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Comparative textual analysis

Printable PDF Version Fair Use Policy A comparative essay requires you to compare at least two (possibly more) items. These items will differ depending on the mapping. You may be asked to compare positions about a problem (p. e.g., responses to midwife theories in Canada and the United States) (e.g. capitalism and communism) (e.g. GDP in the United States and Great Britain) texts (e.g. Shakespeare's Hamlet and Macbeth) events (e.g. the Great Depression and the global financial crisis of 2008-2009) Although the assignment may , the hypothesis is that you will consider both similarities and differences; that is, you will compare and contrast. Make sure you know the basis for comparison The assignment sheet can tell you exactly what you need to compare, or you may be asked to present yourself with a base to compare. Provided by the essay question: The essay question may ask that you consider the knighthood figure in the high expectations of Charles Dickens and Anne Brontë's Wildfell Hall tenant. The basis for comparison will be the figure of the knight. Developed by you: The question may simply ask that the two novels be compared. If so, you will need to develop a basis for comparison, i.e. a subject, concern or device common to both works from which similarities and differences can be drawn. Develop a list of similarities and differences Once you know your basis for comparison, think critically about the similarities and differences between the items you are comparing, and compile a list of them. For example, you can decide that in high expectations, being a true gentleman is not a matter of manners or position, but moral, while in Wildfell Hall Tenant, being a true gentleman is not about luxury and self-indulgence, but about hard work and productivity. The list he has generated is not yet his outline for the essay, but it must provide enough similarities and differences to build an initial plan. Develop a thesis based on the relative weight of similarities and differences Once similarities and differences have been listed, decide whether the similarities in the whole outweigh the differences or vice versa. Create a thesis statement that reflects your relative weights. A more complex thesis usually includes similarities and differences. These are examples of the two main cases: The differences outweigh the similarities: While Callaghan's All the Years of Her Life and Mistry's Of White Hairs and Cricket follow the conventions of the elderly narrative, Callaghan's story adheres more to these conventions by allowing its central protagonist to mature. In Mistry's story, however, no real growth occurs. The differences: Although Darwin and Lamarck came to different conclusions as to whether the acquired traits can be they shared the key distinction of recognizing that species evolve over time. Reach a structure for your essay Alternating Method: Point by Point Pattern In the Alternating Method, you will find related points common to your central subjects A and B, and alternate between A and B based on these points (ABABAB ...). For example, a comparative essay on the French and Russian revolutions could examine how both revolutions encouraged or thwarted innovation in terms of new technologies, military strategy and the administrative system. A paragraph 1 in the new body technology and the French Revolution B Paragraph 2 in the new technology of the Russian body and revolution A paragraph 3 in the military strategy of the body and the French Revolution B Paragraph 4 in the military strategy of the Russian body and revolution A paragraph 5 in the administrative system of the body and the French Revolution B Paragraph 6 in the administrative system of the body and the Russian Revolution Note that the French revolutions and Russian (A and B) may be different rather than in the way they affected innovation in any of the three areas of technology, military strategy and administration. To use the alternating method, you just need to have something remarkable to say about A and B in each area. Finally, it can certainly include more than three pairs of alternate points: allow the topic to determine the number of points you choose to develop in the body of your essay. When do I use the alternating method? Teachers often like the alternating system, as it usually does a better job of highlighting similarities and differences by juxtaposing their points over A and B. It also tends to produce a more closely integrated and analytical role. Note the alternating method if you are able to identify clearly related points between A and B. Otherwise, if you try to impose the alternative method, you will probably find it counterproductive. Method of blog: Pattern subject by subject En the method of blog (AB), all A is discussed, then all B. For example, a comparative essay using the blog method on the French and Russian revolutions would address the French Revolution in the first half of the essay and the Russian Revolution in the second half. If you choose the blog method, however, don't simply add two disconnected essays to an introductory thesis. Block B, or the second half of your essay, should refer to Block A, or first half, and make clear points of comparison whenever comparisons are relevant. (Unlike A, B . . . o Like A, B . . .) This technique will allow a greater level of critical commitment, continuity and cohesion. A Paragraph 1-3 in the Body How the French Revolution Encouraged or Thwarted Innovation B Paragraphs 4-6 in the Body How the Russian Revolution Encouraged or Thwarted Innovation When I Use the Method is particularly useful in the following cases: You cannot find points about A and B that are closely related to each other. Your ideas about B build or extend your ideas about A. You are comparing