Translating Belief

A translation study of a theological text, focusing on terminology and on words and phrases derived from the Bible
Abstract

The translation of a specialized text may involve a number of problems related to the topic at hand. The aim of this paper is to describe and illustrate the various translation strategies used when a theological text is translated, with respect to the treatment of theological terms, and words and phrases derived from the Bible. The translated text is written by Professor Ladd, and is taken from his famous book *A Theology of the New Testament* (pages 31–41). The study draws on the models of Vinay & Darbelnet and Ingo to assist the translation. Furthermore, the connection between the ST and the Bible is confirmed, and the importance of extensive use of the Bible for references is established. The results indicate that the translator’s prior knowledge and extensive use of parallel texts are factors that contribute to a successful translation of a specialized text.

Keywords: equivalence, modulation, theological, option, terminology, phrases, calque
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1. Introduction

According to the online Oxford Dictionaries, theology is defined as “the study of the nature of God and religious belief” (Oxford University Press, 2012). It follows that a theological text is brimming with beliefs and thought patterns, and that the close link to the Bible is very much in evidence.

It is also a fact that in a theological text there are many old words, phrases and wordings that are now seldom used in our everyday language. Many of these have changed into a specific terminology used in a Christian subcultural setting, but rarely anywhere else. More often than not the concepts that they refer to have a special relationship to the Bible, or they are part of Christian traditions, having become subcultural phenomena. How should these words and phrases, which are directly derived from the Bible (the overall most important source to take into consideration when translating a theological text), be treated in the translation? And what would the translator have to consider when translating the theological terminology used mainly by scholars and for research purposes? A word such as pseudoepigraphical, for instance, is not known by the regular Bible-reader with an interest in theology, while repentance is, by the layman as well as by the professional theologian (even though the theologian might be able to cite it in Greek).

In order to answer the above questions, this paper will analyze the translation of a theological text, written by George Eldon Ladd, who was a world famous theologian and Professor at the Fuller Theological Seminary in Pasadena, California. The text is taken from his most famous book, A Theology of the New Testament. Furthermore, the paper is also a study of the relationship between the text by Ladd, referred to as the source text (ST), and the text “beneath the ST”, which consists of the Bible texts used by Ladd when he wrote the ST. Since the Bible, in some or other way, is referred to in almost every line of the ST, this relationship needs to be considered when the translation (the target text or TT) is created.

1.1. Aim and scope

The aim of this paper is to describe and illustrate the various translation strategies used when a theological text is translated, with respect to the treatment of:

(i) Theological terms
(ii) Words and phrases derived from the Bible.

The part on theological terms deals with the words and phrases which hold a specific meaning within the field of theology.

The part on words and phrases derived from the Bible deals with how these items are translated in a specific way, because of how they are treated in the preferred Bible translation. For example, *The Coming One* is translated with *den som kommer* or *han som kommer*, without capitals, since that is how it is rendered in *Svenska Folkbibeln* (1998), thus giving this particular translation credence over every other way of translating it, even though there are several other possible translations available.

1.2. Material

As was mentioned in the introduction, the material that was translated for the present study (the ST) is a text by George Eldon Ladd, from his book *A Theology of the New Testament*, pages 31–41, where the footnotes for practical reasons of space limitation were excluded. The book was written in 1974 and revised in 1993. In this text Ladd explains the theology of John the Baptist, relating it both to the historical setting of John and to our modern time. Consequently, the ST is packed with Bible references, both as direct quotes and as allusions of an indirect nature, where knowledge of the Bible text is presupposed. There are also many references to apocryphal books (books that are not part of the Bible, but closely related), as well as to other theologians and their work.

An important consideration to make when translating any text is: who will be reading it? The people (generally referred to as the *target group*) who can be expected to read Ladd’s book consist for this particular text mainly of theological students, or persons who, even though they are not schooled, have a genuine theological interest. To be able to read the ST and understand it, solid knowledge of the Bible would be necessary, since the Bible is the foundation stone for all theological studies. At least basic knowledge of theology in general would also be needed, for the understanding of the ST as well as the TT.

The purpose of the ST is to inform and educate. Professor Ladd was a teacher in theology and is famous for his teachings on the Kingdom of God, which is also a major theme of this particular text. The TT has the same purpose, albeit realized within a Swedish setting.
1.3. Method

To obtain the data necessary for the analysis, the text by Ladd was translated into Swedish. After that, the various translation strategies and methods used during the translation were identified and categorized.

Since there are so many references to the Bible in the ST, the most important material, besides the actual text, was the Bible, where *Svenska Folkbibeln* (1998) was consulted. Another Bible translation could have been used, namely *Bibel* 2000, but for personal preferences, as well as for the reason that the ST is mainly read in a non-liberal theological environment, where also *Svenska Folkbibeln* is mainly used, this Bible translation was the preferred choice. Where no references were made to the Bible in the ST, while the Bible was still implicitly referred to, *Biblisk Ordbok* (1983) was of much help to find these “hidden” text parts. For finding the established terms *Illustrerat Bibellexikon* (1967), along with parallel theological texts in Swedish, was extremely helpful.

*Om Gamla Testamentets Apokryfer* by Per Block et al (1988) and *Rösterna ur Dödahavsrullarna* by Robert Eisenman and Michael Wise (1992) were invaluable in obtaining the most appropriate translations and abbreviations of different apocryphal text titles, as well as on pseudoepigraphical text titles (texts which are reminiscent of the Old Testament apocryphal texts).

