TRANSLATING JONAH'S NARRATION AND POETRY INTO SABAOT

Towards a Participatory Approach to Bible Translation (PABT)

BY

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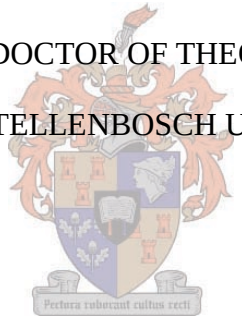

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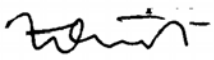

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ABSTRACT

TRANSLATING JONAH'S NARRATION AND POETRY INTO SABAOT:

Towards a Participatory Approach to Bible Translation (PABT)

By Diphus Chosefu Chemorion

Recent developments in the field of translation studies have shown that a single translation of the Bible cannot be used for all the functions for which people may need a translation of the Bible. Unlike the case in the past when new versions of the Bible were viewed with suspicion, it is now increasingly acknowledged that different types of the Bible are necessary for different communicative functions. While many African communities have only a pioneer mother tongue translation of the Bible, Scripture use reports indicate that in some situations, the mother tongue translations have not been used as it was intended. The writer of this dissertation supports the view that some of the Christians in their respective target language communities do not use available mother tongue translations because they find them to be inappropriate for their needs. In the light of functionalist theories of translation, it is held in this dissertation that people who find existing translations to be unsuitable for their needs may need special alternative translations that are precisely designed to address their needs. The challenge, however, is how to identify the specific type of the alternative translation. Although the need for alternative versions of the Bible has been widely acknowledged, very few studies have been carried out on strategies for designing and producing functional and acceptable alternative translations that are also directly based on the biblical source texts. This study represents part of the necessary effort to identify theoretical strategies for designing and producing alternative translations with special functions. On the basis of contemporary theories of translation, the writer of this dissertation formulated a Participatory Approach to Bible Translation (PABT) and experimented with it in translating Jonah's narration and poetry into the Sabaot language. The experiment was successful but a final conclusion can only be made after the strategy (PABT) has been subjected to further testing in different translation settings.

OPSOMMING

‘N SABAOT VERTALING VAN DIE NARRATIEF EN POËSIE IN JONA:

Op weg na ‘n Deelnemende Benadering tot Bybelvertaling (DBBV)

Deur Diphus Chosefu Chemorion

Onlangse ontwikkelings in die veld van vertaalstudie het getoon dat 'n enkele vertaling van die Bybel nie gebruik kan word vir al die funksies waarvoor mense 'n Bybelvertaling sou benodig nie. Anders as in die verlede toe nuwe Bybelweergawes met agterdog bejeën is, word dit nou toenemend erken dat verskillende Bybelweergawes nodig is vir verskillende kommunikatiewe funksies. Terwyl baie Afrika-gemeenskappe slegs 'n pionier moedertaal-Bybelvertaling het, dui Skrifgebruikstudies aan dat moedertaalvertalings in sommige situaties glad nie gebruik word soos wat dit bedoel was nie. Die outeur van hierdie proefskrif steun die siening van hierdie verslae wat aandui dat sommige Christene in hul onderskeie doeltaalgemeenskappe nie die beskikbare moedertaalvertalings gebruik nie, omdat hulle dit ontoepaslik vir hul behoeftes vind. In die lig van funksionele vertaalteorieë neem hierdie proefskrif die standpunt in dat mense wat bestaande vertalings ontoepaslik vir hul behoeftes vind, wel alternatiewe vertalings mag benodig wat spesifiek ontwerp word om hul behoeftes aan te spreek. Die uitdaging is egter om te bepaal hoe presies hierdie alternatiewe vertaling moet lyk. Hoewel die behoefte aan alternatiewe Bybelvertalings wyd erken word, is daar nog weinig studie gedoen oor strategieë waarmee funksionele en aanvaarbare alternatiewe vertalings wat direk op die Bybelse brontekste gebaseer is, ontwerp en gemaak kan word. Hierdie studie verteenwoordig 'n deel van die noodsaaklike poging om teoretiese strategieë vir die ontwerp en maak van alternatiewe vertalings met spesifieke funksies te vind. Op die basis van resente vertaalteorieë het die outeur van die proefskrif 'n Deelnemende Benadering tot Bybelvertaling (DBBV) geformuleer en uitgetoets in 'n Sabaot-vertaling van die narratiewe en poësie van die boek Jona. Die eksperiment was suksesvol, hoewel 'n finale konklusie slegs gemaak kan word nadat die strategie (DBBV) onderwerp is aan verdere toetsing in verskillende vertaalkontekste.

ACKNOWLEDGEMENTS

As I recall the challenges that I encountered in studying scholarly literature, carrying out empirical research, and writing up this dissertation, I can only say that it is by the grace of God that the study has come to an end. To him be the glory for ever and ever. Amen.

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Finally, I would like to thank other instistutions and individuals who equally contributed to the success of my studies but whose names have not been mentioned here.

ABBREVIATIONS

BHS	Biblia Hebraica Stuttgartensia
BSK	Bible Society of Kenya
BTL	Bible Translation and Literacy
CEV	Contemporary English Version
CMS	Church Missionary Society
GNB	Good News Bible
LXX	Septuagint
NCCK	National Council of Churches of Kenya
NET	New English Translation
NJB	New Jerusalem Bible
NSJ	New Sabaot Jonah
NT	New Testament
OT	Old Testament
PABT	Participatory Approach to Bible Translation
RSV	Revised Standard Version
SBTL	Sabaot Bible Translation and Literacy Project
SIL	Summer Institute of Linguistics
SL	Source Language
ST	Source Text
STA	Source Text Author
TA	Translation Agency
TEV	Today's English Version
TL	Target Language
TLC	Target Language Community
TT	Target Text
TWOT	Theological Wordbook of the Old Testament
UBS	United Bible Societies
WBTI	Wycliffe Bible Translators International

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CHAPTER 1: BACKGROUND TO THE STUDY

1.1 Introduction

Recent developments in the field of Translation Studies[1] have shown that no single translation can communicate effectively all the aspects of a source text. In the area of Bible translation, it is now acknowledged that a single type of translation cannot fulfill all the communicative functions for which a particular language community may need a translation of the Bible[2]. Unlike the case in the past when new versions of the Bible were viewed with suspicion, today the Bible is translated in very many ways and for a variety of purposes (Noorda 2002:8)[3].

In Africa, many communities have only a pioneer mother tongue translation of the Bible. However, current discussions on the acceptability of mother tongue translations have suggested that in future, more communities may need alternative mother tongue versions of the Bible to complement the existing translations. For example, in her paper entitled "The challenge of acceptability of the translation by the target language community", Hill (2005) argues that one of the major causes of non-acceptability of mother tongue translations in Africa is the "one product fits all mentality", whereby translation

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1 "Translation Studies" is an academic discipline, which deals with research on various aspects pertaining to the profession of translating (Munday 2001:5). It is a term used to describe the "discipline which concerns itself with problems raised by the production and description of translations" (Lefevere 1978:234 as cited in Shuttleworth & Cowie 1997:183-184).

2 See for example De Vries (2001:306-317) as discussed in section 1.5 of this study.

3 For example, Hargreaves (1993:70), points out that many modern English versions of the Bible have been produced with different functional emphases, such as: versions with a study emphasis which are useful for students, versions designed to be more popular for a wider readership, versions that are more literary in style, versions that have a more protestant or more catholic background, versions designed to be particularly suitable for liturgical use, and so on.

organizations see a particular type of translation as the fulfillment of the goal of Bible translation in every language community (Hill 2005:8).

Given the functional limitations of any type of translation, it can be stated that every language community has the potential of having different types of translations of the Bible, with complementary communicative functions. However, the task of determining and producing a suitable alternative translation is by no means an easy one. Several technical and practical issues have to be considered. For example, apart from having a specific purpose for which it is produced, the alternative translation must also be acceptable to the intended receptor audience. It therefore becomes necessary to ask the question: "What strategies can be applied in determining and producing an alternative mother tongue translation of the Bible that is complementary to the existing translation and also acceptable to the target audience?"

1.2 Problem Statement and Hypothesis

This study aims at investigating strategies for producing an alternative translation of Jonah's narration[4] and poetry in the the Sabaot language as an experiment. It is hypothesized that an alternative function-oriented and acceptable translation of Jonah, in the Sabaot language, can be realized by involving representatives of ordinary Sabaot Christians in the formulation of a "translation brief"[5]. The basis of this hypothesis is Christiane Nord's functionalist model of translation, which suggests among other issues,

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[4] The word "narration" is used in this dissertation as an abstract noun that means a narrative or a story that has been artfully conveyed. See section 5.3.2.1

[5] According to Nord (1997:137), a "translation brief" is a "definition of the communicative purpose for which the translation is needed. The ideal brief provides implicit or explicit information about the intended target-text function(s), the target text addressee(s), the medium over which it is to be transmitted, the prospective place and time and, if necessary, motive of production or reception of the text."

that in the real world of translation, the central factor for determining how a translation is done may be found in the question: Does the translation fulfill the function that its initiator(s)[6] had in mind for it? (Nord 1997:30)[7]. One of the key points, which Nord raises in her model of translation, is that the translator and the initiator of the translation need to work jointly in the formulation of a translation brief, which is the key determinant of the type of translation to be produced. This means that the role of the initiator of a translation is crucial in the technical design of the translation.

From Nord's functionalist perspective, as explained above, it can be argued that an alternative mother tongue translation of the Bible may be achieved through the participation of both the translator and the initiator (in this case representatives of a language community) in the design of a translation brief. The joint participation of the translator and the initiator of the translation in the design of a translation brief is a central component of what is referred to in this research as a "Participatory Approach to Bible Translation (PABT)."

1.3 Research Objectives

In accordance with the research problem that was stated in 1.2, the objectives of this study have been formulated as follows:

i. To study the notion of acceptability in Bible translation with special reference to the Sabaot common language translation.

ii. To study Christiane Nord's functionalist model of translation and its relevance for Bible translation.

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6 "Initiator" is a technical term, which Nord (1997:20) defines as "the person, group or institution that starts of the translation process and determines its course by defining the purpose for which the target text is needed."

7 Nord's functionalist theory is disscussed in detail in chapter 3 of this study.

iii. To analyze the prevailing translation situation among the Sabaot in order to formulate a translation brief for translating Jonah's narration and poetry into the Sabaot language

iv To carry out an indepth study of Jonah's narration and poetry in preparation for translation into the Sabaot langauge.

v. To translate Jonah's narration and poetry into the Sabaot language.

vi. To test the resulting translation for acceptability.

vii. To describe the PABT and draw its model.

1.4 Background to Bible Translation among the Sabaot People

The Sabaot people of Kenya are currently estimated to be 160000 and they live on the slopes of Mt. Elgon along the Kenya-Uganda border. The language of the Sabaot is also known as "Sabaot"[8]. It is linguistically categorized as part of the Kalenjin[9] family of the Southern Nilotic cluster of languages (Larsen 1986:143).

In the mid 1970s, the Adult Literacy Department of the National Council of Churches of Kenya (NCCK) had plans to carry out adult literacy work among the Kalenjin people of Kenya. It was realized that there was a need to carry out a dialect survey, which would

8 The Sabaot language has 6 dialects, namely, Bong'om, Book, Koony, Sabiiny, Söömëëk, and Mäsoob.

9 The Kalenjin people in Kenya comprise of: Kipsigis, Nandi, Tugen, Keiyo, Pokoot, Marakwet, Sabaot, Terik and Ogiek. Linguistically, they are collectively known as Highland Nilotes for historical and geographical reasons: They are known as nilotes because the route of their migration from Egypt to East Africa was along the Nile valley. They are highland nilotes because their current habitation along the slopes of Mt. Elgon on the Kenya-Uganda border as well as in the rift-valley parts of Kenya is characterized by high altitude. Cf. Sambu (2000:134-138).

define language boundaries for the Kalenjin group at a practical level (Van Otterloo, 1979a: preface). In response to this need, NCCK and the Bible Society of Kenya (BSK) requested the Summer Institute of Linguistics (SIL)[10] to carry out a linguistic survey of the Kalenjin dialects.

The SIL commissioned Karen and Roger Van Otterloo to carry out a language survey of the Kalenjin dialects between 1978 and 1979. The aim of the survey was to compare the dialects of the Kalenjin language group with a view to practical language planning. The ultimate goal of the study was to determine Kalenjin dialects that can use a similar set of literature and those that would require their own separate literature (Van Otterloo, 1979a:1). At the end of the survey, Van Otterloo (1979a:58) concluded: "the Sabaot language is unique unto itself among the Kalenjin dialects." He recommended for the development of a separate set of literature for the Sabaot people. At the same time, Van Otterloo noted that the Kiswahili language posed a challenge to the Sabaot language, as many Sabaot school graduates increasingly learned Kiswahili. For this reason, Van Otterloo urged, "if Bible translation is to be done in Kony/Pok speech form, it must be done quickly, as it is in the 11th hour for written development of the Kony/Pok language"[11] (Van Otterloo 1979a:3b).

In 1979, at about the same time as Van Otterloo was carrying out the socio-linguistic survey among the Kalenjin people, a group of Sabaot church leaders approached the BSK in Nairobi to request for a translation of portions of the Bible into the Sabaot language. They wanted the Bible to be translated into the Sabaot language so that they could use it as a means of accessing the Christian message of salvation to the Sabaot people. Since

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[10] The Summer Institute of Linguistics (SIL) was started in 1934 as a summer training program for prospective Bible translators. Over the years, SIL evolved into a professional group specializing in linguistics, anthropology, and the development of computer programs for analyzing languages and biblical texts. For more information on SIL see Smalley (1991:73-80).

[11] *Koony* and *Book* are the two major Sabaot dialects. Before the Sabaot orthography was established, *Koony* was written as *Kony* while *Book* was written as *Pok.*

the Sabaot language had not been reduced to writing, the BSK referred them to the SIL in Nairobi[12]. That marked the initial efforts to have the translation of Scripture into the Sabaot language.

In response to the request of the Sabaot church leaders, the SIL assigned Alice and Iver Larsen to work among the Sabaot people[13]. Their first objective was to do a linguistic analysis of the Sabaot language with the aim of assisting the community to have a writing system and later to initiate Bible translation and literacy activities. In their research, the Larsens recognized that the various Sabaot dialects are mutually intelligible. For this reason, it was advisable to have a single writing system for all the Sabaot dialects. Two language committee meetings were held to discuss the possibility of a standard dialect for writing purposes as well as other issues brought up by the local leaders. One meeting was held at Cheptais on January 15, 1981, followed by another at Kapsokwony on January 16, 1981[14]. In both of these meetings, it was resolved that the ***Koony*** dialect be used as the standard dialect for Bible translation and the production of literacy materials.

The Sabaot Bible Translation and Literacy (SBTL) project was started in 1981 as a project sponsored by the Summer Institute of Linguistics (SIL). Later, in 1987, SIL formally handed the sponsorship of the project to Bible Translation and Literacy (BTL)[15].

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[12] At that time, BSK focused its Bible translation activities in larger communities in Kenya whose orthographies had already been established.

[13] The Larsens began to live among the Sabaot at Chewangoi at the end of February 1981.

[14] Cheptais and Kapskwony are the major centers for the two main dialects of the Sabaot, namely ***Book*** and ***Koony,*** respectively.

[15] BTL was started in 1981 as a charitable organization whose main objective was to facilitate Bible translation and literacy among the small language groups in Kenya whose languages had not been reduced to writing. In its initial stages, BTL received seconded personnel from the SIL who were collectively known as the Kenya working Group. A Kenyan citizen was appointed as the General Secretary in 1983, but the SIL staff continued to manage BTL's operations until 1987 when BTL assumed responsibility for translation work in Kenya. In May 1996, BTL became an affiliate member of Wycliffe Bible Translators International (WBTI).

The offices of SBTL were initially rented at Chewangoi, where the Larsens lived, but in 1991 an official center was established at Kopsiro in Mt. Elgon District of Kenya. The main objectives of SBTL are to undertake research in Sabaot socio-linguistics, promote Sabaot literacy, facilitate Bible translation into the Sabaot language, and to promote the use of Christian materials in the Sabaot language.

The Sabaot New Testament (NT) translation was published in 1997. In the preface to the Sabaot NT, it is indicated that the translation of the word of God into the Sabaot language reflects modern principles of translation. It is also explained that the Sabaot NT is a "Common language[16]" translation just like the "Good News Bible" in English and "Habari Njema" in Kiswhaili[17]. The translation of the Old Testament (OT) into the Sabaot language is nearing completion and the principles used in the translation of the Sabaot NT are followed. Among the OT books that have been translated is the book of Jonah, whose trial version was published in 1991. It is estimated that the translation of the Sabaot OT will be finished in 2008 and the whole Bible into the Sabaot language will be published in 2010[18].

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[16] According to Nida & Taber (1969:200), a "common language" translation is one in which translators make use of the lexical, grammatical, and stylistic resources of language, which is both understood and accepted as good usage by all who know the language. It avoids the use of literary and technical language, which is understood only by persons specially trained. It also avoids substandard and vulgar language, which is unacceptable for serious communication. A common language translation also avoids any language features, which are exclusively used only in one section of the language group.

[17] The modern principles of translation mentioned here refer to the principles of "Meaning-based" or "Idiomatic translation". According to Larson (1984:15), "Meaning-based" translations make every effort to communicate the meaning of the source language text in the natural forms of the receptor language. Such translations are also called idiomatic translations." Larson contrasts meaning-based translations with form-based or literal translations, which follow the form of the source language text as closely as possible. It should be noted that the meaning-based/idiomatic approach to Bible translation is not very different from the dynamic/functional equivalent approach that is commonly applied with the United Bible Societies (UBS). Cf. Larson (1991: 29).

[18] The "Whole Bible" here refers to the "Protestant canon", which has fewer books than the "Catholic canon", which includes the "Apocrypha." In view of the translation principles used in the translation, it

1.5 The Necessity of an Alternative Translation of the Bible in the Sabaot language

As a pioneer translation for the Sabaot people, the Sabaot common language translation enjoys a special status as the main reference book through which the Sabaot people can access the word of God in their language. Being the first massive document to be produced in the Sabaot language, the translation has won public approval as a symbol of Sabaot ethnic identity. In general, Sabaot people are proud that a translation of the Bible has been produced in their own language just as it is the case in other ethnic groups. This, however, does not mean that the Sabaot common language translation has met all the translation needs of the Sabaot Christians. Neither does it mean that no other version of the Bible should be produced in the Sabaot language. On the contrary, recent research on the use of Scripture translation among the Sabaot people indicated that a sizeable number of Sabaot Christians do not use the Sabaot common language translation both at home and/or in church[19]. This may be an indication that the Sabaot common language translation may not be functionally appropriate for all categories of Sabaot Christians. For this reason, the writer of this dissertation suggests that some of the Sabaot Christians who are not using the current common language translation would probably need an alternative mother-tongue translation of the Bible that is suitable for their needs.

The idea of having an alternative translation in Sabaot language can be supported with reference to some of the recent studies in Bible translation, which indicate that alternative versions of the Bible are not only necessary but also inevitable. For example, Wendland

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can be expected that the translation of the whole Bible into the Sabaot language will be a common language translation. For easy referencing, we shall from now henceforth refer to both the Sabaot NT and the on-going OT translation as the "Sabaot common language translation."

[19] The Scripture Use research, which was done between May and December 2005, revealed that only about 25-30% of Sabaot Christians use the Sabaot Scriptures at home and/or in church. Cf. "Preparing of Scripture Use Discussions at GLM" report compiled by Harriet Hill, October 2006. See also the discussion on factors affecting acceptability of the Sabaot common language translation in section 2.3 of this study.

(1998) provides useful hints on important factors that necessitate the production of alternative translations. According to Wendland, three different translations have now been produced in the *Chichewa* language, which is widely spoken in Malawi. The first translation is known as ***Buku Lopatulika***, which is predominantly used by Protestants and which was published in 1922 by the Bible Society of Scotland in collaboration with the British and Foreign Society (Wendland 1998a:23). The second Bible version in *Chichewa* is called ***Malembo Oyera***, which is the Catholic version, published in 1966 (Wendland 1998:25). The third version is the ***Buku Loyera***, which was published in 1998 as an inter-church version (Wendland 1998a:36).

In his justification for the production of ***Buku Loyera*** as a new version of the Bible in the *Chichewa* language, Wendland gives six important reasons which can be summarized as follows: Firstly, "Some of the words used in the older versions have fallen out of usage and become archaic, known perhaps to older generations, but hardly at all by those under twenty years of age" (Wendland 1998a:26). Secondly, non-mother tongue speakers drafted the earlier versions and because of this, the style of the translations does not reflect a natural flow of the language (Wendland 1998a:27). Thirdly, the earlier versions were also very literal. They reflect the linguistic forms of the Hebrew and Greek texts[20]. Fourthly, the first two Bibles, ***Buku Lopatulika*** and ***Malembo Oyera*** support division of the Christian church into two antagonistic camps: protestant and catholic. For this reason, ***Buku Loyera*** was produced as an "Inter-church version" in order to unite Christians (Wendland 1998:29). Fifthly, ***Buku Loyera*** is enriched with additional features, which are not present in the earlier versions such as: illustrations, glossary of key terms, a subject index, larger print size, more frequent paragraph units, more visually distinct verse numbers, poetic indentions, and a more selective cross reference system (Wendland 1998a:29). Finally, Wendland states that the new version "was needed to confront the

[20] Regarding this point, Wendland (1998a:28) clarifies that "the point here is neither to disparage nor to dispose of the older Bibles, for they still perform a valuable service for those who know how to use them correctly. But there is a definite need for an additional, more idiomatic, meaning-based, popular language version to complement the literal versions and to give ordinary hearers and readers more immediate access to the sense and significance of the biblical text."

present generation of Christians with the word of God in a very concrete and overt manner" (Wendland 1998a:30).

The Bible translation situation that prevailed in the *Chewa* language group before the production of *Buku Loyera* as an alternative translation may not necessarily be the same as the current Sabaot translation situation. However, it is clear from Wendland's justification of *Buku Loyera* that the translation was aimed at meeting certain translation needs that were not adequately met by the preceding translations. Just like the pioneer translations in the *Chichewa* language, the Sabaot common language translation has its own functional gaps, which would necessitate the production of another translation[21]. A discussion on these gaps will be presented in chapter two of this study. In the meantime, it is necessary to look at another study that may justify the production of an alternative version of the Bible in the Sabaot language.

In his article, entitled "Bible Translations: Forms and Functions", De Vries (2001:306-317) explains that pioneer mother tongue translations in New Guinea are mainly produced to serve a missionary function, which means that such translations are part of an effort to establish and build a church. He explains that functionally, the situation in New Guinea is rather straight forward and the main challenge for Bible translators is to find appropriate language forms for communicating the good message of Jesus to people who do not know him and know very little about the world in which Jesus lived and died (De Vries 2001:306). In contrast to the situation in New Guinea, De Vries explains that in the Netherlands, the functional framework is different and dozens of translations have been produced to serve different communicative functions, such as liturgical functions, study function, common language function, secular-literary functions, and private reading/home function (De Vries 2001:307).

[21] The fact that some of the Sabaot Christians do not use the Sabaot common language translation may be attributed to the functional gaps that the translation has.

It is important to recognize at this stage that some of the presuppositions that De Vries makes in his article, as we shall see shortly, are based on insights drawn from the functionalist approaches to translation, and specifically "the work of Nord and other German translation theorists within the skopos approach" (De Vries 2001:307). A central point that De Vries highlights in this regard is that a single translation can never reflect all aspects of the source. He also points out that "translations always select certain aspects of the source text and it is the social function, the ***skopos***, of the translation that determines the nature of the translational filter" (De Vries 2001:308)[22]. For this reason, he suggests that "the situation in which only one type of translation has the monopoly should only be temporary", noting "a single translation is not enough for the various things people want to do with the Bible" (De Vries 2001:312).

From a functionalist perspective of translation, as noted above, De Vries (2001:306) presupposes that the relatively straightforward functional framework for New Guinea translation projects will not last for long. In his view, within a few generations, most of the communities in New Guinea will be bilingual and many people will have had access to versions of the Bible in national languages, namely, Indonesian, English, and Tok Pisin. He explains that with such an exposure, the translation situation in New Guinea will change and some sort of "function specialization" will take place. For this reason, De Vries presupposes that in future a new vernacular version in New Guinea will have to define its function in relation to the other versions used by the community.

A major inference that may be drawn from the projections which De Vries makes as shown in the above paragraph is that the situation in New Guinea will be more or less like that of the Netherlands where different versions of the Bible have been produced to serve different communicative functions. This may also imply that apart from the case in New Guinea, in any other part of the world, pioneer missionary translations of the Bible will necessarily be supplemented by versions directed at certain specialized functions. If

[22] De Vries (2001:312) states "It is the function or ***skopos*** of the translation in the target community that should be the basis for the translational decision".

that is the case, then it is reasonable to conclude that in the case of the Sabaot language, there is a need to produce an alternative function-oriented translation to complement the pioneer common language translation.

1.6 Reasons for Choosing the Book of Jonah

It has already been pointed out in section 1.2 above that the aim of this study is to investigate strategies for producing function-oriented and acceptable alternative mother tongue translations of the Bible using the translation of the book of Jonah into the Sabaot language as a case study. With only four chapters and forty-eight verses, Jonah is one of the smallest books in the OT and its small size became very convenient for this study.

In spite of being a small book, aspects of Jonah's narration and poetry form some of the most memorized parts of the Old Testament. The message of Jonah is embedded in amazing events that attract the attention of many readers and hearers, thus making it a well-known book. Among the issues that are quickly remembered about Jonah are his disobedience and his being thrown into the sea. Many people also remember that a great fish swallowed him. However, the book of Jonah is one of the Old Testament books that present some of the greatest challenges in the exegesis and translation of the Bible. Jonah consists of both narrative and poetry genres, characterized by stylistic techniques of lexical repetition and variation, irony and enigma, which demand special skills for effective cross-cultural translation (Wendland 1997:308-328). The author of Jonah also used key biblical terms as well as unknown ideas that have puzzled many scholars and generated a lot of debate on how the translation should be done[23]. In addition to the challenge of analyzing the various aspects of Jonah as listed here, the translator of Jonah must also deal with the question of the theological purpose of Jonah: what is the theological significance of the story of Jonah to the receptor audience?

[23] For example in Jonah 4:6, St. Jerome translated the Hebrew term קִיקָיוֹן as "Ivy" instead of the well known LXX translation of the same word as "gourd" and this raised controversy in one of the early African churches, thus forcing St. Augustine to protest against St. Jerome. Cf. Worth (1992:35).

The issues raised in the above paragraph provided the basic motivation for the choice of Jonah in the current study. As it has already been mentioned in section 1.4 above, a common language translation of the book of Jonah was among the first OT books to be produced in the Sabaot language.It would therefore be interesting to see how ordinary Sabaot Christians would participate in the design of an alternative translation of Jonah, which fills in the functional gaps left by the existing Sabaot common language translation of Jonah.

1.7 Research Methodology

The research for this study involved extensive library investigation, which included studies on acceptability in Bible translation, Nord's functionalist model of translation, the Hebrew text of Jonah, and other exegetical helps on the book of Jonah. Insights acquired in the process of the reading have been accorded due reference in different areas of the study.

The empirical part of the research was conducted in Mt. Elgon and Trans-Nzoia Districts[24] where the activities of the Sabaot Bible translation and literacy project are undertaken. The sample population for the study was drawn from the six administrative divisions where the Sabaot people live, namely, Cheptais, Kapsokwony, Kopsiro, and Kaptama (in Mt. Elgon District) and Saboti as well as Endebbes (in Trans-Nzoia). As it is indicated in chapter 4 of the study, random and stratified sampling techniques were used in selecting churches from which the respondents were drawn. The researcher also consulted archived information in various offices including the Mt. Elgon District Commissioner's office, the Sabaot Bible Translation and Literacy Project office, and the

[24] Mt. Elgon and Trans-Nzoia Districts are found in the Western and Rift Valley Provinces of Kenya respectively.

BTL office in Nairobi. The details of the methodology and the results that were achieved are shown in chapters 4 and 7 of the study.

1.8 Structure of the Rest of the Chapters

In chapter 2, the phenomenon of acceptability in Bible translation is explored. This chapter also discusses key factors that affect the acceptability of the Sabaot common language translation. The chapter ends with a proposal of a strategy for identifying specific types of translations that are appropriate for specific audiences and functions.

Chapter 3 provides an in-depth introduction to functionalist approaches to translation followed by a detailed discussion on Christiane Nord's functionalist model of translation. The aim of the chapter is to critically study aspects of Nord's theory with the view of identifying some of the elements that could be adapted and applied in the situation of Bible translation. For this reason, the relevance of Nord's functionalist model of translation will be highlighted.

Chapter 4 is dedicated to the report on the empirical research that was carried out for the purpose of formulating a translation brief for translating the book of Jonah into Sabaot. Among other issues, the chapter will provide the details on the methodology that was followed. The translation brief that was formulated at the end of the research will also be stated.

In chapter 5 the study focuses on the analysis of the Hebrew source text of Jonah. Here, a translation-oriented approach to the analysis is proposed and used to analyze the Hebrew text of Jonah. The text is analyzed in terms of its basic content, literary features, key biblical terms, unknown ideas, and theological motifs found in the book. The aim of the analysis is to identify any translation problems that could pose serious challenges in

translating the book of Jonah into the Sabaot language in accordance with the requirements of the translation brief.

In chapter 6, the translation of the Hebrew text of Jonah into the Sabaot language will be presented. The chapter also shows how various translation decisions were taken in view of the requirements of the translation brief.

Chapter 7 shows how the translation draft was tested for acceptability. Here, the criteria that were applied in the testing process are explained. The results of the test as well as the conclusions are also provided in this chapter.

Finally, chapter 8 gives the conclusion of the findings in the entire study. A central aspect of this conclusion is the presentation of a participatory approach to Bible translation as a strategy for identifying and producing alternative types of translations for specific audiences. The chapter ends with some recommendations for further study.

1.9 Explanation of Basic Terminology Applied

1.9.1 Translation

The term "translation" as applied in this study has three basic meanings[25]: Firstly, it refers to the process of transferring written information from one language into another language for a given communicative function and by means of writing[26]. Such a process is also known as "translating." This study is focused on the study of translation as a process as it is suggested in both the title and subtitle of the dissertation: "Translating Jonah's Narration into Sabaot: Towards a Participatory Approach to Bible Translation

[25] Cf. Munday (2001:4-5).

[26] "Translation" as a process should not be confused with "Interpreting", which refers to the process of transferring oral information from one language to another through speaking.

(PABT).” Secondly, the term “translation” is used to denote the product of the translation process, for example, “the Sabaot common language translation or the New Sabaot Jonah translation (NSJ). Thirdly, the term translation is also applied in reference to the general subject field, such as “Translation Studies.” It is not difficult to tell from the context the intended sense of the term wherever it occurs.

1.9.2 Source Text

The term “Source text” (ST) is used in this dissertation to refer to the text that is being translated into another language. The source text is usually written in a different language[27]. Besides having competence in the source text language, a translator needs to know the source culture, literary traditions, textual conventions, and so on. The source language involved in a particular act of translation is not necessarily the language in which the work was originally written, as ST may itself be a translation from another source language. A source text may consist of verbal and non-verbal elements (illustrations, plans, tables, charts, gestures, face and body movements.). When translating, it is important for the translator to pay attention to both implicit and explicit information (Shuttleworth & Cowie 1999:157).

1.9.3 Target Text

In this dissertation, the term “Target text” (TT) is used to refer to the language which is being translated into. A Target text also refers to a text that has been produced by an act of translation. Such a text is derived from a source text in accordance with a particular strategy. The target text is usually written using the target language, which is also known as the receptor language[28]. A community into whose language a translation is being made is known as a target language community (TLC).

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[27] Nida & Taber (1969:208) define source language as the language in which the original author of a message formulated it and the point of departure for translation.

[28] Nida & Taber (1969: 140) define receptor language as “the language into which a message is translated from the original or source language.”

1.9.4 Mother Tongue Translation

A "mother tongue" of a person is generally regarded as that person's native language. It is the language that one is born into, and grows up with. The Macmillan English Dictionary for Advanced Learners (2007) defines "mother tongue" as a noun which refers to the "main language that you learn as a child." In Africa, a person's mother tongue usually refers to the language of one's ethnic group or tribe. A translation of the Bible into such a language is what is referred to in this study as a "mother tongue translation." Both the Sabaot common language translation and the New Sabaot Jonah translation that are discussed in this study are mother tongue translations.

1.9.5 Common Language Translation

The term "Common language translation" has already been defined in section 1.4 above[29]. It is used in this study to refer to a product of the translation process, which is written using a vocabulary and style that is presumed to be understood and acceptable to all categories of people within a given language group regardless of their social class, level of education, and age group[30].

1.9.6 Acceptability

In this dissertation, the term "acceptability" is used to refer to the degree to which a translation is positively received by the intended audience and utilized for the function for which it was produced. As far as mother tongue translations of the Bible are concerned, it is important to note that a mere positive reception of a given translation does not amount to its acceptability. Besides being treated to a colorful dedication ceremony, a translation must also be utilized for the intended purpose for it to be described as "acceptable." In other words, the "function of a translation" or the way it is utilized is crucial in determining whether or not a translation is acceptable. Chapter 2 of

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[29] See footnote 16 of section 1.4 of this study.

[30] Cf. Nida & Taber (1969:200).

this study is dedicated to the discussion of the concept of acceptability with regard to the Sabaot common language translation.

1.9.7 Functionalist Approaches to Translation

Roberts (1992:7) defines a function of a translation as "the application or use which a translation is intended to have in the context of a target situation." In this dissertation, "functionalist approaches to translation" refer to a variety of approaches, which emphasize the function (skopos) of the target text (and not the function of the source text) as the main criterion that should determine translation decisions (Naudé 2002:50). The word "skopos" is derived from a Greek term which means purpose. The main argument behind functional approaches to translation is that texts are intended to carry out communicative functions or purposes and it is these functions that should determine translation methods and strategies. Chapter 3 of this dissertation introduces functionalist approaches to translation and explains how Nord's functionalist model of translation could be applied in the production of alternative and acceptable mother tongue translations of the Bible.

1.9.8 Initiator of the Translation

The term "initiator" refers to the client of a translation. It is the person or group or institution that starts off the translation process and determines its cause by defining the purpose for which the target text is needed. A client of the translation could be a source text author, a target text reader, a company, or even the translator. If the initiator is also the intended addressee, then such an initiator is referred to as "initiator-cum-addressee." In this dissertation, Sabaot Christians perform the role of "initiator-cum-addressee" for the New Sabaot Jonah translation. Nord's functionalist perspective on the role of the "initiator" as well as other participants in the translation process is discussed in section 3.3.2 of this study.

1.9.9 Translation Brief

A translation brief as used in this dissertation refers to a set of target text requirements, which is derived from the initiator of the translation before the actual drafting of the translation commences. According to Vermeer (1989:227), "the aim of any translational action, and the mode in which it is realized, are negotiated with the client who commissions the action." Among other things, a translation brief must state the communicative purpose or translation skopos for which the translation is needed. Nord (1997:137) points out that the ideal translation brief provides explicit or implicit information about the intended target text-functions, the target text addressee(s), the medium over which it will be transmitted, the prospective place and time, and if necessary, motive of production or reception of the text." A discussion on translation brief from the perspective of Nord's functionalist theory is provided in section 3.3.3 of this study.

1.9.10 Participatory Approach to Bible Translation

The Participatory approach to Bible translation (PABT) as presented in this dissertation is a strategy of translation, which seeks to involve the intended target audience in the identification of the communicative function for which a target text is to be produced[31]. This approach is based on the functionalist ideal that translations are produced to carry specific communicative functions as determined by the translator and initiator of the translation. The strength of this approach lies in the fact that it seeks the involvement of the target language community in the design of a translation brief, which then guides the translator during the transfer of information from the source text to the target text. PABT is particularly useful in the production of an alternative translation because the intended audience gets a chance to define a translation skopos that fills in the gaps left by an existing translation. Further details on PABT are also provided in chapter 4 and 8 of this study.

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[31] Cf. the problem statement in section 1.2 of this study.

CHAPTER 2: ACCEPTABILITY IN BIBLE TRANSLATION

2.1 Introduction

One of the claims that are made in chapter 1 of this study is that some of the Sabaot Christians do not use the Sabaot common language translation and they would probably require alternative translations that suit their needs. Such claims invite two valid questions, namely: “Why are some of the Sabaot not using the Sabaot common language translation?” and secondly, “Which translation strategy may be applied to identify and produce appropriate types of translations for the Sabaot Christians who would need alternative translations in the Sabaot language?” This chapter attempts to answer these questions by discussing the general concept of “acceptability” in Bible translation and the factors that affect the acceptability of the Sabaot common language translation. The goal of the chapter is to show some of the functional gaps of the Sabaot common language translation with respect to the book of Jonah.

The flow of the discussion in the chapter is as follows: In section, 2.2 an attempt is made to define the phenomenon of acceptability in Bible translation and how it can be measured. Then in section 2.3, the discussion focuses on the factors that affect acceptability of the Sabaot mother tongue translation. Concluding remarks on the chapter will be given in section 2.4.

2.2 The Phenomenon of Acceptability in Bible Translation

2.2.1 The Meaning of Acceptability in Bible Translation

With reference to some of the pioneer translations in European languages, Glassman (1981:12) notes, “Practically no translation of significance has seen light of day without

incurring the displeasure of many detractors." Any student of the history of Bible translation learns that the founding fathers of Bible translation such as St. Jerome, John Wycliffe, Erasmus, Martin Luther, and William Tyndale, had both admirers and persecutors who viewed their translations from different perspectives. According to Van der Merwe (2003: 6), "any study of the history of Bible translation indicates that it is the perceptions and individual expectations of people that determine the reaction to new translations, and not necessarily the inherent merits of the translation." The history of Bible translation also reveals that Bible translation has always been characterized with questions regarding the acceptability of any given version of the Bible. Even today, no mother tongue translation of the Bible can be used effectively unless it is acceptable. This makes the subject of acceptability in Bible translation very crucial. It is therefore appropriate to begin our discussions in this chapter by looking at how the notion of acceptability is understood in translation studies.

Andersen's article (1998: 1-23), which is entitled "Perceived authenticity: The Fourth Criterion of Good Translation" provides an ideal starting point for discussing the meaning of acceptability in Bible translation. In his article, Andersen proposes that the fourth criterion for a good translation should be known as "Perceived authenticity", in addition to the other three criteria, which are accuracy, clarity, and naturalness (Barnwell 1992:23).[1] He defines perceived authenticity as "the receptor audience's perception that the text is an authentic and trustworthy version of the original message." In Andersen's view, the receptor audience's evaluation of a translation is subjective. However, he observes that if a translation that is properly done lacks the things the receptor language regards as the mark of authenticity, the translation may not be accepted (Andersen 1998:2).[2]

1 In SIL circles, it is argued that a good translation is a meaning-based translation, which is seen as accurate, clear, and natural.

2 Andersen identifies three different kinds of proofs of authenticity, namely: stylistic features, certification by a checking procedure, and the credibility of the translator.

In response to Andersen's article, Larsen (2001:40-53) wrote an article entitled "The Fourth Criterion of a Good Translation". Larsen agrees with Andersen on the need to acknowledge the existence of the fourth criterion for a good translation, namely, that the receptor audience expects to see certain things in a translation before they can trust it as a true word of God. According to Larsen, the criteria of accuracy, clarity, and naturalness are well known for objective evaluation of a good translation, but the fourth criterion is different because it is concerned with how the intended receptor audience evaluates the text without necessarily having been trained in translation principles (Larsen 2001:40).

Although Larsen agrees with Andersen regarding the fourth criterion for evaluating a good translation, he suggests that this fourth criterion should be better called "Acceptability" and not "Perceived authenticity" as proposed by Andersen. The main reason, which Larsen gives for this shift of terminology, is that "a translation neither can nor should be authentic in the ***primary*** sense of that word, because a translation is different from original authorship" (Larsen 2001:42). To Larsen, the criterion of acceptability is very essential in Bible translation. Using the analogy of a three-legged traditional stool Larsen states: "If accuracy, naturalness, and clarity are like the indispensable three legs of a stool, then acceptability is like the seat on the stool. You want to trust the legs to be solid but the seat should also be comfortable - and maybe even beautiful" (Larsen 2001:43-44).

From Larsen's analogy of a three-legged traditional stool, it can be concluded that the attitudes, which a target language community has towards a translation, should never be taken lightly because they affect the utilization of a translation. This means that translators must always ask whether the translation they produce is acceptable. However, it is not enough to ask whether a translation is acceptable: a supplementary question that needs to be asked is: "Acceptable to whom and for what purpose?"[3]

[3] Cf. Nida &Taber (1969:1). These authors ask a similar question when discussing the notion of a correct translation. They state, "Even the old question: 'Is this the correct translation?' must be answered in

Recent developments in translation studies have also helped to shed more light on acceptability in Bible translation. It is generally held in functionalist theories that the notion of "skopos" of a translation is very crucial for acceptability of any given translation[4]. The origins of the notion of skopos are attributed to Hans J. Vermeer, who applied it in 1978 to articulate his general theory of translation, which he called the ***skopostheorie***. Vermeer argued that the prime principle determining any translation process is the skopos of the translation (Nord 1997:27). He held that each text is produced for a given purpose and should serve this purpose. For this reason, the top-ranking rule for any translation is the "skopos rule" which states: "Translate/interpret/speak/write in the way that enables your text/translation to function in the situation in which it is used and with the people who want to use it and precisely in the way they want it to function" (Nord 1997:29).

The main implication of the ***skopostheorie*** is that a translation is acceptable as long as it serves the purpose for which it was intended. This means that a translation is acceptable when the intended recipients consider it as valuable and appropriate for their situation.

Nord refers to another important rule of the ***skopostheorie***, the "coherence rule", which specifies that a translation should be acceptable in the sense that it should be coherent with the receiver's situation (Nord 1997:32). In her later publication, Nord builds on Vermeer's coherence rule by introducing the notion of "subjective theories" (Nord 2001:187). According to Nord, cultural background and established conventions shape

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terms of another question, namely, 'For whom?' Correctness must be determined by the extent to which the average reader for which a translation is intended will be likely to understand it correctly."

[4] A discussion on "functionalist theories of translation" is given in chapter 3 of this study. The term "skopos" is a Greek word, which means "purpose."Roberts (1992:7) defines a function of a translation as "the application or use which the translation is intended to have in the context of the target situation." In functionalist theories of translation the "skopos" or "purpose" of the translation is regarded as the main criterion for determining how the communication in the translation is shaped (Nord 1997:27ff).

how one perceives reality. Nord (2001:188) applies the concept of "subjective theories" to refer to people's perception of reality that is dependent on the knowledge and experience of an individual or a group of people within a particular culture[5]. She explains that the target text recipients may on the basis of their subjective theories judge a translation as either excellent or bad even when they have not compared it with the corresponding source text. Therefore, according to Nord, a functional approach accounts for the target audience's subjective theories by applying translation strategies that lead to the realization of the purpose of the translation (Nord 2001:191). From the perspective of functionalist theories, it is reasonable to conclude that understanding of the preferences of the target audience need to be attended to in order to achieve acceptability of the prospective translation.

From all the discussions given in the above paragraphs, it is apparent that it is very difficult to define the notion "acceptability" in precise objective terms. Since different people are generally happy with different types of translations, it is reasonable to argue that a single translation can hardly be acceptable to all people in a given community[6]. A version can be acceptable to one person and yet be unacceptable to the other. Nevertheless, it is very essential for individuals and organizations engaged in the production of translations to know whether the products are acceptable or not[7]. For this reason, it becomes necessary to ask the question: How can one tell if a particular translation has been accepted or not?

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[5] "Subjective theories" are more or less the same thing as what Van der Merwe (2003: 6) refers to as "the perceptions and individual expectations of people." See the first paragraph of this section.

[6] Cf. De Vries (2001:312). See also discussions on the same issue in section 1.2 of this study.

[7] Knowing whether or not a translation has been accepted would help the producers to regulate the production of the translations. For example, if the translation is not being used then the production of the same type of translation could be halted as evaluative research is carried out to establish the root cause of non-acceptability.

As we have already seen in the above discussion, acceptability of a translation may vary from one situation to another and it is therefore very difficult to measure it in objective terms. It is also impossible to categorize a translation as either completely acceptable or completely rejected. However, the degree of acceptability can be gauged through the study of some indicators as discussed in the following section.

2.2.2 Indicators of Acceptability in Bible Translation

Although it may not be easy to arrive at an objective evaluation of acceptability of a given translation, it is possible to gauge the level of acceptability from scripture use activities[8]. Given that the primary goal of Bible translation is to make the scriptures available in a given language for the people of that language, acceptability of the translation can be measured by observing the way the translation is used. This means that acceptability of any translation can actually be determined by observing the type of scriptures that members of a target language community prefer to use and the manner in which the scriptures are used[9]. It can therefore be argued that the extent to which translations are put to use constitutes a valid measure of acceptability of the translation, especially when alternative translations are also available in the TLC.

It is proposed in this study that acceptability of a translation can be measured by considering three important manifestations of an acceptable translation. First, people will

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[8] Cf. Nida & Taber (1969:172-173).

[9] When a translation is acceptable, people will use it for several purposes, some of which are well-listed in Conradie et al (1995:1-2). According to these authors, people read the message in the Bible in order to reflect on it and apply it to their lives. For this reason the Bible is read in church, or during personal and family devotions. It is also read in schools, and political gatherings or elsewhere (Conradie et al 1995:1). These authors continue to explain that: “The Bible plays an important role in the worship of Christian congregations. The Bible is not only read, explained and applied in Christian liturgies: biblical phrases also play a role in the worship itself. It provides the vocabulary for many of the prayers and hymns. Christian hymns may even be called the 'Bible of the laity' since they present an already and relatively simple 'Bible' to the laity. To a certain extent Christian hymns provide the 'spectacles' through which the Bible is read.”

want to buy the translation once it is published. Secondly, those who bought the translation will actually use it. Thirdly, aspects of the translation will affect the life of people in general. For example, some will be converted to Christianity; others will memorize certain verses from the translation and quote them whenever necessary. Those who sing will also compose songs from translated texts and some Christians will adopt the vocabulary of translation in daily conversation with other believers. These manifestations of acceptability may not be realized unless certain factors are considered during the actual Bible translation process. In the following section, we shall look at some of the key factors that affect acceptability of the Sabaot mother tongue translation.

2.3. Factors Affecting Acceptability of the Sabaot Common Language Translation

2.3.1 Status of Material Production, Distribution, and Promotion

During a Scripture Use research project that was carried out among the Sabaot people between May and December 2005, the following information was gathered[10]: A study of the annual progress reports of the Sabaot Bible Translation and Literacy from 1986 to 2004 gives the following facts: The Sabaot orthography was developed between 1981 and 1986. Since that time, the Scripture texts that have been translated into Sabaot language, published, and circulated are: The Gospel of Mark (1987), the Gospel of Luke (1990) Sabaot New Testament (1997), Genesis and first half of Exodus (1993), Jonah (1990), Ruth (1990) and Proverbs (2001). The translation of the Old Testament into the Sabaot language is in progress. The first batch of 5000 Sabaot New Testament copies have all been distributed, and recently the Bible League did a reprint of another batch of 10000 to be used mainly for evangelism and church planting[11]. Besides materials on translation,

[10] Cf. "Preparing of Scripture Use Discussions at GLM" report compiled by Hariet Hill, October 2006.

[11] It is important to note that although some individual *Sabaot* Christians bought the copies out of their need for scriptures, many copies were also bought by visiting mission groups, who later on distributed the copies to the people. Besides, the Bible League also bought a greater percentage of the copies in order to use them in their ministry of training church leaders and equipping them for evangelism and

other important publications that have been circulated include a Sabaot basic grammar Book, Sabaot Dictionary, Basic Bible storybooks for Sunday school teachers, and mother tongue guides for pre-school and lower Primary School. The reports also indicate that many workshops have been held for adult literacy,[12] transitional literacy,[13] contextual music techniques,[14] and Scripture use.[15] In cooperation with other agencies, the project did Scripture Use activities, the Jesus film, Faith Comes by Hearing, radio programs, ethnic music, Sunday school materials, Bible studies, bilingual education in primary schools, and adult education.

A general observation that was made in the Scripture Use research is that about 25-30% of Sabaot Christians use the Sabaot Scriptures at home and/or in church. It was also noted that Sabaot people's feelings toward the common language translation are generally positive. Radio programs that use Sabaot Scripture are also very popular. However, it was observed that relatively few Christians carry the Sabaot translation to church. It was also noted that the public reading of Scripture among the Sabaot Christians is done more in Kiswahili than in the Sabaot language, even in situations where the congregation is predominantly Sabaot.

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church planting. It is for this same reason that the Bible League facilitated the reprinting of the second batch of 10000 copies.

[12] According to the SBTL annual report (2001:13), adult literacy is a literacy program, which caters for people who have never had the opportunity to read and write in any language. A set of primers have been developed and used to teach those people to read and write in their own language, taking more or less than one year to finish.

[13] SBTL annual report (2001:13) states that transitional literacy caters for people who have learned to read and write in another language other than their own, but would like to learn how to read and write their own language.

[14] Contextual music training aims at assisting to know how to compose Christian music using their own traditional tunes.

[15] Scripture Use workshops aimed at training Pastors and church leaders on the application of mother tongue scriptures to the lives of the people, including sermon preparation, preaching, evangelism, praying, general worship in the mother tongue. The Scripture Use staff was also trained in an annual 3-week training program known as "STEPS" which is an abbreviation for Strategic Training for Equipping People in Scripture use.

From the above observations, it is evident that some of the Sabaot Christians do not use the Sabaot common language translation. It is therefore necessary to study some of the key factors that affect the acceptability of the Sabaot common language translation.

2.3.2 Key Factors Affecting Acceptability of the Sabaot Common Language Translation

In the light of the most recent research in translation studies, four important factors that affect the acceptability of the Sabaot common language translation have been identified for discussion in this section. These factors are: limitation of the translation skopos (function), issues of culture, issues of language, and issues of media.

2.3.2.1 Limitations of the Translation Skopos

In section 2.2.1 above, the notion of "skopos" or "purpose" was introduced and it was stated that in functionalist theories the skopos of the translation is considered as a central criterion for determining acceptability of a translation. As it has already been stated in chapter 1, and as we shall see in the next chapters, the writer of this dissertation holds the view that insights from functionalist approaches to translation could be adapted to involve the prospective audience in determining the technical nature of a translation so as to ensure greater acceptability of the final product. In the following paragraph, the significance of a clear translation skopos is discussed. Against this backdrop, we shall look at how limitations of the translation skopos affect the acceptability of the Sabaot common language translation.

The rationale behind the notion of skopos is that translations are meant to carry out certain communicative functions, which are ideal for certain types of audiences. As De Vries (2003) points out, a translation skopos (or goal of translation) concerns the specific functions or special audiences that Bible translations may have. De Vries cites study

Bibles, common language translations, liturgical translations, Bibles for children, for Muslims, and so on, as examples of translations that serve different ***skopoi*** and audiences. This means that in the production of any translation, the translators need to shape their translations in such a way that the addressees find them to be meaningful and appropriate for their situation. It is important to note here that any translation that is not suitable for the audience may be regarded as having an inappropriate skopos, however accurate, clear, or natural it may be.

The appropriateness of the translation skopos is, therefore, an important consideration, which should be determined before the translation process starts. A consensus that is now emerging among Bible translation scholars is that the translation team and genuine representatives of the target language community should make technical decisions pertaining to the actual product of the translation jointly. In the recent past, some scholars have argued that the intended readership of the translation should be given adequate opportunity to make an input concerning the type of translation that should be produced. For instance, Wendland (2002:183-184, 2004:25-26) observes that in the past, translation theory noted the importance of the intended readership, but often in a unilateral way or even, monolithic sort of way, where the act of communication is viewed as a message transmission, in one direction where the author or translator contributes more or less everything, and the audience simply receives the text, interprets it, and then decides how to respond.

The author's or translator's monopoly of information during the communication process has now been challenged. According to Wendland, recent studies have shown that communication (in text production or translation) needs to be "a truly shared process in which an audience (as an active consumer of the message) brings to a text their own distinct expectations, values, norms, biases, experiences, perspectives, and cognitive frameworks, all of which greatly influence either to foil or to facilitate the message that they perceive, understand and ultimately react to" (Wendland 2002:184, 2004:26)

While taking into account the recent developments in communication theory mentioned above, Wendland urges that planners and organizers of Bible translation should not simply anticipate or overlook the intended target audience: “Rather they must make every effort to find out beforehand the specific nature of their listenership/readership - not only their perceived needs, but their actual expressed needs and goals for the translation” (Wendland 2002:184, 2004:26).

As far as the production of a mother tongue translation of the Bible is concerned, the points which Wendland raises as seen in the above paragraphs strongly suggest that Bible translation organizations should not assume that a particular type of translation is what is suitable for the whole community simply because that is the type of translation preferred at the organizational level. Rather the translation agency should work jointly with representatives of the intended audiences from the target language community to identify a type of translation that is best suited for each audience. Harriet Hill has also stressed this point by giving the following caution:

> “Translators who feel capable of beginning a translation program without input from the community show signs of having a one-product mentality. That is they believe that there is one standard, correct way of translating the Bible for all audiences. Alternatively, they may recognize the voices involved in designing relevant products, but feel they are best suited to make these decisions on behalf of the community. If translators have either of these perspectives, contact with the churches will be hortative salesmanship attempting to convince them of the translator’s perspective rather than offering the pros and cons of various approaches and genuinely putting the decision in the community’s hands” (Hill 2006:179)[16].

Having made the above observations regarding the importance of a translation skopos it is now necessary to examine the limitations of the skopos of the Sabaot common language translation and how they affected the acceptability of the translation. As we

[16] Harriet Hill expresses her point from the perspective of Relevance theory but her point in this case agrees with the functionalist perspective that the feelings of the addressees of the translation need to be put into consideration when producing a translation.

have already noted in section 1.4 of this study, the idea of translating the Bible into the Sabaot language was conceived in the early 1980s. The SIL, and later on the BTL, sponsored the ongoing common language translation[17]. The skopos or function of this translation is to re-express as exactly as possible the meaning of the original message of the Bible in a way that is natural in the Sabaot language[18]. The translation is primarily meant for the general Sabaot populace, who have an average of primary school education and are able to read or hear in the Sabaot language[19]. Like other meaning-based translations, the Sabaot common language translation also aims at evoking in the receptor language the same kind of response that is supposed to have been displayed by the original recipients of the source text.

As it has been explained in the above paragraph, the Sabaot common language translation has a skopos that is rather suitable for a general readership. In this regard, it fails to address the needs of the readers who may wish to have a translation with a specific skopos, such as: a version that is more literary in style, a version that has study notes, a version that highlights the thematic contents of the text, a version that could be particularly suitable for liturgical use in a particular denomination[20], or a version that could be more communicative to children and the youth. The functional limitations noted here are, however, not unique to the Sabaot common language translation[21]. Any other version of the Bible in any language cannot adequately serve all the potential skopoi for which different categories of people may need a translation.

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[17] The Sabaot common language translation is also a meaning-based/idiomatic translation. See section 1.4 of this study.

[18] This skopos is implied in the preface to the New Testament in Sabaot language, which indicates that the translators aimed at translating the underlying meaning of the source text in clear and natural Sabaot language." See ***Kiirootyëët Nyëë Lëël*** (1997:1).

[19] In this way, the translation would play an essential role in being the standard reference resource for accessing Scripture in the Sabaot language.

[20] For example, adherents of the Roman Catholic Church among the Sabaot would need a translation that includes the Apochrypha and matches with their prayer book.

[21] Cf. Roberts (1992:8), Hargreaves (1993:70).

It is now over a quarter of a century since the Sabaot common language translation was conceived. Within that period, many developments have occurred in the Sabaot community. A greater number of Sabaot people now have an average of secondary school education as opposed to the case in the 1980s when the majority of them had only a primary school level of education. Potential readers of the Sabaot translation now include highly exposed college and university graduates, who are well conversant with other versions of the Bible in languages of wider communication. The demographic and socio-cultural changes among the Sabaot people continue to exert a lot of pressure on the limited skopos of the common language translation. Just as it is the case in many contemporary Christian communities, there is need to produce other versions of the Bible that would supplement the Sabaot common language translation. In the following sections, we shall look at specific factors that affect the acceptability of the Sabaot common language translation.

2.3.2.2 Problems of Culture

The concept of culture is one of the aspects of human life that can easily be described but it is difficult to define. The English Anthropologist Edward Bernett Taylor formulated one of the oldest and most quoted definitions of culture. In his definition he states: “Culture is that complex whole which includes knowledge, belief, art, morals, law, customs and any other capabilities and habits acquired by man and as a member of society” (Taylor as quoted in Katan 2004:25). Katan (2004:25) suggests that culture needs to be understood as a shared system for interpreting reality and organizing experience. He also refers to culture as a shared mental model or map of the world. According to Katan, translation is no longer merely regarded as an issue of language but an issue of intercultural exchange. Katan sees a translator as a cultural mediator who should be able to understand and recreate culturally bound frames wherever necessary. The translator should be able to understand the frames of interpretation in the source culture and be able to produce a text which would create a comparable (rather than equivalent) set of interpretation frames to be accessed in the target reader’s mind (Katan

2004:25)[22]. The translator needs to bear in mind that each culture has its own habits, norms and conventions. The differences in the norms and conventions create translation problems that must be solved for the translations to be acceptable (Nord 1997:66).

The task of Bible translation necessarily involves the re-expression of culturally bound information from a biblical source text language using the target text language within its target text cultural setting. In other words, Bible translators mediate between the source text author and the target text audience. The cultural information that is often encountered in the translation process includes: proper names, key terms, symbolic actions, animals, tools, festivals, etc. Since cultures are bound to be different in many respects, Bible translators have to adjust the culturally conditioned message to fit into the contemporary culture. In order for the biblical cultural information to be meaningful in the target text culture, the translator needs to supply a code that makes the appropriate sense in the target text culture. Some of the cultural phenomena are known in local culture and so it is easy to translate. However, some of the phenomena are unknown to the local culture and the translator must seek ways of making the local people understand the meaning. When this is not successfully done, target text readers may mistrust the translation, especially if they think culturally equivalent terms (or cultural conventions) have deliberately been ignored. A few examples with regard to the Sabaot common language translation are given below.

Before work on the Sabaot Bible translation begun, the Sabaot people were already exposed to biblical literature, especially the literal versions of the Bible that exist in Kiswahili and English. Over the years, the scriptures had come to be understood in certain ways that created preconceived opinions on how certain texts were to be understood and translated. These preconceptions were acquired mainly through exposure to literal versions of the Bible such as the Swahili Union Version, King James Version, and the Revised Standard Version. The need to take the preconceptions of the potential

[22] Cf. Nord (1997:34). Nord suggests that a source text culture can only be understood by means of comparison with the target text culture.

readership seriously is echoed by Smalley (1991:85) who points out that potential readers of the Bible have their own theological assumptions, which establish what they expect of a translation and what they will accept in new ones.

Although there was no written translation into the Sabaot language, some piecemeal renderings of the cultural concepts had been attempted orally[23]. Some of the Sabaot Christians have shown their dissatisfaction with regard to how some of the biblical concepts have been rendered. In their view, the translation is not accurate and this is because some of their expectations were not met in the translation. A good example is the word for prophet: It has been translated with a descriptive phrase ***ng'älooltooyiintëëtaab Yëyiin***[24], which means a "spokesman of God." However, ordinary Sabaot Christians in their normal speech simply refer to the word "Prophet" as ***wöörkooyoontëët***, which is a local term for a traditional Sabaot "prophet" or seer. Another example: The translation of the Greek phrase *huios tou anthropou* (Son of Man)[25] has been rendered with a descriptive phrase as ***Chiitaab Barak***, which means a "person from heaven" yet ordinary Sabaot Christians orally refer to "Son of man" as ***wëritaab chii***, which means "Son of a person." A last example: The word for priest (a person presiding over cultural rituals) in Sabaot is culturally known as ***tisiintëët*** but in the translation it is described as ***bëëliintëëtaab körösëëk***, which means burner of incense[26].

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[23] According to Lefevere (1992:114), translations such as religious texts, tend to acquire a timeless quality of their own, and readers do not easily part from them. They come to trust the translation for no other reason than their familiarity with it. Readers often feel reluctant to switch to another, newer translation, even if experts have pronounced it better. In Lefevere's view, the Septuagint has survived because of this reason even if it may not have been done well.

[24] Cf. Genesis 20:7 of the Sabaot common language translation.

[25] See for example Matthew 8:20 in the Sabaot common language translation.

[26] See for example Matthew 8:4 in the Sabaot common language translation.

2.3.2.3 Problems of Language

According to Dye (2003:6) people only read Scriptures if they are glad to use that language for that purpose. He explains that the local language should be considered a valid medium for Scripture and people should not consider it to be too menial or unimportant or inappropriate. One of the main challenges that majority of Sabaot Christians encounter in their attempt to use the Sabaot common language translations is related to the vocabulary used. Some of the vocabulary and concepts used in the translation are either obsolete or simply unknown to the younger generation[27].

Another problem with regard to language is the fact that the Sabaot translation is a union translation for two major dialects of the Sabaot people: the *Book* and the *Koony*. As it was stated in chapter 1 of this study, the translation is written in *Koony*, which is considered the standard dialect. It is expected that when *Book* people read books written in *Koony*, they are free to adjust the *Koony* words to fit into their own speech and read it as if it was written in their own dialect. However, field observations made during the data collection for the current study indicated that it is not easy for many *Book* people to simultaneously read and transform the *Koony* sounds into *Book* dialect. Many *Book* people find it difficult to read the *Koony* dialect loudly and naturally. The result is that many *Book* Christians prefer to use the Swahili or English versions of the Bible rather than having to struggle with what is unnatural to them.

In view of functionalist perspectives discussed in this chapter[28], it may be argued that ordinary *Book* Christians should have been adequately consulted regarding the dialect they would recommend for their mother tongue translation. It is therefore important to find out if the views of the *Book* leaders who accepted the use of *Koony* as the standard reflect the wishes of ordinary people whom they represent. A hypothetical view that is

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[27] According to Hatim & Mason (1990:41), temporal dialect can be problematic in translation. The temporal dialect reflects language change through time. Each generation has its own linguistic versions.

[28] Cf. Wendland (2004:26).

held in this dissertation is that the *Book* people would have been more interested in the Sabaot Scriptures if their dialect was used in the translation. However, the validity of this hypothesis needs to be scientifically tested.

2.3.2.4 Problems of Media

According to Wilt (2003:42) the selection of signs for presenting a text depends in part on the medium to be used. Wilt observes that most Bible translators are involved in preparing a print translation, but translated text is frequently read through an oral-written medium, as in public meetings at church.

As it has been explained above, many Sabaot Christians are not yet able to read the Sabaot language. This means that their best way of accessing the translation is through "oral-aural" means. However, since the factors mentioned above make it difficult for some people to read fluently in Sabaot, the illiterate people who depend on hearing the message read aloud are disadvantaged. It would therefore be better if the text were written in simple style and easy vocabulary so that the reading would be fluent for the benefit of the illiterate people.

2.4 Concluding Remarks

This chapter has examined the concept of acceptability in Bible translation with special attention to four factors that affect the acceptability of the Sabaot common language translation of the Bible. Some of the major issues that emerged in the discussions can be summarized as follows: First, we have noted that "acceptability" is by nature a concept that is understood subjectively. People have different views on what type of Bible is acceptable. However, the acceptability of any version is dependent on the skopos for which a translation is needed. For this reason, it is necessary for Bible translation agencies to consider the opinions and preferences of target language communities before beginning to produce any type of translation. Secondly, we have noted four important issues that affect acceptability of the Sabaot common language translation. These are: Limitiations of the translation skopos, problems of culture, problems of language, and

problems of media. These issues suggest that some of those who are not able to use the Sabaot common language translation would need an alternative translation that can serve their needs. The question then is: How could the suitable type of alternative translation be identified? In the next chapter, the focus of the discussion will be on Nord's functionalist model of translation, which has been proposed in this study as a theoretical framework that could be adapted when planning an alternative translation.