three or more topics instead of the traditional two. 1Through throughout the history of the Bible in the West, commentary has been an readily available resource for the theological student,1, but for most current readers the text is only enough as the starting point for the study, not least from the practical point of view of time and access. For many centuries individual translations from the Bible into English dominated, either because they were the most popular, as was the Geneva Bible, or because they were the Bible officially recognized as in the case of King James's Bible (see McGrath, 2001: 161 and Daniell, 2003: 291). The modern reader, however, has many translations available for comparison, historical and contemporary, paper and electronics. This article aims to illustrate how comparative analysis of Bible translations into English can reveal embedded comments, not necessarily the detailed exegetical commentary found in volumes of works such as The International Critical Commentary (1910-1991), but nevertheless a reflection of the ideology or way of thinking of the translator or translation group. 2Ideology describes the ideas or conduct of a class or group of people and is regarded by them as justifying their behavior.2 In the area of Bible translation, religious ideology has played an important role and was the impetus before and during the Reformation to first translate into the vernacular (Deganal, 1920; Lohse, 1986). The ideology of the translation group was generally demonstrated in the prefaces and comments that accompany it. The current practice for delivering Bible translations has changed, so most texts prepared for the general public rather than scholars come with limited comments.3 In the relatively young discipline of translation studies4 it has long been recognized that group or individual ideology can exert considerable influence on the translator (see Lefevere , 1992; Hermans, 1985). There is also the question of institutional influence and control. As André Lefevere points out (Lefevere, 1992: 19), translation and patronage have close ties. The translation of the Bible includes a certain amount of institutional control not experienced in equal measure by other areas of translation.5 It could be argued that institutional control, once evident in the accompanying textual commentary, remains today in the strategies used in translation. Through the use of translation theories and comparative analysis it is possible to identify which ones could be considered the effects of ideology in the practice of translation. 3Bible translation from Latin and Greek into vernacular languages must defend special conditions in terms of translation and commentary, emerged as it does from a political and ideological struggle that began in the pre-Reformation era, continued throughout the religious turmoil in Europe in the 14th and 15th centuries and continues to some extent today in discussions about which translation of the Bible is the most authentic. Each denomination seeks a translation that better reflects its own interpretation of the content of the text. 4In the early days of Christianity when biblical scholarship was in its infancy, one of the impediments to translation was the struggle to interpret the divine mysteries of the source text (see Aelfric, 1881: 4) and the dangers of misinterpretation made even well-versed theologians who were unwilling to attempt translation. Later, during the Reformation, when factions had emerged with different perspectives, the theological interpretation of the text took precedence in the translation strategy. The function of the translation was to reflect the interpretation of translators so that the New Catholic Testament of 1582 was a response to the Bishop's Bible and the Calvinist version of Geneva (H. W. Robinson, 1940: 190) and the King James Bible of 1611 was an effort to impose religious unity on a disparate audience. 5Interestingly, a considerable part of the push for the study of translation as a discrete discipline arose from the needs of the first translators of the Bible and continues as a commentary on the experiences of contemporary translators. Jerome wrote a robust defense of the methods he used when translating, or as he insisted, publishing, the Latin vulture in the 4th century (D. Robinson, 2002: 23). Augustine, Jerome's contemporary and correspondent, went into some detail about the semiotics and interpretation of signs in the Bible (ibid.: 30) and major translations before and during the Reformation all had prefaces explaining and defending translation strategy (Pollard, 1903: 194; Rhodes and Lupas, 1997). 6 In the modern age, combined biblical societies began to support and promote interspersed linguistic and cultural research in translation studies in the 20th century and continue to do so in the 21st century. Eugene Nida's 1964 work Towards a Translation Science and Ernst-August Gutt's 1991 translation and relevance are just two early examples of a long and continuous list of products from the combined investment of biblical societies in scholarships and academic arguments. Needless to say, some of the most extreme religious groups such as the New King James Bible movement or David Cloud's Fundamental Baptist Ministry maintain somewhat less impartial and academic approaches that are reflected in the tenor of their websites and the titles of their publications.6 7Comparison of translations and analysis of translation strategy can underlying comments or disclose ideology of translators or both. Modern technology has provided the practical means for a comparison in the form of websites, for example, among many others, the Bible Gateway site, the International Bible Society website, Lexilogos.com, and the Bible Database.7 Bible students have access on these sites to a wide range of English translations and other languages and can easily compare one version with another. Some websites offer tips on how to choose a suitable translation and even promote awareness of different translation strategies. The Website of the International Bible Society (www.ibs.org) has a graph that traces the range of translations and classifies them from the most literal or word by word, through those with more sense of meaning or thought for thought strategy to those who aim to explain rather than reproduce the content, i.e. , those who get stoking or using paraphrasing. 