For the verification of different facts, as well as for finding parallel texts, the Internet was an important source. Various encyclopedias and dictionaries on the Internet, for example Tyda, proved extremely valuable for the purpose of finding the translation of a word.

With regard to theory Rune Ingo’s *Konsten att översätta* (2007) was used for the purpose of explaining general translation rules and aspects of terminology, in order to then apply them in the analysis. In connection with the categorization of the different strategies used during the translation process Vinay and Darbelnet’s model for translation, as described in their *Comparative Stylistics of French and English* (1995), was invaluable.

2. Theoretical prerequisites

The usual goal in any translation process, and evidently also in the one relevant for this study, is to produce a text that in all ways evoke the same thoughts, ideas and understanding, in the TT-readers as in the ST-readers. In other words, it is essential that the primary meaning (*denotation*) as well as the associated meaning (*connotation*) of the TT matches the ST (Ingo,
Ingo claims that to keep a good semantic equivalence, which means that the text should uphold an equivalent meaning for its readers, both the demands on a suitable denotation and a suitable connotation have to be upheld (ibid: 169), which was the guideline for the translation made for this study.

In the sections following below, the key aspects of the present study will be elaborated on, along with relevant theory on translation strategies.

2.1. Theological terms and words and phrases derived from the Bible

The definition of terminology, according to the Merriam-Webster learner’s dictionary online, is that it is “the special words or phrases that are used in a particular field” (2012). Again, if the goal is to produce a TT that is as equivalent as possible to the ST, evoking the same feelings and thoughts in its readers as in the ST-readers, the terms need to be translated with this in mind. According to Ingo the concept, which is decided from its relations, is of primary importance in terminology, as it is the starting-point for creating a term (2007: 101), i.e. the general idea which the term is supposed to convey.

It is also a fact that in the translation of a theological text, one of the main missions is to recognize when a specific word or phrase in the text derives from a specific expression, or text part, in the Bible. The only way to be able to do this is to have extensive knowledge of the Bible in the first place, or to be able to recognize the special language and style of the Bible. Again, the main source here has to be the Bible.

2.2. Translation strategies

Ingo explains different strategies used to create terms within a science, which can be necessary to do in a translation process. These strategies, along with additional strategies by Vinay and Darbelnet, will be elaborated on in the sections below.

The translation strategies, described by Ingo in his book Konsten att översätta, that were used during the translation made for this study were: (a)terminologization, which means that generally any word can become a term within a science. Ingo gives the example of the French word arbre (tree), which has become a term within both technological and maritime terminology. Ingo also describes (b) how it is possible to create new terms with the help of an affix. He states that the Swedish language uses both prefixes (utvärdera) and suffixes
(entreprendus) to create new terms and words. Lastly, (c) compounds can be created, for example *motorvärmare* or *formpressad* (Ingo, 2007: 107–108).

In order to translate the terms of the ST satisfactorily, with the purpose of losing neither the denotation nor the connotation, Ingo’s strategies needed a complement, and therefore different translation strategies described by Vinay and Darbelnet (1995) were also consulted. These strategies fall within two general methods: direct translation and oblique translation, where the latter is a more “free” translation, used when it is not possible to use a direct translation (Vinay and Darbelnet, 1995:31). The translation strategies that were used, and which will be further discussed in the analysis, are literal translation and calque, which are both kinds of direct translation, along with the concept of false friends, and furthermore modulation and equivalence, which are both kinds of oblique translation, along with the concept of option. Literal translation, and the concept of false friends, will be described more closely in section 2.2.1. Modulation and option, will be brought up in section 2.2.2. Equivalence will be discussed in section 2.2.3.

2.2.1 Literal translation and calque

According to Vinay and Darbelnet “[a] calque is a special kind of borrowing whereby a language borrows an expression form of another, but then translates literally each of its elements” (1995: 32). For example, the *intertestamental literature*, as seen in example (1) below, has lent out the construction, as well as the words, from the English language, to the Swedish language, where it has been made into a new term: *den intertestamentala litteraturen*.

(1) Such a judgment is anticipated in the Old Testament (Mal. 4:1; Nah. 1:6; Isa. 30:33), and the idea is developed at great length in the *intertestamental literature*. (Ladd, 1993: 35)

Literal translation can also be called a “word for word” translation. This strategy transfers the words of the source text directly into the target language (TL), yet leading to a grammatically, as well as idiomatically, appropriate result (Vinay and Darbelnet, 1995:33f). For example the
simple phrase: Where are you? is literally translated into Var är du?, where every Swedish word corresponds directly to the English counterparts.

The “false friends”, which can erroneously be used when a direct translation is performed, are also worth mentioning here. These “false friends” consist of words that on the surface have a corresponding literal translation, but which, on a closer inspection, actually mean something completely different. For example eventual could easily (and wrongly) be translated with eventuell, which would be a false conclusion, since the English word rather has the meaning of slutlig or slugligt (Ingo, 2007: 191). It is the trademark of a good translator to avoid these, and it was also at times necessary to do so during this particular translation.