CHAPTER 3: NORD'S FUNCTIONALIST MODEL OF TRANSLATION

3.1 Introduction

In the previous chapters, it has been suggested severally that insights drawn from Nord's functionalist approach to translation could be adapted to provide a strategy for identifying an alternative version of a mother-tongue translation and its target audience[1]. An attempt will be made to provide an in-depth study of key elements of Christiane Nord's functionalist model of translation with greater attention paid to aspects that have implications for acceptability in Bible translation.

The flow of presentation in the chapter is as follows: Section 3.2 provides introductory information on functionalist approaches to translation. The first part of this section focuses on the origins of the functionalist theories while the second part will introduce Christiane Nord's model of translation. Next, in section 3.3, a critical study on some of the key elements in Nord's functionalist model is undertaken. In section 3.4, attention is focused on the implications of Nord's functionalist model on the process of identifying and producing a mother-tongue translation. A conclusion to the chapter will then follow in section 3.5.

3.2 Introduction to Functionalist Theories of Translation

Before functionalist theories of translation were articulated, Equivalence-based linguistic theories of translation dominated the field of translation[2]. According to Nord (1997:6-7),

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1 Cf. section 1.2 of this study

2 Munday (2001:31-53) discusses some of the most outstanding equivalence-based linguistic theories of translation that preceded the functionalist approaches to translation. These include: Studies done by

the equivalence-based linguistic theories emphasized the linguistic aspects of the text and translating was generally viewed as a code switching operation. The source text (ST) was the main factor, which guided the transfer process as translators aimed at preserving the features of the ST in the target text (TT) by means of closest equivalent features found in the TT language (Nord 1997:7). However, in the course of time, some translation scholars working in translator training institutions became discontented with the equivalence-based approach to translation as they found out that professional translating includes many cases where equivalence does not apply at all (Nord 1997:8).

According to Munday (2001:73), functionalist theories of translation came to the limelight in the 1970s and 1980s when several German scholars in the field of translation studies published their various models of translation[3]. A major characteristic of these theories is their emphasis on the skopos[4] (purpose) of the target text (TT) as the most important criterion for determining how a translation should be done[5]. According to Naudé (2002:50), "the functionalist approaches seek to liberate translators from an

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Roman Jacobson on the nature of linguistic meaning and equivalence, Eugene Nida's views on dynamic/functional equivalence, Peter Newmark's views on semantic communication, and the work of William Koller on Equivalence in translation theory. Equivalence-based linguistic theories of translation are also discussed in Nord (1997:5-8) and Naudé (2002:47).

[3] Some of the leading functionalist models of translation are discussed in Munday (2001:73-87). These are: the "Text Type" theory of Katharina Reiss, the "Translational Action" of Justa Holz-Manttari, the "Skopos theory" of Hans J. Vermeer, and the "Translation oriented Text Analysis" theory of Christiane Nord. Other prominent scholars that have contributed to the functionalist approaches through research in translator training are Hans G. Honig and Paul Kussmaul (Nord 1997:13-14). It must also be noted that whereas the functionalist approach to translation has recently been articulated, some of the views advanced in this approach have been in existence in translation since ancient times (Nord 1997:4). Nord (2002) acknowledges that early functionalist views came from pioneer translators such as St. Jerome (Letter to Pammachius), Martin Luther (Circulator letter on translation, 1530), and Eugene Nida who formulated a "Socio-linguistic" approach to translation in 1976. For further discussions on functionalist theories see also Naudé (2002:50-51) and Wendland (2004:50-53).

[4] According to Vermeer (2000:227) the word "skopos" is a technical term for the aim or purpose of a translation.

[5] Cf. Wendland (2004:51).

excessively servile adherence to the source text, looking at translation as a new communicative act that must be purposeful with respect to the translator's client and readership." The metaphor of "dethronement"[6] has been used to describe the priority given to the intended function and the reduction of the status of the source text in functionalist theories (Nord 1997:25, Naudé 2002:51). However, Nord clarifies that the dethroning of the source text does not imply its murder or dumping, but "it simply means that the source text, or more precisely, its linguistic and stylistic features, is no longer regarded as the one and only yardstick for a translation" (Nord 1997:119-120)[7].

Snell-Hornby (1988:43-44) summarizes the main features of functionalist theories as follows: Firstly, they are oriented towards cultural rather than linguistic transfer. Secondly, they view translation not as a process of trans-coding but as an act of communication. Thirdly, they are oriented towards the function of the target text (prospective translation) rather than prescriptions of the source text (retrospective translation), and fourthly, they view translation as an integral part of the world and not as an isolated specimen of language.

In general terms, it can be concluded that functionalist theories of translation advocate for purpose-driven translations, taking into consideration the views of all stakeholders throughout the translation process, and the need to ensure adequate intercultural communication during the transfer process.

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[6] Wilt (2003:41) cites Martin Luther as having used the metaphor of king to refer to the source text in contrast to a translation which was to be regarded as a humble faithful servant in a vertical relationship with the king. He points out that some theorists have reversed the directionality of the metaphor of king to emphasize the importance of the translated text, thereby "dethroning" the source text.

[7] Cf. Nord (1997:25). The metaphor of "dethronement of the source text" means that the source text is no longer the central criterion for the translator's decisions. Rather, it is just one of the various sources of information used by the translator.

3.3. How Nord understands the Nature of Translation

3.3.1. Nord's Definition of Translation

In a paper entitled "Translating as a Text Production Activity", Nord (1999) defines the act of translating as follows:

> "Translating (and interpreting as a specific form of translating) means producing a functional text in a linguaculture T (target text) that is needed for specific communicative purposes by processing the information given in a previous text produced in a different linguaculture S (source text)."[8]

The above definition highlights two important points which Nord makes with regard to the nature of translation: The first point is that translating is an activity aimed at producing a target text that fulfills specific communicative functions in the target language situation. Nord's concept of translation is basically functional and the notion of *function* is the overriding criterion for her translation model (Nord 1991:4). In Nord's view a functional translation is one that fulfills the intended communicative purpose as defined by the client or commissioner in the translation brief (Nord 1999). Given the nature of a translation brief, a functional translation may therefore be understood as one that relates to the "expectations, needs, previous knowledge, and situational conditions" of the receiver for whom it is intended (Nord 1997:28). Behind the concept of functional translations is the idea that different types of translations need to be produced to serve different communicative functions. The second point that we see in Nord's definition of translation is that translation is a form of intercultural communication, which involves the processing of information in the source language and culture before it is transferred to the target language and culture. In other words, translators need to pay attention to cultural factors in order to realize a translation that is functional in the target text.

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[8] Cf. Nord (1991:4, 1997:141).

3.3.1.1. Communicative Functions and Types of Translations

Just as it is the case with all types of literature, source texts have communicative functions, which are not only the fundamental constitutive features of source texts but also determine the strategies of translating information from the source text to the target text (Nord 1991:17). Nord (1997:39-44) identifies four main communicative functions of texts, namely the referential function[9], the expressive function[10], the appellative function[11], and the phatic function[12]. It is important to note that the intended purpose of the target translation determines how the communicative functions in the source text are reflected in the target text. In recognition of the diversity of the purposes for which translations are needed, Nord makes a distinction between two broad types of translation product (and process), namely, documentary translation and instrumental translation (Munday 2001:81)[13].

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[9] Nord explains the referential function as the use of verbal and non-verbal signs to refer to the objects and phenomena of the world or of a particular world. Depending on the nature of the objects and phenomena various sub-functions could be distinguished such as informative, meta-linguistic, directive or didactic functions. In order for the referential function to be fulfilled, there should be enough shared knowledge between the sender and receiver (Nord 1997:140).

[10] According to Nord, the expressive function refers to the use of verbal and non-verbal communication signs to manifest a person's feelings or attitude towards objects or phenomena of the world (Nord 1997:138).

[11] Nord defines the appellative function as the use of verbal or non-verbal communicative signs to obtain a certain response or reaction from the receiver. Sub-functions of expressive function include persuasions, illustrations, imperatives, pedagogy, and advertisement (Nord 1997:137).

[12] The Phatic function is seen in the use of verbal and non-verbal communicative signs to establish, maintain or end contact between the sender and receiver. In order to comprehend the phatic function, one has to be familiar with the conventional ways of communication in a particular culture.

13 Roberts (1992:5-7) provides important definitions, which can further illuminate on Nord's understanding of the relationship between functions of texts and types of translations. According to a definition provided by House and adopted by Roberts (1992:5-6), a function of a text refers to "the application…or use which the text has in the particular context of a situation.". Roberts differentiates the functions of a text from the functions of a translation by defining the latter as "the application or use which the translation is intended to have in the context of a target situation" (Roberts 1992:7).

According to Nord (1997:47), a documentary style of translation serves as a document, which exposes the original form of communication between the author of the source text and the source text recipient. She defines four types of documentary translations as follows: The first type of documentary translation is an inter-linear translation, which focuses on morphological, lexical, and syntactic features of the source language system as presented in the source text. Such a translation is useful for example, in teaching comparative linguistics (Nord 1997:47-48). The second type is literal or grammar translation. Nord explains that this type of translation is realized when a documentary translation is intended to reproduce the words of the original by adapting syntactic structures and idiomatic use of vocabulary to the norms of the target language (Nord 1997:48-49). The third type is philological or learned documentary translation. In this type of translation, the target text reproduces the source text rather literally but adds the necessary explanations about the source language in footnotes or glossaries. Nord states that this form of translation is used in translating ancient texts, Bible translation, and distinct cultural materials (Nord 1997:49). Nord refers to the fourth type of documentary translation as foreignizing or exoticizing translation. In this type of translation, the reader encounters some unique source text culture settings, which create an impression of exotic strangeness or cultural distance between the target text and its reader (Nord 1997:49-50).

Nord (1997:50) explains that an instrumental translation is an independent message-transmitting instrument in a new communicative action in the target culture. This type of translation style is intended to fulfill a communicative purpose without the recipient being conscious that he/she is reading or hearing a text, which previously had a different form and was used in a different communicative situation. Nord cites translations of computer manuals as an example. They are translated in such a way that readers would read them as though they were original texts written in the target language. The form of the text is usually adapted to target culture norms, conventions of text type, genre, register and tenor. Readers are not supposed to be aware they are reading a translation at all (Nord 1997:52).

Nord further classifies instrumental translations into three types according to their relationship with the source text. The first type is known as “equi-functional translation.” This type of translation retains the function in the source text. It is used in translating technical texts such as instructions for use, recipes, tourist information texts and information on products (Nord 1997:50). The second type of instrumental translation is “hetero-functional translation.” According to Nord, this type of translation is used if the function of the original cannot be preserved or must be altered for reasons of cultural and or temporal distance (Nord 1997:51). The last type of instrumental translation is referred to as homologous translation (Nord 1997:52). This type of translation exists when the literary status of the target text corpus corresponds to the literary text corpus of the original in the source culture. An example of this may be in translating Greek hexameter not as English hexameter, but by a blank verse or another meter as common as the hexameter was in ancient Greek poetry (Nord 1997:52). In other words, a homologous instrumental translation entails, for example, translating poetry of a source text with a homologous style of poetry that belongs to the culture of the target text.

The above information on types of translation is very crucial in Nord’s model of translation. In her functional hierarchy of translation problems, Nord opts for the “Top-down” approach and explains that a functional translation process should start on the pragmatic level by first determining whether the required translation is of documentary or instrumental nature (Nord 1997:68). She also explains that “the translation type then determines whether the translated text should conform to source-culture or target culture conventions with regard to translation style.” From Nord’s perspective, it can be stated that matching the purpose of the translation with the right type of translation is one of the prerequisites for the production of a functional translation.

3.3.1.2. The Intercultural Nature of Translation

According to Nord (2002:98), translating is not only a linguistic operation, but it is also a way of facilitating communication between members of different cultures. The difference in cultures and languages makes it impossible for the source text author to communicate

to a new audience removed both in time and space. Assistance must therefore be sought from someone who is familiar with the language and culture of the two sides (Nord 1997:2, 16-17). Therefore, in Nord's view, translators are intermediaries who enable communication to take place between members of different cultures and communities by bridging the cultural gaps (Nord 1997:17)[14]. The translators bridge the cultural gaps in situations where the source text author and the target text audience do not have enough common ground for them to communicate effectively by themselves.

Nord's understanding of culture is influenced[15] by the views of Michael Agar's anthropological understanding of culture. According to Agar, a person from one culture may understand some of the phenomena in another culture with little assistance. However, there are some things that would look extremely strange and complex to comprehend because they are culture specific. Agar referred to such things as the "rich points" of a particular culture (Agar 1991:168 cited in Nord 1997:25). Adopting Agar's perspective on the notion of "rich points", Nord cautions translators to be sensitive to cultural differences between the source culture and the target culture in order to realize a successful intercultural translation.

Nord (1997:53) indicates that each culture has its own conventions, which are implicit or tacit non-binding regulations of behavior based on common knowledge of what is appropriate in a given culture. Similarly, in each culture, there are genre conventions, which characterize how different types of literature are organized in the cultural group. For this reason, Nord challenges translators to be familiar with conventions that the target

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[14] Nord (2002:98) states that there are two situations that result in an intense feeling of a cultural gap. The first situation is when the lack of culture-specific background knowledge makes it impossible to establish coherence between what is said and what we know. The second situation is when we have the impression that non-verbal and verbal behavior do not match because we cannot interpret the non-verbal behavior correctly.

[15] Nord states, "Drawing on the ideas of Michael Agar, a North American anthropologist who worked as an 'intercultural practitioner' in Mexico, I have suggested a more flexible approach" (Nord 1997:24).

text is expected to conform to (Nord 1997:54). She agrees with Vermeer's idea that a communicative interaction can only be regarded as successful if the receivers interpret it as being sufficiently coherent with their situation.

3.3.2. Key Participants in Translation

Nord (1991:4-11, 1997:19-22) presents the translation process as an activity involving several participants or agents. According to Nord, the agents taking part in the translation process perform certain roles, which include the roles of the initiator, source text producer, the translator, and the target text addressee. In our discussion below, we shall focus on the communicative roles of each of these participants as presented in Nord's functionalist model of translation.

According to Nord (1991:8), the initiator plays a crucial role in the process of translation and is described as the factor that starts the process and determines its course. In her schematic representation of the translation process, Nord explains that in the professional practice of intercultural communication, translators rarely start working on their own accord. They are usually called upon to do so by a client or initiator who needs a translation for a particular purpose (Nord 1997:30). Nord states that in an ideal situation, the initiator presents a set of translating instructions (translation brief) to the translator, which serve as a guide to the translator in the translation process[16]. This means that the initiator is the prime mover of the translation process.

The other most significant participant in the translation process is the translator. According to Nord (1991:10, 1997:21), translators are ostensibly the experts in the translational action and they should be responsible for carrying out the commissioned task and for ensuring the result of the translation process. During the translation process,

[16] The translating instructions consist of a more or less explicit description of a prospective target situation, which Nord refers to as "skopos" of the target text. Cf. Nord (1991:8).

the translator first acts as the receiver of both the translation brief and the source text, which he/she uses to produce the target text.

Although the initiator provides essential information regarding the purpose of the translation, the translator is the one who produces the technical statement on the skopos of the target text (Nord 1991:1). Apart from helping the initiator to state the skopos of the translation in technical language, the translator is responsible for the final product of the translation. Having established the skopos of the translation in technical terms, the translator proceeds to produce the expected target text. However, the translator needs to have certain abilities in order to carry out his/her task effectively. According to Nord (1999), the basic requirements for a translator are the ability to retrieve information from the source text and the ability to process a given amount of information in such a way as to produce a functional text that is apt to fulfill the requirements of the translation brief[17]. Nord (1991:11) explains that ideally, the translator has a perfect command of both the source and the target culture (including languages), and possesses a transfer competence which comprises the skills of text reception, text production, and research, as well as the ability to synchronize source text reception and target text production[18].

The third major participant in the process of translation in view of Nord's functionalist model is the sender. Nord (1997:21) defines the sender of a text as a person, group or institution that uses the text in order to convey a certain message. In a situation of

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[17] Vermeer who shares the same view with Nord states the following: "As regards the translator himself: experts are called upon in a given situation because they are needed and because they are regarded as experts. It is usually assumed, reasonably enough, that such people 'know what it is all about': they are thus consulted and their views listened to. Being experts, they are trusted to know more about their particular field than outsiders" (Vermeer 2000/2004: 226).

[18] In certain situations, it may be difficult for an individual translator to have all the required competencies. In this case, translators can work in a team and share the task amongst them in view of each person's competencies. In their translation of the New Testament and early Christian literature, Christiane Nord and Klaus Berger shared the task among themselves.

translational action[19], the roles of a text producer and the sender of the translation are distinguished. According to Nord, (1997:85), in original literature, the sender and the text producer are one and the same person. But in a situation of translated literature, there is a distinction between the sender and the text producer, who has to infer the sender's intention from the source text, interpreting the textual features and consulting secondary sources (Nord 1997:85). As a target text producer, the translator aims at understanding the communicative intentions of the source text sender and produces a target text on the basis of this understanding.

The fourth important participant in the translation brief is the addressee. Nord (1991:9) states that "As text function is determined by the situation in which the text serves as an instrument of communication, the translating instructions should contain as much information as possible about the situational factors of the prospective TT reception such as the addressees or possible recipients, time and place of reception, intended medium etc.

3.3.3. Translation Brief

We have already noted in section 3.3.2 above that according to Nord, the translation process begins when a client (or initiator) approaches the translator for translation services. Nord explains that ideally, the client would give as many details as possible about the purpose explaining the addressees, time, place, occasion and medium of the intended communication and the function the text is intended to have. This kind of information is what is referred to as the translation brief.

[19] The act of translating in the narrow sense refers to an inter-lingual transfer of information from the source text to the target text. However, translational action refers to a broad range of activities, which the translator performs in the process of translating. For example, the translator can advise the client regarding translation options and the viability of the intended skopos (Cf. Nord 1997:17).

Although the client is supposed to provide the translation brief, he/she is often not able to formulate the translating instructions by himself or herself, since he/she is not an expert on translation (Nord 1991:8). There is need for the translator and the client to agree on the overall plan of the translation, including the translator's terms of service and terms of reference. According to Wendland (2004:26), "the most important component of a ***Brief*** is the particular purpose, or skopos, for which the translation is being made for its primary audience and setting of use in keeping with prevailing social and translational norms in the target society." The word "skopos" means purpose and it is usually associated with the "skopos theory", which holds that the prime principle determining any translation process is the purpose (skopos) of the overall translational action (Nord 1997:27)[20]. A skopos of a translation therefore refers to the overall communicative purpose, which is to be achieved by means of the target text in a particular target language community.

In some situations, the client may not be aware of all the technicalities that need to be considered in view of the expressed need for the translation. It could even be that the client has a vague or a wrong expectation of the desired translation (Nord 1997:30). For reasons such as this, it is necessary for the translator as the professional service provider to negotiate with the client (Nord 1997:30), and convert the client's translation brief into a practicable definition of the target text skopos (Nord 1991:9). The negotiation, however, is done on the basis of the information contained in the client's translation brief and this implies that the client's input is crucial for a translation skopos.

In the following section, our discussion shall highlight the "function-plus-loyalty" principle, which Nord requires of translators to adhere to in the process of implementing the project skopos.

[20] For further information on skopos theory read Vermeer (2000: 227ff).

3.3.4. Nord's Ethical Principle of Function-Plus-Loyalty

One of the most outstanding features that help to distinguish Nord's functionalist approach to translation from other functionalist approaches is the principle of "function-plus-loyalty[21]". This is an ethical rule, which requires the translator to be accountable to both the author of the source text and the initiator/client of the target text. Nord established this ethical requirement as an amendment to the skopos rule in Vermeer's skopos theory, which seems to give the translator a limitless license to translate in whatever way he/she wants[22]. The "function-plus-loyalty" principle is therefore meant to serve as an ethical reminder for the translator not to act arbitrarily but to be committed bilaterally to both the target text requirements and the intentions of the source text sender.

With regard to the target text requirements, Nord observes that in the history of translations, at different times and in different parts of the world, people have had different concepts of what a good translation should be (Nord 1997:124). In Nord's view, the prevailing concept of translation tend to influence the type of translation that readers expect. She states for example, that readers in one situation might expect the translation to give the exact opinion of the author, while in another situation readers might want a translation that retains the formal features of the source text (Nord 1997:125). Whatever the situation, Nord emphasizes that translators must take the cultural expectations of a translation into account. She argues that although translators are not obliged to do always what the readers might expect them to do, the translators have a moral responsibility not to deceive the readers[23].

According to Nord (1997:125), the principle of loyalty also regulates the relationship between the source text sender and the translator. In this case, loyalty means that the

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[21] Nord (2001:185) explains that the concept of loyalty was introduced into skopostheorie in 1989.

[22] See a translation of Vermeer's skopos rule in Nord (1997:29).

[23] Nord, however, states that it may be difficult for the translator to know what the readers expect because this is a field where empirical research remains to be done. She suggests that for the time being, translators must rely on conjectures and feedback from clients and readers (Nord 1997:126).

target text purpose needs to be compatible with the intentions of the source text sender. She explains that in some situations, the intentions of the source text sender are evident from the communicative situation in which the source text is used. However, in certain situations, the intentions of the source text sender can only be known through the analysis of extra-textual factors such as author, time, place, or medium. But if it is impossible to access the intentions of the source text sender due to the enormous gap in space and time, then it is preferable for the translator to produce a documentary translation[24] as the only way to solve the dilemma (Nord 1997:126).

In this study, the "function-plus-loyalty" principle as explained by Nord is understood as an ethical principle, which guards against the misrepresentation of the facts in the source text during the process of translation. This ethical requirement is of great significance in the field of Bible translation, where many stakeholders would resist any action that appears to interfere with the inspired word of God. According to Nord, the "function-plus-loyalty" principle safeguards against undue manipulation of the source text contrary to the the intentions of the original author (Nord 1997:126). This rule makes translators to be accountable for the kind of decisions that they make during the translation process.

3.3.5. The Technique of "Text- analysis"

Nord (1995:262) explains that any translation process has to be preceded by a functional analysis of both the situation for which the target text is intended and the situation in which the source text was used as a communicative instrument. During the analysis of the source text, the translator compares the translation brief with the source text profile (Munday 2001:185). The purpose of the comparison is to enable the translator to decide functional priorities of the target text. The translator finds out which source text features have to be changed or adapted in order to produce a target text, which is suitable for the intended purpose (Nord 1995:262). In this technique, the source text is analyzed in terms

[24] This is a type of translation in which the target language text retains the communication between the source text author and the source text audience. Cf. Nord (1997:47-50).

of: the subject matter, content, including communicative intentions, presuppositions, real world factors of the communicative situation presumed to be known to the participants, compositional features, sentence structures, supra-segmental features (stress & rhythm), and stylistic punctuation. The comparative analysis of the texts is a means by which the source text is comprehensively understood (Nord 1991:1). According to Nord, the "translation-oriented text analysis" model ensures correct interpretation of the text and also provides a reliable foundation for each and every decision, which a translator has to make in a particular translation process.

In Nord's model of translation, both extra-textual and intra-textual aspects of the communicative situation are analyzed (Nord 1997:14). According to Nord, the aim of text analysis is to identify the function-relevant elements in both the existing source text and the prospective target text as defined by the translation brief. By comparing the requirements of the translation brief with the contents of the source text before starting to translate, translators should be able to locate the problems that will arise in the translating process. They should thus be able to devise a holistic strategy for their solutions.

The technique of text analysis functions mainly through a series of relevant questions, which the translator asks in the translation process (Nord 1991:36). These questions can be framed as follows: Who is the author/sender of the text? What is the sender's intention? Who are the addressees? Which is the medium of communication? Where is the place and time of text production? Where is the place and time of text reception? What is the motive of communication? The answers to these questions give a general idea of the communicative functions of the text in question.

Although Nord recommends the "Text analysis" technique as the best for translators, she also acknowledges other techniques of analyzing texts such as those developed in the field of literary studies, discourse linguistics, and theology (biblical studies, in particular) (Nord 1991:1). These techniques can also be used to analyze the source text in view of

the translation brief (Nord 1997:62). For Nord, any analytical procedure can be used provided it includes a component of pragmatic analysis of the communicative situations involved. The same model should also be used in analyzing the source text and the translation brief, thus making the results comparable.

3.3.6 Steps in the Translation Process

Nord refers to her translation process as the "looping model." She views translation not as a linear progressive process, but as a circular and recursive process comprising an indefinite number of feedback loops, which a translator has to make as he/she compares the translation brief and the information in the source text from time to time[25]. According to Nord, the first step in the translation process is to analyze the target text skopos (Nord 1991:33), that is, of those factors that are relevant for the realization of a certain purpose by the target text in a given situation. In this stage, the translator fixes the translation skopos on the basis of the information received from the initiator or the target text situation (Nord 1991:33-34, 1997:30).

The second step is the analysis of the source text, which is divided into two parts. The first part deals with the analysis of the source text to get a general idea of whether the material provided by the source text is compatible with the requirements stated in the translating instructions. The second part concerns a detailed and comprehensive analysis of all ranks of the text, focusing attention on those text elements that according to target text skopos are of particular importance for the production of the target text. Nord explains that the source text analysis enables the translator to identify source text elements, which would be necessary to incorporate in the target text (Nord 1991:33).

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[25] Naudé (2002:51) explains: "It is necessary to loop back continually to the translation skopos, which acts as a guide to determine which source text elements can be preserved and which elements will have to be adapted. This circular process ensures that the translator takes into consideration factors relevant to the translation task."

After the analysis, the translation process enters the third step, which involves the transfer of the relevant source text elements into the target text. This step closes the circle of the translation process. Nord explains that if the translator has succeeded in producing a functional text conforming to the initiator's needs, the target text will be congruent to the target text skopos (Nord 1991:33).

The above discussion on "Text analysis" marks the end of our discussion on the nature of Nord's functionalist model of translation. It is impossible to exhaust in this study all the views that Nord has with regard to her functionalist model. Nevertheless we have looked at some of the most important elements of her model. Our aim in the following section is to present five implications of Nord's functionalist model on mother tongue translations with regard to the question of acceptability.

3.4. Implications of Nord's Functionalist Model of Translation

3.4.1 Relevance of Nord's Functionalist Model to Bible Translation

Bible translation is to a large extent a theological undertaking and theologians are apt to question any tools that are applied in the process, especially if those tools originate in the secular world. For this reason, it is important to briefly examine the merits of applying Nord's functionalist model of translation to Bible translation.

First of all, it is important to note that Nord has an outstanding career as a scholar in translation studies, with a wealth of experience in training translators in several universities since 1967[26]. Apart from her involvement in translation in the secular world, Nord has also had experience in Bible translating. Together with Klaus Berger, a New Testament scholar, they used the skopos-oriented approach to translate the New Testament and several non-canonical texts of the early church into German (Nord

[26] Nord did a PhD in Romance Studies at the University of Heidelberg where she also taught from 1967 to 1994.

2001:186)[27]. In her "function-plus-loyalty" model, Nord suggests that a translator should respect the expectations of the target audience without violating the intentions of the source text sender (Nord 1997:125). For this reason, her functionalist model has been considered as a viable tool that can be applied in Bible translation (Van der Merwe 2003). Insights drawn from her functionalist model of translation are currently being applied in some of the Bible translation projects[28]. For these reasons, it is argued in this study that there is merit in studying Nord's functionalist model with a view to applying its insights to Bible translation.

3.4.2. The Target Language Community in the Role of Initiator-Cum-Addressee

As we have already seen in section 3.3.2 of this chapter, Nord identifies the initiator as the client who expresses the need for a translation to the translator and supplies the translation brief which serves as the guide to translation decisions. In Nord's view, the role of the initiator is flexible. In reference to the communicative roles of source text producer, source text sender, source text recipient, initiator, translator, and target text recipient, Nord (1991:6) states, "These are communicative roles which can, in practice, be represented by one and the same individual. For example, the source text author himself, the target text recipient, or even the translator can act as the initiator of the translation." Given this flexibility of communicative roles, a target language community has two possible roles to play in the process of translation. The language community participates in the translation process as the addressee or as the "initiator-cum-addressee". Each of these roles has significant implications for a mother tongue translation project as explained below[29].

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[27] The translation mentioned here is *Das Neue Testament und frühchristliche Schriften* (DNT), which was published in 1999.

[28] For example, with regard to the ongoing translation of the New Bible in Afrikaans, Van der Merwe & Hendriks (2006) state that "Christiane Nord's functionalist model was identified by scholars … as a justifiable theoretical frame of reference for identifying, negotiating and documenting all the relevant variables that need to be taken into account when embarking on a translation project."

[29] It is important to note that by "target language community" here, we mean target language members who are true representatives of all categories of people within the target language community. They

If on the one hand, the target language community is only an addressee of a particular translation, it means that the target language community is not a major decision maker in the translation process. From the perspective of Nord's functionalist model, we could refer to the addressee as a passive participant in the translation process. Unlike the participant playing the role of the initiator who charts the way for translation process, the one playing the role of the addressee does not directly participate in the decision making process. In this case, the target language community's involvement and commitment to the goals of the translation may be very minimal because other agents, apart from the target language community, control the conceptualization of the project and its implementation.

If on the other hand the target language community is the initiator-cum-addressee of the translation, then it means that the target language community is the owner of the vision for its own translation project. In terms of Nord's model of translation, this means that the target language community is the one that designs the translation brief in conjunction with the translator. As the carrier of the vision of the translation, the target language community is expected to be involved in planning, implementing, and evaluating the translation process. Because of this involvement, one would expect the target language community to have a high sense of ownership of the translation project and its products.

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should be people chosen by the community to act authentically on behalf of the whole community, and to provide regular feedback on project development. The views of such representatives should reflect the wishes of the ordinary Christians as much as possible. In this study, we echo the views of Wendland who states "The ordinary users of the translation, not only the scholars and clergy, need to be engaged in producing the text from beginning (project planning) to end (product evaluation). It is they who are the ultimate 'consumers' of the version. That being the case, they must see themselves as joint owners-'stakeholders' in the communication event being carried out on their behalf. Of course they cannot do the actual translation work themselves, but they must feel that they do play a meaningful role by directly and indirectly advising the chief project participants, translators, revisers, testers, and local administrators" (Wendland 2004: 375). The discussion by Schreiter (1999:17-18) provides a useful parallel on the whole community as an initiator for a translation. Schreiter states that gifted people who capture the spirit of the people can shape the local theology on behalf of the whole community.

The advantage of having the target language community play the role of the initiator is that the translator will also be in a better position to understand and take into account the subjective theories of the target language community[30].

On the basis of the above discussion, this study upholds the view that the active participation of the target language community as the initiator of a mother tongue translation project can enhance the target language community's ownership of the translation project as well as the acceptability of the resulting translation. The reason for this is that the role of the initiator offers the target language community the opportunity to design the translation brief and engage in direct negotiations over the project skopos with the translation team. In other words, by playing the role of the initiator, the target language community is in a better position to originate a vision for a Bible translation project. In this way, the target language community may develop a higher sense of ownership of decisions and actions that are taken in the translation process.

3.4.3 Sharing the Translation Brief with All Stakeholders

The importance of a translation brief and skopos from Nord's perspective was discussed in section 3.3.3 of this chapter. Here we focus on the implications of having a translation brief for a translation project. As we have already noted, the significance of a translation brief lies in the fact that it provides guidelines for the translator and also acts as the standard by which the translation can be evaluated. It is therefore important for individuals and organizations engaged in Bible translation to have a clear translation brief for the intended translation before the actual work of drafting a translation begins. A number of questions become very necessary in clarifying the main goals and objectives of a Bible translation project. These questions include the following: What is the purpose /skopos of the translation? Who are the primary audience? Who is to carry out the task? Where are the resources to be found? Which procedure will be followed? When is the project expected to come to an end? Such questions are helpful in laying down a firm foundation for a translation project.

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[30] See discussion on subjective theories in section 2.2.1 of this study.

3.4.4 Analyzing the Source Text in Comparison With the Translation Skopos

Nord's technique of Text analysis was discussed in section 3.3.5 above. The major requirement in Nord's model is for the translator to compare the source text profile and the purpose for which the translation is needed in order to decide on the functional priorities of the target text. Nord, however, does not insist on her text analysis model as the only appropriate model for comparing the source text and the intended target text. By suggesting that any valid analytical procedure can be used, Nord (1997:62) implies that the translator can apply any analytical technique in which he/she is competent, and which is appropriate for the translation skopos. More discussion on the preferred analytical approach in this study will be given in chapter 5.

3.4.5. Producing Translation Types According to the Intended Communicative Functions

Nord's model provides useful guidelines for deciding on the type of a Bible version to be produced. In section 3.3.1.1 we looked at Nord's categorization of types of translation as either documentary or instrumental, depending on the intended purpose of translation. In this regard, Nord attempts to provide a solution to what has been described as a "sterile debate" over the triad of "literal", "free" and "faithful" translation (Steiner 1998:319 as cited in Munday 2001:19). According to Nord, the decision on the type of translation should be based on the client's prescriptions in the translation brief. She also implies that a choice on the version of translation as well as the style to be used can be made pragmatically on the basis of the expected function of the translation (Nord 1997:68).

By classifying translations on the basis of their functions, Nord implies that different types of translations need to be produced for different communicative purposes. It therefore makes a lot of sense for the translator to produce a particular type of Bible version for specific categories of people who need it for specific functions. This point is well noted by De Vries (2001:312) who states: "One type of translation is not enough for the various things people want to do with the Bible." It can therefore be said that Nord's perspectives on purpose-oriented translations is a challenge for individuals and

organizations engaged in Bible translation to consider the production of various types of mother tongue translations to be used for various communicative functions as the need arises. This will ensure that communities have the type of translations that they need instead of expecting too much from a single translation meant for a particular purpose.

3.4.6. Translating Effectively by Filling in Cultural Gaps

The nature of translation as an act of intercultural communication was discussed in section 3.3.1.2 of this chapter. One of the points that were noted is Nord's view that translators need to bridge cultural gaps that might hinder effective communication between the source text author and the target audience. This means that unless cultural considerations are carefully made, the surface structure elements of the source text could be translated at face value with a great loss of the deep meaning beneath the surface structures. For example, in Jonah 3:5, the idea of fasting צום is not very clear in the current Sabaot translation of Jonah. The concept of "fasting" is translated in Sabaot as refusing to eat (literally, they tied themselves and did not eat). The religious connotation with which the concept of "fasting" is associated in the Hebrew text of Jonah is not well communicated in the translation. In this case, there is a cultural/religious gap between the source text author of Jonah and the Sabaot readers. Church readers who are aware of this gap may feel that the full meaning of the biblical concept of fasting has not been communicated in the Sabaot translation. In situations such as this, it becomes very necessary to take seriously Nord's suggestion of filling in the gaps. This could be done by supplying the reader with more background information in the form of a footnote or in the glossary.

In addition to to the need for translators to bridge cultural gaps, Nord also recommends the use of existing cultural conventions in order to realize translations that are coherent with the situation of the target audience[31]. She particularly points out that genre conventions tend to be culture specific and the translator needs to know how to re-express

[31] Cf. Nord (1997:32).

the information from the source text using the genre conventions of the target audience. This point is very significant for realization of an acceptable translation. Nord's call for the translators to make use of existing cultural genre conventions is a challenge for Bible translators to find ways by which the genre resource found in the target language community can be tapped for more communicative translations. Part of the challenge undertaken for this study is to investigate how traditional Sabaot narrative and poetry techniques can be tapped for an effective translation of the Book of Jonah into the Sabaot language.

3.4.7. Observing the Ethical Requirement of Function-Plus-Loyalty

As far as Bible translation is concerned, the ethical principle of "function-plus-loyalty" is very important in two major ways, which were highlighted in section 3.3.4 of this chapter. In the first place, the "function-plus-loyalty" principle requires the translator to pay attention to the subjective views, which the intended audience has concerning an ideal translation. In Nord's opinion, the prevailing concept of translation in a given community often determines what type of translation the community expects. This implies that the community's expectations need to be put into consideration if the translation product is to be acceptable. As we have already seen, Nord's view is that translators are not obliged to do exactly what the readers expect, but they have a moral responsibility not to deceive their readers (Nord 1997:125). One way of being accountable to the readers is by describing the nature of the translation in the preface, showing for example why some of the terms are not translated according to the expectations of the people.

The other aspect of the "function-plus-royalty rule" concerns the need for the translator to respect the intentions of the author of the source text. Loyalty towards the text also implies that a translator should point out to the initiators when their expectations are unrealistic. Since the Bible is a book of faith, Nord's rule serves the purpose of protecting the integrity of the Bible against being translated with deliberate distortions. Many Christians would like to be assured that the message they are reading in a translation is

the accurate message from the biblical texts. Therefore, application of this rule in Bible translation can be useful in boosting the acceptability of the translation[32].

3.4.8 Translators Should Have Translational Text Competence

In our discussion on the various participant roles in section 3.3.2, we noted Nord's point that the person playing the role of the translator needs to have expertise in his/her work. While referring to the need to have translators trained Nord (1999) states that translators need to be provided with a solid *text competence*. She explains translational text competence as what translators should know about texts. This includes profound knowledge of the way in which textual communication works (textual meta-competence), and a good text-production proficiency in the lingua-culture where the text will be used as a means of communication (text production competence). In addition, Nord points out the need for translators to have good text-analytical proficiency in the lingua-culture in which the source text was produced. These requirements have significant implications for mother tongue translations. The translators must be competent in analyzing the source text and re-expressing it into the target language in accordance with the requirements of the translation brief.

3.4.9 The Cyclical Nature of Translation

Nord's looping model suggests that the drafting of the translation involves a continuous reference to the translation brief. In this way, the translation process is a circular process that goes on and on. Wendland (2004:376) agrees with Nord that translation is not a linear process with a definite end. However, Wendland clarifies that "translation is a dynamic cyclical process involving extensive and intensive research, source SL text

[32] Nord's ethical principle of "function-plus-loyalty" shares a common ground with Daniel Patte's call for accountability in biblical exegesis, by challenging biblical scholars to assume responsibility for the effects of their work upon the wider public. According to Patte (1995:3ff), it is not ethically appropriate for exegetes to champion the western historical-critical approach as the only acceptable approach for doing exegesis. He argues that the Bible is read in different contexts, which call for diverse approaches to biblical exegesis. In Patte's view, therefore, "the only way to proceed is to affirm the legitimacy of several different approaches, while recognizing the limitations of each" (Patte 1995:4).

analysis, TL text production, testing, revision, publication, and then at the future date, a repetition of these same procedures".

3.5. Conclusion

In this chapter, an attempt has been made to provide an in-depth study of essential elements in Christian Nord's functionalist model of translation and the implications they have on a mother tongue translation project. We started with the general introduction of functionalist theories of translation in 3.2, followed by a critical examination of Nord's functionalist model in section 3.3. Then, in section 3.4, we looked at the implications, which Nord's functionalist model could have on a mother tongue translation process. In summary, it can be stated that although Nord's functionalist theory originated in secular translation training programs, it is equally relevant to the field of Bible translation. One of the advantages of Nord's model is that it provides a theoretical framework through which a given target audience may play the role of "initiator-cum-addressee" of the translation and work jointly with the translator to formulate a translation brief. As it has been explained in section 3.4.2, Nord's functionalist model may serve as a basis for an active involvement of the target audience in the formulation of a translation brief[33]. The discussion in the next chapter will be focused on the formulation of a translation brief for translating the book of Jonah in the light of insights gained from Nord's functionalist model of translation.

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[33] It is important to note that although Nord's functionalist model provides a theoretical framework for the involvement of the prospective audience in the design of a translation brief, Nord does not provide any practical example of how this could happen. In their joint translation of the New Testament and several non-canonical texts of the early church into German, Nord and Klaus Berger acted as the initiators for the translation and determined its translation skopos. Cf. Nord (2001, 2002). In this case they demonstrated how a translator can be the initiator who decides a translation skopos. This study, therefore, fills in the gap left by Nord in the sense that the writer of the dissertation adapts Nord's model to illustrate how a target language community can play the role of initiator and participate in the design of a translation brief.

CHAPTER 4: TRANSLATION BRIEF FOR THE NEW SABAOT JONAH (NSJ)

4.1 Introduction

It has already been noted in section 3.3.3 that in order for the translator to have an opinion on the type of translation that is needed by the addressees, the translator must have a full picture of the situation of the addressee. Such a picture can be obtained by carrying out a translation-oriented research, aimed at analyzing the situation of the addressee. The goal of this chapter is to show a translation brief for an alternative translation of Jonah in the Sabaot language.

The presentation of the chapter is as follows: Section 4.2 discusses the importance of client participation in the formulation of a translation brief. This discussion will focus on the importance of carrying out a translation-oriented research in the process of formulating a translation brief. Next in section 4.3, attention is given to the participatory translation-oriented research that was done among the Sabaot people. Among other issues, this section will show how relevant information was drawn from the Sabaot Church community in its role as the “initiator-cum-addressee” of the translation. Section 4.4 will focus on the analysis of the Sabaot target text situation. The results of the analysis will be used to state the translation brief in section 4.5. Then finally in 4.6, the conclusion of the chapter will be stated.

4.2 Client Participation in the Design of a Translation Brief

4.2.1 The Nature of Client Participation

The nature of client participation in the formulation of a translation brief varies from one translation situation to another. It also depends on the nature of the translation task and the ability of the client to provide clear translation instructions. Nord (1991:11) indicates that there are two possible ways by which a translation brief can be formulated. Either the initiator provides the translator with an explicit translation brief or the translator infers a suitable translation brief from the translation situation.

In situations where clients are able to provide explicit translation briefs, the task of the translator is simply to negotiate with the initiator over the terms of service for producing the translation[1]. In many cases, however, clients provide implicit translation briefs, but they are unable to formulate the translation briefs on their own (Nord 1997:30). In such situations, it is necessary for the translator to carry out a translation-oriented research aimed at analyzing the prospective target text situation and its implications for the intended translation.

A proper study of the situation of the addressees (target group/audience) of the prospective target text is very essential in the process of formulating a translation brief. Since the addressees are the primary audience of the translation, the translator needs to understand their culture and how it affects their expectations of the translation. Ideally, every individual in the target group should participate directly in the process of formulating a translation brief. But that is only possible if the target group consists of only a few individuals. In a situation where very many people are targeted, it is not possible to involve everyone. In that case, it is necessary to have representative participation in the formulation of the translation brief. But for this to happen, two

1 According to Nord (1997:60), a translation brief may contain either explicit or implicit information about the intended text functions.

important considerations must be made. First, relevant subgroups of the target group need to be identified. Secondly, representatives for each subgroup should be identified through democratic means in all the geographical locations where the target group is found. It is assumed that fairly chosen representatives of the various subgroups would fairly represent their respective subgroups in the formulation of a translation brief.

Representative participation as stated above should be distinguished from non-representative forms of participation. In non-representative participation, opinion leaders or individuals who hold respectable positions in the target language community might take it upon themselves to speak on behalf of the rest of the people. Such are the people that often make the initial contacts with a Bible translation agency. Whereas such leaders are best placed to establish the initial links and handle issues of logistics, they need not be relied upon to give the final word on the kind of translation that is needed for a given audience within the target language community. This is because the non-representative leaders may be out of touch with most of the subgroups of the target audience. Because of these reasons, the translator should not be satisfied with information from a few non-representative church leaders or community leaders. Instead, he or she should carry out a research involving representatives of all the relevant subgroups of the target audience.

The type of research that was used in this study is known as "Participatory Translation-oriented Research." The focus of a participatory research is on understanding and measuring the relationship between knowledge and power. It incorporates an element of learning, which occurs as the subjects of the research participate in the research process[2]. According to Mouton (2001:150-151), participatory research involves the subject of the research (research participant) as an integral part of the research design. He also states that the main goal of this type of research is to find ways of changing the social conditions of the participants .The following section describes the participatory translation-oriented research that was done among the Sabaot people in the process of

[2] C.f Mulwa & Nguluu (2003:73)

compiling a translation brief for an alternative translation of Jonah in the Sabaot language.

4.3 A Participatory Translation-oriented Research among the Sabaot People

The aim of this section is to present the objectives, methodology and the findings of the participatory translation-oriented research that was done in the process of formulating a translation brief for translating the Hebrew text of Jonah into the Sabaot language.

4.3.1 Objectives of the Research

The goal of the participatory translation-oriented research among the Sabaot people was to collect relevant information, which would be used to formulate a translation brief for an alternative translation of the Hebrew text of Jonah into the Sabaot language. In order to achieve this goal, three related objectives were pursued. The first objective was to determine the audience and the purpose for which the book of Jonah needs to be translated into the Sabaot language. The second objective was to study the extra-textual factors prevailing in the Sabaot translation situation. The third objective was to analyze the research findings and draw inferences that would lead to the formulation of a suitable translation brief for translating the Hebrew text of Jonah into the Sabaot language.

4.3.2 Research Time Frame

The following table shows the main activities undertaken and the time in which the activities took place.

Activity	**Dates**
Training of Primary Investigator	11th to 19th April 05
Training of first Research assistant	25th to 26th May, 05
Data collection in Saboti and Endebbes divisions	2nd June to 25th June 05
Data collection in Kaptama and Kapsokwony divisions	12th July to12th August 05
Training of second Research assistant	17th to 18th August 05
Data collection in Kobsiiro and Cheptais divisions	19th Aug. to 10th Oct 05
Data editing and report writing	11th Oct to 31st Dec, 05

Table 1: Table showing research schedule

4.3.3 The Research Methodology

4.3.3.1 Training of the Primary Investigator and Field Researchers

As part of the necessary preparations for research, the Primary Investigator[3] attended a Scripture Use research training, which was facilitated by Wayne Dye[4]. The training lasted for five days and the subjects covered included: research structure, the nature of the research process, data collection and analysis, validity and reliability in research, sampling, research tools, and the use of research equipment such as the handheld computer. The aim of the training was to equip the Primary Investigator with skills for collection of reliable and representative data. Having understood the essentials of the research process, the Primary Investigator trained the Research Assistants on data collection techniques.

4.3.3.2 Study Population

Since this research was participatory in nature, it was necessary to involve several categories of people who would have a stake in the translation of the Hebrew text of Jonah into the Sabaot language. For this reason, representatives of the following subgroups were involved in the research:

i. Sabaot Church Pastors and elders;

ii. Ordinary Christians

iii Staff of the Sabaot Bible translation and literacy project

iv. Opinion Leaders such as politicians, administrators

v. Community Members who know about Sabaot worldview

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[3] The primary investigator as mentioned in this study refers to the writer of this dissertation.

[4] Dr. Wayne Dye is the head of SIL Scripture Use research project based in Dallas, Texas. His organization was also the sponsor for the Kenya Scripture Use research in the Sabaot Bible Translation and Literacy Project, which was carried out concurrently with the empirical research for the current study.

In order to ensure participation of many churches in the research process, the pastors as well as elders and ordinary church members who were involved were drawn from different denominations operating among the Sabaot people. These denominations are the Seventh Day Adventist (SDA), Roman Catholic (RC), Anglican Church of Kenya (ACK), Africa Inland Church (AIC), Salvation Army (SA), Reformed Church of East Africa (RCEA), Quaker Church, Evangelical Lutheran Church (ELC), Baptist Church (BAP), Pentecostal churches[5], and independent churches[6].

4.3.3.3 Sampling Criteria

Time and financial limitations did not permit the research to cover each of the elements in the study population described above. It was therefore necessary to select a representative and manageable sample of the population for study. Both stratified and proportional sampling techniques were applied to get the sample elements. First, a list of the main church groups and the estimated number of adherents was drawn on the basis of the information provided by local administrators. Next, a proportional number of people to be interviewed from each denomination was selected according to the size of the denomination.

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[5] The churches grouped under the category of "Pentecostal churches" in this research include: Calvary church, Pentecostal Assemblies of God, Maranatha Mission, Pentecostal Evangelical Fellowship of Africa, Calvary Pentecostal church, United Pentecostal Church, Free Pentecostal Fellowship, Kenya Assemblies of God, Pentecostal Evangelical Ministries of Africa, Pentecostal Christian Ministries, Pentecostal Christian Fellowship, Deliverance Church and Pentecostal Christian Community-Travelers.

[6] The category of independent churches includes: the Bible believers, Gospel Light, JVC church, Christ Restoration Center, Kenya Evangelistic Team and Crusades, and Christ Believers. In this research, Church of Christ and Church of God have also been put into the category of Pentecostal churches although a strict definition of their doctrine could exclude them from Pentecostalism.

While selecting the number of Christians and churches to be studied, the ecclesiastical structure of each denomination was considered. For example in the Seventh Day Adventist Church, one pastor is in charge of several local churches, which form a district. In this case church members that were selected for interview were drawn from any of the local churches within the church district. The reason for doing this was to get representative information covering the entire church district run by one pastor. Similarly, in some churches, one pastor runs a parish covering several local churches and preaching posts. Representatives were therefore drawn from the different local churches in the parish in order to have a wider picture of what happens in the entire parish. Selection of respondents from different parts of the church district or parish also had the advantage of giving us data from different geographical locations of the local churches. For this reason, we defined the location of the respondent in terms of the entire district or parish covered by a pastor and not necessarily in terms of the respondent's immediate local church location.

Apart from individual pastors, elders, and church members who were interviewed, a few focus groups were also organized to discuss issues pertaining to scripture use activities. The non-church members who were interviewed were drawn from different parts of the region occupied by the Sabaot people. Similarly, the opinion leaders were also drawn from different localities of the Sabaot people and they were identified in view of their significant roles among the Sabaot people.

4.3.3.4 Selected Sample Population

The following table shows the number of representatives of the various subgroups that participated in the research aimed at formulating a translation brief for translating the book of Jonah in the Sabaot language.

Denomination	**Estimated no. of Active Members**	**No.of Pastors/ Elders**	**No.of Church Members**	**No.of Focus Groups**
SDA	4000	4	27	3[7]
RC	3500	3	19	3[8]
ACK	2500	5	13	2[9]
AIC	700	2	8	
SA	1500	4	4	1[10]
RCEA	800	3	3	
QUAKER	600	1	2	
ELC	200	2	1	
BAP	200	1	2	
PENTE	4000	7	24	
INDEP	2000	4	9	
TOTAL	**20000**	**36**	**112**	**9[11]**

Figure 1: Table showing selected sample population

As shown in the above table, respondents drawn from various denominations found among the Sabaot people were involved in the research. These included 36 pastors/elders, 112 church members, and 79 participants of various groups. A total of 10 community non-church members and 10 opinion leaders were also involved in the research. In addition, 4 project staff were also interviewed. The total number of respondents involved in the research was 250.

4.3.3.5 Study Sites

The research was mainly carried out in Trans-Nzoia and Mt. Elgon District where the Sabaot of Kenya are found[12]. The two districts border each other. The Sabaot people live

[7] The number of participants in each of these groups was 10, 9, and 8 respectively.

[8] The number of participants in each of these groups was 11, 8, and 8 respectively.

[9] The number of participants in each of these groups was 8 and 9 respectively.

[10] This group had 8 participants.

[11] The total number of people who participated in the 9 focus groups was 79.

[12] The Republic of Kenya is administratively divided into Provinces, which are subdivided into Districts. The districts are also subdivided into Divisions. Trans-Nzoia District falls under the Rift valley province of Kenya, while Mt. Elgon District is in the Western Province.

along the slopes of Mt. Elgon, which extend to the two districts. Those who live in Trans-Nzoia district are found in Saboti and Endebbes Divisions while the ones in Mt. Elgon live in Kaptama, Kapsokwony, Kopsiro, and Cheptais divisions. It was necessary to carry out the research in all the Divisions mentioned here in order to acquire information that is fairly representative. It is estimated in this study that the research was done in 40% of the major locations where the Sabaot people live. The following table shows the actual places where the research was done in each administrative Division, both in Trans-Nzoia and Mt. Elgon Districts.

Administrative Division	**Research Sites**
Saboti in Trans-Nzoia District	Sukwo, Saboti market, Kaabkomol farm, Kasaway, Kinyoro, Marambach, Tuuyookoony, Cheptoror, Kitalale Center
Endebbes in Trans-Nzoia District	Kitum, Endebbes, Muberes, Toboo,
Kaptama in Mt. Elgon District	Kaptama , Kaborom, Kaboywo, Chesito, Chemoge, Kongit, Kaptolelio
Kapsokwony in Mt. Elgon District	Kapsokwony, Bukaa, Chemweysuus, Namorio, kapneru, kipchiria
Kopsiro in Mt. Elgon District	Cheptoror,Toywoonteet,Cheptonon, Chepyuk, Chewangoy, Kipsigon, Makutano, Kipsigirok, Kabukwo, Kapkisai, Land B,
Cheptais in Mt. Elgon District	Chepkube, Burkenwo, Chebweek, Rama, Rocho, Kapindinia, Chemorroch, Kimaswa, Ngachi, Toroso, Tuykuut, Chemondi, Kapendo.

Table 2: Table showing areas where respondents came from

4.3.3.6 Data Collection Strategy

Questionnaires were the main means by which data for this study was collected. Six different sets of questionnaires were used[13]. Five of these questionnaires were adapted from questionnaires originally developed by the SIL for their Scripture Use research project[14]. The adapted questionnaires are: the project history questionnaire, the church elder/pastor questionnaire, the church member questionnaire, the focus group

[13] These questionnaires are provided in appendices B-G.

[14] The permission to adapt these questionnaires was granted by SIL Scripture use research project .

questionnaire and the community member questionnaire. In addition to these questionnaires, the writer of this dissertation developed the Jonah questionnaire. All questionnaires were read to the respondents. The research team wrote down the feedback as the respondents gave their answers to the questions in the questionnaires. The following paragraphs explain how these questionnaires were administered.

The project history questionnaire was administered to the staff of the Sabaot Bible translation and literacy project (SBTL). The questions in this questionnaire were aimed at collecting data on the historical background of the project, its achievements, its challenges, and its future plans. The church elder/pastor questionnaire was administered to persons who carry out leadership roles in selected sample churches[15]. The aim of this questionnaire was to find out the views of local church leaders concerning situational factors as well as ecclesiastical activities that foster or hinder the use of the Sabaot common language translation. The questions asked focused on language use, spiritual needs of Christians, and preferred characteristics of an alternative translation. In addition, a few opinion leaders in the community were also asked informal questions relating to community history, church history, Bible translation, literacy, language use, and the impact of the Sabaot Bible translation and Literacy project. This was done in order to verify the information received from the project staff.

The church member questionnaire was administered to selected samples of ordinary church members who do not hold any significant office in the local church. The purpose of this questionnaire was to collect data which would be analyzed to find out the views of ordinary Sabaot Christians concerning factors that affect the use of the Sabaot common language translation of the Bible and what needs to be done to achieve greater acceptability and utilization of translated Sabaot Scripture. The questions asked in this questionnaire focused on language use, Scripture use, and preferences for an alternative translation. The data collected through this questionnaire would constitute a substantial

[15] These were either pastors or principal lay leaders.in a given church.

contribution of ordinary church members in the formulation of an alternative translation of Jonah in Sabaot language.

The focus group questionnaire was administered to sample focus groups in various local churches. The aim of this questionnaire was to obtain data on collective group feelings regarding the impact of the Sabaot common language translation, situational factors that affect the translation, the community's language attitudes, and the kind of motivation that would be necessary in order to gain more acceptability and utilization of the mother tongue translation.

The community member questionnaire was administered to sample members of the Sabaot community who are not necessarily Christians. The aim of this questionnaire was to collect data regarding the history of the Sabaot people and the Sabaot worldview[16]. The questions asked focused the people's attitudes towards their language, relationship with other communities, causality, and perception of life after death. Answers to such questions would be helpful in gauging how Sabaot worldview was likely to affect the understanding of the biblical message contained in the book of Jonah. The research team also visited some of the government offices in order to acquire information with regard to demographic data.

The Jonah questionnaire was administered to a representative sample of Christians drawn from various churches[17]. The aim of the questionnaire was to probe the challenges that Sabaot Christians encounter in the reading and comprehension of the common language translation of Jonah. The questionnaire also sought the groups' opinion on the characteristic features that an alternative translation of Jonah need to have for it to be acceptable.

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[16] See the discussion on Sabaot worldview in section 4.3.3 below.

[17] See how this questionnaire was used in a participatory Jonah reading workshop that is discussed in section 4.4.4 of this study.

Apart from the use of interviews and questionnaires, some of the data were elicited through observation. The research team observed the practical use of Bibles in churches that were visited during a church service. They also observed how the service was being conducted and the language that was used. The observations made helped the team to compare the information collected from interviews with the actual practical evidence.

Finally, a substantial amount of data was gathered by studying the archives both in the Language Programs office in Nairobi as well as in the offices of the Sabaot Bible Translation and Literacy Project. Additional information was also gathered through relevant library research.

4.3.3.7 Utilization of the Data

The data collected through the various questionnaires as well as through observations, interviews, and secondary sources was put together to form a comprehensive data base, which would be used in pursuing the objectives of this study as given in section 4.3.1 The data base provided vital information that needs to be considered when preparing a translation brief for an alternative translation of the Bible in the Sabaot language, and in this case, the book of Jonah. Relevant information from the compiled data base was used to describe the prevailing Sabaot target text situation. The Sabaot target text situation was described under three broad subjects, which in the opinion of the writer of this dissertation; represent some of the most important issues that should be considered in an attempt to translate the Hebrew text of Jonah into the Sabaot language. These subjects are: Aspects of Christianity among the Sabaot, the Sabaot worldview, and practical issues related to the Sabaot language. The discussion on these subjects is provided in the following section.

4.4 Description of the Sabaot Target Text Situation

4.4.1 Aspects of Christianity among the Sabaot people

4.4.1.1 A Brief History of the Church among the Sabaot People

A study of the history of Christianity among the Sabaot people will help us understand some of the factors that would either promote or discourage the progress of Bible translation activities. It is also important for us to understand the history of the church among the Sabaot people in order to figure out the most urgent translation needs and how they can be fulfilled. A historical perspective of the challenges that have affected Christianity among the Sabaot people will give important clues on how to make the message in the book Jonah more relevant to the Sabaot audience.

The data collected with regard to Christian contacts with the Sabaot people revealed that the first group of missionaries to be in touch with the Sabaot people was sent by the Church Missionary Society (CMS)[18]. They set up their station at Turyenke near Cheptais in 1922. Another CMS mission was established at Kipchiria in 1940. The Salvation Army (SA) built a mission station at Kolanya in 1924. By 1940 they had moved to Cheptais. The Seventh Day Adventist Church (SDA) had been established at Chepkarai (near Kapsokwony), by 1948. The Friends Quakers opened their mission station at Kaptama in the 1930s. The Roman Catholic missionaries opened their station at Kaptolelio in 1940. Father Waitte and Brother Mathias were the first Catholic missionaries to work at Kaptolelio. The evangelical and Pentecostal groups began their activities among the Sabaot people in the 1960's.

[18] The information concerning Christian contacts among the Sabaot was obtained from Sabaot church leaders. Joseph Burko (93 years) provided the information regarding missionary activities among the Sabaot around Cheptais. He was among the first Christian converts at Turyenkey. John Chemengich arap Maasai (65) provided information on early Christian contacts around Kapsokwony area. He was one of the first Sabaot men to acquire higher education. He was trained as a schoolteacher as well as a church minister of the Anglican Church.

The above missionary groups were not very successful in their endeavors to reach the Sabaot people with the Gospel. Three of the most important reasons that were given to explain this phenomenon are as follows: First, many people were committed to the traditional religion and they did not think that Christianity was good for them. In some situations, traditional religious leaders threatened the people that calamities would befall them if they abandoned the ways of the ancestors. Christianity was also rejected because it discouraged certain cultural practices, which were considered fundamental to Sabaot identity. Examples of these practices were traditional circumcision of boys and girls, traditional beer parties, polygamy, and wife inheritance, just to mention a few.

The second reason for the rejection of Christianity among the Sabaot was that the first evangelists established their mission among the ***Luhya*** people. From these centers, they sent ***Luhya*** evangelists to reach out to the Sabaot. However, at that time, the Sabaot people considered the ***Luhya*** groups as enemies who were interested in occupying Sabaot territory. Consequently, the first evangelists were not well received by the Sabaot people. Their attempts to offer literacy and catechism using the ***Luhya*** language were resisted by Sabaot people. The third major problem that interfered with missionary work among the Sabaot was that in those days Sabaot people were mainly pastoralists. They moved with their animals from place to place and this made it very difficult for any serious mission work or church planting to take root among them.

Due to the reasons given above, early Christian mission activities among the Sabaot were not very significant. Nevertheless, a few of the Sabaot embraced Christian values and got converted into Christianity. These converts acquired basic literacy and became the first generation of Sabaot church leaders. In the 1960s and 1970s, a greater number of Sabaot men and women got education in the Government schools. However, well-educated Sabaot people opted to do prestigious jobs like teaching and administration instead of training for Christian leadership. The result is that the church among the Sabaot people has lacked an informed leadership and role models.

4.4.1.2 Characteristics of Christianity among the Sabaot People

According to projections based on the Kenya census that was done in 1999, the Sabaot people in Kenya are estimated to be 160000. Out of this population, estimates of membership in each denomination indicate that only 13% of the Sabaot people can be categorized as active Christians[19]. Although Christianity was first introduced among the Sabaot in 1922, the Sabaot people are still classified among the unreached people[20]. During the research, it was established that 56% of the Sabaot people live below the poverty line and this means that majority of the ordinary Sabaot Christians are very poor. For this reason, most of the congregations do not have permanent church buildings and they hardly give adequate support to their pastors. The table below shows the estimated number of Church members in each of these denominations.

Denomination	**Number of Active Christians**	**% of Active Sabaot Christians**
SDA	4000	20%
PENTE	4000	20%
RC	3500	17.5%
ACK	2500	12.5%
INDEP	2000	10%
SA	1500	7.5%
RCEA	800	4%
AIC	700	3.5%
QUAKERS	600	3%
ELC	200	1%
BAP	200	1%
Total	20,000	100%

Figure 2: Table showing approximate church sizes among the Sabaot

[19] According to the Central Bureau of statistics in Mt. Elgon District, the total number of people in Mt. Elgon District is approximately 160000. Given that about 25% of the population in Mt. Elgon consists of non-Sabaot people, the actual figure of Sabaot people in Mt. Elgon can be estimated to be 120000. It is estimated that the total number of Sabaot people in Trans-Nzoia is approximately 40000. From these estimates, the entire population of the Sabaot people can be said to be at least 160000. However, many Sabaot leaders think that the census figures are inaccurate and they estimate the total number of Sabaot to be between 250000 and 300000.

[20] In Christian evangelical terminology, “unreached people” are people who have not been reached with the Gospel of Jesus Christ. The Nilotic People Group Tree defines unreached people as those ethnic/language groups with 20% or less of the people being Christian. See http://strategyleader.org/profiles/nilotree.html revised April 2000 and accessed in January 2007.

At the moment, the Sabaot people don't have a complete translation of the Bible into their language although English and Kiswahili versions of the Bible are available. The New Testament in the Sabaot language was published in 1997 and translation of the Old Testament is in progress. A trial edition of the book of Jonah was published in 1991. Although the number of Christians has increased since the introduction of Scripture in the Sabaot language, the church exhibits aspects of immaturity in many aspects. Many of the Sabaot pastors have not gone for theological training. In our research, we found out that only 11% of the pastors have received training in theology up to diploma level.

Many of the Sabaot Christians practice syncretism in the sense that they are still influenced by aspects of the Sabaot culture and traditional religion. For example, many people still consult diviners in search for answers when they face problems such as sudden deaths of their relatives or animals, poverty, barrenness, etc. However, several respondents indicated that some cultural practices such as female circumcision and twin ceremonies have declined. In an attempt to investigate the most important biblical message, which pastors want their congregants to get, the majority of the pastors indicated that they would like their Christians to acquire the knowledge of God and salvation through Jesus Christ. On being asked to state their reasons for accepting to follow Jesus, 47% of the ordinary church members indicated that they did so in response to the message of salvation, while 53% of them indicated that they accepted to be followers of Jesus Christ for other reasons such as material benefits associated with Christianity.