8A of the main advantages for academic study of the history of Bible translation lies in the fact that diachronic versions provide linguistic samples several times of the same source text, allowing linguistic historians to track changes in language (Crystal, 2005: 274 and 516; Retrieved December 9, 2012. Synchronized translated modern versions offer an unparalleled corpus of comparative possibilities not available in most other texts. This article is an attempt to use the available comparative resource to detect implicit and explicit comments. Taking into account the historical context of the translations, their planned skopos and the translation strategies used, we can discover implicit comments embedded in the translation or explicit included in the body of the text. Even the layout of the text itself and the way certain words are in the foreground can give clues as to the ideology of the translator or translation group, as these aspects of the text involve a particular way of reading or interpreting the text. 9Historically there have always been translations of parts of the Bible by individuals locally or very limited staff, but after the commissioned version of Latin Vulgate was completed by Jerome in the 4th century there were no subsequent, official or an official complete translations, in any vernacular, for several centuries. Jerome's version, though composed of various sources, was the common text used exclusively by commentators and theologians in the small world of the educated elite until Desiderus Erasmus recovered the Greek codexes in the early 16th century and made them available for general use (Tracey, 1996: 75). Comparing Greek texts to Latin Vulgate revealed of corrupt had become the latter through scribal errors and stimulated interest in translation and retranslation processes. The Vulgate had previously been regarded as the only source the availability of the Greek text as a comparison improved the chances of what was considered a more accurate translation. The Reformation in Europe maintained humanist interest in biblical philology, while allowing the review of interpretations. The movement during the Reformation was to promote vernacular Bibles as an alternative way to reveal the truths of Christianity without the mediation of the clergy. This development was in itself an ideological stance against the interpretation of the established church. Translation further facilitated interpretation and was used as a means of affirming or repressing an ideological stance.8 10Commentary had previously provided interpretation space and continued to do so provided that fear of heretics or distortion

of text through translation largely figured in the minds of text providers. The tradition of written biblical comments remains strong, but comments are not normally attached to the text the way they were in earlier times. The sermons were also an important source of oral and written comments on sections of the Scriptures and those attending church services today continue to receive what amounts to an oral version of the comments on a biblical text on a regular basis. 11A around all the great pathistic figures of the early Christian church wrote comments about the Scriptures and tradition has persisted throughout the 2000-year history of Christianity so far. The comment was often used by theological students in preference to the text itself. Nicholas de Lira (1270–1349), a doctor at the Sorbonne in 1309, was one of the first exegetes and wrote a more influential commentary defending the precedence of literal meaning as opposed to the complex exegesis four times promoted by contemporaries. The reviewer of the first wycliffite translation, which we will see in more detail later, acknowledges his debt to Lyra and others in the preface to the second wycliffite version; Martin Luther relied on Lyra, but wrote comments of his as well; John Calvin and all the Geneva Bibles were produced with their own extensive textual notes and accompanying comments made use of earlier writers. James I dislikes the Calvinist commentary of the English Gin Bible was one of the reasons he promoted the King James version of 1611 (Opfel, 1982: 139; McGrath, 2001: 141). 12The tradition of accompanying exegetical notes was of vital importance to the dissemination of the vernacular Bible. The text was embedded in the comments to the point that a printed page would consist of a small square in the center in which the words of the Bible were limited, surrounded by the considerably larger amount of exgesi. A could be accompanied by several comment phrases. In the Geneva Study Bible of 1599, for example, the opening sentence of Gospel of St. John has six accompanying comments: 1.1 In 1 the initial b was c the Word, and the Word was d with God, and the Word e was God. (1) The Son of God is of one and the eternity or eternity of the josame, and of one and the essence of myself or nature with the Father. (a) From the beginning, as the evangelist says in (1 John 1: 1); it is as if he said that the Word did not begin to have his being when God began to do everything that was done: because the Word was even then when all the things that were done began to be done, and therefore was before the beginning of all things. (b) He had his being. (c) This word signals something