

**A SYNTACTIC AND LEXICAL ANALYSIS OF TWO SELECTED GERMAN BIBLE
TRANSLATIONS: SCHLACHTER VERSION 2000 AND HOFFNUNG FÜR ALLE
VERSION**

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Y61/8267/2017

**A DISSERTATION SUBMITTED IN PARTIAL FULFILMENT OF THE
REQUIREMENTS FOR THE AWARD OF MASTER OF ARTS DEGREE
IN TRANSLATION**

CENTRE FOR TRANSLATION AND INTERPRETATION

UNIVERSITY OF NAIROBI

NOVEMBER 2018

DECLARATION

I hereby declare that this is my own work and that no part of this work has been previously submitted for the award of any other degree or diploma in my name, in any university or other tertiary institution.

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DEDICATION

Dedicated to the glory of God.

ACKNOWLEDGEMENT

I would like to express my sincere gratitude to my supervisors, Prof. Jayne Mutiga and Dr. Shaban Mayanja. They provided me with much-needed guidance and dedicated their time to discuss this research with me on numerous occasions despite their incredibly busy schedules. Vielen Dank!

I also wish to thank my family and friends for their encouragement. The strength I received from your earnest prayers cannot easily be forgotten.

Much gratitude is likewise owed to my classmates, whose humorous comments lifted my spirits. Your resilience during our travails as upcoming researchers is commendable and I am grateful that our paths crossed during the course of our diverse linguistic endeavours.

ABSTRACT

This research is a comparative analysis of two German Bible versions i.e. *Schlachter Version 2000* and *Höpfung für Alle* version. The research set out to undertake a syntactic and lexical analysis of both Bible versions. A three-pronged approach was adopted in line with the outlined objectives; firstly, translation strategies employed in translating the two versions were discussed in detail, namely foreignization and domestication as propagated by Lawrence Venuti. This discussion was followed by an analysis of syntactic and lexical differences between the two versions, after which a detailed discussion of the impact of these differences on a semantic level was undertaken.

Data was collected from selected excerpts in the books of Psalms in the Old Testament and Hebrews in the New Testament as well as questionnaires. Analysis of the data excerpts identified foreignization and domestication as the main translation strategies applied in these Bible translations. It was also established that translation strategies employed as well as syntactic and lexical differences in both versions influence readers' understanding of biblical texts. These findings were corroborated by data obtained from the questionnaires.

The research was concluded by a brief discussion of other related topics which emerged during this study as potential topics for further research.

This study underlines the importance of syntax, lexicon and translation strategies in translating Bibles to achieve their intended purpose and expectations of the target readership.

ABBREVIATIONS

HFA	Hoffnung für Alle
KJV	King James Version
SL	Source Language
ST	Source Text
TL	Target Language
TT	Target Text

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CHAPTER ONE

INTRODUCTION

1.1. Background

The existence of German Bible translations can be traced back to the late fourth and fifth centuries (<https://wol.jw.org/en/wol/d/r1/lp-e/1965845> [05.10.2018]). The earliest known Germanic translation of the Bible which is still partly available is the Gothic translation of Wulfila in the fourth century (ibid.). It was translated into German from Greek and it informed the creation of a large part of the Christian vocabulary that is still in use today (Arblaster, 2002). In the 9th century, Charlemagne, also known as Charles the Great, commissioned the translation of Frankish¹ Bibles (<http://www.historyworld.net/wrldhis/PlainTextHistories.asp?historyid=ac66> [05.10.2018]). By the thirteenth and fourteenth century, manuscripts of Bible translations were already available; these included the New Testament portion of the manuscript of the *Augsburger Pergament*, published in 1350 (<https://wol.jw.org/en/wol/d/r1/lp-e/1965845> [05.10.2018]) and the Old Testament of the *Wenceslas Bible* (Boehm and Fajt 2005). Translation of the latter was commissioned by Wenceslas despite a decree from his father, Emperor Charles IV, which forbid translation of Bibles (ibid.:2005). It was subsequently published in 1389. In 1466, Johann Mentelin, a book printer and seller, introduced the *Mentel Bible*, which was the first printed German Bible. It was a vernacular version written in High German² and it underwent as many as eighteen editions by 1522 (<https://www.britannica.com/topic/biblical-literature/The-King-James-and-subsequent-versions#ref597473> [05.10.2018]).

¹ Ancient language of Franks of West Germanic Origin that influenced current French lexicon (<https://www.collinsdictionary.com/dictionary/english/frankish> [04.10.2018])

² A group of dialects originating from central and southern Germany, from which standard German was developed.

During the period of 1478–79, two Low German³ Bible publications were undertaken in Cologne in Low Rhenish and Low Saxon dialects. Yet another Low German Bible was published in the Lübeck dialect in 1494, followed by the *Halberstadt Bible* in 1522. This Bible, also translated in the Low Saxon dialect, was the last pre-Lutheran German Bible publication (Stand 1967).

Arblaster indicates the existence of a large number of biblical publications by the time of Luther's first translation of the New Testament: eighteen Bible editions, ninety vernacular editions of the Gospels and Sundays' and Holy Days' readings, and fourteen German Psalters (Arblaster and Latré 2002).

It is noteworthy that most of the above-mentioned versions were translated from the Latin Vulgate into a form of German that was neither often spoken nor easily understood by the German people (<http://gochristianhelps.com/iccm/german/germhism.htm> [05.10.2018]). The Vulgate itself was a combination of different Latin translations, hence its consistency could not be ascertained (<https://www.britannica.com/topic/Vulgate> 05.10.2018]). Luther, recognizing these deficiencies, began working on a Bible translation that would be easily understood by the common man (Schaff 2006). He differentiated his work from other translators by basing his translation on the original Hebrew and ancient Greek manuscripts. His first Bible, referred to as the *Luther Bible* and completed in 1534, formed an authoritative basis for later translations of the Bible in the German language. It was revered as the first high-quality Bible translation into German from the original languages. Luther constantly revised his work and undertook eleven

³ A West Germanic language spoken mainly in the lowlands i.e. plains and coastal areas of northern Germany and the eastern part of the Netherlands.

editions by the time of his demise in 1546. The outcome of his work is considered a masterpiece and he gained renown as the greatest of the German Bible translators.

1.1.1 Schlachter Version 2000

Throughout the years following Luther's demise, other Bible scholars produced their own Bible translations. Among them was Franz Eugen Schlachter (1859-1911), a Swiss preacher and scholar, who began working on his own translation of the Bible in 1890 (Karl-Hermann 2007). He had studied Ancient Greek and Hebrew and he wanted a Bible that, like the *Luther Bible*, was faithful to the original Greek and Hebrew manuscripts but was easy to carry and whose grammar was acceptable in the twentieth century. In line with this vision, the *Miniaturebibel* (Miniature Bible) was published in 1905. It was thus named based on its small size and it took its position in history as the first German Bible translation of the twentieth century (www.bibelgesellschaft.com/de/unsere-bibeln/deutsch/schlachter [07.08.2018]). This Bible was praised for its flow of language, legible printing and the ability of the reader to discern the meaning of the original text (Lindberg 2002). Schlachter constantly improved on his translation, publishing the *Hausbibel* (House Bible) in 1907 and the *Handbibel* (Hand Bible) a year later (www.bibelgesellschaft.com/de/unsere-bibeln/deutsch/schlachter [07.08.2018]). He undertook thirteen editions by the time of his demise in 1911. Later on, two Swiss pastors, Linder and Kappeler, made slight editions in 1918 and Genfer Bibelgesellschaft published another edition in 1951. The latest edition was also revised by Genfer Bibelgesellschaft in 2003 and renamed the *Schlachter Version 2000* (ibid.). This version, like the original *Miniature Bible*, is also loyal to the Greek and Hebrew original texts and includes many references (Kaufmann 2007).

1.1.2 Hoffnung für Alle Version

The *Hoffnung für Alle* (HFA) Bible is another German Bible, translated towards the end of the twentieth century (Felber 2004). Also called the *Communicative Bible Translation*, it was first translated jointly by Fontis AG and Biblica (The International Bible Society); the New Testament translation was completed and published in 1983 and the Old Testament translation in 1996 (<http://hoffnungfueralle.com> [06.10.2018]). A revised edition was published in 2002 and the most recent edition was published in 2015 following extensive revision by Urs Stingelin, a linguist at the Theological University of Basel. Translated from the original Hebrew, Aramaic and Greek texts, it is translated in such a way as to give sentences meaning in new ways rather than translating the exact words of the Hebrew or Greek ancient texts (<http://hoffnungfueralle.com> [07.08.2018]). This version strives to achieve direct comprehensibility for the 21st century reader, which makes it an ideal version for the younger generation and new Christian converts. However, it has been widely criticized as taking unprecedented liberties in its portrayal of intended meaning and hence deviating too far from the original texts (Felber 2004).

This research intends to analyse translation strategies used in translation of the two Bible versions discussed above i.e. *Schlachter Version 2000* and HFA Bibles. It shall also compare syntactic and lexical aspects of selected Bible verses in each version, with a focus on the book of Hebrews and Psalms with the aim of establishing the effect of syntax on semantic understanding.

1.1.3 Standard of Comparison

In conducting a comparative analysis of *Schlachter Version 2000* and HFA versions, a credible standard of comparison to function as a reference text was deemed necessary. The *Authorized King James Version* (KJV), Pure Cambridge Edition (1769) was therefore selected for this purpose. The criteria for choosing this translation was its immense popularity among Bible readers worldwide and its faithfulness to the original Hebrew and Greek texts.

1.1.3.1 Authorized KJV, Pure Cambridge Edition

This Bible translation is named after King James I, who reigned in England at the beginning of the seventeenth century and commissioned translation of the Bible from the original tongues in 1604 AD (<https://www.kingjamesbibleonline.org/> [04.08.2018]). Two Bible versions had previously been used before this period, namely the *Great Bible* and the *Bishops' Bible*. The *Great Bible* was the first authorized English Bible, authorized by Henry VIII in 1538 as the official version of the Church of England (<https://www.britannica.com/topic/King-James-Version> [04.08.2018]). However, it was criticized as deficient, in many instances exhibiting inconsistency and it subsequently lost favour with the clergy (ibid). *The Bishops' Bible* succeeded the *Great Bible* in 1568 but its translation was not supervised, resulting in the use of varying translation strategies by translators working on different sections of this Bible (Pollard 2003). Some translators also maintained aspects of the *Great Bible*, the end result being its characterization as incompetent among other unfavourable reviews (Lewis 2016). While it was widely accepted by the clergy, it was never officially authorized for use as the official church version (<https://www.britannica.com/topic/King-James-Version> [04.08.2018]).

In 1604, shortly after the coronation of King James I, clergymen requested him to authorize a revision of the Bible, claiming that existing versions “were corrupt and not answerable to the truth of the original” (ibid). He therefore commissioned fifty-four translators to undertake a new translation in 1604, resulting in the publication of the KJV in 1611 (ibid). A newer version was later published in 1769 to accommodate the drastic changes that characterized the English language after the Elizabethan and Jacobean eras between the mid-16th century and the mid-17th century (<https://www.kingjamesbibleonline.org/> [04.08.2018]). In the early nineteenth century, this version was also known as the *Authorized Version* and formed the basis for literary development of the English language (ibid).

KJV is currently regarded as one of the most accurate English Bible translations (ibid). It is highly favoured for its rhythmic prose and has been cited as the most published book worldwide; it boasts more than 1 billion published copies and is therefore believed to possess an enduring cultural and literary influence in the English-speaking world (ibid). In light of this background, KJV was selected to function as the reference point against which a comparative analysis of *Schlachter Version 2000* and HFA German versions was undertaken.

1.1.4 Sample Excerpts

The following verses which have been extracted from both Bible versions give a glimpse of syntactic and semantic differences that shall be highlighted in this research.

Excerpt A: Psalms 138:7

KJV:

Though I walk in the midst of trouble, thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me.

Schlachter Version 2000:

Wenn ich mitten durch die Bedrängnis gehe, so wirst du mich am Leben erhalten; gegen den Zorn meiner Feinde wirst du eine Hand ausstrecken und deine Rechte wird mich retten.

HFA:

Selbst wenn ich von allen Seiten bedrängt werde, erhältst du mich doch am Leben! Du stellst dich meinen zornigen Feinden entgegen und rettetest mich durch deine Macht.

Discussion

In Excerpt A, *Schlachter Version 2000*, similar to KJV, frames the first sentence of the verse as an active sentence, where the subject envisions a situation where he walks through the midst of trouble and yet his life is preserved. The HFA version on the other hand formulates this sentence passively, whereby it is implied that the subject is not in motion but is surrounded by trouble on all sides. The two versions bring out the meaning of this sentence in different ways; while *Schlachter Version 2000* implies that the subject finds himself in trouble by virtue of his action of moving towards a dangerous situation, HFA version implies that the subject through no action of his own is surrounded by danger.

Secondly, the second sentence of this verse in *Schlachter Version 2000* emphasizes significance of the hand through repetition. The hand, specifically the right hand, is portrayed as a superior symbol of strength, deliverance and power that is stretched out and used to rescue the subject from trouble. This symbolism is omitted in the HFA version, which only indicates that the subject is saved from trouble through power thereby diluting the appealing qualities of the rescuer.

Excerpt B: Hebrews 1:3

KJV:

Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power...

Schlachter Version 2000:

Dieser ist die Ausstrahlung seiner Herrlichkeit und der Ausdruck seines Wesens und trägt alle Dinge durch das Wort seiner Kraft...

HFA:

In dem Sohn zeigt sich die göttliche Herrlichkeit seines Vaters, denn er ist ganz und gar Gottes Ebenbild...

Discussion

Excerpt B expresses different meanings in each version. In the *Schlachter Version 2000*, focus of the verse is on the brightness of God's glory, the expression of His nature and the word of His

power. However, the HFA version makes no mention of these aspects but instead uses different words, focusing on the manifestation of the Son's divine glory and God's image, which gives a totally different meaning to that of the former version. The above excerpts illustrate how the choice of particular words in different versions and their arrangement in the sentence influence the meaning that the reader derives from the text.