A conclusion that can be drawn from the above observations is that Christianity among the Sabaot people is still in its infant stages. The majority of the pastors have not acquired formal training in Christian ministry and most ordinary Christians still live under the strong influence of Sabaot culture and traditional religion. In general, Christianity among the Sabaot people is not yet firmly established. One of the fundamental aspects of Christianity that has not been well established among the Sabaot Christians is the

Christian teaching on the nature of the Judeo-Christian God and the message of salvation through Jesus Christ. It can therefore be stated that the translation of Jonah into the Sabaot language can be more relevant to the Sabaot Christians by highlighting source text features that point to the nature of God and his will for humanity.

4.4.2 The Sabaot Worldview

4.4.2.1 Importance of Worldview Considerations in Bible Translation

Apart from her views on the role of culture in translation as discussed in section 3.3.1.2 of this study, Nord (1991:24) also points out that "having grown in a different culture, the TT recipient has a different knowledge of the world, a different way of life, a different perspective on things, a different 'text experience' in the light of which the target text is read." The bottom line of Nord's argument is that it is necessary for a translator to study the target culture and find out how best to adjust or adapt the source text message to the target culture standards, so that the target text recipient may understand the intended message correctly (Nord 1991:25). Although Nord appears to use a different set of terminology, her emphasis on the role of culture in translation is in agreement with the emphasis that other scholars have placed on the significance of the concept of "worldview" in translation as discussed below.

The precise definition of "worldview"is somewhat problematic and various definitions have been provided[21]. According to Palmer (1996:113-114 as cited in Van Steenbergen 2005:37), "worldview" refers to "the fundamental cognitive orientation of a society, a subgroup, or even an individual." What Palmer refers to as the "cognitive orientation" is very similar to what Wilt (2003:43) regards as "cognitive frames". Wilt explains that the cognitive frames are shaped and developed through experience and reflection in the environment in which one grows up. Kearney (1984:41) defines worldview as "a people's way of looking at reality." He also states that "it consists of basic assumptions

[21] For a detailed study on worldview theory in relation to Biblical concepts see Van Steenbergen (2005:35-49).

and images that provide a more or less coherent, though not necessarily accurate, way of thinking about the world." .In view of the definitions cited here, it can be stated that worldview refers to a set of cognitive data, which one acquires through a process of socialization and uses to make sense of reality in the world.

In Bible translation, two different communication partners are brought together, each located in different socio-cultural and geographical setting. On the one hand we have the author of the source text situated in his biblical culture, while on the other hand we have the target text recipient in a different socio-cultural and geographical environment. It must be noted that the target text recipient's worldview, which is based on his/her socio-cultural and geographical environment may pose certain challenges in understanding the message of the biblical author. As Foster (2005:8) observes, "when worldview is not addressed as the ultimate context of communication, meaning is distorted." For this reason, it is important for the translator to study the worldview of the prospective audience before starting to draft the translation.

Kearney (1984:65-108) suggested six categories of worldview universals, which he identified as ***self/other***, ***relationship***, ***classification***, ***causality***, ***space***, and ***time***. He referred to these universals as diagnostic categories for describing worldviews (Kearney 1984:65). However, Van Steenbergen (2005:40) disagreed with Kearney's notion of "universals" and argued that "the notion of universals in cross-cultural comparative studies is problematic." According to Van Steenbergen (2005:41), Kearney still "has to grapple with the question whether or not the categories are truly universals." For this reason, Van Steenbergen proposed a change of terminology on Kearney's list of universals and refers to them as "worldview variables." Van Steenbergen's position may be supported for the simple reason that there are as many worldviews as there are many diverse cultures in the world. Therefore, any claim for worldview universals should only be made on the basis of a thorough study of all the world's cultures and worldviews.

As part of the analysis of the Sabaot target text situation, the aim of this section is to discuss some of the worldview considerations that need to be made in preparation for translating the Hebrew text of Jonah into the Sabaot language. The writer of this dissertation chose to examine the Sabaot worldview in the light of four of the six worldview variables which Van Steenbergen adapted from Kearney. The chosen variables are space, causality, self/other and time. The reason for picking on the four variables is because they are the most relevant for purposes of illustrating potential translation problems resulting from the differences between the Sabaot worldview and the biblical worldview presented in the Hebrew text of Jonah[22]. The Sabaot worldview is discussed in the light of the chosen variables as follows:

4.4.2.2 The Sabaot Understanding of Space

The variable of space is helpful in understanding how a particular culture demarcates the universe in terms of space. Among other issues, the variable of space deals with the way a community understands the spiritual realm and the physical environment. Some of the most important questions in relation to this variable are: "Which space belongs to which category of beings in the universe?" "What are the essential attributes of members who occupy a particular space?"[23] It is important to take note of the understanding of space from the perspective of a Sabaot reader's worldview because it may have serious implications on how that reader will understand certain aspects of the book of Jonah.

The following information regarding the Sabaot understanding of space is based on the data that was collected and synthesized during the empirical research for this study. To begin with, the general Sabaot word for "world" is ***kööröët*** and it is generally divided

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[22] The topic of worldview is very wide and a comprehensive discussion of all aspects of the Sabaot worldview would fall out of the intended scope for this study. The author of this dissertation will only touch on certain aspects of the Sabaot worldview which would pose challenges to the understanding of the message of Jonah.

[23] Cf. Van Steenbergen (2005:42).

into three zones[24]. These are ***kööröët barak törörötöt*** (the world up above the sky), ***kööröët ng'wëny***, (the surface of the earth), and ***kööröëtaab äyiik*** (world of the spirits)[25].

Kööröët barak törörötöt (the world up above the sky) is where God lives[26]. The heavenly objects such as the sun (*asiista*), the moon (*araaweet*), and the stars (*kookeelik* or *kacheeyeek*) are found there. Lightning (yiileet) also lives there. The physical environment (***kööröët ng'wëny***) on which majority of the Sabaot people live consists of a stretch of mountain slopes, which form of a semi-circle around Mt. Elgon. The topography of Mt. Elgon region is characterized by gentle slopes, which are cut by deep permanent river gorges. There are a few small lakes known as ***nyaanchoosyek*** (singular: ***nyaancheet***) but there are no seas and therefore many people do not know much about transport in the sea such as was the case in the book of Jonah (1:3-16). The world of the spirits (***kööröëtaab äyiik/kääbkwoombiich/kaabyaamkuut***) is generally thought to be below the earth[27]. However, some respondents indicated that the dwellings of the spirits are mainly thought to be along river banks, valleys, caves, forests, lakes, and other places usually not inhabited by people. It is believed to be an invisible world where all people go when they die. Those who go there never return. The world of the spirits is thought to be very similar to the world of the living. It is believed that the spirits carry on with daily activities just as the living people do.

Apart from the demarcations of space, Sabaot people also attach different meanings to compass direction in relation to their physical environment as described above. East

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[24] The Sabaot word ***kööröët*** can also be used to refer to the universe or to land in general.

[25] ***Kööröëtaab äyiik*** is also known as ***kääbkwoombich*** or ***kaabyaamkuut*** (graveyard or place of the dead)

26 Cf. Jonah 1:9 where Jonah reveals that he fears the Yahweh the God of heaven.

[27] Cf. Jonah 2:2-7 in BHS. Here Jonah refers to the belly of Sheol, the deep, and the earth closing behind him. All these could signal to the Sabaot reader that Jonah was having some experience with the world of the dead. Cf. Analysis of Jonah 2:7b in section 5.2.6.2 of this study.

direction, from where the sun rises, is seen as the general direction of life[28]. Each morning traditional Sabaot elders say prayers to thank God while facing the eastern direction. Whenever there are inter tribal wars, Sabaot people are warned not to run to the west but to flee towards the east. During circumcision, the initiates are required to face the eastern direction. At burrial, the grave is dug facing the east- west direction and the corpse is buried with the head facing eastwards. The right hand is associated with the eastern direction. Since the East is a sign of blessing, it is generally believed that if one gives out something with a cheerful heart, he/she does this by using the right hand. At the time of offering sacrifices, a sacrifice is said to have been accepted by God if the smoke from the fire used to burn the sacrifice goes straight eastwards into the sky. In contrast to the east, the west is seen as a direction of doom. It is believed that the sun descends to the west with all evil. Similarly it is believed that rivers carry all kinds of evil to the west. Jonah's decision to flee to the west may in this regard be considered by an ordinary Sabaot reader as tragic.

4.4.2.3 The Sabaot Understanding of Causality

The variable of causality deals with how a particular cultural group understands the forces that control the universe and how humanity struggles to maintain harmony with these forces (Van Steenbergen 2005:42). Causality also deals with the question of supernatural influence over human beings. An essential question that needs to be asked in relation to the variable of causation can be stated as: "What are the powers behind all causation that exists in the universe? With regard to the translation of the book of Jonah into the Sabaot language, it is important to find out how the Sabaot worldview may either promote or block the proper understanding of causality as presented in the book of Jonah. The study of causality in the Sabaot worldview will also be useful in determining how best to render some of the key biblical concepts found in the book of Jonah.

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[28] The direction of Tarshish, where Jonah flees to in Jonah 1:3 could have very important theological interpretation from the persopective of a Sabaot worldview. Cf. comment on this issue in section 6.3.3.2 of this study. Cf. also the discussion of the concept of שְׁאוֹל "Sheol" in section 5.6.9 of this study.

Part of the data that was collected during the research for this study shows that traditionally, the Sabaot people believe in the existence of God whose title is ***Yëyiintëët*** (or ***Yëyiin***). The title ***Yëyiintëët*** means "maker[29]". It is believed that that ***Yëyiintëët*** made human beings and all that exist in the universe. The dwelling place of ***Yëyiintëët*** is in ***barak törörötö***, which is high up in the sky. From there, he is able to see all that takes place on earth. Elderly Sabaot people also know God as ***Chëëbtälëël*** (the pure one) or ***Cheebasiis***[30] (the one who shines like the sun). He is the ultimate administrator of justice to human beings and he punishes those who do wrong things against other people in the community. He is invisible and no structures are erected for him. He is thought to be gracious to those who are good and hostile to those who fail to do his will. He can use the forces of nature to punish the wrongdoers. He does not cause evil but he can punish people when he is angered[31]. However, when he is angry, the community can appease him by offering sacrifices. A thanks offering is also offered to ***Yëyiintëët*** before harvest of crops and after success in battles.

Apart from having the concept of God as a supreme spiritual being, each of the Sabaot clans believes in a beneficent spirit linked with the totem of the clan. Such a spirit is known as ***äynätëët***. It can be a source of blessings. The ***äynätëët*** is believed to be living in the rivers. It is also said that it appears and disappears mysteriously within seconds. Members of a clan occasionally offer sacrifices to the ***äynätëët***[32]. Since ***äynätëët*** is not really an ancestral spirit, it may be regarded as a clan god, which is obviously inferior to ***Yëyiintëët*** or ***Chëëbtälëël***. Sabaot people have a very

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[29] Cf. Jonah 1:7. Jonah explains that he "fears" the God of heaven, who made the sea and the dry land.

[30] The short form of ***Cheebasiis*** is ***Asiis***, which should not be confused with ***Asiista*** (the sun) as is done by Goldschmidt (1976:303). Goldschmidt is right in stating that Kalenjin people recognize a high God associated with the sun. However, he does not draw a demarcation between the sun and God, both of which he refers to as ***Asista***. Cf. Sambu (2000:280) as discussed in section 5.6.1 of this study.

[31] Cf. Jonah 1:4-16. A Sabaot reader may understand Jonah's punishment from this perspective.

[32] The concept of ***äynätëët*** may be useful in rendering the concept of "gods". Cf.the discussion on אלהים in section 5.6.2 of this study.

strong sense of the human soul. Each living person is believed to have ***soboonto***[33], which is the life principle that is located within a person's heart (***mukuulëyto***). Sabaot people believe that when a person dies, the ***soboonto*** leaves the body and proceeds to the world of the spirits known as ***köörëëtaab äyiik***[34]. The departed ancestors are invisible and are called ***äyiik*** (spirits). The ***äyiik*** are either good or bad depending on how people regarded them when they lived on earth. The good ***äyiik*** bring blessings while the bad ***äyiik*** are a nuisance to the living. The bad spirits are ceremonially warded off[35] but the good ones are invited to have communion with the living, especially during special occasions such as circumcision and marriage ceremonies. They are treated with courtesy but they are not worshipped as ***Yëyiintëët*** is. The clan elders preside over special family and clan functions in which communion with the ***äyiik*** is sought.

Yëyiintëët is said to speak to the people through a prophet (***wöörkooyoontëët***)[36]. Through dreams ***Yëyiintëët*** reveals to the ***wöörkooyoontëët*** what he wants the Sabaot people to know. The institution of the ***wöörkooyoontëët*** is highly revered in the Sabaot traditional religion. The ***wöörkooyoontëët*** combines a number of special functions. He is a seer and can predict future events. He is a ritual expert, diviner, and provider of charms and medicine to members of the community. He is the chief political advisor of the community leaders such as the chief (***kiirwookiintëët***). A characteristic feature of one who claimes to be a ***wöörkooyoontëët*** is the ability to perform wonders that cannot be performed by ordinary people, such as sitting on fire without getting burned.

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[33] This term is also the general concept used to refer to life and success.

[34] ***Köörëëtaab äyiik*** is also known as ***kääbkwoombich*** or ***kaabyaamkuut***) .

[35] There were specialists who had the skill and the charm used to ward off the evil spirits. Such specialists would be invited to chase away the bad spirits. However, in other cases, the bad spirits would be given what they demand and be exorcised.

[36] In this regard, it is important for a translator to be aware that a Sabaot reader may find it difficult to consider Jonah as a prophet because of his negative response to God in 1:2. Jonah's dialogue with God in Chapter 4 may also be seen as disrespectful.

Another aspect of causality from the perspective of Sabaot people concerns mystical power which human beings posses and which they can use to do harm or good to fellow human beings. A few examples are worth mentioning here. Some people are said to be possessed of ***tariteet nyëë miyaat*** (bad bird) or ***këréënkéét nyëë ng'waa*** (bitter leg)[37], which makes them to be the source of evil for those whom they encounter[38]. They are said to cause evil without intending to do so. Nevertheless, such people are always avoided by all means. It is also thought that some people are evil hearted and they can cause harm to others through ***baneet*** (witchcraft). A person who practices witchraft is known as ***booniintëët.*** Such a person is said to have the ability to influence supernatural forces to cause the death of onother person out of malice.

In order to determine the cause of any evil, including sickness and death, Sabaot people go for the assistance of witchdoctors known as ***chëëbsookëyiisyëk***. The witchdoctors are believed to have several techniques of divination, which they use to find out the source of evil or misfortune. For example, they can toss cowrie shells (***sëkëëröök***) in the air and interpret the manner in which they fall. The diviners do not tell directly the person responsible but asks the complainant to guess the person indicated by the position of the cowrie shells[39].

4.4.2.4 Sabaot Understanding of "Self"and "Other"

The variable of self/other deals with the way people see themselves in relation to others in society. According to Van Steenbergen (2005:42), the variable of *Self/other* "provide the members of a culture with an understanding of the nature of the human universe and the way one deals with internal and external relationships." A study on this variable during the empirical research for the current study indicated that among the Sabaot,

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[37] "Bad bird" and "bitter leg" may be equivalent to "evil eye" in other communities.

[38] From this perspective, some of the Sabaot readers may mistakenly conclude that Jonah was possessed of a " bad bird".

[39] Cf. the discussion on גורל in section 5.7.5 of this study.

kinship plays an important role in establishing a relationship between an individual and the whole community. An individual's identity is based on the relationship that the individual has with other individuals in the community.

Among the Sabaot people, one's identity starts with being a member of a family (*kaab chii*), which is the smallest social unit. Family lineage among the Sabaot is traced along patriarchal lines. All children belong to the father's clan and this means that an individual identifies himself/herself as a member of his/her father's clan. Several related families (of brothers, cousins and uncles) can stay together in one homestead. The eldest grand father is the head of the extended family. Closely related extended families made up a sub-clan known as ***kööto*** (house). Several sub-clans make up the clan, which is called *areet (path)*. Members of one *areet* meet together during important social functions, such as funerals, marriage, and circumcision. The ***areet*** is united under a clan totem called "***tyoonyto***" (totem). The totem is the standard of identification for all members of a particular clan who are often scattered in distant localities. When put together, several clans form the Sabaot community. Any member of the Sabaot community is referred to as ***chiitaab kööröët*** (a person of the land) to distinguish him/her from outsiders (members of other ethnic groups). The close attachment, which Sabaot people have to their ***kööröët*** (land), is a phenomenon that is found across many African communities. As Mbiti (1969:27) explains, one of the central reasons why Africans are particularly tied to the land is because it provides its people with the roots of existence and binds them mystically to their departed. Mbiti states that "people walk on the graves of their forefathers, and it is feared that anything separating them from these ties will bring disaster to family and community life" (Mbiti 1969:27).

There are several qualifications that a member of the Sabaot community needs to have so as to be fully accepted as ***chiitaab kööröët*** (a person of the land). One of such qualifications is the obligation to undergo initiation. Both boys and girls are initiated

through circumcision and clitoridectomy[40] respectively. The process of initiation prepares the young person for adult roles such as marriage and participation in cattle raids. The blood of the initiates that is poured down is a means of connecting the initiates with the ancestors. It is believed that one who evades initiation may face the wrath of the ancestral spirits. In general circumcision and clitoridectomy provide a forum where the friends, relatives, and the dead have a communion as they celebrate together.The initiates belong to an age group which normally lasts for eight circumcision years.

Another important life quality that is required of every Sabaot person is to show respect (*koonyit*) towards others in society[41]. People in lower social rank are expected to show ***koonyit*** to those in higher rank. However, those in higher ranks are also expected to treat the people in lower rank with ***koonyit***. One is under obligation to show respect for parents by obeying them and taking care of their needs when they are in old age. At the same time the parents are also expected to respond by showing ***koonyit*** to their child. Respect/loyalty (***koonyi****t*) towards one's age group is highly valued. Any sign of disrespect is punishable. For example, a person who marries a daughter of another man in his age-set may be excommunicated from the age set. It can also be a great mistake for one to commit adultery with a wife of a member of the age-set. The same respect is also extended to other people in the community, religious leaders, the ancestors, and to ***Yëyiintëët*** (God).

In the book of Jonah, questions of identity and relationship to others in community are given prominence. For example, Jonah is asked by the sailors to reveal his identity. Jonah was asked: “Then they said to him, ‘Tell us, what is your business? Where do you come from? What is your country? What is your nationality? (Jonah 1:8-9, NJB.) The story of Jonah also manifests a relationship motif in the sense that Yahweh challenges Jonah to

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[40] The term “clitoridectomy” is an anthropological concept that refers to female circumcision, i.e the cutting of the clitoris of a woman.(also known as female genital mutilation).

[41] The concept of ***koonyit*** as a relational term may be used to translate the Hebrew concept of חסד in Jonah 2:9 and 4:2 as discussed in section 5.6.7 of this study.

take a divine message to a heathen people of Nineveh. It goes without saying that one's woldview knowledge on the "self" and the "other" may affect the way one understands issues of identity and communality in the book of Jonah and the Bible as a whole.

4.4.2.5 Sabaot Understanding of Time

According to Mbiti (1999:15), the African concept of time is crucial for the understanding of basic religious and philosophical concepts. Mbiti (1999:17) explains that "for African people time is simply a composition of events which have occurred, those which are taking place now and those which are immediately to occur." According to Mbiti, the African traditional concept of time is a two-dimensional phenomenon, consisting of a long past, a short present, and virtually no future. He argues that "the linear concept of time in western thought, with an indefinite past, present and infinite future, is practically foreign to African thinking" (Mbiti 1999:17) [42]. Although Mbiti may be criticized for presenting a generalized African understanding of time, his observations are reflected in the Sabaot conceptiolization of time as shown in the following paragraphs.

Sabaot people speak of time in terms of ***këny*** (distant past)[43], ***äyyin*** (a day before yesterday) ***raat***[44] (today), ***tuun*** (tomorrow), and ***kööyyiin*** (the day after tomorrow). Apart from the concepts of ***tuun*** (tomorrow) and ***kööyyiin*** "the day after tomorrow", Sabaot people do not have a traditional concept for time in the distant future[45]. The Sabaot divisions of time correspond to the two dimensions of time given by Mbiti: On the one hand, ***këny***, ***äyyiin***, and and ***raat*** correspond to what Mbiti refers to as *Zamani*

[42] Mbiti (1999:22-23) employs the Swahili concepts of *Sasa* (now) and *Zamani* (past) to discuss the African understanding of present and past time.

[43] Usually, traditional narratives that are not meant to give historical facts beginning with an opening formular that states ***këny, këny***, which means "long time ago".

[44] ***Raa****t* may also be referred to as ***ra*** or ***raawuut***.

[45] However, owing to western influence, the modern generation of Sabaot people can refer to time in the distant future using a descriptive phraseas ***bësyöösyëk choo*** *kwoonii* (the coming days).

period, while on the other hand ***raat***, ***tuun***, and ***kööyyiin*** correspond to what Mbiti calls the *Sasa* time[46]. The Sabaot understanding of ***raat*** causes an overlap between the *Zamani* and *Sasa* dimensions of time because ***raat*** can refer to both a recent past as well as the present time[47].

Sabaot people use celestial objects such as the sun, moon, and morning star, to demarcate time. The morning star is a sign that dawn has come. Sunrise marks the beginning of a day as sunset indicates the end of the day. A day is known as ***bësyëët*** and its duration is equal to the duration of sunlight. Most activities are carried out during day time because of the security that comes with daylight. However, during the night (***kwëëmowüüt***), most activities are stopped and people generally fear encountering danger caused by both wild animals and evil human beings. Generally, the behavior of animals and birds is used to tell time. For example, the first crow of the cock takes place very early in the morning, about 2-3 a.m. The cock crows the second time at about 5.A.M. Most donkeys also bray at about that time.The noise of many birds in the morning indicates that it is about 6 A.M. The return of the hens back to the house in the evening indicates that it is getting dark.

Traditionally, Sabaot people use a lunar calendar. The appearance of the moon indicates the starting of a new month. Long duration of time within a year is also measured in terms of months. For example, a person who has been ill most of the year will usually refer to the number of months he or she has been down with sickness. Different months are associated with certain seasons, which also determine different activities or events. For example, there are seasons for cultivation, visiting, and festivals. It is interesting to note that the Sabaot term for a year is known as ***kënyiit***, which is derived from the term ***këny*** (distant past). Therefore, for Sabaot people ***kënyiit*** (year), refers to an accumulation of time and seasonal events that took place in the distant past. Strictly speaking, Sabaot people do not have a concept of a new year. They only mark the cycle

[46] Cf. Discussion on the concept of past, present and future in Mbiti (1999:22-23).

[47] As Mbiti points out, "Zamani overlaps with Sasa and the two are not separable." See Mbiti (1999:23)

of the year by referring to its ending (***tabantaab kënyiit***) and its beginning (***toowunëëtaab kënyiit***), but a year remains the same in as far as regular seasons and events are concerned[48]. The following table provides a description of Sabaot months and seasons as well as the annual activities carried in each month.

MONTH	SEASON	MAIN EVENTS
Waakeetaab taay (January)	***Këmëy*** (dry season)	Ploughing
Waakeetaab lët (February)	***Këmëy*** (dry season)	Ploughing
Roobtuuy (March)	***Yiiwootëët*** (rainy season)	Planting
Kibleelach bëy (April)	***Yiiwootëët*** (rainy season)	Planting/weeding
Kibsuuntiitaab taay (May)	***Yiiwootëët*** (rainy season)	Weeding and reduced planting
Kibsuuntiitaab lët (June)	***Yiiwootëët*** (rainy season)	Reduced weeding/planting
Mukëyoo (July)	***Yiiwootëët*** (rainy season)	Rest from farm work
Kibsit (August)	***Këssiisyëët*** (harvest season/dry spell).	Eating of ***chëëbkulëëlyëët*** (first harvest)
Kibsiirwoono (September)	***Këssiisyëët*** (harvest seaon/dry spell).	Harvesting
Kibtaama (October)	***Këssiisyëët*** (harvest season). Short rains experienced.	Harvesting
Yiiwoot kuut (November)	***Këssiisyëët*** (harvest season).Short rains experienced	Harvesting/leisure
Moomuut (December)	***Këmëy*** (dry season)	Leisure

Table 3: A representation of Sabaot calendar[49]

The above discussion on the Sabaot understanding of time explains the centrality of narratives among the Sabaot people. Like in many other African communities, traditional narratives are used among the Sabaot people as instruments for educating the community.

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[48] Cf. Mbiti (1999:21) who points out that African people expect the years "to come and go, in an endless rhythm like that of day and night, and like the waning and waxing of the moon. They expect the events of the rain season, planting, harvesting, dry season, rain season again, planting again, and so on to continue for ever. Each year comes and goes, adding to the time dimension of the past."

[49] The calendar presented here is generalized for all Sabaot people. However, the identification of seasons and main events may vary from one section of the Sabaot to another due to regional variations. Cf. Sebei Calendar as presented by Goldschmidt (1976:361).

According to Mugambi (1989:157), traditional stories serve as cases for analysing ethical behaviour, which helps the youth to attain social responsibility, personal discipline, and to understand the inherited wisdom of the community. Sabaot people use narratives as records of events that took place in the past. In most Sabaot narrative accounts, more attention is given to the actual events that took place than to the numerical time in which the events took place. For example, in the course of gathering data for this study, the writer of this dissertation asked an elderly person to state the year he (the elderly person) was circumcised according to Sabaot tradition. However, instead of stating the exact year of his circumcision, the elderly person started to narrate how he was circumcised at the time when chief Murunga ruled over the Sabaot people and ordered his subjects to collect tails of rats for him. In this case the elderly person could not pin point the exact year in which he was circumcised although he vividly rembered the events that took place at that time[50].

The Sabaot worldview variable of time, as discussed above, has two major implications on how Sabaot people may read the book of Jonah. Firstly, while some people in Europe and America may question the historicity of Jonah, the main concern of a Sabaot reader of Jonah is likely to be the lesson underneath the events that supposedly took place long time ago (*këny*). Secondly, since Sabaot people cherish narratives as instruments for communicating past events, a narrative approach to the analysis and translation of Jonah would be very appropriate for purposes of this study.

In the next section, the focus of the discussion will be on practical issues related to the Sabaot language. It is important to note that the discussion on issues of the Sabaot language will be based on the data collected during the research process as described in section 4.3 of this study.

[50] After further interrogation, the writer of this dissertation gathered that the elderly person's year of initiation was between 1924 and 1927 when chief Murunga is said to have been very oppressive to the Sabaot people.

4.4.3. Practical Issues Related to the Sabaot Language

4.4.3.1 The Sabaot People's Attitude to Sabaot Language

Before attempting to translate the Bible into any mother tongue, it is important to find out the community's attitude towards their own language. In his book entitled "Translation as Mission: Bible Translation in the Modern Missionary Movement" Smalley (1991) points out that theological assumptions about the language of translation can determine how the addressees receive the translation. Smalley argues that in certain translation situations, some people think that their vernacular is not sacred enough for it to be used in translation (Smalley 1991:87). Similarly, Hill (2005) argues that a negative perception of the mother tongue is one of the key factors leading to the rejection of Scripture that has been translated into a particular mother tongue.

In view of the arguments posed by scholars named in the above paragraph, an effort was made to establish the attitude, which the Sabaot people have toward their language. It was necessary to find out if the Sabaot Christian community would approve of having a translation of Jonah in the Sabaot language. The results of the investigation revealed that the Sabaot people have a very positive attitude towards their language. They are proud to speak it in their homes and they would like their children to know it very well. All the Sabaot pastors and church elders who were interviewed indicated that the Sabaot language can be used to convey God's message, just as the languages of wider communication such as English and Kiswahili. Many ordinary church members also indicated that they would learn best about God in the Sabaot language. From these findings, it can be concluded that the Sabaot language would be acceptable as a language to be used in translating the Hebrew text of Jonah.

4.4.3.2. The Orthography of the Sabaot Language

Orthography is one of the most important aspects of language that need to be considered in the process of designing a translation brief. The question here is: What kind of orthography would be most appropriate to be used in translating the Hebrew text of Jonah

in the Sabaot language? Archived information, which was encountered during the research, indicates that the Sabaot Language Committee developed the existing Sabaot orthography in collaboration with SIL linguistics experts. This orthography consists of 13 consonants[51] and sixteen vowels[52], thus an alphabet of 29 letters. It also has very special features for marking grammatical tones[53]. The orthography gained government approval on March 28, 1988. In spite of the fact that the Sabaot orthography is based on sound modern scientific principles in linguistics, the number of Sabaot people who have mastered this orthography is relatively very low. During the research, approximately 65% of the respondents stated that it is difficult to read the Sabaot mother tongue translation because of the complex writing system[54]. However, with the introduction of mother tongue education for Sabaot children in pre-school and lower primary levels[55], the number of those who will be able to use the existing Sabaot orthography is bound to increase.

4.4.3.3 Literacy in the Sabaot Language

Closely related to the issue of orthography is the question of literacy. A common problem that was reported during the research was the fact that many Sabaot people are illiterate

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[51] Cf. Kipkirich & Larsen (2006: 18-19). The thirteen consonants are: b, t, ch, k, m, n, ny, ng', r, l, s, y, and w.

[52] Cf. Kipkirich & Larsen (2006:3-4). The twenty Sabaot vowels are: a, e, i, o, u, which are the short and light vowels. The long short and light vowels are: aa, ee, ii, oo, uu. However, the short heavy vowels are written as: ä, ë, ï, ö while the long heavy vowels are: ëë, ïï, öö, üü.

[53] Cf. Muthwii & Kioko (2004:6). Muthwii & Kioko observe that one of the challenges to the use of African languages in schools is the lack of standardized orthography. These authors note "where orthographies are present, many of them relate only in a remote way to the spoken language because they ignore significant prosodic features such as tone, vowel length and at times vowel quality." In view of these observations, it can be stated that the standard Sabaot orthography is a step forward in making the reading and writing of the Sabaot language easier.

[54] The Sabaot orthography is thought to be difficult simply because people are not yet used to it. Before the Sabaot orthography was developed, the Sabaot people attempted to write their language using the Kiswahili orthography and this posed challenges to the writing of the Sabaot language.

[55] Cf. Mutiga (2005).

in the Sabaot language. The literacy rate among the Sabaot adults is estimated to be 40% for men and 20% for women. It is also estimated that 90% of the Sabaot children attend school. In the 1980s it was estimated that 70% of the adults were literate in Kiswahili while 1% were literate in Sabaot (Grimes 2000 as cited by Taylor 2002:67)[56]. However, by 2001, it was estimated that literacy in the Sabaot language was at 27% (Taylor 2002:68). During the empirical research for this current study, 31% of the ordinary church members who were interviewed indicated that they could read well in the Sabaot language[57]. This figure is still low, but as it has already been stated above, the ongoing program of Mother Tongue Education in Sabaot schools is expected to boost the number of those who are competent in Sabaot orthography and literacy.

4.4.3.4 The Dialect Chosen for Translation

The manner in which dialect issues are handled in Bible translation can affect the way the translation is received. While pointing out "appropriateness of the language" as one of the conditions for Scripture Use, Dye (2003:6) indicates that the dialect used in the translation must be acceptable to the people. He states, "Usually, people accept a dialect

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[56] It should however be noted that the language policy in Kenya favored the development of Kiswahili as a language for national unity. In fact, up to the late 1970s, many Sabaot children were punished in school if they were found to be using their mother tongue. The recent introduction of mother tongue learning in Sabaot schools will definitely increase the number of people literate in the Sabaot language. Cf. Sterk (2004:185) who observes that "If a language is not systematically taught in school, no amount of outside literacy classes can create a meaningful readership in that language."

[57] Dye (2003:8) seems to approve of this percentage by noting "in reality, it is rare to find a rural third world group where the majority of people will ever be able to read the local language". In Dye's view, at least some people should be able to read the Bible but others should be able to access the Scripture through other media, e.g. drama. Sterk (2004:185) appears to support Dye's point by arguing that whereas some people may not be literate in their mother tongue, they will readily listen and appreciate the Bible being read to them in their language when they attend church. In view of all these points, it can be argued that it is not a must for all Sabaot people to be literate in the Sabaot language. Some people, especially the elderly, can still access the message as it is read to them in the Sabaot language.

that is their own or the most prestigious one in that area, but they might reject other dialects[58]."

It has already been noted that the Sabaot language consists of several dialects, the major ones being the *Book* and *Koony* dialects. According to archived information found in the SBTL office, the Sabaot language committee accepted to use the *Koony* dialect as the standard dialect for Bible translation and for publishing school books in 1981[59]. Two main reasons were given in support of the *Koony* dialect. First, it was explained that the cost of printing books is very high and it would not be feasible to print separate materials in both *Book* and *Koony*. Secondly, it was argued that linguistically, the *Koony* dialect is more original and closer to other Kalenjin languages[60]. However, it was suggested that in reading the literature in the *Koony* dialect, speakers of the *Book* dialect are free to make the necessary changes in the *Koony* speech and read as if the material had been written in their own dialect. Regarding differences in words[61], it was agreed that an editorial committee should be set up to ensure that the *Koony* words used in the writing would be understood by the *Book* people without any contradiction in meaning.

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[58] Cf. Smalley (1991:135). Smalley states the following with regard to the *Hmong* language: "Many Christians who speak the *Mong Lang* dialect in Laos, and now in the United States, rejected Scriptures translated into the mutually intelligible *Hmong Daw* dialect even though speakers of the two dialects call themselves *Hmong* (or Mong) and recognize a common identity for most purposes."

[59] The question of having to choose the dialect for Bible translation and publication of schoolbooks is not unique to the Sabaot people. As Muthwii & Kioko (2004:6) observe, the question of which dialect to use often arises because several dialects of the same language often exist. The choice of the dialect, however, must be done with the full approval of the community to avoid resistance.

[60] Cf. Kipkirich & Larsen (2006:2).

[61] Cf. Kipkirich & Larsen (2006:2) who state the following: "One difference between Book on the one hand and Koony and Sabiiny on the other is that Book has kept the original 'r' while Koony and most Kalenjin dialects have changed to 'l' in a word like lëël, which used to be reel as it is still in Marakwet. But then Book has since changed all 'l's to become 'n's. That is how 'rëël' became 'rëën', 'leel' became 'neen' and 'leekweet' became 'neekweet'. A few words are also different. For instance, a goat in Book is 'waarweet', but in Koony, a 'waarweet' is either a goat or a sheep, while a goat is 'ng'orooryëët'. Where *Koony* say *kule*, *Book* say *kini*.. Where *Koony* say ***këëchiirëk***', *Book* say ***këëchirök***.

In spite of what the Sabaot language committee agreed upon in the early 1980s, this study established that many *Book* dialect speakers feel that the existing translations of Scripture as well as school books in the Sabaot language have not accommodated the interests of the *Book* readers well enough. Many ordinary church members who speak the *Book* dialect pointed out that they encountered some problems in recognizing certain words, which belong to the *Koony* dialect. A general feeling of the respondents was that translation of Scripture as well as the production of school materials should continue being done in the *Koony* dialect, but greater effort should be made to employ words that are common to both dialects as much as possible. It was also pointed out that in cases where a term is found only in a single dialect, the meaning of the term should be explained in a footnote[62]. Since the dialect that is chosen for translation affects acceptability of the translation, it is imperative for us to address this issue in the translation brief for the prospective translation of the Hebrew text of Jonah into the Sabaot language.

4.4.4 A Participatory Jonah Reading Workshop

4.4.4.1 Introduction

In the previous section, the prevailing target text situation among the Sabaot people was discussed. The discussion focused on three main issues, namely, the history and character of the church among the Sabaot, the Sabaot worldview, and practical issues related to the Sabaot language. Apart from the data that has so far been discussed, the writer of this dissertation organized one Jonah reading workshop for purposes of gathering more data on a suitable alternative translation of Jonah in the Sabaot language. The proceedings of the workshop are described below.

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[62] Cf. Minutes of the Sabaot Language Committee (Cheptais) meeting held on June 19, 1982, at Cheptais Secondary School.

4.4.4.2 Proceedings in the Jonah Reading Workshop

Nord's point on "subjective theories" in translation was highlighted in section 2.2.1. As it has it has already been pointed out, Nord argues that the preferences, which a target-text audience have for a prospective translation need to be attended to in order for the translation to be acceptable. The discussion on Nord's functionalist theory in chapter 3 of this study further highlighted Nord's theoretical position on a translation brief, namely, that translators need to negotiate with the initiators of translations over the translation brief. Since ordinary Sabaot Christians have been identified as playing the role of "initiator-cum-addressee" in this study, it becomes necessary to ask: "How did they participate in the negotiation of a translation brief for an alternative translation of Jonah in the Sabaot language?" Or "How were their subjective theories put into consideration in the formulation of the translation brief for an alternative translation of Jonah?"

In order to attend to the above question, the writer of this workshop organized a Jonah reading workshop, which was held at Saboti Primary School on 30th June 2005. The purpose of the workshop was to create a forum in which representatives of the Sabaot ordinary Church members would discuss with the research team concerning their preferences for an alternative translation of Jonah in the Sabaot language. The participants in the workshop were drawn from the denominations operating across the region where the Sabaot live in Mt. Elgon and Trans-Nzoia Districts. Those who attented represented the following denominations: the Seventh Day Adventist Church, the Roman Catholic Church, the Anglican Church of Kenya, the Reformed Church of East Africa, and several Pentecostal churches and ministries. Staff members of the Sabaot Bible Translation and Literacy project (SBTL) also attended. A total of 40 participants took part in the reading workshop. They were aged between 18 and 53. Only 7 of the participants were women. Both the ***koony*** and ***book*** dialects were well represented. Saboti Primary school was chosen as a suitable venue because it is located at central place, which is also easily accessible by public means.

The procedure in the reading workshop was as follows: First, the SBTL Scripture Promotions Officer welcomed all participants and thanked them for coming. After a time of prayer, Scripture Promotions Officer introduced the research team (the author of this dissertation and the research assistant) to the participants. Next, the participants were also asked to introduce themselves. After the introductory session, the research team leader explained the purpose of the reading workshop, namely that it was intended to find out the ordinary Sabaot Christian's feedback regarding the reading of the common language translation of Jonah. It was emphasized that the objective of the reading workshop was not to find fault with the common language of Jonah translation but to use it as guide to identify what needs to be considered in producing an alternative translation to supplement the existing translation.

Each participant was then issued with a copy of the common language translation of Jonah. Every participant was asked to read as many verses as possible but not more than 5 verses in a single reading. This was meant to ensure that the reading was done by as many participants as possible. All participants, including the SBTL staff, were asked to follow the reading very carefully and to note down any place where the reading was not clear or where the reader was not able to read well. The participants were also asked to underline any part of the text where the meaning was not well understood.

After the reading exercise, the participants were asked questions from the Jonah questionnaire[63]. The participants were also asked to state if they had any opinion on how another translation of the book of Jonah should look like. All the participants discussed freely. Important observations that were made during the reading workshop were as follows:

With regard to reading and comprehension, it was noted that only 30% of those who participated could read well. It was stated that the main reason for illiteracy in the Sabaot

[63] See appendix G of this study.

language is because some of the words used in the common language translation were found to be difficult to understand. For example, in chapter 1 alone, the following words were problematic: ***kiriinkeëët*** (City in Jonah 1:3), ***buryoong'të*** (rebuke in Jonah 1:2), ***wuusöönëët*** (storm in Jonah 1:4), ***sooyën*** (cause to sway in Jonah 1:4), ***kisëënkëët*** (room in Jonah 1:5), ***araarayta*** (sea in Jonah 1:4) ***Iburooniinteëët*** (Hebrew in Jonah 1:9), and ***tyoonytaab bëëko nyëë wöö miisin*** (a huge water animal in Jonah 1:17). The main reason why these words were said to be difficult is because they are archaic to contemporary Sabaot speakers. 65% of the participants indicated that the general vocabulary used in the common language translation of Jonah is difficult and they would recommend for an alternative translation to be simpler in vocabulary so that the younger generation of Sabaot people may find it easy to understand. However, 45% indicated that some of the words were difficult mainly because they are not common to people from all dialects.

On comprehension, most off the participants indicated that they had a good understanding of chapters 1, 3, and 4, which are presented in narrative form. However, a lot of misunderstanding was shown with regard to chapter 2. When asked to summarize what Jonah was doing in this chapter, 40% of the respondents claimed that in Chapter 2, Jonah was repenting because he had realized the mistake he made by refusing to go to Nineveh. On the same issue, 35% of the participants stated Jonah was now undergoing severe punishment because he had disobeyed God, while 25% indicated that they did not understand the events surrounding Jonah in this chapter. It was also interesting to note that contrary to the general agreement among scholars that Jonah chapter 2 is a song of thanksgiving[64], none of the respondents seemed to understand the song in this way. The participants were also asked to indicate whether they would like the alternative translation to be based on Hebrew source text or on other versions. It was unanimously agreed that it should be based on the Hebrew text.

[64] See for example Stuart (2001:48). Cf. the analysis of Jonah 2:3b-10 in section 5.4.6.2 of this study.

After the Jonah reading workshop, the research team went through all the information that had been collected in the empirical research, including the information gathered during the reading workshop. This information was then analyzed and used to formulate the translation brief, which is explained below.

4.5 A Translation Brief for the New Sabaot Jonah Translation

4.5.1 The Addressees

The translation brief is essentially a description of the kind of translation that is needed (Nord 1997:30). In line with the recommendations in Nord's model of translation (Nord 1997:60), the most important elements that are included in the description of the translation brief are: the addressees, the translation type, the medium and process of the translation, and the time of production and place of reception.

Having analysed several aspects of Christianity among the Sabaot people, and having considered the input from ordinary Sabaot Christians, the writer of this dissertation inferred that the alternative Sabaot translation of Jonah would be suitable for two categories of addressees as described below. The first category consists of ordinary church members, belonging to various Christian denominations[65] operating among the Sabaot people. This audience will also include people drawn from the various Sabaot dialects and they would be speakers of the contemporary version of the Sabaot language in their respective dialects[66]. A greater percentage of them have acquired primary and secondary school education in Kiswahili and English. However, most of them have yet to fully master the Sabaot orthography and rules[67]. About 30% of these people are able to read fluently in the Sabaot language. This means that most of the people would prefer to listen to the text as it is read for them. With regard to features of Christianity among the

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[65] See section 4.4.1.2 above.

[66] See section 4.4.3.4. It will be important for the translation to be legible and comprehensible to members of all dialects.

[67] See section 4.4.3.2.

Sabaot as discussed in 4.4.1.2 above, it can be concluded that ordinary Sabaot Christians are not well grounded in Christianity. The Sabaot churches are not well established in their teachings of doctrine. For this reason, many of the Sabaot Christians do not know much about aspects of the biblical religion and culture that one encounters in the book of Jonah. Besides, as we have already stated, many of the Sabaot Christians live under strong influence of the Sabaot traditional religion. This means that the translation should be done in such a way that the readers are able to understand the biblical ideas with as little confusion as possible.

The second category is composed of pastors and church leaders aged between 18 and 59, and drawn from various denominations. Like the ordinary church members, they too come from various Sabaot dialects and they speak a contemporary version of their respective dialects. Most of them have not been exposed to any theological training and their understanding of the nature of God and the special revelation of Jesus Christ is very basic. They cannot read biblical Hebrew and they have limited knowledge of the biblical culture and worldview, which is presented in the book of Jonah. These pastors and church elders would like a translation that would assist them in teaching people about the nature of God and the ideal human response.

4.5.2 Translation Skopos

On the basis of the description of the intended audience as given above, the skopos of the translation will be to highlight the "theological dialogue"in the book of Jonah so as to provide the reader with a deeper understanding of the nature of God and his will for humanity. Given the centrality of narratives in the Sabaot worldview variable of time, a narrative approach to source text analysis and translation is recommended for the production of an alternative translation of Jonah in the Sabaot language[68]. A homologous instrumental type of translation is to be produced. The translation should be target-

[68] See the discussion on the Sabaot understanding of time in section 4.4.2.5 of this study.

oriented and domesticating[69] in the sense that the resulting translation needs to conform to the Sabaot genre and cultural conventions. Whereas other sources may be consulted, thre translation should be based on the text of Jonah in *Biblia Hebraica Stuttgartensia* (BHS). The translation should employ a contemporary Sabaot vocabulary and be suitable for public reading. It should also be suitable for enabling the audience to have a deeper understanding of God and his will for human beings[70]. In general, the translation should be useful to ordinary Christians as a resource for spiritual growth while pastors/church elders should find it useful as a tool for evangelism and sermon preparation.

4.5.3 The Medium and Process of the Translation

The translation should be produced in contemporary Sabaot language. Obsolete words or archaic expressions should be avoided in order for young people to understand. In respect of the writing conventions adopted for the Sabaot language, the translation will make use of the approved orthography as well as the standard dialect for writing the Sabaot language. But because many people are unable to read the Sabaot language, the translation should be made in such a way that it is easily read loudly for public hearing. Since the translation will aim at having a theological impact on the recipients, an effort will be made to employ religious terminology available in the target culture where applicable. In order to communicate effectively, it will be necessary for the translator to apply traditional narrative and poetry techniques.

The recipients of the translation will be drawn from both the ***Koony*** and ***Book*** cluster of dialects. For this reason, the translation should contain a common vocabulary which can be understood by people from both dialects. In situations where a common vocabulary cannot be used, the translator should endeavor to explain the uncommon word in a

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[69] Hatim (2001:46) describes a "domesticating" translation as one in which the translator avoids the alienating effects of the source text by promoting a target-oriented fluent style. It is contrasted with a "foreignizing" translation in which the translator deliberately breaks target linguistic cultural conventions by retaining some of the foreignness of the source text.

[70] Refer to 4.4.1.2 for general characteristics of Sabaot Christians.

footnote. This will help readers from both dialects to understand the translation without relying on conjectures. With regard to technical aspects of production, the translation will be produced as a text document using the Paratext program. It will be printed in A4 size of paper. The font shall be Kenya SIL Doulos size 12.

4.5.4 Time of Production and Place of Text Reception

The text is expected to be ready by December 2007. Copies of the text will be distributed to ordinary Sabaot church members as well as pastors and church leaders of various denominations for testing in their respective churches. The distribution is to be done in Mt. Elgon and Trans-Nzoia Districts where the Sabaot people are mainly found.

4.6. Conclusion

In this chapter the nature and significance of client participation in the formulation of a translation brief was discussed[71]. In section 4.3 the nature of the empirical research that was carried out in the process of formulating a suitable translation brief for an alternative translation of the book of Jonah in the Sabaot language was described. Several aspects of the Sabaot translation situation were analyzed with a special focus on aspects of Christianity among the Sabaot people, the Sabaot worldview, and practical issues related to the Sabaot language. In addition, a participatory Jonah reading workshop was presented to show how representatives of the Sabaot community had a chance to give their views with regard to the translation of the book of Jonah into the Sabaot language. . Then in section 4.5, a translation brief for the alternative translation of Jonah in the Sabaot language was presented. One of the essential elements in the translation brief was the determination of the goal of the translation or translation skopos. In this regard, it was stated that the intended translation of Jonah needs to highlight the “theological dialogue”in the book of Jonah so that the reader may have a deeper understanding of God and his will for human beings. The next chapter will be dedicated to the participatory

[71] See section 4.2

translation-oriented analysis of the Hebrew text of Jonah with regard to the identified skopos of the translation.

CHAPTER 5: ANALYSIS OF THE HEBREW TEXT OF JONAH

5.1 Introduction

The previous chapter focused on the participatory translation-oriented research, which was carried out among the Sabaot people. In that chapter, the Sabaot target text situation was analyzed and the results of the analysis were used to formulate the translation brief for translating the book of Jonah into the Sabaot language. The goal of this present chapter is to analyze the Hebrew text of Jonah in preparation for its translation into the Sabaot language.

In order to achieve the above stated goal, the presentation of information in the chapter is organized as follows: Section 5.2 introduces the theme of the whole chapter with a brief discussion on various perspectives on source text analysis. As we have already noted in the previous chapters of this study, this study aims at a translation of the Hebrew text of Jonah in the Sabaot language by making use of theoretical insights adapted from Nord's functionalist model of translation. Therefore, in this section, we shall define the meaning of source text analysis and explore Nord's perspectives on approaches to source text analysis. An exegetical approach to be used in the analysis of the Hebrew text of Jonah will then be proposed in the light of Nord's perspectives on source text analysis.

Next in section 5.3, a narrative approach to the analysis of the Hebrew text of Jonah will be stated and defended. After justifying the choice of a narrative approach, we shall attempt to describe the essential elements that characterize this approach. This section will also include a proposal of a translation-oriented approach to the analysis of narrative genre. We shall also explore in this section some of the most important concepts associated with a narrative approach to the study of the Hebrew Bible.

In section 5.4, the analysis of the Hebrew text of Jonah will be undertaken following the proposed translation-oriented procedure. A brief introduction to the Hebrew text of Jonah will be given, followed by a description of the narrative plot structure of the text. Next, the text of Jonah will be analyzed on an episode-by-episode basis. The aim of such an analysis is to generate a textual meaning that matches with the requirements of the translation brief. In section 5.5, we shall continue with the analysis of the Hebrew source text of Jonah, this time focusing on the literary features applied in the text. Here the main objective of the analysis will be to analyze the most prominent features that the narrator employed to communicate to the audience. An important task in this section will be to identify the source text stylistic features that may need to be adjusted in order for the target text to meet the specifications spelled out in the translation brief.

In section 5.6, we shall identify and analyze some of the key biblical terms in the Hebrew text of Jonah with the view of showing possible ways of translating them into the Sabaot language. Next, in section 5.7, we shall identify and analyze phenomena in the Hebrew text of Jonah, which may be regarded as "un-known ideas" to the ordinary Sabaot readers. We shall then proceed to section 5.8, where we shall analyze important theological themes evoked in the text of Jonah and which will need to be put into consideration when translating the text into the Sabaot language. The analysis of the theological intention will mark the end of source text analysis. Finally, the conclusion of the chapter will be given in section 5.9.

5.2 Perspectives on Source Text Analysis

5.2.1 What is Source Text Analysis?

The process by which the translator seeks to understand the meaning in the source text is referred to as "Source text analysis" or "exegesis"[1]. From a perspective of biblical

[1] In this study, the terms "source text analysis" and "exegesis" will be used interchangeably with the same meaning.

studies, exegesis may be understood as the process of establishing the textual foundation on which the interpretation will be built (Jonker 1996:63).

When doing source text analysis, a translator's primary concern should be to gain a full understanding of the text so as to translate it in accordance with the requirements of the translation brief. In the process of analysis, it is important for the translator to pay attention to aspects of the source text, which shape the understanding of the text. Such aspects include: the author of the text, the purpose for which the text was written, the original addressees and their social-cultural context, the genre of the text, the linguistic structure, stylistic features, key terms, unknown ideas, and theological themes evoked in the text.

It is impossible for a Bible translator to draw all exegetical conclusions on the basis of the evidence found within the source text alone. This is because of several factors, which may include the translator's inadequate knowledge on the socio-cultural background of the Bible world as well as incompetence in the original language of the source text. Therefore, in order for the translator to achieve a deep understanding of the source text, it is important for him/her to study not only the source text but also secondary sources that may provide useful clues to the understanding of the source text. Examples of secondary sources that are often consulted by Bible translators are Hebrew and Greek lexicons, commentaries, Bible dictionaries, geographical maps, concordances, various versions of the Bible, and other relevant publications such as journals and textbooks. Bible translators can also consult electronic tools, such as "Translator's workplace" and "Paratext", which are now commonly available for translators working with the United Bible Societies (UBS) and the family of organizations affiliated to Wycliffe Bible Translators International (WBTI)[2].

[2] Refer to Ogden (2003:153-156) for more information on the exegetical resources available for translators.

In section 3.2 of this study, it was noted that a major characteristic of functionalist approaches to translation is their emphasis on the skopos of the target text as the most important criterion for determining how a translation should be done. It was also noted that the metaphor of "dethronement" of the source text has been used to describe the priority given to the intended function and the reduction of the status of the source text in functionalist theories[3]. What then is the significance of source text analysis in the process of translation?

As an answer to the above question, Nord (1997:62) explains that the priority of the purpose of the target text does not mean that the source text is completely irrelevant. In Nord's view, it is important to do source text analysis because the source text provides the offer of information from which the translator selects relevant information that needs to be translated in accordance with the requirements of the translation brief. The significance of source text analysis can also be seen from the fact that it enables the translator to identify potential translation problems[4] and possible solutions. As Williams & Chesterman (2002:6), observe "source text analysis focuses on the source text itself, examining the various aspects of it that might give rise to translation problems." Commenting from a literary functional equivalence perspective, Wendland (2003:180) points out that an in-depth appreciation of the source text features needs to precede the attempt to produce a literary translation, especially in functional equivalence where faithfulness to the source text is emphasized.

From the above discussions, we can conclude that source text analysis is an indispensable aspect in the process of Bible translation as well as any other type of translation. In the following section, we shall briefly look at Nord's perspectives on source text analysis. It

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[3] Cf. Nord (1997:25) and Naudé (2002:51).

[4] Translation problems are understood in this study according to Nord's definition. According to Nord (1997:141), translation problems refer to "problems, which have to be solved by the translator in the translation process in order to produce a functionally adequate target text and which can be verified objectively or at least inter-subjectively".

is important to look at Nord's perspectives on source text analysis because her functionalist model of translation has been adapted as the main theoretical framework for this study.

5.2.2 The Perspective of Nord on Source Text Analysis

As we have noted in the previous chapters[5], this study aims at producing a translation of the Hebrew text of Jonah in the Sabaot language by making use of theoretical insights adapted from Nord's functionalist model of translation. Since the question of source text analysis is crucial in the translation process, it is important to examine Nord's views regarding the choice of the methodology to be used in source text analysis. Insights gained from Nord's perspective on methodological considerations will then be used as a guide for the choice of an exegetical strategy and method to be applied in this current study.

According to Nord (1991:1), approaches of source text analysis which have been developed in other fields of study such as literary studies, text linguistics and theology are not necessarily suitable for translation purposes[6]. For this reason, Nord presents her "translation-oriented text analysis" approach as an alternative approach that would be more relevant for the production of a function-oriented translation[7]. Initially, Nord (1991:1-2) seemed to suggest that her approach could be used exclusively to provide

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5 See for example chapter 1 and 3 of this study.

6 Concerning this point, Nord states: "…what is right for the literary scholar, the text linguist or the theologian is not necessarily right for the translator: different purposes require different approaches. Translation-oriented text analysis should not only ensure full comprehension and correct interpretation of the text or explain its linguistic and textual structures and their relationship with the systems and norms of the source language (SL), but it should also provide a reliable foundation for each and every decision which the translator has to make in a particular translation process."

7 Nord's translation-oriented text analysis approach is well articulated in Nord (1991) *Text analysis in Translation: Theory, Methodology, and Didactic Application of a Model for Translation-oriented Text Analysis.* Amsterdam-Atlanta: Rodopi. Cf. section 3.3.5 of this study.

answers to all questions during the text analysis process[8]. However, in her later publications, she appears to have softened her stand by stating that various text-linguistic models can be used to analyze the source text provided that the model that is used includes a component of pragmatic analysis of both the communicative situation of the source text and that of the target text (Nord 1997:62)[9].

The flexibility of Nord regarding the choice of exegetical methodology was further demonstrated when she undertook a joint translation project with Klaus Berger, who is a New Testament scholar[10]. In their joint translation project, Nord and Klaus Berger complemented their exegetical strengths, whereby Klaus Berger analyzed the source text using his New Testament exegetical tools while Nord used her competence to make the exegetical process more translation-oriented[11].

From Nord's example as discussed in the above paragraphs, three important observations can be made. The first observation is that Nord does not insist that her own approach to text analysis is the only one that can be used for source text analysis. Instead, she indicates that many text-linguistic models may be applied. Secondly, we noted that Nord did a joint translation of the New Testament and other non-canonical materials of the early church with a New Testament scholar, who analyzed the texts using his tools of biblical exegesis. This may be an indication of her acknowledgement that biblical texts can best be analyzed by using exegetical tools developed by biblical scholars. Thirdly, we have noted that although Klaus Berger analyzed the source texts that he translated with Nord, she applied her competence as an expert in translation to make Klaus Berger's

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8 Cf. Munday (2001:82ff).

9 Nord does not give any reason for her apparent change of attitude regarding models to be used in source text analysis.

10 Cf. Section 3.3.5 of this study.

11 In describing how roles were shared, Nord (2001:186) states: "The theologian's field was the comprehension and theological interpretation of the source texts in their linguistic and cultural settings, mostly read in their original language, and my field was the target language and culture, plus most importantly, translation competence."

results more relevant for translation purposes. This suggests that when a biblical exegetical methodology is used to analyze a source text in preparation for translation, a deliberate effort should be made to make the results of the exegesis more relevant for the translation task.

In the light of the above evaluation of Nord's perspectives on source text analysis, it may be argued that an exegetical approach to be used in analyzing the Hebrew text of Jonah needs to be located within the field of biblical studies. Since the book of Jonah is a biblical text, it is reasonable to analyze it using an exegetical approach that is based on a paradigm developed in the field of biblical studies[12]. In the example that we saw in the previous paragraph, Nord used her competence as a translator to make the exegetical conclusions of Klaus Berger to be more relevant for their joint translation project. This means that any biblical approach that is chosen for the analysis of the Hebrew text of Jonah will have to be translation-oriented in order for the results of the analysis to be more appropriate for translation purposes. In the following section, the exegetical approach to be used in this study for analyzing the Hebrew text of Jonah will be stated and defended.

5.3 A Narrative Approach to the Analysis of Jonah

5.3.1. Justification for the Use of a Narrative Approach in this Study

In this study, a narrative approach has been identified as the main exegetical paradigm to be used in the analysis of the Hebrew text of Jonah. As it has been explained in the previous section, a biblical text such as Jonah may best be analyzed using exegetical tools

[12] It must be noted that many exegetical methodologies and approaches have been generated in the field of biblical studies and the choice of any of them must be justified. For example, Jonker (1996:16) lists the various approaches as including: historical, anthropological, sociological, literary, structural, deconstructional, semiotic, canonical, rhetorical, and reception-theoretical. Jonker describes these methodologies as being like branches of a tree, branching to different directions.

that are well grounded in the field of biblical studies[13]. Any of the exegetical approaches within the discipline of biblical studies can be used to analyze the text of Jonah. However, a narrative approach has been singled out as the main approach to be applied in this because of several reasons as given below.

The first reason for choosing the narrative approach for the analysis of the Hebrew text of Jonah in study pertains to aspects of the translation brief, which was presented in section 4.5 of this study. Among other requirements, it is stated that the prospective altermative translation of Jonah into the Sabaot language needs to be instrumental and homologous to the source text. This requirement implies that the needed translation should employ equivalent genre conventions found in the target culture. In the discussion on the variable of time from a Sabaot worldview, it was pointed out that narratives are popular among the Sabaot people because they serve as important instruments for disseminating information concerning events that took place in past time[14]. It is therefore hoped that a narrative approach in this study will be helpful in understanding the Hebrew narrative features and how best they can be translated into the Sabaot language.

The second reason for choosing a narrative approach for source text analysis in this study concerns the academic background of the writer of this dissertation. While studying for a Master of Theology degree (MTh), he wrote a thesis entitled *Traditional Narrative Techniques: A study of Characterization in an Old Testament Traditional Narrative and a Sabaot African Traditional Story*[15]. Whereas the current study has a different focus, the MTh studies provided an essential background, which contributed to the writer's understanding of the narrative approach to the analysis of biblical as well as traditional African narratives.

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[13] See a basic description of a narrative approach in section 5.3.2 below.

[14] Refer back to the discussion on the Sabaot understanding of time in section 4.4.2.5 of this study.

[15] The mentioned MTh studies were done in 2002 at Candler School of Theology, Emory Universty, Atlanta- Georgia.

Although a narrative approach has been identified as the main approach to be followed in the analysis of the Hebrew text of Jonah, insights derived from other exegetical approaches will be used to enrich the understanding of the text of Jonah where necessary. The intention to refer to exegetical perspectives generated through non-narrative approaches is also motivated by studies in Biblical studies, which have shown that in some situations, it may be necessary to use a variety of exegetical approaches in order to arrive at better understanding of the biblical text. For example, Jonker & Lawrie (2005:229) advocate for the use of various exegetical approaches in text analysis. They explain that the mixing of exegetical methods is not only possible but also necessary because no single method can possibly provide answers to all the questions that may arise when the text is read. According to Jonker & Lawrie (2005:240), biblical texts in their present form were developed through a long process of interpretation and re-interpretation and therefore their full understanding can only be attained through a multidimensional approach, which involves the understanding of the texts from both a synchronic and diachronic analysis[16].

It must, however, be noted that in view of the translation brief that has been developed to guide the production of an alternative translation of Jonah in the Sabaot language, the in-depth analysis of the source text will be by means of a narrative approach. Other exegetical approaches may only be used in a situation where a narrative approach has hardly any contribution. We also need to note that the scope of this current study is limited in time and space and therefore does not allow an intensive study of Jonah through a variety of exegetical approaches.

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[16] In a related argument, Jonker (1996:208) explains that a synchronic poetics of biblical narrative can have a bearing on historical-criticism of biblical narrative because, at the very least it can prevent historical-criticism from mistaking as proof of earlier sources those features which can be better explained as compositional or rhetorical features of the present text. This point provides a helpful guide to the fruitful interaction of exegetical approaches in the analysis of the Hebrew text of Jonah.

5. 3.2 Application of a Narrative Approach in Biblical Studies

5.3.2.1 What is Narrative Genre?

Before we attempt to define a narrative approach, it is necessary to explain what is meant by a narrative genre. Wendland (2003:200) defines the term "genre" as a "category of artistic composition marked by style, form, or content." Going by this definition of genre, a narrative may be understood as a systematic description of events that took place in the past (be they real, or only exist as constructions in the narrative). Important features that characterize a narrative include the following: First of all, every narrative has a narrator and an ideal audience referred to as a "narratee"[17]. The voice of the narrator in the narrative is the guiding force, informing the audience what is happening at every stage of the story. As Bar-Efrat (1989:13) observes, the narrator is the sole means by which we can understand reality in a narrative. Most of the Old Testament narratives are stated in the third person, which is an indication that the narrator did not participate directly in the events of the narrative. For this reason, a narrator who communicates in the third person may be seen as a distinct character that reports the story while others enact it (Gunn & Fewell 1993:53).

Another important element of a narrative is the presence of a narrative plot. Gunn & Fewell (1993:101) define a narrative plot as "the organizing force or principle through which narrative meaning is communicated." Aristotle understood a narrative plot as the ordered arrangement of incidents in the narrative (Jonker & Lawrie 2005:96, Ska 1990:17). Events in the narrative plot are usually arranged in such a way that the reader can track the themes that are advanced in the narrative.

A narrative must also have participants (characters) who enact the plot in the narrative. These are people or things that take part in the story (Larson 1984:192). Usually

[17] Cf. Ska (1990:39-40). Ska explains that the term "narratee" was coined by G Prince to refer to recipients of a narrative.

narratives have major participants, minor participants, and local participants. Major participants are the key players in the narrative. Their presence is felt in virtually all parts of the narrative. They are the heroes in the story. They are also described as round characters because they manifest various characteristics as the story proceeds to different episodes. Minor participants are also present throughout the story but their role is to carry the plot forward. They are not as significant as the major participants because they do not play an active role in all the events of the narrative. Local participants appear only in the episodes where they are located. They could play a major role in the events within the episode but their participation is not prolonged to other episodes.

An element of characterization is also present in most narratives. This refers to the manner in which the character of a participant in a narrative is presented (Chemorion 2002:7). It is by means of perceived characterization that the reader of the narrative is able to make value judgments on the biblical character. In other words characterization enables the reader to create a mental picture of someone who only lived in the distant text world[18]. Alter (1981:116), gives an ascending order of characterization techniques commonly employed in biblical narratives[19]. He lists these techniques as: report of actions, description of appearance, comment by other characters, direct speech by the participant, inward speech of the participant, and direct evaluative statement made by the narrator. As Berlin (1983:35) points out, the reader of a narrative reconstructs the character of a participant using the information provided in the discourse: by analyzing the statements and evaluations made by the narrator and other participants, and by drawing inferences from the speech and actions of participants themselves[20].