peculiar and of choice above all others, and puts a difference between this Word, which is the Son of God, and the laws of God, which are also called the word of God. (d) This word 'with' points out that there is a distinction of people here. (e) This word 'Word' is the first in order in the sentence, and is the subject of the phrase, and this word 'God' is the latter in order, and is the predicate of the phrase. (1599 Geneva Study Bible, John 1: 1) 13These type of design highlights the commentary rather than the translation by virtue of the volume of the former compared to the latter. In England, as in other European countries, the tradition of translation comments or commentary as a translation was not restricted to the Bible. John Trevisa's translation of Polychronicon by Higden is marked with comments from the translator (see Higden, 1896). Geoffrey Chaucer's translation of the Philosophae Consolatioe de Boethius contains supported explanations about the meaning of the original or translator comments often prefixed with the phrase This is seyn... (Benson [ed.], 1987: 397-472). Both translators focus on the target reader and try to make the content of the source text translated on their sides clearer, but both are careful to make the difference between the text and their own comments. 14The use of commentary as an aid to understanding or as a defense of translation strategy has decreased considerably in the modern age. Compared to extensive prefaces and comments from versions of Wycliffite, in the Geneva Bible or the King James version, both the translator and commentator are currently much less in evidence. More often than not, the translation itself is explicit enough to provide understanding and stands alone as a piece of text, but it worryingly retains few markers of the fact that it is a translation. The following analysis will focus on the evidence of comments within the text exposed by textual comparison. 15Looking through the material collected for this study9 there seemed to be several types of what might be called implicit commentary on the samples. The first was the through correction and editing. In the same way as in a student's work could be described as a commentary on it, so the stages of translating the rough draft into final production through a process that can be described as a self-portrait. The decisions or alterations were the result of an unwritten dialogue with the source text that, if committed to paper, would be presented as a kind of comment. It is not often that the reader has access to the stages of translation; As a result, the editing process can only be analyzed when a review or new edition appears. The first and second versions of Wycliffite from the 1380s provide a good example of this type of commentary as they followed closely on top of each other. 16The next type, probably the largest category, was a more direct comment in the form of interpretation or intervention in the text. I have already mentioned how Chaucer and Trevisa separated their translation commentary from the body of the text. Comparative analysis of some modern samples of Bible translation reveals that interpretation or explanation embedded within the body of the text is often presented as part of the text. By expanding the notion of translation to include the process of transposing oral narrative into writing, we can also see evidence of the intervention of the original writer or narrator through comments. 17The translation is often a process that reveals attitudes and ideologies and some of the translation strategies, conceived with a certain skopos10, or purpose in mind, can prove to have a completely different effect than the proposed one. We will make this type of comment our third category, interesting as it is because it can be done entirely unconsciously by the translator, but nevertheless makes a valid contribution to the general discussion about the comments. 18The final category is somewhat less obvious as it involves the comparison between languages. It occurs when linguistic tension causes the translator to react to the content in a way that reveals concern about the correct interpretation of the material. It may arise from concern about gender neutral language or inclusive language, or simply because syntax rules in the target language create difficulties in interpreting. The resulting output of the standard language can be interpreted as a comment. 19These categories will be examined one by one to discover what stands out when comparing multiple samples. 20In order to illustrate the close connection between comprehension and translation and between translation and commentary, and to demonstrate the first type of commentary through correction and editing, a very early translation of the Bible into English will be used. In the 1390s when, under the influence of John Wyclif, a pre-reform group of his followers made a complete translation of the in Middle English, his source text was the Vulgate. Vulgate. the work collected from individual translators was subjected to a substantial review by a single person very shortly after completion and it is this review that provides commentary on the previous version. 