2.2.2. Modulation and option

At times even an appropriate literal translation can be considered awkward, unidiomatic or unsuitable, if it does not uphold the equivalent meaning of the ST when it is transferred to the TT. In order not to lose the semantic equivalence it can be necessary to choose a variation of the message. This is obtained through a change in the point of view, and is what Vinay and Darbelnet call a modulation (1995: 36). Modulation can be either fixed, which means that this is the solution that will be found in dictionaries and other sources, being the acknowledged usage, or it can be free, which means that the modulation is not yet fixed, being a unique solution, based on the translator’s own good judgment. An example of a fixed modulation is the one that Vinay and Darbelnet use: “The time when...” which in French is translated with “Le moment où...”[lit.the moment where] (1995:37).

The point of view can change in several ways (Vinay and Darbelnet, 1995: 89f). An example of how the point of view in a free modulation can be changed from a negation to the opposite is found in example (2) below:

(2) Tax collectors, instead of gouging the people for all they could get, must collect no more than is appointed. (Ladd, 1993: 37)

Skatteindrivare ska, istället för attplundra folket på allt de har, bara driva in det som är fastställt
The concept of option concerns the times a translator comes across words or phrases where the translation is not fixed, and where there is no obligatory translation available. This area is where the translator has to choose, from any existing options, the one translation that he or she deems most suitable to express the details of the message (Vinay and Darbelnet, 1995:15f). Option was, for instance, turned to when *a novel element* in example (3) below was translated.

(3) It is true that the Old Testament and Judaism did not expect the Messiah to bestow the Spirit, but there is no reason to deny to John *a novel element*. (Ladd, 1993: 34)

Example (3) *a novel element*, could be translated in several ways, none of them being obvious, for example *ett eget element*, *något eget* or *en egen tolkning*, where every translation alternative has different semantic qualities. In the end the translation chosen was the one that seemed most appropriate for the subject, as well as for the context, of both this sentence, and the text as a whole: *en ny tolkning*.

2.2.3 Equivalence

Vinay and Darbelnet describe equivalence as the method used when, even though both structure and style is completely different, two texts can present the exact same situation: two equivalent texts have been created. Furthermore, they claim that these equivalents are mainly fixed, and are thus obligatory. Many of them are idioms or proverbs, and have phrasal qualities (1995: 38). What has then equivalence to do with the Bible and the specific situation of translating a theological text?

More often than not the Bible text used in the ST has a fixed equivalent in the Bible translation that is used by the translator for reference; it can be a whole phrase, one or more sentences, or only a word. This means that when a Bible text is referred to in the ST, either explicitly or implicitly, the translation that corresponds with the Bible text has authority over every other option of translation that does not correspond with the Bible text. The underlying
Bible text in the ST is equivalent to the underlying Bible text in the TT. In example (4) below, this strategy is evident:

(4) A further view is suggested by the context. The Coming One will baptize the righteous with the Holy Spirit and the wicked with fire. (Ladd, 1993: 33)

Ännu ett synsätt antyds av sammanhanget. Han som kommer ska döpa de rättfärdiga med Helig Ande och de ogudaktiga med eld.

According to Tyda (Tyda, n.d) wicked could translate into, for instance, elaka, onda or syndiga. However, in the Bible text, which is implicitly referred to earlier on in the ST, we find: “Han ska slå jorden med sin muns stav, med sina läppars andedräkt döda de ogudaktiga” (Svenska Folkbibeln, 1998, Isa. 11:4), where de ogudaktiga is the equivalent phrase of example (4) the wicked, making this translation the most appropriate.

3. Analysis

The analysis below is divided into two subsections: one on terminology, and one on words and phrases derived from the Bible. The common denominator going through both these sections is the use of the Bible for extensive references. It will be demonstrated how it is used and how the different strategies mentioned above are used in the translation of the chosen theological text.

3.1. The translation of theological terms

There are, of course, many kinds of theological terms. There are terms whose meaning only the schooled theologian is familiar with, for example pseudoepigraphical, and then there are the words that we all have met from the time we are little, like sin and grace. The everyday person might not grasp the full meaning of these latter words, but probably uses them in his or her vocabulary. It is a different matter, though, when these terms, of all kinds, need to be translated appropriately to a new language. In the following section some of the theological terms of the ST, and their translations, will be analyzed.

Early on in the ST the term sribal religion, example (5), appears. On the surface this might seem to be an easy enough term, one that could, by means of a calque, conveniently be translated into skriftreligion, where each element of the term is literally translated, borrowing
the expression form of *scribal religion* (Vinay and Darbelnet, 1995: 32). But if that was done a whole other concept would have been referred to. The key to an appropriate translation lies in the context:

(5) In place of the living voice of prophecy were two streams of religious life, both deriving from a common source: *scribal religion*, which interpreted the will of God strictly in terms of obedience to the written Law as interpreted by the scribes 

(Ladd, 1993: 31)

I den profetiska röstens ställe existerade två strömningar i det religiösa livet, vilka båda hade sitt ursprung i samma källa. Den första var *skriftläran*, som tolkade Guds vilja strikt utifrån lydnaden mot den skrivna Lagen så som den tolkades av de skriftlärda [...]