1.2 Statement of the Problem

Both *Schlachter Version 2000* and HFA Bibles are translated from the original Hebrew and Greek tongues. It therefore follows that since both versions have been translated from the same source texts, Bible readers should ideally have a similar understanding of the texts. This is however not the case; readers comprehend both versions differently due to a variety of reasons. Firstly, each version has employed a different translation strategy. Additionally, the syntactic structure in each version differs due to a range of factors including but not limited to use of different tenses, varying types of sentences (e.g. imperative vs declarative) and different placing of conjunctive adverbs. Lexical differences also result in a different understanding of the biblical texts owing to factors like presence or absence of some words in one version, use of plural forms of words in one version while the other version has words in singular form and use of polysemous verbs.

In analysing the above differences, this research will be useful to both experienced and amateur Bible translators in raising their awareness of the importance of translation strategies employed in Bible translation depending on the purpose for which a translation is undertaken. Furthermore,

the study shall enable Bible translators to make lexical and syntactic choices that emphasize aspects of the text that closely reflect the meaning of source text.

This study is also unique as it compares translational aspects of two German Bibles that have not been compared before, i.e. *Schlachter Version 2000*, which was published at the beginning of the twentieth century and the HFA version which was published towards the end of the same century. It provides valuable insight on the impact of translation strategy, syntactic and lexical aspects on semantic modalities of Bible translations, both undertaken within the span of an eventful century that experienced major cultural and historical upheavals.

1.3 Objectives

This study is guided by the following objectives:

- i. To discuss translation strategies used in translation of *Schlachter Version 2000* and HFA Bibles.
- ii. To establish syntactic and lexical differences in both Bible versions.
- iii. To investigate the impact of syntactic and lexical differences on the meaning of the translated texts.

1.4 Hypotheses

This research is premised on the following hypotheses:

- i. Domestication and foreignization theories are the two main translation strategies used in the translation of both Bible versions.

- ii. The type of translation strategy used in Bible translation influences a reader's comprehension of biblical texts.
- iii. Syntactic and lexical differences in both Bible versions impact on the reader's comprehension of biblical texts.

1.5 Justification of the Study

This research is important to Bible translators as it could be used as a basis for discussion on how to ensure that the meaning conveyed in different Bible versions translated from the same source text remains unchanged even when the texts are syntactically or lexically different. Findings from this study shall also be useful for training Bible translators on translation strategies and the impact of syntax and lexicon on semantic aspects of a text.

1.6 Scope and Limitations

This research is limited to an evaluation of only two Bible versions that have been translated from the original Hebrew and Greek texts into German, i.e. *Schlachter Version 2000* and HFA Bibles. It shall provide an evaluation of the strategies that were used to translate them and the syntactic and lexical differences that contribute to their differences.

Evaluation of the texts are limited to a total of twelve excerpts, half of these from the books of *Psalms* and the other half from the book of *Hebrews*. Data evaluated from questionnaires is sourced primarily from a total of six native German respondents.

The Authorized KJV, Pure Cambridge Edition (1769) is used as the original standard of comparison against which the two German versions have been evaluated. This is necessitated by an absence of language competence in the original languages of the Bible i.e. Hebrew and Greek.

1.7 Literature Review

Various studies have been carried out relating to Bible translation. A discussion of those carried out in the twentieth century would not be complete without mentioning Eugene Nida, an American linguist and Bible translation theorist. He is considered as one of the most prominent contributors to the field of Bible translation. In his book *Contexts of Translating* (2002:4), he discusses the dilemma that a translator faces in choosing the translation strategy applicable to a ST; he acknowledges that there are some texts in the SL that “inevitably leave their mark on a translation” (Nida 2002: 4). These texts include religious texts, in which verbal discourse is regarded as sacred and to be translated as faithfully as possible into the TL. He however points out that corresponding equivalents in the TL are not always available, which presents a problem for the translator (ibid.:7). He therefore advocates for a transfer of meaning as opposed to transfer of the text’s form, because he opines that comprehension is the main requirement for the target reader (ibid.: 2). He emphasizes that a translator must not only be able to transfer the form of a text when necessary, but more importantly must be able to transfer the meaning of a ST into the TL. It is upon the basis of these tenets that he developed the concept of formal and dynamic equivalence, which he employed in translating the Bible into different languages. Formal equivalence involves reproducing the SL text as literally as possible so as to acquaint the target reader to the customs, expressions and train of thought of the SL and culture (Marlowe 2009). Dynamic equivalence involves transferring the meaning of the text within the context of the target culture (Shakernia 2014:1). Each sentence or thought is taken from the original text and rendered in the TL to convey the same meaning, albeit in words that are different from the original text. This is aimed at improving readability through use of different phrases that would otherwise result in misunderstanding when translated literally (ibid.: 2014:2). Nida favoured

dynamic equivalence to formal equivalence, as he deemed it more important for the target reader to understand the meaning of a text rather than the form and content of the ST (Panou 2013:2).

However, his theory has been criticized along several fronts. Shakernia (2014:3) accuses Nida's of being too subjective, opining that "the reader encounters the text with most of the decisions already made and must assume that the work of the translators is not prejudicial." In his work, *Contemporary Translation Theories*, Gentzler (2001) also expresses his scepticism of Nida's translation methods, accusing him of bias by consciously attempting to proselytize readers to submit to Christianity. In his paper *Against the Theory of Dynamic Equivalence*, Marlowe (2012) also disagrees with Nida's definition of the term "comprehension" as it appears that Nida burdens the translator with the additional responsibility of investigating the impact of the translated text on the reader in an attempt to establish its intelligibility. He opines that this would inevitably result in imparting religious education and fostering the reader's spiritual development, which goes beyond a translator's call. It is evident that Nida seems to have focused entirely on semantic changes brought about by lexical choices. He however does not pay much attention to the role of syntax in affecting the meaning ascribed to a text.

In his research titled, *A Comparative Analysis of Formal Shifts in English Bible Translations with a View Towards Defining and Describing Paradigms*, David Bell (2005) expounded on how different English Bible versions handled formal aspects like words and phrases of the original texts. He collected excerpts of the original Greek and Hebrew texts and compared these with ten English Bible translations. He also researched on the translational shifts of each Bible version such as deletions, additions and modifications and their effect on communicating the meaning of

the original texts. He concluded that the Bible translations that adhered to the form and content of the original texts resulted in fewer semantic changes as compared to the freely translated versions. Semantic changes in the latter were attributed to deletion of connective words like conjunctions and adverbs that are crucial in joining clauses. This study is detailed in its analysis of the translational shifts that contribute to divergent comprehension of the meaning of the text. However, it does not carry out an objective comparison of the Bible versions that shows a relationship between them.

Stephen Doty (2010), discussed in detail a paradigm shift in Bible translation in the modern era, where he compared three types of Thai Bible translations. In his study, he explained that there has been a shift in translation away from Nida's functional equivalence approach towards communicating meaning. His research sought to establish the Bible translation that communicates the meaning of Bible texts most clearly. Participants were given the task of reading translated passages then answering multiple choice questions regarding the meaning of the texts. It was discovered that the meaning-based translation communicated meaning most clearly followed by the functional equivalence translation. The semi-literal translation was least understood. This approach is however only limited to establishing the meaning that the reader ascribes to a text but it does not clarify if application of a specific translation strategy is the only contributing factor to understanding of a text; the very important aspect of syntax was not discussed, i.e. how the arrangement of words in a text could contribute to differences in comprehension.

Ingrid Rodem (2011) also contributed to the Bible translation debate with a comparison of two Norwegian Bible translations against two English Bible translations. Her dissertation was titled *In the Beginning Was the Word. A Comparison of Two Recent Bible Translations into English And Norwegian and Their Reception*. The aims of her research were to establish the differences between the two versions, both of which were edited in 2011. She also investigated the translational process as well as audience reception in the language of each version. Data was collected from three major sources; selected verses of the Bibles, a recorded and transcribed interview from a Bible translator who worked on one of the Norwegian Bible translations and text material found on the internet. This study yielded the results that the main differences in the two versions probably resulted from the employment of different translational approaches. It was also suggested that different STs were used to translate the two versions, which could have resulted in differences in the translation. The language register used in each version also caused translational differences, whereby one of the Norwegian versions was deemed as having “vulgar and taboo language” that is referred to as “radically modern,” while the English corresponding version is a gender-inclusive translation. In regard to audience reception, different reactions were noted, with some respondents portraying gender-inclusive language as being too modern and a negative shift away from the largely patriarchal nature of the ST. Additionally, audience reception for the Norwegian translations was deemed to be lower than the English versions because fewer Norwegian respondents access theological literature in contrast to the larger worldwide English audience. While this study discussed the use of different translational approaches used in both versions, it was limited in its outlook on syntactic and lexical aspects that could have resulted in differences in translating both versions.

In his dissertation titled *Critical Analysis of Selected Translation Theories Applied in Translating the Bible from Hebrew And Greek Into English*, Edwin Mashaka (2016) explored three translation strategies that were used in translating several Bible versions from the original Greek and Hebrew Texts into English, i.e. formal equivalence, dynamic equivalence and free translation. His research sought to investigate the faithfulness of the texts to the historical context vis-à-vis the translation strategy used as well as the naturalness of the translated texts. He selected Bible excerpts mainly from the books of Job and Psalms (ibid 2016). Through this research, the effects of application of a particular translation strategy on the naturalness of the translation were discussed. However, the research did not explore additional translation strategies that could be employed on future Bible translations in order to remedy the identified impediments. The cultural framework within which a language operates is also inevitable in discussion of Bible translation. However, this study deviated more towards naturalness of a text, with limited reference to cultural aspects. Syntactic aspects that could influence naturalness of the text were also not discussed in detail, necessitating further research.

1.8 Theoretical Framework

The theories that are applied in this research are the domestication and the foreignization theories, so termed by Lawrence Venuti, an American translation theorist (Schaffner 1995:4).

1.8.1 Domestication Theory

Domestication has its roots in the period of Ancient Rome when translation was considered a form of conquest that was intended to impose a Roman culture on the conquered population (Tan 1991:22). The translated text was intended to read like an original, which was achieved by

replacing culture-specific markers in the SL with Latin markers (Baker 1998:241). This strategy was also favoured by Saint Jerome in his translation of religious works from Greek to Latin in the fourth century (Munday 2001:19). Jerome justified his translations as being “sense-for-sense” to mean that the sense of the ST is maintained by translating it using ideas and expressions that are understood by the target readers within their own context, without necessarily using the exact words of the SL (Munday 2001:20).

Domestication is a translation strategy in which a transparent, fluent style is used with the intention of minimizing estrangement of the foreign text for TL readers (ibid.:146). The same ideas and forms in the SL are preserved in conformity with the TL (ibid.:19). This theory has for a long time been dominant in the field of translation within the British and American cultures (Venuti 2008:16). It is favoured for its fluency, which results in a translation that appears to be an authentic semantic equivalence, which Nida calls “naturalness of expression” (Nida 1964:159). This inevitably involves a degree of domestication, since the translator sets aside cultural and linguistic differences of the SL and re-formulates the message, so that the target reader understands the meaning of the original message.

Venuti however, disapproves of such fluidity in translation as he believes that it results in an understanding that is partial owing to a deliberate omission of differences conveyed in the SL (ibid.:2008). He analogized domestication as a violent attack on the ST that is aimed at “smoothing” the translation (Venuti 1995:20). He defines it as an “ethnocentric reduction of the foreign text to target-language cultural values, bringing the author back home” (ibid.:20).

Furthermore, he laments that domestication reduces the translator's visibility by shifting the reader's focus to the target culture (Shuttleworth & Cowie 1997:59).

This theory is relevant in evaluating the HFA Bible translation because, as the publisher reveals, this Bible version is oriented towards the current generation of readers (<http://hoffnungfueralle.com> [07.08.2018]). The main aim of this version is to enable the reader to easily understand the text by using language that is current. This is reflected in its motto, which is "The Bible that speaks your language" (Felber 2004).

1.8.2 Foreignization Theory

The foundation for foreignization as a translation strategy was laid by Friedrich Schleiermacher (1768-1834), a German philosopher and theologian (Fassbender 2009:8). This theory was grounded on the prevailing traditions of German literature and philosophy in the late eighteenth and early nineteenth century (Venuti 2000:11). During this period, the focus of the translated text was not so much on the communicative aspect but rather on reconstituting a foreign text by a close rendering that brings the reader as close as possible to it in the TL. The TL is thus enriched by the ST language (ibid).

In his lecture on *The Different Ways of Translation*, Schleiermacher emphasized that a text that has been translated from different languages into German should read and sound different such that the target reader is able to acknowledge the language from which the text was translated from cues in the text (Schleiermacher in Yang 2010:78). He proposed that through foreignization, the translator aims to provide the reader with understanding of the SL by

translating the text as faithfully as possible. The translation has foreign undertones to the target reader and consequently bears traces of the language from which it was translated so that the identity of the ST is preserved in the TT (ibid.:78).

Schleiermacher's strategy was adopted by German Bible translators in subsequent years. For instance, Martin Buber (1878–1965) and Franz Rosenzweig (1886–1929) collaborated in translating a Bible with the purpose of luring readers towards the ST world by using language creatively; they described it as “a kind of Hebraizing of the German target text” (Buber & Rosenzweig 1994). They achieved this through the use of German that incorporates Hebrew syntax as well as inclusion of archaisms and stylistic aspects that deliberately direct the target reader to understanding the text within the context of the Hebrew language.