21The text is John 10: 11-13. Early version, c1382: I'm a good shepherd. A good shepherd gives his soul for his sheep. Forsooth a merchant, and this is not the shepherd, the sheep are not his, he sees a wolf come and he leveh the sheep and run away I am a good shepherd. A good shepherd gives his life for his sheep. But a contracted hyne, and who is not the shepherd, sheep is not his sheep, sees a wolf come and he leveh the sheep and flee (Hudson, 1978: 58 with modernized spelling, my emphasis) 22D particular interest in the Wycliffite review is the negotiation process specifically between soul and life and trader and trader and hyne hyred. The problem arises from the Latin text. The Latin word anima encompasses life and soul, as well as spirit and mind. Reading the entire passage and not only does the above section make the interpretation clearer, so although soul is a legitimate representation of encouragement, the reviewer, thinking more broadly and not simply in terms of the sentence in hand, replaces life in order to complete meaning. Its correction is equivalent to a comment and comment on the original translation, whose function is to elucidate the translation. Similarly, the use of merchant in the first version is corrected simply because it is a bug. Mercenarius, the Latin word hired man or mercenary has been mistaken for the word marketer meaning merchant. For the modern reader familiar with the text the error is obvious, but in the early days of translation vernacular the error would not have been evident.12 The reviewer allegedly considered the other clues in the text the sheep are not his, for example, or perhaps he realized the error when checking against Latin. Its correction is part of an attempt to elucidize the meaning of the original text, to improve the understanding of a translation that, in its initial crude state, failed to achieve the goal of communication to its audience. 23Also evident in this translation is the underjuggment of the idea of Christ as a shepherd, a subject that has become of considerable exegetical importance. As we have established, the text of Wycliffite origin was the Latin version of Vulgate and, consequently, gave no clues to the translator about the defined or indefinite articles (as the Greek codexes do). However, the availability of Greek codexes and the theological development of the shepherd theme parallel to Christ with David the shepherd king are revealed in completed translations after the Greek texts became available in 1516. A good shepherd becomes the good or even The Good Shepherd in both reform translations and King James's 1611 version or in the current Amplified Bible or The Message translators had access to Greek and the benefit of subsequent comments. Text layout suggests how content should be interpreted. The exegetical development of the idea is reflected in the language and presentation of these subsequent translations which, compared to the previous ones, provide implicit feedback on them. 24For the first example of embedded commentary, interpretation or intervention in the text, we will consider Mark the Evangelist in his role as translator of oral narrative in written text. The idea of the translator as a creative writer is not new (Bassnett and Bush [eds], 2006), nor is it the translator's idea as a text rewriter (Lefevere, 1992). Louis Kelly (1979: 1) comments that the first Christian translators were the writers of the Gospel who started writing what had previously circulated through word of mouth. Mark was not particularly proficient in the Greek language in which he wrote his gospel: the Skopos, or purpose of translation, was to spread the stories of Christ to non-Jewish Greek-speaking inhabitants in the area. Writing for non-Jews made the evangelist aware of the problems of cultural transfer where customs and ritual concerned. In Mark 7, for example, verses 3 and 4 are explanations of Jewish customs for reader information: 1. Pharisees and some of the masters of the law who had come from Jerusalem gathered around Jesus and 2. he saw some of his disciples eating food with his hands that were unclean, that is, unwashed. 3. (Pharisees and all Jews do not eat unless they give their hands a ceremonial wash, clinging to the tradition of the elderly. 4. When they come from the market they do not eat unless they are washed. And they observe many other traditions, such as washing cups, jugs and kettles.) 25The aforementioned version is the New International Version of the New Testament (1973), which, in common with most other contemporary versions, supports commentary. Parentheses make a considerable difference to the state of the apart by removing it from the main body of the text, recognizing its function as an explanation but omitting to make clear what the intervention is, that of the original writer, that of the translator or that of the current editor. Interestingly, the King James version does not support the original writer's comment. The intended audience of 26Mark also had a problem with the source language in which the events took place. The reported dialogues may lose momentum or nuance or both in translation where the target vocabulary does not have the dynamism embedded in phrasing in the source language. Consequently, when Mark translates from Aramaeu, in the history of Jairus' daughter, she hears it strengthen the language. In the new international version, Mark 5: 41 says: He grabbed her by the hand and said, 'Talitha koum!' (which means, 'Babe, I tell you, get up!'). 27The parentheses make the intervention ambiguous again, but there is also another issue. As Jerome points out in his Letter to Pammachius about the best method of translation, Mark's translation of this sentence is not accurate. The phrase I tell you has been inserted, as Jerome believes, to emphasize and convey the impression of a call (quoted in D. Robinson, 2002: 26). 28In this example, Mark's role as narrator and translator involves him not only in general explanatory comments, but also in energizing a particular translated sentence. He knows that his audience will need commentary to make the text clear to them and also feels the need for dynamic intervention in translating the words of Christ. Interestingly, the comparison of modern translations of Mark 5: 41 available online on the Site of the Bible Gate, reveals that only one of them, The New Version of Life, omits Arameus: He took the girl in hand and said, 'Babe, I tell you, get up!' 29The 1996 version of New Living Translation, reduces arameu words to a footnote and omits Mark's emphatic that I tell you completely, even in the footnote: Holding his hand, he said, 'Get up, baby!' [a] The Greek text uses Arameu 'Talitha cumi' and then translates it as 'Get up, baby'. 