes	yes	no	x

26	Bulgakov (*Master and Margarita*); Goethe (*Faust*); Tolstoy (*War and Peace*); Shakespeare; Dante (*Divine comedy*)	no	yes	yes	canon; popular
27	not answered	—	—	—	x
28	Bible	yes	no	no	x
29	Bible	yes	no	no	x
30	Bible	yes	no	no	canon
31	Bible; Esenin; Tolstoy (*War and Peace*); folk tales; *Gone with the wind*	yes	no		canon
32	Bible; German grammar; Christian songbooks	yes	no	no	x
33	Bible; study Bible; Bible dictionary; Survival manual	yes	no	no	x
34	not answered	—	—	—	x
35	Chekhov; Pushkin; O'Henry; F.I. Tyutchev Bible	yes	no	yes	canon
36	Iradzh Pezeisk (*Grandfather Napoleon*) Anthology of 20th century Russian writers (Zoshchenko, Averenko, Teffi, Zadornov, Arkanov, Ismaylov; Bulgakov (*Dog's heart*); Goncharov (*Oblomov*); Bible	yes	no	yes	canon; popular
37	don't know	—	—	—	n/a
38	Bulgakov (*Master and Margarita*); Akhmatova; V. Korotkevich (*Wheels over your heart?*); E.M. Remark; F.G. Lorka	no	yes	yes	canon
39	Bronte (*Jane Eyre*); O'Henry (*Short Stories*); Bulgakov (*Master and Margarita*); Remark (*Three comrades*)	no	yes	yes	canon
40	Bible; Physics/science book; English grammar; Dictionary; Fiction	yes	no	no	popular
41	Dostoevsky (*Crime and Punishment*); A. Kuprich; Bulgakov (*Master and Margarita*);	no	no	yes	canon; popular
42	Bible; J. Bunyan (*Pilgrim's Progress*); Dostoevsky (*Crime and Punishment*); Chekhov; Bulgakov (*Dog's Heart*)	yes	yes	yes	canon; popular
43	Bible	yes	no	no	x

Summary statistics:

Total works/ authors listed:	91
Total number of translations:	28 (21%)
Total number of non-fiction books	15 (16%)
Total number of religious books excluding Bible	13 (14%)
Number of respondents taking translations	17 (40%)
Number of respondents taking Bible	25 (58%)
Number of respondents listing Bible as first choice	22 (51%)
Number of respondents listing their canonical choice	21 (49%)
Number of respondents listing their popular choice	8 (19%)

Table G5: Polysystem influences

ID	External factors	Significant	Reflect/ control	Role of translations	Signif.cant
1	not answered	n/a	n/a	detective stories and sci. fi. popular	Yes
2	difficult to say	n/a	n/a	very popular	Yes
3	depresses development of literature	-ve	control (product)	widens understanding of problems arising in the literary text	+
4	huge role, apart from literature reflecting society; affect the writer and the popularity of the product	+/-	reflect and control (product and writer)	allows introduction to foreign lit; intro. to other cultures/way of life and the kind of problems they face	+
5	Both pos. and neg: produces variety; produces low-class immoral lit	+/-	control (product)	serious literature few read, the pulp fiction and thrillers have negative influence on youth	-ve
6	significant role: literature reflects society	+/-	reflect	huge. reflects life of outside world, intro. to world class culture and scientific thought	+
7	determines its themes, contents and values	+/-	control (product)	NB: allows introduction to foreign lit. and art, broadens horizons	+
8	writers reflect political and economic details of their time	+/-	reflect	Very NB at present. Books most often read are translations	Yes
9	change in style	+/-	control (product)	NB: information on foreign lit	+
10	direct: literature addresses political situations and problems	+/-	reflect	important. allows aquaintance with masterpieces of world literature	+
11	any political and economic factors have an effect on lit	+/-	control (gen)	huge. allows Russians to be aquainted with the great works of other nations	+
12	daily fight for survival lessens the number of readers; or reorientates readers to pulp fiction	-ve	control (reader)	allows monolinguals to be aquainted with strata of foreign lit; mostly English and French	+
13	baneful influence generally, depending on the factors.	-ve	control (gen)	the theory of intranslatability was disproved by lively translation practice already at the beginning of the previous century (ca 1800)	yes?
14	Russian lit reacts sharply to contemporary problems	+/-	reflect	significant role. Our translators undertook many good translations of foreign literature.	Yes
15	most direct; literature reflects way of life	+/-	reflect	most important; enriches R lit	+
16	internal factors more important	no	n/a	important role	yes
17	direct relationship	+/-	n/a	not answered	n/a
18	introduce object	+/-	control (product)	large role	yes
19	on an empty stomach author writes what he can sell quickly and get money. Politics (totalitarianism), as in the years of Soviet power, influences literary environment	-ve	control (writer)	incorrectly answered	n/a
20	not answered	n/a	n/a	none. need to read the originals	No
21	small role	no	n/a	large role in R. lit in 17 - 19 C, during the period of borrowing.	No
22	reflected in hero's character and main theme	+/-	reflect	intro. to other cultures and their way of life	+