In the twentieth century, Venuti further developed Schleiermacher's approaches, describing foreignization as a form of resistance in which a foreign text is selected and a translation strategy is developed to the exclusion of prevalent cultural values in the TL. (Venuti 1997:242). He opines that it is “an ethnodeviant pressure on those (cultural) values to register the linguistic and cultural difference of the foreign text, sending the reader abroad” (Venuti 1995:20). In its resistance, this translation strategy therefore rejects forceful dominance of the SL cultural values by the target culture. Venuti favoured foreignization as a translation strategy because the translator's influence is visible through consistent highlighting of the ST's identity (ibid.:147). The resultant translated text may lack in fluency and estrange the target reader but takes pride in its non-compromising protection of the SL identity (Yang 2010:78).

Foreignization theory is relevant in analysis of *Schlachter Version 2000* Bible translation, as Schlachter's intention was to transfer the cultural and linguistic aspects of the original Hebrew and Greek texts to his translation.

There have been debates on whether domestication and foreignization correspond to the theories of formal and dynamic equivalence as propagated by Nida & Taber. Wenfen Yang (2010:78) stresses that while the two pairs of theories overlap in some areas, they are not synonymous. He opines that while literal and liberal translations are limited to the linguistic form, domestication and foreignization are characterized additionally by the aspect of source and target cultures. In domestication, the linguistic form of the source culture is replaced with that of the target culture while foreignization preserves the linguistic forms of the source culture.

Both Schleiermacher and Venuti lean towards foreignization as their preferred translation strategy albeit for different reasons. Schleiermacher prefers it because his target readers are those to whom a foreign language is familiar but nevertheless regard it as foreign (Yang 2010:77). He is opposed to domestication because he opines that a translator should not force the SL author to speak the TL as if he is a native speaker of it as well. Venuti on the other hand is intent on maintaining the translator's visibility as well as preserving the purity of the source culture by preventing its dominance by the target culture.

1.9 Research Methodology

Qualitative research methods have been applied in this research, in which selected texts sourced from the Bible and questionnaires were evaluated. The research is exploratory as it seeks to

explore the effects of different translation strategies as well as syntactic and lexical differences on understanding.

1.9.1 Data Collection

Data was collected from specific Bible verses from the books of Psalms in the Old Testament and Hebrews in the New Testament of both *Schlachter Version 2000* and the HFA version. These two books are representative samples of the entire Bible, chosen because they contain verses with relatively short clauses that can be easily analysed and simultaneously portray cultural and social aspects that are pertinent to this research.

Data was also collected from close-ended questionnaires targeted at a population of six native German speakers from Germany and Austria who were selected through convenience sampling. These respondents were a combination male and females of varying ages between 15 years and 60 years. The questionnaire's function was to determine if there is a common understanding of the different versions and the effect of syntactic and lexical differences on semantic understanding.

1.9.2 Data Analysis

Excerpts selected from the German translations of the *Schlachter Version 2000* and HFA Bible versions were analysed in three phases within the framework of the research goals. In the first phase, selected verses were analysed with a discussion of each verse on the basis of the domestic and foreignization theories. In the second phase, selected excerpts were compared and contrasted

to establish syntactic and lexical differences between the two versions. The third phase sought to verify if the syntactic and lexical differences result in varying semantic comprehension.

Data collected from the questionnaire was similarly evaluated in three phases, in line with the outlined research objectives. Responses to each question were coded and presented in a table to provide an overview of general response patterns.

1.10 Conclusion

This chapter dealt with an introduction of the research topic. Background information to the study and research objectives were outlined. Justification for the study as well as its scope and limitations were also discussed. An account of other related studies that have been carried out in the recent past have also been included in this chapter. The chapter was concluded by a discussion of the theoretical framework within which the research was conducted as well as the research methodology that was applied.

CHAPTER TWO

TRANSLATION STRATEGIES, SYNTACTIC AND LEXICAL ASPECTS

2.1 Introduction

This chapter is organized into two parts. The first part is dedicated to an in-depth discussion of translation strategies employed in translating literary texts, specifically the German Bible versions of HFA and *Schlachter Version 2000*. The main translation strategies that are discussed are domestication and foreignization as advanced by Lawrence Venuti. The second part constitutes a discussion of syntactic and lexical aspects and their effect on semantics.

2.2 Foreignization and domestication

In a discussion of translation as a discipline in his book, *The Translator's Invisibility- A History of Translation*, Venuti (2008:13) defines translation as the process of replacing the chain of signifiers in the foreign language with those of the TL. He however emphasizes that a translation cannot be considered in isolation as a text; its viability is determined by a consideration of its relationship to the prevailing cultural and social conditions at the time of translation (ibid.:14). In his book, *The Scandals of Translation; Towards an Ethics of Difference*, Venuti (1998:2) goes so far as to brand a purely linguistic approach to translation a “scandal,” asserting that it constitutes a pruned view of the empirical data collected and fails to take account of the social values around which language revolves as well as their influence on language. He claims that this approach limits translation research to a mere formulation of theories and an analysis of textual features.

Doris Bachmann (2014:240) also supports the view that the concept of translation does not limit itself solely to the transfer of language and text but also opens up itself to analysis of

multifaceted and exciting cultural worlds. She probes how a translator should handle cultural processes, meanings and worldviews within the context of the source and target cultures that are characteristic of literary texts (ibid.:243).

Within a historical context, the nature of translation is manifested in the use of different translation methods applied within a language (Venuti 2005: 801). With reference to German literature, Venuti refers to Wolfgang von Goethe's distinction of three main translation strategies that translators employed within different historical periods (ibid.: 801). The first, described as a "simple prosaic translation," involved translation and homogenization of the ST purely within the context of the target culture (domestication). The second method involved appropriation of the foreign text in the translator's own sense i.e. the translator included the SL aspects in the TT but only insofar as they did not upstage the values of the target culture. The third translation method incorporated a close adherence to the ST, importing linguistic and cultural aspects of the ST into German (foreignization).

Friedrich Schleiermacher, a German theologian and philosopher, also weighed in on this topic but unlike Goethe reduced translation strategies to only two, i.e. a translator can only either domesticate a text or foreignize it (Schleiermacher in Venuti 2008:15). Unlike Goethe however, he rejected the possibility of employing a mixture of both to any degree, an approach that was favoured and further developed by Venuti (ibid.:16).

2.3 Domestication

Venuti (2008:1) summed up domestication as the process of “bringing the author back home” through reduction of the foreign text to enable it to be adapted and receive cultural values of the TL (Venuti *ibid.*:15). In a lengthy commentary of Sir John Denham’s literary works (1656), Venuti discussed the concept of fluency, which he characterized as one of the prominent characteristics of a domesticated text. It emerged as a common feature of literary texts translated into English as from the 17th century onwards (*ibid.*:35). Venuti explains that through fluency, the translated text is not only stripped of linguistic and stylistic aspects of the SL, but the stripping is concealed to an extent that the text gives an illusion of transparency; the resultant text therefore giving the illusionary effect of being the ST rather than the translation (*ibid.*:50). According to Venuti, transparency veils the cultural and social conditions under which the ST operates and that would be expected to influence those within which the translation takes place. It is an indispensable tool in the domestication of cultural aspects which are deemed as “true, right, beautiful and natural (*ibid.*:50).” Venuti believes that a high level of fluency must have contributed to the canonization of Denham’s work by writers, since his translations were considered natural and easy.

Stylistic elegance also features as a sign of domestication, its main intention being to draw ancient texts closer to the predominant literary standards in a particular environment (Venuti:54). Venuti names William Guthrie as an example of the extent to which translators can take over the style of a text; Guthrie took the liberty to change the profession of one of the characters in the ST to maintain style in the translation (*ibid.*:55). Mitchell Collyer, who translated literary works from French and German into English, equally strove to achieve elegance by avoiding close

renditions, expunging and revising passages and inserting her own observations, sometimes with exaggeration, to suit the prevailing British trends (ibid.:55). Venuti cautions that such aspects of domestication are not to be construed as inaccurate, as accuracy is relatively defined depending on the cultural circumstances in different historical periods and particularly in cases where the ST is deemed as lacking fluency (ibid.:57).

Additionally, Venuti believes that the stylistic aspect of domestication may at times incorporate social coding that favours literary discourse that is more common among the elite rather than that of the urban populace. This element of style prevents a text from the influences of “other forms of discourses that are not bourgeois...” (ibid 61). The translator’s ability to reflect this style is considered a skill through which his own “exquisite taste” shines through (Tyler in Venuti 2008:62).

Domestication therefore eliminates linguistic and cultural differences of the SL in preference to those of the TL to suit the target audience and situation in which the translated text is intended to operate. Venuti however disapproves of wholesome domestication of a text, referring to it as a form of “violence” (2008:14). When the translator omits integral features of a ST e.g. graphematic and acoustic features and dismantles it such that it bears almost no resemblance to the foreign text, this constitutes violence (ibid.:14). He further suggests that such violence is achieved when linguistic and cultural differences of the ST are forcibly replaced, thereby producing a translation that is “intelligible” to the target reader (ibid.:14). The reader is thus able to identify with the text as it appears familiar and bears the imprint of the target culture in terms of ideologies, canons taboos and codes (ibid.:14). Venuti believes that the effects of this violence

are widespread and double-edged. On the one hand, a domesticated translation is vital in constructing identities of both a community and a nation, which could be a tool used for injustice such as ethnic discrimination, terrorism, colonialism and even war. On the other hand, it promotes the entrenchment of literary canons like poetry, narration and ideological discourse in the receiving culture, which are then maintained in subsequent translations of literary works into the TL. (ibid.:15). Venuti gives the translator the choice to decide on the degree of violence to incorporate in translating, thereby determining his visibility as a translator (ibid.:15).

The domestication approach however, has not always been accepted by authors; Milan Kundera, a Czech novelist, launched a scathing attack on different English translations of his novel titled *A Joke* (Venuti: 1998:5). He was horrified by the translator's audacity to reorganize the chapters while editing and excising some parts of the novel. The second translation (1982) was equally appalling to him, and he declared it "unacceptable," owing to its adaptation to suit the times and tastes of the country for which it was translated. He subsequently condemned the novel, emphasizing that it was "not my text" (ibid.:5). Venuti opines that Kundera was justified in attacking domesticated translations which impose their dominance on the SL, thereby eliminating the foreignness that necessitated the translation in the first place. He however calls for balanced argumentation, cautioning that a text's foreignness can only be appreciated when it is translated into the TL, which on the other hand must inevitably incorporate (domesticate) aspects that enable the target reader to comprehend the text within the boundaries of his language. Venuti also notes that even an author undertaking a translation of his own works is inevitably bound to make linguistic and cultural compromises to suit the text to the target reader (ibid.:6). It was therefore not surprising that Kundera, while criticizing other translators for

domesticating his novels, was not above the “vice” himself. This is illustrated when he undertook the English translation of the same novel, *The Joke*. He omitted more than fifty passages, including those referring to Czech history, relied on some of the renderings in the two previous translations that he had earlier on discredited and even changed some characters so as to make the novel more intelligible to the target reader (Stanger in Venuti 1998:6). A reasonable degree of domestication is therefore to be expected during translation, therefore it is not practical for a foreign author to assume that the meaning of the text would be transferred unadulterated, both linguistically and culturally, into the TL.

2.4 Foreignization

Foreignization was Schleiermacher’s preferred translation strategy as he was intent on retaining linguistic and cultural differences of the foreign text, thus enabling the reader to have a foreign experience (Venuti 2008:15). This strategy is considered to be a catalyst for the formation of the German national culture in the early nineteenth century (ibid.:83). Commenting on Schleiermacher’s lecture given in 1813 at the height of the Napoleonic wars, *Ueber die verschiedenen Methoden des Uebersetzens* (On the Different Methods of Translating), Venuti opines that translation was fundamental to the nationalist movement of Prussia (ibid.:83). The elite literature emanating from a foreignized text was viewed to be an enrichment of the German language, which could in turn be used to illuminate German culture with the aim of achieving dominance on a global scale. Venuti however suggests that this approach leaned towards chauvinism because it involved condescending to other cultures and placing them at an inferior level to the culture of the German language (ibid.:83). This chauvinism however appeared to be countered by an anti-chauvinistic acknowledgement that foreign cultures portray vast differences

as compared to the German culture, of which the former could be used as a basis upon which the latter could be developed to attain full superiority (ibid.:83).

Venuti points out that Schleiermacher's approach had two major effects; as much as this strategy helps to foster a national culture and a cultural identity, it also has the potential of undermining the target language by challenging the latter's national values and cultural canons (ibid.:84). Venuti attempts to highlight the delicate balance that a translator must achieve by quoting Schleiermacher's definition of a competent translator; this is a writer that intends to conjoin both the author and reader, the latter being brought to an understanding of the author as much as possible without having to learn the ST's foreign language (ibid.:84).

Furthermore, Schleiermacher's approach was not only aimed at transference of SL linguistic and cultural manifestations but also targeted the social status of the reader. The ideal reader is envisioned as being familiar with the SL while simultaneously acknowledging its foreignness i.e. not feeling obliged to interpret the meaning of every sentence within the context of his own language, but nevertheless maintaining a consciousness of the differences between the SL and TL (ibid.:85). Such a reader is presumed to belong to an exclusive readership that comprises an educated elite. According to Schleiermacher, it is therefore not sufficient to foreignize a text; the text must also adhere to the hierarchy of values that are inscribed in the culture of the TL which in turn determine the reader's perception of the text (ibid.:85). He however points out that foreignization may not be equally applicable to all languages, but only to those which are not exclusively bound to classical expressions. These are languages which allow for linguistic and cultural innovations to such a large extent that they cumulatively yield a distinct mode of

expression that is acceptable to an elite group of educated readers. He singled out German as one of these select languages, since he deemed it significantly underdeveloped, and therefore flexible enough to permit the development of a particular mode of expression.