30Ho, however, a later version of the same translation reinserted Mark's comment, but not the emphatic thing I tell you: Holding her hand, he told her, 'Talitha koum', meaning 'Babe, get up!' 31The official skopos of the New Living Translation is to make the same impact on the lives of its readers as the original had (New information from the living translation version, site of the Bible Gate) although how to determine the impact of the original two thousand years ago is something of a problem. Skopos must be achieved by what define information writers as a translation designed for thought, or what Jerome and Cicero defined as meaning rather than word by word (D. Robinson, 2002: 25). There are several possible conclusions to be drawn here. Perhaps the default highlights the intention to tame, or simplify, or minimize translation markers. It certainly reduces Mark's comment to comments rather than leaving him as an integral part of the text, but makes it editorial commentary rather than the writer's comments. Authorly changes from the writer's brand to editors or translators or both. 32The comments embedded in the narrative are now aimed at an example of how the ideological commentary or the translator's attitude towards a particular topic can be embedded in the choice of vocabulary. Once for this this it will be necessary to consider the skopos of the translation, since we will use the New International Version, The Message and the Amplified Bible. To do this, a brief description of the translation strategies of each translation group will precede the example. The text of the sample is the second Epistle of Peuce in Timothy 3: 6-7. Paul is talking about the negative effect of false teachers whose teaching would lead to the impunt. Latin is concise and to the point: 6 ex seu enim sunt qui penetrant domos, et captivas ducunt mulierculas oneratas peccatis, quæ ducuntur variis desideriis: 7 semper discipentes, et numquam ad scientiam veritatis pervenientes. (Latin Vulgate) 33The Greek linear version of the same passage requires asterisks to explain grammar, since the English language has no agreement of adjectives and does not take advantage of the fact that it is the women to whom the adjectives apply: 6. In this sense, he has stated that there is nothing oi to do and has stated that there is nothing to do and has stated that there is nothing to do. are the ones that crawl into houses and ἀρχαίωτιόντες γυναῖκάρια σεσωρευμένα ἀμαρτίας The capture of silly women has been chopped* with sins, being driven* lust by several, 7. πίνοντες μανθόνοντα καὶ μηδέποτε ἐς πρίψινωσιν ἀληθείαςalways learning* and never to a complete knowledge of the δυνάμενα truth.to come to be able.* * According to silly women (neut pl.). (Bagster and Sons, 1958: 840) 34There are several interesting lines of research to follow in this excerpt, not least what happens to the words penetrating and δυνάοντες or the variis desideriis and πρσιψινωσιν ποικιλίας phrases, but we focus our interest primarily on translating the words muliercula and γυναῖκάρια. Muliercula is defined in Lewis and Short's Latin dictionary as a small woman, mere wife, girl, common working girl and the equivalent word in the Greek text γυναῖκάρια as a small woman (woman) or weak woman. The word in Latin and Greek has connotations not easily expressed by a single word in the target language and is necessarily supported by adjectives in order to achieve complete meaning. What is interesting is the choice of adjectives and their number. 35The first example in English is of the New International Version, which was made by a group of more than a hundred scholars working from the best Greek and Aramean texts available. The Bible Gate website explains: The Committee celebrated certain objectives for the NIV: that this is an accurate, beautiful, clear and dignified translation suitable for public and private reading, teaching, memorize and liturgical use. The translators joined in their commitment to the authority and infallibility of the Bible as god's Word in written form. They agreed that faithful communication of the meaning of the original writers requires frequent modifications in the sentence structure (resulting in a translation designed for thought) and a constant consideration for the contextual meanings of the words (New international version information: Bible Gateway). 36 Here's their surrender: 6 Are those who are routed on their way to homes and gain control over weak women who are burdened with sins and are influenced by all kinds of evil desires, always learning but never able to recognize the truth. (New International Version) 37The sense of penetrating / γυναῖκάρια has been expressed in worm in its own way; the Mulierculas / γυναῖκάρια appear as women of weak will and the variis desideriis / πρσιψινωσιν ποικιλίας as evil desires. This translation seems to embody a moderately moderate version, heard for the sense of source and reflects writer Paul's attitude towards women. We will use this model as a starting point and we will move on to our next sample. 