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[18] Imagery of painting may be used to illustrate characterization in narrative. Like a painter, a narrator paints and displays selected behavioral aspects of participants in the narrative. The audience perceives the displayed qualities in the painting and transfers them to the real persons represented (Berlin 1983:13).

[19] The ascending order is from the least reliable to the most reliable.

[20] Cf. Bar Efrat (1989:48-92). Bar Efrat gives two broad categories of characterization, namely, direct shaping and indirect shaping. He describes direct shaping as consisting of the description of the participant's appearance and inner personality. However he regards indirect shaping as consisting of

Having looked at the principal features of a narrative, we can now move on to explain the meaning of a narrative approach as an exegetical procedure chosen for source text analysis in this study.

5.3.2.2 A Basic Description of a Narrative Approach

In the previous section, we looked at several features that characterize a narrative genre. A narrative approach to the analysis of narrative genre assumes that the various features of a narrative were deliberately and creatively applied in order to perform specific functions in the narrative. The task of a translator using a narrative approach, therefore, is to identify and analyze the function and meaning behind each of the literary features in a narrative. According to Jonker & Lawrie (2005:100), a narrative approach to the interpretation of biblical texts requires teaching the reader to be sensitive to the role of the narrator. These authors explain that by spotting the techniques employed by the narrator in telling the story, one can gain an understanding of the response that a particular narrative is intended to evoke (Jonker & Lawrie 2005:100). It can also be stated that in a situation where the skopos of a translation requires a translator to produce a literary translation, a narrative approach to source text analysis enables the translator to appreciate the narrator's creativity and find meaningful ways by which the same creativity can be transferred to a translation.

The origins of the narrative (or literary) approach to the analysis of Scripture can be traced back to the early 1930s. Around that time, a section of Biblical scholars expressed their dissatisfaction with the historical-critical approach and experimented on exegetical approaches that focused on the texts themselves (Jonker & Lawrie 2005:67)[21]. One of the

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speech and actions of the participant as well as the contrast of character which a participant portrays in comparison with other characters.

[21] Among the inadequacies, the historical-critical approach was viewed as contradicting the church's theological tradition, which is grounded in pre-critical hermeneutics. The results of the historical-critical analysis of Scripture were seen as irrelevant to the social needs of the Christian community.

first scholars to point to narrative art in the Hebrew Bible was Hermann Gunkel (1862-1932)[22]. In his study of the book of Genesis, Gunkel highlighted the division of the stories into scenes, the presence of main and secondary characters, characterization of the participants in the narratives, the role of dialogue, and the way the sequence of events was artfully organized (Tolmie 1999:1).

One of the most influential scholars in the footsteps of Gunkel is Robert Alter. In his book entitled "The Art of Biblical Narrative", Alter articulated the literary qualities of the Hebrew Bible and argued that it should be studied as literature. Alter describes literary analysis of the Bible as: "the manifold varieties of minutely discriminating attention to the artful use of language, to the shifting play of ideas, conventions, tone, sound, imagery, syntax, narrative viewpoint, compositional units, and much else; the kind of disciplined attention, in other words, which through a whole spectrum of critical approaches has illuminated, for example, the poetry of Dante, the plays of Shakespeare, the novels of Tolstoy" (Alter 1981:12-13). In support of his view that biblical narrative should be studied as literature, Alter (1981:24) contends that "prose fiction is the best general rubric for describing biblical literature[23]."

Apart from Alter, other eminent scholars of the literary approach who have given special attention to the study of biblical narrative within the last two decades include Meir Sternberg, Mieke Bal, Shimon Bar-Efrat, David M. Gunn & Danna Nolan Fewell, Adele Berlin, and Jean Louis Ska[24]. The works of some of these scholars will be referred to in the subsequent sections of the study. We should note here that the intention of this section

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[22] Cf. Tolmie (1999:1)

[23] Cf. Nord (1997:80). Nord states that a literary author's intention is usually not to describe the real world as it is seen and acknowledged in the culture community, but to motivate personal insights about reality by describing an alternative or fictional world.

[24] Wendland (2003:179) makes a valid point by observing that although a wide array of studies have been made on the literary approach to the Bible, "far less attention has been given to translating the Bible as literature."

is not to give a detailed history of the literary approach to the study of texts. Rather, the intention is to provide a basic description of the literary approach (in our case a narrative approach) to the study of texts.

In his study on a narrative methodological frame of reference, Jonker (1996:212) provides three preliminary steps in the analysis of narrative genre. According to Jonker, the first step in the analysis is familiarization with the biblical text under discussion. Jonker notes that in this stage, the exegete should pay attention to the content of the text as well as the linguistic and literary features by means of which the content is communicated. He also explains that in this initial stage, a close reading of the original Hebrew text is imperative, and subsequently, a translation into the exegete's own language can be made (Jonker 1996:212-213). As for the second step, Jonker notes that the text should be delimited into macro-and micro-units. According to Jonker, various criteria can be used to determine the main units of a narrative, for example dramatic criteria[25] or stylistic criteria, such as repetitions, inclusions, or shifts in vocabulary Then finally, in the third step, Jonker notes that the exegete should give a summary, which is a preliminary synchronic and synthetic approach to the text so as to give a brief precise idea of the narrative.

Although Jonker refers to the procedure presented above as the "first steps of the analysis", it is clear that the main focus of his procedure is not on Bible translation. The procedure he provides is suitable for a biblical exegete who perhaps studies the biblical text to enrich his knowledge of the text or to pursue an academic agenda. This does not mean that the points raised by Jonker are not applicable when analyzing a narrative for translation purposes. However, besides the points raised by Jonker additional considerations should be made in order to make the analysis of the narrative more translation-oriented. In the following section, an attempt will be made to give a translation-oriented procedure for analyzing a narrative genre.

[25] Jonker identifies examples of aspects of dramatic criteria as change of place, change of time, change of characters, or change of action.

5.3.3. A Translation-oriented Procedure for the Analysis of Narrative Genre

It is suggested in this study that when carrying out source text analysis for a narrative a translator should begin by reflecting on the translation brief in order to be completely sure of the skopos for the intended translation. Besides helping the translator to know what to focus on in the analysis, the translation brief also gives a hint as to how deep the analysis of the text needs to be done[26]. After reflecting on the translating requirements, the translator may move to the second stage of the analysis, which consists of reading through the source text in order to have an overview of the subject matter and the way it is presented[27]. It is important at this stage for the translator to identify any literary genre subtypes such as, introductory formulas, lyrics, prayers, confessions, and creedal formulas that may be present within the narrative. The degree to which the translator understands the genre subtypes within the text will determine his/her overall understanding of the message in the text. A comprehensive awareness of the genre subtypes will also help the translator to identify equivalent target text genre conventions during the actual transfer of the text into the target language.

In the third step, the translator establishes the narrative plot structure, breaking it into complete units with distinct themes. The various units of the narrative may be referred to as sections or episodes[28]. The headings for the various episodes or sections need to be identified at this point[29].

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26 Without a proper skopos, the analysis may be too shallow or too deep than is required. It could also be an endless and aimless exercise.

27 Cf. Jonker (1996:212).

28 Some scholars have suggested conflicting ways of naming the macro and micro units in a narrative text. For example, Ska (1990:33) suggests that major units may be referred to as episodes, which may then be subdivided into smaller units known as scenes. However, in her rhetorical analysis of Jonah, Trible (1994:123ff.) identifies larger units of Jonah as scenes, which are then broken down to various episodes, thus making an episode smaller than a scene.

29 For further discussion on section heads in Bible translation refer to Fry (1983:235-239).

Once the narrative plot structure has been delineated into thematic sections or episodes, the translator can move to the fourth step, which consists of the analysis of the various episodes and scenes in the text. Here the focus of the analysis is mainly on the basic understanding of the narrative text. The guiding question for the translator at this stage is "What is the narrator saying?" In order to answer this question, it is necessary for the translator to investigate both semantic and syntactic features of the narrative. In the fifth step, the translator analyzes the stylistic features of the source text. An important question at this stage is: "How is the narrator telling his/her story?" In this case, the focus of the analysis shifts from semantic and syntactic concerns to aesthetic concerns. Besides analyzing how the narrator has chosen his/her words to craft the narrative, the translator should also investigate what the narrator wants to achieve through the various stylistic devices.

Next, in step six, the translator needs to identify key biblical terms[30] in the source text. At this point, the guiding question may be stated as: "Which special religious and theological terminology has the narrator used?" It is essential to carefully analyze the key biblical terms because a mistranslation of these terms could lead to a distortion of the teachings in both Judaism and Christianity. Any perceived distortion of the key biblical terms may make the intended audience to reject the whole translation. In step seven, the translator proceeds to analyze any unknown ideas that might block the understanding of the target text. This has mainly to do with phenomena that occur in the world of the source text but are not known in the context of the target audience. Finally, in step eight the translator may wind up the analysis by identifying important theological themes in the source text. The guiding question in this regard may be stated as: "What theological lessons does the narrator intend to pass to the readers of the narrative?" Here it may be prudent for the translator to figure out the appropriate theological lessons that would best fit the needs of the target audience as suggested in the translation brief.

[30] Key biblical terms are terms that have special meanings in the belief system of the Judeo-Christian religion.

To conclude this section, it is important to note that the analytical steps suggested above are by no means given in a fixed order. It is also possible to have overlaps in analyzing certain features of the narrative. For example, a given key biblical concept could also be an unknown idea. It is also important to emphasize that a translator must also be equipped with a variety of resources to facilitate a deeper and quicker analysis of the source text.

In all the stages of the analysis, the translator must constantly refer to the stated translation brief in order to ensure that the specifications of the target text are put into consideration. While analyzing the various semantic, syntactic, and aesthetic features of the source text, the translator needs to figure out how the same features can be re-expressed in the target text. Similarly, during the analysis, the translator should determine the best ways of rendering the key biblical concepts, the unknown ideas, and theological concepts into the receptor language.

The translation-oriented approach to the analysis of biblical texts which is suggested in this study aims at ensuring that source text analysis culminates in a thorough understanding of the source text in readiness for translation as per the guidelines of the translation brief. In the following sections, our discussions will focus on source text analysis of the Hebrew text of Jonah.

5.4 Analyzing the Hebrew Text of Jonah

5.4.1 Preliminary Remarks

As it has been pointed out in section 5.2.1 of this study, the main objective for text analysis in Bible translation is to ensure a thorough understanding of the source text in preparation for its translation into a target language. During the process of source text analysis, a translator must constantly keep in mind the purpose for which the intended translation is to be produced. This is to say that a translator must loop back to the

translation brief in order to make the process of source text analysis more relevant to the production of the required translation. In the subsequent sections of this study, attention will be drawn to the results of analysis that was done on the Hebrew text of Jonah in preparation for its translation into the Sabaot language. This analysis was done in the light of a translation-oriented procedure for the analysis of narrative genre, which was proposed in section 5.3.3 above.

5.4.2 Description of the Source Text

The 1977 edition of Biblia Hebraica Stuttgartensia (BHS) was chosen to be the basic source text for Jonah in this study[31]. The choice of this text was made in accordance with the specifications given in the translation brief[32]. The BHS is not only one of the most common Hebrew texts of the OT, but it has also been used widely as a source for modern translations of the Bible. It is credited as a reliable source text for the OT because it has preserved the contents found in the Leningrad codex (Jonker & Lawrie 2005:34). The use of the text of Jonah in the BHS as a source text for the Sabaot translation may boost the acceptability of the translation. This is because, in Africa today, translation teams are being challenged to produce mother tongue translations on the basis of original Hebrew texts instead of translating English or other language translations of the Bible into African languages (Mojola 2002:206). It must however be noted that during the analysis of the BHS, it was necessary to consult existing versions of the text of Jonah and other secondary sources in order to enrich the understanding of the BHS text. The section that follows below gives a description of the genre of Jonah as understood in this study.

5.4.3 The Genre of Jonah

According to Nord (1997:52), for an adequate translation to be achieved, a translator needs to be familiar with the source text genre conventions as well as the conventions that the target text is to conform to. Similarly, with regard to Bible translation, Wendland

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[31] Although BHS has been chosen as the source text, reference will also be made to other sources and translations where necessary.

[32] See section 4.5.3.2 of this study.

(2003:201) cautions that mistakes in the comprehension of a literary genre can cause readers to attach wrong meanings to biblical texts. A conclusion that can be drawn from the observations of the two scholars is that a translator's understanding of the specific nature of the genre of the source text can affect the way he/she eventually does the translation. In return, the way a translation is done may also affect the reception of the text in the target language. As Walsh (2001:1) puts it "When we read a story in translation we are utterly dependent upon the translator, whose perceptiveness and penetration of the verbal weave is the limiting precondition of our access to the original." It is therefore appropriate at this stage to investigate the specific nature of Jonah's narrative in detail. The guiding question for this investigation is: What kind of literature is found in Jonah's narrative?

A close reading of the BHS text of Jonah shows that the text is predominantly presented as a narrative. The text of Jonah manifests important elements that are usually associated with narrative style. These include: the presence of a narrator's voice and an implied audience, a well defined narrative plot line, and the presence of several participants[33]. However, as Limburg (1993:22) has pointed out, there are several literary subtypes within the narrative of Jonah. These are: introductory formulas of divine communication (1:1, 3:1), prayers (1:14; 2:3b-10; 4:2-3, 8b), recited creeds/confessions (1:9; 4:2b), a prophetic proclamation (3:4), and a royal decree (3:7-9).

The literary subtypes identified above are embedded within the narrative and they do not exist as independent genres. For example, Jonah's longer prayer (2:3b-10) is cast in a poetic form but it is duly introduced as a narrative song of prayer in 2:1-3a with the *wayyiqtol* phrase ויאמר, which is usually used to mark reported speech in dialogues[34]. The *wayyiqtol* construction ויאמר at the beginning of 2:11 marks the continuation of the narrative prose, thereby indicating the end of the narrative song.

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[33] See the discussion on narrative genre in section 5.3.2.1 of this study.

[34] Cf. Van der Merwe et al (1999/2000:156).

Over the years scholars have debated over the exact classification of Jonah's narrative[35]. The main question in the debate has been whether the narrative of Jonah is historical fact or fiction (Sasson 1990:327). The debate remains unresolved due to the enigmatic nature of Jonah's narrative, which defies any exclusive classification. Some scholars even hold more than one view on how the narrative of Jonah could be classified. For purposes of this study some of the views generated in the debate are discussed in the paragraphs that follow.

A conservative view maintains that Jonah's narrative is a historical recording of events that took place in real life. Among those who support this view is Charles Lee Feinberg. In his commentary on Jonah, Micah, and Nahum, Feinberg (1951:11-13) argues that the numerous miracles reported in the book of Jonah are prophetic miracles that actually took place. In an apparent defense of the miraculous episode of the fish that swallowed Jonah, Feinberg suggests that those opposed to the historicity of the events deny the miraculous. For this reason, he poses two important questions: "But if we exclude the miraculous from our Bibles how much do we have left? And more important, what kind of God can we have left?" (Feinberg 1951:12).

Just like Feinberg, Allen (1976:175) supports the historicity of Jonah by pointing out to the prophetic formula (1:1-3a and 3:1-3a), which is found elsewhere in the OT narratives such as in the stories of Elijah[36]. Concerning the miracles reported in Jonah, Allen states: "Bold would be the man who ventured to say that this series of happenings was

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35 Trible (1996:467) gives a broad spectrum of nomenclature denoting how various scholars have tried to classify Jonah's narrative. The terms used include: allegory, didactic story, fable, fairy tale, folktale, historical account, legend, märchen, mashal, midrash, myth, novella, parable, parody, prophetic tale, saga, satire, sermon, short story, and tragedy.

36 See for example 1 Kings 18:ff

impossible, for who can limit the omnipotence of God and say categorically that any could not happen?[37]"

In spite of the conservative view given above, the historicity of Jonah's narrative can be questioned for several reasons. For example, the narrative of Jonah does not contain essential elements of recorded history such as dates or identities of historical figures. Although the name of one of the main protagonists in the book, Jonah son of Amittai, is also attributed to a prophet in 2 Kings 14:25, no further information is provided for a strong connection to be made between the two references to Jonah. It has also been argued that Nineveh is presented in the narrative of Jonah as a city-state with a king. Yet historically, Nineveh was never a city-state. On the contrary, Nineveh is known historically as the capital of Assyria, which was a powerful nation with powerful kings that are well known. The lack of historical data weighs against any suggestion to regard the narrative of Jonah as historical.

Some scholars have the view that Jonah's narrative may be classified as fiction and not fact bound to history. This group includes scholars who perceive Jonah's narrative as a satirical composition. For example, Fretheim (1977:29) argues that Jonah is a satirical narrative in which the author of the book uses the character of Jonah as a vehicle for describing his own contemporaries. According to Fretheim, the author borrowed the character of Jonah from 2 Kings 14:25 to provide a background for dealing with the then contemporary question concerning the justice of God (Fretheim 1977:30). In Fretheim's view, the author of Jonah sketches Jonah's thoughts and actions in such a way as to parallel those of the audience to which the book is addressed. For this reason, Fretheim

37 However, Allen does not seem to have only one view concerning the nature of Jonah's narrative. He suggests that if the literary genre of Jonah is taken to be a parable, "then it is possible to add that its literary tone is that of parody or satire" (Allen 1976:178). In this case reading the narrative of Jonah as a satire would imply that the character of Jonah is a ridiculous person who tries to argue against the will of God only to be cut down to size and exposed as self-centered and self-righteous (Allen 1976:178).

argues that “the author’s audience is not only the object of the book’s message, but also in so far as their lives are parallel to Jonah’s, the subject of the book” (Fretheim 1977:29).

Other scholars who support the view that Jonah’s narrative is fiction use labels such as: legend, novella, short story, or folktale, in order to emphasize the non-historical aspect of Jonah’s adventures (Sasson 1990:327). Limburg (1993:24) seems to hold this view as he suggests that Jonah’s genre may best be described as a fictional narrative developed around a historical figure for didactic purposes. According to Limburg, the narrative of Jonah should be understood alongside didactic literature such as the story of the trees in Judges 9:7-15, Nathan’s parable in 2 Samuel 12 or the parables of Jesus. He argues that none of these didactic discourses happened but they carry a powerful message. In his opinion, reports of strange events such as the fish episode should be left to the imagination of the reader but the message of Jonah needs to be taken seriously the way the parables of Jesus are.

The claims given above can be discounted on several grounds. For example, it is impossible to classify Jonah’s narrative as a parable because it is more than the usual lengths of parables, both in the OT and the NT. Unlike the didactic story of Nathan in 2 Samuel 12:1-15, and the parables of Jesus, for example, in Matthew 13:1-23, no explanation is needed nor given for the understanding of Jonah’s narrative[38].

In her commentary on Jonah, Trible (1996:466) points out that Jonah’s narrative may be viewed as part of folklore genre, which designates traditional prose stories, oral or written in which the realms of fantasy and reality mingle freely, found all over the world. Trible points out that Jonah abounds in folklorist motifs, which have parallels outside the biblical accounts[39]. With reference to the abundance of folklorist motifs in Jonah’s

[38] Cf. the criticism of Sasson as referred to Trible (1996:469).

[39] For example Trible (1996:467), points out that the story of Jonah in chapter 1 and 2 has parallels in Budhist tradition. She refers to a budhist story which tales about a young man called Mittavindaka. He

narrative, Ben-Zvi (2003:1) suggests that "it is chiefly because of folklorist motifs that the book has been remembered for long." However, Trible gives several reasons why Jonah's narrative may not be categorically classified as folktale. First, folktales do not feature a sovereign deity, such as Yahweh who made the sea and the dry land (1:9). Secondly, Trible explains that folktales eschew historical and geographical references to use fictitious times, places and characters. By contrast, the fictitious Jonah story specifies the historical locales of Joppa, Tarshish, and Nineveh. Lastly folktale privilege understanding over instruction, but the book of Jonah reverses the emphasis. For these reasons, Trible concludes that to call the book of Jonah a folktale is to classify some but not all of its features (Trible 1996:468).

Some scholars seem to point to the futility of any attempt to classify Jonah's narrative in an exclusive manner. This view holds that it is not important to argue either against or in favor of the historicity of Jonah's narrative. While arguing for a neutral stand, Nixon (2003:49), points out that the absence of historical data in the book of Jonah does not affect the message of Jonah because the aim of the book is to provide timeless theological insights for the readers. She contends that the book of Jonah is a story, which is told not simply as a historical memoir of a disobedient man, but as a significant way of challenging those who claim to know and love the Lord to consider all his ways (Nixon 2003:46).

The debate on whether Jonah's narrative is history or fiction is not an easy one to conclude. As Sasson (1990: 328) points out, this debate is likely to continue as long as the text of Jonah is read. It is intellectually beneficial for a Bible translator to listen to all the views regarding the nature of Jonah's narrative. However, it must be born in mind that a translator's stand on whether Jonah's narrative is history or fiction could have far

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disobeyed his mother, and put out to sea. After six days the boat ceased to move. The sailors cast lots to determine who is guilty, the person responsible for trouble. Three times the lot fell on Mittavindaka. As the sailors remove him from the ship, they express their wish not to perish because of the misdeeds of the young man. Thereafter the ship continued with no difficulty.

reaching ramifications with regard to the acceptability of the translation. This is because a translator's theological stand can influence his/her understanding of the text. For this reason, it is suggested in this study that a translator's personal views on the historicity of Jonah should be mindful of Nord's operational principle of "function-plus-loyalty as explained in sections 3.3.4 and 3.4.7 of this study."

5.4.4 The Narrative Plot Structure of Jonah

In the BHS the book of Jonah is presented as a single narrative with a brief poetic section embedded between 2:3a and 2:11 of the text[40]. Some scholars, for example, Nixon (2003:24) subdivide the structure of Jonah into two major parts consisting of 1:1-2:10 and 3:1-4:11. The main argument, which is given for the division of Jonah into two parts, is that the structural elements of chapters 1 & 2 combined are parallel to those of chapters 3 & 4 combined[41]. But in spite of the structural similarities of the two halfs of Jonah, the actual narration of Jonah is organized into four consecutive episodes, which also correspond to the four chapters of the book.

The entire narration of Jonah is centered on two major characters, namely the Israelite deity (יהוה, אלהים, or יהוה־אלהים) and Jonah (ינה). The themes in the episodes can be summarized as follows: In episode I (Jonah 1:1-16) Yahweh sends Jonah for a prophetic mission to Nineveh but Jonah tries to flee from God and lands into trouble. In episode II (2:1-11) Yahweh rescues Jonah and Jonah offers a prayer of thanksgiving. Then in episode III (3:1-10), Yahweh sends Jonah a second time to Nineveh. Jonah obeys Yahweh, and makes a proclamation in Nineveh. As a result the people of Nineveh repent and Yahweh forgives them. Finally in episode IV (4:1-11), Jonah is displeased with Yahweh's compassion on the people of Nineveh and offers a prayer of protest. In response, Yahweh engages Jonah in a theological dialogue and teaches him that the people of Nineveh too deserved God's compassion.

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[40] See the discussion in section 5.4.6.3 below. .

[41] For example, there is a parallel between Yahweh's commission to Jonah in 1:1-2 and that of 3:1-2.

Each of the above mentioned episodes in the story of Jonah is subdivided into several scenes. These scenes are generally marked by four prominent features, namely; change in temporal setting, change in locational setting, change of participants in focus, and change of events in focus. In episode I, there are three scenes, namely, Yahweh sends Jonah (1:1-2), Jonah on the way to board a ship (1:3), Trouble in the sea (1:4-16). In episode II the scenes are as follows: Yahweh sends a great fish to swallow Jonah (2:3a), Jonah offers a prayer of thanksgiving (2:3b-10), Yahweh orders the fish to vomit Jonah (2:11). In Episode III there are four scenes. These are: Yahweh sends Jonah (3:1-2), Jonah goes to preach in Nineveh (3:3-4), the people of Nineveh repent (3:5-9), God has compassion for people of Nineveh (3:10). Finally, Episode IV is divided into four scenes, which are: Jonah complains about God's compassion for Ninevites (4:1-4), God dialogues with Jonah outside the city (4:5-6), God provides a castor oil plant (4:7-9), Yahweh appoints a worm (4:10-11).

For purposes of producing an instrumental homologous translation of Jonah in the Sabaot language[42], it is necessary to demarcate the text of into paragraph units that reflect the Sabaot narrative paragraph structure[43]. While episodes and scenes are dramatic terms that put emphasis on narrative properties, paragraphs are concerned with the grammatical or formal properties of a given language.

According to Brooks & Warren as cited in Kaplan (1966:4) "A paragraph, mechanically considered, is a division of the composition, set off by an indendation of its first sentence or by some other conventional device, such as extra space between paragraphs….Paragraph divisions signal to the reader that the material so set off constitutes a unit of thought." Kaplan (1966:4-6) argues strongly that there is a cultural variation in the way thoughts are organized because logic is a cultural phenomena. He

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[42] See the formulation of a translation brief in section 4.5.2 of this study.

[43] A paragraph may be defined as a demarcation within a discourse, which groups together clauses or sentences that form a unit of thought. According to Callow (1974:19), it is important for a translator to follow the paragraph structure of the receptor language in order to avoid confusing or even misleading readers.

also points out that “logic (in the popular rather than the logician’s sense of the word) which is the basis of rhetoric, is evolved out of culture; it is not universal” Kaplan (1966:2). Granted that paragraphs represent the grammatical organization of thought units within a narrative, it is reasonable to expect some variations in the positioning of paragraph breaks between source texts and target texts.

Since Sabaot language does not have a long literary tradition, written narratives are structured along the patterns of oral stories. In general, transcribed Sabaot narratives tend to have paragraphs that consist of one or more sentences that carry a common idea or topic. Ideally, a paragraph in Sabaot narrative would coincides with a scene. But when a scene is very long, then it may be necessary to present the information in one scene using several connected paragraphs.The paragraphs are necessarily kept short for easy reading.
The table in the following page, therefore, shows the subdivision of Jonah into episodes, scenes, and paragraphs that will be reflected in the production of an alternative translation of Jonah in the Sabaot language. A detailed analysis of each episode will follow after the table.

EPISODE 1 1:1-16		EPISODE 2 2:1-10		EPISODE 3 3:1-10		EPISODE 4 4:1-11	
Scene	Parag.	Scene	Parag.	Scene	Parag.	Scene	Parag.
1:1-2	1:1-2	2:1-3a	2:1-3a	3:1-2	3:1-2	4:1-4	4:1-4
1:3	1:3	2:3b-10	2:3b-3c	3:3-4	3:3-4	4:5-6	4:5-6
1:4-16	1:4-5	2:11	2:4,6,7a,5	3:5-9	3:5-9	4:7-9	4:7-9
	1:6		2:8,7b	3:10	3:10	4:10-11	4:10-11
	1:7-8		2:9-10				
	1:9-10		2:11				
	1:11-12						
	1:13-15						
	1:16						

Table 3: Table showing scenes and paragraphs of each episode in the book of Jonah

5.4.5 Analysis of Episode 1: Jonah 1:1-16

5.4.5.1 Synopsis of the Episode

The protagonists in this episode are Yahweh יהוה[44] the Israelite deity and Jonah יונה, who is portrayed as an unwilling human messenger. The two characters are abruptly introduced in 1:1. The city of Nineveh נינוה is a metonymy for the inhabitants of the city. It is introduced in 1:2 as a minor character. The local participants in the episode are the sailors המלחים (1:5) and the captain of the ship רב החבל (1:6). The narrator's voice is omnipresent in all situations. The bone of contention between the protagonists may be explained briefly as follows: As a sovereign God, Yahweh notices the evil done by the people of Nineveh. He decides to send Jonah to issue a public warning to the people of Nineveh because of their evil (1:2). However, for a reason that is not disclosed until 4:2, Jonah refuses to take Yahweh's message and decides to flee to Tarshish, away from the presence of Yahweh (1:3). As Jonah was fleeing, Yahweh in his sovereignty caught up with Jonah by causing a strong storm in the sea, which prevents the ship from going (1:4). Through the casting of lots, the sailors identify Jonah as the cause of the storm (1:7). Bombarded with a series of questions probing his identity (1:8), Jonah confesses that he is a Hebrew and a worshipper of Yahweh the God of heaven who made the sea and the dry land (1:9), and from whom he is fleeing (1:10). Eventually, the sailors throw Jonah into the sea and the storm stops (1:15). The dominant communicative function in this episode is referential in nature[45].

5.4.5.2 Detailed Analysis of Episode I

1:1 ויהי דבר־יהוה אל־יונה "And the word of Yahweh was to Jonah." This phrase is a formula for denoting divine communication (especially to prophets) for example in 1 Kings 17:2, 18:1; Jeremiah 1:2, 4; Hosea 1:1; Joel 1:1; and Zechariah 1:1, 7 (Nixon 2003:55). Although Yahweh's word may have come to Jonah through other means, it is

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[44] The term יהוה will be discussed as one of the key biblical terms in section 5.6 of this study.

[45] For our discussion on communicative functions refer back to section 3.3.1.1 of this study. A referential text is content-oriented and its main function is to convey certain information (Reiss 2000:25).

very likely that God spoke directly to Jonah just as he did in 4:4 and 4:9. As suggested by Price & Nida (1978:5), “the word of Yahweh came to Jonah” may be translated as “Yahweh spoke to Jonah.”

According to Allen (1976:202) Jonah’s opening formula is a “time-honored” expression for the communication of the divine will to a prophet. Similarly, Sasson (1990:85) notes that the opening words in Jonah’s narrative are typical of prophetic narratives in which divine messages are being communicated to a prophet. The book of Jonah also implies in several places that Jonah was a prophet. For example, in 1:2 and 3:2, God sends Jonah to proclaim his message to the people of Nineveh just as many other OT prophets were called and commissioned[46]. Then in chapter 4, God is engaged in conversation with Jonah just as he would speak to OT prophets[47]. With this evidence, it would be appropriate to explicate in the Sabaot translation that Jonah was a prophet.

The story of Jonah begins abruptly without providing the reader with essential background information regarding the participants in the story. According to Van der Merwe et al (1999/2000:166), the Hebrew expression ויהי is used after preceding events to denote temporal progression but it is hardly used to introduce a new narrative. Other scholars such as Sasson (1990:67) and Craig (1993:47) have also argued that in the OT, the phrase ויהי דבר־יהוה אל is usually used to mark divine communication to a prophet only in situations where the circumstances and mission of the prophet have already been established in previous statements. For example in the case of Elijah in 1 Kings 17:2 and Jeremiah in Jeremiah 24:4, the phrase ויהי דבר־יהוה is used after the setting of the communication has already been given.

The abrupt beginning of Jonah would be very strange to a Sabaot audience. This is because in Sabaot narratives, as well as in narratives of many cultures, major participants

[46] See for example Hosea 1:1-2.

[47] See for example Amos 8:1ff.

in the story are introduced at the beginning of the story. In many of the Sabaot narratives, the introduction would consist of the names and titles of the protagonist as well as the location and possibly historical time in which they lived[48]. Since the translation of Jonah to be produced in this study is of an instrumental homologous type, it will be necessary to employ conventional Sabaot ways of introducing a story.

In Hebrew the name Jonah יונה means, "Dove". The name is therefore used literarily to create a caricature of Jonah. The name would remind the original readers of how the image of dove is culturally perceived. For example, a dove was associated with moaning sounds (Isaiah 38:14, 59:11, Ezekiel 7:16), lack of understanding (Hosea 7:11) flight (Psalms 55:7), powerlessness before a mighty and merciful god (Hosea 11:11). According to Bolin (1997:71), "most commentaries draw a special significance between the meaning of 'dove' and the figure/portrayal of Jonah, particularly in likening his flight and disobedience to the foolishness and cowardice of doves.[49]" In general, the image of a dove evokes a negative perception of the character of Jonah, which is actually confirmed as the reader goes through the story. It should, however, be noted that the negative portrayal of Jonah is carefully crafted so as to be contrasted with the positive attributes of Yahweh. In this way, the negative image of Jonah becomes a powerful means of attracting the attention of the reader to the positive qualities of Yahweh.

According to Ben-Zvi (2003:43), the choice of the patronym Ammitai אמתי as a patronym for Jonah is also carefully done in order to suit the purpose of the narrative. Ben-Zvi argues that the name אמתי which comes from the root word meaning "truth" fits

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[48] Most Sabaot narratives begin with a clear indication that the events that are about to be narrated in the story took place in past time by including in the opening phrase the word ***këny*** (long time ago) or ***bësyëët ake*** (one day). See for example the opening phrases in the Sabaot stories compiled by Kigai et al (1989).

[49] However, Limburg (1993:38) argues that since names taken from animals are not unusual in Hebrew, there need not be any special significance to the name of Jonah. He gives the examples of Susi "wild horse" (Num 13:11), Kore "partridge" (1 Chr 9:19) and Parosh "flea" in Ezra (2:3).

well in the story because it directly points to Yahweh's reliability, faithfulness or trustworthiness, which are attributes of Yahweh who figures prominently in the book of Jonah. From Ben-Zvi's perspective, the link between the name of Jona (dove) and Amittai (truth) makes Jonah an enigmatic character. For this reason, Ben-Zvi argues that the presence of the name Amittai אמתי at the beginning of the story provides a hint to a satirical or ironical tone to be developed in the book (Ben-Zvi 2003:43).

The relationship between Jonah son of Amittai in the book of Jonah with Jonah son of Amittai in 2 Kings 14:25 has also been a subject of great debate in the study of Jonah. While other scholars have identified Jonah with the nationalist prophet of 2 Kings 14:25, others such as Ben-Zvi (2003:45) contend that the association of Jonah in the book of Jonah and Jonah in the book of 2 Kings 14:25 was intentionally created to give Jonah in the book of Jonah authority traditionally reserved for the prophet in 2 Kings 14:25. According to Ben-Zvi (2003:45), the association of the two personalities aimed at legitimizing the central character of the book of Jonah within the discourse of the community. However, it is possible that the author of Jonah did not see the need to supply a lot of information to the original audience since he/she shared a common socio-cultural and historical background with them (Limburg 1993:39).

In spite of the conflicting scholarly opinions on the relationship between Jonah in the book of Jonah and the Jonah in 2 Kings, there seems to be an agreement that the author of Jonah had in mind the prophet in 2 Kings as he wrote the story. If that is the case, then Bible translators have to respect the intentions of the author and take Jonah in the book of Jonah as a prophet.

1:2 קום לך אל־נינוה העיר הגדלה "Arise and go to Nineveh the great city." In this phrase, Yahweh commands Jonah to go to Nineveh. The use of the imperative קום followed by another imperative verb probably connotes the urgency of the command In their commentary on this verse, Price & Nida (1978) point out that the Hebrew verb קום

is “frequently used with a so-called “inceptive” force to mark the beginning of an enterprise or to indicate that the action required is to take place immediately”[50]. The city of Nineveh was the capital for the powerful kingdom of Assyria before it fell in 612 B.C. It was situated on the banks of the Tigris River in present-day Iraq. This means that it was to the eastern side of Israel where Jonah lived[51]. The narrator probably refers to Nineveh as a great city in order to exalt the greatness of Yahweh as one who has authority to summon a great city such as Nineveh.

The phrase עליה וקרא “And cry against her” shows that Jonah is commanded to go to proclaim judgment against the city of Nineveh. According to BDB, the word קרא has several meanings. For example it may mean to call, cry, utter a loud sound, read aloud, proclaim, or cry for help. Bolin (1997:75), suggests that the preposition על with קרא often is used to denote denunciation. In view of Bolin’s suggestion, we may get the impression that Jonah was being asked to go to Nineveh and make a loud proclamation of Yahweh’s message perhaps along the streets or in the public square so that people could hear him. In view of this, the most appropriate rendering of עליה וקרא in Sabaot language would be ***“änkiibäroostoochi***”, which means “And announce for them[52].”

The phrase כי־עלתה רעתם לפני “Because their wickedness has come before me” gives the reason why the people of Nineveh are to be punished. But the phrase also characterizes Yahweh as an omniscient deity whose sovereignty is beyond Israel. This

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[50] Price & Nida give examples of Genesis 19:14, 15, Judges 4:14, Exodus 32:1, where similar imperatives involving the verb קום are issued. Price & Nida point out that in all these incidences, the person addressed is not lying down but is being asked to act immediately.

[51] Since the Sabaot audience may not be familiar with the location of Nineveh in relation to Israel, it may be useful to explicate in the translation that Nineveh was in the east of Israel.

[52] The phrase עליה can be parsed as a preposition with a pronominal suffix of 3rd person feminine singular (translated as “her”). The pronominal suffix refers to the city of Nineveh, which is a metonymy for the inhabitants of the city of Nineveh.

compares well with the Sabaot belief that the deity sees everything that takes place on earth[53]. The exact nature of the evil רעה committed by the people of Nineveh is not stated at this stage[54]. However, Jonah 3:38 suggests that the evil included acts of arrogance or violence חמס. Nixon (2003:65) suggests that the evil of the people of Nineveh can be understood from the message of Nahum who may have prophesied after Jonah. Nahum condemned Nineveh for plotting against Yahweh (1:11), for cruelty (2:12-13), prostitution and witchcraft (3:4), and commercial exploitation (3:16).

1:3 ויקם יונה לברח תרשישׁה "And Jonah arose to flee to Tarshish." The decision by Jonah to flee to Tarshish catches the reader by surprise. Instead of arising to go to Nineveh as the reader would expect to obey Yahweh's word, Jonah arose to flee to Tarshish[55]. In narrative terms, this verse marks a stage of incitement, where an unexpected event takes place to engage the mind of the reader with surprise. This turn of events has to be clearly marked in the translation so that the reader may follow the plot. In Sabaot, it is necessary to begin with the particle used to mark contrast: ***nteenee***, which means "but". The particle would be useful in alerting the reader that something unexpected is going to take place. The action of Jonah in this verse needs to be qualified. Jonah does not verbalize his response to God. He acts it out by fleeing from the presence of God. The main point of the verse is that Jonah refused to do as God commanded[56]. Instead he arose to go to an opposite direction, which is Tarshish, in an attempt to hide

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[53] See the qualities of ***Yëyiintëët/chëëbtälëël*** in section 4.4.2.3.

[54] רע will be discussed as a key biblical term in section 5.6 of this study.

[55] According to Wolf (1978:19), Tarshish denotes a location far off, and which had never known Yahweh. Jonah wanted to go to Tarshish where no one would remind him of the mission that Yahweh assigned to him. Tarshish also symbolizes luxury as indicated in Jeremiah 10:9. Cf. Allen (1976:202).

[56] Trible (1996:480) notes that Jonah's resistance to the call was not unique. Moses, Jeremiah, and Elijah showed similar reluctance. However, it must be noted that whereas Moses (Exodus 3:10), Jeremiah (Jeremiah 1:4-10), Elijah (1 Kings 19:1-8) and Elijah waited to dialogue with Yahweh, Jonah just decided to flee. Cf. Nixon (2003:78).

from God[57]. The reason for Jonah's disobedience is not stated until 4:2. Trible explains the delay in this information as a literary device that fills the gaps, builds suspense, and keeps the reader off guard (Trible 1996:494)[58]. However, it should be noted that the narrator repeats the fact that Jonah wanted to flee from the presence of Yahweh מלפני יהוה in order to emphasize the futility of Jonah's decision as the story unfolds.

The phrase וירד יפו "And he went down to Joppa" suggests that the place from where Jonah started his journey was on a higher altitude. Jonah is physically going down from the hill country of Palestine to the Mediterranean coast where the port of Joppa was situated[59]. After he had paid his fare, Jonah also went down into the ship[60] וירד בה. The "going down" connotes a theological motif that resurfaces in the next scenes as the story continues.

1:4 ויהוה הטיל רוח־גדולה אל־הים "But Yahweh hurled a strong wind to the sea." This verse presents a dramatic situation involving a fleeing mortal and a pursuing deity. Jonah attempts to flee from the presence of Yahweh, but Yahweh applies his divine powers to catch up with Jonah. The prophet fled to escape God but he could not evade the turmoil that God caused (Nixon 2003:83). The turn of events is marked by the change of Hebrew word order, from the verb-subject-object (VSO) order, which usually indicates

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[57] Since the Sabaot audience may not be familiar with the geography in the text world, it may be helpful to explicate in the translation that Tarshish was in the west. Theologically, Jonah's decision to flee to the west may be understood as a tragic decision to flee to a direction of doom. See the discussion on Sabaot understanding of space in section 4.4.3.2.

[58] It is possible that the reason for Jonah's flight in 1:3 is veiled because the narrator wants to create a deliberate ambiguity so as to allow the reader to speculate that perhaps Jonah is fleeing in order to avoid being the agent of Nineveh's destruction.

[59] Joppa refers to the modern port of Jaffa near Tel Aviv.

[60] The ship in this verse is referred to as האניה and the same word is used in 1:4. However, in 1:5 the ship is referred to as הספינה. The concept of the ship is an unknown idea in the Sabaot culture and it will be discussed in section 5.7 of this study.

progression of the story to the subject-verb-object (SVO), which is used to indicate an interruption, or a pause. An appropriate Sabaot way of reflecting this change of focus should be used. Usually, in the Sabaot language, the change of focus is created through a mechanism of "tail-head linkage[61]", whereby information from the previous scene is restated at the beginning of the new scene to create cohesion[62].

והאניה השבה להשבר "The ship thought of breaking down." The ship is personified to intensify the dramatic activity. In some languages, it may be problematic to assign to the ship the thinking faculty[63]. However, in the Sabaot language, personification is often used. In this case, it can be said that the ship wanted to break.

1:5 וייראו המלחים ויזעקו איש אלהיו "And the sailors feared and each man cried to his god[64]." In this verse, the contention between Yahweh and Jonah affects the sailors[65]. However Yahweh and Jonah are not in focus. A desperate mood engulfs the sailors: they feared וייראו and each of them cried to his god[66]. The Hebrew verb ירא can mean to fear, to be afraid, or to stand in awe of something[67]. Perhaps fearing that their gods were

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61 Tail-head linkage is a narrative discourse feature, which may also be referred to as back reference, recapitulation or chaining. It serves as a cohesive device. Cf. Quick (1993:289-316).

62 The "tail-head linkage" device will be reflected in the translation.

63 According to Bolin (1997:78), the use of the verb חשב is normally reserved for sentient beings and therefore it is problematic to apply it to the ship, which is an inanimate object.

64 The concept of אלהים which means either "God" or "god" will be discussed as a key biblical term in section 5.7 of this study.

65 Cf. Trible (1996:496) "Yahweh and Jonah make victims of innocent sailors."

66 With reference to Ezekiel 27:8-9 and Psalm 107:23-28, Price & Nida (1978:12) point out that the sailors are represented as foreigners of various nationalities, each with its own god.

67 The verb fear ירא is repeated in Jonah 1:10, and Jonah 1:16. Trible (1996:496) rightly observes that the verb introduces a motif that will gather meanings as the story progresses. It is also important to note the noun מלחים means seamen or mariners and it has the connotation of people who are experienced in sailing over the salty seas. The fact that the seamen or mariners feared indicates that the storm was of great magnitude.

not responding the sailors threw ויטלו[68] the cargo from the ship into the sea so that the whole ship may not sink. The actions of the sailors in this verse provoke some theological insights that are worth considering. First, the fact that the sailors pray to their various gods indicates that they were adherents of a pagan religion. Trible (1996:496) suggests that the sailors tried to appease the sea by hurling to it their wares as sacrificial offerings[69]. Secondly, the continued desperation of the sailors in spite of having prayed to their individual gods shows the futility of trusting in gods instead of in God. If carefully translated, an ordinary Sabaot person who believes in ancestral spirits instead of the biblical God would learn a theological lesson from this scenario.

The second part of 1:5 brings back Jonah from the background and puts him in focus with the phrase וינה ירד בה "And Jonah went down into it." Notice again that the SVO word order is preferred to the normal VSO. The reversed word order refocuses the narrative on Jonah in contrast with the sailors. The word ירד (to go down) is a continuation of a motif, which was started in 1:3: The reader is informed that while the sailors were overcome with fear because of the storm, Jonah went down to the lower parts of the ship, lay down וישכב and slept deeply וירדם. Many readers of Jonah may find it difficult to understand how Jonah could be in deep sleep when everybody else was struggling for survival. Scholars have given varied reasons for Jonah's deep sleep. For example, Bolin (1997:80) suggests that Jonah slept because he suffered from fatigue and desperation for being unable to escape from Yahweh. However, in view of his own confession in 1:12, it may

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[68] The verb hurl shows the sailors emulating Yahweh. As this deity hurled the wind upon the sea, so they hurl their wares to the sea. Cf. Trible (1996:496).

[69] Bolin (1997:78), however states that throwing articles overboard in order to lighten the ship was a common practice in storms. Bolin refers to Herodotus who reports that Xerxes was once caught up in a storm off Greece but the helmsman advised him that lightening the ship was the only way to save it. Consequently, he ordered a number of passengers cast overboard until the ship was light enough to weather the storm.

also be argued that Jonah was terrified and went into a comatose state[70] because he knew that God had caused the great storm because of him.

1:6 מה לך נרדם "What is wrong with you that you are sleeping." In this verse the captain of the ship wakes up Jonah from his comatose state while rebuking him for sleeping while everybody is struggling to deal with the storm. The captain orders Jonah to arise and call to his God because perhaps האלהים will come to their rescue so that they do not perish. The words of the captain to Jonah קום קרא resonate with Yahweh's command to Jonah before he attempted to flee. An impression that is quickly created in the mind of the reader is that the captain of the ship delivers a divine message to Jonah, asking him to surrender to Yahweh[71]. There is need to be cautious with the word אלהים as used in the speech of the captain to Jonah. In the context of this verse, the word אלהים can mean either "god" or "God". Most English translations render it as "god" but the Contemporary English Version (CEV) translates it as "God". If the captain's command to Jonah is intended to remind Jonah of what Yahweh had commanded him as we have seen above, it is reasonable to expect the captain to command Jonah to pray to his (Jonah's) "God" as part of the plot in the narrative.

1:7 לכו ונפילה גרלות "Come/Go and let us cast lots." In this verse, the desperate sailors resort to the casting of lots in order to find out whom amongst them may be the cause of the trouble[72]. The casting of lots was a familiar technique of decision making in the Ancient Near Eastern culture. The concept of גרלות may be unknown to many young Sabaot people. For this reason, it will be discussed in section 5.7 as an unknown idea. However, at this stage, it is worthwhile to note that the casting of the lots enriches the

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[70] Sasson (1990:3) suggests that Jonah fell into a trance while Craig (1993:60) is of the view that Jonah was stunned.

[71] According to Trible (1996), the verbal repetition of Yahweh's speech in the mouth of the captain subtly undermines Jonah's efforts to flee from the presence of Yahweh.

[72] The suggestion to cast the lots seems to have been made as soon as the captain had just finished waking up Jonah and before Jonah could even pray as the captain had ordered.

plot in the story of the narrative. Jonah who had intended to flee from Yahweh is finally identified as a guilty person through the lot. It is obvious to the reader that Yahweh may be responsible for the identification of Jonah as the one by whom the evil had come to the whole crew.

1:8 In this verse, the sailors hurl several questions to Jonah. According to Trible (1996:498), events in the narrative have been driving Jonah towards self-confession. She observes that for the third time in the narrative, Jonah is addressed directly. In 1:3, Yahweh commanded Jonah to go to Nineveh, but Jonah fled (1:3). Then in 1:6, the captain commanded Jonah to pray, but Jonah remained silent. In this situation, Jonah has no option but to speak. Although Jonah attempted to flee from Yahweh, it is clear that Yahweh used several means to speak to Jonah. He spoke to Jonah through the storm, the ship, the captain of the ship, the lot, and now the sailors.

The phrase הגידה־נא לנו באשׁר למי־הרעה הזת לנו is problematic to translate. The NET Bible's translation of the verse involving this phrase is as follows: "Tell us, whose fault is it that this disaster has fallen upon us?" This translation is questionable because it would be pointless for the sailors to ask Jonah to tell them who has caused the calamity when it was in everyone's knowledge. Rather the Hebrew wording should be understood as an emphatic statement aimed at causing a confession. This statement can be re-expressed as: "You are the one who has caused this calamity. Now tell us…[73]". Jonah is asked four questions touching on his work, where he comes from, his country, and his people. All these questions probe the identity of Jonah with regard to his relationship with Yahweh. He is finally caught up and he must own up.

1:9 ויאמר אליהם עברי אנכי "And he said to them: A Hebrew am I." Jonah's answer brings the narrative to its peak in this episode. Jonah finally confesses that he is a

[73] See Bolin (1997:83) renders the phrase as "You on whose account evil has come upon us" See also the JPS translation: "Tell us, you who have brought this misfortune upon us, what is your business?"

Hebrew. The words of Jonah are carefully chosen for the pagan audience as he goes on to state: ואת־יהוה אלאהי השׁמים אני ירא "And I worship Yahweh the God of heaven"[74]. Jonah probably gives an elaborate description of Yahweh in order to show that his God is not like the gods of the sailors. He also gives a further qualification of his God by informing the sailors that Yahweh is the one "who made the sea and the dry land" אשׁר עשׂה את־הים ואת־היבשׁה. By stating that Yahweh was the creator of the sea and the land, Jonah implied that Yahweh controlled these areas and therefore the terrible storm as well. In other words, Jonah suggests that Yahweh is not to be compared to the gods of the sailors who had failed to respond to the sailors as they cried for help. But Jonah's confession in this case is ironical because his behavior can be questioned. For example, why does he attempt to flee if he knows that Yahweh is the creator of the universe?

1:10 ויראו האנשׁים יראה גדולה "And the men feared a great fear". This is a rare Hebrew sentence construction that also occurs in 4:1, and 4:6. The repetition of the root word ירא is used to intensify the fear of the sailors. The cause of the fear is explained with a chain of causes that stretch backwards: The men feared even more because they knew that he was running away from Yahweh as Jonah has told them. The narrator's phrase, כי הגיד להם "Because he had told them" needs to be rephrased and relocated at the beginning of the verse in order for a more logical link to be created with v. 9. The sailors rebuked Jonah by asking him a rhetorical question: מה־זאת אשׂית "What is this you have done?"

1:11 מה־נעשׂה לך "What shall we do to you?" The sailors are convinced that the storm has come upon them because Jonah's God is not happy with Jonah. But since Jonah's God is strange to them, they ask Jonah to prescribe for them what needs to be done to him in order to appease the angry God. In other words, the sailors want Jonah to prescribe

[74] Notice that the word order in Jonah's statement is OSV instead of the usual VSO. The unusual word order employed here is probably meant to add emphasis on Jonah's statement.

the punishment that needs to be given to him in order to cool down the anger of the offended deity[75].

1:12 שׂאוני והטילני אל־הים "Lift me up and throw me into the sea." It is interesting to note that Jonah does not even suggest praying, or any other different way of appeasing God[76]. Instead, he asks to be thrown into the sea and this indicates that he accepts to be punished. It is possible that Jonah did not consider asking Yahweh to forgive him at this point because he does not understand how Yahweh's mercy and compassion work. In other words, Jonah knew that he was wrong and deserved to be punished but he didn't think that Yahweh would have compassion on him. Jonah's inability to understand divine compassion is one of the central theological themes in the book of Jonah. Its climax is in Jonah 4:8-11, where Yahweh lets Jonah understand Yahweh can grant compassion to his creation as he pleases.

1:13 ויחתרו האנשים להשׁיב אל־היבשׁה "And the men rowed to turn to the dry land." In spite of Jonah's suggestion to be thrown into the sea, the sailors are reluctant to do so, perhaps, because they do not want to be responsible for his death. They try to get the ship to the dry land. The word חתר literally means to dig. Limburg (1993:55) explains that the literal sense of the verb "rowed" is "dig" as one might dig through a wall (Ezek. 8:8; 12:5). In this case the crew digs their oars into the water. But why did the sailors decide to row the ship? It is probably because the sailors feared that if they hurled Jonah into the sea, he could be drowned and his mighty God might be angry with them (Allen

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[75] Cf. Trible (1996:499).

[76] It should also be noted that Jonah does not offer to throw himself into the sea. Nixon (2003:112) suggests that Jonah's answer is intentionally ambivalent. According to Nixon, Jonah urges the sailors to treat him like some excess luggage and hurl him into the sea. But Nixon wonders why Jonah would not throw himself overboard since he admitted to be guilty. In her view, Jonah admits that he is the cause of the storm but hidden in his command to be hurled into the sea is certain awkwardness because he wants to put the responsibility of his death on the innocent sailors. All these, however are literary speculations because the text does not explicitly state the thoughts of Jonah.

1976:211). For this reason, they opted to take the ship back onto the shore, perhaps, to return Jonah to the dry land since God did not want him to travel. However, as the text points out, the efforts of the sailors were fruitless as the storm became more violent.

1:14 ויקראו אל־יהוה "Then they cried to Yahweh." This is the first time the sailors prayed to Yahweh, the true God, instead of praying to their own gods. Here the sailors realize that they have no option but to throw Jonah into the sea. They face a double danger. If they do not throw Jonah into the sea, they will perish. If they throw an innocent man overboard, they will also perish. In their prayer the sailors beseech Yahweh by stating ואל־תתן עלינו דם נקיא "Do not put on us innocent blood[77]." Although Jonah is guilty, the sailors do not allocate themselves the role of executing death punishment to Jonah. As Allen (1976:211) explains, the sailors now realize that they cannot evade Jonah's drastic solution of drowning him and so they fear incurring the curse of bloodguilt. They are in a dilemma because "if there is a shadow of doubt, Jonah's patron may make reprisals for the death of his devotee" (Allen 1976:211). From Allen's view it may be argued that the sailors in earnest prayer call to Yahweh out of their desperation as they seek to absolve themselves from bloodguilt[78]. In other words, the sailors are appealing to God not to punish them, since they are only innocent executioners of a wrongdoer and are obeying God's orders (Price & Nida 1978:28).

According to Trible the prayer of the sailors belong to the genre of the communal complaint song. It presumes an occasion of misfortune for a group, which addresses God to express either their innocence or penitence. The prayer made here has three features: invocation אנה translated in NIV as "please". It is also a petition as indicated by the

[77] The phrase "do not put on us innocent blood" is an idiomatic expression that probably means "do not hold us accountable for the death of this person."

[78] According to Limburg (1993:56) the prayer of the sailors is phrased in the most urgent language of entreaty, using the particles of אנה and נא "o please" which may be rendered as "We beg you".

negative particle אל, which is translated "not". The feature of motivation can also be seen from the use of the particle כי (Trible 1996:500).

1:15 ועמד הים "And the sea stood still." The action of throwing Jonah into the sea has an immediate effect of calming the storm and this confirms that Jonah was indeed the cause of the trouble. This verse also brings Jonah's attempt to flee from Yahweh to a conclusion.

1:16 וייראו האנשים "And the men feared". This phrase indicates that the sailors revered God because of the events they had gone through. They sacrificed and made offerings to God in obeisance. This means that the sailors acknowledged and worshipped the God that Jonah confessed in 1:9 (Limburg 1993:58). Vows in the Old Testament and in the ancient world typically concerned sacrifice. For instance, the sailors may have vowed to offer a memorial sacrifice of some sort to Yahweh each year on the anniversary of this event. The vows acknowledged that the sailors had experienced an act of divine power. The text in no way suggests that they had abandoned their gods and accepted the monotheistic faith in Yahweh. Acknowledging the power of one god did not preclude the worship of other gods.

5.4.6 Analysis of Episode II: Jonah 2:1-11

5.4.6.1 Synopsis of the Episode

In this episode, the narrator brings Jonah back into focus and tells us what happened to him after he was thrown into the sea in 1:15. For this reason, the main communicative function of the episode is expressive[79]. Jonah uses prayer to express his inner feelings towards Yahweh. The author uses the poem to challenge the audience to be thankful towards God. Although both Jonah and Yahweh are the major participants in the episode, Yahweh is not in focus. A great fish דג גדול is the only local participant. In Jonah 2:1,

[79] For a discussion of expressive communicative function refer to section 3.3.1.1 of this study.

we are informed that Yahweh appointed a great fish to swallow Jonah. The text does not explicitly state the length of time that Jonah spent in the sea before the fish swallowed him. However we are informed that he stayed in the belly of the fish for three days and three nights. The narrator goes on to explain that while Jonah was still in the belly of the great fish, he prayed to Yahweh (2:2). Next in 2:3a, the narrator introduces Jonah's prayer. Then from 2:3b-10 Jonah's prayer is quoted. In his prayer, Jonah mainly focused on his experience after he was thrown into the sea and before the great fish rescued him[80]. He also expressed his gratitude to Yahweh for having saved him. Finally, after Jonah's prayer, the narrator takes over in 2:11 to tell us of the next event that took place, namely, that Yahweh commanded the fish to vomit Jonah onto the dry land. The following sections give a detailed analysis of the episode.

5.4.6.2 Detailed Analysis of Jonah 2:1-11

2:1 וימן יהוה דג גדל "And Yahweh appointed a great fish." These words mark the beginning of the first scene in the second episode. The story continues with the major participants, Yahweh and Jonah, but a great fish is introduced as a local participant. The phrase וימן is derived from the word מנה. According Carl (1980:513) the word מנה in Jonah can mean to appoint or to ordain. Here the great fish is personified to act as Yahweh's special agent sent to swallow Jonah לבלע את־ינה and rescue him from drowning. By appointing the great fish for his divine purpose, Yahweh demonstrated his sovereignty over his creation (Craig 1993:5). Translation of the word דג into Sabaot may be problematic because fish is culturally a foreign concept that was recently introduced among the Sabaot. The question that might be asked is: "What kind of fish could have swallowed a human being and fail to digest him after three days and three nights?" An answer to this question will be attempted in section 5.7 where the unknown ideas are discussed.

[80] According to Allen (1976:184), a straight reading of chapter 2 of Jonah indicates the the psalm was meant as a praise for deliverance not from the fish but from drowning.

2:2 ויתפלל יונה אל־יהוה אלהיו ממעי הדגה "And Jonah prayed to Yahweh his God from the belly of the fish." The fact that Jonah prayed from the belly of the fish suggests that the belly of the fish is a place of safety for Jonah[81]. Jonah's praying to his God from the belly of the fish also signifies his return to the presence of Yahweh unlike the case in 1:3 when he wanted to flee from Yahweh (Trible 1994:159). There is a change in the gender of the fish. Here it is דגה (female) but in 2:1 above and 2:11 the gender of the fish is indicated as masculine. The change in the gender of the fish will also be discussed in section 5.7 when discussing the concept of fish as an unknown idea that was recently introduced to the Sabaot people.

2:3b-10

In the BHS Jonah 2:3b-10 presents Jonah's song of prayer. The section is introduced in 2:2-3a as a prayer, which Jonah made while he was in the belly of the fish. The narrative phrase ויאמר (2:3a) introduces a direct speech by Jonah, which is a further proof that the prayer is an integral part of the narrative. In other words, the narrative storyline is temporarily changed to a poetic style but the story is not discontinued. The resumption of the narration in 2:11 offers a logical continuation of the narrative with reference to the fish already mentioned in 2:1-2. The prayer does not focus on Jonah's situation in the belly of the fish but on his previous condition and attitude that occurred after the sailors hurled him into the sea and before the great fish swallowed him (Craig 1993:86). Before we analyze the individual verses in Jonah's song, it is important to analyze the structure of the song because it presents potential translation problems.

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[81] However, Trible (1996:483) suggests that the words בלע (swallow) and קיא (vomit), which are used in reference to the actions of the fish, carry negative meanings. She argues that by swallowing Jonah, the fish appears to have been a hostile environment for him while the fact that the fish had to vomit suggests that Jonah was a hostile substance to the fish. However, Trible acknowledges a contrasting view by other scholars who observe that the psalm (2:1-10) depicts the fish as a friendly environment for Jonah. It saves Jonah from the hostile sea and becomes God's answer to Jonah's cry of distress (Trible 1996:483). Allen (1976:184) points out that a straightforward reading of chapter 2 of Jonah indicates that the psalm was meant as a praise of deliverance not from the fish but from drowning.

According to Stuart (2001:48), Jonah's psalm comprises of five components[82], which characterize thanksgiving psalms in general. These components are listed as follows:

(a) 2:3b, which is an introduction that summarizes the psalmist's testimony.
(b) 2:4-7a, which consists of a main section describing the past affliction (description of distress),
(c) 2:8, which gives a description an appeal for help,
(d) 2:7b gives a description of deliverance, and
(e) 2:9-10, which gives a conclusion in which God's praise and promise is praised and the psalmist promises to demonstrate an appreciation to God.

In his analysis, Stuart (2001:48) tries to give a logical order of motifs in Jonah's psalm by splitting 2:7 into two parts: 2:7a is part of the description of past affliction while 2:7b comes after 2:8 as an independent motif that describes Yahweh's deliverance. By splitting 2:7, Stuart implies that the two parts of the same verse are thematically displaced. For this reason he attempts to locate them to their logical positions within the psalm. The table below shows Stuart's rearrangement of motifs in Jonah 2:3b-10.

Text Reference	**Description of Components in Jonah's Psalm**
2:3b	Introduction: Summary of the psalmist's testimony.
2:4-7a	Main section describing past affliction
2:8	Description of appeal for help
2:7b	Description of deliverance
2:9-10	Conclusion: Psalmist's praise and promise to

[82] In his book entitled, "Analyzing the Psalms" Wendland (1998b:37-38) states that a thanksgiving psalm has four main stages or parts which he describes as: (a) an opening with a declaration of praise and thanksgiving to God for his glorious attributes and or acts of deliverance. (b) Description of the distress (a narrative segment) or dangerous situation that the psalmist or God's people were in. (c) Profession of a testimony that God has indeed delivered and helped. (d) A conclusion consisting of expression of thanks and promise to praise God forever.

	demonstrate appreciation to God.

Table 4: Stuart's description of components of Jonah 2:3b-10.

Although Stuart's identification of dislocated themes in Jonah's psalm is commendable, additional cases of theme dislocation can be seen in other parts of the psalm, especially in the section that deals with Jonah's near drowning experience[83]. A more detailed explanation of theme dislocations in Jonah's psalm is given in the following paragraphs.

In the Hebrew text, Jonah's near drowning experience is described in 2:4-7a. A summary of themes in this section is as follows: 2:4 gives Jonah's physical affliction from the God-directed watery forces. 2:5 expresses Jonah's inner feeling of divine rejection[84]. 2:6 gives further description of Jonah's affliction from watery forces[85] and finally, 2:7a describes Jonah's feeling of descent to the foundations of the mountains in the netherworld. A careful look at the general structure of the themes in this section (2:4-7a) reveals that 2:5, which focuses on Jonah's inner thoughts, interrupts the account on the series of afflictions that came on Jonah. However, by relocating 2:5 to come after 2:7a, we get a logical presentation of the themes in a logical manner[86] with a progression from the least dangerous situation to the worst experience that culminates in Jonah's inner feeling of divine rejection.

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[83] While following the English versification of the text, Price & Nida (1978:2) suggest that there is a structured pattern to Jonah's prayer with 2:3 and 2:8 (in the Hebrew text) forming an enclosing frame with their reference to the prayer being heard. However, in their description of the relationships of themes in the prayer, Price & Nida do not present any logical pattern. Instead they show how various themes are fragmented throughout the prayer.

[84] These feelings may be regarded as Jonah's psychological anguish, which characterizes his impossible situation. Cf. Sasson (1990:177).

[85] Here Jonah is almost fully submerged and suffocating under clinging seaweed (Sasson 1990:182).

[86] The logical order in this case would be as follows: 2:4; 2:6; 2:7a, 2:5.

The skopos for the translation of Jonah into Sabaot in this study requires a domesticating instrumental translation of the homologous type[87]. In such a translation, the translator is expected to employ a literary style that is acceptable within the target culture (Nord 1997:50-52). In view of this skopos requirement, the structure of Jonah's psalm would need to be reconstituted along the Sabaot lyric patterns, which prefer a chronological as well as a logical presentation of themes. The rearrangement of the themes must however preserve the meaning of the source text as per the requirements of Nord's "function-plus-loyalty" principle (Nord 1997:125).