23	produces demand (and supply) for light lit	+/-	control (readers)	difficult to explain	n/a
24	literature reflects society	+/-	reflect	broadens horizons/education; catalyst for new reflections and forms	+
25	huge. literature reflects society (example Stalinism in Sozhenitsyn, Rybakov, Zoshchenko.	+/-	reflect	allows introduction to foreign lit; introduction to ancient lit, e.g. Bible	+
26	political control of subject matter; economic: money needed to publish books	-ve	control (product)	big role. allows introduction to foreign lit and thought	+
27	not answered	n/a	n/a	not answered	n/a
28	Russian lit outside politics	no	n/a	positive, if translation correct	+
29	literature reflects society	+/-	reflect	big; NB of accurate translation	Yes
30	literature reflects society	+/-	reflect	importation to fill gaps	Yes
31	political control through censorship – can lead to jail or exile	-ve	control (writer)	allows introduction to [canonical] foreign lit	+
32	political factors – earlier (1917-1992) very strong influence. The political system created the literature it needed for ideological purposes	-ve	control (product?)	secondary significance: access to and interest in basic intelligence	No
33	literature reflects society	+/-	reflect	big role: allows introduction to [canonical] foreign lit and other cultures	+
34	nowadays writers have greater freedom	+/-	control (writer)	major role	Yes
35	important as long as literature depends on political and economic conditions, in which the writer works	+/-	control (writer)	Big. Allows introduction to foreign lit	+
36	It's said that the worse life is, the better the literature	+	n/a	difficult to answer	n/a
37	economic: money needed to publish good literature (classics)	-ve	control (product)	to attain world literature status and international circle of readers (from Russian?)	+
38	adversely affects classics as readers and writers follow fashion.	-ve	control (writer, reader, product)	without translations cannot get to know foreign literature	+
39	Russian literature was, is and always will be. But its another matter if it cant be published due to lack of funds	-ve	control (product)	educational	+
40	significant role. under their influence people (ie authors) change their views and this is reflected in the literature, as strongly evident nowadays	+/-	both (writer, product)	Big. Allows monolinguals aquaintance with foreign lit, esp most NB translation, the Bible	+
41	Very direct. Would be nice if lit freer from these factors	-ve	control (gen)	help us to learn about life of other nations	+
42	lit. shows how man changes in particular pol/ econ situation.	+/-	reflect	help to learn about life in other countries	+
43	economic: money needed to publish books; political: freedom of speech and thought	-ve	control (product, writer)	allow knowledge of other countries	+

Table G6: The role of the Bible in Russian literature and society

ID	Text type	Scale	Reason for priority listing	Evaluative Criterion	Role of Bible in society	Evaluative criteria	Signifi-cant
1	D	10	not answered	n/a	leads to God and truth	spiritual value; epistemological	yes
2	D	10	source of wisdom	spiritual value	few read it	readership	no
3	D	8	source of wisdom and necessary knowledge	spiritual value	principles in B. help man to develop and become more perfect	moral value; pedagogical	yes
4	A, D	10	because to me as a believer it is God's Word	spiritual value	depends on reader's spirituality; a source of God's wisdom and peace	spiritual value; ontological	x
5	D	10	teaches high morals	moral value	helps nation maintain high morals	moral value; pedagogical	yes
6	D	1	systematically perfects the spiritual	spiritual value	relatively unimportant: after many years of atheism, people are socially and economically fatigued	readership?	no
7	D	5	it's fashionable and presigious to read Bible, but people don't realise its true meaning and implications	limited religious importance	not counting revived christians, people read and even quote but don't understand its spiritual sense and won't personally meet with its author – i.e. God	spiritual value; epistemological	no
8	C,D	10	if it is God's Word nothing could be more important	spiritual value	for a small group of people its role is highly significant, for the rest, traditional role or no role at all	ideology	no
9	B, C	10	worth studying for influence on the consciousness of society	moral value	NB for insecure people	ideology	no
10	D	10	ten commandments	limited religious importance	like any other society	x	x
11	B	5	has meaning as a written work, as nonbeliever I regard it purely as a religious book.	limited religious importance	apparently large, more people are turning to religion	readership;	yes
12	B, C	0	I don't regard it as top literature, but for many it ranks 7-8	not good literature	only in the absence of other accepted values	ideology; pedagogical	x
13	D	10	it's God's gift for salvation and forgiveness	spiritual value	it's God's gift to all peoples of all times	spiritual value; epistemological	yes
14	D	10	I am believer	spiritual value	comparatively small - needs time	x	no
15	D	9	as believer I try to keep it	spiritual value	depends on individual	personal preference	x
16	D	6	reason not given	n/a	as yet small	x	no
17	D	10	because it is God's Word	spiritual value	extremely large role	x	yes
18	D	5	not answered	n/a	NB for insecure people	ideology; ontological?	no
19	B, D	10	as religious literature explaining existence of the world and man, has no analogue	moral/ philosophical value	more Bibles published than any other book	readership	yes
20	D	6	not answered	n/a	it's the book of life	spiritual value; epistemological	yes
21	C	5	one of the first translations	limited literary value	key role for fanatics, historical role for linguists, for population – none.	ideology; social grouping	no
22	D	10	most NB book – answers to all questions	spiritual value	previously not allowed to read Bible. Later, Bibles were allowed to be sold but people, not knowing God, didn't read Bible. Now still not as important as in 18th-19th centuries.	ideology	no
23	D	10	source of life	spiritual value	for most, rather no role, in any case regarded as religious literature.	ideology;	no
24	D	10	radically influences a person's consciousness	moral/ philosophical value	depends on individual	personal preference	x
25	D	10	manual for life	spiritual value	unique position as God's word, given by God	spiritual value; epistemological	yes