In this context the *scribes* are the ones interpreting the *scribal religion*, example (5). *Skriftlärd* are the equivalents of *scribes*, although, according to Tyda (Tyda, n.d), this could also be translated as *skrivare* or even *författare*. In this particular context, however, it is someone who has knowledge of the Jewish scriptures. According to the SAOB, *skriftreligion* is a religion that has holy, canonical scriptures. Of course this is the actual case: Jews have the Old Testament, or the Torah (*Lagen*), but that is not what is described here. *Skriftreligion* is a term that includes several other religions, while *skriftläran* is a term that specifically describes what the mentioned scribes taught. Actually both *scribe* and *scribal religion* are examples of what Ingo describes as *false friends*: words that, if translated directly, would mean something else than what was intended in the ST (2007:191).

When different English encyclopedias are turned to in order to find an explanation to *scribal religion*, it seems to be impossible to find one. This combination does not seem to exist as a term in the English language – at least not as one in common use. However, when a web search is made, there are many hits on *scribes* combined with *religion* in different ways, and among them one hit on the precise term *scribal religion*, constituted of a blog entry referring to what the *scribes* (*skriftlärda*) taught (Gerard, 2006). Obviously, in this particular context, the English term *scribal religion* refers to the same phenomenon as the Swedish term *skriftlära*.

The strategy used to translate *scribal religion* is that of a modulation. In order to preserve both the connotation and the denotation of the term it is necessary to use a free translation: the
point of view is changed by using “the part for the whole” (Vinay and Darbelnet, 1995: 89) – or, to be more exact, “the teachings (läran) for the religion”. *Scribal* can be translated literally, but if *religion* was literally translated a false friend would be created. Instead the term *skriftläran* is used, a term that is also in use within theology in Sweden. Furthermore, through Ingo’s practical solution *scribal religion* is made into a compound (Ingo, 2007: 108).

Another example of a modulation is that of the "servant“ prophecies, in example (6). This term refers to specific text parts in the book of Isaiah in the Bible. A direct translation would here render *tjänarprofetiorna*, and if only a quick glance was made at the ST that would be the result. However, if a search of this translation is made on Google it yields nothing. Apparently these specific prophecies are not referred to in this way, and so a direct translation would not translate the term satisfactorily. The modulation consists in the change of part of the phrase, from prophecies to songs. Of course prophecies *can* consist of songs, having the form of one, but it is still another aspect which is shown, another part of prophecy, and consequently a modulation. In this case, the modulation is a fixed one, which can be seen from its appearance in *Illustrerat Bibellexikon* – in the subsection “Herrens tjänare” (1967: 5689ff), we find the phrase *sångerna om Herrens tjänare*, used about Isaiah 42-53 – that is, about exactly the same thing as that referred to by means of the ST phrase the “servant” prophecies. The choice of *sångerna* (as opposed to *profetiorna*) is furthermore supported by Albrektson & Ringgren (1984: 78), who also use this word in reference to the same Bible texts (i.e. Isaiah 42-53). The translation would then be:

(6) In one of the ”servant” prophecies of Isaiah, God promises to pour out his Spirit on the descendants of Jacob in quickening and life-giving power (Isa. 44: 3–5). (Ladd, 1993: 34)

I en av sångerna om Herrens tjänare i Jesaja ger Gud löftet att utgjuta sin Ande med livgivande kraft över Jakobs avkomlingar (Jes 44:3–5).

There are a number of references in the ST to *Qumranians, the Qumran community, Qumran literature, Qumranian conversion* and so forth, each of which renders quite different translations, although conceptually they have very much in common, all referring to aspects of the Qumran people. These terms, with the common denominator of *Qumran* have been translated in different ways.
In example (7), the question was how to translate the *Qumran community*. Initially this was translated with *Qumranfölket*, after finding a few references to this on the Internet, but after searching more references, not just on the Internet but in similar theological literature, this way of translating the term was abandoned, since there seemed to be other, stronger candidates. More specifically, three different terms stood out as relevant in this context: *Qumranförsamlingen, Qumransekt* and *Qumransamfundet*.

*Qumranförsamlingen*, first, is used in, for instance, Mitternacht and Runesson (2006:131), where we also find *församlingen* only (ibid). In Tenney (1985:134) we furthermore find the following title for a whole section: “GRUNDLÄGGANDE EGENSKAPER HOS QUMRANFÖRSAMLINGEN”. However, Tenney also uses the second of the three terms mentioned above, namely *sekt* – e.g. “Guds vrede nedkallades över alla dem som inte tillhörde sekten” (ibid) – and *Qumransekt* is used repeatedly in Gerhardsson (1982: 50, 53, 74), and at least once in Kieffer (1979:165). It is also a fact that the Qumran community many times is claimed to be secteristic by the ST (Ladd, 1993: 32, 36)). *Samfund*, finally, is used by Albrektsson & Ringgren –“ett ordenssamfund […] vid nuvarande Qumran” (1969,1979: 95) – as well as in *Illustrerat Bibellexikon* (1967: 4589f). Last, but not least, *Qumransamfundet* is also used by Kieffer (1979: 101) alongside *Qumransekt*.