In view of the above discussions on theme dislocations in Jonah's psalm, it is proposed in this study that in order for the translation to be more acceptable to the Sabaot audience, themes in the psalm need to be rearranged according to the logical pattern shown in the table below[88].

Verse in Jonah 2:3b-10	Description of Components in the Psalm
3b קראתי מצרהלי אל־יהוה ויענני	INTRODUCTION: Summary of the psalmist's testimony
3c מבטן שאול שועתי שמעת קולי	
4a ותשליכני מצולה בלבב ימים ונהר יסבבני	DESCRIPTION OF PAST AFFLICTION: The psalmist gives an account of the distress he went through before he was delivered from the watery grave.
4b כל־משבריך וגליך עלי עברו	
6a אפפוני מים עד־נפש תהום יסבבני	
6b סוף חבוש לראשי	
7a לקצבי הרים ירדתי הארץ ברחיה בעדתי לעולם	
5a ואני אמרתי נגרשתי מנגד עיניך	
5b איך אוסף להביט אל־היכל קדשך	
8a בהתעטף עלי נפשי את־יהוה זכרתי	DESCRIPTION OF APPEAL: The psalmist recalls the appeal which he made to Yahweh for help
8b ותבוא אליך תפלתי אל־היכל קדשך	
7b ותעל משחת חיי יהוה אלהי	DESCRIPTION OF DELIVERANCE: The psalmist recalls how Yahweh delivered him.

[87] See section 4.5.2 of this study. For discussions on instrumental translation refer to section 3.3.1.1 of this study.

[88] The proposal to rearrange the verses in Jonah's poem may be supported by the views of Reiss (2000:33) who states "In a form –focused text the translator will not mimic slavishly (adopt) the forms of the source language, but rather appreciate the form of the source language and be inspired by it to discover an analogous form in the target language, one which will elicit a similar response in the reader."

9 מְשַׁמְּרִים הַבְלֵי־שָׁוְא חַסְדָּם יַעֲזֹבוּ	CONCLUSION: The psalmist praises God's Grace and promises to demonstrate an appreciation to God by singing to him loudly, fulfilling his vows and sacrificing to him. Finally, the psalmist ends by a declaring that salvation comes from God.
10 וַאֲנִי בְקוֹל תּוֹדָה אֶזְבְּחָה־לָּךְ אֲשֶׁר נָדַרְתִּי אֲשַׁלֵּמָה	
10b יְשׁוּעָתָה לַיהוָה	

Table 5: Proposed rearrangement of motifs in Jonah's psalm

Having made the above preliminary remarks on the structure of Jonah's psalm we can proceed with the analysis of the individual verses according to the order in which they appear in the BHS text of Jonah.

2:3b קָרָאתִי מִצָּרָה לִי אֶל יְהוָה וַיַּעֲנֵנִי "I called in my distress to Yahweh and he answered me[89]." These are the opening words of Jonah's thanksgiving psalm[90]. Jonah begins by making a summary of the content of the psalm. He first addresses an imaginary congregation in 3rd person speech before turning to address Yahweh in 2nd person speech[91]. In his address to the congregation, Jonah speaks words of witness about the Lord in which he declares that God has helped him (Price & Nida 1978:37). Next, Jonah turns to God and speaks to him stating: שָׁוְעָתִי שָׁמַעְתָּ קוֹלִי מִבֶּטֶן שְׁאוֹל "From the belly of sheol you heard my voice[92]." The phrase מִבֶּטֶן שְׁאוֹל "from Sheol" is synonymous to the phrase "in my trouble", which he has already stated. The word שְׁאוֹל "Sheol" refers

89 Cf. Psalm 120:1

90 Unlike other psalms of thanksgiving, Jonah's psalm does not begin with a clear declaration of praises and expression of thanks to God. Cf. Exodus 15:1-3, Judges 5:1-3, 2 Samuel 22:1-4, Psalm 18:1-3; 30:1-3, 116:1-4. Since this is a prayer for expressing gratitude to God, a translator may need to supply the text with the relevant cultural opening words in accordance with the established conventions in the target text culture.

91 According to Limburg (1993:72) the first words of the prayer are presented as Jonah's testimony to those hearing the song. In the traditional language of Israelite prayer, these words address those who themselves are experiencing distress, anguish, and trouble and provide a model for what is to do in such straits: I called to the Lord and he answered me.

92 Cf. Psalm 30:2; 31:22.

to a grave, netherworld, which is the lowest possible place in creation (Nixon 2003:144). In this verse "Sheol" symbolizes a very hostile environment"[93]. The imagery of the belly of sheol is deliberately used here to contrast "the belly of the fish" mentioned in 2:1. Whereas the belly of the fish represents a place of safety for Jonah, the belly of sheol signifies a situation in which Jonah faces the greatest danger.

2:4-7a: These verses provide Jonah's description of his struggle in the watery grave before Yahweh came to his deliverance.

2:4 ותשליכני מצולה בלבב ימים ונהר יסבבני "And you have thrown me in the deep in the heart of the seas and a stream surrounds me." In this verse Jonah recalls how he was thrown into the sea in Jonah 1:15. The phrase ותשליכני comes from the root שלח, which means to throw. It is a variation of the word טול, which is included in the phrase ויטלהו (and they thrust him) as used in 1:15. We should also note that in 1:15, the sailors throw Jonah into the sea, but here in 2:4, Jonah re-interprets the action of the sailors to be Yahweh's own action. Jonah uses a series of water imagery to describe his experience when he was thrown into the sea. The phrase מצולה "deep" is parallel to בלבב ימים "heart of the seas" and they both refer to the deep waters of the sea[94]. With the phrase כל־משבריך וגלי עלי עברו "All your breaking waves and billows passed over me[95]", Jonah attributes to Yahweh the waves, which swept by him in the sea. This means that Jonah acknowledges his being thrown into the sea as a punishment he deserved.

2:5 ואני אמרתי נגרשתי מנגד עיניך "And I thought[96] I have been driven away from your sight." By these words, Jonah expresses how he thought that Yahweh had rejected

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93 As Price & Nida (1978:37) indicate, Jonah is depicted as "having one foot in the grave."

94 The deep waters of the sea are imagery for the dangerous circumstances that surrounded Jonah in the sea.

95 This clause is exactly the same as the one found in Psalm 42:8.

96 The Hebrew text says "I said". However, when individuals are speaking to no one in particular, the verb אמר is best translated as "to think" (Sasson 1990:178).

him completely[97]. In Sabaot language, it would not be natural for Jonah to address God using a passive construction "I have been driven away from your sight[98]." This expression may be rendered as an active expression with God as the subject "I thought you have driven me away from your sight", which may also be understood as "I thought you no longer want me where you are."

In the second part of this verse, Jonah asks himself a rhetorical question, which states: אך אוסף להבית אל־היכל קדשך "Yet I shall look again upon your Holy Temple". As Price & Nida (1978:41) observe, this clause has a textual problem. The masoretic reading suggests that Jonah is optimistic that he will again be admitted to serve in the Temple. The NASB and NCV keep the thought in the masoretic text. A Greek translation of Theodocian suggests that the word אך (yet) should be read as איך (how). In view of this variant reading, Jonah should be understood as saying: "How shall I look again at your Holy Temple?" In other words, Jonah would be expressing the fear that he would never be able to worship at the Holy Temple in Jerusalem. Many translations, such as NET, NLT, NIV and TEV prefer the variant reading because it continues the thought in the previous line and makes the second line to be subordinate to the first phrase in the previous line ואני אמרתי (Price & Nida 1978:41). This study adopts the interpretation arrived at from the variant reading because it suits Jonah's desperate situation, which he now recalls in the thanksgiving psalm. The question "How shall I look again at your Holy Temple?" is understood as a rhetorical question, through which Jonah expresses the uncertainty of him ever entering the Temple. In this question, Jonah seems to be stating: "I thought I'll not be allowed again to enter your Holy Temple". Since Yahweh is the subject as well as the addressee, an active Sabaot construction of this statement would be "I thought you will not accept me in your Holy Temple", and this is parallel to the first line, "I thought you do not want me in your sight."

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97 Cf. Psalm 31:22.

98 Cf. Price & Nida (1978:40).

2:6 אפפוני מים עד־נפשׁ תהום יסבבני "The waters encompassed me up to the throat and the deep surrounded me." By these words, Jonah continues to describe his ordeal in the sea. He uses water imagery to show how the deep waters threatened his life. The word נפשׁ means either "throat" or "soul" or "innermost being". This means that Jonah's chances of survival had become very minimal and he was almost drowning. In the second part of the verse, Jonah states: סוף חבושׁ לראשׁי "reeds (sea weeds) were clinging to my head." Jonah recalls how the weeds tied around his head to indicate that was completely immobilized and unable to swim and escape. The word סוף is also used in reference to the Red Sea and it is probably used here as an allusion to circumstances that led to Yahweh's deliverance of the Israelites as they escaped from the Egyptian bondage.

2:7a לקצבי הרים ירדתי "I descended to the foundations of the mountains." This verse continues to describe his experience in the water, this time recalling how he descended to the foundations of the mountains. The phrase ירדתי recalls the downward motif that has already been discussed in 1:5. The point made here is that having lost harmony with Yahweh, Jonah continued with his downward trend to the deepest parts of the sea, which is presented as לקצבי הרים where foundations/roots of the mountains begin[99]. Jonah also states הארצ ברחיה בעדתי לעולם "The bars of the earth closed me in forever." The picture created in this clause is that Jonah felt as if death thongs wanted to get hold of him forever.

2:7b ותעל משׁחת חיי יהוה אלהי "But you brought up my life from the grave, oh Yahweh my God." This verse refers to Jonah's recollection of how Yahweh delivered him from the dangerous situation in which he was. According to Holladay (1974:367),

[99] According to Christensen (1985:217-131), Jonah's journey to the foundations of the mountains is a reversal of both Moses's and Elijah's ascent to Mt. Horeb. He suggests that just as it was the case with Moses and Elijah, it was at the end of the perilous journey that Jonah encountered the theophanic presence.

the word שׁחת means pit or grave (abode of the dead). In this case Jonah recalls that Yahweh delivered him from a possibility of death.

2:8 בהתעטף עלי נפשׁי את־יהוה זכרתי "When my soul was fainting, I remembered Yahweh." Here again Jonah refers to the desperate situation in which he was before he was brought back alive from the underworld (Price & Nida 1976:46). He recalls how he cried to Yahweh for help at his most critical time. Jonah was completely exhausted after struggling in vain alone in the sea. At this point he remembered Yahweh as his only means to deliverance.

In the second part of the verse Jonah states: אל־היכל קדשׁך ותבוא אליך תפלתי "And my prayer came to you in your Holy Temple." Jonah recalls that his prayer for deliverance reached Yahweh in his Holy Temple. It was probably at this point that Yahweh sent the fish to rescue Jonah by swallowing him. As it has already been noted in Jonah 2:5, היכל קדשׁיך "Temple of your Holiness" probably refers to the Temple in Jerusalem. Here it refers to the presence of Yahweh in His heavenly abode. The Temple referred to here is not necessarily the earthly Temple at Jerusalem (Price & Nida 1978:46).

2:9-10 In these verses, Jonah concludes his thanksgiving psalm by expressing his gratitude to Yahweh and promising to give offerings and make sacrifice to him. He also promises to sing praises to Yahweh.

2:9 משׁמרים הבלי־שׁוא חסדם יעזבו "Those worshipping idols abandon their grace." The word הבל probably refers to worthless idols. The word abandon gives the meaning of forsaking the true God for the worship of other gods (Judg 10:10, Deut 31:20, Jeremiah 1:16). As Limburg (1993:70) suggests, "those who rely on idols are abandoning their steadfast love (the one who loves them steadfastly)." The words of Jonah in this

verse may be taken as testimony that Jonah gives to the congregation, encouraging them not to abandon their God. It is also a reminder to the commandment in Exodus 20:2-3 “You shall have no other gods before me”.

According to Harris (1980:698) the word חסד has a variety of related meanings, which include: goodness, kindness, faithfulness, steadfast love, mercy, and loyalty. חסד can be used in three ways. First it may refer to an action, which God does to people. Secondly, it may refer to what people do for God, and thirdly, it may refer to what human beings do to each other. The phrase יעזבו חסדם means that idol worshippers fail to give חסד to God (Limburg 1993:70). This probably means that Jonah is accusing the pagan worshippers for not honouring Yahweh.

2:10 ואני בקל תדה אזבחה־לך אשׁר נדרתי אשׁלמה, “But I with a voice of gratitude I shall sacrifice to you and fulfill what I have promised.” Having challenged the congregation to worship God, Jonah gives his own stand as a testimony by stating that he will offer a song of thanksgiving to Yahweh בקול תודה. A thanks offering at this time would be very appropriate because Jonah had just been rescued (Limburg 1993:70). Jonah also promises to fulfill what he has promised to offer to Yahweh. Finally, Jonah declares that salvation comes from Yahweh ישׁועת ליהוה because God saved him from the dangers of the sea. Jonah’s declaration has a theological implication: it means that God rescues those who call on him in times of trouble.

2:11 ויאמר יהוה לדג “And Yahweh spoke to the fish”. This verse brings us back to the narrative. Here we get a new event in the narrative, namely, God speaking to the fish. The action of Yahweh here should not be seen as his response to Jonah’s thanksgiving psalm. The narrator goes on to tell us that the fish obeyed Yahweh and vomited Jonah on to the dry land. ויקא את ינה “And it vomited Jonah.”

5.4.7 Analysis of episode III: Jonah 3:1-10

5.4.7.1 Synopsis of the Episode

In this episode, people of Nineveh and their king are brought onto the stage as local participants. The episode begins with Yahweh sending Jonah to Nineveh for the second time. Unlike the case in the first episode, Jonah accepts to take Yahweh's message. He proclaims a short message to the people of Nineveh "Only forty days remaining and Nineveh will be overturned" (3:4). When the people of Nineveh heard Jonah's message they believed in God. Led by their king and officials/nobles, they repented of their evil ways and their violence (3:8). When God saw the actions of the people of Nineveh, he forgave them (3:10). The dominant communicative function of the episode is therefore appellative[100]. Both Jonah and the king of Nineveh are used as God's instruments for appealing to evildoers to repent of their evil deeds.

4.5.7.2 Detailed Analysis of the Episode

3:1 ויהי דבר־יהוה אל־ינה שנית לאמר "And the word Yahweh came to Jonah a second time saying." The verse begins in the same way as 1:1 with the formula: "And the word of Yahweh came… ויהי דבר־יהוה. The only difference here is that the paternal identification of Jonah as "Son of Amittai" is omitted while the particle שנית has been added to indicate that Yahweh was sending Jonah for a second time. The repetition of the opening formula is intended to motivate the reader to read on in order to see whether Jonah would now be obedient.

3:2 קום לך אל־נינוה העיר הגדלה "Arise and go to Nineveh that great city." Yahweh's commission to Jonah begins in the same way as the commission that was given in 1:2. However, some differences are noted in the second part of the commission, which states וקרא אליה את־הקריאה אשר אנכי דבר אליך "and proclaim to it the proclamation which I am speaking to you." The main difference between this second part of the

[100] For discussion on this communicative function see section 3.3.1.1 of this study.

commission and that of Jonah 1:2 is that here Yahweh does not refer to the evil of the people of Nineveh. Instead he stresses his divine authority by instructing Jonah to proclaim what he (Yahweh) was speaking to him. Yahweh's message is however, not disclosed. Trible (1994:176) observes that despite the differences between this commission and that of 1:2, the basic plot of the narrative remains the same. A textual issue that may be noted in the verse is that whereas in 1:2 the narrator says וקרא עליה, here the narrator says וקרא אליה. The change of prepositions from על in 1:2 to אל in 3:2 has been a subject of discussion among scholars as to whether or not there is a change in meaning in Yahweh's commission to Jonah[101]. According to BDB lexicon, the two prepositions share some meanings such as: against, to, and towards. The view taken in this study is that the אל in this verse is used in the same sense as על in 1:2. In both 1:2 and 3:2, Yahweh is viewed as sending Jonah to proclaim a message of judgment against Nineveh.

3:3 ויקם יונה וילך אל־נינוה כדבר יהוה "And Jonah arose and he went to Nineveh according to the word of Yahweh." The verse begins in the same way as 1:3. The difference, however, is that unlike the case in 1:3 where Jonah disobeys Yahweh; here Jonah obeys Yahweh and goes to Nineveh. The phrase ונינוה היתה[102] interrupts the flow

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[101] See for example the discussion by Bolin (1997:122-123). According to Bolin, some scholars such as Jack Sasson suggest that the use of קרא with על, gives a negative connotation. Bolin points out for example that in Sasson's view, "the shift from על in 1:2 to אל in 3:2 denotes a change in the content of the messages: Whereas in 1:2 Jonah is to denounce the city, now in 3:2, he is to announce to it an as yet unspecified message from God." However, Bolin argues against Sasson's view on two grounds. First, Bolin observes that the Old Testament is not consistent in its use of קרא with על as a circumlocution for judgment. Secondly, Bolin notes that while the change in the meaning of the two commissions is carried over in rabbinic traditions and modern translations, ancient manuscripts did not read such a difference.

[102] The phrase ונינוה היתה has sometimes been used as a proof that that Jonah was written long after the city was destroyed (Bolin 1997:130). However, Trible (1996:465), argues against such a view on the grounds that the tense implied here occurs in other places as a feature of Hebrew narrative rather than a device for dating.

of the story and provides background information about Nineveh. This interruption changes the focus of the story from Jonah to the city of Nineveh. Once again the Hebrew word order (VSO) is reversed and the subject comes before the verb (SVO) just as it was in 1:4.

The description of Nineveh as עיר גדולה לאלהים "a great city for God" is a superlative expression that is used to emphasize the large size of Nineve. According to Allen (1976:221), the narrator's intention in recording the colossal size of the city of Nineveh is to convey the magnitude of Jonah's task and to enhance the plot of the narrative. By presenting Nineveh as a great city, the author creates the impression that Yahweh is even greater because he summons the great city and it repents in acknowledgement of Yahweh's sovereignty. The city of Nineveh is further described as a three days walk מהלך ימים שלשת and this heightens the hyperbolic description of Nineveh as a very big city.

3:4 This verse gives the proclamation, which Jonah made to the people of Nineveh. The only proclamation that Jonah made was עוד ארבעים יום ונינוה נהפכת. "It is remaining forty days[103] and Nineveh will be overturned[104]." Many translations[105] have taken this

103"Forty days" is used in the OT to symbolize a time of testing and chastisement for covenant people. Cf. Deuteronomy 8:2-5. The LXX offers 3 rather than 40 days.The immediate response of the Ninevites shows that they understood the urgency of Jonah's message. Cf. Trible (1996:512). In the discussion on the concept of time from a Sabaot worldview in section 4.4.2.5 of this study, it was pointed out that Sabaot people count time in terms of days (for a short period) and months (for a long period within a year). In this case, if Jonah was a Sabaot he would simply say, "It is remaining only one month (***araaweet akeenke***) and Nineveh will be overturned." Notice that although 40 days is more than a month, they can be rounded off to one month instead of saying one month and ten days.

104According to Trible (1994:180), Jonah's proclamation lacks the standard prophetic formula such as "Thus says the Yahweh…" Trible argues that the absence of the standard formula for uttering a prophecy may challenge the authenticity of Jonah's utterance.

105Although the BHS does not show any indication of a textual problem in the oracle issued by Jonah, some scholars have debated the reference to forty days. For example, Bolin (1997:124) points out that

phrase to mean that Nineveh would be destroyed after forty days from the day of the proclamation[106]. It must, however, be noted that the phrase נהפכת has an ambiguous meaning. This is because the niphal form of the word הפך communicates both a passive and a reflexive meaning of the verb. Taken as a passive, the phrase נהפכת would mean that Nineveh was to be overturned by some external agent of Yahweh[107]. However, if read with a reflexive sense, the phrase נהפכת would suggest that within forty days, Nineveh would overturn itself." Bolin (1997:125) argues that the word הפך is always used in the Qal form when it refers to the destruction of a city. He also argues that in the ***niphal*** form, the word הפך is used to denote a radical change that one brings to himself/herself, "including a change of heart or change of mind." Similarly, Trible (1996:513) suggests that the grammatical ambiguity in the word נהפכת allows Nineveh to be understood as both the recipient and agent of the word נהפכת. However, in view of the rigorous acts of repentance (3:5), the king's attitude (3:9), and God's decision to shelve evil against Nineveh (3:10), it is more logical to conclude that ונינוה נהפכת means that Nineveh would be destroyed.

3.5 ויאמינו אנשי נינו באלהים "And the men of Nineveh believed in God." This verse begins the shift of focus from Jonah to the actions of the people of Nineveh. The text does not tell us about the nature of the audience whom Jonah addressed. However the men of Nineveh אנשי נינוה mentioned here probably refer to ordinary people of Nineveh who heard Jonah's proclamation along the streets and public places. The phrase יאמינו is

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in the LXX reference is made to three days instead of forty days. Bolin indicates that exegetes who support the rendering in the LXX argue that it is more realistic for Jonah to sit outside the city for three days to watch its fate rather than waiting for forty days to observe its fate.

106Although the BHS does not show any indication of a textual problem in the oracle issued by Jonah, some scholars have debated the reference to forty days. For example, Bolin (1997:124) points out that in the LXX reference is made to three days instead of forty days. Bolin indicates that exegetes who support the rendering in the LXX argue that it is more realistic for Jonah to sit outside the city for three days to watch its fate rather than waiting for forty days to observe its fate.

107 Cf. Job 28:5.

derived from the root אמן which means to be faithful, to believe, or be sure. It appears to be a pun for Jonah's patronym, which is given in 1:1 as בן־אמתי "son of truth/faithfulness'. There is a question as to what the men of Nineveh believed. Various English translations give different interpretations on this issue. For example NIV and NLT take the phrase יאמינו אנשי נינוה באלהים to mean that the people of Nineveh believed in what God was saying to them through Jonah. Other versions such as the NET take this phrase to mean that they got converted and had faith in God. The view taken in this study is that the people of Nineveh did not just agree with Yahweh's message through Jonah, but they also responded in faith in God[108].

The clause ויקראו־צום וילבשו שקים מגדלם ועד־קטנם "And they called for a fast and they put on sackcloth from the greatest to the smallest", shows the response of the people of Nineveh. They called for a fast and put on sackcloth to show that they had repented. The phrase "from the greatest to the smallest" may be understood as referring to all categories of people "from the most important to the least respected" in the city. Fasting and wearing of sackcloth were well-known practices in the Old Testament used to indicate repentance[109].

3:6 ויגע הדבר אל־מלך ניחוה "And the word reached the king of Nineveh." The previous verse tells about the response of the people to Jonah's message. In this verse, the narrator now turns to the king's response to Jonah's message. The name of the king is not given probably because the intention of the narrative is not to give facts that took place in real world[110]. The text does not reveal how the word הדבר reached the king. However,

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[108] According to Trible (1997:513), the object of belief for the people of Nineveh is not Yahweh but ***elohim***, which is a generic term for god, rather than the particular Israelite universal God.

[109] See for example Nehemiah 9:1, 1 Kings 21; 12, Jeremiah 36:9. These actions are symbolic cultural ideas that will be discussed in section 5.7 of this study, because they may not be well known among the Sabaot people.

[110] A king of Nineveh is not attested anywhere in the Old Testament. According to Jonker & Lawrie (2005:44), in the light of redaction criticism, it may be argued that the author of Jonah had only vague

the king's swift response suggests that he had received the word from very reliable sources, probably, some of his people in the city[111]. The narrator gives attention to the fact that the king leads his people in repentance. He gets off his throne, removes the royal robes, puts on sackcloth, and sits on the ashes. The detailed description of the king's personal response points to the seriousness with which he received Yahweh's message. The concentration on the details also marks the peak of this episode.

3:7 ויזעק ויאמר בנינוה מטעם המלך וגדליו לאמר "He issued an order and said, 'In Nineveh by the decree of the king and his nobles…'" In addition to the general public feeling of the need for repentance, the king now issues an official order to all the people of Nineveh demanding a complete fast by both human beings and their animals[112]. In this verse, we get three negative commands: People and domestic animals should not taste, should not graze, and should not drink. Bolin (1997:128) points to an apparent use of puns here:the command for people not to eat אל־יטעמו plays on the word עם , which also means "people." Similarly, the phrase אל ירעו is command for animals not to taste anything but it plays on the word רעה , which also means " the grazing of animals".

3:8 Here we get three other commands, which are positive, namely people and animals should be covered with sackcloth סקים; people האדם and animals הבהמה should cry mightily to God יקראו אל־אלהים בחזקה; each person needs to repent from evil ways

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memories of the city of Nineveh. These authors also indicate that reference to the king of Nineveh instead of Assyria suggests that the author was not acquainted with the original situation. In spite of these criticisms we may argue that the author of Jonah did not have an intention of describing the real world. Rather, the narrative world presented in the book of Jonah is meant to sensitize the audience on important aspects of the Israelite religion, such as the need to repent from evil and bad ways.

[111] If Jonah had spoken to the king directly the narrator would have revealed it just as he has in the case of the sailors and the captain of the ship in Jonah 1:5ff.

[112] In the translation, the order of the king should be rephrased to reflect the manner in which a Sabaot chief would have made such a decree. This issue is also discussed among the implications for translation in section 5.9.

of living and from violence יִשְׁבוּ אִישׁ מִדַּרְכּוֹ וּמִן־הַחָמָס. In addition to the cultic show of penitence, the king of Nineveh demanded a change of moral behavior. He wanted everybody to change from wickedness and violence, which were some of the vices that the OT prophets commonly condemned (Allen 1976).

3:9 In this verse, the king of Nineveh issues a theological statement, which the narrator wants to pass on to the readers. The statement is given in the form of a rhetorical question: מִי יוֹדֵעַ יָשׁוּב וְנִחַם הָאֱלֹהִים "Who knows? Perhaps God will change and have mercy[113]". The rhetorical question reveals the king's expectation that if people repented, God would notice and grant them mercy. According to Price & Nida (1978), the king's statement in this verse suggests that the king understood that the destruction of Nineveh could be averted by the people's repentance. For this reason Price & Nida argue that the person whose words came closest to those of OT classical prophets is not Jonah, but the king as can be seen by comparing this verse with Jeremiah 25:5, 35:15, Zechariah 1:4, and Jeremiah 26:3. In these references, God's willingness to change is linked with reformed behavior on the part of Israel. The word נחם also occurs in Jonah 3:10. It means to change one's mind, to relent, or to repent. It can also mean to have compassion or to have pity.

3:10 וַיַּרְא הָאֱלֹהִים אֶת מַעֲשֵׂיהֶם כִּי־שָׁבוּ מִדַּרְכָּם הָרָעָה "And God saw their actions, how they turned from their evil ways…" This clause suggests that the decree of the king was implemented thus resulting into actions of repentance, which God saw. Notice that in his proclamation, Jonah stated that Nineveh would be "overturned. However, Jonah's prophesy of doom was not fulfilled as the people of Nineveh repented. It can also be said

[113] The king's rhetorical question is similar to what the captain of the ship asks in Jonah 1:6. According to Allen (1976:193) the king's question plays an important theological role in the text because it guards against the charge of making God the automatic reactor to human activity, as if man could be the arbiter of his own life. Allen explains that the rhetorical question is a declaration of the sovereignty of God, whose mysterious will cannot be manipulated by man for his own ends.

that by repenting, the people of Nineveh overturned their own lives thereby preventing their city from being overturned by an external enemy as Jonah had warned.

The clause וינחם האלהים על הריה אשר דבר לעשת־להם לא עשה may be translated as "And God relented from the evil which he said he would do to them and did not do it." Just as the king of Nineveh had wished in 3:9, God had compassion on the people. This verse also sheds more light on Jonah's message in 3:4 in the sense that God had actually planned to do evil to the people of Nineveh.

5.4.8 Analysis of Episode IV: Jonah 4:1-11.

5.4.8.1 Synopsis of the Episode

In this episode the narrator refocuses on Yahweh and Jonah. The episode may be divided into two scenes: In part I (4:1-4) the focus is on Jonah as he offers a prayer of protest to Yahweh. The second part (4:5-11) consists of a theological dialogue between Yahweh and Jonah. This chapter is parallel to chapter 2 in the sense that in both chapters Jonah is alone with Yahweh. However, unlike the case in chapter 2 where Jonah talks to Yahweh through a thanksgiving psalm, here Jonah begins with a prayer but ends up having an extended dialogue with Yahweh. Below is a detailed analysis of the episode. Two communicative functions are reflected in the episode: the expressive communicative function is seen in Jonah's prayer while the appellative communicative function can be seen in the dialogic conversation between Yahweh and Jonah. In the prayer, Jonah expresses his disappointment but in the dialogue Yahweh appeals to Jonah to have an attitude of compassion to other people.

5.4.8.2 Detailed Analysis of the Episode

4:1 וירע אל־ינה רעה גדולה ויהר לו "And it was a great evil to Jonah and it burned him (angered him)." In this verse the narrator presents Jonah as being extremely angry because God had showed compassion to the people of Nineveh. To Jonah, God's

compassion to the Ninevites was very great evil and it angered him. There seems to be a pattern of reversals that culminates in Jonah's severe anger, which is presented as great evil רעה גדולה. First, the people of Nineveh whose רעה (evil) had come before Yahweh in 1:2 have repented of their evil ways and violence (3:10). Secondly, Yahweh who had wanted to bring judgment on the people of Nineveh (1:2) has abandoned his plan to punish them (3:10). Finally, Jonah who was hesitant to take Yahweh's message of judgment against the people of Nineveh is now the one who wants the people of Nineveh to be punished (4:1-2)[114]. Once again the character of Jonah strikes a wrong note in the logic of the story as in 1:3 (Allen 1976). Jonah's behavior is strange given that he testified in his psalm that he is a beneficiary of God's compassion.

4:2 ויתפלל אל־יהוה "And he prayed to Yahweh". In anger, Jonah prays to Yahweh in protest. Notice that Jonah addresses Yahweh in a respectful manner. He lodges his prayer of protest while at the same time using an appropriate vocative address to Yahweh. The prayer of Jonah takes the reader back to the beginning of the story 1:1-3. The narrator uses a technique of delayed information to knit the narrative together as it nears completion[115]. Unlike the prayer of thanksgiving, which he made in chapter 2, Jonah's prayer at this time, is short, more thematically organized but confrontational. The manner in which Jonah prays raises an important theological question: What is prayer? This question will be explored in our discussion on theological motifs in Jonah in section 5:8 of this study.

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[114] Cf. Bolin (1997:149-150): "The Ninevites turn away from evil רעה in 3:8,10, which in turn prompts Yahweh to do likewise (3:10), where upon it immediately comes upon Jonah in 4:1." Cf. Trible (1994:197): "The turning of God (3:10), effected by the overturning of the Ninevites (3:5-9), causes an adverse effect upon Jonah (4:1)."

[115] The same technique was applied in 1:10 where the phrase כי הגיד להם points to something that had happened before but which was now being reported later. Further information on this literary devise is given in section 5.5 of this study.

In his prayer, Jonah states the reason why he did not want to go to Nineveh when God sent him in 1:1-3. He reveals that it is because he knows that Yahweh is a compassionate God אל־הנון, merciful רחום, long enduring ארך אפים, gracious רב־חסד and relenting on evil ונחם על־הרעה. The inherent qualities of God as recounted by Jonah are similar to the ones stated in Exodus 34:6-7. In the light of Jonah's knowledge of the character of Yahweh, the reader is puzzled that as much as Jonah knows the compassionate nature of God, he is displeased because God has extended his compassion to the people of Nineveh. Like in several other places, here the narrator has employed irony as literary device to help the reader distinguish between the character of Yahweh the deity and Jonah the mortal human being[116].

4:3 ועתה יהוה קח־נא את־נפשׁי ממני "So then, Yahweh, please take my life away from me." In this clause, Jonah concludes his prayer by asking Yahweh to take away his soul. He also explains that it is better for him to die than to live[117]. In other words, Jonah would rather die than see God showing compassion to the people of Nineveh. Jonah's prayer in this verse contrasts sharply with his Psalm of thanksgiving in 2:8, where he states that when his life was almost over בהתעטף עלי נפשׁי, he prayed to Yahweh and Yahweh answered his prayer. A further reversal can be seen in Jonah's behavior in the sense that while he was thankful to Yahweh for saving his נפשׁ in 2:8, in this verse he wants Yahweh to take away his נפשׁ At this point, it is necessary to ask a central theological question in this study: Why didn't Jonah want Yahweh to have compassion on the people of Nineveh? An answer to this question will be attempted in the discussion of the theological intention of Jonah in section 5.8 of this study.

4:4 In this verse, the narrator brings us to the stage where Yahweh engages Jonah in a theological debate that has didactic effect upon the readers of the story. After Jonah has complained to God in prayer, God asks Jonah a rhetorical question: ההיטב חרה לך "is it

[116] The use of irony as a literary devise is also discussed in section 5.5 of this study.

117 In this case Jonah imitates Elija who also asked God to let him die. Cf. 1 Kings 19:2.

good for you to burn with anger?" According to Trible (1994:204) Yahweh asks questions that interpret and evaluate Jonah's death wish. From Trible's perspective it may be argued that Yahweh asks a rhetorical question to reprimand Jonah. In other words, Yahweh is telling Jonah that he is not supposed to wish for his own death out of anger simply because of the compassion shown to the people of Nineveh.

4:5 ויצא יונה מן־העיר וישׁב מקדם לעיר "And Jonah went out of the city and sat on the eastern side of the city." The current location of the verse is questioned on the ground that Jonah already knows what God has done (4:1) and therefore it serves no purpose for him to go outside the city and watch what would happen. Trible argues that the retention of the verse in its current location may be justified on the basis of the narrator's style of delaying information such as in 1:10, and 4:2 (Trible 1994:206).

However, Craig (1993:53) describes the current location of the verse as enigmatic and suggests that it should be moved to a more logical position just after 3:4. A more acceptable option is to retain the verse in its current position and interpret the ***wayyiqtol*** ויצא construction as corresponding to a pluperfect tense. As Trible (1994:205) suggests, if the ***wayyiqtol*** is rendered as a pluperfect, the verse would begin as follows: "Now Jonah had gone out of the city…" It is also possible that the narrator recalls Jonah's action of going outside the city at this stage in order to provide a link to the next verse. Having condemned the city for destruction Jonah had made for himself a temporary shelter סכה[118] and sat under it as he waited for the city's destruction. However, it appears that the shelter did not adequately protect Jonah from the scorching sun and this provided an ideal situation for Yahweh to teach Jonah practical lessons through the provision of a miraculous plant as we see in the next verse (Allen 1976).

[118] The same word occurs in Leviticus 23:42-43 in reference to the Feast of booths.

4:6 וימן יהוה־אלהים קיקיון "And Yahweh-God appointed a castor oil plant[119]." In this verse God's divine qualities are manifested once more as he appoints a plant to use it as a means for teaching Jonah a lesson about caring for other people. The plant is appointed just as the fish was appointed in 2:1. The rapid growth of the plant indicates that this was miraculous. The plant is appointed to rescue Jonah from the scorching sun just as the fish was appointed to rescue him from the dangerous sea. The actual identity of the plant was problematic even in the days of the early church fathers. According to Bolin (1997:25), the name of the plant was hotly debated in the early church by Jerome and Augustine. The cause of the debate was Jerome's translation of the plant as ***hedera*** (ivy) rather than following the rendering in LXX as gourd. English translations differ in their translations of the plant. For example, NET "a little plant", NIV "a vine", NLT "a leafy plant". Since there is controversy on this plant, more discussions on it as an unknown idea are given in section 5.7.

4:7 וימן האלהים תלעת בעלת השׁחר למחרת "And the Lord appointed a worm in the following day at dawn…" Just as he appointed the fish in 2:1 and the plant in 4:6, Yahweh now appoints a worm. The appointment of another non-human creature is a further indication of God's sovereignty over his creation. The purpose of the worm is explained in this clause: ותך את־הקיקיון וייבשׁ "And it attacked the castor oil plant and it caused it to wither." The word ותך comes from the root word נכה. In this verse, as well as in the next verse, the word נכה is used in its hiphil form and it has a wide range of meaning including: attack, strike, smite, hit, beat, slay, conquer, subjugate, ravage, and kill. In this verse, the narrator uses the נכה to state that God appointed מנה a worm to attack a plant, which he had appointed earlier on.

[119] The reference to the deity in this verse as יהוה־אלהים is notable because in all other places the deity is either identified as יהוה or as אלהים. The reason behind the phrase יהוה־אלהים may better be understood if the text is studied from a historical-critical perspective, such as redaction criticism.

4:8 וימן אלהים רוח קדים הרישׁית "And God appointed a hot east wind" In this verse God appoints hot east wind, just as he appointed the fish in 2:1, the plant in 4:6, and the worm in 4:7. The hot east wind was appointed מנה to create a suitable weather condition for the sun to hit נכה the head of Jonah until he became faint. Notice that in this verse, the word נכה is used to mean, "beat" as opposed to "attack" in the previous verse.

It is important to note that the narrator deliberately repeated the words מנה and נכה in order to connect the events in the story and catch the attention of the readers, while at the same time showing how God was dealing with Jonah through natural phenomena. A review of the events beginning at 4:6 can clarify this point.

First, we get a picture of Jonah sitting under the shelter he had tried to make for himself as he waits to see what would happen to the city. Somehow, the shelter is not adequate and the sun can still beat Jonah's head so that he feels discomfort (4:6). For this reason, God appoints a plant to provide more shade for Jonah and this makes Jonah to be very happy (4:7). But the following day, God appoints a worm to attack the plant, which then dies (4:8). Next God appoints a hot east wind, which causes the sun to beat down on Jonah's head. The divinely controlled events were meant to teach Jonah that God has power to act the way he chooses.

Although the text does not explicitly tell us, it is possible that the divinely controlled events make Jonah to ponder over the prayer he made in protest of God's compassion to the people of Nineveh. He realized his mistake and resolved that it is better to die than to live, just as he had accepted to be thrown into the sea in 1:12 after disobeying Yahweh. It is important to notice that unlike the case in 4:3 where Jonah asks Yahweh to take his life, here the narrator states: וישׁאל את־נפשׁו למות "And he asked his soul to die" thereby suggesting that Jonah now directs his anger on himself.

4:9 Having used natural phenomena to teach Jonah about divine freedom**,** God now asks Jonah a sarcastic question concerning the providential plant: "Is it good for you to be angry about the plant? ההיטב חרה־לך על־הקיקיון. The question is meant to provoke Jonah to think about how God had shown compassion to him by appointing a plant to provide a shed for him. In his answer, Jonah states: היטב חרה־לי עד־מות "It is good for me to be angry even to the point of death". By this answer, Jonah indicates that he enjoyed the benefits of a plant that God had compassionately provided, but because God's compassion had been withdrawn through the withering of the plant, he feels angry to the point of wanting to die.

4:10-11 In conclusion of the story, God uses Jonah's own answer in the previous verse, to remind him that just as God had freely provided for him the plant, which he had found so useful, God also cares for other people too out of his own free will[120]. Thus, in 4:10, Yahweh makes an evaluative statement on Jonah's attitude to other people: "You have looked upon the plant with compassion" אתה חסת על־הקיקיון. The word חסת is derived from the verb חוס, which means: to have pity, have compassion, spare, or look upon with compassion. Then in 4:11, Yahweh challenges Jonah to put himself in the shoes of others by asking a rhetorical question ואני לא אחוס על־נינוה העיר הגדולה "Should I not also show compassion upon the city of Nineveh…? The rhetorical question indicates that Yahweh was free to express his compassion for the people of Nineveh just as he had freely provided a plant for Jonah. The word חסת is used to draw a comparison between Jonah's feelings for the plant and Yahweh's feelings for the people of Nineveh (Bolin 1997:159).

Yahweh gives a further description of Nineveh as having more than 120,000[121] people who "do not know between the left and the right" לא־ידע בין־ימינו לשׂמאל. Here the

[120] Cf.Trible (1996:483). Trible argues that Yahweh used the incidence of the death of the plant, and the fierce wind as well as the sun to argue for divine pity upon Nineveh.

[121] It has been suggested that the figure mentioned here could be hyperbolic (Bolin 1997:159).

idiomatic expression “who do not know between right and left” refers to the innocence of the people of Nineveh, since they had turned from their evil ways. Yahweh’s concern for the many animals בהמה רבה also reminds the reader of the decree of the king of Nineveh which required both human beings and animals to cry in repentance to God[122].

In the sections that follow here below, further analysis of the stylistic features that are used in the book of Jonah will be done.

5.5 Analysis of Stylistic Features In Jonah

The narrator of Jonah employed several literary features. Some of the features have already been commented on during the analysis of the episodes. The notable features that need further elaboration are discussed below.

5.5.1 Theme Suspension

One of the outstanding stylistic features in the book of Jonah is the suspension of themes to wait for disclosure at a later stage. Trible (1996:476) refers to this phenomenon as “delay of information” and argues that it is a technique, which contributes to the surprise and suspense of the story, thus making it very interesting. There are three cases of theme suspension in Jonah’s narrative. First, in Jonah 1:3 Jonah decides to flee to Tarshish but the reason for his decision is suspended until 4:2 when he reveals that it is because he knew that Yahweh would forgive the people of Nineveh. Secondly, in Jonah 1:9 Jonah reveals his identity to the sailors but he does not mention that he is fleeing from Yahweh. However, in the last part of 1:10, it emerges that he had also informed the sailors that he was fleeing from his God. Similarly in Jonah 3:4, Jonah issues an oracle to the people of Nineveh but his next action is not immediately stated. In 4:1-3, Jonah is presented as being very angry with God because God saw the penitential acts of the people of Nineveh and had compassion on them. Surprisingly, the narrator states in 4:5 that Jonah went out

[122] As for Trible (1996:483), Yahweh describes the great city of Nineveh as a socio-cultural environment of humans and many animals.

of the city to see what would happen to it as if Jonah is not aware of God's decision to renounce punishment upon the city. Many scholars agree that this information has been suspended up to this stage but it ought to have been provided immediately after 3:4[123].

5.5.2 Intertextuality

In Bible translation intertextuality may be defined as the phenomenon whereby an author of the source text appears to make use of motifs found in other biblical texts that may have already been accessible to the audience. Wendland (2003:183) identifies aspects of intertextuality as: quotations, allusions, echoes, and motifs of religious texts that were composed earlier in time. He explains that intertextuality plays a role in developing the intended message of the author, who could expect his original message to be familiar with earlier texts.

Several scholars have pointed out that some of the motifs found in the book of Jonah are also found in other biblical texts. For example, Salters (1994:19) points out that Jonah 4:2 betrays a connection with Joel 2:13 as well as Exodus 34:6. According to Christensen (1985:217-231), the numerous allusions to various psalms at the beginning and end of Jonah's psalm can be understood as a literary technique on the part of an author who perhaps on a subliminal level is urging the reader to think of the Psalter at this particular point in the narrative. In his prayer of thanksgiving, Jonah has motifs similar to those found in Psalms 42:8, 31:23, 18:5, 69:2, 30:4, 22:26, 3:9, 50:14, 116:16-18. The author of Jonah (4:3) alludes to Elijah in 1 Kings (19:4). Just like Elijah, Jonah desired to die although their reasons were different.

Allen (1976:184) notes that the theme of the descent into the netherworld is a constant feature of the Hebrew psalmody to express the psalmist's brush with death encountered in one form or the other. He explains that the author of Jonah may have used material commonly found in other texts in order to make his book more understandable and to

[123] Cf. Craig (1993:53), Trible (1994:206).

give it identity with the other scripture. Allen (1976:176) also observes that the overturning of Nineveh (Jonah 3:4) sounds like a recapitulation of Sodom and Gomorrah (Genesis 19:25). He also notes that the theme of collective punishment is reminiscent of the destruction of those cities and the flood. The moral charge of violence is one that features in Genesis. 6:11, 13. Jonah's role is that of the divine messengers sent to announce the destruction of Sodom (Genesis. 19:1, 15).

Analysis of aspects of intertextuality when doing Bible translation may only be useful in helping the readers to read the parallels and draw appropriate conclusions. However, it is quite a challenge to communicate intertextual material if the audience is not familiar with the intertextual material shared in the text. Footnotes may help but it may be cumbersome to use footnotes in every case.

5.5.3 Lexical Repetition

Repetition is a literary device, which the narrator uses to impact on the reader or the listener by highlighting the tension and climax of events (Nixon 2003:22). Alter (1981:92) argues that in biblical prose, the reiteration of key words has been formalized into a prominent convention which is made to play a much more central role in the development of a thematic argument than does repetition of such key words in other narrative traditions[124].

In the book of Jonah, the narrator made use of repetition more than any other technique to assist the reader in following the links between the various parts of the story. Sometimes

[124] Martin Buber as cited in Alter (1981:93), states that "…by following… repetitions, one is able to decipher or grasp a meaning of the text, or at any rate, the meaning will be revealed more strikingly. The repetition need not be the word itself but also of the word-root; in fact the very difference of the words can often intensify the dynamic action of repetition…"

a word is repeated with the same meaning while in other situations the repeated word has a different sense. The following are some of the repeated words and themes:

The word for deity יהוה "Yahweh" occurs 26 times in Jonah 1:1, 3, 4, 9, 10, 14 (3 times), 16 (2 times); 2:1, 2, 3, 7, 8, 10, 11; 3:1, 3; 4:2 (2 times), 3 (2 times), 4 (2 times), 6 (2 times), 10 (2 times). The word אלהים (God) occurs 15 times in 1:5, 6, 9; 2:2,7; 3:3,5,8,9,10,10; 4:6, 7,8,9[125]. The names of the deity appear more times than any other name in the book of Jonah. The repetition of the names of the deity in the narrative helps the reader to focus on what God does. Jonah יונה also occurs 18 times in 1:1, 3, 5, 7, 15; 2:1, 2, 11; 3:1, 3, 4, 5, 6 (2 times), 8, 9. Jonah is also a central character in the story, and for this reason, his name and actions are featured in many parts of the story.

The word רעה, which is translated as evil or wickedness occurs 9 times in 1:2, 7, 8; 3:10 (2 times); 4:1, 2, 6. The word טול occurs four times in Jonah 1:4, 5, 12 and 15. For example, while referring to the storm in 1:4, the narrator says, "there was a mighty tempest on the sea", in v. 11 "the sea grew more tempestuous" and in verse 13, "for the sea grew more and more tempestuous against them". Another case of repetition is seen in the word יראו "afraid". In 1:5, the mariners were afraid, in 1:10, they became exceedingly afraid[126], and in 1:16, then the men feared the Lord more exceedingly.

The word ירד "go down" has also been repeated in many places. Jonah went down to Joppa (1:3), he went down into the boat (1:3), went down to the deepest parts of the boat (1:5), and finally went down to the land of death (2:6). The narrator thematically uses the word ירד to track the downward movement and consequent suffering of Jonah as he flees from God. The word קום "arise" has also been repeated several times. Yahweh tells Jonah to arise (1:1), the captain of the ship calls him to arise (1:6), Yahweh calls him

[125] אלהם in 1:5 means "god" but in 1:6, it could mean either "God" or "god".

[126] In Jonah 1:10, both the verb יראו and noun יראה are used to heighten the reaction of the sailors.

again to arise (3:2), and the king of Nineveh arose from his throne (3:6). The word seems to echo through the story as a reminder of Jonah's call and a challenge to his descent.

The word מנה "appoint" also occurs several times: It is used in reference to Yahweh's appointment of the fish (2:1), plant 4:6, worm 4:7, and the hot east wind (4:8). The narrator repeats the word מנה in order to alert the reader about God's sovereignty and ability to use natural phenomena for his divine purposes. Another word that is commonly used is קרא. This word occurs 6 times. It is used in two senses, to refer to the proclamation of God's word to Nineveh (1:2, 3:2, 4). It is also used to refer to human cry to God in time of distress: Jonah 1:6, 2:2, sailors 1:14. קרא was also used in the proclamation of a fast in Nineveh in response to the call of God[127].

5.5.4 Use of Direct Speech

According to Bar-Efrat (1989:64), speech is used in narrative to characterize the speaker. He points out that the traits of both the speaker and interlocutor are expressed through speech: "all speech reflects and exposes the speaker, while it sometimes also brings to light the qualities of the person being addressed (or reveals the speaker's opinion of that person)" (Bar-Efrat 1989:64-65). The narrator of the story of Jonah allows direct speech to interrupt narration in order to allow the participants to speak for themselves at crucial points of the story. Out of the 48 verses of Jonah 27 of them (or more than half) contain direct speeches which are distributed to the various participants as follows: Yahweh speaks 5 times in 6 verses, namely, 1:2, 3:2, 4:4, 4:9, and 4:10-11. Jonah speaks 7 times in 15 verses, which are 1:9, 12, 2:3-10, 3:4, 4:2-3, 4:8, and 4:9. The captain of the ship speaks once in 1:6 while the sailors speak 4 times in 4 verses: 1:7, 8, 10, and 14. The king of Nineveh speaks once in three verses, namely, 3:7-9. The intention of interrupting narration with direct speech is to create a dramatic effect on the readers thus attracting their attention. Direct speeches also allow the readers to make their own value judgments

[127] Cf. the discussion on קרא in section 5.4 7 of this study.

on the inner character of the participants instead of depending on the evaluations of the narrator[128].

5.5.5 Irony

Irony refers to the situation whereby one thing is said but its opposite is either manifested or intended. Sasson (1990:172) notes that the fact that Jonah pleads from the belly of the fish is ironical. Jonah who had sought to escape God by reaching the furthest land of the known earth, Tarshish, recovers his senses and begins to plead with his maker upon reaching the nethermost side of the cosmos. Jonker & Lawrie (2005:106) state that it is ironical to see a prophet of God disobeying God as Jonah did in 1:3. It is equally ironical that while pagans opt to pray, Jonah who is a prophet of God does not pray[129]. In 1:9, Jonah confesses that he is a worshipper of Yahweh, who dwells in heaven and who made the sea and the dry land. But ironically, he is fleeing from the same God (1:10). In 4:1-2, Jonah is angered because God forgave the people of Nineveh. Yet at the same time, he confesses that he knows the character of God as long suffering, gracious, compassionate and relenting over sin.

5.5.6 Hyperbolic Expressions

The narrator highlights significant elements in the story by putting particular stress on them. For example, the men were exceedingly afraid (1:10), Nineveh was exceedingly great (3:3), Jonah was exceedingly angry (4:1), and he was exceedingly glad (4:6). It appears as though the narrator is using exaggeration to make a point (Nixon 2003:23). Salters (1994:25) states that the description of Nineveh as a great city which took three days to cross is out of touch with reality, since this would imply about forty miles in width, which is quite out of question. Nineveh of Sennacherib's time was no more than

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[128] Cf. Craig 1993:64ff.

[129] Cf. Wolf (1978:15): "From a man commissioned by God there emerged a recalcitrant fugitive, while on the other hand, the heathen sailors who threw him overboard placed reverent trust in the very God from whose presence Jonah had fled."

three miles wide. Clearly this is an exaggeration and the author is able to express this view because he is writing at a time when no one is able to gainsay him.

Due to limitations of space, we are not able to highlight all the literary features in Jonah's narrative in this section. However, in the course of the translation, an attempt will be made to translate the literary features in the best possible way. In the following section, we shall discuss some of the key biblical terms that will need careful consideration when translating the text of Jonah into the Sabaot language.

5.6 Analysis of Key Biblical Terms

In Bible translation, the analysis of the source text cannot be complete without the identification of the key biblical terms. The key biblical terms are special terms that have special religious meanings for the believers. This section aims at identifying the key biblical terms and their possible translation into the Sabaot language as shown in the following paragraph.

5.6.1.יהוה Yahweh

The translation of the Hebrew name of God יהוה in the book of Jonah as well as other parts of the OT is problematic not only to the Sabaot people but also to other Kalenjin languages. Some background study on this term is necessary before an attempt is made on how it could be translated into the Sabaot language.

In the BHS יהוה refers to the personal name of the Israelite deity, who revealed himself to Moses in Exodus 3:15. According to Payne (1980:210), a majority of scholars now hold the view that originally יהוה was pronounced as Yahweh. However, Payne explains that during the post-biblical period the Jewish people did not want to pronounce the name יהוה because it was considered to be too holy (Payne 1980:211). For this reason, whenever יהוה was encountered in the text, a reader would pronounce it as אדני, which

means my master. The word אדני is a first person possessive form of the word אדן, which may refer to God (Joshua 3:11) or a human master (Genesis 45:8-9).

During the translation of the LXX , which was done around 300 B.C, יהוה was rendered as ***kurios,*** which means master. During the development of Hebrew vowels, medieval scholars decided to append the masoretic vowel points of אדני to יהוה. In the 17th century, the word יהוה with the vowels of אדני was translated into English in the Authorized Version as Jehovah.

Following the example of the LXX, most English translations render יהוה with the word "lord" which is an English equivalent of אדני. But the problem is that the word "lord" may refer to a God or a human master as stated above. In order to distinguish which lord in meant, most English translations have used different spellings to denote what is intended. When referring to an ordinary human master, the word is simply spelled as lord (lower case letters). When referring to God the word is written as Lord (capitalization of the first letter). But when referring to יהוה the word "lord" is written as "LORD (all capital letters but the first letter is larger) (Barnwell 1997:24ff).

Traditionally, Kalenjin people have only one God who carries the names *Asiis* or *Chebtalil*[130]. He is a divinity whose power increases and decreases with the rising and setting of the sun. He made all that exists. According to Sambu (2000:280), since a very long time ago, mainstream Kalenjin people (Tugen, Nandi, Keiyo, Kipsigis) used the terms *Asiis* and *Chebtalel* (*Chebtalil*) to refer to God. However, missionaries rejected the term *Asiis* because it was misconstrued to mean the worship of the sun. Thus the Catholic missionaries opted to use the term *Chebtalil* when referring to God, but the Protestants led by the African Inland Mission used the term Jehova, which is a transliteration of יהוה

[130] *Chebtalil* is the same as ***Chëëbtälëël*** in Sabaot. Ng'elechei (1979:6) gives another variant of *Chebtalil* as *Cheptolel*, which is a noun that denotes God.

in the Authorized Version. However, both the Catholic and Protestant missionaries translated יהוה as *Kiptaiyaat* meaning champion or leader of an army.

The Sabaot people are both geographically and linguistically isolated from the mainstream Kalenjin people. However, like other Kalenjin people, ancient Sabaot people referred to God as *Asiis* or ***Chëëbtäläël***. In addition, the Sabaot people also recognized God as creator of all that exists and therefore they referred to him as ***Yëyiintëët*** (short form ***Yëyiin***), which means maker or creator. Since ***Yëyiin*** is associated with the action of making, it is more of a title than a personal name. It would therefore be a close equivalent to the Hebrew concept of אלהים, which will be discussed in the next section.

If ***Yëyiintëët*** corresponds to אלהים then what word can correspond to יהוה? In the Sabaot New Testament, the term ***Yëyiintëët*** (***Yëyiin***) is used to translate the Greek terms *kurios* and *theos*, which are Greek equivalents for יהוה and אלהים respectively. A good example of this is found in Matthew 4:10 where Jesus replies to the devil with a quotation from Deuteronomy 6:13. It is notable that whereas the Greek, English, and Kiswahili translations have kept both Lord and God in reference to the Israelite deity, the Sabaot translation has only one reference, ***Yëyiintëët***, which supposedly provides a simultaneous translation for both יהוה and אלהים. The Sabaot rendering has been questioned in this study because it fails to communicate the emphasis implied in the double identification of the Israelite deity as יהוה (proper name) and אלהים (title). From the observation made in the previous paragraph, it can be argued here that the personal name of יהוה is not reflected in the Sabaot common language translation.

It is suggested in this study that the personal name of the Israelite deity יהוה may be translated into the Sabaot language using the traditional names by which Sabaot people identified God, namely *Asiis* and ***Chëëbtäläël***. Of the two names, *Asiis* would be less

preferable because of its close identification with the sun, which is traditionally considered an agent of God. ***Chëëbtälëël*** would be most preferable because it means "the pure one" which is an excellent quality of יהוה. Besides a section of *Kalenjin* Christians also use ***Chebtalil*** to denote the Israelite deity. Therefore, in this study, all occurrences of יהוה in the book of Jonah will be translated into Sabaot as ***Chëëbtälëël***.

5.6.2 אלהים God

Some aspects of the term אלהים have already been discussed in the previous section where it was pointed out that the Sabaot equivalent to the generic reference to אלהים is ***Yëyiintëët***. Here the discussion on אלהים is focused on other meanings of the term[131]. In the OT אלהים may refer to God, gods, judges, or angels (Scott 1980:44). The distinction in the usage is often known from the context. In the book of Jonah, אלהים has two main senses. It refers to God as seen in Jonah 2:2, 7; 3:3, 5, 8, 9, 10; 4:6, 8, 9. However, the term also refers to god (s) as seen in Jonah 1:5-6[132].

The crucial question here is how to translate the concept of god(s) in Jonah 1:5-6 into the Sabaot language. A major challenge to the translation of אלחים as god(s) is the fact that Sabaot people do not have an exact equivalent to the Hebrew idea of gods. Instead, Sabaot people have the idea of ancestral spirits ***äyiik*** (singular ***äyiintëët***). Each clan recognized its deceased members as ancestral spirits[133]. Apart from ancestral spirits of each clan, many Sabaot people believe that there is a beneficent ghost, which lives in water. This special ghost is known as ***äynätëët***. Like ancestral spirits, this ghost is

[131] The term אל as used in Jonah 4:3 refers to God or god or the mighty one. It has the same meaning as אלהים and the two terms are probably from the same root. For purposes of this study, the understanding of the term אל is presumed in the discussion on אלהים.

[132] It is not clear whether 1:6 refers to god(s) or to God and different translations translate the term differently.

[133] Sometimes ancestral spirits are said to demand special attention and they have to be appeased through sacrifice. However, ancestral spirits are not thought of as supreme objects for worship.

invisible. However, it is believed that the ghost may suddenly show up to some people and disappear in less than a minute. Unlike ***äyiik***, which may just be welcomed, to participate in family feasts or communal functions, a special sacrifice/worship ceremony may be organized for the ***äynätëët.*** Sabaot people also pray to ***äynätëët*** for special blessings.

The concept of gods has been translated in the Sabaot common language translation either as ***äyiik*** (ancestral spirits)[134] or by using descriptive phrases that give the sense of "mere things of worship[135]." However, most Sabaot people think there is a clear difference between ancestral spirits and the Hebrew concept of god(s). In this study, it is proposed that the Sabaot idea of the beneficent spirit ***äynätëët*** may provide the closest equivalent to אלהים in the sense of gods.

5.6.3 זבח Sacrifice

This word occurs in Jonah 1:15 and 2:10. It is a common word in the OT and it is used either as a verb (to sacrifice) or as a noun (sacrifice). When used as a verb, the term refers to the killing of animals for sacrifice. But in some situations, the verb זבח simply means to slaughter (Deuteronomy 12:5, 2 Chronicles 18:2). In the noun form, זבח generally means an offering dedicated to God by means of killing. In the Sabaot language the noun form of זבח is *koroseek* while the verb form would be a descriptive phrase: *beel koroseek* (burn sacrifice) or *yey koroseek* (make sacrifice). The word נדר is close in meaning to זבה. It is a verb, which means to consecrate something verbally in order to devote it to the service of God. It means to vow to give something to God as it is used in Jonah (1:16). In the noun form, נדר means a thing that has been set aside for God's use through vowing. There is no specific term for נדר in the Sabaot language. In this study it is proposed that נדר may best be translated using a descriptive phrase, as it will be shown in the translation.

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[134] See for example Acts 4:11 in the Sabaot New Testament

[135] See for example 1 Corinthians 8:5 in the Sabaot New Testament.

5.6.4 קדֹשׁ Holy

The word קדֹשׁ is used as a noun or as an adjective, which means “sacred” or that which has been admitted to the sphere of the sacred by divine rite. It is usually used as the opposite of profane. God is generally viewed as holy or pure and free from moral imperfections or failures that are common to man. In the book of Jonah, the word קדֹשׁ is used in 2:5, and 2:8 as a noun, which denotes the apartness, holiness, sacredness, or separateness of God. In both Jonah 2:5 and 2:28, the phrase אל־היכל קדשך may be translated in English as “to the temple of your holiness”, which also means “your holy temple”. In the Sabaot language the word קדֹשׁ in its noun form may be translated as ***tiliil***, which literally means “clean”. Therefore the phrase, קדשך אל־היכל can be translated as ***Kööng’uung’ nyoo tiliil,*** which means “your clean house.”

5.6.5 היכל Temple

The term היכל is a noun that refers to a palace (of a king), temple, nave, and sanctuary. Sasson (1990:181) understands היכל as the dwelling place of either the king or God. The Temple of worship at Jerusalem was often thought to be God’s dwelling place (Ezra 3:6) while on earth. However, God’s true Temple and throne are in heaven (Psalms 114:4, Micah 1:2, Habakuk 2:20). In Jonah 2:5 היכל קדשך refers to the Temple in Jerusalem and this may be translated as ***Kööng’uung’ nyoo tiliil*** (your clean house). However, in 2:8 it refers to God’s heavenly abode, which may be translated as ***kööng’uung’ nyoo tiliil äm barak*** (your clean house in heaven).

5.6.6 רעה Evil

In its noun form, the word רעה means “bad” or “evil” or opposite of good טוב. It may also be used as an adjective to mean “bad” or “evil”. When used as a verb רעה means to do something that is contrary to God’s will. In the book of Jonah the word רעה is used in 1:2 as a noun meaning wickedness or evil. Similarly, in 4:6, it is used as a noun that

denotes misery or distress. But in 1:7, 8; 3:10; 4:1, 2 it is used as an adjective that indicates that which is contrary to good or God's will. In the Sabaot language, the noun form of רעה may be translated as: ***ng'öökisto***, which is the general term for "sin". Th Hebrew term רעה may also be translated as ***miyootyëët***, which means "badness". The other Sabaot equivalent for רעה is ***rökös,*** which is a Sabaot term for "evil" or "wickedness."The three Sabaot terms are often used interchangeably.

5.6.7 חסד Favor/Loyalty

The word חסד denotes: faithfulness kindness, mercy, steadfast love, loyalty, love, and unfailing love, and favor[136]. It is used in the context of a relationship between human beings to denote ethical obligations that people have to fulfill towards each other. The term חסד is also used in the context of covenantal relationship between God and the Israelites, which can be seen in two ways, namely, what people do to Yahweh as part of worship, and what Yahweh does to people as per his covenant promise. In the book of Jonah, חסד occurs in Jonah's prayer, where Jonah claims that those who worship idols, do not do חסד to God (2:10). Here the word חסד refers to what people need to do to God as part of worship. In this case, the word חסד may be translated into Sabaot as *koonyit* which combines several English meanings such as: to show respect, to honour, to carry out a social obligation like taking care of one's parents, to obey by following a particular rule, or to reward someone for having done well. A person of integrity can also be described as one who has ***koonyit***. In Jonah 4:3, the focus is on the favor that God bestows to humanity. Here Yahweh is described as רב־חסד "abounding in steadfast love" and this can still be translated in Sabaot as *koonyit*.

5.6.8 יְשׁוּעָתָה Salvation

The basic form of the word יְשׁוּעָתָה (with a paragogic heh suffix) is יְשׁוּעָה, which is a noun that denotes salvation, rescue or deliverance by God. It is derived from the verb

[136] Cf. Holladay (1974:111)

ישׁע, which means to save. The basic connotation of the word is a movement from a state of distress to freedom. The one who brings deliverance is a savior. In Jonah 2:10, the phrase ישׁועת ליהוה "salvation is for Yahweh" means salvation comes from Yahweh. Jonah states that salvation comes from God as a way of acknowledging God as his deliverer. In the Sabaot language the equivalent of the verb ישׁע is *raraach*, while the noun ישׁוע may be translated as *kaararaacheet*.