26	D	10	it's God's word and we must understand and follow it	spiritual value	important role. Reading helps cleanse spirit from sin	spiritual value; ontological	yes
27	D	10	because it is God's Word	spiritual value	spiritual help and blessing	spiritual value; ontological	yes?
28	D	10	God's word, living and active, i.e. it works	spiritual value	saving role	spiritual value; epistemological	yes
29	D	10	reflects my life	spiritual value	important for believers, for others - prestigious	status	yes
30	D	10	because of God	spiritual value	it's the only light and life and what makes man human	moral value; ontological	yes
31	D	10	God's will for my life	spiritual value	popular today, people like to be informed	readership; educational	yes
32	D	10	not answered	n/a	founder and maintainer of our civilization	moral value; ontological	yes
33	D	10	source of life, spiritual food	spiritual value	relatively unknown to many	readership	no
34	B, D	6-7	not answered	n/a	people beginning to read it	readership	x
35	B	n/a	not answered	n/a	educational	pedagogical	yes?
36	B, D	5	useful and neccary to read Bible, but no time	limited religious value	very big recently, people increasingly turning to it	readership	yes
37	B	10	holy book for believers where they can find answers to their questions	spiritual value	not everyone knows about it (relatively unknown)	readership	no
38	A, B	6	not answered	n/a	many don't know it, but now very great interest as people seek answers to difficult questions and situations	readership; ontological	yes
39	B	5	has its place on the shelf like any other book	limited literary value	for most only a work of art	literary value; expressive	no
40	D	10	can and must study. Is the essence of the universe	spiritual value	very important role. Shows right way among the false ways	spiritual value; epistemological	yes
41	n/a	0	not answered	n/a	helps man find way to God	spiritual value; epistemological	yes
42	D	10	for Christians practical book	spiritual value	many possess, but don't live by/read it	readership; pedagogical	x
43	D	10	instructions how to live with God	spiritual value	in my life very important but in Belarus not large circle of readers. But in future the book of life	readership; epistemological	no

Other comments
Also part of world literature (38)
Guide in life (41)