So which is the most suitable translation? Is it *Qumranförsamlingen, Qumransekt* or *Qumransamfundet*? There is no obvious solution to this question. When these three suggestions are googled, there are 945 hits on *Qumransamfundet*, 191 hits on *Qumranförsamlingen* and 362 hits on *Qumransekt*. Does this mean that *Qumransamfundet* is the indisputable choice? In the end this is a case of what Vinay and Darbelnet call option: the free choice of the translator used when there is no obligatory choice (1958:15f). Obviously all of these translations match the ST, but which one matches the most? It is not easy to choose, but the fact that one of the translations, according to Tyda (Tyda, n.d) for *community* actually is *församling*, of course helps, especially since this is not the case for either *sekt* or *samfund*. It is also of consequence that the most recent reference book *Jesus och de första kristna* (Mitternacht and Runesson: 2006) uses *församling*, making this translation “up to date”. Example (7) *the Qumran community*, as shown below, was therefore translated into *Qumranförsamlingen*, which actually is a literal translation, if we choose to translate *community* with *församling*. The term was also made into a compound by the use of Ingo’s strategy.
(7) Some scholars have interpreted the Qumran community as a prophetic eschatological movement. (Ladd, 1993:32)

En del forskare har tolkat Qumranförsamlingen som en profetisk och eskatologisk rörelse.

The choice of this translation (Qumranförsamlingen) is then included in three other translations, namely of (8), (9) and (10), where the term of interest was the Qumranians.

(8) The Qumranians looked for an early apocalyptic consummation. (Ladd, 1993: 32)

Medlemmarna i Qumranförsamlingen väntade på en tidig apokalyptisk fullbordan.

(9) However, it is not at all clear that the Qumranians had a distinct initiatory baptism. (Ladd, 1993: 37f)

Det är dock inte alls säkert att medlemmarna i Qumranförsamlingen hade ett särskilt initieringsdop

(10) Some (Robinson, Brown, Scobie) think that John adapted the lustrations of the Qumranians for his baptism of repentance. (Ladd, 1993: 37)

Några (Robinson, Brown, Scobie) tror att Johannes formade sitt omvändelsedop efter Qumranförsamlingens reningar.

In examples (8) and (9), the Qumranians were translated with Medlemmarna i Qumranförsamlingen, once again using a modulation, where the point of view is changed from the people living in Qumran, to the people who are members of the Qumran faith community. Vinay and Darbelnet claim that such a strategy is justified "when, although a literal […] translation results in a grammatically correct utterance, it is considered unsuitable, unidiomatic or awkward in the TL” (1995: 36). A literal – and grammatically correct – translation of Qumranians, could in this example be qumraner, meaning the people of the Qumran community, but would one really say that in Swedish? It is, of course, possible to label qumraner in the same way as one might label hinduer or buddhister, but it is still an awkward expression, especially since we have labeled the Qumran community as a
församling. We talk of Svenska kyrkans medlemmar and not in any other way, and using an affix (kyrkaner?) to label its members would not be an idiomatic way of expressing membership. Furthermore, when a web search is made there are no Swedish matches of qumraner, supporting the conclusion that it is an awkward expression.

The third example of the Qumranians, example (10), was translated with Qumranförsamlingens, adding a suffix (-s), which makes it yet another modulation, but with a different result. Here the focus is not on the individuals, but on something they perform in their capacity as a community, and not individually. Consequently, it would be misleading to translate Qumranians as in the other two examples.

In the last two examples of Qumran-related terms, Qumran in (11) and Qumranian in (12) result in qumransk, where a literal translation is used in both cases.

(11) The idea of repentance is also emphasized in the Qumran literature, where the sectarians called themselves "the converts of Israel" (CD 6:5; 8:16), and stressed both ceremonial purity and inner conversion. (Ladd, 1993:36)

(12) However, the whole context of Qumranian conversion meant social separation from "the sons of darkness" and rigid obedience to the sectarian interpretation of the Law. (Ladd, 1993: 36)

In both examples (11) and (12) there is a specific phenomenon targeted, which originates from the Qumran community, labeling it as Qumranian or Qumran. Qumranian (12) has to do with the faith of the community, their beliefs, in the same way as Christian beliefs in the Swedish language would be labeled as kristen, or Buddhist beliefs as buddhistisk, and here: qumransk. In the same way Qumran (11) is here labeling the literature of this faith community, marking it as specifically Qumran, just as example (12) is labeling belief – a Qumranian belief, in this case conversion. The result in both cases, even though they are
lexically different (*Qumran* and *Qumranian*), is *qumransk*, where a suffix (-sk), in both cases, has been added.

The term *treasury of merit*, example (13), proved to be difficult to translate. When a web search was made, *treasury of merit* was found to be an existing term in the Roman Catholic Church. The Merriam Webster online dictionary defines it as “the superabundant satisfaction of Christ for human sins and the excess of merit of the saints which according to Roman Catholic theology is effective for salvation of others and is available for dispensation through indulgences” (Merriam Webster: 2012). In Swedish these indulgences are equivalent to what we call *avlater* or *avlatsbrev*, a trade which took place in the late medieval times (NE: 2012). Obviously, these indulgences are still very much real in the Roman Catholic Church; hence the existing term, but in Sweden we connect it with medieval times and do not see the connection to our modern times.