38The message was translated by a single translator, Eugene Peterson, whose idea was to recreate the languages and rhythms of the original language in English. The aim of The Message, as explained on the Bible Gate website, is to engage people in the reading process and help them understand what they read. This is not a study Bible, but rather a reading Bible. The verse numbers, which are not in the original documents, have been left out of the printed version for easy and enjoyable reading. The original books of the Bible were not written in formal language. The message is about retrieving the Word in the words we use today. (The message version information: Bible Gateway) 39Ai is the representation of Eugene Peterson: 6 These are the kind of people who speak softly to themselves in the homes of unstable and needy women and take advantage of them; women who, depressed by their sin, are routed with every new religious fashion that is called truth. They explode every time and never really learn. (The message) 40S we can see some movement between the first and the second sample. Worming their way becomes to speak softly to themselves, women of weak will have become unstable and needy women and evil desires expand into every new religious fashion that is called truth. In the translation of the last sentence there is opposition between the willingness to elucidation and the need to preserve ambiguity. In his attempt to modernize and make content relevant to current times Peterson inserts that is not present in any of the sources. It's not just about modernising modernising but also to overlap an example, that of each new religious fashion that is told truth that feels fits into the context. He directs the interpretation of the passage. He implies that what is new cannot be true. Are you saying that only membership of established religions leads to the truth? By specifying a particular situation, it eliminates the possibility of other perhaps more spiritual interpretations. The most important thing is that part of what is present in the source texts is lost. The phrase Always learning but never able to reach a complete knowledge of the truth is transformed into exploits every time and never really learn. Although Peterson's version is a creative possibility, it is not marked as creative and is specific where the source text is general. It fits in with the general context of the verses and with Paul's attitude and the attitude of the time towards women, but it is essentially a personal interpretation.13 We compare the final sample. 41The skopos and strategy for the Amplified Bible is described on the website as follows: The Amplified Bible was the first Bible project of the Lockman Foundation. It is about taking into account both the meaning of the word and the context to accurately translate the original text from one language to another. The Amplified Bible does this by using alternative explanatory readings and amplifications to help the reader understand what Scripture really says. Multiple equivalents of English words in each Key Hebrew and Greek word clarify and amplify meanings that might otherwise have been hidden by the traditional translation method. The Amplified Bible present on the Biblical Gateway coincides with the 1987 impression. (The information of the amplified Bible version: Bible Gateway) 42Aix here is the amplified representation of the Bible: 6 For them they are the ones who are routed in homes and captivate silly and weak and spiritually dwarf women, burdened with [the burden of their] sins [and easily] influenced and carried by various evil desires and seductive impulses. 7 [These weak women will listen to anyone who teaches them]; they are always researching and obtaining information, but are never able to come up with a recognition and knowledge of the Truth. (The Amplified Bible) 43The first thing to notice is the fact that the first sentence we are using for comparative purposes, worm in its own way translates in the same way as our first moderate example and very similar to our second. This phrase surprisingly has no expansion or amplification. However, the phrase weak will women of the first sample, which becomes the unstable and needy women of the second, extends to stupid and weak nature and spiritually dwarfs. The bad wishes of the first sample, portrayed as new religious fashion that is told true truth the second, return in the amplified version to brought by various malignant desires and seductive impulses. The intention of the Amplified Bible is to give multiple representations of the source text to allow the reader to understand what the Scriptures actually says (The Information of the Amplified Bible Version: Bible Gateway). Selective amplification firstlys certain questions about others: amplification itself concentrates the negative implications of derogatory adjectives such as evil and seductive. One could argue that spiritually dwarf is a retrospective interpretation of the situation Paul is describing, not a translation of mulierculas or γυναῖκάρια. The negative emphasis of passage is drawn from false teachers and established in women who accept teaching. 44 It is interesting that the same foundation responsible for the Amplified Bible also produced the Standard New American Bible and has an Amplified Dual Text/NASB Bible currently for sale. A dual text invites comparison between translations and in this format the Amplified Bible acts as a commentary for NASB. However, presented alone, the amplified version features a much more forceful and emphatic text than NASB. The presentation has some considerable influence on how a text is read and in a way imposes a way of reading to the reader or encourages the reader to take a particular line of interpretation. 45The opening of the Gospel of St. John has long raised linguistic problems of interpretation and translation, not least because of the difficulty of translating the complexity of the Greek word ὁ λόγος. The word logos is masculine in Greek, neutral in Latin rendering verbum, but can be rendered as a female noun in some European gender languages (palavera in Portuguese, palabra in Spanish, probation in French, parola in Italian). In these languages, if the chosen word is female, grammar requires the later personal pronoun to be female. But a female pronoun referring to God or Christ can compromise the meaning of the passage. Syntactically speaking, the Word in english must be represented by the neutral pronoun, but it is invariably done according to the interpretation of the passage.14 By examination of various translations of the opening of the Gospel of John, we can see that the linguistic tension caused by the necessary syntax produces a subtle commentary on the translation process. Translators use various methods to extract the required interpretation of the source almost despite the syn tactical difficulties. This is best illustrated with examples. 