5.6.9 שׁאול World of the Dead

In Hebrew thought, the term שׁאול meant a place for the dead. According to Sasson (1990:171) the term שׁאול is used in Hebrew poetry to locate a place below terra firma or even below the oceans. שׁאול is also understood to be a place assigned for the dead and beyond God's control. When used in Hebrew poetry, שׁאול signifies the threat of death or intense suffering. In the Sabaot language, the equivalent of שׁאול is ***kääbkwoombiich*** or ***kaabyaamkuut***[137], which literally means "a place that eats people" or "a place where mouths are closed tightly." It may also be described as ***köörëëtaab äyiik*** (world/land of the spirits).

5.7 Analysis of the Unknown Ideas

In Bible translation, unknown ideas are phenomena that are found in biblical source texts but the audience may not know them due to differences in the physical environment and socio-cultural practices as well as religious practices. It is important for translators to identify such phenomena and determine ways of translating them into the target text language. Some of the phenomena present in the book of Jonah but unknown to most Sabaot people are discussed below.

[137] Cf. section 4.4.3.2 of this study.

5.7.1 The Concept of the Sea ים

According to Gilchrist (1980:381), the word ים (plural ימים) is used over 300 times to refer to a sea/large expanse of water[138] and over 70 times to denote direction, usually west or westwards, except in Psalm 107:3 where it means south and in Isaiah 49:22 where it is the opposite of north. The term is also used in a general sense to refer to a large body of water in contrast with dry land (Gen. 1:10) or in contrast with heaven (Job 9:8, Deuteronomy. 30:11-13, Isaiah 4:12). Gilchrist (1980:381) further explains that in ancient Israel the sea was seen as a place of the dead or fraught with danger. In the book of Jonah the term ים refers to the sea in contrast with the sky (1:9) and to the Mediterranean Sea (1:4, 5, 11, 12, 13, 15; 2:4). However, reference to the sea in Jonah chapter 2 gives expression to the close relation between ***sheol*** and the seas from which Yahweh delivered Jonah (Gilchrist 1980:381). The Sabaot people are geographically far from the sea and those who have little education as well as those who have not traveled widely do not fully understand the concept of the sea as used in the book of Jonah. The closest equivalent to the term ים in Sabaot is *nyancheet*, which means a lake. However, in the Sabaot common language translation, the sea has been translated as ***araarayta***, which also means a long distance or infinity. Since this term has been in circulation for over two decades now, it is worth using it to translate sea in the book of Jonah.

5.7.2 The Concept of Fish דג

Fish is mentioned three times in the book of Jonah, namely in 2:1; 2:2; and 2:11.The narrator of Jonah states that Yahweh appointed a big fish דג גדל to swallow Jonah (2:1). The fish episode is the most striking and most remembered part of Jonah's narrative. The reference to both the male fish (2:1; 2:11) and a female (2:2) is probably due to a textual error. Fish is a well-known phenomenon of the Bible. However, Sabaot people did not

[138] Such as the Mediterranean Sea (described variously as: great sea Num 34:6, western sea Deut. 11:24, sea of Philistines Exodus. 23:31, and sea of Joppa Ezra.3: 7); the Dead sea (Salt sea Numbers 34:3, sea of Arabah Deuteronomy. 3:17, the East sea Ezekiel. 47:18); Red sea (Sea of weeds Exodus. 10:19, the sea of Egypt Isaiah 11:15); River Nile (Nahum. 3:8), Euphrates (Jeremiah. 51:36), and a metallic tank for storing water in Solomon's temple court (1 Kings 7:23).

originally have the concept of fish. In the Sabaot common language translation the term used to translate fish is ***burburyoontëët*** (plural: ***burburiinëk***), which is unknown by very many people. The problem is that the term ***"burburyoontëët*** is never used because most Sabaot people do not know it. Contemporary Sabaot people refer to fish using its Kiswahili loanword: *samaakiit*. But the kind of fish that most Sabaot people are familiar with is of small size weighing not more than 2 kilograms. The use of the term *samaakiit* in the story of Jonah would be very misleading. The fish in Jonah is presented as no ordinary fish. The closest Sabaot equivalent for this kind of fish is ***chëësoosim*** (water monster), which is featured in some of the Sabaot traditional stories as a huge animal that camouflages in human form in order to trick unsuspecting people and swallow them. In the trial version of the Sabaot Common Language translation of Jonah, the term fish דג is translated by a descriptive phrase ***tyoonytaab bëëko***, which translates as a water animal. This descriptive phrase is too general and reduces the illocutionary force of the story. It is therefore recommended in this study that the term ***chëësoosim*** be used to render the fish mentioned in the book of Jonah.

5.7.3 The Concept of Ship אניה or ספינה

Just as the concept of the sea poses a challenge to translation into the Sabaot language, phenomena normally associated with the sea are equally difficult to translate into the Sabaot language. The word אניה (1:3) and ספינה (1:5) are translated in many English versions as "ship". Whereas the word ספינה occurs only in Jonah (1:5), the word אניה occurs in 38 other places in the OT. The Sabaot language does not have an exact equivalent for ship. However, most contemporary Sabaot people have been exposed to the concept of a ship as a big vessel that travels in the sea. The word ***mëëliit***, which is borrowed from Kiswahili, is usually used to refer to a ship. In the Sabaot New Testament, the word ***mwëënkëët*** was used to translate the Greek word *ploion*, which means boat (e.g. Matthew 4:21, Mark 6: 45, Luke. 5:2, John 21:6) as well as ship (e.g. Acts 20:13, 38; 21:2; 27:2). In Acts 27:16, 30, 32, the Greek word *skaphes*, which means a lifeboat is translated into Sabaot as ***mwëënkëët nyëë mining***' (small boat). In its original sense, the word ***mwëënkëët*** in Sabaot means a beehive and it may have been given a

secondary sense to mean a boat because of its shape[139]. Although the word ***mwëënkëët*** is very appropriate for translating the concept of a boat such as *ploion* in the New Testament, it has attracted questions for keen readers who would like to distinguish between a ship and a boat. Since the term ***mwëënkëët*** has been used in the Sabaot NT, it is suggested that the word should be used and tested to find out if it gives an adequate rendering of the Hebrew concepts of אניה and ספינה in the book of Jonah.

5.7.4 The Concept of Castor Oil Plant קיקיון

The plant קיקיון is mentioned nowhere else in the Bible except in Jonah 4:6, where it is presented as a wonder plant that grew overnight and perished overnight (4:10). Since the days of the early church, translation of this term has been problematic. Bolin (1997:25) gives a vivid account of the dispute that arose between Jerome and Augustine because of Jerome's translation of קיקיון in the Vulgate as *hedera* (ivy) instead of sticking to the meaning in the LXX which is translated as gourd (*koluenti*).

However, according to Zohary (1982:193), neither the Vulgate nor the LXX gives an appropriate rendering of קיקיון, which he identifies as castor bean. Zohari describes קיקיון as a rapidly growing annual or perennial herb attaining a height of at least 4 meters. The plant also has an erect stem that produces so many large palmate leaves, which may shade a traveler from the scorching sun. In Zohary's view, a castor bean fits the context of Jonah better than the creeping plants such as "gourd", which other scholars have suggested. The castor bean plant grows abundantly in Mt. Elgon and its local name is ***mänwëët*** and it is well known. It is therefore suggested in this study that קיקיון should be translated into the Sabaot language as ***mänwëët*** .

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[139] Sabaot people make beehives by cutting a piece of soft wood and splitting it into two. The split pieces of wood are then chiseled to form hollow containers that resemble boats. In the trial edition of Sabaot Genesis, the term ***mwëënkëët*** has also been used to translate the concept of תבה "ark"(cf. Sabaot Genesis 6:14).

5.7.5 The Concept of Lot גורל

The Hebrew word גורל means “lot” In the Ancient Near Eastern world, the casting of lots was a traditional way of determining the will of the deity. According to Sasson (1990:108), in antiquity, lot casting was one of the many divinatory practices by which people used to solicit an immediate and unambiguous response from a deity. The casting of lots is mentioned in many parts of the OT. The Israelites used the lots to make decisions, as it was believed that God could direct the results of the lot (Sasson 1990:108). For example in Proverbs 16:33 it is pointed out that “lots are cast into the lap but decisions depend on Yahweh." The casting of lots was also used to settle disputes in a community (Proverbs. 18:18). Lots were also used for choosing leaders (1 Samuel 10: 20-21, Judges 20:9). In Esther 3:7, lots were cast to identify a date for the destruction of the Jews. The casting of the lot was also used to identify a wrongdoer as in the case of Achan in Joshua 7:14-26 and Jonah in Jonah 4:7-9. As much as the casting of lots was widespread in the OT, sometimes the results of the lots were manipulated thus making people to reject them (Limburg 1993:51)[140].

In all the places where casting of lots is mentioned in the OT, the exact procedure of the casting process is not described. This has led to different scholarly opinions. According to Sasson (1990:109) the casting of lots may have involved the use of bones, stones, sundried and fired clay, shafts of arrows, sticks of wood, and the mysterious *Urim* and *Thummim*[141]. Sasson notes that the manner in which lots were cast and interpreted depended on the physical shape of the elements used. For this reason, Sasson suggests that individuals appealing to the lot probably established their own regulations and made solemn declaration before the deities as witnesses to obey its results. Limburg (1993:51) suggests that the elements for the lot may have been stones, which were then put into the lap of one’s garment or into a container and shaken. A stone that came out would then determine the result.

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[140] Cf. 1 Samuel 14:36-46.

[141] Urim and Thummim were used as devices for communicating with God. Cf. Exodus 28:30; Numbers 27:21; 1 Samuel 28:6; Ezra 2:6.

The idea of casting lots is not completely strange to the Sabaot people. This has already been discussed in section 4.4.3.3. of this study. The principle behind the casting of lots in Jonah 1:7-9 is very close to the Sabaot idea of tossing cowrie shells in order to determine the person responsible for evil. In both cases, the verdict is based on the interpretation of the object of divination. Just like the lots cast in the book of Jonah, the tossing of sandals or cowry shells among the Sabaot was not directly associated with God. It is therefore suggested in this study that the casting of lots in Jonah can be translated with a cultural substitute, namely the tossing of sandals or cowry shells.

5.7.6 The Concept of Fasting צום

Fasting was a common practice in the OT. It involved self-denial of food to symbolize great pain or sorrow. It was often accompanied with putting on sackcloth and sitting on ashes (dust). Fasting was observed for different reasons. For example, one could fast on behalf of his enemies during their illness (Psalms 35:13). Fasting was also observed following the death of a relative. In some situations, people fasted when a critical decision had been undertaken (Esther 4:16). People also fasted as a sign of repentance, for example, Ahab in 1 Kings 21:27. At a national level, fasting could be called for if a crisis was anticipated: plague, military threat or death of a king (2 Chronicles 20:1-29). In the book of Jonah, the king of Nineveh called for a fast as an act of repentance in view of judgment. Traditionally, Sabaot people do not practice fasting as a symbolic response of repentance before the deity. For this reason, many Sabaot people may not be familiar with the type of fasting proclaimed in the book of Jonah[142].

In the Sabaot common language translation, fasting is translated with a descriptive phrase in Matthew 6:16: *kir* ***ämiisyëët*** , which means to put a prohibition on eating.

[142] However, individuals can refuse to eat when engaged in deep thoughts concerning an issue touching on their personal life. This happens in moments of anxiety over the unknown. For example, a mother whose child is very sick may not eat until the child recovers.

However, this rendering does not adequately convey the religious connotations associated with fasting in the book of Jonah. Therefore, it is suggested in this study that the idea of fasting can be communicated better by explicating the reason for fasting. This explication will be reflected in the translation of Jonah in the next chapter.

5.7.7 The Concept of Sackcloth שׂקים

Sackcloth was commonly put on in the OT during a time of mourning and self-humiliation in repentance. Sackloth is described by Cohen (1980:882) as a dark-colored material of goat or camel hair used for making grain bags and garments. A garment of sackcloth was uncomfortable and of poor quality. There are three different occasions in which sackcloth was put on in the OT. The first occasion was in the context of mourning for a deceased member of the family. For example in Genesis 37:34, Jacob put on sackcloth to mourn for his son Joseph when he was informed that an animal had eaten him. Secondly, sackcloth was also put on in the context of external aggression, which required God's intervention. An example of this is in Esther 4:3, where the Jews lay in sackcloth and ashes when they learned of the plan to destroy the Jewish community. The third type of occasion for putting on sackcloth was in the context of expected divine punishment for an evil committed. In this case, people would put on sackcloth as a sign of distress and repentance before the offended party (e.g. God or a king), with an intention of receiving forgiveness. This type of occasion in the narrative of Jonah characterizes the reason for putting on sackcloth. The people of Nineveh put on sackcloth to symbolize their distress and repentance because their evil ways and wickedness had attracted the wrath of God.

The concept of שׂקים as clothes to wear on different occasions as shown above is not known among the Sabaot people. Apart from the context of mourning, the other contexts that would require people to put on sackcloth are alien to the Sabaot people. But even in the context of mourning Sabaot people do not have special clothes for mourning. Members of a bereaved family put on their casual clothes, which are then washed on the

third day after burial. The idea of putting on sackcloth as a symbolic gesture is generally unknown in Sabaot culture.

The best way to translate the idea of שׂקים into the Sabaot language is to use a descriptive phrase. However, the descriptive phrase needs to reflect the immediate context and purpose for which the sackcloth was put on. In the book of Jonah, sackcloth is to be put on in the context of repentance. The appropriate descriptive phrase in Sabaot would be *sirook* ***chëbo*** *reenyeetaab keey*, which means cloths for repentance or *sirook* ***chëbo*** *nyooyeetaab kaat*, which means clothes for forgiveness.

5.8 Analysis of the Theological Intention

Bible translators who approach the study of a literary text must always bear in mind that unlike secular literature, biblical texts are primarily produced for religious purposes. It is essentially for this reason that Jonker & Lawrie (2005:108) have rightly cautioned that when doing analysis on biblical texts, one should consistently remember that the stories were told and written down in ancient times with a theological intention in mind.

According to Ben-Zvi (2003:4), the book of Jonah was included in the accepted repertoire of prophetic books because it was considered as a legitimate source for providing knowledge on Yahweh and Yahweh's ways. The theological significance of Jonah's narrative can also be gauged from the fact that for centuries it has been the appointed reading during the Jewish solemn day of *Yom Kippur* (Nixon 2003:39). This means that although Jonah is written in a captivating literary style, it is also highly valued for its theological content.

One of the specifications made in the skopos statement for the prospective Sabaot translation of Jonah in this study is that the translation should be designed in such a way

that readers can easily discern the various theological motifs implied in the BHS text[143]. In order to fulfill this requirement we need to highlight some of the implied theological motifs in the book of Jonah before undertaking the actual translation. It is assumed in this study that once a translator has identified the theological motifs, it becomes easy for him/her to shape the translation in such a way that highlights the theological motifs for the benefit of the reader. The following sections, therefore, discuss four important theological motifs implied in the book of Jonah.

5.8.1 God is Sovereign over All Creation

The sovereignty of God is manifested in the book of Jonah in several ways. The sovereignty of Yahweh as the king of the universe is shown in 1:2 when he instructed Jonah to go and warn the people of Nineveh for flouting a moral law. However, when Jonah attempted to resist his command by fleeing, Yahweh used the wind and the sea to catch up with Jonah (1:4), thus showing that he can use the natural forces for his divine purposes[144]. One of the greatest theological statements made by Jonah is contained in his confession to the heathen sailors in 1:9, where he states "I worship Yahweh the God of heaven who made the sea and the dry land." According to Limburg (1993:34), this verse places Jonah in the mainstream of OT traditions about God as a creator[145]. The phrase "God of heaven" is an epithet attached to Yahweh to imply that Yahweh is the supreme deity, the ultimate source of power and authority (Allen 1976:210, Nida & Price 1978:20). Abraham also used the same epithet when giving instructions to his servant in Genesis 24:3. In original Hebrew thought, Jonah's identification of Yahweh as the maker of the sea and the dry land implied that Yahweh was the providential controller who held the world in his grasp and manipulated phenomena, manifesting his powerful presence

[143] Cf. section 4.5.3.2 of this study.

[144] Yahweh also appointed a great fish (2:1), a castor plant (4:6), a worm (4:7), and an east wind (4:7) to serve his divine purposes as he dealt with Jonah.

[145] Limburg (1993:34) makes reference to Genesis 1:9-10 and Psalm 95:5.

via the natural world in order to achieve his divine purpose among men (Allen 1976:192)[146].

5.8.2 God is the Source of Salvation

Apart from declaring the sovereignty of God, Jonah also demonstrates that Yahweh is the source of salvation. When Jonah was in danger of drowning Yahweh sent a great fish to swallow him, thereby rescuing him from the watery grave. Allen (1976:193) suggests that the fish, which swallowed Jonah, typifies God's amazing grace. In his prayer of thanksgiving, Jonah declares that he called to God in distress and God answered him (2:3b, 8). Jonah partly concludes his psalm by confessing that "Salvation belongs to Yahweh" (2:9). Nida & Price (1978:49) state that Jonah's confession here sounds like the thoughts of a sufferer who has been rescued by the Lord, either from some natural calamity, such as a storm, or from an illness. It can therefore be concluded that the book of Jonah teaches that God can be relied on during life-threatening situations.

5.8.3 The Necessity of Repentance

The third chapter of Jonah highlights the theological motif of repentance. In this chapter, the king of Nineveh led his people in repenting. A fast was proclaimed and people put on sackcloth in repentance (3:5). The king also asked everyone to turn from his evil ways and from the injustice of which he is guilty (3:8) in anticipation that God may turn and relent (3:9), and not punish them so that they do not perish. And when God saw that the people of Nineveh repented of their evil ways, he too renounced the punishment he had planned to bring on them (3:10). According to Limburg (1993:35), the account on Nineveh's repentance teaches that when people repent, God may call off disaster even if a prophet has announced that disaster. However, in 3:9 the king states: "Who knows but that God may turn and relent?" This wishful expression is a reminder that compassion is

[146] Limburg (1993:34) echoes the views of Allen and asserts that the book of Jonah teaches that God has created, controls, and cares for the natural world. He argues that Jonah's statement that Yahweh made the sea and the dry land is another way of stating that Yahweh is the maker of all that exists.

not automatically granted. Rather, it is God's sovereign prerogative to grant compassion as he deems fit.

5.8.4 The Fullness of God's Love for All People

The fourth theological theme is found in Jonah 4:2 where Jonah states: "For I know that you are a compassionate and gracious God, slow to anger, abounding in kindness, renouncing punishment." Jonah's statement echoes similar statements in the OT such as Exodus 34:6-7; Psalm 145:8, and Joel 2:13. The overlapping attributes of being compassionate, gracious, slow to anger (patient), kind, and relenting express the totality of God's indiscriminate and unconditional love for humanity. Initially, it was thought that God's love was exclusively for the children of Israel. However, in the context of Jonah's narrative, the totality of God's love is now extended to the people of Nineveh as an indication that God's love is universal (Allen 1976: 193, Limburg 1993:35). It may therefore be concluded that the author of Jonah wants the reader to know that God loves all people, regardless of their identity. In other words the book of Jonah teaches that God cares for all people on earth.

The four theological themes identified in this section seem to correspond to the four episodes of the narrative, though not without some overlaps. In this case the theme on God's sovereignty is dominant in episode I (1:1-16). The theme on God as source of salvation dominates episode II (2:1-11) while the theme on repentance fits well in episode III (3:1-10). Finally, the theme on the totality of God's love also dominates in episode IV (4:1-11). An attempt will be made to reflect these themes in the translation in the next chapter.

5.9 Conclusion

This chapter focused on various issues, which were regarded as essential for an adequate understanding of the Hebrew text of Jonah before its translation in the next chapter. We began by looking at the meaning of source text analysis and what it entails in Bible translation. Among other important issues, we pointed out that when doing source text

analysis a Bible translator should pay attention to aspects of the source text, which shape the understanding of the text. Such aspects were identified as: the author of the text, the purpose for which the text was written, the original addressees and their social-cultural context, the genre of the text, the linguistic structure, stylistic features, key terms, unknown ideas, and theological themes evoked in the text. Since this study follows Nord's functionalist theory of translation, it was necessary to look at Nord's perspectives on source text analysis. In the light of Nord's recommendations, it was concluded that an exegetical approach for the analysis of the Hebrew text of Jonah may be located within the field of biblical studies. But this decision led to another immediate question: which exegetical approach in biblical studies should be used?

The above question was answered by looping back to the translation brief in section 4.5. One of the most essential stipulations of the translation brief is that the prospective translation of the Hebrew text of Jonah into the Sabaot language needs to be instrumental and homologous to the source text. Among other things, this implies that the translation should employ equivalent genre conventions found in the target culture. Based on the assumption that the book of Jonah is predominantly written in narrative genre, a narrative approach was identified and defended as the main approach to be used for the analysis of the Hebrew text of Jonah. However, it was pointed out that a narrative approach as used within the field of biblical studies would not be adequate for purposes of Bible translation. For this reason, a translation-oriented approach to the analysis of narrative genre was proposed. Among other important issues, the proposed translation-oriented approach to the analysis of narratives suggested that the process of source text analysis should entail the following steps:

(a) Reflecting on the translation brief in order to keep track of the required features of the translation.
(b) A thorough analysis of the source text for familiarization with the subject matter and the identification of genre subtypes;

(c) Establishment of the narrative plot structure and identification of episodes: finding the main communicative functions in each episode as well as the communicative function of the whole book.

(d) Analysis of episodes for understanding of the text at basic communication level (the guiding question here is: What is the narrator saying in the verse?);

(e) Analysis of stylistic features: How is the narrator telling the story?

(f) Analysis of the key biblical terms to avoid mistranslation;

(g) Analysis of unknown ideas that might block full understanding of the translation;

(h) Analysis of important theological themes that need to be reflected in the translation.

The above steps were followed in the analysis of the Hebrew text of Jonah. A few suggestions on how some aspects of the Hebrew text could be translated into the Sabaot language were made. However, the rest of the implications of source text analysis done in this chapter will be reflected in the translation of Jonah in the next chapter. This means that various issues raised here will form the basis of decision making in the actual transfer of the text from Hebrew to Sabaot in the next chapter. The various translation choices will also be highlighted in the next chapter.

CHAPTER 6: NEW SABAOT JONAH TRANSLATION (NSJ)

6.1 Introduction

In the previous chapter we analyzed the Hebrew text of Jonah using a translation-oriented narrative approach, which was explained in section 5.3.3 of this study.. The purpose of the analysis was to have a thorough understanding of the Hebrew text of Jonah in preparation for its translation into the Sabaot language. Among other important translation issues, the analysis focused on the stylistic features used by the author of Jonah, key biblical terms, unknown ideas and theological themes in the book of Jonah. The aim of this chapter, therefore, is to present the translation of the book of Jonah into the Sabaot language.

The flow of the presentation in the chapter is organized as follows: In section 6.2, we shall discuss the main translation principles that were followed in the new translation. The items slotted for discussion in this section include: the skopos of the translation, the style of translation, information on versification, and the application of supplementary translation features. We shall also have a brief discussion on the meaning and importance of a back-translation and how it is applied in this study.

The next sections will focus on the translation of the text of Jonah. In sections 6.3, 6.4, 6.5 and 6.6 we shall look at the translation of chapters 1, 2, 3, and 4 respectively. Each of these chapters constitutes an episode in the text of Jonah. In order for us to follow the comments on the translation[1], various paragraphs of different scenes/episodes will be presented one after the other in a tabular form that consists of a Hebrew text on the left

[1] These comments will only focus on selected parts of the Sabaot translation that show how translation decisions were made. It is not the intention of this study to provide an in-depth commentary on the entire Sabaot translation of Jonah.

hand side and the Sabaot and English-backtranslation on the right hand side[2]. A few comments on the translation of each section of an episode will be made before the next episode is presented. Since a detailed analysis of a text has already been done in the previous chapter, the comments on the translation will be very minimal. In section 6.7, we shall briefly look at some of the functional differences between the existing SBTL translation of Jonah (which is a common language translation) and the New Sabaot Jonah translation (NSJ) produced in this study. The conclusion of this chapter will be given in section 6.8.

6.2 Translation Principles Applied

6.2.1 Translation Brief

The translation is designed in accordance with the translation brief that was outlined in section 4.5.3.2 of this study. This translation is aimed at ordinary Sabaot church members as well as church leaders/pastors with little theological training. The translation is interconfessional in design and its main goal (skopos priority) is to deepen the reader's understanding of God and the appropriate human response that should be accorded to him. It is expected that this translation will be used as a resource for spiritual growth. Pastors and church leaders may find the translation useful in sermon preparation when intending to preach from the book of Jonah. It must, however, be noted that this translation is not intended to be used for pulpit reading. Rather, it is meant for informal Bible study, for example in Bible discussion groups or during family gatherings. It is therefore hoped that readers will find the translation to be supplementary to the existing common language translation of Jonah in the Sabaot language.

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[2] The the narrative plot structure of Jonah has already been discussed in section 5.4.4 of this study. Refer back to table 3, which demarcates episodes, scenes, and paragraphs in the book of Jonah. Sabaot translation of the text of Jonah with the standard features of the "Paratext"program will be appended at the end of this study. See appendix A.

6.2.2 Style, Medium of the Translation, and Translation Decisions

As it was noted in our discussion of the genre of Jonah in section 5.4.3, the view held in this study is that the book of Jonah is a narrative that was carefully composed to serve a theological function. In the analysis of the text of Jonah we noted several literary features which the original author employed in order to achieve his/her objectives[3]. Some of the literary devices used by the author of the Hebrew text of Jonah can function well in the Sabaot situation and are therefore reflected in the translation. For example, the original author's use of lexical repetition, irony, and direct speech are reflected in the translation. However, some of the Hebrew devices that do not work well for the Sabaot audience have either been left out completely or adjusted to fit in the Sabaot narrative structure. For example this translation makes an effort to avoid "delay of information" or "twisted chronology", which we noted in the previous chapter as some of the devices employed in the Hebrew text of Jonah[4].

The translation employs contemporary Sabaot vocabulary as well as Sabaot narrative techniques to make the story of Jonah easily understood by the intended audience. The writing system is standard orthography approved for writing in Sabaot language, and which is also used in teaching schoolchildren.

This translation also reflects the exegetical conclusions attained in the analysis of the previous chapter[5]. Where necessary, some information has been made explicit in order to assist the Sabaot reader in understanding what the original recipients of Jonah would have understood from their immediate context. Key terms have been translated using the suggestions made in section 5.6. Phenomena that are generally not known in the Sabaot physical and socio-cultural environment have been translated by either substituting with Sabaot equivalents, or by use of descriptive phrases. Names of locations, namely

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[3] Cf. section 5.5 of this study.

[4] Cf. section 5.5.3 and 5.5.4 of this study.

[5] See especially the verse-by-verse analysis in the various episodes of Jonah sections 5.4.6, 5.4.7, 5.4.8, and 5.4.9 of this study.

Nineveh, Joppa, and Tarshish have been transliterated from Hebrew and given the appropriate spelling in the Sabaot writing system.

6.2.3. Explanation on Versification

Chapters and verses in this translation are generally organized in the pattern of versification used in BHS[6]. The reader should therefore be aware that the chapter and verse demarcations in this translation are not necessarily the same as those found in most English translations[7], such as the RSV, GNB, NLT, CEV, NIV, and KJV. For example, while in NIV chapter 1 of Jonah has seventeen verses (1:1-17), in this translation it only has sixteen verses (1:1-16). For this reason, Jonah 1:17 of the NIV is the same as Jonah 2:1 in this translation. The reader will also realize that whereas in the NIV Jonah chapter 2 runs from 2:1-10, in this translation it runs from 2:1-11. However, unlike the case in the BHS where verses in chapter 2 are listed independently, Jonah 2:3b-10 has been combined in this translation in an attempt to provide a logical as well as a chronological structure of the verses[8].

6.2.4 Application of Supplementary Features

In section 5.4.5 of this study, we noted that the book of Jonah could be divided into four episodes, with each chapter constituting an episode. In our translation of Jonah, each of the four episodes has been given a thematic heading, which provides the reader with a clue on what to expect in the whole episode. Besides the section headings, we also have other supplementary features such as footnotes and illustrations. The application of the supplementary features is intended to assist the contemporary reader in understanding the contents in the text world of Jonah.

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6 The BHS versification is also reflected in the NJPS version.

7 The reasons for the differences in versification are not addressed here because they are beyond the scope of this present study.

8 See our discussions on the analysis of episode II in section 5.4.6 of this study.

6.2.5 Necessity and Application of a Back-translation

A "back-translation" is a technical term that refers to the re-translation of a translated text (usually in a smaller language) into a language of wider communication[9]. For purposes of this study, an English back-translation of the Sabaot translation of Jonah is provided for readers who are not able to understand the Sabaot language. By means of this back-translation, the reader can be able to see how the conclusions of the analysis of the Hebrew text of Jonah in the previous chapter are reflected in the Sabaot translation.

6.3 Translation of Episode I Jonah 1:1-16

6.3.1 Introductory Remarks

In the Sabaot translation, the heading to this episode is given as ***Kisyeem :Chëëbtuukë kumwëyëë Chëëbtälëël***, which means, "Jonah attempted to flee from Yahweh[10]." In the following sections, the Hebrew text of Jonah 1:1-16 as well as the Sabaot translation and its English back-translation are presented in 6 units. The units reflect the paragraph breaks in the Sabaot text, which occur at the beginning of vv 1, 3, 4, 6, 7, 9, 11, and 13. Brief translation comments will be given for each translation unit.

6.3.2 Jonah 1:1-2

6.3.2.1. Translation and Back-translation of Jonah 1:1-2

Hebrew Text	**NSJ Translation & English Back-translation**
ויהי דבר־יהוה אל־ינה בן־אמתי לאמר	1:1 ***Kimiitë këny :chiito ake nyëë /kikëëkuurëë Chëëbtuukë araab Manta. Ki wöörkooyoo :chiichoo nteenee kimächë kutay ng'älyoontëëtaab Yëyiin Chëëbtälëël. Kimwoochi bësyëët ake :Chëëbtälëël Chëëbtuukë kule,***

[9] For more information on "Back-translations" refer to Barnwell (1992).

[10] The title of the episode is shown in the Sabaot translation of Jonah that is appended at the end of this study.

	Long time ago there was a certain person called Jonah son of Truth. That person was a prophet but he wanted to refuse the word of God Yahweh. One day Yahweh told Jonah that,
קום לך אל־נינוה העיר הגדולה וקרא עליה כי־עלתה רעתם לפני	1:2 ***“Ng'eet änkiiwë äkoy Niinaawi, kiriinkoonoo wöö, nyoo mii koong’asiis. Ing’öörchi biikaab wölooto kule +/mäkiing’woonchi kubo ng'öökiswöökikwaa chu kwaakas.”*** “Start off and go to Nineveh, that big city, which is in the East. Prophesy to people of there that they will be punished because of their sins that I have seen.”

6.3.2.2 Comments on the Translation of Jonah 1:1-2

Unlike the case in the Hebrew text where the story of Jonah begins abruptly, the Sabaot translation of Jonah provides an extensive introduction of the narrative. This is because in Sabaot storytelling, the narrator begins the story by introducing the key participants, giving their credentials as well as a hint on how the story is likely to progress. Such an introduction motivates the audience to follow the story and see the outcome. In our translation as shown in the above table, Jonah is introduced as ***Chëëbtuukë araab Manta***[11] (Jonah son of Ammitai). He is also identified as ***wöörkooyoontëët***, which means “prophet”[12]. The other major participant is the deity, who is known in the book of Jonah as Yahweh יהוה, elohim אלהים Elohim, or Yahweh Elohim יהוה־אלהים. In the Sabaot translation Yahweh is introduced as ***Yëyiintëët Chëëbtälëël*** (Elohim Yahweh), following the normal Sabaot speech of stating the title before the name. In order to provide a clue to the likely events in the story, the Sabaot translation states: “that person was a prophet but he wanted to oppose the will of God.”

[11] In the New Sabaot Jonah (NSJ) translation, the Hebrew phrase יונה בן־אמתי is translated into the Sabaot language as ***Chëëbtuukë araab Manta***, which literally means “Dove son of Truth”. However, in respect of the English tradition, the English back-translation of ***Chëëbtuukë araab Manta*** will be given throughout this study as “Jonah son of Ammitai.”

[12] See the analysis of Jonah 1:1 in section 5.4.6.2 of this study.

The translation of יונה בן־אמתי as ***Chëëbtuukë araab Manta*** is deliberately done in an attempt to sensitize the Sabaot audience on the literary intentions that the Hebrew author may have had in using the name Jonah. As we saw in our analysis in the previous chapter, the name Jonah in Hebrew means Dove, and the narrator may have chosen this name to create a caricature of Jonah as one who has some of the behaviors associated with the dove in Hebrew culture. In Sabaot culture, individuals may be given names that symbolize certain aspects of their lifestyle. Therefore, by referring to Jonah as ***Chëëbtuukë araab Manta*** the audience is alerted to the fact that Jonah may have something in connection with a dove and truth. But since the image of a dove in the Sabaot culture could mean different things to different people, a footnote is provided to suggest to the reader that Jonah may have earned the name of the dove due to his character of fleeing[13].

The opening statement in the Hebrew text ויהי דבר־יהוה has been translated into the Sabaot language as "Yahweh spoke to". This is because in the Sabaot expression, a word does not come on alone but someone speaks it. Since Jonah has already been introduced as a prophet it is logical that Yahweh speaks to the prophet. A similar rendering is given in Jonah 3:1.

In Jonah 1:2, the translation makes it explicit for the audience that Nineveh was in the Eastern direction, assuming that Yahweh spoke to Jonah in Israel. In the translation it is made explicit that Jonah was asked to prophesy punishment for the people of Nineveh because of their evil, which had come to the attention of Yahweh. In the Sabaot translation the word קום is translated as *ng'eet,* which means to arise, awake, stand, or start off. The same word is used repeatedly; sometimes with different senses as it is reflected where it occurs in the translation. The phrase וקרא עליה has been translated into the Sabaot language as "proclaim to the people of that place (that city)". The word

[13] This footnote is shown in the New Sabaot Jonah which is provided in the appendix of this study.

ibäroostoochi, which means "proclaim to", has been chosen in the Sabaot translation to give the idea that Jonah was to be Yahweh's messenger sent to announce/proclaim punishment that would befall the people of Nineveh.

6.3.3 Jonah 1:3

6.3.3.1 Translation and Back-translation of Jonah 1:3

Hebrew Text	**NSJ Translation & English Back-translation**
ויקם ינה לברח תרשישה מלפני יהוה וירד יפו וימצא אניה באה תרשיש ויתן שכרה וירד בה לבוא עמהם תרשישה מלפני יהוה	1.3 ***Nteenee, kikwëtyi :Chëëbtuukë ng'aleechaa bo Chëëbtälëël. King'eet kumächë kumwëchi keey kiriinkëëtaab Taaryiis äm tinkeey kule simakas inee :Chëëbtälëël. Kirëktë äkoy Yooba änkunyöör mwëënkëëtt nyëë kimii kuyibë biiko alak Taarsyiis. Yooto, kukweyta kiy kubo baanta ankulaany mwëëng' sukuwëëto keey bichoo. Kimächë :inee kumwëchi keey simakas :Chëëbtälëël.*** But Jonah defied those words of Yahweh. He started off wanting to flee to city of Tarshish in the West so that Yahweh will not see him. He went down to Joppa and found a boat that was taking other people to Tarshish. Then he paid something for the journey and climbed the boat to go with those people. He wanted to flee so that Yahweh would not see him.

6.3.3.2 Comments on Translation of Jonah 1:3

In Sabaot storytelling, the narrator often comments on certain aspects of the story in order to guide the reader. The technique of using comments has been applied in the translation of Jonah 1:3 as seen in the above table. Whereas in the Hebrew text, it is just stated that Jonah arose to flee to Tarshish ויקם ינה לברח תרשישה, the Sabaot translation begins by commenting with the statement back-translated as; "But Jonah defied those words of Yahweh." Notice also that in the Sabaot translation, the direction of Tarshish is made explicit to assist the Sabaot reader who may be unfarmiliar with the geography of the text

world[14]. Another significant feature that needs to be noted is the Hebrew word ירד. In our analysis of Jonah 1:3, it was pointed out that the word ירד is repeatedly used to mark the downward trend of Jonah as he flees from Yahweh. In the Sabaot translation, the word is translated as ***rëktë*** and its repetition in the Hebrew text is retained to mark the downward movement of Jonah away from Yahweh but deeper into trouble.

6.3.4 Jonah 1:4-5

6.3.4.1 Translation and Back-translation of Jonah 1:4-5

Hebrew Text	**NSJ Translation & English Back-translation**
ויהוה הטיל רוח גדולה אל הים ויהי סער גדול בים והאניה חשבה להשבר	1.4 ***Kumii :Chëëbtuukë kuwëëtii, kuchäbäyiitu :booniin. Kitöörchi :Chëëbtälëël yoomeet nyëë nyikiis araaray. Kuchö :wusöönëët änkoosoonkiiy mwëënkëët kut kumach kuburyet.*** While Jonah was going, the journey became slippery. Yahweh threw a heavy wind to the sea. A storm emerged and tossed the boat till it wanted to break.
ויראו המלהים ויזעקו איש אל אלהיו ויטלו את־הכלים אשר באניה אל־הים להקל מעליהם וינה ירד אל־ירכתי הספינה וישכב וירדם	1:5 ***Yu kakas :biikaab mwëënkoonoo kuu nyooto, kumuyë änkutoow :chii ake tukul köönchööchi äynätëënyii kule ntöös mäkusär. Kiinëm mbo :bichoo tukuuk chëë kimii mwëëng' änkutöörchi araaray kule sukukuskusiit :mwëënkëët amaling'ta. Nto yooto tukul, kikiikurëkto :Yoona komosta nyëbo äriit miisin äm wölëë bo mëëliit änkuruchi keey rwoonik chëbo meet.*** When the owners of that boat saw like that they feared and

[14] Jonah's decision to flee westwards, instead of going to the east as Yahweh had told him is likely to be viewed by Sabaot readers as tragic. This is because in the Sabaot worldview, east is the direction of life, while west is the direction of condemnation. Before Christianity Sabaot people traditionally associated the god ***Chëëbtälëël*** with the sun, which arises from the East with morning blessings and descends to the west with evening curses.

	each person started to cry to his god thinking it could save. They even removed things on board and threw them into the sea so that the boat would be light and not sink. All that time, Jonah had gone down to the lowest parts in the boat and slept sleep of death.

6.3.4.2 Comments on the Translation of Jonah 1:4-5

During our analysis of Jonah 1:4 in section 5.4.6.2, we noted that the narrator of the Hebrew text of Jonah switched to a SVO word order instead of the usual VSO word order to shift the focus from the previous scene where Jonah was preparing to flee to a new scene where Yahweh interrupts Jonah's journey. A shift of focus in Sabaot narratives is often achieved by means of a narrative device, which may be called "tail-head linkage." A "tail-head link" is established when some of the information at the end of the previous scene is restated at the beginning of the new scene in order to provide a bridge between the two scenes. For this reason, the Sabaot translation of Jonah 1:4 begins with the phrase "While Jonah was going."

Another important aspect in the translation of Jonah 1:4 is the use of a Sabaot idiomatic expression. In 1:4, the translation states, "the journey became slippery." The usual understanding of this idiom is that events in a journey are always unpredictable. In this case, the reader is motivated to read more as he/she is made to understand that Jonah encountered a problem which he had not anticipated as he sought to flee from Yahweh. Similarly, in 1:5, another idiomatic expression is employed to add flavor to the story. Here the Sabaot translation states "Jonah had slept sleep of death". This idiom means that Jonah was in a state of comatose[15].

[15] See the analysis of Jonah 1:5 in section 5.4.6.2 of this study.

6.3.5 Jonah 1:6

6.3.5.1 Translation and Back-translation of Jonah 1:6

Hebrew Text	**NSJ Translation & English Back-translation**
ויקרב אליו רב החבל ויאמר לו מה־לך נרדם קום קרא אל־אלהיך אולי יתעשת האלהים לנו ולא נאבד	1:6 ***Kutäkurwëë : Chëëbtuukë, kuwëëchi :chiito nyëë kiiyyoonkyinë mwëënkëët ankoong'eet kumwoochinë kule, "So! Nto yu irwëë kuu nyi änkääkuchö :mnyaat? Ng'eet ankiisaay Yëyiintëëng'uung', nto nyuun kukäsuung' ankuriireeneech simäkëëbëku."*** While Jonah was sleeping, the person who was in charge of the boat went to him and woke him up saying to him, "Hey! Why do you sleep like this and yet disaster has come?" Wake up and pray to your God, perhaps he will hear your prayer so we do not perish ."

6.3.5.2 Comments on the Translation of Jonah 1:6

In the Sabaot translation of Jonah 1:6, the question of the captain of the ship is made more explicit "Why sleep like this and disaster has come?" In the Sabaot translation, אלהיך has been translated as "your God" in order to achieve the possible ironic drama that was intended by the author of the Hebrew text. Translating אלהיך as "your God" and not "your god" creates an ironic drama in the sense that Jonah who was running away from Yahweh his God was now being asked to pray to the same God. We have also commented on the word קום in section 6.3.2.2 above. In 1:2, the word קום was translated with the Sabaot word "*ng'eet*" Here also the word קום is translated with *ng'eet* but this time round the word is used in the sense of "waking up" from sleep. It can therefore be seen that the Sabaot translation has successfully used the original author's use of lexical repetition as a narrative device for knitting the narrative together.

6.3.6. Jonah 1:7-8

6.3.6.1 Translation and Back-translation of Jonah 1:7-8

Hebrew Text	**NSJ Translation & English Back-translation**
ויאמרו איש אל־רעהו לכו ונפילה גורלות ונדעה בשלמי הרעה הזאת לנו ויפלו גורלות ויפל הגורל על־ינה	1:7 ***Nyëë matyaa, kukäsyiin :bikaab mwëënkoonoo kule /keebar sëkëëöök kööboor chiito nyëë keesaaynaan sukutuyëë :icheek rökös. Nto yu /kakeebar sëkëëryëët kunam :möönkëët Chëëbtuukë nyi kämächë kumwëyëë Chëëbtälëël.*** Before long, the people of that boat agreed that they cast cowry shells to show the person who caused evil to come their way. And when the cowry shell was cast, it caught Jonah who had wanted to flee from Yahweh.
ויאמרו אליו הגידה־נא לנו באשר למי־הרע הזאת לנו מה־מלאכתך ומאין תבוא מהארצך ואי־מזה עמ אתה	1:8 ***Kumwoochi :bichoo Chëëbtuukë kule "Kas, inyiing' nyëë këësäkyëëch rökösi. Mwoowu naas! Nee :yiisyëëng'uung'? Ichöönëë änö? /Këëkuurëë nee böröryëëng'uung' änkiibooyë äreët nkönö?"*** Those people told Jonah that "See, you are the one who has caused for us this evil. Now say! What is your work? Where do you come from. From which community are you and you belong to which clan?

6.3.6.2 Comments on the Translation of Jonah 1:7-8

In 1:7, the lots גורלת are translated into the Sabaot language as ***sëkëëröök***[16], which means cowry shells. The cowry shells were traditional means of decision-making among

[16] The other form of the word ***sëkëëröök*** is ***sëkëërik***. The singular form of this word is ***sëkëëryëët.***

the Sabaot people. In most cases, diviners would toss the cowry shells to identify evil people in society. As the cowry shells were tossed, a decision would be made on who is the evildoer depending on the direction to which the cowry shells pointed. The context in which the גורלת were used in Jonah 1:7 suggests that they were used more or less in the same way as the ***sëkëëröök*** among the Sabaot. It therefore follows that ***sëkëëröök*** is an adequate cultural substitute for translating גורלות.

The other point to be noted in the Sabaot translation of Jonah 1:7 is that an attempt is made to link the results of the casting of the lots with Jonah's intention to flee from Yahweh. The phrase "it caught Jonah who had wanted to flee from Yahweh" is an additional narrative comment that is used to assist readers in seeing Yahweh's involvement in the identification of Jonah as the cause of trouble in the sea.

6.3.7 Jonah 1:9-10

6.3.7.1 Translation and Back-translation of Jonah 1:9-10

Hebrew Text	**NSJ Translation & English Back-translation**
ויאמר אליהם עברי אנכי ואת־יהוה אלהי השמים אני ירא אשר־עשה את־הים ואת־היבשה	1:9 ***Kuwälchi :Chëëbtuukë bichoo kule, "Äyëku anii Iburooniintëët. Äkutunkyinë Yëyiintëët Chëëbtälëël nyoo minyë barak. Inee nyëë kiyëyë araarayta äk köörëët.*** Jonah replied to those people that, "I am a Hebrew. I worship God Yahweh who lives in heaven. He is the one who made the sea and the land.
ויראו האנשים יראה גדולה ויאמרו אליו מה־זאת עשית כי־ידעו האנשים	1:10 ***Nteenee, ämiitë ämwëyëë Yëyiintoonoo."Yu kakas: bichoo ng'aleechaa, kumuyë mbo subak miisin ankuteebee Chëëbtuukë kule, "Ng'al nee ra chu 'keeyey?"***

כי מלפני יהוה הוא ברח כי הגיד להם	But I am fleeing from that God. When those people heard those words, they feared even more and said to Jonah "What is this that you have done?"

6.3.7.2 Comments on the Translation of Jonah 1:9-10

In the Hebrew text of Jonah 1:9, Jonah states ואת־יהוה אלהי השמים אני ירא , which means "I fear Yahweh the God of heavens." The question is: What does "God of heavens" mean in this context? As it was noted during the analysis of this verse in section 5.4.6, the words of Jonah are carefully chosen in order to differentiate Jonah's God from the gods that the heathen sailors worshipped. In other words, Jonah informs the sailors that his God, who dwells in heaven, is the one who made the land and the sea. Therefore in the Sabaot translation, the Hebrew phrase ואת־יהוה אלהי השמים אני ירא is translated as "I worship God Yahweh who lives in heaven"[17].

In our analysis of Jonah 1:9-10 in section 5.4.6, we suggested that the last part of Jonah 1:10, which concerns Jonah's revelation that he was running away for his God, should have been included in Jonah 1:9. Therefore in the Sabaot translation Jonah 1:10 has been restructured so that Jonah's revelation about the fact that he was fleeing from Yahweh comes at the beginning of 1:10. However, instead of the revelation being a reported speech, the Sabaot translation makes it part of Jonah's direct speech that begins in 1:9 "But I am fleeing from that God." Notice that in the Sabaot translation, the sailors strongly dissaprove of Jonah's behaviour after hearing from him that he was fleeing from Yahweh. The sailors ask Jonah a rhetorical question, which shows that they were rebuking Jonah. Therefore the translation shows how Jonah and the heathen sailors

[17] Just as Jonah's statement is ironical in the Hebrew text, it is also ironical in the Sabaot translation in the sense that Jonah claims to be a worshiper yet the reader of the story knows that he is fleeing from Yahweh. In other words, Jonah confesses the opposite of what he actually does.

exchange roles: the heathen sailors care more about Yahweh while the man of God flees from him.

6.3.8 Jonah 1:11-12

6.3.8.1 Translation and Back-translation of Jonah 1:11-12

Hebrew Text	**NSJ Translation & English Back-translation**
ויאמרו אליו מה־נעשׂה לך וישׁתק הים מעלינו כי הים הולך וסער	1:11 ***Nto yu katas taay :araarayta kuyong'osiit, kuteebee subak :bichoo Chëëbtuukë kule, "Mwoowu naas kiyëë këëyëyëëniing' sikiintasiim araarayta."*** And when the sea continued to be terrible, those people said to Jonah again that "Say then. What shall we do to you to cleanse the sea?
ויאמר אליהם שׂאוני והטילני אל־הים וישׁתק הים מעליכם כי ידע אני כי בשׁלי הסער הגדול הזה עליכם	1:12 ***Kuwälchi :Chëëbtuukë bichoo kule, "Änkëtë kule anii nyëë kaasach sikutöör :Chëëbtälëël rökösi. Kunyi, onamaani änköötöörchoo araaray suköömuuny :wusöönëët."*** Jonah replied to those people that "I know that it is me who caused Yahweh to bring this evil. So get hold of me and throw me into the sea so that the storm may cool down.

6.3.8.2 Comments on the Translation of Jonah 1:11-12

Notice that in the Sabaot translation of Jonah 1:11, the sailors ask Jonah to tell them what to do so as to "cleanse the sea". The Sabaot word ***ntasiim***, which appears in the phrase ***sikiintasiim araarayta*** (to cleanse the sea) has a special religious connotation to a Sabaot reader. It is a word used to refer to a religious action of purifying something or someone through the making of sacrifice. The Sabaot reader would understand the sailors as asking Jonah, who was the cause of the turbulence in the sea, to prescribe a religious action that

would help calm the raging sea. Jonah's answer in 1:12 shows that he acknowledged his mistake and agreed that he should be punished for his disobedience against Yahweh. The fact that the sea actually calmed down (1:15) when Jonah was thrown into it confirms that Jonah's suggestion for his own punishment was correct. In this case, a Sabaot reader would understand the theological significance of punishing those who are guilty.

6.3.9. Jonah 1:13-15

6.3.9.1 Translation and Back-translation of Jonah 1:13-15

Hebrew Text	**NSJ Translation & English Back-translation**
ויחתרו האנשים להשיב אל־היבשה ולא יכלו כי הים הולך וסער עליהם	1:13 ***Kisyeem :bichoo kuwëëkyi mwëënkëët wölëë bo sakaramteet, nteenee maneemuuch kuuyu kitas taay :wusöönëët kuwus nyëë körööm.*** Those people tried to turn the boat aside to go to the shore, but they were not able because the storm continued to be fierce.
וקראו אל־יהוה ויאמרו אנה יהוה אל־נא נאבדה בנפש האיש הזה ואל־תתן עלינו דם נקיא כי־אתה יהוה כאשר חפצת עשית	1:14 ***Yooto, kuriirchi: bichoo Chëëbtälëël kumwoochinë kule, "Lëyyë, Chëëbtälëël -meekany kuyaacheech :körötiikaab chiichi. Manaakeecham :acheek keebakach chii nyëë bëërë keey, nteenee inyiing' nkityo nyëë keechamte kume."*** Then those people cried to Yahweh telling him that "please, let us not perish because of this person's death. Do not let the blood of this person claim us. We did not want to kill a person who is innocent, but it is you yourself who has permitted his death."
וישאו את ינה ויטלהו אל הים ויעמד הים מזעפו	1:15 ***Nto yityo, kunam :bichoo Chëëbtuukë änkutöörchi araaray. Kubëk :wusöönëët ankuteeman :araarayta bakeenke.*** Then those people took Jonah and threw him in the sea. The storm ended and the sea calmed once.

6.3.9.2 Comments on the Translation of Jonah 13-15

In the Sabaot translation of Jonah 1:13, an attempt is made to have a word play on the phrase ***kitas taay :wusöönëët kuwus***. The Sabaot term *wus* means to "blow" or "hang loosely". The word "***wusöönëët"*** which is a noun that means a "storm" is derived from the verb ***"wus"*** and it literally refers to the "the blowing of wind". Therefore a literal rendering of the Sabaot phrase ***kitas taay :wusöönëët kuwus*** would be "the blowing of the wind continued to blow." The Sabaot rendering is therefore deliberately crafted in order to have rhetorical effect to the reader. Our translation in this case is an example of how a translator can compensate for the untransferrable literary features in the original text. Notice also that in Jonah 1:14, the Sabaot translation employs a Sabaot idiom ***-meekany kuyaacheech :korotiikaab chichi,*** let not the blood of this person come on us.The use of a Sabaot idiom instead of a literal transfer of the Hebrew words creates makes the story pleasant to read and hear.

In Jonah 1:15, the Sabaot translation has tried to retain the Hebrew repetition of the word טול as it occurs in the phrase ויטלהו אל הים. The word טול is first used to refer to Yahweh's action in Jonah 1:4 ויהוה הטיל רוח. The same word is used to refer to the action of the sailors in 1:6 ויטלו את־הכלים. In all these occurrences, the word טול has been translated with the word ***töörchi*** which has a basic meaning of "throwing". Therefore, the lexical repetition of the word ***töörchi*** in the Sabaot translation reflects the repetition of the word טול in the Hebrew text of Jonah. It is important to note here that the retention of the Hebrew of repetition of the word טול in the Sabaot translation does not interfere with the natural and accurate flow of the narrative discourse in the Sabaot lanaguage.

6.3.10 Jonah 1:16

6.3.10.1 Translation and Back-translation of Jonah 1:16

Hebrew Text	**NSJ Translation &English Back-translation**
וייראו האנשים יראה גדולה את־יהוה ויזבחו־זבח ליהוה וידרו נדרים	1:16 ***Yu kakas :bichoo kuu nyooto, kooywey :Chëëbtälëël miisin. Kiyëchi :bichoo Chëëbtälëël körösëëk änkukuurtoochi kiyëë mäkoonëmchi.*** When those people saw like that, they feared Yahweh very much. They made sacrifices for Yahweh and promised him what they will offer him.

6.3.10.2 Comments on the Translation of Jonah 1:16

As we have already noted during the analysis of this verse in section 5.4.6 of this study, the Hebrew narrator repeated the root word for fear יראּ in the verbal phrase וייראו and noun phrase יראה גדולה for emphasis. Such a discourse construction in the Hebrew narrative is an example of Hebrew discourse features that cannot be easily translated into the Sabaot language. In the Sabaot translation it is simply stated ***kooywey Chëëbtälëël miisin*** which means "they feared Yahweh very much." In other words, the Sabaot translation has only given the meaning of the text without retaining literary construction of the original form in which the meaning was conveyed.

In the next section, our attention is turned on the translation of Jonah 2:1-11 into the Sabaot language.

6.4 Translation of Episode II: Jonah 2:1-11

6.4.1 Introductory Remarks

In this section, we focus on the translation of Jonah 2:1-11, which forms the second episode in Jonah's narrative. This episode consists of Jonah's psalm of thanksgiving. In the Sabaot ***translation***, the title of the episode is given as *Kisär**: Chëëbtälëël Chëëbtuuke*** which means "Yahweh rescued Jonah"[18].

During the analysis of this episode in section 5.4.6.2 of this study, it was noted that the arrangement of the verses in Jonah's psalm of thanksgiving does not reflect a chronological order. Consequently it was argued that the arrangement of the verses has to be restructured in order to fit the pattern of songs sandwiched in Sabaot narratives, which retell the narrative events in a chronological order. The poem is rearranged into five paragraphs that represent the five components of the thanksgiving psalm, namely, introduction (2:3b-3c); description of past affliction (2:4, 6, 7a, and 2:5); description of appeal and deliverance (2:8, 7b); and conclusion (2:9-10). Related verses were joined to reflect the logical pattern of the poem. In the translation, the poem will be sandwiched between 2:1-3a and 2:11 as it is in the BHS. The verses will be combined and marked as 3b-10.

The Sabaot translation of Jonah chapter 2 and comments on some of the features in the translation are given below.

[18] This title is reflected in the Sabaot translation appended at the end of this study.

6.4.2 Jonah 2:1-3a

6.4.2.1 Translation and Back-translation of Jonah 2:1-3a

Hebrew Text	**NSJ Translation & English Back-translation**
וימן יהוה דג גדל לבלע את־ינה ויהי ינה במעי הדג שׁלשׁה ימים ושׁלשׁה לילות	2:1 ***Kumii :Chëëbtuukë araaray, kuyey :Chëëbtälëël kusär inee :chëësoosim. Kilukuy :chëësoosim Chëëbtuukë, nto yooto, kööbuur :inee mooyëëtaab chëësoosim bësyöösyëk sömök kwiimën kuyyeech.*** When Jonah was in the sea, Yahweh sent a water monster to save him. The monster swallowed Jonah, and then he stayed in the stomach of the monster three days evening to morning.
ויתפלל ינה אל יהוה אלהיו ממעי הדגה	2:2 ***Kutäkumii :Chëëbtuukë mooyëëtaab chëësoosim, kusaay Yëyiintëënyii Chëëbtälëël*** While Jonah was still in the stomach of the water monster he prayed to his God Yahweh
ויאמר	2:3a ***kumwooyë kule;*** saying

6.4.2.2 Comments on the Translation of Jonah 2:1-3a

In Jonah 2:1 as shown in the above table, the Sabaot translation clearly indicates to the reader that Yahweh appointed דג גדול to rescue Jonah while he was still in the sea. The Sabaot "tail-head linkage" narrative device, which we have already discussed in 6.3.4.2

above, is used here to provide a link between the last two verses of Jonah chapter 1 with the beginning of Jonah chapter 2. For this reason, the Sabaot translation opens with the linking phrase, which is stated as: "While Jonah was still in the sea[19]".

In section 5.7 of the previous chapter, we noted that the concept of fish דג or דגה is one of the phenomena that would be termed as an unknown idea among the Sabaot people. The younger generation of the Sabaot people has come to know of the fish due to their exposure and interaction with people of other cultures. But still, there is no cultural term for fish among the Sabaot people. The most common term for fish is *samaakiit,* which has been borrowed from Kiswahili language. The other term, which is used in the New Testament is ***burburyoontëët*** which is borrowed from the Sebei, and which has not been fully accepted among the Sabaot.

None of the above-borrowed terms for fish has been used to translate דג in this study. Instead, דג has been translated as ***chëësoosim,*** which means "a water monster." One of the main reasons for opting to use ***chëësoosim*** is that the fish mentioned in Jonah does not look like the fish, which the Sabaot people know. Instead, it looks more like the ***chëësoosim,*** which is commonly featured, in Sabaot traditional stories as a huge water animal that sometimes changes into human form. Since our aim has been to translate Jonah using narrative resources drawn from the Sabaot culture, the use of ***chëësoosim*** in translating דג would be appropriate.

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[19] In section 6.3.4.2, we noted that a "tail-head linkage" device was used at the beginning of Jonah 1:4 in order to provide a bridge between the preceding scenes where Jonah is fleeing from God (1:3) with the new scene where Yahweh frustrates Jonah's attempt to flee (1:4). Whereas the change of scene in 1:4 was marked by the change of word order from VSO to SVO, here the new scene is indicated by the introduction of a local participant, namely, "a great fish."

The word מנה was discussed during the analysis of Jonah 2:1 in section 5.4.7.2 of this study. In English, it means, “to appoint” and it has been used repeatedly in Jonah 2:1, 4:6, 4:7, and 4:8.In all the occurrences, the Sabaot translation uses the phrase *kuyey* ***:Chëëbtälëël*** as in 2;1 or ***kuyey*** :***Yëyiintëët Chëëbtälëël*** in 4:6, or ***kuyey :Yëyiin*** as in 4:7, and 4:8. The word *kuyey* means “to make” or “to cause.” To a Sabaot audience, the repeated portrayal of God as one who causes inanimate objects to do his will theologically implies that God has sovereignty over natural phenomena.

6.4.3. Jonah 2:3b and 2:3c

6.4.3.1 Translation and Back-translation of Jonah 2:3b and 2:3c

Jonah 2:3b and 2:3c forms an independent paragraph which introduces the entire psalm by summarizing its main contents. The translation and back-translation is shown in the table below.

Hebrew Text	**NSJ Translation & English Back-translation**
קראתי מצרה לי אל־יהוה ויענני	2:3b ***Köönköy, öö, Chëëbtälëël.*** ***Kwääkuuriing’ ämiitë nyalil,*** ***nto yooto iwälwoo :inyiing'*** ***Chëëbtälëël.*** Thank you, oh, Yahweh. I called you while in distress. And there you Yahweh answered me.
מבטן שאול שועתי שמעת קולי	2:3c ***Kwäärіirchiing' isärwoo äm*** ***kääbkwoombiich,*** ***cham ikas riirikyuu.***

	I cried to you to rescue me from the World of the dead. And you heard my cry.

6.4.3.2 Comments on the Translation of Jonah 2:3b and 2:3c

In the analysis of this verse in section 5.4.6.2, we noted that this verse introduces Jonah's prayer of thanksgiving. In the Hebrew text, Jonah speaks first to an imaginary congregation and then to Yahweh, thus using both 3rd and 2nd persons. In the Sabaot translation, the verse is supplied with a proper vocative address "Thank you oh Yahweh" in order to sound respectful to Yahweh. The vocative address that is supplied in the Sabaot translation is already implied in the whole context of the thanksgiving prayer. Notice also that in the Sabaot translation only Yahweh is addressed. It would be very confusing to the reader if the poem was written in both 2nd and 3rd person speech.

6.4.3.Jonah 2:4, 6, 7a, 5.

6.4.3.1 Translation and Back-translation of Jonah 2:4,6,7a,5

Hebrew Text	**NSJ Translation & English Back-translation**
והשליכני מצולה בלבב ימים ונהר יסבבני כל־משבריך וגליך עלי עברו	2:4 ***Kwëëtöörchoo wölëë bo kirimbëët,*** ***äm kwëënuutaab araarayta.*** ***Kwääbötyi wölëë bo bëëko*** ***änkuwusëë :wusöönëëng'uung'*** ***barakuunyuu.*** You threw me in deep water In the middle of the sea I dissappeared into the water and your storm swept over my top.
אפפוני מים עד־נפש תהום יסבבני	2:6 ***Kweeluumaa :kiriimbëët kutukul*** ***änkurätyi keey :sumbaraaryeet mëtinyuu.***

סוף חבוש לראשי	The deep waters covered me completely. And seaweeds tied around my head.
לקצבי הרים ירדתי הארץ ברחיה בעדתי לעולם	2:7a ***Kwäärëktë äkoy wöloo toowunëë keey :tulööntöök*** ***kut äwut köörëëtaab meet.*** ***Kömächë :kääbkwoombiich kuyëtyoo keey.*** ***Korataa :böröökaab meet koobeek.*** I went down up to where mountains begin until I entered the world of death. The World of the dead wanted to cling to me. The cords of death tied me completely.
ואני אמרתי נגרשתי מנגד עיניך איך אוסף להביט אל־היכל קדשך	2:5 ***Cham asoot kule mätëëmächoo äm wölëë imiitë*** ***ämëëmächoo äm Kööng'uung' nyoo tiliil.*** I thought you no longer want me in your presence and you don't want me in your holy house .

6.4.3.2 Comments on the Translation of Jonah 2:4,6,7a, 5.

These verses give Jonah's reflection on the affliction that he went through in the water before he was rescued. The logical flow reflected in the translation may be paraphrased as follows: He (Jonah) was thrown into the deep in the middle of the sea and he sunk deeper into the water as strong winds and waves blew over him (2:4). While deep inside the water seaweeds immobilized him such that he could not escape (2:6). Then his downward trend continued until he reached the world of the dead where mountains begin. While there, he was held tightly by forces of death, figuratively referred to as "cords of death", which threatened to lock him in the land of the dead for ever (2:7a). Then he went into despair as he thought that God had driven him away completely and he would never

get a chance to appear before him in the Holy temple (in Jerusalem) (2:5). Thus in 2:5 of the Sabaot translation, Jonah addresses Yahweh in second person telling him how he felt that Yahweh no longer wanted him either in his presence or in his holy Temple.

6.4.4Jonah 2:8, 7b

6.4.4.1 Translation and Back-translation of Jonah 2:8, 7b

Hebrew Text	**NSJ Translation & English Back-translation**
בהתעטף עלי נפשי את־יהוה זכרתי ותבוא אליך תפלתי אל־היכל קדשך	2:8 ***Yu kömii kurärtëënoo :muuyëët*** ***cham asaayiing inyiing' Chëëbtälëël.*** ***Köyityiing' :söówutëkyuu, bakeenke,*** ***imiitë wöloo iminyë äm barak.*** When I was running short of breadth, it was you Yahweh whom I remembered. My prayers reached you, as you were where you live in heaven.
ותעל משחת חיי יהוה אלהי	2:7b ***Kwëësärwoo :inyiing' Chëëbtälëël*** ***Yëyiintëënyuu,*** ***nto yooto ang'etee mbereetaab meet.*** You Yahweh my God rescued me and there I came out of the grave of death.

6.4.4.2 Comments on the Translation of Jonah 2:8, 7b

These verses give a description of Jonah's appeal for help (2:8) and how God redeemed him (2:7b). In 2:8, Jonah continues to remind Yahweh of how he (Jonah) had sought for divine intervention when his life was almost over. Notice also that in the Sabaot translation, היכל קדשך is translated as "where you live in heaven."