Three different belief systems clash in this example, in that the text as such is about the Jewish system, whereas the specific term belongs to the Catholic system, and lastly since the TT-readers, as well as the ST-readers, mainly belong to the Protestant system. However, the author of the ST obviously thought that they fitted together and used the term *treasury of merit* to explain a Jewish belief system, similar to the Catholic belief system. In the Catholic system it is the indulgences which have the power to give salvation, but in the Jewish system that which provides the right to salvation is the heritage of Abraham, which is “available to all Jews” (see example (13) below). There are obvious difficulties in translating *treasury of merit* in a way that gives satisfaction to all three of these belief systems. One is that if *treasury of merit* was translated with the existing Swedish term *avlater* or *avlatsbrev*, the connotation for the Swedish reader is that of medieval times and Luther (banning these indulgences). Furthermore, if such a translation as *skattkammare av avlater* was made, it would not be *merit* that comes to mind, but the actual letters (*avlatsbrev*). One attempted translation was the making of a compound: *avlatsskatt*, but then another connotation was created, namely of taxes (*skatt*), which actually would be the complete opposite of the ST connotation.

So what would be an appropriate way of translating the term? Firstly, a semantic addition had to be made: Ingo claims that a translation, at times, can seem incomplete or unbalanced, and in such cases an addition can be motivated to create balance (2007: 123). In this case the addition *slags* was added to underline the fact that the treasury is conceptual, and not an actual place. This addition could also be seen as a kind of free modulation: the idea of a treasury is
transferred from an actual concrete treasury to the mentioned more conceptual treasury (*slags skattkammare*), thereby changing the point of view. Secondly, a parallel text on the Internet was found, where the term was used in a Swedish theological setting, explaining the phenomenon: “De hade alltså en del till övers, som då samlades till en *sorts skattkammare av meriter*, som kyrkan kunde disponera över till förmån för de många som inte hade nog meriter för att undkomma skärseldens fasor” (Johansson: 2011), italics added. The translation that was finally chosen (below) of example (13) *treasury of merit* is literal, with a semantic addition, or it could also be described as a free modulation. Either way, the result is the same:

(13) On the one hand, the children of Abraham believed that the faithfulness of Abraham provided a *treasury of merit* that was available to all Jews. (Ladd, 1993: 36)

Another challenging term was example (14) *repentance*. In Tyda (Tyda, n.d), *repentance* is translated with *ånger*, with the explanation “remorse for your past conduct”. However, this is not how the term would be described in a theological setting, and consequently a literal translation would prove to be awkward. A modulation, on the other hand, where the point of view is changed from *ånger*, as being one state of feeling (a feeling of remorse), to *omvändelse*, as being another state of feeling (the actual result of *ånger*, of changing because of the remorse) – would function well in the context. Moreover, the term *omvändelse*, which is well used in theology, originates from an Old Testament idea that literally means “to turn from sin to God” (Ladd, 1993: 35). Through a nominalization “vända om” (to turn from), which is the translation of the Hebrew *šûb* becomes *omvändelse* (Odeberg, H. and Gilbrant, T. 1967: 4281), also making it an example of terminologization, where principally any word in general use can become a term (Ingo, 2007:107). The use of this term is further supported by how it is used in the Bible, where, for instance, “Repent, for the kingdom of heaven is near” (NIV: 1979), in *Folkbibeln* (1998) is rendered” Omvänd er, ty himmelriket är nära” (Mt. 3:2). Consequently, it follows that Example (14) *repentance* is translated with *omvändelse*. 
(14) Repentance (metanoia) is an Old Testament idea and means simply to turn (šûb) from sin to God. (Ladd, 1993: 35)

Example (15) conversion, is a synonym of the term repentance. The translation of this synonym, though, is complicated by the fact that there are more synonyms in the English language than there are in the Swedish language. The term conversion is in Tyda (Tyda, n.d) translated with förvandling, konvertering, konversion and, of course, omvändelse. Neither konvertering, konversion or förvandling is suited for the situation. It follows that the use of omvändelse is necessary to keep the connotation, even though example (14) repentance has the same translation (omvändelse) as example (15). Should then repentance, or conversion, always be translated with omvändelse, or are there circumstances when they should not? Below follows example (15), where these examples, repentance (14) and conversion (15), are translated differently.

(15) The idea of conversion is expressed in the idiom of turning or returning to the Lord (Isa. 19:22; 55:7; Ezek. 33:11; Hos. 14:1; Joel 2:13). “Conversion” expresses the idea better than repentance. ”Repentance” suggests primarily sorrow for sin; metanoia suggests a change of mind; the Hebrew idea involves the turning around of the whole person toward God. (Ladd, 1993: 35f)

It is interesting to see that repentance is now translated with ånger, even though, in most other cases, it has been translated otherwise (see for instance example (14)). In this context a literal translation is more suited, clearly showing how a translation can change with the situation, or the context in which it is placed. However, example (14) repentance occurs 23
times in the ST, and is, in some form, translated with omvändelse every time, except for the two times above where it is translated with ånger.

The next example is a phrase that is used time and again through the ST, and which is also a major theme for the text as a whole, namely the Kingdom of God, which at times is also referred to, in a shortened form, as the Kingdom. Since the Kingdom of God is usually translated literally with the established Swedish equivalent Guds rike, which is a straightforward solution, this section will concentrate on the more interesting differences in translation of the Kingdom, as appearing on its own.