Table G7: Data for Questionnaire 2

ID	A1	A2	A3	A4	A5	A6	A7	A8	A9	A10	A11	A12	A13	A14	A15	A16	A17	A18	A19	A20	A21	A22	A23	A24	A25	A26	B1	B2	B3	B4	B5	B6	B7	B8	B9	B10	B11	B12	B13	B14
1	2	2	2	0	2	2	0	0	2	2	1	0	0	2	2	2	2	2	2	0	0	2	0	2	1	2	2	2	2	0	2	2	2	2	0	2	0	2	2	0
2	2	2	2	0	2	2	0	0	2	0	2	0	0	2	2	2	2	2	2	0	0	2	0	2	0	2	2	2	2	0	2	2	2	2	0	2	0	2	2	0
3	2	2	2	2	2	2	0	2	2	0	2	0	2	2	2	2	2	2	0	2	0	2	0	2	2	2	2	0	2	0	2	2	0	2	0	0	2	2	2	0
4	0	0	2	0	1	2	0	0	2	1	2	0	1	2	1	2	2	0	2	0	2	2	2	2	0	2	1	2	2	1	2	2	0	2	0	2	0	2	2	0
5	2	0	2	0	0	2	0	0	2	2	2	0	1	1	2	2	2	1	1	2	0	2	1	2	2	2	2	1	2	2	2	2	1	2	0	0	0	2	2	0
6	0	2	2	0	2	2	0	0	2	0	2	0	0	2	2	0	2	0	2	0	0	2	0	2	2	0	2	2	2	0	0	2	0	2	0	2	0	2	2	0
7	0	2	2	0	2	2	0	0	2	0	2	0	0	2	2	2	2	2	0	0	0	2	2	2	2	2	2	2	2	2	2	0	0	2	0	2	2	0	2	0
8	1	2	2	1	2	2	1	1	2	0	1	0	1	2	2	2	2	1	1	2	2	2	2	2	1	1	2	2	2	1	1	1	0	2	0	1	1	2	2	0
9	2	2	2	0	1	2	0	2	1	0	2	0	2	0	2	2	2	0	2	2	0	0	0	2	2	2	0	0	0	2	0	2	0	0	0	0	0	2	2	0
10	2	2	2	2	2	2	1	2	2	0	0	0	0	2	2	2	2	2	2	0	2	2	0	2	0	2	2	2	2	2	2	2	2	2	0	2	2	2	2	2
11	2	2	2	1	2	2	0	0	0	0	0	0	0	2	2	2	2	2	2	2	0	0	0	2	2	2	2	1	0	0	2	1	2	1	0	0	1	2	2	0
12	2	2	2	0	0	2	2	0	2	0	1	0	2	2	2	1	2	2	2	0	0	2	2	1	0	2	1	2	2	0	2	2	0	2	1	0	0	2	2	0
13	2	2	2	0	2	2	0	0	2	0	2	0	2	2	2	2	2	0	2	0	0	0	0	2	0	2	2	2	2	2	2	2	2	2	0	2	0	2	2	0
14	0	2	2	2	2	2	2	0	0	0	0	0	2	0	2	2	2	2	2	2	0	2	0	2	2	2	2	2	2	2	2	0	2	0	0	0	2	1	2	0
15	0	2	2	2	2	2	0	2	2	0	0	0	0	2	2	2	2	2	0	2	0	0	0	0	2	0	2	2	0	0	2	0	1	1	0	0	2	1	2	0
16	2	2	2	2	2	2	0	0	0	0	0	2	0	2	2	2	2	2	2	2	0	2	2	2	2	2	2	2	2	0	2	2	0	2	0	2	0	2	2	0
17	0	2	2	2	2	0	0	2	0	0	0	0	0	2	0	2	2	2	2	2	0	0	0	0	2	0	0	2	2	0	2	0	0	0	0	0	2	2	2	0
18	2	2	2	0	2	2	2	0	2	0	2	0	0	2	0	2	2	2	2	2	0	2	0	2	2	0	2	2	2	2	2	2	2	0	0	0	2	2	2	2
19	2	1	2	1	2	2	1	2	0	1	2	0	0	2	1	2	2	2	2	0	2	0	0	2	0	2	0	2	1	1	2	2	2	0	0	1	2	2	2	0
20	0	2	2	0	0	2	0	0	0	0	2	0	2	2	2	2	2	2	2	1	1	1	1	1	1	1	0	2	2	0	2	0	2	0	0	0	0	2	2	0
21	0	2	2	1	2	0	2	2	2	0	2	0	0	2	2	2	2	2	0	1	1	1	0	2	2	2	2	2	2	0	2	0	0	2	0	2	2	2	2	0
22	2	1	2	1	2	2	0	2	2	1	2	0	0	2	2	2	2	2	1	1	1	1	1	2	0	1	1	2	2	0	2	2	1	1	0	2	0	2	2	0
23	1	1	2	1	2	1	1	2	2	0	0	0	0	0	2	2	2	0	0	0	0	0	0	0	0	0	2	2	2	0	2	1	0	2	0	2	1	2	1	0
24	2	2	2	0	2	2	0	2	0	0	2	0	0	2	2	2	2	0	2	0	0	0	0	2	2	2	0	2	2	0	2	0	0	2	0	2	0	2	2	0
25	2	0	2	0	0	2	0	0	2	2	2	0	0	0	0	2	2	0	0	2	0	2	0	2	0	2	0	0	0	2	0	2	0	2	2	0	0	2	2	0
26	2	2	0	0	2	2	0	2	0	0	2	0	2	0	0	0	0	0	0	2	2	2	0	2	0	2	2	2	2	0	2	0	0	2	0	2	0	2	2	0
27	1	2	2	0	1	1	1	2	0	0	2	0	0	2	1	1	2	2	1	1	2	1	1	1	1	2	2	1	2	1	2	2	1	0	1	1	2	2	1	1
28	2	2	2	2	2	2	2	2	2	0	2	0	0	2	2	2	2	2	2	1	1	1	1	2	2	1	0	2	2	2	2	0	2	0	0	2	2	1	2	0
29	0	0	2	0	2	2	0	0	2	1	2	0	0	2	2	2	2	1	1	2	2	2	0	0	1	0	2	2	2	0	0	0	2	0	0	1	0	1	2	0
30	0	2	2	0	2	2	2	2	2	0	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	0	0	0	2	2	2	2	2
31	2	2	2	0	2	2	0	2	1	0	0	0	2	2	2	2	2	0	2	2	2	2	2	2	2	2	0	2	2	2	2	2	0	2	0	2	0	2	2	0
32	0	2	2	0	0	2	0	0	2	2	1	0	2	2	2	0	2	1	2	0	0	2	0	1	0	0	2	2	2	0	1	2	2	2	2	1	0	2	2	2
33	1	1	2	1	0	2	0	0	2	1	2	0	2	2	1	1	2	2	0	0	0	2	2	2	2	1	2	1	2	1	2	2	2	2	0	0	0	2	2	1
34	1	2	2	0	0	2	0	1	2	0	2	0	2	2	2	2	2	0	2	0	1	2	0	2	2	1	2	2	2	0	2	0	0	2	0	2	2	2	2	0
35	2	2	2	2	2	2	1	0	2	0	2	0	0	2	1	0	2	0	2	2	0	2	0	0	0	2	0	2	2	2	0	0	0	2	2	0	2	2	2	0
36	2	1	2	0	0	2	0	1	2	1	2	0	2	1	1	1	2	0	2	1	1	2	2	2	1	2	1	2	2	1	0	2	2	2	0	2	0	2	2	1
37	2	2	2	1	0	2	0	1	0	1	1	0	2	2	1	1	1	2	0	1	1	1	1	2	1	1	0	0	0	2	0	2	1	1	1	0	0	2	1	0
38	0	0	2	0	2	2	0	2	2	0	2	0	1	1	2	2	2	0	2	2	1	1	1	2	1	0	0	2	2	0	2	0	0	1	0	2	2	2	2	0
39	0	0	2	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	2	0	0	0	0	0	0	0	0	0
SUM:	47	61	76	24	55	70	18	36	54	15	55	4	32	63	61	63	73	46	53	41	26	53	25	62	44	53	50	64	65	32	62	47	33	51	9	43	33	70	73	