6.4.5 Jonah 2:9-10

6. 4.5 1 Translation and Back-translation of Jonah 2:9-10

Hebrew Text	**NSJ Translation & English Back-translation**
מִשְׁמְרִים הַבְלֵי־שָׁוְא חַסְדָּם יַעֲזֹבוּ	2:9 ***Kunyoo, choo kutunkyinë tukuuk buch ku mëëbërë koonyitiing' inyiing' Chëëbtälëël.*** Therefore those who worship mere things do not honour you Yahweh.
וַאֲנִי בְקוֹל תּוֹדָה אֶזְבְּחָה־לָּךְ אֲשֶׁר נָדַרְתִּי אֲשַׁלֵּמָה יְשׁוּעָתָה לַיהוָה	2:10 ***Nto anii, +määyëwuung' körösëëk änkäätyëën äbiruung' köönköy. +Määtuwënuung' kiyëë äkuurtoowuung' kuuyu chöönëë :kaararaacheet wölëë imiitë*** But I will make sacrifice to you and I will sing to thank you. I shall offer to you what I promise you because salvation comes from you.

6.4.5.2 Comments on the Translation of Jonah 2:9-10

These verses give the conclusion of Jonah's prayer. Jonah praises Yahweh for having delivered him. Consequently, he compares his worship life with that of idol worshippers. But as he does so, he sounds ironical because in chapter 1, we noted that he was trying to flee from Yahweh, and that he was dead asleep as the heathen sailors were praying. The key biblical word חסד has been rendered in the Sabaot translation with the word *koonyit*, which means "honour". For this reason, the phrase חַסְדָּם יַעֲזֹבוּ in Jonah 2:9 in Sabaot translation reads ***ku mëëbërë koonyitiing' inyiing' Chëëbtälëël*** (…do

not honour you Yahweh). In other words, Jonah now contrasts himself with idol worshippers whom he claims abandon the honour, which they should have shown to God.

6.4.6 Jonah 2:11

6.4.6.1 Translation and Back-translation of Jonah 2:11

Hebrew Text	**NSJ Translation & English Back-translation**
ויאמר יהוה לדג ויקא את־ינה אל־היבשׁה	2:11 ***Nto mii yoo, kung'äloolchi :Yëyiin chëësoosim koong'uung'ta Chëëbtuukë. Koong'uung'ta :chëësoosim Yoona kuwo wölëë bo sakaramteetaab araarayta***. After that, Yahweh spoke to the water monster to spit Jonah. The water monster spat out Jonah on to the shore of the sea.

6.4.6.2 Comments on the Translation of Jonah 2:11

In this verse, the Hebrew word יקא means to "vomit" and it is translated with the Sabaot word ***ng'ut***, which means to spit out. From a Sabaot cultural background, it would appear contradictory to state that the fish vomited Jonah while maintaining that the fish was a positive instrument for Jonah's salvation. It is for this reason that the Sabaot translation uses the term ***ng'ut***, which mreans to "spit" instead of the word ***"ng'uung"***, which means "vomit." Notice also that in the Sabaot translation, Yahweh first speaks to the fish to spit Jonah, and in response the fish spits him out. But in the Hebrew text, it is only stated that God spoke to the fish to spit out Jonah.

In the following section, we shall look at how Jonah 3:1-10 has been translated into the Sabaot language.

6.5. Translation of Episode III: Jonah 3:1-10

6.5.1 Introductory Remarks

The title to this episode is ***Kireeny keey :biikaab kiriinkëëtaab Niinaawi***, which means "the people of the city of Nineveh repented[20]." In the following sections, the Hebrew text of Jonah 3:1-10 as well as the Sabaot translation and its English back-translation are presented in 4 paragraph units. These paragraph units are: 3:1-2, 3-4, 5-9, and 10.

6.5.2 Jonah 3:1-2

6.5.2.1 Translation and Back-translation of Jonah 3:1-2

Hebrew Text	**NSJ Translation & English Back-translation**
ויהי דבר־יהוה אל יונה שׁנית לאמר	3:1 ***Nyëë matyaa, kumwoochi :Chëëbtälëël subak Chëëbtuukë kule,*** Before long, Yahweh again told Jonah that,
קום לך אל נינוה העיר הגדולה וקרא אליה את־הקריאה אשׁר אנכי דבר אליך	3:2 ***"Ng'eet änkiiwë äkoy Niinaawi, kiriinkoonoo tookunoot. Ibäroostoochi biikaab wölooto kurubta keey äk kiyëë ämwoowuung' :anii."*** Start off and go to Nineveh, that big city. Proclaim to people of there according to what I tell you.

6.5.2.2 Comments on the Translation of Jonah 3:1-2

In the Sabaot translation, the phrase ***nyëë*** *matyaa,* which means "before long" has been supplied at the beginning of Jonah 3:1 to provide a link between the previous episode with the new episode.

[20] This title is shown in the Sabaot translation of Jonah that is found in appendix A of this study.

Some of the general principles of translation applied in the translation of Jonah 1:1-2 have also been applied in the translation of the Jonah 3:1-2. For example the Hebrew phrases ויהי דבר־יהוה (Jonah 3:1) and וקרא עליה (Jonah 3:2) have been translated more or less in the same way as in Jonah 1:1 and Jonah 1:2 respectively[21]. The translation of the word קום has already been discussed in 6.3.2.2 above.

6.5.3 Jonah 3:3-4

6.5.3.1 Translation and Back-translation of Jonah 3:3-4

Hebrew Text	**NSJ Translation & English Back-translation**
ויקם ינה וילך אל־נינוה כדבר יהוה ונינוה היתה עיר־גדולה לאלהים מהלך שׁלשׁת ימים	3:3 ***Kung'eet :Chëëbtuukë änkuwo äkoy Ninaawi kuu wöloo kimwooytoochinë :Chëëbtälëël. Kiwöö :kiriinkëëtaab Ninaawi änkiinëmu :chii bësyöösyëk sömök sukubuntëë kiriinkëët tukul.*** Jonah started off and went up to Nineveh just as Yahweh told him. The city of Nineveh was big and it took a person three days to go through the whole city.
ויחל ינה לבוא בעיר מהלך יום אחד ויקרא ויאמר עוד ארבעים יום ונינוה נהפכת	3:4 ***Äm bësyëëtaab taayta yu kitoowu :Chëëbtuukë kubuntëë kiriinkoonoo, kööbäroostoochi biiko kumwooyë kule, "+/Makiiturbuub kiriinkooni yoo kakakeeyta :araaweet akeenke kuchakee ra."*** On the first day when Jonah began to go through that city, he proclaimed to the people saying, "This city will be destroyed after one month from today."

[21] Cf. section 6.3.2.2 of this study.

6.5.3.2 Comments on the Translation of Jonah 3:3-4

In 3:3, the Hebrew has a SVO word order which suggests the shift of attention to Nineveh, with an aim of providing background information. In the Sabaot translation, background information is given by having a distant past tense sentence construction with a emphatic back reference on the city of Nineveh ***ki wöö :kiriinkoonoo bo Niinaawi*** (that city of Nineveh was big).

6.5.4 Jonah 3:5-9

6.5.4.1 Translation and Back-translation of Jonah 3:5-9

Hebrew Text	**NSJ Translation & English Back-translation**
ויאמינו אנשי נינוה באלהים ויקראו־צום וילבשו שקים מגדולם ועד־קטנם	3:5 ***Yu kakas :biikaab Ninaawi ng'aleekaab Chëëbtuukë, kööyënchi Yëyiintëët. Yooto, kukir :bichoo ämiisyëët änköölookyi keey sirookaab mëësyëët. Kiyey kuu nyooto :biiko tukul kunam wölëë mii :biiko chëë wööyëch äk wölëë mii :lëëköök, nyëë mätinyë kule ng'oo :ng'oo.*** When people of Nineveh heard the words of Jonah they believed in God. Then those people fasted and put on clothes showing that they asked for forgiveness. All people did like that from adults to children without counting who is who.
ויגע הדבר אל־מלך נינוה ויקם מכסאו ויעבר אדרתו מעליו ויכם שק וישב על האפר	3:6 ***Nto yu käyityi :ng'aleechaa bäytooyiintëëtaab Ninaawi, kurëk äm wölëë bo ng'echereenyii ankubuut sirookyii chëbo bäytooyiisyëët. Nto yityo, köölookyi keey sirookaab mëësyëët änkööbuurëë wölëë bo aryaanteet.*** And when those words reached the king of Nineveh, he came down from his seat and removed his clothes for rulership. Then he put on clothes for mourning and sat on ash.

ויזעק ויאמר בנינוה מטעם המלך וגדליו לאמר האדם והבהמה הבקר והצאן אל־יטעמו מאומה אל־ירעו ומים אל־ישתו	3:7 ***Kiiyookyi :bäytooyiintoonoo kuut biikaab Ninaawi kumwoochinë kule, "Käätiil :anii äk kääntööyik chëë mii ng'wënyuunyuu ng'älyoontooni. Mämii :chii nto tany, nto waarwa, nyëë /këëchämchinë kuchamcham kiy. Mämii :nyëë mäkwoomiis nto kuyyë bëy.*** That king sent a message to the people of Nineveh telling them, "I have decreed together with officers who are under me this thing: There is nobody or animal, or cow/bull or goat/sheep, which is allowed to taste anything. There is none that will eat or drink water.
ויתכסו שקים האדם והבהמה ויקראו אל־אלהים בחזקה וישבו איש מדרכו הרעה ומן־החמס אשר בכפיכם	3:8 ***Mächäktöös koolaach :biiko tukul sirookaab mëësyëët /änkëërätyi nkicheek tyoong'iik sirook chëë wuu chooto. Okany kuriirchi :biiko tukul Yëyiintëët ankureeny keey :chii ake tukul kubo rökös äk aweesyaantiit nyëë kiikuyey.*** All people must put on clothes for mourning and they will also tie on animals similar clothes Let all people cry to God and let each person repent because of evil and arrogance which he/she has done.
מי־יודע ישוב ונחם האלהים ושוב מחרון אפו ולא נאבד	3:9 ***Inkët ng'öö? Nto anyuun köörëkunëë :Yëyiin ntumätëënyii änkunyööwëëch kaat simakëëbëku."*** Who knows? Perhaps God will bring down His anger and forgive us so we do not perish.

6.5.4.2 Comments on the Translation of Jonah 3:5-9

In Jonah 3:5 the phrase ויקראו־צום וילבשו שקים refers to fasting צום translated in Sabaot as ***kir ämiisyëët*** while שקים is translated as ***sirookaab mëëysëët***. Because these were symbolic actions, a footnote is provided to help the reader know the

meaning of these symbolic actions. Similarly in 3:6, the king of Nineveh is said to have sat on ashes וישׁב על האפר. In the Sabaot translation a footnote is provided to show why the king was sitting on the ashes. In 3:7, an attempt is made to have a word play on the word for permission ***chämchi*** and the word for taste *chamcham* as they are used in the phrase ***nyëë /këëchämchinë kuchamcham kiy*** (who is allowed to taste anything). Notice also that in 3:8, the Hebrew text states that "human beings and animals shall be covered with sackclothe ויתכסו שׂקים האדם והבהמה. In this case a single verb כסה is applied to indicate how both human beings and animals are to have the sackloth. However, in the Sabaot translation, it was neccessary to use different words in explaining how the sackcloth is to put on by human beings and animals. Thus the human beings will put on the sackloth (***mächäktöös koolaach***), and similar clothes will be tied on animals ***(/änkëërätyi nkicheeck tyoong'iik sirook chëë wuu chooto).***

6.5.5 Jonah 3:10

6.5.5.1 Translation and Back-translation of Jonah 3:10

Hebrew Text	**NSJ Translation & English Back-translation**
וירא האלהים את־מעשׂיהם כי־שׁבו מדרכם וינחם האלהים על הרעה אשׁר דבר לעשׂות־להם ולא עשׂה	3:10 ***Yu kakas :Yëyiin kule kareeny keey :biikaab Ninaawi kubo ng'aleekwaa chëbo rökös, kunyööchi kaat bichoo ämëëng'woonchi kuu wöloo kikiikumwaayta.*** When God saw that the people of Nineveh repented of their evil deeds, he forgave those people and did not punish them like he had said.

6.5.5.2 Comments on the Translation of Jonah 3:10

In our analysis of this verse in section 5.4.8 2 of this study, it was noted that the author of the Hebrew text put this verse here to show how the wish of the king of Nineveh was answered. The same relationship between Jonah 3:9 and 3:10 is reflected in the Sabaot translation.

Our focus in the following section will be on the translation of Jonah 4:1-11.

6.6 Translation of Episode IV: Jonah 4:1-11

6.6.1 Introductory Remarks

In the Sabaot translation, this episode is entitled "***Kiineet :Chëëbtälëël Chëëbtuukë ng'älyoo"***, which means "Yahweh taught Jonah a lesson[22]." This episode consists of 4 paragraph units, namely Jonah 4:1-4, 5-6, 7-9, and 10-11. The translation of these paragraph units into the Sabaot language in accordance with the objectives of this study is shown in the following sections.

6.6.2 Jonah 4:1-4

6.6.2.1 Translation and Back-translation of Jonah 4:1-4

Hebrew Text	**NSJ Translation & English Back-translation**
וירע אל־ינה רעה גדולה ויחר לו	4:1 ***Nteenee, yu känyööchi kaat :Yëyiin biikaab Ninaawi, kukas :Chëëbtuukë nyëë miyaat miisin änkunyëër.*** But when God forgave the people of Nineveh Jonah felt very bad and became angry.
	4:2

[22] This title appears on the Sabaot translation of Jonah, which appears on appendix A.

ויתפלל אל־יהוה ויאמר אנה יהוה הלוא־זה דברי עד־היותי על־אדמתי על־כן קדמתי לברח תרשישה כי ידעתי כי אתה אל־חנון ורחום ארך אפים ורב־חסד ונחם על־הרעה	***Kusaay Chëëbtälëël kumwoochinë kule, "Lëyyë, Chëëbtälëël. Manaacham :anii kiyëë 'keeyey :inyiing'. Ng'älyoontoonitënyi nyëë kisim asoot anii kutämiitë köörëënyuu. Kyäämächë ämwëchi keey Tarsyiis kuuyu kyäänkëtë kule mämii :kiyëë +mëëyëyëë towuniitaab Ninaawi. Wuu nyooto, kuuyu ikaraam :inyiing' Chëëbtälëël änkiiriirëë biich. Mäsiminyëëru änkiiboontë koonyit nyëë wöö. Nto subak, inyööchinë kaat biiko yoo kareeny keey.*** He prayed to Yahweh telling him that, "Please,Yahweh. I have not accepted the thing you have done.This thing is what I thought of before when I was still in my country. I wanted to flee to Tarshish becauseI knew that there is nothing that you will do to city of Nineveh. It is like that, because you are good God and you pity people. You are not angered quickly and you have great honour. In addition, you forgive people if they repent.
ועתה יהוה קה־נה את־נפשי ממני כי טוב מותי מחיי	4:3 ***Kunyi, ii, Chëëbtälëël, bakachaani. Kaykay ämëëchi keey kusiir yoo kätääkäsë ng'al chëë wuu chu."*** Therefore, oh, Yahweh, kill me. It is better that I die than see things such as these..
ויאמר יהוה ההיטב חרה לך	4:4 ***Kuteebee :Chëëbtälëël Chëëbtuukë kule, "Ara itinyë manta inyëëru?"*** Yahweh asked Jonah, "Do you have a right to be angry?

6.6.2.2 Comments on the Translation of Jonah 4:1-4

The translation of this episode begins with a link to the previous chapter, with the phrase ***Yu känyööchi kaat :Yëyiin biikaab Niinaawi*** (When God forgave the

people of Nineveh). The “tail head linkage” helps to create cohesion between the previous episode and the new episode.

In Jonah 4:2, the vocative address ***Lëyyë Chëëbtälëël***, which means “please Yahweh" has been supplied as the opening words of Jonah’s prayer[23]. The key words in 4:2 have been translated as follows: אל־חנון is translated as *ikaraam :inyiing’* “ meaning, “you are a good God”. The word ורחום is translated as ***iriirëë*** *biich,* which means "you pity people". ארך אפים is translated as ***“mäsiminyëëruu”,*** which means "not quickly angered". The phrase ורב־חסד is translated as ***iboontë koonyit nyëë wöö,*** which means "God of great love". The translation also qualifies that God is forgiving to those who repent.

One of the dominant Hebrew narrative features that also work well in the Sabaot narrative genre is the use of direct speech. In this episode the Sabaot translation has clearly marked the dialogue between God and Yahweh, with each speaker introduced with the words ‘*kule*”. This can be seen in Jonah 4:2 where Jonah speaks to Yahweh in prayer, in 4:4 where God asks Jonah a rhetorical question, in 4:8 where Jonah speaks to himself, in 4:9 where God and Jonah speak to each other and in 4:10-11 where God speaks to Jonah. In the Sabaot translation, the use of direct speech helps the reader to discern the inner motives of the character that speaks.

Notice that in the Sabaot translation of Jonah 4:4, an attempt is made to have a pun on Yahwheh’s rhetorical question and Jonah’s patronym “son of Truth.” In this case Yahweh asks Jonah “Do you have truth to be angry?” The same question can be re-stated as “Jonah son of Truth, do you have any truth to be angry?”

[23] Refer to the comment on vocative address in section 6.4.3.2 of this study.

6.6.3 Jonah 4:5-6

6.6.3.1 Translation and Back-translation of Jonah 4:5-6

Hebrew Text	**NSJ Translation & English Back-translation**
ויצא ינה מנהעיר וישׁב מקדם לעיר ויעשׂ לו שׁם סכה וישׁב תחתיה בצל עד אשׁר יראה מה יהיה בעיר	4:5 ***Kikiikuwo :Chëëbtuukë kiriinkëët saang' äm komosta nyëbo koong'asiis. Kitëëkyi keey këryëët, nto yityo kööbuurëë yëbo wuurwëëtaab këryoonoo sikukas kiyëë makuyeyakay äm kiriing'.*** Jonah had gone outside the city on the side of East. He built shelter for himself, then he sat in the shed of that shelter in order to see what will happen in the city.
וימן יהוה־אלהים קיקיון ויעל מעל לינה להיות צל על־ראשׁו להציל לו מרעתו וישׂמח ינה על־הקיקיון שׂמחה גדולה	4:6 ***Yooto, kuyey :Yëyiintëët Chëëbtälëël kubiitunëë :mäntwëët yëë kikiibuurëë :Yoona. Kiyëchi :mäntwoonoo Chëëbtuukë wuurwëët ankooyeel mëtinyii simabeel :asiista. Kung'ërëkyi :Yoona mäntwoonoo miisin.*** Then God Yahweh caused a castor oil plant to grow where Jonah sat. That castor oil plant provided a shed for Jonah and covered his head so the sun does not burn him. Jonah was very happy for the castor oil plant.

6.6.3.2 Comments on the Translation of Jonah 4:5-6

During the analysis of Jonah 4:5 in section 5.4.9.2 of this study, it was noted that Jonah 4:5 seems to be chronologically out of its logical location. In order to retain the verse in its current location, it was necessary to make a temporal adjustment in the Sabaot translation. This adjustment involved the use of a pluperfect construction ***Kikiikuwo :Chëëbtuukë kiriinkëët saang***' (Jonah had gone out of the city).

We have already commented on the Hebrew phrase וימן , which is derived from te root מנה when we looked at the translation of Jonah 2:1 in section 6.4.2.2 of this study. Just as Yahweh caused the דג to swallow Jonah, here also Yahweh causes the קיקיון to grow and provide a shade for Jonah. The word קיקיון has been translated as ***mänwëët*** (castor oil plant), which is well known among the Sabaot people[24]. Here the translation principle of rendering an unknown concept with a cultural substitute is applied.

6.6.4 Jonah 4: 7-9

6.6.4.1 Translation and Back-translation of Jonah 4:7-9.

Hebrew Text	**NSJ Translation & English Back-translation**
וימן האלהים תולעת בעלות השחר למחרת ותך את־הקיקיון וייבש	4:7 ***Nteenee, yu këërir :köörëët äm bësyëët nyëë kirubë, kuyey :Yëyiin kusus :kuutyeet äke mäntwoonoo kut kusis.*** But at dawn on the following day God caused a certain worm to bite that castor oil plant to wither.
ויהי כזרח השמש וימן אלהים רוח קדים חריׁשית ויתך השמש על־ראש ינה ויתעלף וישאל את־נפשו למות ויאמר טוב מותי מחיי	4:8 ***Nto yu kämwook :asiista, kuyey :Yëyiin kuchö :yoomeetaab koong'asiis nyëë layaat. Yooto, kutoor :asiista mëtitiaab Chëëbtuukë kut kumach kumistë. Kusoom :Chëëbtuukë kumëëchi keey kumwooyë kule, "Kaykay ämëëchi keey kusiir yoo kätääkäsë ng'al chëë wuu chu."*** And when the sun arose, God caused a hot east wind to come. Then the sun hit the head of Jonah until he almost fainted. Jonah prayed to die saying that "It is better for me to die than when I see things such as this."
ויאמר אלהים אל־ינה	4:9 ***Kuteebee :Yëyiin Chëëbtuukë kule, "Ara itinyë manta inyëëru kuuyu kosis***

[24] For the discussion on this plant refer to our analysis of Jonah 4:6 in section 5.4.8.2 of this study.

ההיטב חרה־לך על־הקיקיון ויאמר היטב חרה־לי עד מות	***:mänwëët?" Kumwooy :Yoona kule, "Ätinyë. Änyëërunoot wuu nyëë +maameey."*** God asked Jonah, "Do you have a right for you to be angry because the castor oil plant withered?"Jonah replied that, "I do. I am angry to the point of dying."

6.6.4.2 Comments on the Translation of Jonah 4:7-9

In sections 6.6.3.2 and 6.4.2.2 of this present chapter, we commented on the translation of the Hebrew phrase וימן, which is derived from the root מנה. The same word is repeated in Jonah 4:7 and 4:8. Just as it was the case in Jonah 2:1 and 4:6, the Sabaot term *kuyey* which means "to make" or "to cause" is once more used to translate the Hebrew word וימן in Jonah 4:7 and 4:8.

In the translation of Jonah 4:8, an attempt is made to have a wordplay in the use of the Sabaot words for bite (*sus*) and wither (*sis*), which almost sound the same in the expression "***kuyey :Yëyiin kusus :kuutyeet ake mänwoonoo kut kusis***" (God caused a certain worm to bite that castor oil plant to wither").

6.6.5 Jonah 4:10-11

6.6.5.1 Translation and Back-translation of Jonah 4:10-11

The table provided below shows how the Hebrew text of Jonah 4:10-11 has been translated in this study.

Hebrew Text	**NSJ Translation & English Back-translation**
ויאמר יהוה אתה חסת על־הקיקיון אשׁר לא־עמלת בו ולא גדלתו שׁבן־לילה היה ובן־לילה אבד	4:10 ***Kumwoochi :Chëëbtälëël Chëëbtuukë kule, "'Iriirë :inyiing' mäntwëët nyëë koobiit kwëëmowuut akeenke ankuyaam kwëëmowuut ake ämëëbërë kiiburtoochi nkuruukuuk.***

	Then Yahweh told Jonah that “You pity a castor oil plant which sprouted one night and withered on another night and yet you did not labour for it.
ואני לא אחוס על נינוה העיר הגדולה אשר יש־בה הרבה משתים־אשרה רבו אדם אשר לא־ידע בין־ימינו לשמאלו ובהמה רבה	4:11 ***Yoo wuu nyooto, ii, kubur nee simaariiree :nkanii kiriinkëëtaab Ninaawi? Boonto :kiriinkoonoo biiko kisyëëröök bokol äk tibtëm chëë bëërë keey äk tyoong'iik chëë mä tëë chu.” Kubëkyi yoo :tyoonkööchëëtaab Chëëbtuukë araab Manta.*** If that is the case, then why should I not pity the city of Nineveh? That city has a population of more that 120 000 innocent people and many animals.” There ends the story of Jonah Son of Amittai.

6.6.5.2 Comments on the Translation of Jonah 4:10-11

In these verses, Yahweh continues to speak to Jonah. In the Sabaot translation, Yahweh first sets a premise for his argument by summarizing Jonah's self-centered attitude of feeling bad because הקיקיון which was divinely provided for his welfare has withered (Jonah 4:10). Having set the premise for his argument, Yahweh now asks a rhetorical question to Jonah in 4:11 which begins with the conditional phrase “If that is the case”. The presentation of Yahwheh’s words in Jonah 4:10-11 follow the conventional style of rhetorical argumentation in Sabaot speech. The aim of such rhetorical argumentation is usually to assist the recipient of the message to learn a certain lesson. In this case, Jonah may have learned that no one can oppose God’s will. Finally, a conventional narrative ending has been supplied in the Sabaot translation with the words “There ends the story of Jonah son of Amittai.” In typical Sabaot narratives, the story ends with the statement of the moral that needs to be learned by the reader. Since the moral in this story would have been a theological lesson, a gap is left for the reader to fill in a personal theological lesson learned in the process of reading through the whole story of Jonah.

6.7 Functional Differences between New Sabaot Jonah (NSJ) and the SBTL Translation of Jonah

6.7.1 Explaining the Functional Differences

The New Sabaot Jonah (NSJ) translation has been presented in the previous sections of this chapter. The question that remains to be answered is: "Are there any functional differences between NSJ and the existing SBTL common language translation of Jonah?" In order to illustrate the unique contribution of NSJ, it is necessary to describe the existing SBTL translation of Jonah in terms of Nord's functionalist categories and then point out the functional differences between the two translations. Nord's functional typology of translations was discussed in section 3.3.1.1 of this study.

It is important to recognize that the SBTL and NSJ translations are based on two different theoretical frameworks. The NSJ is based on Nord's functionalist paradigm[25] and was designed to fall under the homologous subtype of instrumental translation. However, the SBTL was produced through a theoretical framework of "Meaning-based" translations[26]. For this reason, it may not be easy to classify the SBTL translation using the categories provided by Nord. However, in as far as the use of target language idiom is concerned; both the SBTL and the NSJ translations may be classified under the instrumental type of translation[27].

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[25] See chapter 3 of this study.

[26] The "meaning-based" approach that was applied in the production of the SBTL translation of Jonah has already been explained in section 1.4 (see footnote 17 in chapter 1). Its skopos was also discussed in section 2.3.2.1 of this study. For easy referencing in this section the Sabaot common language translation will be referred to as the SBTL translation.

[27] Refer back to the discussion on communicative functions and types of translations in section 3.3.1.1 of this study.

Although both the NSJ and SBTL translations are instrumental in nature, the two translations have some functional differences. As a meaning based translation, the SBTL preserves the function of the source text and tries to limit itself to the meaning of the message contained in the source text. However, the NSJ goes a step further than just the meaning of the source text and exploit the genre conventions of the receptor language in an attempt to make the translation as homologous to the original as possible. Besides, the NSJ makes a deliberate effort as per its skopos to direct the reader to deeper understanding of God and his will for humanity[28]. The following sections provide examples that illustrate the functional differences between the SBTL and NSJ translations[29].

6.7.2 Jonah 1:1: Beginning of the Narrative.

The SBTL states: ***Kimii :chiito ake nyëë /kikëëkuurëë Yoona araab Amitaay***. (There was a certain person called Jonah son of Amitai). The NSJ states: ***Kimiitë këny :chiito ake nyëë /kikëëkuurëë :Yoona araab Amitaay. Ki wöörkooyoontëëtaab Yëyiin :chiichoo nteenee kimächë kukwiil keey äk Yëyiintëët Chëëbtälëël.***(Long time ago there was a certain person called Jonah son of Ammitai. That person was a prophet but he wanted to refuse the word of God Yahweh.)

Both the SBTL and NSJ translations provide an introduction of the story in the Sabaot style. However, NSJ uses the term ***këny*** (long time ago) which is a common Sabaot formular for introducing narratives. NSJ makes an elaborate introduction of the

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[28] Cf. Translation skopos in section 4.5.2 of this study. It is important to note here that while seeking to fulfill the skopos of its translation, the NSJ necessarily incorporates information that was not provided explicitly in the source text. This, however, should not be regarded as a contradiction of Nord's ethical requirement of "function-plus-loyalty". Although the translation does not stick to the original form of the source text, it does not contradict the general message contained in the source text.

[29] The English back-translations of the selected texts of both SBTL and NSJ are given in the brackets.

protagonists by informing the reader that Jonah was a prophet who tried to obey God. In addition, the NSJ introduces two ways by which the almighty is to be known, namely the title ***Yëyiintëët****(elohim)* and his personal name ***Chëëbtälëël*** (Yahweh).

6.7.3 Jonah 1:4: Narrator's Side Comments

The SBTL translation reads:***Nteenee, kutöör :Yëyiintëët wusöönëët nyëë nyikiis kooluuch araarayta änköösooyën mwëënkëët kut wuu nyëë makooburyeet mwëënkoonoo***.(But God sent a heavy wind, which beat the sea and swayed the boat threatening to destroy it). The NSJ reads: ***Kumii :Yoona kuwëëtii, kuchäbäyiitu :booniin. Kitöörchi :Chëëbtälëël yoomeet nyëë nyikiis araaray. Kuchö :wusöönëët änkoosoonkiiy mëëliit kut kumach kuburyet.***(While Jonah was going, the journey became slippery. Yahweh threw a heavy wind to the sea. A storm emerged and tossed the boat till it wanted to break).

While SBTL sticks to the meaning in the source text, the NSJ tries to be homologous by adding a dramatic comment ***kuchäbäyiitu :booniin*** (the journey became slippery). This side comment is typical of Sabaot narrative techniques, which the narrator makes in order to attract the attention of the reader/hearer[30].

6.7.4 Jonah 2:1 (1:17): Highlighting God's Saving Act

The SBTL translation reads: ***Yu /käbokëëwiirchi Yoona araarayta, kööyookto :Yëyiintëët tyoonytaab bëëko nyëë wöö miisin wakulukuy Yoona. Kiibuur :Yoona mooyëëtaab tyoonyoo kwiimën äk kuyyeech äm bësyöösyëk sömök.***(When Jonah had been thrown into the sea, God sent a very huge water animal to swallow Jonah. Jonah stayed in the belly of that animal for three days, day and night). The NSJ reads: ***Kumii :Yoona araaray, kuyey :Chëëbtälëël kusär inee :chëësoosim. Kilukuy***

[30] Cf. comments on the translation of Jonah 1:4-5 in section 6.3.4.2 of this study.

:chëësoosim Yoona, nto yooto, kööbuur :inee mooyëëtaab chëësoosim bësyöösyëk sömök kwiimën kuyyeech. (When Jonah was in the sea, Yahweh sent a water monster to save him. The monster swallowed Jonah, and then he stayed in the stomach of the monster three days evening to morning.)

Notice that the SBTL translation sticks close to the information provided in the source text by simply stating that God sent a huge water animal (***tyoonytaab bëëko nyëë wöö miisin***) to swallow Jonah. No hint is given as to why the fish was made to swallow Jonah. However, the NSJ informs the reader that Yahweh sent the water monster (***chëësoosim***) to save Jonah. The intention of the NSJ in this case is to let the reader understand that God used the big fish to save Jonah by swallowing him so that he does not drown.

6.7.5 Jonah 2:3b- 10 (2:2b-9): Order of Themes in the Psalm

In Jonah's psalm of thanksgiving the SBTL translates the psalm without altering the structure of verses. However, NSJ has re-ordered some of the verses and or some of the clauses in an attempt to reflect a normal/logical flow of ideas as would be the case in a traditional Sabaot song. The order of verses for Jonah's psalm of thanksgiving in the NSJ is:3b, 4, 6, 7a, 5, 8, 7b, 9, 10[31].

6.7.6 Jonah 3:4: Time Reference

The SBTL reads: Kimwoochinë kule, ***Kääkung'ët :bësyöösyëk artamu baate kooburyeet :Yëyiintëët kiriinkooni*** (He was telling them "It is remaining forty days only for God to destroy this city"). The NSJ reads: ***…kubölchi biiko kumwooyë kule, "Mäkwoobuchäkiis :ng'ala äm towuniini***

[31] The restructuring of Jonah's psalm of thanksgiving is discussed in section 5.4.6.2 of this study.

yoo kakakeeyta :araaweet akeenke kuchakee ra. (… he proclaimed to the people saying, "This city will be destroyed after one month from today")[32].

The SBTL translation has kept the source text reference to forty days. However, in line with the need to domesticate the narrative, the NSJ refers to "one month[33]".

6.7.7 Jonah 4:11 Ending of the Narrative

The SBTL just stops where the source text ends but the NSJ translation adds:***Kubëkyi yoo :tyoonkööchëëtaab Chëëbtuukë araab Manta.(***There ends the story of Jonah Son of Truth.). The additional ending by the NSJ is intended to provide a homologous ending that occurs in traditional Sabaot narratives.

6.8 Conclusion

The goal of this chapter was to present a translation of the Hebrew text of Jonah into the Sabaot language together with its back-translation into English. The translation was achieved my means of a combination of principles of Bible translation with the traditional Sabaot narrative techniques. Some of the most significant features in the translation have been commented on just to illustrate how translation decisions were made. In addition, this chapter also highlighted the functional differences between the Sabaot common language translation of Jonah and the New Sabaot Jonah produced in this study. The next chapter will show how the New Sabaot Jonah translation was tested for acceptability.

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32 See also the exegesis of Jonah 3:4 in section 4.5.7.2 of this study.

33 See the discussion on the Sabaot worldview perspective on the variable of time in section 4.4.3.5 of this study.

CHAPTER 7: TESTING THE NEW SABAOT JONAH (NSJ) FOR ACCEPTABILITY

7.1 Introduction

Testing of a translation draft is understood in this study as the process of assessing or evaluating the quality of a translation draft before a final copy is produced[1]. The goal of carrying out such an evaluation is to ensure that the translation meets certain standards of excellence that would guarantee its acceptability by the intended audience. In Bible translation, the testing of a translation draft entails both the identification and correction of translation errors that could undermine the reception of the translation after publication (Loewen 1980: 229). This study holds the view that objective criteria for determining the translation errors need to be established for an authentic evaluation to be achieved.

In the previous chapter, a translation draft of New Sabaot Jonah (NSJ) was produced. At the end of that chapter, it was stated that the translation draft would be tested for acceptability before a final copy for publication is produced. The aim of this present chapter is to show how the NSJ draft was tested. The chapter will also highlight the results of the test and their implications on the translation draft.

The flow of the presentation in the chapter will be as follows: First, in section 7.2 the focus of the discussion will be on the criteria that were used in assessing the draft translation of Jonah. Next, in section 7.3 the methods used and the results that were

[1] This assessment does not have to come only after a draft of the translation has been made. The concern for quality actually starts from the time the need for a translation is conceived. In a functionalist approach to translation, the expected quality of the translation is implied in the translation brief, which the translator and initiator of the translation agree upon.

realized in the testing process will be described. A conclusion of the chapter will then be given in section 7.4.

7.2 Criteria for Determining Translation Errors

7.2.1 The Notion of Translation Errors

Before we look at the actual criteria that were used in testing the translation draft of Jonah, it is necessary to explore the notion of translation errors. The understanding of this notion will help the reader to understand how the criteria for testing the New Sabaot Jonah were arrived at.

The process of evaluating the quality of any translation presupposes that there is a certain standard of excellence against which the translation draft is measured[2]. In Bible translation, a final test of a translation draft is usually done when the translation has already passed through other quality control measures. The testing of the translation is therefore intended to reveal subtle translation inadequacies that missed the attention of the translator during the production of the draft. In a functionalist approach to translation, the deficiencies in the translation are technically referred to as translation errors.

Nord (1997:73) points out that for functionalism, the notion of translation error must be defined in terms of the purpose of the translation process or product[3]. Translation errors

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[2] Cf. Wendland (2007) "quality is a variable, having to do with the relative standard or 'degree of excellence' (or lack thereof) in certain relevant respects with regard to some object or activity, when it is compared to something else."

[3] Nord (1997:73) explains that the functional perspective on translation errors was introduced by Sigrid Kupsch-Losereit and further developed by Hans Honig, Paul Kussmaul and Christiane Nord (Nord 1997:73). Sigrid Kupsch-Losereit defines a translation error as an offence against the following: the function of the translation, the coherence of the text, the text type or text form, linguistic conventions, culture-situation-specific conventions and conditions, and the language system.

can be detected by evaluating the translation against the instructions implied in the translation brief. Anything that makes the translation to fall short of any of the requirements in the translation brief is considered a translation error (Nord 1997:74). In the final analysis, the quality of the translation can be measured from the frequency as well as the implications of each translation errors. A summary of Nord's classification of translation inadequacies in a translator-training situation may be helpful in deepening our understanding of translation errors.

According to Nord, functional inadequacies with regard to the intended function may lead to four types of translation errors. She refers to the first type of errors as pragmatic errors. These are errors caused by inadequate solutions to pragmatic translation problems such as lack of receiver orientation (Nord 1997:75). Such errors result from the translator's inability to structure the target text according to the intended communicative functions. Nord refers to the second category of translation errors as "cultural translation errors" (Nord 1997:75). These types of errors occur when a translator makes inadequate decisions with regard to reproduction or adaptation of culture specific conventions (1997:76). She refers to a third type of translation error as "language translation errors." These are caused by an inadequate translation when the focus is on language structures (Nord 1997:75). Lastly, Nord gives the fourth type of translation error as "text-specific translation errors". According to Nord (1997:67), some translation problems are specifically bound to one particular source text, as may be the case for certain figures of speech, neologisms or puns. Since solutions to these text-specific problems cannot be generalized and applied to similar cases, the translator needs to act creatively (Nord 1997:67). In this regard, a text-specific error may occur when the translator does not know how to handle text-specific information.

Regarding the extent to which each of the four types of translation errors affect the quality of a translation, Nord explains that a "top-down" hierarchy of translation errors can be drawn up for the four types of errors (Nord 1997:76). In this case pragmatic errors are the most important errors because they are concerned with the type of translation that

is best suited to the translation purpose[4]. She also explains that the grading of cultural and linguistic errors depends on the functional significance of each, while the text-specific errors can always be evaluated from a functional or pragmatic point of view. In Nord's view, therefore, pragmatic errors have more negative consequences to the quality of the translation as compared to other types of errors.

Although Nord provides useful insights for evaluating translations, it must be noted that her criteria are very general and probably best for evaluating translations produced by trainee translators. Nord's criteria are also devoid of practical techniques of evaluation that could be applied in the evaluation of mother tongue translations of the Bible such as the New Sabaot Jonah. Nevertheless, an important lesson that can be learned from Nord's handling of translation errors is that the criteria for assessment needs to be derived from the translation brief. In the following section the focus of our discussion will be on the criteria that were used to evaluate the New Sabaot Jonah translation.

7.2.2 Criteria for Testing the New Sabaot Jonah Translation

We have noted in the discussions above that in the functionalist approach to translation, the criteria for determining translation errors are derived from the instructions provided in the translation brief[5]. This means that the criteria for testing the New Sabaot Jonah translation must be worked out from the translation brief, which was presented in section 4.5 of this study. In order to help the reader in following the discussions in this section, a summary of the main aspects of the translation brief for Jonah is given in the following paragraph.

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[4] Pragmatic errors are also the most technical in the sense that normally, only a person with competence in translation matters can identify them by comparing the source and target texts in the light of the translation brief (Nord 1997:76).

[5] Reiss (2000:7) emphasizes this point by stating "the criteria and categories for critical evaluation cannot be formulated without a systematic account of the requirements, the presuppositions, and the goals of every translation process."

According to the translation brief in section 4.5, the Hebrew text of Jonah as recorded in the BHS is to be the main source text. The type of translation is to be homologous instrumental. It should be target culture oriented and domesticating in the sense that the translated text would conform to the genre and cultural conventions of the target culture. The intended addressees are ordinary Christians and church pastors/elders with little or no theological education. The translation is also expected to employ a contemporary Sabaot vocabulary that is known to speakers of both the Koony and Book dialects. It should be suitable for easy public reading and hearing. Its readers should be able to access the basic theological motifs contained in the source text. The translation will be written in the standard Sabaot orthography and produced in A4 Paper, using the Kenya SILDoulos size 12.

From the New Sabaot Jonah translation brief, which is summarized in the above paragraph, the following four criteria were developed for evaluating the quality of the draft translation. These criteria are identified as: the "criterion of function", the "criterion of culture", the "criterion of language", and "the criterion of manuscript quality". Each of these criteria is explained separately as follows:

7.2.2.1 The Criterion of Function

According to the translation brief for the New Sabaot translation of Jonah, the type of translation that is expected to be produced is a "homologous instrumental" type of translation. Nord explains that an instrumental translation is a text that may achieve the same range of functions as an original text (Nord 1997:50)[6]. In this case, "the target text is expected to represent the same, or a homologous, degree of originality as the original with regard to respective culture-specific corpora of texts" (Nord 1997:52). The implications of this requirement are that the New Sabaot Jonah translation should correspond to the Hebrew original with regards to its text type, and the non-linguistic

[6] Nord also explains: "In a homologous translation of the instrumental type, the *tertium comparationis* between the source and the target is a certain status within a corpus or system, mostly with respect to literary or poetic texts" (Nord 1997:52).

determinants affecting it. In other words, the Jonah translation should take on the communicative functions in the Hebrew source text and re-express them as best as possible in the Sabaot language[7].

During the analysis of Jonah in chapter 5, it was stated that Jonah is predominantly cast in narrative genre with a prayer song sandwiched within the narrative. As a literary text, the major type of communicative function in the book of Jonah can be said to be the "expressive function"[8] (Reiss 2000:25). According to Reiss, a translation of the expressive function must find an analogous form in the target language in order to create a corresponding impression (Reiss 2000:32). However, she also cautions that in a form-focused text (expressive text), the translator will not mimic slavishly the form of the source language, but rather appreciate the form of the source language and be inspired by it to discover an analogous form in the target language (Reiss 2000:33).

In line with the communicative function that the New Sabaot Jonah translation is intended to carry out, the person to evaluate the functional aspects of the translation must be familiar with both the target and source languages, and be in a position to compare the translation directly with the original text (Nord 1997:76, Reiss 2000:3). Such a person would be in a position to identify "functional translation errors in as far as the translation does not adequately measure to the criterion of function. In the field of Bible translation, a translation consultant would be the most suitable person to evaluate the quality of a translation in terms of its intended purpose as well as its faithfulness to the source text as per the guidelines provided in the translation brief.

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[7] This also implies that the translator should use the appropriate Sabaot literary techniques that can have the same impact as those found in the Hebrew text.

[8] The referential and appellative functions are also present in the book of Jonah but they are not as pronounced as the expressive function.

7.2.2.2 The Criterion of Culture

The second important requirement in the translation brief is that the prospective translation should be target culture oriented and domesticating in the sense that the translated text would conform to the genre and cultural conventions of the target culture (Nord 1997:34). This criterion builds on the foundation of the first one. Whereas the first criterion requires the translation to bear communicative functions that are analogous to the source text, the criterion of target culture conformity means that the communicative functions must be re-expressed using categories available in the target language culture.

The main concern of the criterion of culture is that the translator should present the message in the source text in a way that the contemporary target audience can understand it in its contemporary cultural setting. In this regard, the translator must seek to use appropriate cultural genre and style conventions that would help the readers to infer the intended communicative functions of the translation. According to Nord (1997:54), genre conventions are mostly culture-specific, and for this reason the translator must be familiar with the cultural conventions that the target text is to conform to. With regard to the book of Jonah, symbolic actions, unknown ideas, and key concepts must be re-expressed using appropriate cultural concepts in the target culture.

The purpose of using the criterion of culture in the testing of New Sabaot Jonah translation was to identify the cultural errors that the translator may have made. The correction of such errors would make the translation more efficient in performing the intended communicative functions. The most qualified people to evaluate a mother tongue translation in terms of cultural errors are the contemporary ordinary members of the target text language who are aware of the contemporary cultural categories[9].

[9] In testing a translation for cultural errors caution should be taken not to introduce archaisms or obsolete aspects of target language culture that no longer make sense to the contemporary people. Culture not only concerns a people's life in the past: it also concerns a people's life in the present day.

7.2.2.3 The Criterion of Language

The translation brief refers to several requirements related to the language of the addressees, namely, that it should be easy to read (easy vocabulary), it should employ contemporary vocabulary, and it should be understandable to members of both the Koony and Book dialects. Furthermore, the existing standard orthography should be used in the production of the text. The major implication of this requirement is that the translation must be conveyed in the contemporary natural style of the target language. This means that it must be free of any clumsiness or archaisms that often make translations unacceptable. It must also employ a vocabulary that is known in all the dialects so that all the intended addressees may understand it.

The criterion of language also requires that the translator must be a good writer of his/her own language. Reiss (2000:11) emphasizes this point by referring to the words of Hillaire Belloc who states: “If a translator does not have a mastery of his (sic!) own language and is incapable of writing well, his translation is bound to be poor, however well he may understand the text.” The best way to test a translation for language errors is to subject it to the reading and hearing by a representative sample of the intended audience. As Reiss (2000:11) points out, awkward and artificial expressions in the target language can certainly be identified without reference to the original text because even a simple spot check can reveal the errors.

The criterion of language was used to test the quality of New Sabaot Jonah in order to identify and fix any language errors that could affect the acceptability of the translation.

7.2.2.4 The Criterion of Manuscript Quality

The translation brief of the New Sabaot Jonah indicated that the translation would be produced in print media, specifying that standard Sabaot orthography, A4 paper and Kenya SIL Doulos font size 12 as the main characterizing features. Besides, the

translation should be suitable for easy public reading and hearing[10]. These types of requirements are related to the quality of the manuscript before publication. Since the medium of a translation is the means through which the message of the source text author is conveyed to the target text audience, it is very necessary to get rid of any errors that could either block the understanding of the translation or give a wrong meaning. Manuscript errors may include inconsistencies in spelling, punctuation, accuracy of chapter and verse numberings, and formatting issues in general.

Manuscript errors need to be viewed as a distinct category of errors that do not necessarily reflect the inefficiency of the translator. Reiss (2000:4) cautions that there is need for objectivity on the part of the translation critic in determining the actual causes of translation errors. She explains that the critic needs to look at the translation from a broader perspective in order to determine possible causes of error, for example, carelessness or typographical oversight in the source or target language, inexperience in the idiom or technical terminology of a field, inadequate sensitivity to matters of style in the target language, and insufficient familiarity with the medium.

With regard to the above explanations, the purpose of testing the New Sabaot Jonah translation draft was partly to identify manuscript errors that could affect the overall quality of the translation. Like in the case of the criterion of language, the evaluators on manuscript quality would include an expert in Bible translation, representatives of the target audience, and a Bible translator.

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[10] Wilt (2003:42) observes that most Bible translators are involved in preparing a print translation but the translated text is frequently read through an oral-written medium as in public readings at the church. In the full translation brief of Jonah that is stipulated in section 4.5 of this study, it is indicated that some of the addressees are not literate. This means that they can only access the translation through hearing it read publicly. Part of the reason why the New Sabaot Jonah translation was subjected to testing was to find out any medium related translation errors that could make it unsuitable for public reading and hearing.

Having shown the criteria that were used in testing the New Sabaot Jonah translation, we can now proceed to the next section, which focuses on the testing process and the results that were achieved.

7.3 Testing the New Sabaot Jonah Translation Draft

7.3.1 Important Testing Guidelines

The previous section focused on criteria for determining translation errors. Among other issues, four criteria that were used in testing the New Sabaot Jonah translation were pointed out, namely, the "criterion of function", the "criterion of culture", the "criterion of language", and the "criterion of manuscript quality." The goal of this section is to show how these criteria were actually applied in the testing of the New Sabaot Jonah translation draft.

In section 7.2.1 above, we noted that Nord's criteria for assessing translations of trainee translators are devoid of practical techniques that could be applied in the evaluation of mother tongue translations of the Bible. For this reason, three testing techniques that are usually applied in the testing of mother tongue translations were adapted to suit the purposes of this study. The three techniques are: the expert evaluation test technique[11], the oral-aural test technique[12], and the back-translation test technique[13]. Important

[11] The technique of "Expert test" is adapted from the practice of "consultant checking" that is carried out in the field of Bible translation. Usually, a translation consultant checks the exegesis, translation approach, content and presentation of supplements (introductions, footnotes, maps, etc), and manuscript presentation (Wilt 2003:51). Similarly Barnwell (1992:185) points out that the task of a translation consultant is to help a translation team to ensure that the translation is accurate and clear. The role of the translation consultant has been adapted in this study and labeled as "expert test" to suit the purpose of testing the translation especially for functional errors before final publication. The methodology of the expert test will be explained in section 7.3.2 below.

[12] The oral-aural testing technique was designed with an intention of ensuring that the translation is suitable for public reading and hearing. According to Wendland (2002:188-189), a group that does not have a long and strong tradition of literature, and whose members communicate predominantly by oral-aural means would need an oratorical text, which he defines as "verbally distinctive oral discourse that

guidelines on how each of these testing techniques was applied are provided in the following paragraphs.

The presentation of each technique will be divided into four parts. The first part will explain the purpose of the technique in order to enlighten the reader on the objectives. The second part will describe the method used while the third part will focus on the discussion of the results. The final part will provide the conclusion on the findings of the specific technique applied.

Since the third part has more details, the following further guidelines on it are provided. As it has already been noted, the third part will provide a discussion on the results of the testing technique. The discussion of each result shall generally be presented as follows: The issues arising from the test shall be discussed under five topics, namely, Reference, Text, Rendering, Observation**,** and Response. The reference part gives the specific part of the text that the discussion focuses on. This could be a topic or a specific chapter and verse number. The specific nature of the translation problem (whether functional, cultural, language related, or manuscript errors) will be noted just besides the reference. For example, if the discussion is focused on a functional problem in Jonah 1:1 the reference will be stated as follows: Reference: Jonah 1:1, functional problem (question on

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access the complete inventory of genres and styles in the spoken language to convey a message that is widely regarded by listeners as being impressive, persuasive, and beautiful." According to the translation brief, the New Sabaot Jonah translation is expected to meet the needs of people who would prefer the translation to be read ***orally*** (through the mouth of the reader) for them to perceive ***aurally*** (through their ears) The oral-aural principle in literary communication has been adapted in this study for testing the translation the New Sabaot Jonah translation. The application of this technique will be explained in section 7.3.3 below.

[13] According to Barnwell (1992:192), a back-translation can be used to test a translation with an aim of finding out whether the translation does in fact communicate the meaning, which the translator has tried to communicate. This technique has been adapted in this study as a means of finding out any functional, culture related, or language related errors that may affect the full comprehension of the translation. The methodology of this technique is explained in section 7.3.4 below.

exegesis). Text: will give the Hebrew text containing the issue under discussion where necessary. Rendering**:** will provide the translation of the corresponding Sabaot rendering of the text in question. Observation: will refer to the comments or views or issues that emerged during the test. This will entail the description of the translation error. Response: gives the explanation of the writer of this dissertation in response to the issues raised. Each translation error will be presented in a separate paragraph and the results of each translation technique will be presented after all the translation errors encountered in that technique have been discussed.

7.3.2 The Expert Evaluation Test

7.3.2.1 Purpose of Expert Evaluation Test

During the discussion on the "criterion of function" in section 7.2.2.1 above, we noted that translation errors related to the function of the translation can best be detected by an expert who is not only competent in translation issues but is also knowledgeable in both the source and target text languages (Nord 1997:76). Because of the technical nature of this type of errors, the draft translation of the New Sabaot Jonah was forwarded to a Bible translation consultant for his evaluation[14]. The translation consultant is knowledgeable in Biblical Hebrew as well as the Sabaot grammar and discourse. In addition to addressing any functional errors, the translation consultant would also handle errors related to culture, language, and the quality of the manuscript. The feedback of the translation consultant would therefore greatly improve the general quality of the translation.

[14] The Bible Translation Consultant named here is Iver Larsen. Since 1991, Larsen has been serving as SIL Translation Consultant for BTL. He has also been serving as an SIL International Translation Consultant since 1999. His role in the evaluation the New Sabaot Jonah translation is explained in sections 7.3.2.2 and 7.3.2.3 of this study.

7.3.2.2 Method of Expert Evaluation Test

A copy of the draft translation was given to the consultant together with an elaborate description of the translation brief, which the translator used. It was important to provide the consultant with the translation brief so that he could have a more informed basis for evaluating the translation draft. The translation brief was also meant to allow the consultant to judge whether the translation had been produced in line with the intended function.

7.3.2.3 Results of the Expert Evaluation Test

The results of the expert evaluation are shown below:

Reference: Jonah 1:1 functional problem (question on implicit information)

Text: ויהי דבר־יהוה אל־ינה בן־אמתי לאמר

Rendering: There was a certain person called Jonah son of Truth. That person was a prophet.

Observation: In the translation draft, it is made explicit that Jonah was a prophet (***wöörkooyoontëët***). However, the expert would have expected the translation to be more explicit by indicating that Jonah was a "prophet of God" (***wöörkooyoontëëtaabYëyiin***)

Response: By expecting further explication of the implied concept of "prophet", the expert suggests that to simply state that Jonah was a prophet would be a functional translation error because the readers may not be able to tell whether Jonah was a prophet of God or one of the traditional Sabaot prophets. The draft translation will therefore be corrected in the light of the expert's suggestion.

Reference: Jonah 1:3: Functional problem (question on exegesis and theology)

Text: ויקם ינה לברח תרשישה מלפני יהוה

Rendering: But Jonah defied those words of Yahweh. He started off wanting to flee to city of Tarshish in the west so that Yahweh will not see him.

Observation: The expert stated: “There is a theological question about whether Jonah really believed that God could not see him if he went far away. The JNPS (Tanakh) version refused this interpretation and instead indicated that Jonah ran away from obedience of God, i.e., he ran away from his (com)mission: ‘from before the Lord’ could be understood as ‘from before the throne/authority of God’. Would not the Sabaot people think that God could see wherever you go?”

Response: Although the expert’s observation is a possible interpretation, the Sabaot rendering too is a viable interpretation of מלפני יהוה .As it was pointed out in the analysis of this verse, the narrator uses the phrase מלפני יהוה to emphasize the futility of Jonah’s decision as the story unfolds. The Sabaot rendering would therefore be preferable since it heightens Jonah’s futility of imagining that God, who sees everywhere, would not see him if he flees to Tarshish. For this reason, the expert’s suggestion is not accepted.

Reference: Jonah 1:5 Language problem (question on Sabaot discourse).

Text: וינה ירד אל־ירכתי הספינה וישכב וירדם

Rendering: All that time Jonah had gone down to the lowest parts in the ship and was dead asleep.

Observation: The expert suggests that the translation should leave out the phrase “all that time” and simply state “Jonah had gone down to the lowest part in the ship and slept sleep of death.” His argument is that the Sabaot double tense ***kikiikuwo*** (he had gone) is sufficient in marking the flashback.

Response: During the analysis of this verse in section 5.4.5.2, it was pointed out that the Hebrew word order is changed from the usual VSO to SVO to refocus on Jonah. Having described the actions of the sailors, the narrator turned the focus on Jonah to contrast his behavior with that of the sailors. This contrast cannot be presented in Sabaot by simply

using a double past tense as suggested by the expert. Instead, the contrast needs to be marked in the translation by showing that while the sailors were struggling to save the ship; Jonah went to the lowest part of the ship and slept the sleep of death. For this reason, the expert's suggestion is not taken.

Reference: Jonah 1:6 Functional problem (question on exegesis)

Text: קום קרא אל־אלהיך אולי יתעשת האלהים לנו ולא נבד

Rendering: Wake up and pray to your God, perhaps-he will hear your prayer so we do not perish."

Observation: The expert said, "You used the term ***äynätëënyii*** (god) in v.5, but here ***Yëyiintëëng'uung'*** (God). Why not use ***äynätëëng'uung'*** (your god), since it is coming from the mouth of the captain. I assume the captain wanted to muster all the gods that he could in the crisis, but at this stage, I don't see Jonah's god as having a different status compared to the other gods."

Response: The term אלהים as a key biblical concept was discussed in section 5.6.2 of this study, where it was pointed out that it means either God or god(s). It is possible that the narrator in Jonah 1:6 intends use irony as a device to advance the plot of the narrative. Jonah, who is fleeing from God, is being asked to pray to his God. Translations are divided on whether god or God is intended. CEV, GW, KJV, and BHN use God, while the majority such as NLT, NET, NCV, NIV, NRSV use god. On literary grounds, this study retains "God" in this verse. Therefore the expert's suggestion is not taken.

Reference: Jonah 1:7 Functional problem (question on implicit information)

Text: ויאמרו איש אל־רעהו לכו ונפילה גורלות

Rendering: Before long, the owners of that boat agreed that they cast cowry shell to show the person who caused evil to come their way.

Observation: The expert said, “Would it be helpful to make explicit that the captain and Jonah went back before the next event? Sabaot people are not familiar with big ships with several stories/decks.”

Response: No one knows the exact design of the ship. The text implies that by the time the lot was taken, Jonah was together with the sailors. However, it is not clear whether the sailors went down the deck to where Jonah and the captain were or whether Jonah and the captain went up to where the sailors were. It is therefore better to remain silent as the source text than attempt to explicate what is probably not implied.

Reference: Jonah 1:7 Language problem (question on Sabaot idiom)

Text: ויפל הגורל על־ינה

Rendering: And when the cowry shell was cast the guilt caught Jonah (***kunam :möönkëët Chëëbtuukë***) who had wanted to flee from Yahweh.

Observation: The expert said, “I am not familiar with the noun ***“möönkëët”*** .

Response: The Sabaot term ***möönkëët*** means “mistake” or “guilt”. To be caught by ***möönkëët*** is a Sabaot idiomatic expression meaning “to be found out as the guilty party.” However, the term is mainly used by speakers of the *Book* dialect and may not be well known by speakers of the *Koony* dialect. For this reason, the rendering will be revised to have an expression that is widely understood across the Sabaot dialects. A more acceptable rendering would then be: ***kunam :ng’aleek Chëëbtuukë***, which is another idiomatic expression, which means that Jonah was found guilty.

Reference: Jonah 1:14 Functional problem (question on exegesis)

Text: ואל־תתן עלינו דם נקיא כי־אתה יהוה כאשר חפצת עשׂית

Rendering: Do not let the blood of this person claim us. We did not want to kill an innocent person but it is you yourself who has permitted his death.

Observation: The expert said, **"**The exegetical problem here concerns what 'innocent blood' refers to. It doesn't fit the context to let it apply to Jonah, since he was clearly guilty, whereas the sailors can claim their innocence concerning what they are about to do, since it is God's doing and since God has asked them to do it as God's punishment.

Response: The question of "innocent blood" was discussed at length during the analysis of Jonah 1:14 in section 5.4.5 of this study. Although Jonah was found out to be guilty, the sailors refer to him as "innocent blood" as an indication that they do not allocate themselves the role of executing a death penalty on him. But since they cannot avoid throwing Jonah overboard, the sailors appeal to God not to punish them, since they are only innocent executioners of a wrongdoer and are obeying God's orders (Price & Nida 1978:28). The NSJ translation of this verse will therefore be retained.

Reference: Jonah 2:1 Functional problem (question on genre representation)

Text: וימן יהוה דג גדל לבלע את־ינה

Rendering: When Jonah was in the sea, Yahweh sent a water monster to rescue him.

Observation: The expert asked: "When you use words like ***tyoonkööchëët*** and ***chëësoosim,*** are you intending to communicate that this is a fairly tale?

Response: The draft translation of NSJ was entitled ***Tyoonkööchëëtaab Chëëbtuuke araab Manta*** (The story of Jonah son of Ammitai). However, the use of the title ***tyoonkööchëët*** does not exclusively mean that a fairly tale is intended. This is because the word ***tyoonkööchëët*** in Sabaot has several meanings. It is used commonly to refer to a traditional story that has a moral lesson for the audience. It can also mean a riddle, a parable, or even a metaphor. It is hardly used to refer to a recent historical account of events. A historical event that took place many generations ago may be narrated a later generation as ***tyoonkööchëët*** with the intention of highlighting important lessons that can be learnt from the past. In this study, the book of Jonah is entitled ***Tyoonkööchëëtaab Chëëbtuuke araab Manta*** because it narrates ancient biblical events that have important lessons for contemporary Sabaot people. The Sabaot word ***chëësoosim*** means a water monster. In Sabaot traditional stories,

chëësoosim is often presented as a giant that camouflages in human form in order to swallow unsuspecting people. The use of ***chëësoosim*** also suits the intention to realize a homologous instrumental type of translation.

Reference: Jonah 2:5 Language problem (question on Sabaot discourse)

Text : ואני אמרתי נגרשתי מנגד עיניך

איך אוסף להביט אל־היכל קדשך

Rendering: I thought you no longer want me where you are and you don't want me in your Holy house in Jerusalem

Observation: The expert stated "If you use ***ämëëmächoo*** (and you don't want me), it sounds as a coordination which seems to suggest that your translation suggests coordination between the first and second lines, which suggests that ***wölëë imiitë*** (where you are) and ***kööng'uung'*** (your temple) are two different places. I assume the parallelism refers to the same place. God inhabits his house in Jerusalem."

Response: From the analysis of this verse in section 5.4.6, it is clear that the two lines of the verse are understood as synonymous parallels. This, however, is not reflected clearly in the translation as shown by the expert's evaluation. The translation will be revised to read: "I thought you do not want me where you are. You don't want me again in your Holy Temple in Jerusalem."

Reference: Jonah 2:8 Functional problem (question on exegesis)

Text: ותבוא אליך תפלתי אל־היכל קדשך

Rendering: My prayers reached you as you were where you live in heaven. **Observation**: The expert noted "I would have expected ***kööng'uung'*** (your house/Temple) rather than *barak* (heaven)."

Response: In the analysis of this verse in section 5.4.6, it was pointed out that in Jonah 2:5 היכל קדשיך refers to the Temple in Jerusalem. However, in 2:8, היכל קדשיך does

not necessarily refer to the earthly temple. Rather it refers to the heavenly abode where God dwells (Cf. 2 Chronicles 30:27). According to Price & Nida (1978:46), “In your Holy Temple” may be re-expressed as “in the holy place where you dwell.” In view of this evidence, the rendering in the Sabaot draft translation will be retained as it is.

Reference: Jonah 2:8 Manuscript problem (question on spelling)

Text: ותבוא אליך תפלתי

Rendering: My prayers reached you.

Observation: The expert noted, “I think the spelling ought to be ***köyityiing’ soowutëkyuu***.”

Response: The expert correctly noted a spelling error in the word ***köyiityiing’***, which was used in the draft translation. If the spelling error is not corrected as suggested by the expert, the meaning of the text would be “My prayers counted for you”. The correction in the spelling error will be made in the translation.

Reference: Jonah 3:1 Cultural problem (question on key biblical terms in Sabaot)

Text: ויהי דבר־יהוה אל ינה שנית לאמר

Rendering: Before long, Yahweh (***Yëyiin***) again told Jonah that

Observation: The expert noted, “Here you use ***Yëyiin***. I don’t see the system for your choice between ***Yëyiin*** and ***Chëëbtälëël***.

Response: The concepts of יהוה and אלהים were analyzed in section 5.6.1 and 5.6.2 respectively. The position taken in this study is that יהוה which is a personal name of God may best be translated into Sabaot as ***Chëëbtälëël*** while אלהים, which is a generic title for God may be translated as ***Yëyiintëët***. In this verse, the correct translation for יהוה should be ***Chëëbtälëël*** and not ***Yëyiintëët***. In the whole of NSJ, an attempt will be made to use ***Chëëbtälëël*** where the text says יהוה and

Yëyiintëët where אלהים (God) is intended. Therefore an appropriate revision will be done for this verse.

Reference: Jonah 3:5-9 Language problem (question on chronology of narrative events).

Text: Jonah 3:5-9 (not cited due to lack of space)

Observation: The expert stated, "There is an exegetical problem about chronology. It seems to me that we have the common Hebrew overlay pattern again, so that verse 5 is an introductory summary with an indefinite third person subject: people responded and a fast was proclaimed and implemented starting with the big people (king and nobles) and spreading to the ordinary folk. In this view, vv.6-9 is a flashback with the details of how the king, as soon as he heard Jonah's message, called his readers together and they agreed to proclaim a fast and have the order announced throughout the city. The king was then the first to implement his own decree by removing his kingly robes (after having made the decree) and then sitting in sackcloth and ashes with his nobles."