The first example, which follows below, deals with the literal, and terminologized, translation of the Kingdom into example (16) Riket:

(16) Further, it had no message for Israel, but withdrew by itself into the desert, there to obey the Law of God and to await the coming of the Kingdom. (Ladd, 1993: 32)

Even though The Kingdom and Riket share the same denotation, the connotation varies between the ST and the TT. In Swedish Riket can be associated with the Nazis and the third Reich, whereas no such connotation exists with the English word Kingdom. However, in this particular translation Riket, as a shortened form of Guds rike, seems to be a steadily more accepted term in Sweden, in spite of its associations to the third Reich. One such indication is how the term is used on the large Internet site Bibelfrågan, where this quote is found: “Och när han kom tillbaka för att upprätta Riket (något som Jesus själv säkert trodde skulle hända ganska snart) skulle han ta dem till sig och sedan skulle de få vara tillsammans med honom för alltid” (Strindberg, n.d). Furthermore, the mentioning of “the Law of God”, in the same sentence, has minimized the associations to the third Reich, making the literal translation Riket the most appropriate choice. The seeming answer to the dilemma of conflicting connotations is to use the term Riket, but to use it sparingly, which is shown in example (17) where the Kingdom is instead translated with Gudsriket.
In example (17) *Gudsriket*, another translation strategy has been employed, namely a modulation. This modulation can be explained by how the point of view has been altered from a general form (*the Kingdom*), i.e. any kingdom, to a specific kingdom, namely *Guds rike*. This phrase has then been made into a compound *Gudsriket* with a definite form (-t).

In the third example of the various translations of *the Kingdom*, the term has been translated with the compound *himmelriket* (example 18), once again with a definite form (-t):

(18) The least in *the Kingdom* is greater than John (Mt. 11:11). (Ladd, 1993: 39f) Johannes (Matt 11:11).

*Himmelriket* (18) is yet another modulated term, where a part of the whole is used to explain the whole. *Himmelriket* is a synonym for *Guds rike*, but with slightly different connotations. Where *Guds rike* is seen as God’s manifested presence on Earth, both spiritually and physically, *himmelriket* is usually seen mainly as the place where the saved reside after death. However, this is not the reason for this precise translation, only an explanation. As will be discussed further in section 3.2. it is a matter of making the Bible text the most important source of reference, as well as guide, to the most appropriate translation. In this case the whole sentence in the example is an implicit reference from Mt: 11:11: “Men den mindre i himmelriket är större än han” (*Svenska Folkbibeln* 1998).

3.2. The translation of words and phrases derived from the Bible

For the purpose of not missing any of the underlying Bible texts, which are present in every part of the ST, the ability to recognize these parts is essential. Many of the references to specific Bible texts are, of course, spelled out, but there are also many that are not – references that only play on the reader’s own knowledge of the Bible. If the translator does not have this knowledge he or she could unwarily leave out an important part of the ST message.
The first example in this section, *the hairy mantle* (example 19), shows how, when a theological text is translated, the Bible can aid the translator with information. The translation of *the hairy mantle*, which could be described as a modulated phrase, is based on background knowledge on the part of the translator that there exists a clarifying reference somewhere in the Bible. This reference was then found through Biblisk Ordbok (1992). The translation, based on this reference, follows below:

19) John’s garb – *the hairy mantle* and the leather girdle – appears to be a deliberate imitation of the external marks of a prophet (cf. Zech. 13:4; 2 Kings 1:8, LXX). (Ladd, 1993: 32f)

Perhaps the most salient direct translation here would be *den håriga manteln* which would have been completely wrong (both in terms of style and in terms of actual information) and even, to a point, comical. The mantle is not hairy in the sense ”covered in hair”, which is what Swedish *hårig* would imply, but rather in the sense ”made out of hair”. *Den håriga manteln* would have kept neither the denotation nor the connotation of the ST. The semantic differences would have been great, as *håriga* usually points to what covers the actual mantle, and not what it is made of. This is what we find in Mt. 3:4: ”Johannes bar kläder av kamelhår och hade ett läderbälte om livet” (*Svenska Folkbibeln*: 1998). It follows that the Bible text is the base for the TT-translation: *manteln av kamelhår*. Possibly a variation of the translation could have been: *manteln av hår*, but then the default association would probably be human rather than camel hair, which, consequently, would be misleading. In addition to this, the TT-reader, who knows the Bible well, would frown at what is such an obvious deviation from what the Bible actually tells of John’s garb.

Example (20) *raised up*, is another interesting wording, which is an example of language use that is mainly found in theology, or/and in a Christian setting, and rarely anywhere else. *Raised up* (20) is a grammatical collocation, which means that it is a “coined” word combination, where a specific preposition (*up*) is fixed with a certain word (*raised*) in a certain circumstance, which in this example is the theological setting (Ingo, 2007: 149f):
(20) At long last, God had raised up a prophet to declare the divine will (Mk. 11:32; Mt. 14:5). (Ladd, 1993: 33)

In example (20) raised up, not much information is found in the mentioned Bible references (Mk. 11:32, Mt. 14:5); only that John was considered to be a prophet. The use of raised up is not found. Furthermore, upp is not an usual Swedish preposition together with rest. To be sure of this the Internet source Språkbanken was consulted and several corpora searched. In most cases rest upp has to do with traveling and is used with till, e.g. rest upp till, where upp indicates the direction of travel. But there are also cases, although they are few, where either some kind of building is erected (rest upp), or, as in the present case, where someone or something, either by God or through other religious circumstances, is raised up (rest upp) (University of Gothenburg: 2009). In the Bible raised up is used for elevating something or someone to a higher position, either physically or in status, for example:”Men Herren skall åt sig resa upp en kung över Israel” (Svenska Folkbibeln, 1998: 1 Kings. 14:14). Another example is: ”Herren reser upp Resins ovänner mot dem” (1998: Isa. 9:11). The “raising up of a prophet” is also, in the Christian sub-culture, a common way of referring to an emerging prophet. When a web search is made this is confirmed. There are 461,000 hits on “resa upp en profet”. When the first pages of these hits are viewed, it is clear that the hits are mainly centered within the Christian culture. Most probably example (20) raised up, is an old collocation, derived from a Biblical language use, which is mainly used within a certain context. The context consists, in this case, of the use of raised up together with prophet.