46The Latin (Vulgate) and the Greek (Stephanus NT 1550) provide concise and, due to the genus of logos and verbum, unequivocal readings: En principio erat Verbum,et Verbum erat Deum,et Verbums was the beginning of the καὶὸ λόγος ἦν πρὸς τὸν καὶ θεὸς ἦν ὁ λόγος 47 Of the four French sample texts, Louis Segond's version, described as the classic French equivalent of english king James's version (Louis Second version information: The Bible Door 22.10.06), is happy to retain the necessary syntax. The Bible du Semeur is the French Translation of International Bible Societies of 1999 and uses a neat grammar trick to avoid gender conflict. J. N. Darby's version provides an alternative representation and the Nouveau Testament Illustré in Français Courant solves the pronoun problem by repeating the noun at all times. Here is the Louis Segondtranslation: Au commencement était la Parole (egg : le verbe) ; et la Parole était auprès de Dieu et la Parole était Dieu. Elle (egg : il) était au commencement auprès de Dieu. Toutes choose faites furents par elle et sans elle pas une seule chose ne fut faite de ce qui a été fait. 48The following example is the Nouveau Testament Illustré en Français Courant, in which the use of the pronoun elle subject is avoided using the appropriate noun before each verb: Avant que Dieu crée le monde, la Parole existait déjà; la Parole était avec Dieu et la Parole était Dieu. La Parole était donc avec Dieu au inizi. Say a fait toute chose par elle; rien de ce qui existe n'a été fait sans elle. 49The Bible du Semeur faces differently: Au commencement était celui qui est la Parole de Dieu. Il était avec Dieu, il était lui-même Dieu. Start of Au, il était avec Dieu. Tout a été créé par lui, rien de ce qui a été créé n'a été créé sans lui. 50 Translators betray by their strategies the fact that they are aware of the paradox presented by the syntax of this section and each one uses a different solution. Interestingly, the older version is the least changed, while the 1999 Semeur's Bible affirms God's masculinity by manipulating language and adding emphasis through repetition of au inizi. In the 1990s gender issues were strongly debated and several new translations of the Bible sought to address the alienation caused by patriarchal language (see Grudem, 1995; Carson, 1998; Poythress and Grudem, 2000). During the same decade, the focus of translation studies focused on the representation of gender in translation (Simon, 1996; von Flotow, 1997). Bible translators during this time necessarily face the same issues, so they were publicly debated. 51The translation presupposes both the understanding of the text in its spiritual and allegorical senses and the possibility of transferring these elements to the target text. Due to the complexity of the source material some modern translations have a tendency to elucidize, simplify, interpret instead of presenting the text already literally like how or in all its many other possible ways. The purpose of the translation during the Reformation was initially to put the Bible open for the general masses and remove it from the only interpretive authority of the contemporary dominant institution. Keeping the sense literal prevented accusations of distortion through translation. Once opened to the people, however, the function of translation became the interpretation of the source in a particular way, supporting a particular interpretation or ideology. The availability of many translations allows for specific functions: a separate skopos for each translation but also a separate skopos for each translator or group of translators. 52Revision, the first category investigated, is a natural dynamic process in translation strategy and can provide opportunities for improvement in light of the new grant, a better understanding of the source text, or it may simply be a necessary process due to the change in the discourse of the target text. The embedded comment, on the other hand, is equivalent to a positive intervention by the translator or editor; it is an attempt to open the text to the reader by providing the necessary information for its interpretation. There is no particular attempt to persuade the reader of a particular point of view, only to provide what is necessary for the interpretation of the information. The third category, the investigation of the revelation of attitudes and ideologies, offers a demonstration of the translator's attitude towards the source text, towards the protagonists in the source text or towards the reader. The question is whether this attitude is subconscious, unconscious or consciously held. It could be interpreted as an attempt to guide or influence the reader and is considerably different from simply providing information as a side. Finally, the linguistic tension produced by the translation of some elements of the text from one language to another highlights a process of fipping the translation into a presupposed interpretation of the original text. Instead of translating what is present linguistically, the translator feels cobbled to translate what is present theologically, even if it means distorting the target text. Isn't that a place for comments instead of target text distortion? Page 2 Page 3 3

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