Response: The expert's thought on the chronology of events in Jonah 3:5-9 is very similar to the interpretation of the Living Bible. According to Price & Nida (1978:59), the Living Bible includes the king to be among those mentioned in 3:5 where by from "the greatest to the smallest" is taken to mean "from the king down, everyone…" Then in 3:6, the Living Bible presumes that the king has heard Jonah's message already, and the verse is taken to be an explanation of the action of the people. Price & Nida do not agree with the interpretation of the Living Bible. Instead they argue, "It is most natural to suppose that the writer describes first in verse 5 the reaction of the subjects, and then goes on in the next verse to speak of the king's response to Jonah's message." This study argues alongside the interpretation taken of Price & Nida. The phrase "from the greatest to the least" does not necessarily mean that the king is included. A very similar expression "from the least to the greatest" occurs in Jeremiah 42:8; Esther 1:20; 2 Chronicles 34:30, where it is used to refer to the general populace besides leaders. It is therefore more logical to assume that Jonah spoke in the hearing of the ordinary citizens of Nineveh, in their various ranks who believed what he said and opted to fast and put on sackcloth. It is possible that someone or some among these citizens took the news to the king of

Nineveh, who then started to act as we see in 3:6. Therefore, the expert's observation does not warrant any change in the NSJ translation.

Reference: Jonah 3:7 Language problem (question on Sabaot categorization)

Text: האדם והבהמה הבקר והצאן

Rendering: There is nobody or animal (*tyoony*), or cow/bull (*tany*) or goat/sheep (*waarwa*).

Observation: The expert said, "I don't think there are three groups of animals: *tyoony*, *tany*, and *waarwa*. I think it is Hebrew overlap where the first word is a general word for all (domestic) animals, and the next two are the specific groups of domestic animals. There is no waw before *tany*. According to the expert, 'TOWT says: when referring to domestic animals, הבהמה usually includes both large cattle בקר and sheep.'"

Response: Just as in Hebrew, in Sabaot *tyoony* is a general term for animals, while *tany* and *waara* correspond to בקר and צאן respectively. The Sabaot NSJ rendering does not give three different groups of animals. Rather it states the generic term for animals *tyoony*, followed by two types of animals *tany* (cattle) and *waarwa* (sheep/goats). The purpose of retaining both the general term for animals and the specific terms is to create a rhetorical effect on the hearer. Neverthess, the draft translation needs to be revised to avoid being understood as referring to three groups of animals.The expert's evaluation is therefore taken.

Reference: Jonah 4:4 Manuscript problem (question on spelling)

Text: ויאמר יהוה ההיטב חרה לך

Rendering: Yahweh asked Jonah that (*kuke*) "Do you have truth to be angry?"

Observation: The expert pointed to spelling error in the speech introducer (that), which appeared in the draft translation as ***kuke*** instead of ***Kule.*** The error makes the text difficult to understand.

Response: The spelling error has been noted and the word *kuke* will be correctly spelled as *kule.*

Reference: Jonah 4:8 Manuscript problem (question on spelling).

Text: ויתך השמש על־ראש ינה

Rendering: The sun hit the head of Jonah (***mëtitiaab)*** of Jonah until he almost fainted

Observation: The expert pointed out a spelling error on the word on the phrase "head of Jonah" which was wrongly put in the draft translation as ***mëtitiaab Yoona*** instead of ***mëtitaab Yoona***.

Response: The spelling error will be changed in order for the text to give the intended meaning.

7.3.2.4 Conclusion of the Expert Evaluation Test

The expert raised 16 questions. There were 7 functional questions, 1 cultural question, 5 language questions, and 3 questions related to the quality of the manuscript. Although the expert made several suggestions, only 7 of them were taken as it was shown in the discussion of each result. The suggestions taken were: 1 functional suggestion, 1 cultural suggestion, 3 language suggestions, and 3 manuscript suggestions. It can therefore be concluded that the expert test indicated 1 functional error, 1 cultural error, and 2 language errors. The translation errors found through the expert test are shown in the following table.

Reference	Type of error	Recommendations
1:1	Functional/implicit information	Explicate that Jonah was a prophet of God, ***wöörkooyoontëëtaab Yëyiin***
1:7	Language/Sabaot idiom	Use a more common idiom. Say *kunam :ng'aleek* instead of ***kunam :möönkëët***

2:8	Manuscript/spelling	Replace ***köyiityiing'*** with ***köyityiing'***
3:1	Cultural/names of God	Use ***Chëëbtälëël*** for יהוה and ***Yëyiin*** for אלהים
3:7	Language/categorization	Leave out *tyoong'iik* (animals) and only state *tany nto waarwa* (cattle or sheep/goats).
4:4	Manuscript/spelling	Correct *kuke* to be *kule*
4:8	Manuscript/spelling	Correct ***mëtitiaab*** to be ***mëtitaab***

Table 6: Table showing results of the expert evaluation test

The expert's final remark was that apart from the observations that he had made, the rest of the translation looked very natural and easy to follow. Going by the results of the expert's test it can be concluded that the draft translation is of good quality and the suggested corrections will make it even better.

7.3.3 Sample Audience Oral-Aural Test

7.3.3.1 Purpose of the Oral-aural Test

The purpose of this test was to find out which parts of the translation would be difficult for the intended audience to read. Usually, people find it difficult to read texts if the meaning is not clear or because the language used is unnatural and unexpected (Barnwell 1992:186). The oral-aural test was also conducted to find out if those listening to the translation would understand it.

7.3.3.2 Method of the Oral-aural Test

Twenty individuals from different denominations were invited for the oral-aural test. The group consisted of 8 women and 12 men all aged between 18 and 60 years. The draft translation of NSJ was handed out to each one of them. Next, 4 competent Sabaot readers were asked to volunteer to read the translation as the rest of the group listened keenly and followed the reading. Each of the 4 readers was asked to read one chapter. The research

assistant listened carefully to the reading process and noted down any specific area in which a reader stumbled or made a mistake in the reading. After the reading, the research assistant asked the group to point out any words that they found difficult to understand. They were also asked to suggest alternatives. The group members were also asked comprehension questions to test their understanding of the book of the translation.

7.3.3.3 Results of the Oral-aural Test

The results of the oral-aural test were as follows:

Reference: Jonah 1:1 Cultural problem (question on biblical names).

Text: ויהי דבר־יהוה אל־ינה בן־אמתי לאמר

Rendering: One day Yahweh told Jonah (***Chëëbtuukë araab Manta***) that …

Observation: Some of the respondents were surprised with the character translated as ***Chëëbtuukë araab Manta*** (Dove son of Truth). They pointed out that it would not be easy for the reader to notice that ***Chëëbtuukë araab Manta*** refers to Jonah who is referred to as (*Yoona*) in Swahili Union Version as well as in the Sabaot common language translation.

Response: Jonah son of Amittai (Dove son of Truth) was rendered in the Sabaot draft translation as ***Chëëbtuukë araab Manta*** in an attempt to make the name sound very local in the Sabaot culture. However, the test showed that such a rendering would be contrary to the Sabaot conventions of localizing biblical names. Biblical names in Sabaot are generally borrowed from Swahili renderings but spelled and pronounced according to the Sabaot writing system. For this reason, the draft translation will be corrected to have the name of Dove son of truth rendered as *Yoona araab Amitaay (Jonah son of Amittai).*.

Reference: Jonah 1:1 Cultural problem (Name of God)

Text: ויהי דבר־יהוה אל־ינה בן־אמתי לאמר

Rendering: One day Yahweh (***Chëëbtälëël***) told Jonah that...

Observation: The respondents noted that the term ***Chëëbtälëël*** is the name for God. However, it was also pointed out that the term is not as commonly used as the term ***Yëyiin***, which is a general title for God as creator.

Response: Although the term ***Chëëbtälëël*** is less known by some of the Sabaot youth, it needs to be used in order to provide a cultural equivalent for the personal name of God יהוה as it was explained in section 5.6.1 of this study.

Reference: Jonah 1:2 Cultural problem (unknown idea: the concept of a city)

Text: קום לך אל־נינוה העיר הגדולה

Rendering: Arise, go to Nineveh that great city.

Observation: The term ***kiriinkëët*** , which is used to translate the Hebrew concept of עיר is obsolete. This term was also found to be problematic during the participatory Jonah reading workshop as noted in section 4.5.2. Since no one uses the term ***kiriinkëët*** in daily conversation. It is better to use the term *towuniit*, which is borrowed from English "town" but well known. .

Response: The term ***kiriinkëët*** has been used in the New Testament as well as in the ongoing OT translation. However, since the term is not known, it contributes to the difficulty in understanding the Sabaot translation of Scripture. For this reason, the term ***kiriinkëët*** will be replaced with the term ***towuniit*** to translate the Hebrew term עיר.

Reference: Jonah 1:3 Cultural problem (unknown idea: the concept of a ship)

Text: וירד יפו וימצא אניה באה תרשׁישׁ ויתן שׂכרה

Rendering: He went down to Joppa and found a ship that was taking other people to Tarshish. Then he paid something for the journey

Observation: The term ***mwëënkëët*** (ship), which is used to translate the Hebrew concept of אניה as well as הספינה (1:6), was tested to find out if contemporary Sabaot

people would understand it well. In their response, the group indicated that they understood the term to refer to either a beehive or a boat. They also suggested that if the meaning of "ship" is intended, then the word ***mëëliit***, which is borrowed from Kiswahili language, would be preferable.

Response: The word ***mwëënkëët*** will be replaced with the word ***mëëliit*** in order to provide an adequate rendering for the Hebrew concepts of אניה and ספינה.

Reference: Jonah 1:7 Language problem (question on Sabaot idiom)

Text: ויפל הגורל על־ינה

Rendering: And when the cowry shell was cast the guilt caught Jonah (***kunam :möönkëët***)

Observation: Some of the readers stumbled in reading out the idiom ***kunam :möönkëët***, which was used in the draft translation. This indicated that the idiom was not well-known to the readers.

Response: It would be better to use the well-known idiom ***kunam :ng'aleek***, which means "words caught Jonah" but communicates the idea of the lot falling on Jonah. The translation will be revised in this regard.

Reference: 1:16 Manuscript problem (question on subject tone marks).

Text: וייראו האנשים יראה גדולה את־יהוה

Rendering: When those people saw like that they feared Yahweh very much

Observation: There was a problem in the discourse when the draft translation was read. All the readers stumbled as they read that part of the draft, which stated *kooywey* ***:Chëëbtälëël***. In Sabaot orthography, the doer of an action in a sentence is marked with a full colon. In this case the full colon appeared before ***Chëëbtälëël*** (Yahweh) and this would mean that ***Chëëbtälëël*** is the one who feared the sailors.

Response: The colon before ***Chëëbtälëël*** needs to be removed for the correct sense of the text to be attained. This will be reflected in the final translation draft.

Reference: Jonah 2:8 Manuscript problem (question on spelling).

Text: ותבוא אליך תפלתי

Rendering: My prayers reached you

Observation: There was a problem in reading out the word ***köyiityiing',*** which should have been written as ***köyityiing'.*** If this is not corrected, the meaning of the text would be "my prayers counted for you" instead of "my prayers reached you."

Response: The error has been noted and it will be corrected in the final draft for the right meaning of the text to be conveyed.

Reference: Jonah 4:4 Manuscript problem (question on spelling).

Text: ויאמר יהוה ההיטב חרה לך

Rendering: Yahweh asked Jonah that (*kuke*) "Do you have truth to be angry?"

Observation: The word *kuke* was not easy to read and the respondents did not know its meaning. It was correctly noted that it should have been written as *kule.*

Response: The correct word should have been *kule*, which means "that". The spelling error has been noted and the word ***kuke*** will be correctly spelled as ***kule***[15].

Reference: Jonah 4:6 Language problem (question on spelling)

Text: וימן יהוה־אלהים קיקיון

Rendering: Then God Yahweh caused a castor bean plant to grow from where Jonah was.

[15] See also the observations of the "expert evaluation test" in section 7.3.1.3 above.

Observation: The audience noted that the correct Sabaot word for castor oil plant is ***mänwëët*** but not ***mäntwëët*** as indicated in the NSJ translation.

Response: The spelling error has been noted and the correction will be made in all the places where the word is misspelled.

Reference: Jonah 4:6 Language problem (lexical collocation)

Text: ויעל מעל לינה להיות צל על־ראשו להציל לו מרעתו

Rendering: That castor oil plant provided a shed for Jonah and covered his head so the sun does not burn him.

Observation: The audience noted that in Sabaot, it is preferable to say that the sun strikes (***toor***) a human head instead of saying that it burns (***beel***).

Response: The word ***toor*** (strike) will be used instead of the word ***beel*** (burn).

Reference: Jonah 4:8 Manuscript problem (question on spelling).

Text: ויתך השמש על־ראש ינה

Rendering: The sun hit the head (***mëtitiaab)*** of Jonah until he almost fainted

Observation: The word word ***mëtitiaab*** was problematic to read. The audience noted the typing error and suggested that the word should be correctly written as ***mëtitaab*** instead of ***mëtitiaab.***

Response: The translation expert also noted this problem in section 7.3.2.3 above. The spelling error will be changed in order for the text to give the intended meaning.

7.3.3.4 Conclusion of the Oral-aural Test

The oral-aural test raised 11 issues. These were 4 cultural issues, 2 language issues, and 5 manuscript issues. There was no functional issue raised in this test. Out of the 11 issues raised, 10 were acknowledged as translation errors, some of which were also identified in

the expert evaluation test. The table below shows the translation errors that were identified in the oral-aural test.

Reference	Type of error	Recommendations
1:1	Cultural/proper names	Translate יונה בן־אמתי as *Yoona araab Amitaay* instead of ***Chëëbtuukë*** *araab Manta.*
1:2	Cultural/unknown idea	Translate עיר with *towuniit* instead of ***kiriinkëët***
1:3	Cultural /unknown idea	Translate אניה and ספינה (in 1:5) as ***mëëliit*** instead of ***mwëënkëët***.
1:7	Language/Sabaot idiom	Use a more common idiom. Replace ***kunam :möönkëët*** with *kunam :ng'aleek.*
1:16	Manuscript/misplaced tone mark	Remove the subject tone mark before the word ***Chëëbtälëël*** in the phrase *kooywey :**Chëëbtälëël***.
2:8	Manuscript/spelling	Correct the word ***köyiityiing'*** with the word ***köyityiing'***.
4:4	Manuscript/spelling	Change *kuke* to be *kule*
4:6	Manuscript/spelling	Correct ***mäntwëët*** to be ***mänwëët***
4:6	Language/lexical collocation	Replace *beel* with *toor*
4:8	Manuscript /spelling	Correct ***mëtitiaab*** to be ***mëtitaab***

Table 7: Recommendations from the oral-aural test

The general feeling of the people who participated in the test was that the translation draft was of good quality. Most of the errors were concerned with minor manuscript errors, particularly with regard to spelling mistakes. It can therefore be concluded that the draft translation is generally of good quality and the correction of the errors noted will make it more acceptable.

7.3.4 Back-translation Test

7.3.4.1 Purpose of Back-translation Test

In section 6.2.5 of this study, a back-translation was defined as a re-translation of a translated text, from a minor language to a language of wider communication. We noted

that the purpose of a back-translation is to assist a person who does not know the minor language to understand how particular information has been translated into that language. But that is not the only function of a back-translation. It can also be used to test a translation. As Barnwell (1992:192) points out, a back-translation shows the meaning that the person doing it understood. The back-translator's meaning can then be compared with its source text (the translation) in order to see the variation in understanding. A properly done back-translation can reflect various translation errors, which the translator was not aware of. The back-translation test was therefore done in order to see how the New Sabaot Jonah translation draft would be understood.

7.3.4.2 Method of Back-translation Test

Four people, aged between 25 and 49, were asked to produce individual back-translations of the draft translation of Jonah. Their characteristics were as follows: One of them is a church minister (male) and fluent speaker of the Koony dialect. He is also very competent in the writing and reading of the Sabaot language. Two of them are ordinary church members (a male and a female), one from the Koony dialect and another from the Book dialect. They are both competent writers and speakers of the Sabaot language. Lastly, one of them is a Bible translator (female). She is very competent in the writing and reading of the Sabaot language. The four individuals were trained on how to do a back-translation following the guidelines in Barnwell (1992:195-199). In addition, the following instructions were provided for them to follow.

(a) Read carefully the Sabaot draft translation of Jonah;
(b) Underneath each sentence in the Sabaot draft translation, provide an English translation using a "phrase-by-phrase" key. Use a red or blue pen to distinguish your translation from the text;
(c) Let your translation in English reflect the structure and meaning of the Sabaot translation. You should back-translate each Sabaot word or phrase in the sense that it has in the context where it occurs;
(d) Do not look at any version of the book of Jonah while you do the back-translation. You only need to back-translate the Sabaot draft translation of Jonah;

(e) You may ignore any typing errors and focus on back-translating the general sense of the text;

(f) Submit your back-translation to the research assistant.

7.3.4.3 Results of the Back-translation Test

Each of the four back-translations was compared with the draft translation of Jonah and the following issues emerged:

Reference: Jonah 1:2 Cultural problem (unknown idea: the concept of a city)

Text: קום לך אל־נינוה העיר הגדולה

Rendering: Start off and go to Nineveh, that big city, which is in the East.

Observation: In the New Sabaot Jonah draft translation the Hebrew word עיר that also occurs in 3:2, 3, 4; 4:5, and 4:11 was translated with the Sabaot word ***kiriinkëët***. However, in all the occurrences of this term, one of the ordinary Church members consistently failed to back-translate this term as a city. The Church member rendered the term ***kiriinkëët*** (city) as "valley" in Jonah 1:2; 3:2, and 3:4. The same member did not back-translate the term ***kiriinkëët*** in 3:3 and 3:11.

Response: The test showed that the term ***kiriinkëët***, which is used to translate the biblical concept of "city", is not well known. This, however, is not a surprise because the term is hardly used by ordinary Sabaot people to refer to a city. Most people have only known that the term ***kiriinkëët*** means a city because it is used in the Sabaot New Testament as a translation for a Greek equivalent for city. It is therefore necessary to find an alternative term for translating the concept of a city[16].

Reference: Jonah 1:3 Cultural problem (unknown idea: the concept of "ship.")

[16] See also the discussion of this term in section 7.3.2.3 above.

Text: וירד יפו וימצא אניה באה תרשׁישׁ ויתן שׂכרה

Rendering: He went down to Joppa and found a ship that was taking other people to Tarshish. Then he paid something for the journey

Observation: In this clause, the Hebrew term אניה, which means "ship" was translated with the Sabaot term ***mwëënkëët.*** However, all the back-translators rendered this term as a boat.

Response: The fact that none of the back-translators recognized the word ***mwëënkëët*** as "ship" indicates that the idea of a ship is lost in the translation. This means that a suitable word for ship needs to be identified. In this case, the term ***mëëliit*** is used instead of the term ***mwëënkëët*** as suggested in section 7.3.2.3 above.

Reference: Jonah 1:5 Cultural problem (question on translation of god)

Text: ויזעקו איׁש אל אלהיו

Rendering: Each person started to cry to his god

Observation: In the draft translation, the Hebrew concept of אלהים with reference to god or gods was rendered with the term ***äynätëët,*** which was explained in our discussion in section 5.6.2 of this study as a beneficent spirit. However, in all the back-translations, the word ***äynätëët*** was rendered as ancestral spirit. This means that the term ***äynätëët*** is generally not understood as "god."

Response: Traditionally, Sabaot people believe in the existence of a Supreme Being ***Yëyiintëët*** (maker/creator) or ***Chëëbtälëël*** (the clean one) exist. However, the concept of gods is an idea that has recently been introduced through Christianity. As it was suggested in section 5.6.2 of this study, the closest Sabaot equivalent for the concept of god(s) is ***äynätëët*** but it will take long before the concept is fully identified with the idea of god(s).

Reference: Jonah 1:16 Language problem (misplaced subject marker).

Text: וייראו האנשׁים ראה גדולה את־יהוה

Rendering: When those people saw like that, they feared Yahweh very much.

Observation: One of the back-translators indicated that the subject mark before the word ***Chëëbtälëël*** was confusing because it suggested that Yahweh feared the sailors. The reason for this misinterpretation is because a full colon, which indicates the subject in Sabaot writing system, has been placed before ***Chëëbtälëël*** by mistake.

Response: The subject marker before ***Chëëbtälëël*** is a typographical error. It needs to be removed for the appropriate meaning to be rendered.

Reference: Jonah 3:7 Language problem (question on categorization)

Text: האדם והבהמה הבקר והצאן

Rendering: There is nobody or animal (*tyoony*), or cow/bull (*tany*) or goat/sheep (*waarwa*).

Observation: In all the back-translations it appears as if there are three categories of animals, namely, *tyoony* (animals), *tany* (cattle), and *waarwa* (sheep/goats). It is not clear that *tany* (cattle) and *waarwa* (sheep/goats) are two categories that make up *tyoony* (animals)[17].

Response: The translation error has been noted and will be corrected by omitting *tyoony* (animals).

Reference: Jonah 4:6, 7, 9, and 10: Manuscript problem (question on spelling).

Text: קיקיון

Rendering: Castor oil plant

Observation: The back-translations indicated that the the term קיקיון had been rendered as a calabash.

[17] See also the discussion on the same issue on 7.3.1.3 above.

Response: As it has already been noted in section 7.3.3.3 above, the term ***mänwëët***, which means castor oil plant was wrongly mispelled as ***mäntwëët***, which gives the meaning of a calabash. This typographical error has been noted and will be corrected in the final draft.

7.3.4.4 Conclusion of Back-translation Test

The back-translation test indicated that the draft translation is generally well done. There were 6 issues raised in the test: 1 functional problem, 3 language problems, and 2 cultural problems. Out of the 6 issues, 5 translation errors were identified. There were two cultural errors, 1 language error, and 2 manuscript errors. These translation errors are presented in the following table.

Reference	Type of error	Decision taken
1:2	Cultural/unknown idea	Translate עיר with *towuniit* instead of ***kiriinkëët***
1:3	Cultural/unknown idea	Translate אניה and ספינה (in 1:5) as ***mëëliit*** instead of ***mwëënkëët***
1:16	Manuscript/misplaced tone mark	Remove the subject tone mark before the word ***Chëëbtälëël*** in the phrase ***kooywey :Chëëbtälëël***
3:7	Language/categorization	Leave out animals (*tyoony*) and refer only to *tany* (cattle) and *waarwa* (ship/goats)
4:6	Manuscript/spelling	The word ***mäntwëët*** should be replaced by ***mänwëët***, which means castor oil plant.

Table 8: Recommendations from the back-translation test

In general, the back-translations reflected the content of the draft translation of New Sabaot Jonah, which indicates that the back-translators understood the content of the translation. It can therefore be concluded that the draft translation is of good quality.

7.3.5 Conclusion on the Test Results

The combined results of the three tests indicate that a total of 15 translation errors were identified and marked for correction. These errors consisted of 1 functional error, 4 cultural errors, 3 language errors, and 7 manuscript errors. The following table shows sections of the text where these errors were found, the testing techniques by which they were identified, and the solutions that were recommended.

Reference	**Testing technique**	**Type of error**	**Recommendations**
1:1	Expert evaluation	Functional/implicit information	Qualify that Jonah is prophet of God, ***wöörkooyoontëëtaab Yëyiin***
1:1	Oral-aural test	Cultural/proper names	Translate יונה בן־אמתי as *Yoona araab Amitaay* instead of ***Chëëbtuukë*** *araab Manta.*
1:2	Oral-aural test Back-translation	Cultural/unknown idea	Translate עיר with *towuniit* instead of ***kiriinkëët***
1:3	Oral-aural test	Cultural/unknown idea	Translate אניה and ספינה (in 1:5) as ***mëëliit*** instead of ***mwëënkëët***
1:7	Expert evaluation Oral-aural test	Language/Sabaot idiom	Use a more common idiom. Replace ***kunam :möönkëët*** with ***kunam :ng'aleek.***
1:16	Oral-aural test Back-translation	Manuscript/misplaced tone mark	Remove the subject tone mark before the word ***Chëëbtäläël*** in the phrase *kooywey* ***:Chëëbtäläël***
2:8	Expert evaluation Oral-aural test	Manuscript/spelling	Correct the word ***köyiityiing'*** to be ***köyityiing'***.
3:1	Expert evaluation	Cultural/names of God	Use ***Chëëbtäläël*** for יהוה and ***Yëyiin*** for אלהים
3:7	Expert evaluation Back-translation	Language/categorization	Leave out animals (*tyoony*) and refer only to *tany* (cattle) and *waarwa* (ship/goats)

4:4	Expert-evaluation Back-translation	Manuscript/spelling	Change *kuke* to be *kule*
4:6	Oral-aural Back-translation	Manuscript/spelling	The word ***mäntwëët*** should be spelled as ***mänwëët,*** which means castor oil plant.
4:6	Oral-aural test	Language/lexical collocation	Replace *beel* with *toor*
4:7	Back-translation	Manuscript/spelling	Replace ***mäntwëët*** with ***mänwëët***
4:8	Expert evaluation	Manuscript/spelling	Correct ***mëtitiaab*** to be *mëtitaab*
4:9	Back-translation	Manuscript/spelling	Spell the term ***mänwëët*** *as* ***mantwëët.***

Table 9: Combined recommendations from all the tests

In the discussion on criteria for assessing the quality of the New Sabaot Jonah translation draft, we noted that the criterion of function was expected to carry more weight in determining the quality of the translation. This is because like all other functionalist translations, the New Sabaot Jonah translation is founded on the purpose for the translation as shown in the translation brief.

The results of the four criteria in terms of percentages are as follows

Type of error	**Frequency of error**	**Percentage**
Functional	1	6.66%
Cultural	4	26.66%
Language	3	20%
Manuscript	7	46.66%

Figure 3:Frequency and percentage of errors found in the draft translation of NSJ

From the percentages given above it can be concluded that the New Sabaot translation draft is of good quality. Its main area of weakness was in the area of manuscript quality while its strength was with regard to the purpose it is intended to perform.

7.4 Conclusion

In this chapter, the criteria, which were used to evaluate the translation draft of New Sabaot Jonah, were identified as the “criterion of function”, the “criterion of culture”, the “criterion of language” and the “criterion of manuscript quality”. These criteria were intended to be the scales for identifying any inadequacies or translation errors in the draft translation. In order to apply these criteria, three testing techniques were used. These were the “expert evaluation technique”, the “oral-aural technique”, and the “back-translation techniques.” The combined results of the entire testing process revealed that the translation draft had a very minimal percentage of functional errors. On the basis of the results of the test, it can be concluded that the New Sabaot Jonah draft is already of good quality and it is expected to be better once the errors have been eliminated. The successful production of the NSJ translation indicates that a participatory approach to Bible translation (PABT) is a viable strategy for producing an alternative and acceptable function-oriented translation of the Bible. In the next chapter an attempt will be made to provide a practical description and evalution of PABT.

CHAPTER 8: CONCLUSION OF THE STUDY

8.1 Introduction

The purpose of this chapter is to provide a conclusion of the study. Since the aim of the entire study was to identify a strategy for identifying and producing alternative versions of the Bible in the Sabaot language, it is appropriate to end the study by describing the strategy that was applied in the process of producing the New Sabaot Jonah translation. The flow of the discussion in the chapter is as follows: Section 8.2 provides a review of the goal of the study and a summary of the research process. Next, in section 8.3 the theoretical framework for a “Participatory Approach to Bible Translation (PABT)” as championed in this study is explained. Finally, closing remarks for the study are given in section 8.4.

8.2 A Review of the Goal of the Study

In chapter 1 of this study, the main question that was presented in the problem statement was: “Which strategy can be applied to produce a different version of a Sabaot mother-tongue translation of the Bible with a specific skopos in mind?” On the basis of Nord’s functionalist model of translation, it was hypothesized that alternative function-oriented translations for Sabaot Christians may be realized through a translation strategy that seeks to involve the target audience in the determination of a suitable translation. Consequently, it was proposed that such a strategy would constitute a “Participatory Approach to Bible Translation" (PABT) because both the community and the translator participate in the determination of the type of the prospective translation. This meant that ideas drawn from Nord’s functionalist model would be adapted in the testing of the hypothesis. For this reason, an in-depth study was done on Nord’s functionalist theory and insights drawn from her model were used to test the hypothesis by translating Jonah’s narration and poetry into the Sabaot language. The testing results in chapter 7 indicated that the

research was successful in producing an alternative translation of the text of Jonah into the Sabaot language.

8.3 A Theoretical Framework for a Participatory Approach to Bible Translation (PABT).

As it was explained in chapter 1 and chapter 3 of this study, the most important element emphasized in Nord's model of translation is the purpose (skopos) of the translation, which is contained in the translation brief that is jointly formulated by the translator and the initiator of the translation[1]. According to Nord, the initiator plays a crucial role in the translation process because he/she is a factor that starts the translation process and determines its course (Nord 1991:8). In Nord's view, as it has been explained, the role of the initiator is flexible and could be carried out by the target text recipient among other players[2].

In view of the flexibility of communication roles as explained above, it has been demonstrated in this dissertation that greater precision in the identification of an alternative translation can be achieved by allowing the target language community to play the combined role of "initiator-cum-addressee." By playing the role of "initiator-cum-addressee" of the translation, the TLC gets an opportunity to participate in the formulation of a translation brief.

Since, in Nord's view, a translation brief is the main factor determining the type of translation that is done, it becomes logical to conclude that the participation of a given target audience in the design of the translation brief substitutes for the participation of that particular audience in the actual production of the translation. By continually looping back to the translation brief, the translator actually keeps track of the essential

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1 Nord (1991:9) states that it is the prospective function or skopos of the target text that as determined by the initiator's needs, which operates the translation process. See also the discussion on translation brief/skopos in sections 3.3.2 and 3.3.3 of this study.

2 See section 3.4.1 of this study.

requirements of the translation from the perspective of the target language community in its role as “initiator-cum-addressee” of the translation. Having given the above theoretical framework, the PABT strategy can be described as follows:

The PABT approach aims at the active involvement of the target language community in the design of the translation brief, which guides the actual process of Bible translation. This approach recognizes three major participants in the translation process, which form three broad constituencies. These are the target language community, the translation agency, and the Source Text author. Each of them has a special role in the translation process.

The division of communicative roles in PABT is proposed as follows: The target language community (TLC) is the “initiator-cum-addressee” for the translation. People who have been chosen through a well-established mechanism may represent the TLC. They should preferably be drawn from all churches and they should not be just church leaders, but a mixture of Christians of different ranks. The major role of the TLC is to participate in the formulation of a translation brief and to approve that the translation has indeed been done according to the translation brief. They are also the prospective recipients of the translation. The translation agency (TA) provides experts (translators and consultants), whose primary responsibility is to provide translation services. The source text author (STA) is silently represented in the biblical text provides the message, which is the basis for the translation needed by the target language community.

There are three steps to be followed in the whole process of translation in PABT. The first step is the “Engagement step”, which consists of two parts. The first part deals with the creation of rapport. In this case, representatives of the TLC and the TA are introduced to each other. In some situations representatives of the TLC approach TA to make a request for a translation. But in some situations, the TA may visit the TLC to initiate talks with the community with the view of creating awareness for the need of a translation. The second part of the engagement step is concerned with the production of the translation brief. Here representatives of the TLC may present a translation brief with details of the

type of translation that is needed in the community. Alternatively, the TA may carry out research to establish essential requirements of the proposed translation. The research should however be done with the involvement of the TLC through its representatives[3]. It is necessary for the TA to initiate negotiations with the representatives of the TLC over the translation brief in order to ensure that the translation brief is acceptable and clear to all parties. This negotiation must take place even if the community had a ready-made translation brief.

Once the requirements of the translation have clearly been put in the translation brief, the translation process can move to the second step, which is the "source text analysis". In this stage, the TA studies the source text in context to determine the meaning intended by the source text author. The source text needs to be analyzed in view of the translation brief. This means that the translator appointed by the TA has to loop back to the translation brief, to see what kind of source text elements would need to be either retained, left out, or modified to suit the needs of the target language community as expressed in the translation brief. While sorting out relevant source elements, the translator should also bear in mind Nord's ethical rule of "function-plus-loyalty", so as to ensure that the needs of the target audience are adhered to without violating the intentions of the source text author.

After the analysis of the source text, the translation process enters the third step, which is the "transfer" step. Here the TA's appointed translator applies his/her skills to translate the message of the source text author (STA) in accordance with the translation brief[4]. The draft translation should be taken to TLC representatives for testing in accordance with the requirements of the translation brief that guided the translation process. Any corrections can then be made before the final draft is produced. It is expected that if the three steps are followed, the translation will be both acceptable to the TLC and loyal to the STA. The model drawn below shows the proposed participatory approach to Bible translation.

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[3] See for example the translation-oriented research presented in chapter 4 of this study.

[4] See chapter 6 of this study.

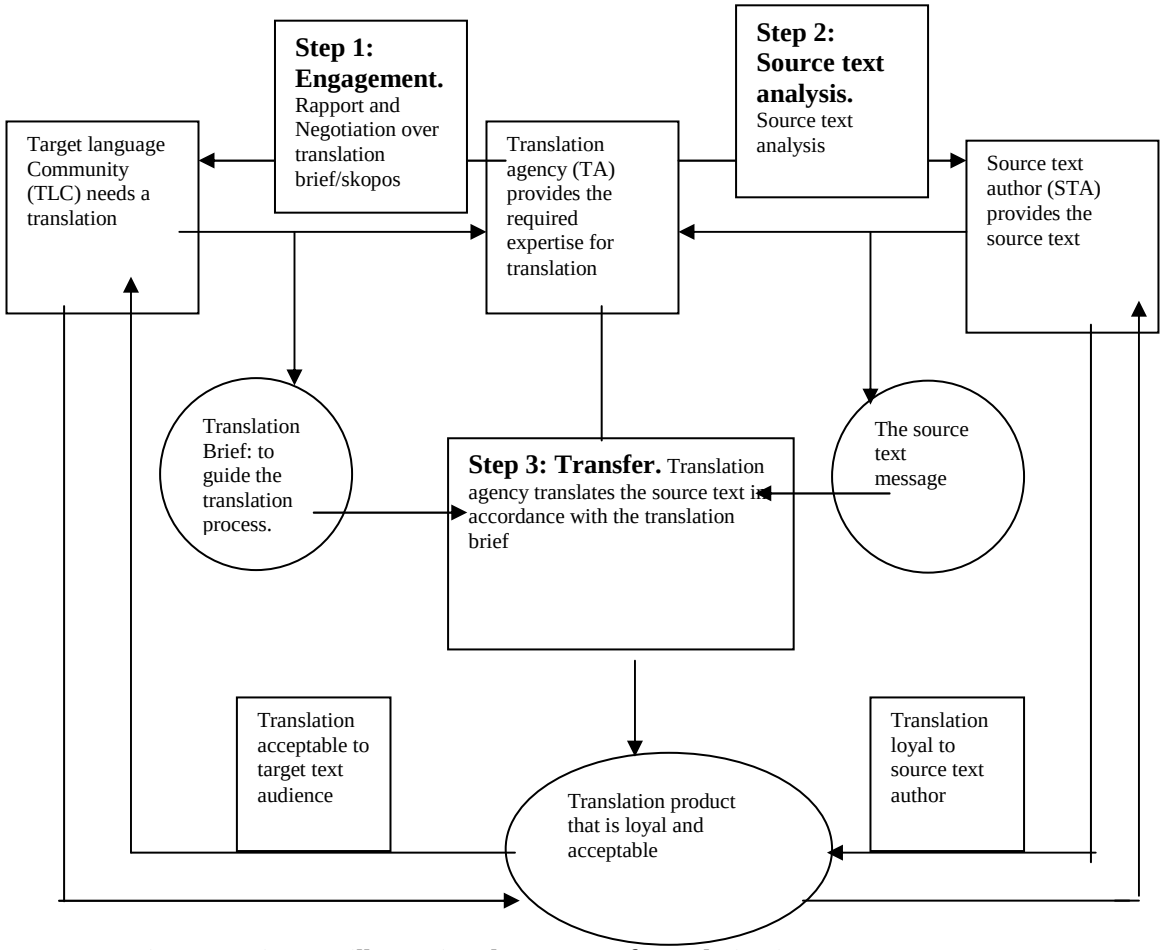

Figure 3: Diagram illustrating the process of translation in PABT

8.4 Closing Remarks

In this study, a participatory approach to Bible translation (PABT) has been approved as a viable strategy for producing function oriented and acceptable alternative mother tongue translation of the Bible. However, this approval is only tentative. The writer of the dissertation recommends further testing of the PABT strategy in different contexts.

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APPENDIX A :NEW SABAOT JONAH TRANSLATION

1

Kisyeem :Yoona kumwëyëë Chëëbtälëël

[1] Kimiitë këny :chiito ake nyëë /kikëëkuurëë :Yoona araab Amitaay. Ki wöörkooyoontëëtaab Yëyiin :chiichoo nteenee kimächë kukwiil keey äk Yëyiintëët Chëëbtälëël. Kimwoochi bësyëët ake :Chëëbtälëël Yoona kule, [2] “Ng'eet änkiiwë äkoy Niinaawi, towuniinoo tookunoot, nyoo mii koong’asiis. Ibölchi biikaab wölooto kubo ng'öökiswöökikwaa chu kwaakas.”
[3] Nteenee, kikwëtyi :Yoona ng'aleechaa bo Yëyiin. King’eet kumächë kumwëchi keey towuniitaab Taaryiis äm tinkeey, kule simakas inee :Chëëbtälëël. Kirëktë äkoy Yooba änkunyöör mëëliit nyëë kimii kuyibë biiko alak Taarsyiis. Yooto, kukweyta kiy kubo baanta ankulaany mwëëng’ sukuwëëto keey bichoo. Kimächë :inee kumwëchi keey simakas :Chëëbtälëël.
[4] Kumii :Yoona kuwëëtii, kuchäbäyiitu :booniin. Kitöörchi :Chëëbtälëël yoomeet nyëë nyikiis araaray. Kuchö :wusöönëët änkoosoonkiiy mëëliit kut kumach kuburyet. [5] Yu kakas :biikaab mëëliinoo kuu nyooto, kumuyo änkutoow :chii ake tukul köönchööchi äynätëënyii kule ntöös mäkusär. Kiinëm mbo :bichoo tukuuk chëë kimii mwëëng’ änkutöörchi araaray kule sukukuskusiit :mëëliit amaling'ta. Nto yooto tukul, kikiikurëkto :Yoona komosta nyëbo äriit miisin äm wölëë bo mëëliit änkuruchi keey rwoonik chëbo meet.
[6] Kutäkurwëë :Yoona, kuwëëchi :chiito nyëë kiiyyoonkyinë mëëliit ankoong'eet kumwoochinë kule, “So! Nto yu irwëë kuu nyi änkääkuchö :mnyaat? Ng'eet ankiisaay Yëyiintëëng'uung', nto nyuun kukäsuung' ankuriireeneech simäkëëbëku.”
[7] Nyëë matyaa, kukäsyiin :bikaab mëëliinoo kule /keebar sëkëëryëët kööboor chiito nyëë keesaaynaan sukutuyëë :icheek rökös. Nto yu /kakeebar sëkëëryëët kunam :ng'aleek Yoona nyi kämächë kumwëyëë Chëëbtälëël. [8] Kumwoochi :bichoo Yoona kule “Kas, inyiing’ nyëë këësäkyëëch rökösi. Mwoowu naas! Nee :yiisyëëng’uung’? Ichöönëë äno? /Këëkuurëë nee böröryëëng'uung' änkiibooyë ärëët nkönö?”
[9] Kuwälchi :Yoona bichoo kule, “Äyëku anii Iburooniintëët. Äkutunkyinë Yëyiintëët Chëëbtälëël nyoo minyë barak. Inee nyëë kiyëyë köörëët äk araarayta. [10] Nteenee, ämiitë ämwëyëë Yëyiintoonoo.”Yu kakas: bichoo ng'aleechaa, kumuyo mbo subak miisin ankuteebee Yoona kule, “Ng'al nee ra chu 'keeyey?”
[11] Nto yu katas taay :araarayta kuyong'osiit, kuteebee subak :bichoo Yoona kule, “Mwoowu naas kiyëë këëyëyëëniing' sikiintasiim araarayta.” [12] Kuwälchi :Yoona bichoo kule, “Änkëtë kule anii nyëë kaasach sikutöör

:Chëëbtälëël rökösi. Kunyi, onamaani änköötöörchoo araaray
suköömuuny :wusöönëët.”
13 Kisyeem :bichoo kuwëëkyi mëëliit wölëë bo sakaramteet,
nteenee maneemuuch kuuyu kitas taay :wusöönëët kuwus nyëë
körööm. 14 Yooto, kuriirchi :bichoo Chëëbtälëël kumwoochinë
kule, “Lëyyë, Chëëbtälëël -meekany kuyaacheech
:körötiikaab chiichi. Manaakeecham :acheek keebakach chii
nyëë bëërë keey, nteenee inyiing' nkityo nyëë keechamte
kume.” 15 Nto yityo, kunam :bichoo Yoona änkutöörchi
araaray. Kubëk :wusöönëët ankuteeman :araarayta bakeenke.
16 Yu kakas :bichoo kuu nyooto, kooywey Chëëbtälëël miisin.
Kiyëchi :bichoo Chëëbtälëël körösëëk änkukuurtoochi kiyëë
mäkoonëmchi.

2

Kisär :Chëëbtälëël Yoona

1 Kumii :Yoona araaray, kuyey :Chëëbtälëël kusär inee
:chëësoosim. Kilukuy :chëësoosim Yoona, nto yooto, kööbuur
:inee mooyëëtaab chëësoosim bësyöösyëk sömök kwiimën
kuyyeech.
2 Kutäkumii :Yoona mooyëëtaab chëësoosim, kusaay
Yëyiintëënyii Chëëbtälëël 3a kumwooyë kule;

3b-10 <<Köönköy, öö, Chëëbtälëël.
Kwääkuuriing’ ämiitë nyalil,
nto yooto iwälwoo :inyiing' Chëëbtälëël.
Kwäärïirchiing' isärwoo äm kääbkwoombiich,
cham ikas riirikyuu.

Kwëëtöörchoo wölëë bo kirimbëët,
äm kwëënuutaab araarayta.
Kwääbötyi wölëë bo bëëko
änkuwusëë :wusöönëëng’uung’ barakuunyuu.
Kweeluumaa :kiriimbëët kutukul
änkurätyi keey :sumbaraaryeet mëtinyuu.

Kwäärëktë äkoy wöloo toowunëë keey :tulööntöök
kut äwut köörëëtaab meet.
Kömächë :kääbkwoombiich kuyëtyoo keey.
Korataa :böröökaab meet koobeek.
Cham asoot kule mätëëmächoo äm wölëë imiitë.
-Mëëmächoo äm Kööng'uung' nyoo tiliil.

Yu kömii kurärtëënoo :muuyëët
cham asaayiing inyiing' Chëëbtälëël.
Köyityiing’ :söówutëkyuu, bakeenke,
imiitë wöloo iminyë äm barak.
Kwëësärwoo :inyiing’ Chëëbtälëël Yëyiintëënyuu,
nto yooto ang’etee mbereetaab meet.

Kunyoo, choo kutunkyinë tukuuk buch

ku mëëbërë koonyitiing' inyiing' Chëëbtälëël.
Nteenee +määyëwuung' :anii körösëëk
änkäätyëën äbiruung' köönköy.
+Määtuwënuung' kiyëë äkuurtoowuung'
kuuyu chöönëë :kaararaacheet wölëë imiitë.>>
11 Nto mii yoo, kung'äloolchi :Yëyiin chëësoosim
koong'uung'ta Yoona. Koong'uung'ta :chëësoosim Yoona kuwo
wölëë bo sakaramteetaab araarayta.

3

Kireeny keey :biikaab towuniitaab Niinaawi

1 Nyëë matyaa, kumwoochi :Chëëbtälëël subak Yoona kule, 2
“Ng'eet änkiiwë äkoy Niinaawi, towuniinoo tookunoot.
Ibölchi biikaab wölooto kurubta keey äk kiyëë ämwoowuung'
:anii.”
3 Kung'eet :Yoona änkuwo äkoy Ninaawi kuu wöloo
kimwooytoochinë :Chëëbtälëël. Ki wöö :towuniitaab Ninaawi
änkiinëmu :chii bësyöösyëk sömök sukubuntëë towuniinoo
tukul. 4 Äm bësyëëtaab taayta yu kitoowu :Yoona kubuntëë
towuniinoo, kubölchi biiko kumwooyë kule, “Mäkwoobuchäkiis
:ng’ala äm towuniini yoo kakakeeyta :araaweet akeenke
kuchakee ra.”
5 Yu kakas :biikaab Ninaawi ng'aleekaab Yoona, kööyënchi
Yëyiintëët. Yooto, kukir :bichoo ämiisyëët änköölookyi keey
sirookaab mëësyëët[a]. Kiyey kuu nyooto :biiko tukul kunam
wölëë mii :biiko chëë wööyëch äk wölëë mii :lëëköök, nyëë
mätinyë kule ng’oo :ng’oo. 6 Nto yu käyityi :ng'aleechaa
bäytooyiintëëtaab Ninaawi, kurëk äm wölëë bo ng'echereenyii
ankubuut sirookyii chëbo bäytooyiisyëët. Nto yityo,
köölookyi keey sirookaab mëësyëët änköobuurëë wölëë bo
aryaanteet. 7 Kiiyookyi :bäytooyiintoonoo kuut biikaab
Ninaawi kumwoochinë kule, “Käätiil :anii äk kääntööyik
chëë mii ng'wënyuunyuu ng'älyoontooni. Mämii :chii nto
tany, nto waarwa, nyëë /këëchämchinë kuchamcham kiy. Mämii
:nyëë mäkwoomiis nto kuyyë bëy. 8 Mächäktöös koolaach :biiko
tukul sirookaab mëësyëët /änkëërätyi nkicheek tyoong'iik
sirook chëë wuu chooto. Okany kuriirchi :biiko tukul
Yëyiintëët ankureeny keey :chii ake tukul kubo rökös äk
aweesyaantiit nyëë kiikuyey. 9 Inkët ng'öö? Nto anyuun
köörëkunëë :Yëyiin ntumätëënyii änkunyööwëëch kaat
simakëëbëku.”
10 Yu kakas :Yëyiin kule kareeny keey :biikaab Ninaawi kubo
ng'aleekwaa chëbo rökös, kunyööchi kaat bichoo
ämëëng'woonchi kuu wöloo kikiikumwaayta.

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[a] /Kikëëkirë ämiisyëët /änkiilookyinë keey sirookaab mëësyëët kööboor reenyeetaab keey äm wölëë mii :Yëyiintëët.

4

Kiineet :Chëëbtälëël Yoona ng'älyoo

[1] Nteenee, yu känyööchi kaat :Yëyiin biikaab Ninaawi, kukas :Yoona nyëë miyaat miisin änkunyëër. [2] Kusaay Chëëbtälëël kumwoochinë kule, “Lëyyë, Chëëbtälëël. Manaacham :anii kiyëë 'keeyey :inyiing’. Ng'älyoontoonitënyi nyëë kisim asoot anii kutämiitë köörëënyuu. Kyäämächë ämwëchi keey Tarsyiis kuuyu kyäänkëtë kule mämii :kiyëë +mëëyëyëë towuniitaab Ninaawi. Wuu nyooto, kuuyu ikaraam :inyiing' Chëëbtälëël änkiiriirëë biich. Mäsiminyëëru änkiiboontë koonyit nyëë wöö. Nto subak, inyööchinë kaat biiko yoo kareeny keey. [3] Kunyi, ii, Chëëbtälëël, bakachaani. Kaykay ämëëchi keey kusiir yoo kätääkäsë ng'al chëë wuu chu.” [4] Kuteebee :Chëëbtälëël Yoona kule, “Ara itinyë manta inyëëru?"

[5] Kikiikuwo :Yoona towuniit saang' äm komosta nyëbo koong'asiis. Kitëëkyi keey këryëët, nto yityo kööbuurëë yëbo wuurwëëtaab këryoonoo sikukas kiyëë makuyeyakay äm towuninoo. [6] Yooto, kuyey :Yëyiintëët Chëëbtälëël kubiitunëë :mänwëët yëë kikiibuurëë :Yoona. Kiyëchi :mänwoonoo Yoona wuurwëët ankooyeel mëtinyii simatoor :asiista. Kung'ërëkyi :Yoona mänwoonoo miisin.

[7] Nteenee, yu këërir :köörëët äm bësyëët nyëë kirubë, kuyey :Yëyiin kusus :kuutyeet äke mänwoonoo kut kusis. [8] Nto yu kämwook :asiista, kuyey :Yëyiin kuchö :yoomeetaab koong'asiis nyëë layaat. Yooto, kutoor :asiista mëtitaab Yoona kut kumach kumistë. Kusoom :Yoona kumëëchi keey kumwooyë kule, “Kaykay ämëëchi keey kusiir yoo kätääkäsë ng'al chëë wuu chu.” [9] Kuteebee :Yëyiin Yoona kule, “Ara itinyë manta inyëëru kuuyu kosis :mänwëët?” Kumwooy :Yoona kule, “Änyëëru kut ameey.”

[10] Kumwoochi :Chëëbtälëël Yoona kule, “'Iriirëë :inyiing' mänwëët nyëë koobiit kwëëmowuut akeenke ankuyaam kwëëmowuut ake ämëëbërë kiiburtoochi nkuruukuuk. [11] Yoo wuu nyooto, ii, kubur nee simaariiree :nkanii towuniitaab Ninaawi? Boonto :towuniinoo biiko kisyëëröök bokol äk tibtëm chëë bëërë keey äk tyoong'iik chëë mä tëë chu.” Kubëkyi yoo :tyoonkööchëëtaab Yoona araab Amitaay.

APPENDIX B: HISTORY OF PROJECT QUESTIONNAIRE

Name Interviewer_____

Date: _____Time_____

Name of respondent_____

Age _____

Gender and marital status_____

Church denomination and location:_____

Position in SBTL_____

Basic project background

1. Tell me about missionary activity in this language group, i.e., what missions or groups have worked here? During what periods of time? What was the major thrust of their activity? Please include any notable results.

2. Which denominations and missions were involved in the checking and translation process?

3. When was the language survey done? What were the findings of that survey? How was the dialect chosen? Are there any notable changes since the survey was completed? What are they?

4. When was the translation started? By whom? Who has been involved and in what ways? What was the degree of formality in translation style? How related is it to another language? (We need to also know perception of church members toward people involved in the translation.)

5. What kinds of programs have been implemented to address ongoing needs of the community such as literacy programs, community development programs, translation training, leadership and management training, etc.

6. How are publications and/or programs funded? Examples are training workshops, literacy programs? Are they sustainable? What kind of accountability system is in place for funding?

7. What impact has the project had on vernacular literacy rates and on reading by members of the language group?

8. How has the project impacted the economic welfare of members of the language group?

9. How has the project impacted the self esteem of members of the language group and their sense of well-being?

10. What changes in the level of worship and/or desire and ability to obey God have resulted from the project?

11. In what other ways has the project affected the language group?

Status of Vernacular Scriptures and Scripture related material

12. What Scriptures have been translated and available for distribution in print form?

13. What other Scripture related materials are available in print? (e.g., Bible stories, Bible comics, Bible helps such as key terms, Bible dictionary, concordance?)

14. What materials have been produced in non-print media? What formats? (cassettes, videos, flip charts, etc)

15. Are non-print media viable options to the local community? (e.g, do they have cassette players? Is there a way to show Scripture videos such as the Jesus film? How often is it shown?)

16. Are any Scripture radio programs available in the area? Do people have means to receive them?

17. How are vernacular materials distributed?

Literacy Issues

18. For people who want to learn to read, what opportunities are there for them to acquire literacy skills? Describe the opportunity and who provides it.

19. Are there any orthography or dialect issues you are aware of that hinder people from wanting to learn to read the vernacular? If so, how have they been addressed?

20. Estimate the literacy rate for men? For women? For the older generation? For the younger generation?

21. What reasons to people have/give for wanting to learn to read? What other motives have you observed?

22. What are the church denominations' attitudes toward literacy? In the vernacular? In the LWC?

23. Do church leaders tend to use the vernacular, LWC or both in written form in the church? (e.g., church bulletins, songbooks, announcements, posters, banners.)

24. Do church leaders use written form to reach those outside the church? (e.g, community news sheets, public announcements, tracts, letters, booklets) If so, is the language the vernacular or the LWC?

Perspective on the Church Denominations

25. What denominations are in the area? How many churches in each?

26. What are the attitudes of church leaders toward vernacular Scriptures? The vernacular in general?

27. Do the church leaders read aloud fluently in the vernacular? In LWC?

28. What are the attitudes of church leaders toward the spirits? Sorcery? Witchcraft? Ghosts? (Try to ask this of a variety of people and then draw your own conclusions.)

Perspective on SU by the Local People

29. What percentage of people in villages where churches are located attend a church? (Give an estimate such as 2 out of 10 households)

30. What percentage of those who attend church regularly, are involved in some church ministry? What kinds of ministries? (e.g., direct a choir, lead a youth group, teach a class?)

31. What are the attitudes of the people toward Scripture in their mother tongue? The LWC?

32. Are there people in the community who can read vernacular Scriptures aloud fluently? LWC Scriptures? In what situations do they do so? In church, group reading at home, in the public square?

33. What is the total number of NT published? About how many of those Scriptures have actually been sold (not including those given away)?

34. Has cost had any affect on sales of vernacular Scriptures? If so, please explain.

35. What are the major concerns of the Christian population? (e.g. witchcraft/sorcery, health issues, poverty?)

36. Do you think people look to Scriptures for answers to these concerns? How? In what situations? Give examples.

37. What circumstances might keep people from committing to Christ?

38. Are you aware of any natural disasters or tribal conflict or such that might have caused people to want to attend church?

37. Do you see any evidence of revival in the people? Describe. Has there been revival in the past that you know of?

Note: Questionnaire adapted from SIL Scripture Use Research Project

APPENDIX C: PASTOR/ELDER QUESTIONNAIRE

Name Interviewer

Date: _____Time_____

Name of respondent_____

Age _____

Gender and marital status_____

Church denomination and location:_____

Position in Church_____

Questions on education, training and ministry

1. Tell me the story of how you became a Christian and eventually the pastor/ leader of this church.

2. Please describe how you acquired your education. What level did you reach?

3. Did you go for any pastoral training? Where was the school and what did you study?

Questions on language use

4. What language do you feel comfortable speaking in most situations?

5. What other languages do you speak and understand well?

6. Which do you feel most comfortable in preaching the Word?

7. What language do you prefer to speak at home?

8. What language do you in doing the following:

i. Reading the Bible ii. Praying in private

iii. Praying with family

iv. Writing notes for sermon

v. Reading books or magazines

vi. Talking with pastors

vii. Reading Bible helps

viii. Writing church business

ix. Memorizing Scripture

x. Singing

Questions on the use of Sabaot Christian literature

9. Do you know of any Christian literature written in the Sabaot language? Please name them.

10. Do you own/have copies of any of these materials? If so, which ones?

11. Did you or anyone in your church have part in producing these materials? If so, what part did they play?

12. Please give an estimate of how many of your church members can read in Sabaot.

13. What do people think of the Christian literature in the Sabaot language? Are there any that seem to be more popular than others? If so, what? Why do you think these are most popular?

14. If you wanted to own any of the materials in the Sabaot language, how would you get a copy?

15. Have you attended any seminars or workshops about Bible translation or reading the Bible?

i. If so, did you like it?

ii. Why?

iii. What did you learn?

16. When you read the Sabaot Scripture, do you find it easy to read, or a little bit difficult to read, or very difficult to read? Please explain your answer.

17. Do you think the vernacular Scriptures communicate the truth of God's Word as good as the English or Kiswahili Bible? Why or why not? Is one more holy than the other? (Which one?)

18. About how many people in your church own their own Bibles? In what language?

19. Do they bring their Bibles to church? Do they read them in church? At home?

20. What language is used in church services for the following situations and explain why:

i. Introduction/ Welcome

ii. Announcements

iii. Congregational singing

iv. Sermon

v. Choir singing

vi. Scripture reading aloud

vii. Prayer

viii. Sunday school

21. In what ways is the Bible taught in your church?

22. Which language is used for the activities mentioned above?

23. What version of the Bible have you found as best for most of the people in your congregation?. Why is this the best?

Questions probing Spiritual needs of Christians

24. How does a person who becomes a Christian here relate to the divinities he/she used to worship?

25. When do people feel they need to go to the witchdoctor?

26. Do you know any Scriptures that address that need? Can you tell me about a time you've used these Scriptures to address this need?

27. What would you say are the major problems faced by people in your church?

28. How do you help people who come to you with some of these problems?

29. Can you tell me any examples of how the Scriptures have helped people with some of these problems?

30. Have the Scriptures influenced any changes in traditional beliefs and practices? If so, give examples.

31. What are some ways for encouraging people to use Scriptures?

32. What do you feel are the most important truths from the Scripture that people in your village need to know?

33. If someone in this village wanted to become a Christian, would there be anything that would stop them from doing so? If so, what might that be?

34. What do you think are the main reasons why people do become Christians/join this church?

Questions on preferred attributes for a translation

35. What kinds of materials (besides the Scriptures) will help you and your church members to understand more about God?

36. Do you have any advice to give to someone who is starting a Bible translation project in other languages?

37.How can they work best with churches in the area?

38. Do you have any additional comments or questions?

Note: Questionnaire adapted from SIL Scripture Use Research Project

APPENDIX D: CHURCH MEMBER QUESTIONNAIRE

Interviewer's Name:

Date:_____ Time:_____

1. Name of respondent_____

2. Gender and marital status_____

3. Age: _____

4. Level of education attained

Questions on Christian maturity

5. How long have you come to this church?

6. What made you decide to come to this church?

7. If someone asked you how to become a follower of Christ, how would you explain it to them?

8 What do you think are the most important things you have learned from the Scriptures?

Questions on Language use

9. Besides the local language, do you speak any other languages? What are they?

10. Which language do you prefer to speak?

11. Which language is best for your children to learn? Why?

12. If your grandchildren can't speak the vernacular language when they grow up, how will you feel about that?

13. Do you write anything in your mother tongue? What do you write? How often?

14. In which language do you feel you would learn best about God?

Questions regarding Scripture use

13. When do people feel they need to go to the witchdoctor?

14. Do you know any Scriptures that address that need?

15. What materials do you know of that are in the Sabaot language?

16. If a person wanted any of the above materials in the local language, how would they get them?

17. Do you read or hear the Scriptures at home? In what language? How?

18. When you hear the Scriptures in your language being read, does it sound good to you? Is there some way it doesn't sound good to you? If not, what do you think is wrong?

19. Do you find the Scriptures in Sabaot language easy to read? If not, why?

20. How do your peers feel about the Sabaot Christian materials? What challenges do they face in using them?

21. What church services do you attend? How often?

22. In your church services, which language(s) are mostly/generally used for:

i. Introduction/ Welcome

ii. Announcements

iii. Congregational singing

iv. Sermon

v. Choir singing

vii. Scripture reading aloud

viii. Prayer

ix. Sunday school/Sabbath School

23. If I visited people's homes in your community, how often would I hear the Scriptures being read or sung? What would I see?

24. If I went to your church, how would I see the Scriptures being used? How often? (What language?)

Questions on preferred type of translation

26. What would you consider to be most essential to have in an alternative Sabaot translation of the Bible?

27. Do you have any additional comments or questions?

Note: Questionnaire adapted from SIL Scripture Use Research Project

APPENDIX E: FOCUS GROUP QUESTIONNAIRE

Interviewer's Name:

Date:_____ Time:_____

1. Name of the group/local church_____

2. Denomination and location_____

3. Number of members in the group _____

4. Description of the character of the group (nature of participants and group dynamics)

Introductory note:

"*Thank you for coming! We are interested in discussing the activities of your church and learning the ways that you use and apply Scriptures to your lives. Be free to respond to our questions. Your names will not be quoted when you speak about anything. Please do not fear to speak your mind. We also need to listen to one another in order to give everyone a chance to contribute."*

1. I would like to know all the ways that Scriptures are taught or learned or shared in your church and also in what language. Please tell me all the ways you can think of that Scriptures were used in the past two or three weeks. For example, reading, singing, memorizing, Bible studies, etc.

2. Are there any particular Scriptures that people in your church have been discussing in this past year? If so, what are they?

3. Do you think people are more interested in God now than they were in the past?

4. Thinking over the past ten years, what changes have people made in the languages they choose to use in different situations?

5. Are these changes good or bad?

6. Some Christians think that the LWC is the only appropriate language to use in church. What do you think?

7. What do you think is the best language to use when praying to God? When Reading the Bible?

8. What do you think are the advantages of becoming a Christian?

9. If someone asked you how to be saved/go to heaven, what would you tell them?

10. Have any of your beliefs changed since you became a Christian/joined this church? If so, what are the changes? What caused them to change? (Is it all right for a Christian to go to the village witch doctor for healing?)

11. How do Christians act that is different than non-Christians in the community? What causes the differences?

12. Are there things you can think of to encourage more people to use the vernacular Scriptures?

13. What advice would you give to someone who was about to begin a translation project for another language group? What might that person do to help the church use the translated Scriptures?

Note: Questionnaire adapted from SIL Scripture Use Research Project

APPENDIX F: COMMUNITY MEMBER QUESTIONNAIRE

Name of Interviewer_____

Date of Interview_____Time_____

Place of Interview_____

Name of respondent_____Age_____

Gender_____

Occupation_____

Education_____

1. What language(s) do you speak?

2. Which of those do you feel most comfortable using?

3. Which one do you prefer speak?

4. Briefly tell me about the History of the Sabaot People. When did they come to settle here?

5. How many dialects of the Sabaot language do you know of?

6. Do the Sabaot people have any relationship with other communities in Kenya?

7. Do the Sabaot people have their own religion? Whom do they worship?

8. Which religious offices do the Sabaot people recognize?

9. Do the Sabaot people have any account of creation? Whom do made the universe?

10. Where does the Sabaot deity live?

11. What causes illness and death?

12. Where do people who die go?

13. What solutions are sought when calamity or sickness strikes in the community?

14. Is there any relationship between the living and the dead people? Please explain.

15. Briefly describe an ideal or successful Sabaot person

16. Why do you think people go to church?

17. What do you think of the people who go to church?

18. Do any of your friends or relatives go to church? How often?

19. Have you ever considered going to church? Why or why not?

20. Have you ever read or have someone read to you what is in the Bible? What did you think of it?

Note: Questionnaire adapted from SIL Scripture Use Research Project

APPENDIX G: QUESTIONNAIRE FOR JONAH READING WORKSHOP

Interviewer's Name: _____

Date:_____ Time:_____

Venue of the workshop_____

Denominations represented_____

Number of members in the group _____

Description of the character of the group (nature of participants and group dynamics)

1. How many people present here are able to read and understand a text written in Sabaot language?

2. Who would like to volunteer to read a section of Sabaot translation in Jonah?

3. To the audience after the reading: Was the reading easy or difficult? Why do you think it was easy? Why do you think it was difficult?

4. Are there any words that you don't understand in the Sabaot translation of Jonah? Which ones?

5. Briefly explain what is taking place in each of the chapters of the Sabaot common language translation of Jonah. What message do you learn from the book of Jonah?

6. What is your general view of the style of Sabaot translation of Jonah chapter 1, 2, 3, and 4? Is the style used in translation good? If not, why is so? Do you have any suggestions for the style of translation?

8. What are some of the things mentioned in the book of Jonah that would be strange to you?

9. Do you have any suggestions on how some of the terms need to be translated?

10. Can you think of any specific things that need to be done in order to encourage Sabaot people to make use of the translation of Jonah?

11. What would you prefer to be the source text for an alternative translation of Jonah?

12 Are there any particular issues that need to be addressed in the Sabaot translation of Jonah for it to achieve the above stated purpose?