It is clear from Schleiermacher's sentiments that he vested the envisaged readers with a powerful role of authoritatively determining social discourse, thus influencing the mode of expression and development of the national language (ibid.:86). These elite readers also determined what was foreign, thereby guiding the foreignization process in translation of literary works. Indeed, other German writers like Johann Wolfgang von Goethe and Friedrich Schiller also found their audiences in the elitist societies residing in the large towns and composed of church ministers, teachers, university-trained professionals and scholars. Schleiermacher, (himself a university professor and a church minister), also positioned himself within this group and was able to attract the attention of the bourgeois minority to his translated works. The fact that the elite readers were very few was not a hindrance to translation; on the contrary, it was seen as a crucial factor in the enrichment of the character of German literature (ibid.:88). The translated texts were characterized by an exclusion of commonly used expressions, and literary forms that were popular with majority of the unlearned populace (ibid.:96).

Schleiermacher was however not ignorant of the greater influence of French on the elite, who were more expressive in French rather than their mother tongue, German. His discontent is evidenced in his criticism of King Frederick II, who wrote fluently in French but could not achieve the same feat in German. This criticism functioned as a nationalist protest against the domination of France in Germany (then Prussia). He intensified his protests after Prussia's defeat

in the Napoleonic wars through fiery church sermons that urged “resistance” against foreign influences by application of the German language as the basis for the development of a cultural concept of nationalism. He legitimized this strategy with protestant theology, his ultimate aim being German unification, and thus a framework within which foreignized translations could receive acceptance and enrich the national German culture (ibid.:89). His foreignization concept was therefore a resistance to the predominating cultural values in the early 19th century. It involved first and foremost carefully selecting foreign texts (mostly limited to literary, philosophical and scholarly fields) and translating them in such a way as to resist dominant discourses in the TL (ibid.: 97). This resistance included experimenting with intelligible but less widely used forms of expression as well as adhering as closely as possible to the foreign text.

Venuti’s point of departure in adopting Schleiermacher’s foreignization approach is his criticism of its contradictory aspects and shaky foundation. He points out his dissatisfaction at the idea of an elite literature (with deficient linguistic mother tongue competence) having the power to change a nation’s entire culture. He also balks at the notion that a bourgeois minority could competently develop a national language without the involvement of the rest of the country’s populace, who form the majority; he was appalled at the idea that understanding a language which is determined by a cultural elite is the standard by which the use of that language is accepted (ibid.:92). Furthermore, he is critical of Schleiermacher’s contradictory opinion that the German language is on the one hand undeveloped enough to accommodate foreignization but on the other hand too developed to accept degradation by acceptance of foreign elements (ibid.:92).

During the same period, an English translator, Francis Newman, also advocated for foreignization. However, he was against elitism and spoke out strongly against some practices associated with the elite e.g. slavery and colonialism as well as their influence on language development. His envisaged readership constituted the “unlearned English reader” and those reading solely for pleasure across the social divide (ibid.:99). He considered the limitation of readership to a particular social audience as a degradation of literature as it meant that excellent literary works would remain unappreciated by a vast majority of potential readers (ibid.:100). For him, foreignization implied a resistance to popular discourse that encouraged standardization of English, the latter of which was popular with publishers during that era. Meaningful foreignization therefore meant applying a form that was not standard and one that was historically remote, specifically archaism (ibid.: 102). He however clarified that the point of his strategy was not to apply to his writing a style which was in existence in an earlier period, but rather to ease readability while spicing the text with a measure of antiquity. The result of this was an artificial archaism which was not necessarily historically accurate or consistent, which he called “quaint” (ibid.:102). He was satisfied that his foreignization strategy, though derived from various historical periods, was unique in its avoidance of current usage and could be used across a wide variety of literary genres. To ease the possibility of incomprehension that his archaic style presented to readers, he appended a glossary to his translations, which readers found useful (ibid.: 103). His approach was naturally criticized by a society which was hitherto used to smooth and fluent translations and conformity to the prevailing language usage; critics, perceiving that his translations embodied a resistance to the elitist-based national culture, consequently labelled them as “needlessly antiquated, uncouth and constrained” (ibid.:104). Matthew Arnold was one of Newman’s most vocal critics as he advocated for a fluent translation

practice that honoured bourgeois values (ibid.: 108). He preferred transparent and simple expressions that also constituted localized stereotypes of the source culture but notably had racist implications (ibid.: 109). Translation for him was in similarity to Schleiermacher's approach, a way to empower an academic elite and vest in it authority to guide the development of national culture. Unlike Schleiermacher though, he sought to achieve this through domestication.

Though foreignization was largely neglected in the early twentieth century in favour of domestication, it became a popular translation strategy in the late twentieth century. Venuti himself applied it in his translations of two works of Gothic fiction by the Italian writer, Tarchetti in the last decade of the twentieth century (ibid.:121). He incorporated a combination of the standard English prevalent during this period as well as a lexicon and syntax that is archaic and typical of British and American Gothic. The resultant style was simultaneously intelligible and evocative and received favourable reviews from a majority of reviewers of both elitist and popular leanings (ibid.:121). His translational approach was aimed not only at bridging the cultural gap between the elite and popular readerships, but also at influencing change in reading patterns; this was achieved by using a broad range of linguistic forms applied in translating, thereby resisting fluency and varying the current usage of standard forms (ibid.: 121). Venuti emphasizes that a translation does not only constitute communication of a foreign text, but it is also an understanding that clones and varies foreign characteristics of the text to suit the translator's cultural situation as well as that particular point in history in which the translator finds himself (ibid.:121).

Venuti's critical analysis of earlier propagators of foreignization was not always unquestioned. Carlos Tee (2015) defended Schleiermacher in his paper titled *In Defense of Schleiermacher: A Critique of Venuti's Foreignization and Domestication*. He supported Schleiermacher's elitist tendencies, arguing that any change during that period of time could only have been affected from the upper classes, which at the time functioned as the cultural "hotspot." Only thereafter were the ideas shared with the rest of the populace (Tee 2015:141). In view of this, Tee defends Schleiermacher as being more strategic than elitist, considering that most Prussian readers of high literature in the early 19th century were the bourgeois minority, in spite of the fact that literacy rates were fairly high. Majority of the German-speaking populace leaned towards reading material that they considered relevant to their lives e.g. biblical texts, evangelical material, Gothic tales and sentimental novels (ibid.:146). This, according to Tee, provided Schleiermacher with sufficient justification to turn to the elite and appeal to their broad literary tastes.

Tee also rejected Venuti's idea that domestication and foreignization are two extreme translation strategies that cannot not possibly be applied to the same text; according to him, they are mutually exclusive extremes that are nevertheless capable of coexisting in the same text (ibid.:141). Tee would therefore have expected Venuti to avoid extreme comparisons of domestication and foreignization and instead portray the two concepts as a range that could concurrently apply in the same text, albeit in varying degrees. While agreeing with Venuti that Schleiermacher's discussion was not well defined in its application to the actual practice of translation, Tee also faults the former for not providing decisive direction in this area by

explaining the extent of flexibility that would be acceptable during the foreignization process (ibid.: 150).

Maria Tymoczko (2000) also concurs with Tee in criticizing Venuti's definition of translation concepts. She accuses him of establishing criteria that is insufficient in the application of foreignization strategies. Unlike Tee though, her point of contention is not the lack of a particular definition of foreignization, but rather the responsibility he gives the translator of identifying and selecting a text that can be foreignized and determining the translation discourse (2000:36). She opines that Venuti is vague on the evaluation strategy that would determine the extent to which foreignization is necessary. Like Tee, she negates the idea that domestication and foreignization occur on opposite ends of the spectrum, preferring to view them as qualities that may be relatively applied to a situation concurrently as necessity dictates (ibid.:38). She disagrees with the wholesome characterization of texts as either foreignized or domesticated, cautioning that Venuti defines these terms too broadly to allow for such stratification.

In her paper, *Foreignisation and Resistance: Lawrence Venuti and his Critics*, Kjetil Myskja (2013) voices her opinion on Venuti's translation strategies. She observes that replacement of commonly-used terms with technical jargon as a strategy of foreignizing a text may result in a text that is discontinuous and coarse, as opposed to the fluidity that characterizes a domesticated text (ibid.:10). She also queries the desirability and productivity of categorizing texts as either foreignized or domesticated, arguing that this does not constitute an optimal and meaningful portrayal of the translated text and its effect on the reader (ibid.: 13). She concludes that Venuti

lacked focus in his discussion on foreignization as he fails to adequately equip the translator with a well-defined translation strategy that is devoid of broad definitions.

2.5 Summary on Foreignization and Domestication

In summing up the discussion on foreignization and domestication as translation strategies, it can be concluded that the choice of applying either of them separately or both simultaneously lies with the translator. The purpose for which the translation is done, the intended outcome as well as the cultural environment determine a translator's decision in applying these strategies.

These two strategies form the basis upon which data collected from *Schlachter Version 2000* and the HFA Bibles is presented and analysed in subsequent chapters.

2.6 Syntactic and Lexical Aspects

In her book *Where Lexicon and Syntax Meet*, Doris Schönefeld (2001) suggests that lexicon and syntax form the core of a language, all other linguistic aspects e.g. pragmatics and stylistics being superimposed on them. The discussion in this section revolves around the concepts of syntax and lexicon as related to semantics and culminates in a discourse on the convergence of both aspects. The discussion is aimed at providing background information on the essential aspects of syntax and lexicon and the varied ways in which they may be linguistically engaged.

2.6.1 Syntactic Aspects

Syntax is defined as the system of rules that are used to combine words into sentences (Wechsler 2015:1). Wechsler further explains that syntax is a system that combines words into utterances and is therefore in a broad sense composed of morphosyntax, structure of phrases and

compositional semantics (ibid.:1). Wechsler opined that syntax occurs when words are grouped into categories which constitute parts of speech such as adjectives, verbs, nouns and prepositions (ibid.:2). Schönefeld (2001) broadens this description to incorporate not only the importance of understanding the rules for the combination of the above categories, but also the principles governing these rules.

Wechsler (2015:2) differentiates between two approaches to syntax i.e. autonomous and compositional approaches. The former holds that syntactic concept is distinct from semantic influences, hence parts of speech abstract away from semantic definitions of specific words in a sentence. The latter approach on the contrary links parts of speech to semantics, indicating that meaning is expressed as a function of syntactic parts and how they are combined. This study focuses on the latter approach as it seeks to establish a relationship between syntax and semantics.

2.6.2 Syntax-Semantic Interface

One of the most distinct characteristics of the German language is its variable and flexible word order. A variety of elements may occupy the initial position in a declarative sentence but the sentence still retains its V2 property i.e. a finite verb occupies the second position (Haider 2010:1). The subject and object may also either precede or succeed the verb.

The initial position in a German sentence is of importance as it points a reader to the topic of the sentence. In her dissertation titled *Topic and Focus Entities in German and English Utterances: Mismatches and Translation Challenges*, Dorcas Cege (2013:20) agrees with Knud Lambrecht

(1994) in his depiction of topic in a sentence as the centre of interest. It therefore follows that that which holds the reader's interest holds semantic characteristics since it brings to focus main ideas in the sentence. Cege (ibid.:70) expands this idea, pointing out that the consideration for placing a particular element in the initial position is based on the perception of a clause or a sentence as a message as opposed to a mere combination of lexical and grammatical elements.

2.6.3 Lexical aspects

The term *lexicon* is associated with several meanings, but the meaning that is pertinent to this research is that which is described by Schönefeld (2001:6) as the vocabulary that makes up a language. She further expounds that knowledge of words implies an expectation that the native speaker is also competent in the corresponding knowledge of their use.

2.6.3.1 Lexicon-Semantic Interface

Schönefeld (ibid.:9) explains that along with learning how words are used, a native speaker of a language acquires semantic knowledge of the words and stores it in memory as mental or internal lexicon. This is made possible because words do not occur alone but rather they possess semantic associations. Subsequently, this semantic knowledge is recalled in the native speaker's mind once he sees a lexical entry.

2.6.4 Lexicon-Syntax Convergence

Schönefeld (2001:30) suggests that lexical choices are determined on the basis of concepts that form the message. She further proposes that the semantic and communicative situation that surrounds words influences the structural organization and therefore syntax, of the words.

She has discussed various competence models to investigate the relationship between lexicon and syntax (Schönefeld 2001:2). Schönefeld describes these models on the assumption that language users possess in-depth knowledge of their native language, the system of the language and its structure as well as its mental representation (ibid.:93). The models are dominance-based, meaning that they either give dominance to syntax or lexicon as the central and dominant language component while other components like style and pragmatics are considered secondary (ibid.:93). Syntax-oriented models assume that syntax plays a greater role than lexicon in the creation of meaningful discourse (ibid.:93). They assume that syntactic structures provide specified numbers of slots for the insertion of lexical entries.

Lexicon-oriented models on the other hand assume that lexicon in native speakers' minds is composed of most of the information that is required to verbalize their intentions and translate this information into meaning. With this approach, syntax would only be factored in to serialize clusters that were established around specific lexical items based on features that inherently occur to them (ibid.:94). Schönefeld favours this lexically-driven approach to the syntactic-oriented model since she considers lexicon as the component that is most intrinsically linked to the level at which a message is conceptualized (ibid.:94). She further opines that both spoken and written discourse follows a certain lexical pattern, owing to the presence of syntactic segments which are pre-fabricated and are used in discourse as ready-made segments that do not have to be

constructed to conform to their masked syntactic rules (ibid.:95). Some of the models described above are discussed below.

2.6.4.1 Halliday's Model

This model is a function-based approach which marks a sequence of choices that in turn constitute a system network from which a native speaker can choose specific options that express meaning (ibid.:104). Language therefore avails speakers with several choices that are either arrived at simultaneously or on a sequential basis, each having semantic implications. This can be illustrated in a situation whereby a speaker first decides on the intention of communicating before making an utterance. This decision is signalled through the employment of specific structures e.g. interrogative or declarative structures. The speaker could also give an indication of the topic of the utterance as well as its focus, both of which are marked by syntactic structure. This structure then facilitates verbalization so that the speaker is able to express the intention of communicating (ibid.:104).