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N																																						
TRUE	21	28	38	8	26	34	6	16	26	4	25	2	14	30	27	29	36	21	24	17	9	23	9	29	18	23	23	30	32	13	30	22	14	23	3	19	15	33	35	4
?	5	5	0	8	3	2	6	4	2	7	5	0	4	3	7	5	1	4	5	7	8	7	7	4	8	7	4	4	1	6	2	3	5	5	3	5	3	4	3	3
FALSE	13	6	1	23	10	3	27	19	11	28	9	37	21	6	5	5	2	14	10	15	22	9	23	6	13	9	12	5	6	20	7	14	20	11	33	15	21	2	1	32
TRUE (%)	54	72	97	21	67	87	15	41	67	10	64	5	36	77	69	74	92	54	62	44	23	59	23	74	46	59	59	77	82	33	77	56	36	59	8	49	38	85	90	10
? (%)	13	13	0	21	8	5	15	10	5	18	13	0	10	8	18	13	3	10	13	18	21	18	18	10	21	18	10	10	3	15	5	8	13	13	8	13	8	10	8	8
FALSE (%)	33	15	3	59	26	8	69	49	28	72	23	95	54	15	13	13	5	36	26	38	56	23	59	15	33	23	31	13	15	51	18	36	51	28	85	38	54	5	3	82
median	2	2	2	0	2	2	0	1	2	0	2	0	0	2	2	2	2	2	2	1	0	2	0	2	1	2	2	2	2	0.5	2	2	0.5	2	0	1.5	0	2	2	0
mode	2	2	2	0	2	2	0	0	2	0	2	0	0	2	2	2	2	2	2	2	0	2	0	2	2	2	2	2	2	0	2	2	0	2	0	2	0	2	2	0
mean	1.2	1.6	1.9	0.6	1.4	1.8	0.5	0.9	1.4	0.4	1.4	0.1	0.8	1.6	1.6	1.6	1.9	1.2	1.4	1.1	0.7	1.4	0.6	1.6	1.1	1.4	1.3	1.6	1.7	0.8	1.6	1.2	0.8	1.3	0.2	1.1	0.8	1.8	1.9	0.3
std. dev	0.9	0.8	0.3	0.8	0.9	0.6	0.8	1	0.9	0.7	0.8	0.4	0.9	0.7	0.7	0.7	0.5	0.9	0.9	0.9	0.8	0.8	0.8	0.8	0.9	0.8	0.9	0.7	0.7	0.9	0.8	1	0.9	0.9	0.6	0.9	1	0.5	0.4	0.6