When a theological text is translated the most important source for an appropriate translation is, as has been said before, always the Bible text. Another example of this is how part of the sentence in example (21) below was translated:

(21) An alternate view is that the baptism of pneuma is not the Holy Spirit but the fiery breath of Messiah that will destroy his enemies (Isa. 11:4; 4 Ez. [ = 2 Esd.] 13), or the wind of divine judgment that will sweep through the threshing floor to

Ett alternativt synsätt är att dopet i pneuma inte är den Helige Ande utan Messias läppars andedräkt som ska döda de ogudaktiga (Jes 11:4, 4 Esra) eller rättvisans gudomliga vind som ska rensa tröskplatsen och föra bort agnarna.
Part of Isaiah 11:4 reads: "Han ska slå jorden med sin muns stav, med sina läppars andedräkt döda de ogudaktiga" (Svenska Folkbibeln, 1998). Once again there are other possible translations, for instance Messias brinnande andedräkt, which would be in keeping with the style of the ST and appropriately translate fiery, which, for example, could also translate as eldiga or heta. However, since it is Messias läppars andedräkt that Isaiah refers to, this is also the most reasonable translation for the TT. The same is evident in the translation of his enemies, which would translate into hans fiender in a literal translation, but which is translated with de ogudaktiga when derived from the Bible text.

The strategy used in example (21), as seen above, is probably most reminiscent of what Vinay and Darbelnet refer to as equivalence. This strategy is often used for the translation of fixed expressions, for example proverbs or idioms (Vinay and Darbelnet, 1995: 38), and in this case the fixed expression originates from the Bible text: the fiery breath of Messiah that will destroy his enemies. It is fixed, since there is an equivalent set of phrases in the Swedish Bible text, and in effect there is no other way of translating the text than the way in which it is rendered in the Bible, except for the fact for when another translation of the Bible is used.

Another example of equivalence is found in example (22) where the whole sentence is based on information found in the Bible:

(22) Soldiers were told to be satisfied with their wages and not to engage in unwarranted pillaging. (Ladd, 1993: 37)

Soldater blev tillsagda att vara nöjda med sina löner och att inte våldföra sig på någon.

In example (22) there is no specific reference to any given Bible text in the ST, except for an earlier remark: “Luke gives illustrations of the change John demanded” (Ladd, 1993:37), referring to the Gospel according to Luke in the New Testament, where the illustrations mentioned are the ones described in example (22). In Lk. 3:14 (Svenska Folkbibeln: 1998) the following text is found: “Åven soldater frågade honom: ‘Och vi, vad skall vi göra?’ Han svarade dem: ‘Våldföra er inte på någon och pressa inte ut pengar från någon, utan nöj er med er lön’”. In example (22) there are a number of other translations possible, for example pillaging can be translated with plundring, but how the Bible relates to this particular event is
given credence over any other translation that could have been made, and thus this equivalent translation is created: Soldater blev tillsagda att vara nöjda med sina löner och att inte våldföra sig på någon.

4. Conclusion
The purpose of this paper has been to describe and illustrate the translation strategies used when a theological text is translated, more precisely a chapter from Prof. Ladd’s book *A theology of the New Testament* (pages 31–41), with focus on theological terms. In addition to this, the focus was also on how the Bible was used as a primary source of reference for the translation. It was shown how parts of the TT were derived directly from the preferred Bible-translation, in this case *Svenska Folkbibeln* (1998).

The model used to analyze the translation was mainly the translation strategies that were presented by, firstly, Vinay and Darbelnet, comprising modulation, calque, equivalence and literal translation (cf. section 2), where the strategy that was most helpful for transferring the biblical language hidden within the ST to the TT was that of equivalence, and, secondly, of some practical strategies presented by Ingo, namely terminologization, the use of affix, and compounding. The importance of using sources of reference, as well as parallel theological texts, for the purpose of finding the most equivalent Swedish terms of theology, was also shown, as well as how the Internet was used to find the most suitable and semantically most equivalent translation. Last but not least Rune Ingo’s insights on terminology as well as on semantics were used to analyze details of the translation, concerning the purpose mentioned.

In the translation of a theological text the relation to the Bible is evident on every page. The Bible, as a source of reference, is used extensively to create an equivalent translation that will be recognized by the theologically schooled TT-reader. Many times over this was shown, for instance when example (19) *the hairy mantle*, was translated with *manteln av kamelhår*, since this is how the phrase is treated in the Bible:”Johannes bar kläder av kamelhår och hade ett läderbälte om livet” (*Svenska Folkbibeln*: 1998, Mt. 3:4).

To conclude, the overall purpose of analyzing a theological text with focus on the above aspects, proved a very interesting journey through meaning and history, with the Bible as a constant companion.
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