Syntactic structures are composed of lexical items that are related, which forms the meeting point between syntax and lexicon. Halliday (1994: xxvi) points out that each system in the network within which his model operates is representative of an unconscious choice made from a set of other possible choices e.g. statement vs. question, or singular vs. plural. On the opposite end of these unconscious choices are a different set of lexical choices which are open-ended, with each term having many potential alternative choices e.g. *run* contrasted against *hop*, *walk*, or *jog* (Halliday 1991:32).

Schönefeld (ibid.:107) however faults Halliday's approach as it does not give guidance on the specific choices that the speaker has to make and the sequence that has to be followed to achieve semantic enlightenment. While this model prioritizes formation of syntactic structures followed by a decision on lexical choices, Halliday (1992:63) cautions that the syntactic component cannot be viewed autonomously from the lexical component as they occur on the same continuum, albeit at different ends.

2.6.4.2 Sinclair's Model

This model is lexicon-oriented, meaning that linguistic descriptions begin from the frequency in which an individual word occurs in a corpus of a language followed by an analysis of its syntactic environment (Schönefeld 2001:108). Alternatively, an analysis is carried out on words that frequently occur within specific syntactic structures to establish additional ways in which they may be used. The model supports the notion that while syntax and lexis are interdependent within the system network, lexical items are dominant as they initiate the construction of syntactic structures (ibid.:109). Syntactic structures are therefore assigned to individual words. Where lexical patterns are observed, individual words also seem to draw other specific words to themselves e.g. the word *rain* often co-occurs with *torrential* (ibid.:110).

While this model is formulated to mainly analyse linguistic patterns occurring in a large amount of data, it also provides for a joint analysis of both introspective data⁴ and corpora (ibid.:111). Sinclair justifies this approach by asserting that introspective data, though insufficient for elicitation of lexical patterns, is nevertheless necessary in evaluation of evidence that supports

⁴ isolated sentences

generalizations and hypothesis concerning these patterns. (Sinclair 1991:39). Schönefeld (2001:113) supports this joint approach as she opines that a one-sided exploitation of linguistic evidence would make the analysis vulnerable to criticism of insufficiency.

Sinclair (1991:109-112) suggests two principles that facilitate language function, namely the idiom and open-choice principles. Language function premised on the idiom principle assumes that a native speaker of a particular language possesses a large mental store of syntactic segments or phrases that are prefabricated virtually. These are extracted from the mind in already-prepared clusters without any alteration to their syntactic arrangement. In this case, syntax meets lexicon when the speaker chooses the lexical item that is central to the specific segment from mentally-stored lexicon to give the segment its meaning.

With the open-choice principle, several options are open to the native speaker. Since syntactic structures are not stored as segments, the native speaker has the liberty to combine words in compliance with syntactic rules of the native language (Schönefeld 2001:114). Combinations of specific words in specific structures then form lexical patterns since words used predict their syntactic environment. These combinations in German may include but are not limited to *verb+noun*, *article+noun* and *adjective+noun*, where verbs predict nouns, articles predict nouns and adjectives predict nouns. Additionally, there are numerous clusters of syntactic fragments that occur around individual words and are co-selected for incorporation into a particular discourse (ibid.:115). With this principle, there is variability in the degree to which a word functions as a predictor of its syntactic environment, with a range of absolute in the case of fixed phrases and idioms to an absence of prediction other than word classification (ibid.: 115).

Sinclair's model is thus useful in identification of linguistic patterns, which enable the researcher to make generalizations on language use.

2.6.5 Summary on Syntactic and Lexical Aspects

From the above discussion, it has been established that the linguistic elements of syntax and lexicon are closely related. While the interface between them depends on which of the two is prioritized, it has been established that there are no distinct boundaries at the point of convergence, as there appears to be overlaps in some aspects. It is however evident that both are essential in establishing linguistic coherence.

2.7 Conclusion

The first section of this chapter provides a detailed discussion of foreignization and translation strategies mainly as discussed by Vanuti as well contributions of other researchers who have added their voices to the debate on these strategies.

The second section constitutes a detailed account of factors that come into play in the evaluation of linguistic data that is concerned with syntactic and lexical aspects. This discussion is aimed at providing background information on syntactic and lexical considerations that may have been taken into account in the translation of the two German Bible versions that form the focus of this study.

CHAPTER THREE

DATA PRESENTATION

3.1 Introduction

The primary source of data for this research study are the two Bible versions i.e. *Schlachter Version 2000* and HFA, from which selected data excerpts are presented in this chapter.

3.1.1 Selection Criteria for *Schlachter Version 2000* and HFA Bible Versions

The Old and New Testaments of *Schlachter Version 2000* were translated directly from the Masoretic texts* ⁵ and the Greek Reformation Text respectively into the German language (www.bibelgesellschaft.com/de/unsere-bibeln/deutsch/schlachter [07.08.2018]). This Bible translation was chosen because of its faithfulness to the original texts and its smooth flow of expression.

The HFA Bible was also translated directly from the original Hebrew and Greek texts (<http://hoffnungfueralle.com> [07.08.2018]). However, unlike the *Schlachter Version 2000*, its language is simple and modern, primarily oriented to a readership with a preference to easily understandable texts. Paraphrase has been applied where the translators perceived that the meaning of the original texts might not be captured in the translation (ibid).

The two Bibles present a contrast in translation, with the *Schlachter Version 2000* gravitating the reader towards the ST language and culture, while the HFA version aims to promote an understanding of the scriptures within the context of the reader's own language and culture. This

⁵ The traditional Hebrew text of the Jewish Bible.

has influenced the strategies that have been used in the translation of each version and has also inevitably influenced syntactic and lexical aspects that differentiate the two versions.

The books of Psalms in the Old Testament and Hebrews in the New Testament were selected to represent the whole Bible. The criteria for selecting them is that they clearly portray aspects that are useful for this study in terms of syntax, lexicon and translational differences. Furthermore, the chapters in these books contain relatively short verses which can be easily analysed and do not constitute many compound clauses. The verses have been selected from different chapters within each book. The selected verses stood out because the researcher considers them to have significant contrast and are therefore a suitable representation of other verses within each book as well as the entire Bible.

The ideal presentation strategy would be to compare the two German Bible versions against the original Hebrew and Greek texts. However, in the absence of linguistic competence in these two languages, a sound basis upon which to compare the translations of the selected texts was required; for this reason, the English translation of the Authorized King James Version was chosen as the standard of comparison.

Selected corresponding verses from both German versions as well as the English translation from the KJV Bible are presented in a columned table format. A brief discussion of each excerpt is undertaken below each table.

Additionally, a questionnaire forms part of the data presented. It contains structured questions that were answered by native German speakers to determine the validity of the hypotheses of this study.

3.2 Data Presentation

Data is presented in two phases; in the first phase, selected Bible excerpts are displayed in table format, under which a brief discussion of the same is undertaken. The questionnaire used to collect data from native German speakers is discussed in the second phase.

3.2.1 Discussion of Data Excerpts from German Translations

In this section, data is presented in the form of excerpts taken from the book of Psalms and Hebrews, followed by an overview of each excerpt. The same excerpts are used as a basis for an in-depth analysis in the next chapter.

3.2.1.1 Data Presentation Supporting Domestication and Foreignization Translation Strategies

Excerpt 1: Psalm 4:2

KJV	Schlachter Version 2000	HFA
O ye sons of men , how long will ye turn my glory into shame? how long will ye love vanity, and seek after leasing? Selah.	Ihr Männer , wie lange noch soll meine Ehre geschändet werden? Wie habt ihr das Nichtige so lieb und die Lüge so gern! (Sela.)	Ihr Mächtigen im Land, ihr missbraucht euren Einfluss. Ihr zieht meine Ehre in den Dreck und verbreitet nichts als Lügen. Ihr habt sogar Freude daran, mich zu verleumden. Wann hört ihr endlich damit auf?

Explanation

The focus of the above verse is on the strategy used in translating in reference to the gender aspect in both Bible versions. While *Schlachter Version 2000* prefers to address the male gender directly in use of the word *Männer*, the HFA version favours a neutral address, *Mächtigen* (powerful). This points to differing translation strategies, whereby *Schlachter Version 2000* adheres to the ST and culture while HFA version leans towards the target culture.

Excerpt 2: Hebrews 3:12

KJV	Schlachter Version 2000	HFA
Take heed, brethren , lest there be in any of you an evil heart of unbelief, in departing from the living God.	Habt acht, ihr Brüder , dass nicht in einem von euch ein böses, ungläubiges Herz sei, das im Begriff ist, von dem lebendigen Gott Abzufallen!	Achtet deshalb darauf, liebe Brüder und Schwestern , dass ihr euch nicht ebenso durch eure Widerspenstigkeit zum Unglauben verleiten lasst und euch – wie eure Vorfahren – von dem lebendigen Gott abwendet.

Explanation

The focus of the verse above is on the cultural aspects that are reflected in both German versions with respect to gender representation. *Schlachter Version 2000* consistently addresses the male gender by using the terms *Brüder* (brothers). The HFA version addresses the gender issue differently directly addressing *Brüder und Schwestern* (brothers and sisters). These verses are examples of the effect that the application of different translation strategies i.e. domestication and foreignization, have on a text.

Excerpt 3: Psalm 23:5

KJV	Schlachter Version 2000	HFA
Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil ; my cup runneth over.	Du bereitest vor mir einen Tisch Angesichts meiner Feinde; Du hast mein Haupt mit Öl gesalbt , Mein Becher fließt über.	Du lädst mich ein und deckst mir den Tisch vor den Augen meiner Feinde. Du begrüßt mich wie ein Hausherr seinen Gast und füllst meinen Becher bis zum Rand.

Explanation

In the above excerpt, translation strategies used in both Bible versions are seen to distinctively differentiate the source culture and target culture. Translators of *Schlachter Version 2000* increase their visibility by making an effort to expose the German reader to the way of life of the source culture (in this case the treatment of guests), while the attention of the HFA version readers is drawn to understanding this way of life within the context of their own culture, the translator meanwhile choosing to remain invisible.

Excerpt 4: Hebrews 13:7

KJV	Schlachter Version 2000	HFA
Remember them which have the rule over you, who have spoken unto you the word of God...	Gedenkt an eure Führer , die euch das Wort Gottes gesagt haben;	Denkt an die Leiter eurer Gemeinden, die euch Gottes Botschaft weitersagten!

Explanation

The above excerpt also addresses the cultural aspect albeit from a slightly different perspective of that in Excerpts 1 and 2. The choice of the words *Führer* in *Schlachter Version 2000* and *Leiter* in the HFA version point not only to the different historical periods in which the two Bibles were translated but also the cultural connotations associated with each word. It is evident that the former version is more aligned to the Hebrew and Greek source cultures in its expressions, while the latter was translated towards the end of the twentieth century and is more sensitive towards the German historical background as well as cultural and historical changes that occurred in Germany before its translation. The domestication and translation strategies applied in this excerpt appear to influence the choice of words that reflect cultural aspects of both the source and target cultures.

3.2.1.2 Data Presentation of Syntactic Differences

Excerpt 5: Hebrews 1:13

KJV	Schlachter Version 2000	HFA
But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?	Zu welchem von den Engeln hat er den jemals gesagt: »Setze dich zu meiner Rechten, bis ich deine Feinde hinlege als Schemel für deine Füße«?	Hat Gott jemals zu einem Engel gesagt: »Setze dich auf den Ehrenplatz an meiner rechten Seite, bis ich dir alle deine Feinde unterworfen habe und du deinen Fuß auf ihren Nacken setzt«?

Explanation

The main focus of the excerpt above is on the arrangement of words in the sentence in the German translations and the meaning they bring out, depending on the point of emphasis. In the *Schlachter Version 2000*, the sentence begins with the object, while the sentence of the HFA version mainly draws focus to the subject, which immediately follows the auxiliary verb *haben* that forms the past tense.

Excerpt 6: Psalm 8:5

KJV	Schlachter Version 2000	HFA
What is man, that thou art mindful of him? and the son of man, that thou visitest him?	Was ist der Mensch, das du an ihn gedenkst, Und der Sohn des Menschen, das du auf ihn achtetst?	Was ist da schon der Mensch, dass du an ihn denkst? Wie klein und unbedeutend ist er, und doch kümmerst du dich um ihn.

Explanation

The discussion in Excerpt 6 also focuses on syntax, specifically in the second sentence of the verse. The second part of the sentence in *Schlachter Version 2000* is a continuation of the thought in the first verse, that leads to a question. In the HFA version, the question comes first, followed by a statement that seems to answer it.

Excerpt 7: Psalm 44:4

KJV	Schlachter Version 2000	HFA
Thou art my King, O God: command deliverances for Jacob.	Du bist derselbe, mein König, o Gott; Gebiete du Rettung für Jakob!	Du bist mein Gott und mein König. Auf deinen Befehl erringt Israel den Sieg.

Explanation

In the above excerpt, syntactic differences between the two versions are highlighted in two ways; *Schlachter Version 2000* emphasizes the order of the roles deity plays in the life of writer of this verse, namely *mein König* (my King), which is given preference to *Gott* (God). In the HFA version, the order of the roles is reversed.

Secondly, presence of an imperative sentence in the second part of the verse in *Schlachter Version 2000* is an indication of a command or a request for specified action. The HFA version is worded differently, not as an imperative sentence but as a statement that does not constitute a request or command for action.

Excerpt 8: Hebrews 3:1

KJV	Schlachter Version 2000	HFA
Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;	Daher, ihr heiligen Brüder, die ihr Anteil habt an der himmlischen Berufung, betrachtet den Apostel und Hohenpriester unseres Bekenntnisses, Christus Jesus.	Euch, meine lieben Brüder und Schwestern, hat Gott es geschenkt, dass ihr zu ihm gehören dürft. Seht deshalb auf Jesus, den Gesandten Gottes und Hohenpriester, zu dem wir uns bekennen.