Key: 2 = TRUE; 1 = UNCERTAIN; 0 = FALSE

Table G8: Target audience Bible translation norms

Norm	Overall			Orthodox			Baptist			Pentecostal			Charismatic			Christian			None		
	T	F	U	T	F	U	T	F	U	T	F	U	T	F	U	T	F	U	T	F	U
A1	54	33	13	47	33	20	40	40	20	60	20	20	33	67	0	50	50	0	100	0	0
A2	72	15	13	67	7	27	80	0	20	80	20	0	33	67	0	67	33	0	100	0	0
A3	97	3	0	100	0	0	100	0	0	80	20	0	100	0	0	100	0	0	100	0	0
A4	21	59	21	33	40	27	0	40	60	20	80	0	0	100	0	33	67	0	0	67	33
A5	67	26	8	53	47	0	100	0	0	80	0	20	33	33	33	83	17	0	33	33	33
A6	87	8	5	87	7	7	80	20	0	80	0	20	100	0	0	83	17	0	100	0	0
A7	15	69	15	13	67	20	40	40	20	20	60	20	0	100	0	0	83	17	33	67	0
A8	41	49	10	33	47	20	80	0	20	80	20	0	0	100	0	33	67	0	33	67	0
A9	67	28	5	67	33	0	80	0	20	40	60	0	100	0	0	67	33	0	33	33	33
A10	10	72	18	13	60	27	0	80	20	0	80	20	33	33	33	0	100	0	0	100	0
A11	64	23	13	60	27	13	60	20	20	100	0	0	100	0	0	50	50	0	33	33	33
A12	5	95	0	0	100	0	20	80	0	0	100	0	0	100	0	17	83	0	0	100	0
A13	36	54	10	53	47	0	40	40	20	20	80	0	0	33	67	17	67	17	67	33	0
A14	77	15	8	73	20	7	100	0	0	80	20	0	67	0	33	67	17	17	67	33	0
A15	69	13	18	47	20	33	100	0	0	60	20	20	67	0	33	83	17	0	100	0	0
A16	74	13	13	67	13	20	100	0	0	60	20	20	67	0	33	83	17	0	67	0	33
A17	92	5	3	93	0	7	100	0	0	80	20	0	100	0	0	83	17	0	100	0	0
A18	54	36	10	60	33	7	60	20	20	40	40	20	0	67	33	50	50	0	67	33	0
A19	62	26	13	60	40	0	40	20	40	40	20	40	67	0	33	67	33	0	100	0	0
A20	44	38	18	47	33	20	60	0	40	40	20	40	33	67	0	33	67	0	67	33	0
A21	23	56	21	7	67	27	60	0	40	60	20	20	33	67	0	17	67	17	0	100	0
A22	59	23	18	60	27	13	60	0	40	40	20	40	100	0	0	50	33	17	33	67	0
A23	23	59	18	13	73	13	60	20	20	0	60	40	33	33	33	33	50	17	33	67	0
A24	74	15	10	60	27	13	100	0	0	60	20	20	100	0	0	83	17	0	67	0	33
A25	46	33	21	47	33	20	60	20	20	40	20	40	67	33	0	33	50	17	67	33	0
A26	59	23	18	40	33	27	60	0	40	60	20	20	67	33	0	67	33	0	100	0	0
B1	59	31	10	53	40	7	60	20	20	60	40	0	67	0	33	67	33	0	33	33	33
B2	77	13	10	73	20	7	100	0	0	60	0	20	67	0	33	83	17	0	33	33	33
B3	82	15	3	73	20	7	100	0	0	100	0	0	100	0	0	83	17	0	33	67	0
B4	33	51	15	33	47	20	40	40	20	20	60	20	33	33	33	50	50	0	33	67	0
B5	77	18	5	67	27	7	80	0	20	80	20	0	100	33	0	100	0	0	67	33	0
B6	56	36	8	53	40	7	60	20	20	20	80	0	100	0	0	50	50	0	67	0	33
B7	36	51	13	47	40	13	0	80	20	40	40	20	0	67	33	33	67	0	33	67	0
B8	59	28	13	53	33	13	60	20	20	40	60	0	100	0	0	67	17	17	33	33	33
B9	8	85	8	20	73	7	0	100	0	0	80	20	0	100	0	0	100	0	0	67	33
B10	49	38	13	20	67	13	80	0	20	60	0	40	67	33	0	83	17	0	0	100	0
B11	38	54	8	53	40	7	40	40	20	40	60	0	0	100	0	50	50	0	0	67	33
B12	85	5	10	87	0	13	100	0	0	60	0	40	100	0	0	67	33	0	100	0	0
B13	90	3	8	87	0	13	100	0	0	80	0	20	100	0	0	83	17	0	100	0	0
B14	10	82	8	13	73	13	20	80	0	0	80	20	0	100	0	17	83	0	0	100	0

Table G9: Hierarchy of norms for variable TRUE (Questionnaire 2)