Explanation

The above verse has notable syntactic differences in the two German versions. The verse in the *Schlachter Version 2000* begins with the conjunctive adverb *daher*, which connects the

dependent clause after it to the independent clause before it (the latter of which is not in this particular verse, but a previous verse). In the HFA version, the coordinating conjunction *deshalb* is positioned in the middle of the verse and makes reference to a dependent clause (in bold) that is not present in the *Schlachter Version 2000*.

3.2.1.3 Data Presentation of Lexical Differences

Excerpt 9: Psalm 103:6

KJV	Schlachter Version 2000	HFA
Like as a father pitieth his children, so the LORD pitieth them that fear him.	Wie sich ein Vater über Kinder erbarmt , so erbarmt sich der HERR über die, welche ihn fürchten.	Wie ein Vater seine Kinder liebt , so liebt der HERR alle, die ihn achten und ehren.

Explanation

Excerpt 9 focuses on a lexical comparison of the verbs *sich erbarmt* (pitieth) vs *liebt* (loves) as well as *fürchten* (fear) vs *achten and ehren* (esteem and honour). There may may be slight similarities in terms of the emotions they provoke but their meanings are definitely not identical.

Excerpt 10: Hebrews 6:12

KJV	Schlchter Version 2000	HFA
That ye be not slothful , but followers of them who through faith and patience inherit the promises.	damit ihr nicht träge werdet, sondern Nachfolger derer, die durch Glauben und Geduld die Verheißungen erben.	Werdet in eurem Glauben nicht träge und gleichgültig , sondern folgt dem Beispiel der Christen, die durch ihr Vertrauen zum Herrn standhaft geblieben sind und alles erhalten werden, was Gott zugesagt hat.

Explanation

The above excerpt indicates the effect of using different adjectives i.e. *träge* (slothful) vs. *träge* und *gleichgültig* (slothful and indifferent) on the meaning of the sentence. It also highlights the effect of the nouns *Glauben und Geduld* (faith and patience) vs. *Vertrauen* (trust) on the meaning ascribed to the verse.

Excerpt 11: Psalm 86:15

KJV	Schlachter Version 2000	HFA
But thou, O Lord, art a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth.	Du aber, der Herr, bist ein barmherziger und gnädiger Gott, langsam zum Zorn und von großer Gnade und Treue	Aber du bist ein gnädiger und barmherziger Gott. Deine Geduld ist groß deine Liebe und Treue kennen kein Ende.

Explanation

Denotative and connotative meaning of the above excerpt resulting from use of different lexical expressions in each version is of interest. Use of the word *groß* (plenteous) in *Schlachter Version 2000* as contrasted to *kennen kein Ende* (knows no end) results in varying comprehension of the excerpt.

Excerpt 12: Hebrews 8:10

KJV	Schlachter Version 2000	HFA
<p>For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people.</p>	<p>Sondern das ist der Bund, den ich mit dem Haus Israel schließen werde nach jenen Tagen, spricht der Herr: ich will ihnen meine Gesetze in den Sinn geben und sie in ihre Herzen schreiben; und ich will ihr Gott sein, und sie sollen mein Volk sein.</p>	<p>Aber dann werde ich mit dem Volk Israel einen neuen Bund schließen. Und der wird ganz anders aussehen: Ich schreibe mein Gesetz in ihr Herz, es soll ihr ganzes Denken und Handeln bestimmen. Ich werde ihr Gott sein, und sie werden mein Volk sein.</p>

Explanation

The focus of the above excerpt lies in the effect of omission and addition of words on the meaning of the text as well as the effect of using singular and plural forms of nouns. *Schlachter Version 2000* refers to laws (*Gesetze*), while the HFA version refers to one law (*Gesetz*). The coordinating conjunction *und* (and) in the sentence in bold in the excerpt from *Schlachter Version 2000* also signifies additional information which is absent in the HFA version.

3.2.2 Questionnaire Sample

A questionnaire constitutes the second phase of data presentation. Targeted respondents were native German speakers from Germany and Austria, as they possess a high level of competence in the German language and were therefore able to comprehend the excerpts selected from the German Bible translations. The questionnaire was distributed during the month of August 2018 to a total of six respondents, both male and female, selected through convenience sampling. Feedback was obtained within two weeks of distribution.

The questionnaire was formulated with the intention of establishing if the respondents' understanding of the meaning of the selected verses in both Bible versions differs due to use of different translation strategies and if the varying lexical and syntactic aspects of the versions contribute to varied understandings of meaning. It contains a total of twelve questions, based on the books of Psalms and Hebrews. A sample of the questionnaire has been attached in the appendix.

Data obtained from the questionnaire is inserted in a table below, from which the analysis was carried out in the next chapter. The horizontal axis represents the responses given by each respondent while the vertical axis lists the respondents numerically. Responses are coded, with the numeral 1 representing a *yes* response while numeral the 2 represents a *no* response. For Question 5a, the question, though close-ended, was not a yes/no question, hence the use of different coding as indicated in the table.

Table Representing Responses Obtained from Respondents

		Q1a	Q1b	Q2a	Q2b	Q3a	Q3b	Q4a	Q4b	Q5a	Q5b	Q6a	Q6b
Respondents	01	2	1	2	2	1	1	1	2	1	X	2	2
	02	2	1	2	1	1	1	1	1	1	Y	1	1
	03	1	2	2	1	1	2	2	1	1	X	1	1
	04	2	2	1	1	1	1	1	2	2	Y	2	2
	05	2	1	1	1	2	2	2	2	1	X	2	1
	06	2	2	1	2	1	1	2	1	2	Y	2	2

Questions

Codes:

1- *Yes* response

2- *No* response

Question 5a:

X- Brüder

Y- Brüder und Schwester

3.3 Conclusion

Data was presented in this chapter in the form of excerpts selected from the books of Psalms and Hebrews in two German Bible versions i.e. *Schlachter Version 2000* and HFA versions. Additionally, data obtained from a questionnaire containing a total of twelve questions answered by six respondents was presented in table format. The same data forms the basis for analysis in the next chapter.

CHAPTER FOUR

DATA ANALYSIS

4.1 Introduction

Data collected in this research was evaluated analytically through a detailed examination of specific Bible verses which were selected from *Schlachter Version 2000* and HFA Bible versions. Data excerpts from each Bible version are organized in the form of tables in the same format applied in Chapter 3, with the verses appearing next to each other in a columnar table format.

4.2 Evaluation of German Translation of Excerpts

Data collected from the excerpts was evaluated in three phases; in the first phase, excerpts were evaluated upon the basis of the translation strategy that was employed in their translation. The second phase involves data evaluation based on syntactic and lexical aspects, followed by the third phase, in which the impact of syntax and lexical choices on meaning is discussed.

Finally, data collected from the questionnaire is statistically evaluated. The questionnaire is aimed at establishing if differences in translation strategies as well as syntactic and semantic differences in the two versions influence readers' understanding of the biblical texts.

4.2.1 Evaluation of Domestication and Foreignization Translation Strategies

This section focuses on excerpts that point to the application of domestication and foreignization strategies in translating *Schlachter Version 2000* and HFA versions. As detailed in Chapter 2, an evaluation of these strategies is not exclusively limited to the linguistic properties of the literary texts, but also expands to incorporate their use within the cultural and historical framework within which language operates.

Excerpt 1 Psalm 4:2

KJV	Schlachter Version 2000	HFA
O ye sons of men , how long will ye turn my glory into shame? how long will ye love vanity, and seek after leasing? Selah.	Ihr Männer , wie lange noch soll meine Ehre geschändet werden? Wie habt ihr das Nichtige so lieb und die Lüge so gern! (Sela.)	Ihr Mächtigen im Land, ihr missbraucht euren Einfluss. Ihr zieht meine Ehre in den Dreck und verbreitet nichts als Lügen. Ihr habt sogar Freude daran, mich zu verleumden. Wann hört ihr endlich damit auf?

Discussion

The *Schlachter Version 2000* in the above excerpt appears to employ the foreignization strategy in translation of the gender aspect. The term *sons of men* is translated generally as *Männer*, indicating that the source culture specifically addressed the male gender when imparting information to the members of the community. Readers of this version can already learn from this form of address that the Hebrew source culture leans towards patriarchy. They can therefore

anticipate the implication that males are expected to respond to information imparted to the community, indicating that they constitute the main decision-makers in this society. This version's adherence to the SL culture points towards the employment of foreignization as a translation strategy.

The HFA version presents a different picture, as it is seen to favour domestication in its translation, even while possessing a slight aspect of foreignization. The term *Mächtigen* (those in positions of power) is used as a blanket term that is addressed exclusively those who hold positions of power in the society. Readers are allowed to consider the possibility that those being addressed are a mixed multitude of both male and female, for though it was rare, it was not entirely unheard of for females to hold positions of power especially if they were considered prophetesses. This term also reflects the changing Hebrew culture, as the late 21st century has heralded the ordination of female religious and political leaders. The term *Mächtigen* is therefore gender-inclusive and reflects changes in the source culture as well as the already established gender-inclusive nature of German culture. In light of this, the HFA translation of *Excerpt 1* appears to have employed a mixture of foreignization and domestication strategies, albeit favouring domestication.

Excerpt 2: Hebrews 3:12

KJV	Schlachter Version 2000	HFA
Take heed, brethren , lest there be in any of you an evil heart of unbelief, in departing from the living God.	Habt acht, ihr Brüder , dass nicht in einem von euch ein böses, ungläubiges Herz sei, das im Begriff ist, von dem lebendigen Gott Abzufallen!	Achtet deshalb darauf, liebe Brüder und Schwestern , dass ihr euch nicht ebenso durch eure Widerspenstigkeit zum Unglauben verleiten lasst und euch – wie eure Vorfahren – von dem lebendigen Gott abwendet.

Discussion:

Similar to *Excerpt 1*, translation of the gender aspect in *Schlachter Version 2000* in the above verse also points towards a foreignization strategy, even though a different form of address is used i.e. *Brüder* (brethren). The term is a pointer that even in use of different forms of addresses, the male gender holds positions of authority in the source culture, implying that females hold an inferior position to men. This version consistently draws readers drawn away from the German culture to enlighten them on aspects of the gender issue in the Hebrew source culture, even as they read the text in the German language. In this respect, *Schlachter Version 2000* leans towards foreignization as a translation strategy.

The HFA version in contrast transmits a clear message of its position on the gender question in its use of the term *Brüder und Schwestern* (brothers and sisters). Domestication is at play here, as usage of this term is in line with the modern German society, which advocates for gender inclusiveness.

Excerpt 3: Psalm 23:5

KJV	Schlachter Version 2000	HFA
Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil ; my cup runneth over.	Du bereitest vor mir einen Tisch Angesichts meiner Feinde; Du hast mein Haupt mit Öl gesalbt , Mein Becher fließt über.	Du lädst mich ein und deckst mir den Tisch vor den Augen meiner Feinde. Du begrüßt mich wie ein Hausherr seinen Gast und füllst meinen Becher bis zum Rand.

Discussion

Schlachter Version 2000 in the above excerpt translates this verse faithfully to the original text, veering towards foreignization, specifically in its depiction of the treatment a guest received in the Hebrew culture. Apart from being presented with an array of food, the reader is enlightened on how the guest was additionally anointed with oil and their cups were generously filled to the brim. German-speakers reading this version are transported away from their own culture to a different period of time in a different culture and are able to draw a mental picture of the way of life of those who lived in that culture. Furthermore, the term *gesalbt* (anointed) is also archaic and not used in modern German in regard to applying oil on the body. It has therefore been used intentionally to foreignize the text and draw the reader towards the original text.

The same verse of the HFA version is domesticated, as it gives the reader a hint of the German social life in the 21st Century. Food and drink may indeed be offered to a guest but any other specific treatment the latter may receive varies from host to host; this aspect therefore remains

undefined in the verse, simply being stated as *Du begrüßt mich wie ein Hausherr seinen Gast* (You welcome me like a host welcomes his guest), giving the reader an indication that the German culture is diverse and not necessarily confined to a specific way of showing hospitality. The HFA version appears to favour the domestication strategy, as the reader is drawn away from the source culture towards the target culture. The phrase *du lädst mich ein* also pulls the reader towards the German culture, as it is an indication that guests are usually not expected to visit without prior invitation. Only upon invitation does the host make special arrangements to welcome and serve the guest. This verse is therefore deliberately domesticated so that readers can understand the depicted situation within the context of their own culture.

Excerpt 4: Hebrews 13:7

KJV	Schlachter Version 2000	HFA
Remember them which have the rule over you , who have spoken unto you the word of God...	Gedenkt an eure Führer , die euch das Wort Gottes gesagt haben;	Denkt an die Leiter eurer Gemeinden, die euch Gottes Botschaft weitersagten!

Discussion

In the above excerpt, foreignization in *Schlachter Version 2000* is evident in the way in which certain words have been maintained in the translation irrespective of their connotations in the TL. For instance, the term *Führer* was maintained without regard to its post-World War II historical implications for the current German reader. This term was not associated with specific negative historical connotations at the time the version was translated, and it clearly brings out

the meaning of the KJV version of *them which have the rule over you*. A reader familiar with the historical period during which the Schlachter version was translated might therefore be reconciled to the use of the word *Führer* as it was not yet associated with negative aspects of leadership that emerged in Germany a few years after its publication.

The HFA version, being a more recent version, however, applies domestication in this verse, in its avoidance of usage of the term *Führer* and prefers the term *Leiter*. While these two words fundamentally have the same meaning⁶, the former's prevalent use during the infamous Nazi period that occurred towards the mid-twentieth Century may have negative connotations for today's reader. The more neutral term *Leiter* does not evoke as much negative historical recollection and is therefore preferred. The HFA version therefore aims at gaining acceptability for German readers, avoiding situations in which they might question the use of words that may be considered as potentially controversial or coarse. This version therefore domesticates the verse to appease the target reader.

4.2.2 Evaluation of Syntactic and Lexical Differences

This section is concerned with analysing syntactic and lexical aspects of selected Bible verses. In respect to syntax, the word order in the two versions is discussed, whereas lexical choices have been evaluated to establish the differences they bring to each version.

⁶ leader or guide

4.2.2.1 Evaluation of Syntactic Differences

Excerpt 5 Hebrews 1:13

KJV	Schlachter Version 2000	HFA
<p>But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?</p>	<p>Zu welchem von den Engeln hat er den jemals gesagt: »Setze dich zu meiner Rechten, bis ich deine Feinde hinlege als Schemel für deine Füße«?</p>	<p>Hat Gott jemals zu einem Engel gesagt: »Setze dich auf den Ehrenplatz an meiner rechten Seite, bis ich dir alle deine Feinde unterworfen habe und du deinen Fuß auf ihren Nacken setzt«?</p>

Discussion

In the above excerpt, the word order in the first part of the sentence is interchanged in both versions, resulting in a varying focus and hence different understanding. In the *Schlachter Version 2000*, sentence focus is on the object of the sentence, which are the angels. In the sentence, *Zu welchem von den Engeln hat er den jemals gesagt ...* (to which of the angels did he say at any one time...). The reader will pay more attention to the angels because reference to them occupies the initial position in the sentence. The subject, in this case a preposition *er* (he), that refers to God, occupies the third position, thereby giving the implication that that the angels carry more weight than the message that God is giving.

In the HFA Bible however, the verse focuses on the subject, *Gott* (God), which occupies the initial position. The focus here is on God speaking to the angels and not the angels themselves i.e. *Hat Gott jemals zu einem Engel gesagt...* (Did God ever say to an angel...), lending greater

importance to the subject rather than the object. The reader of *Schlachter Version 2000* will therefore be more interested in the object, while that of the HFA version will be drawn to the subject. This varying arrangement of words therefore influences the aspects that readers focus on and their understanding of the text based on its focus.

Excerpt 6: Psalm 8:5

KJV	Schlachter Version 2000	HFA
What is man, that thou art mindful of him? and the son of man, that thou visitest him?	Was ist der Mensch, dass du an ihn gedenkst, und der Sohn des Menschen, dass du auf ihn achtest?	Was ist da schon der Mensch, dass du an ihn denkst? Wie klein und unbedeutend ist er, und doch kümmerst du dich um ihn.

Discussion

The third clause of the above excerpt in *Schlachter Version 2000* is of syntactic interest. It is an open-ended question that prompts the reader to speculate widely about qualities of a human being that could possibly endear him to deity. In this version, these qualities in question are not mentioned but it is implied a human being as well as subsequent generations of human beings, are recipients of unmerited favour in receiving such attention from deity. While this version gives a reader a chance to speculate on a wide range of human qualities, the absence of adjectives also implies the absence of any desirable qualities in man that would entitle him to receive favour from God.

In the HFA version however, this clause is a statement that constitutes a second sentence of the verse and descriptively uses adjectives to exposit on a particular set of qualities that characterise a human being i.e. *Wie klein und unbedeutend ist er, und doch kümmerst du dich um ihn.* (how small and insignificant he is and yet you mind him). These adjectives occupy the initial position in the sentence as a means of emphasis, and they appear to be a response to the preceding question. They limit the reader to a consideration of specific human qualities to the exclusion of others. A question word *wie* (how) begins the sentence, which however remains a declarative sentence rather than an interrogative one. Its function here appears to emphasize specific human qualities, rather than to enquire about them. Readers of both versions therefore comprehend this verse differently owing to different arrangement of words; both questions posed in *Schlachter Version 2000* are open-ended and remain unanswered, while the one question posed in the HFA version is answered definitively in the subsequent sentence.

Excerpt 7: Psalm 44:4

KJV	Schlachter Version 2000	HFA
Thou art my King, O God: command deliverances for Jacob.	Du bist derselbe, mein König, o Gott; Gebiete du Rettung für Jakob!	Du bist mein Gott und mein König. Auf deinen Befehl erringt Israel den Sieg.

Discussion

Excerpt 7 displays structural differences in both Bible versions. Firstly, the roles of deity are expressed differently, whereby deity in *Schlachter Version 2000* assumes a leadership role of *my*

König (my king). This is expressed differently in the HFA version, with a conjunction *und* (and) inserted between the two positions of Gott (God) and König (king), suggesting that the writer of this verse recognizes two separate roles of deity i.e. an object of worship and a leader. Presence of a conjunction therefore introduces a subtle difference in the descriptive characteristics of deity in the two versions.

The second structural difference in this verse is noted in the second part of the verse; *Schlachter Version 2000* contains a specific request formulated in the imperative i.e. *Gebiete du Rettung für Jakob!* (command deliverances for Jacob!). This verse therefore communicates a strong request or command for specific action and the reader can extrapolate that this request is urgent and is therefore to be carried out without delay. The HFA version however formulates this verse as a statement, which does not constitute a command or request i.e. *Auf deinen Befehl erringt Israel den Sieg* (At your command, Israel gains the victory). Readers are bound to understand the two versions differently because a request or command begs for action, while a statement only provides information.

Excerpt 8: Hebrews 3:1

KJV	Schlachter Version 2000	HFA
<p>Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;</p>	<p>Daher, ihr heiligen Brüder, die ihr Anteil habt an der himmlischen Berufung, betrachtet den Apostel und Hohenpriester unseres Bekenntnisses, Christus Jesus.</p>	<p>Euch, meine lieben Brüder und Schwestern, hat Gott es geschenkt, dass ihr zu ihm gehören dürft. Seht deshalb auf Jesus, den Gesandten Gottes und Hohenpriester, zu dem wir uns bekennen.</p>

Discussion

Placement of the conjunctive adverb *wherefore* exerts a significant influence on the reader's understanding of the above excerpt. In *Schlachter Version 2000*, the conjunctive adverb *daher* occupies the initial position in the sentence, which indicates that certain information (in a previous verse) precedes it and the verse itself merely constitutes a conclusion to information imparted in the preceding verse. It is therefore presumed that a reader has already internalized the information given prior to the conjunctive adverb before reading a conclusion of the same in the above verse. The situation is different in the HFA version, as the conjunctive adverb *deshalb*, which is a synonym of *daher*, is positioned in the second sentence of the verse, to refer to the information given in the first sentence of the same verse. Unlike the *Schlachter Version 2000*, the information given in previous verses does not appear to be the referred to in the words succeeding the conjunctive adverb; the latter refers only to the words of the first sentence of the same verse. This means that readers of each version focus on different aspects when reading the words succeeding the conjunctive adverb, therefore resulting in varying comprehension.

Schlachter Version 2000 also refers to brethren as being *partakers of the heavenly calling* i.e. *ihr Anteil habt an der himmlischen Berufung*, highlighting that they are participants of a way of life that is supernatural. The HFA version however uses different phrasing, by indicating that God has gifted both men and women (*hat Gott es geschenkt*) by claiming ownership over them (*dass ihr zu ihm gehören dürft*). This portion indeed points in both versions to a relationship between God and man. However, the meaning in both versions is different as the *Schlachter version* focuses on a special calling that mankind has as a result of this relationship, while the HFA version's focus is on the relationship itself being the ultimate gift of God to mankind.

4.2.2.2 Evaluation of Lexical Differences

Excerpt 9: Psalm 103:6

KJV	Schlachter Version 2000	HFA
Like as a father pitieth his children, so the LORD pitieth them that fear him.	Wie sich ein Vater über Kinder erbarmt , so erbarmt sich der HERR über die, welche ihn fürchten .	Wie ein Vater seine Kinder liebt , so liebt der HERR alle, die ihn achten und ehren .

Discussion:

The lexical definition of the verbs *sich erbarmt* (pitieth) and *liebt* (loves) as used in the *Schlachter Version 2000* and the HFA versions respectively results in varying comprehension. In the former version, the infinitive verb form *sich erbarmen* (to pity) refers to a feeling of compassion or sympathy, bordering on sadness, while the meaning of *lieben* (to love) is on

another level on the emotional spectrum as it is associated with feelings of affection or great interest. *Schlachter Version 2000* portrays human beings as being vulnerable, weak and deserving of mercy, while the HFA version implies that they are strong as they are recipients of an emotional boost of affection and attention.

The lexical aspect again comes into play in the latter part of the above excerpt due to use of different verbs, since verbs are integral in lending meaning to a sentence. *Schlachter Version 2000* indicates that not just any human being is to be pitied, but only those who *fear* God i.e. *so erbarmt sich der HERR über die, welche ihn fürchten* (so the LORD pitieth them that fear him). Choice of the verb *fürchten* is in focus here due to its association with fright or horror in its literal meaning. The HFA version however favours the verbs *achten und ehren* (to esteem and to honour), indicating that those who have a high regard and respect to God are rewarded with love. The relationship of humans to God is therefore understood differently in both versions due to the verbs used. On the one hand, it appears delicate and sensitive in the case of the *Schlachter Version 2000*, whereby the reader understands that God is to be feared, while the HFA version implies a relationship of cordiality and respect between God and man.

Excerpt 10: Hebrews 6:12

KJV	Schlachter Version 2000	HFA
That ye be not slothful , but followers of them who through faith and patience inherit the promises.	damit ihr nicht träge werdet, sondern Nachfolger derer, die durch Glauben und Geduld die Verheißungen erben.	Werdet in eurem Glauben nicht träge und gleichgültig , sondern folgt dem Beispiel der Christen, die durch ihr Vertrauen zum Herrn standhaft geblieben sind und alles erhalten werden, was Gott zugesagt hat.

Discussion

The above excerpt calls for an analysis of the choice of adjectives and nouns and their impact on the meaning of a text. In *Schlachter Version 2000*, the adjective *träge* (slothful) is used to describe an undesirable trait, against which the reader is cautioned. The HFA version makes use of the same adjective but also adds another adjective, *gleichgültig* (indifferent), which adds another angle to the comprehension of meaning when both excerpts are compared; Unlike the *Schlachter Version 2000*, the HFA version therefore lends gravity to the warning given to the reader through addition of the adjective *gleichgültig*.

Additionally, certain virtues are extolled in *Schlachter Version 2000* through use of the nouns *Glauben und Geduld* (faith and patience), which are both indicated as desirable qualities. The HFA version however uses the noun *Vertrauen* (trust), which is not collectively synonymous to faith and patience; trust gives an impression of honesty and sincerity while faith refers to

conviction about a belief or idea. Patience on the other hand means to persevere. Use of these nouns therefore result in a different understanding of the verse as they have different meanings.

Excerpt 11: Psalm 86:15

KJV	Schlachter Version 2000	HFA
But thou, O Lord, art a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth.	Du aber, der Herr, bist ein barmherziger und gnädiger Gott, langsam zum Zorn und von großer Gnade und Treue	Aber du bist ein gnädiger und barmherziger Gott. Deine Geduld ist groß deine Liebe und Treue kennen kein Ende.

Discussion

The above excerpt is of lexical interest owing to the differing wording in the last portion, which lends varied denotative and connotative meaning to the verse. The verse is generally descriptive of the qualities of God. In the last part of the verse, *Schlachter Version 2000* describes God as being plenteous in mercy and truth i.e. *von großer Gnade und Treue*. The adverb *plenteous* gives the meaning of abundance, but not infinite abundance. The implied meaning here is that one can count on God’s mercy in many instances, which, while abundant, is not limitless; therein is also an implied caution that God’s mercy may ultimately run out, after which unpleasant consequences may follow. The HFA version however describes God’s love and truth (*Liebe und Treue*) as having no end i.e. *kennen kein Ende*. This carries the implication that one can err as many times as one wishes and still be loved by God, hence there is an absence of implied

caution, which encourages a carefree attitude. The reader of both versions would therefore denotatively and connotatively interpret the meaning of the above excerpt differently because of the lexical choices applied in each version.

Excerpt 12: Hebrews 8:10

KJV	Schlachter Version 2000	HFA
For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people.	Sondern das ist der Bund, den ich mit dem Haus Israel schließen werde nach jenen Tagen, spricht der Herr: ich will ihnen meine Gesetze in den Sinn geben und sie in ihre Herzen schreiben; und ich will ihr Gott sein, und sie sollen mein Volk sein.	Aber dann werde ich mit dem Volk Israel einen neuen Bund schließen. Und der wird ganz anders aussehen: Ich schreibe mein Gesetz in ihr Herz, es soll ihr ganzes Denken und Handeln bestimmen. Ich werde ihr Gott sein, und sie werden mein Volk sein.

Discussion

Excerpt 12 analyses the effect of omission or addition of words on the meaning of the text. The middle portion of the verse of the *Schlachter Version 2000* states as follows: *ich will ihnen meine Gesetze in den Sinn geben und sie in ihre Herzen schreiben* (I will put my laws into their mind, and write them in their hearts). It is clear that two separate actions will occur i.e. the putting of laws in the mind and the writing of the same laws in the hearts, emphasizing that they would not easily be forgotten. In the HFA version however, only one action is carried out, which is the

writing of one law i.e. *Ich schreibe mein Gesetz in ihr Herz, es soll ihr ganzes Denken und Handeln bestimmen* (I will write my law in their heart, it shall influence their entire thoughts and actions). Unlike the Schlachter version in which more than one law is referred to and hence the plural form *Gesetze*, this version indicates that there is only one law (*Gesetz*), which is only written in the heart but is not put in the mind. Furthermore, this one law is supposed to influence thoughts and actions. Absence of the latter phrase *and write them in their hearts* in HFA version changes the meaning of the text as it reduces the emphasis of the impact that the laws should have in both the hearts and minds. Use of the singular term *law* in the HFA version as contrasted to *laws* in the *Schlachter Version 2000* also significantly changes the meaning of the verse as it implies that some laws were omitted and only one was selected to represent the other laws. The HFA version also indicates the effect of the laws i.e. *es soll ihr ganzes Denken und Handeln bestimmen* (it shall determine their entire thinking and actions). This effect is not indicated in the *Schlachter Version 2000*, indicating that it is not as important as the laws.