Statement	Norm	T	F	U
Reflect the sense/ intention of the original.	A3	97%	3%	0%
Accurately reproduce the message	A17	92%	5%	3%
The translator must be completely objective.	B13	90%	3%	8%
Sound natural, as though it were written in the target language.	A6	87%	8%	5%
The message of the Bible should be clear to every reader.	B12	85%	5%	10%
The translator can clarify ambiguities only with the use of footnotes.	B3	82%	15%	3%
The translator has no right to improve or correct the original text.	B2	77%	13%	10%
Reflect the culture and period of the original.	A14	77%	15%	8%
A translation is successful if it accurately reproduces the original text	B5	77%	18%	5%
Accurately reproduce the meaning.	A16	74%	13%	13%
Use simple language understandable by all.	A24	74%	15%	10%
Reflect the language and structure of the original.	A2	72%	15%	13%
Be done by a team rather than by a single translator	A15	69%	13%	18%
Follow the original wording as far as possible.	A5	67%	26%	8%
Translate the sense of the sentence or paragraph, rather than the meaning of individual words.	A9	67%	28%	5%
Be equal to the original and may replace it.	A11	64%	23%	13%
Be written in a suitable target language style and vocabulary	A19	62%	26%	13%
Be written in standard literary Russian.	A22	59%	23%	18%
Use simple sentence construction.	A26	59%	23%	18%
Inaccuracy is always wrong.	B1	59%	31%	10%
Anything said in the original language can be said exactly in the target language.	B8	59%	28%	13%
A translation is successful if the target reader can easily understand the message.	B6	56%	36%	8%
Be written in the style and language of the original.	A18	54%	36%	10%
Be easily understood, without any difficult or unknown words or concepts.	A1	54%	33%	13%
Accuracy in reproducing the original message is more important than style and naturalness.	B10	49%	38%	13%
Use special language suited to its function in the church.	A25	46%	33%	21%
Be written in formal style.	A20	44%	38%	18%
Translate the meaning of each word or collocation.	A8	41%	49%	10%
The message of the Bible can only be interpreted by the Church.	B11	38%	54%	8%
Be especially tailored for the culture and period of the people for whom the translation was done.	A13	36%	54%	10%
The difference in cultures and periods make it impossible to translate everything exactly.	B7	36%	51%	13%
The translator can clarify ambiguities by using different words and phrases in the text, even though they are not in the original.	B4	33%	51%	15%
Be written in informal style.	A21	23%	56%	21%
Use everyday words and phrases.	A23	23%	59%	18%
Preserve sentence length and position of words and clauses as far as possible.	A4	21%	59%	21%
Sound like a translation because it follows the structure of the original.	A7	15%	69%	15%
Be clearer and more powerful than the original.	A10	10%	72%	18%
The translator may transmit his interpretations of the Bible passages.	B14	10%	82%	8%
Ease in reading the translation is more important than accurately reproducing the original.	B9	8%	85%	8%
Always be inferior to the original because of loss of meaning.	A12	5%	95%	0%
MEDIAN		**59%**	30%	10%
MODE		**59%**	15%	13%
RANGE		93%	92%	21%

T = TRUE; F = FALSE; U = UNCERTAIN

Table G10: Residual error calculations (Questionnaire 2)

STATEMENT	No.	Probabilities			Residual (T)			Residual (F)		
		T	F	U	s(T)	C1	C2	s(F)	C1(F)	C2(F)
1. Be easily understood, without any difficult or unknown words or concepts.	A1	0.54	0.33	0.13	0.25	0.16	0.17	0.22	0.15	0.16
2. Reflect the language and structure of the original.	A2	0.72	0.15	0.13	0.20	0.14	0.16	0.13	0.11	0.13
3. Reflect the sense/ intention of the original.	A3	0.97	0.03	-	0.03	0.05	0.07	0.03	0.05	0.07
4. Preserve sentence length and position of words and clauses as far as possible.	A4	0.21	0.59	0.21	0.17	0.13	0.14	0.24	0.16	0.17
5. Follow the original wording as far as possible.	A5	0.67	0.26	0.08	0.22	0.15	0.16	0.19	0.14	0.15
6. Sound natural, as though it were written in the target language.	A6	0.87	0.08	0.05	0.11	0.11	0.12	0.07	0.09	0.10
7. Sound like a translation because it follows the structure of the original.	A7	0.15	0.69	0.15	0.13	0.11	0.13	0.21	0.15	0.16
8. Translate the meaning of each word or collocation.	A8	0.41	0.49	0.10	0.24	0.16	0.17	0.25	0.16	0.17
9. Translate the sense of the sentence or paragraph, rather than the meaning of individual words.	A9	0.67	0.28	0.05	0.22	0.15	0.16	0.20	0.14	0.16
					-	-	0.01	-	-	0.01
10. Be clearer and more powerful than the original.	A10	0.10	0.72	0.18	0.09	0.10	0.11	0.20	0.14	0.16
11. Be equal to the original and may replace it.	A11	0.64	0.23	0.13	0.23	0.15	0.17	0.18	0.13	0.15
12. Always be inferior to the original because of loss of meaning.	A12	0.05	0.95	-	0.05	0.07	0.08	0.05	0.07	0.08
13. Be especially tailored for the culture and period of the people for whom the translation was done.	A13	0.36	0.54	0.10	0.23	0.15	0.17	0.25	0.16	0.17
14. Reflect the culture and period of the original.	A14	0.77	0.15	0.08	0.18	0.13	0.15	0.13	0.11	0.13
15. Be done by a team rather than by a single translator	A15	0.69	0.13	0.18	0.21	0.15	0.16	0.11	0.11	0.12
16. Accurately reproduce the meaning.	A16	0.74	0.13	0.13	0.19	0.14	0.15	0.11	0.11	0.12
17. Accurately reproduce the message	A17	0.92	0.05	0.03	0.07	0.09	0.10	0.05	0.07	0.08
18. Be written in the style and language of the original.	A18	0.54	0.36	0.10	0.25	0.16	0.17	0.23	0.15	0.17
19. Be written in a suitable target language style and vocabulary	A19	0.62	0.26	0.13	0.24	0.15	0.17	0.19	0.14	0.15
					-	-	0.01	-	-	0.01
20. Be written in formal style.	A20	0.44	0.38	0.18	0.25	0.16	0.17	0.24	0.15	0.17
21. Be written in informal style.	A21	0.23	0.56	0.21	0.18	0.13	0.15	0.25	0.16	0.17
22. Be written in standard literary Russian.	A22	0.59	0.23	0.18	0.24	0.16	0.17	0.18	0.13	0.15
23. Use everyday words and phrases.	A23	0.23	0.59	0.18	0.18	0.13	0.15	0.24	0.16	0.17

24. Use simple language understandable by all.	A24	0.74	0.15	0.10	0.19	0.14	0.15	0.13	0.11	0.13
25. Use special language suited to its function in the church.	A25	0.46	0.33	0.21	0.25	0.16	0.17	0.22	0.15	0.16
26. Use simple sentence construction.	A26	0.59	0.23	0.18	0.24	0.16	0.17	0.18	0.13	0.15
1. Inaccuracy is always wrong.	B1	0.59	0.31	0.10	0.24	0.16	0.17	0.21	0.15	0.16
2. The translator has no right to improve or correct the original text.	B2	0.77	0.13	0.10	0.18	0.13	0.15	0.11	0.11	0.12
3. The translator can clarify ambiguities only with the use of footnotes.	B3	0.82	0.15	0.03	0.15	0.12	0.13	0.13	0.11	0.13
4. The translator can clarify ambiguities by using different words and phrases in the text, even though they are not in the original.	B4	0.33	0.51	0.15	0.22	0.15	0.16	0.25	0.16	0.17
5. A translation is successful if it accurately reproduces the original text	B5	0.77	0.18	0.05	0.18	0.13	0.15	0.15	0.12	0.13
6. A translation is successful if the target reader can easily understand the message.	B6	0.56	0.36	0.08	0.25	0.16	0.17	0.23	0.15	0.17
7. The difference in cultures and periods make it impossible to translate everything exactly.	B7	0.36	0.51	0.13	0.23	0.15	0.17	0.25	0.16	0.17
8. Anything said in the original language can be said exactly in the target language.	B8	0.59	0.28	0.13	0.24	0.16	0.17	0.20	0.14	0.16
9. Ease in reading the translation is more important than accurately reproducing the original.	B9	0.08	0.85	0.08	0.07	0.09	0.10	0.13	0.11	0.13
10. Accuracy in reproducing the original message is more important than style and naturalness.	B10	0.49	0.38	0.13	0.25	0.16	0.17	0.24	0.15	0.17
11. The message of the Bible can only be interpreted by the Church.	B11	0.38	0.54	0.08	0.24	0.15	0.17	0.25	0.16	0.17
12. The message of the Bible should be clear to every reader.	B12	0.85	0.05	0.10	0.13	0.11	0.13	0.05	0.07	0.08
13. The translator must be completely objective.	B13	0.90	0.03	0.08	0.09	0.10	0.11	0.03	0.05	0.07
14. The translator may transmit his interpretations of the Bible passages.	B14	0.10	0.82	0.08	0.09	0.10	0.11	0.15	0.12	0.13
AVERAGE					**0.18**	**0.13**	**0.14**	**0.16**	**0.12**	**0.13**

Key:
No. = Statement number; T = TRUE; F= FALSE; U = UNCERTAIN;
S(T) = p (p-1); C1= 1.96 x SQRT[s(T)/(n-1)]; C2 = C1 + 0.0128

$$\varepsilon = 1.96 \times \mathrm{SQRT}[\, p(p-1)/(n-1)] + 0.0128$$

(Woods et al. 1986: 201)