4.2.2.3 Conclusion on Evaluation of Excerpts

From the above excerpts, specifically *Excerpt 1* to *Excerpt 4*, it has been established that different translation strategies were applied in the translation of both *Schlachter Version 2000* and the HFA versions. The foreignization strategy has been predominantly applied in translation of *Schlachter Version 2000*, as deliberate effort has been made to point readers to the SL and culture while using the language of the target culture. The HFA version on the other hand appears to favour the domestication strategy in translating the Bible. Readers are drawn to an understanding of ancient writings from the source culture within the context of their own culture. Through use of gender-inclusive terms and paraphrase, this version avoids usage of terms that

may be considered offensive or controversial to a native German speaker and hence aims at promoting agreeability for the target reader. It is also to be noted that the HFA version occasionally applies a combination of foreignization and domestication so as to reflect evolving aspects of the source culture as discussed in *Excerpt 1*. However, combination of strategies only occurs in limited cases in favour of a predominant domestication strategy.

Analysis of the selected Bible excerpts also reveals syntactic differences between *Schlachter Version 2000* and the HFA version as discussed in an analysis of several excerpts, i.e. *Excerpt 5* to *Excerpt 8*. Variations in positioning of key phrases and differing sentence structures indicate that syntax plays significant role in a reader's comprehension of a translated text. Since syntactic differences pointed out in these excerpts are only a small representative of the vast biblical text, it can be concluded that a large number of these differences exist in the Biblical text.

Similarly, in reference to the impact of lexical differences on a text's semantics, an analysis of several excerpts established that lexical choices employed in both Bible versions are varied. An analysis of *Excerpt 9* to *Excerpt 12* indicates that some words that may be considered synonymous may not have identical meanings e.g. in *Excerpt 11*. Absence or presence of some words in one version is also an indication of varied lexical choices, which influence a reader's understanding of the text.

Analysis of the Bible excerpts can be summed up as having yielded valuable information vis-à-vis the objectives of this research. Foreignization and domestication have been identified as the main translation strategies applied in translating *Schlachter Version 2000* and HFA Bible

versions respectively. It has also been established that application of these strategies results in varying comprehension of the excerpts. Syntactic and lexical differences in both versions have also been established and it can be concluded that these differences impact on readers' understanding of the text.

4.3 Evaluation of Questionnaires

Data obtained from the questionnaire is a three-pronged systematic analysis based upon the objectives of the study.

The following table provides a general overview of responses received for each question from all six respondents:

Table 1: Responses Obtained from Respondents

		Q1a	Q1b	Q2a	Q2b	Q3a	Q3b	Q4a	Q4b	Q5a	Q5b	Q6a	Q6b
Respondents	01	2	1	2	2	1	1	1	2	1	X	2	2
	02	2	1	2	1	1	1	1	1	1	Y	1	1
	03	1	2	2	1	1	2	2	1	1	X	1	1
	04	2	2	1	1	1	1	1	2	2	Y	2	2
	05	2	1	1	1	2	2	2	2	1	X	2	1
	06	2	2	1	2	1	1	2	1	2	Y	2	2

Questions

Codes:

1- Yes

2- No

Question 5a:

X- Brüder

Y- Brüder und Schwester

4.3.1 Analysis of Domestication and Foreignization Translation Strategies

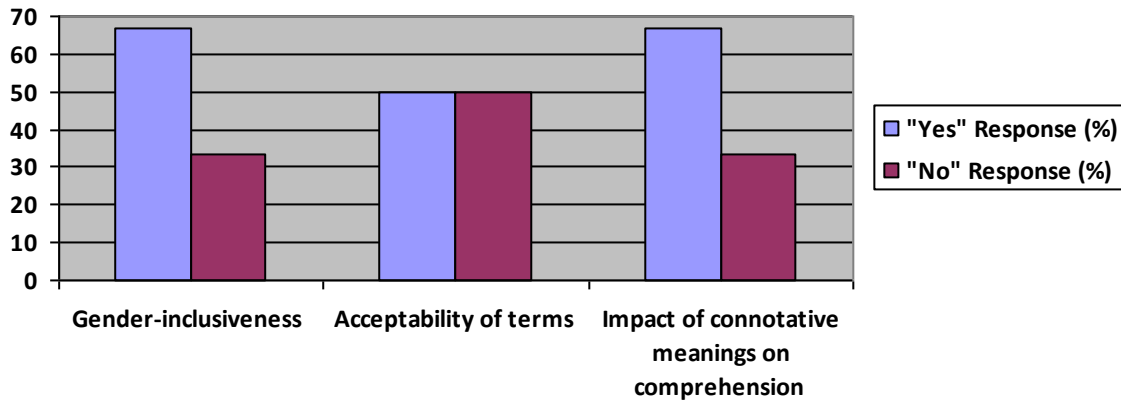
The aim of Question 5(a) was to establish the respondents' understanding of the term *Brüder* (*brethren*) as used in the *Schlachter Version 2000* and whether it is considered to be gender-inclusive. 67% of respondents indicated that they understand the term to be gender-inclusive, meaning that their understanding of it incorporates both male and female genders. This result may indicate that the respondents possibly have a degree of understanding of the source culture and hence were able to comprehend the term's usage and connotative meaning within the context of the source culture, even if its denotative meaning exclusively refers to the male gender.

Having established that more than half of the respondents interpret the term *Brüder* as being gender-inclusive, an analysis of Question 5(b), which sought to establish the acceptability of the same term *Brüder* as compared to *Brüder und Schwester* (brothers and sisters) nevertheless yielded slightly different results. It was determined that half the respondents approve the use of the term *Brüder* in the Bible while the other half prefer use of the latter term. This tie could have arisen on the one hand from a major shift towards gender-inclusiveness in the current German society, which prefers a clear distinction of genders, hence a preference for *Brüder und Schwester*. On the other hand, some readers may disapprove changes to ancient literature, preferring the terms that were used in the original writings and therefore favour the term *Brüder*. This gives an indication that the application of foreignization and domestication as translation strategies is inevitable as it caters for the varied tastes of German readers. Results of Questions 5a and 5b also indicate that a reader's identification of the connotative meaning of a term in the source culture does not necessarily mean that it is wholly acceptable in the TL and culture.

Question 6(a) sought to establish if respondents understand the meaning of the synonyms *Führer* and *Leiter* (leaders) as similar within the cultural and historical context of the German language. 67% of the respondents indicated that these synonyms have different meanings when considered in the light of cultural and historical factors. This could be because of the negative connotations associated with the term *Führer* during the Nazi era of early to mid-twentieth century, and hence a perception that the term *Leiter* is more acceptable because it has no objectionable cultural and historical undertones.

The above findings are summarised in the graph below:

Figure 1: Summary of Findings on Impact of Translation Strategies on Meaning



In the above bar graph, the figures on the vertical axis represent percentages of respondents who gave an opinion on the two Bible versions based on the criteria of gender-inclusiveness, acceptability of terms and effect of connotative meaning on readers' understanding of the text.

In light of the above findings, it can be concluded that the strategy used in translating a text generally influences the reader's perception of the meaning of the text.

4.3.2 Analysis of Lexical Differences

Question 1(a) was intended to establish if lexical differences in both versions result in varied semantic interpretation. Collected data revealed that 83% of the respondents considered the general meaning of the verse in each version to be different. The reasons for this could be related to lexical aspects; for instance, use of the polysemous verb *rufen* in the *Schlachter Version 2000* may have altered the meaning of the verse in the reader's mind depending on their understanding of the meaning of the verb. Inclusion of some phrases e.g. *mit meiner Stimme* (with my voice) in the same version, which is absent in the HFA version may also have contributed to this outcome.

The phrase and *um Hilfe* (for help), which is present in the HFA version but absent in *Schlachter Version 2000* could also have led to a varied comprehension of the meaning of the verse.

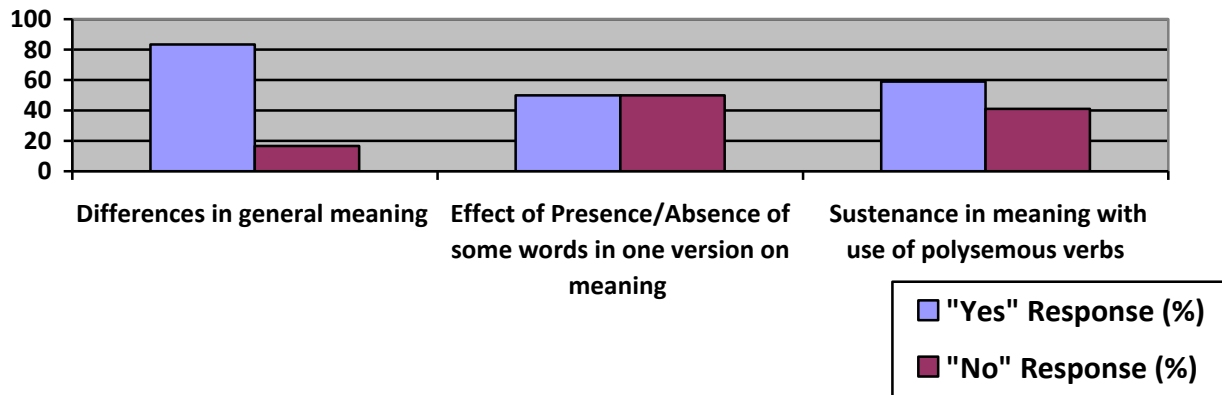
Question 1(b) is also related to Question 1(a) as it was intended to establish if the presence of nouns and phrases in one version that are not present in the other version alters the meaning of the text. The word *laut* (loud) and the phrase *und antwortet mir* (and answers me) are included in the HFA version but are not present in *Schlachter Version 2000*. Half of the respondents opined that this aspect indeed changes the meaning of the text, while the other half were of the opinion that the presence of additional words in one version did not result in any significant semantic changes. The same scenario was repeated for Questions 4(a), where half the respondents perceived a change in meaning arising from inclusion of the phrase *und Gott zu euch redet*, which appears only in the HFA version, while the other half was of a contrary opinion. This is conclusively confirmed by results from the data collected in regard to Question 4(b), in which half of the respondents again confirmed that the meaning they derive from the text remains identical in both versions despite use of different wording. This could perhaps occur because the ideas that the words introduced were not so significant as to alter the meaning of the verse. The other half of respondents could possibly have detected a change in meaning arising from nuances which may be deemed significant enough to cause different comprehension levels in each version.

Question 2(b) also handled lexical aspects in testing whether different verbs in each version express the same meaning. More than a third of the respondents (67%) opined that the verbs *hält* (sustained) and *beschützt* (protects) communicate the same meaning, giving the impression that these lexical aspects do not alter the meaning a reader derives from the text.

Data obtained regarding Question 6(b) similarly confirmed that a large percentage of readers (50%) hold the opinion that despite use of different verbs in each version i.e. *denken* and *gedenken*, readers' understanding of the verse in both versions is consistent. The above findings indicate that use of different verbs that are closely related in meaning may not necessarily imply a different understanding of a text's meaning.

The above findings are graphically represented below.

Figure 2: Summary of Findings on Impact of Lexical Differences on Meaning



In the above graph, an average of the findings of *Question 2(b)* and *Question 6(b)* was calculated to obtain a final value regarding sustainance of meaning when polysemous verbs are used. The findings indicate that lexical differences impact on the general meaning of a text. However, they may not significantly impact on the meaning of isolated sentences.

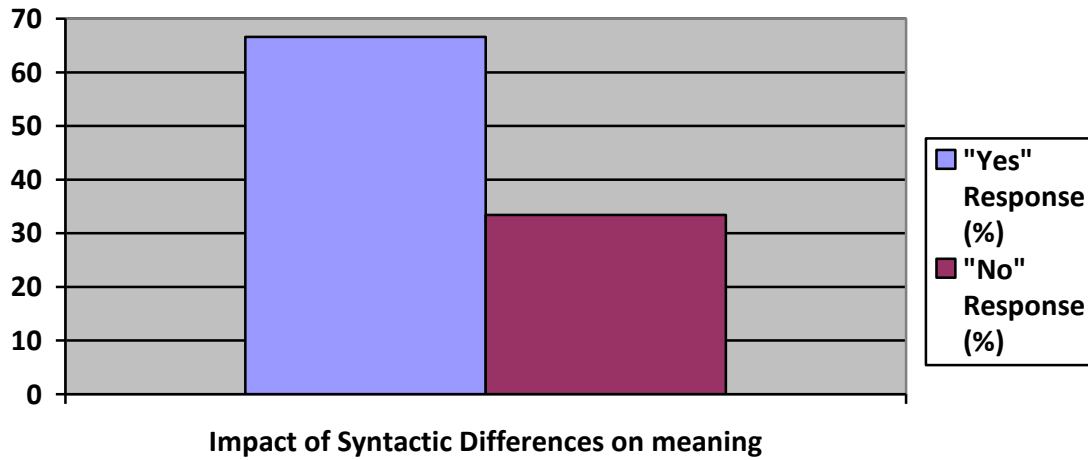
4.3.2 Analysis of Syntactic Differences

The aim of Question 2(a) was to establish if syntactic differences impact on the meaning that a reader gives a text. Half the respondents responded in the affirmative. This could have been a result of readers focusing on the general meaning of the verse despite the different rearrangement of words and the different tenses used in each version. The verse in focus in this question had different wording in each version. The other half of respondents may have given a negative response because of the weight accorded to words occupying the initial position in the sentence, use of different phrases and tense differences in both versions. The effect of the modal verb *kann* in the HFA version may also have informed this choice.

The effect of syntactic differences on meaning was also the highlight of Question 3(a), and particularly in reference to the third clause. *Schlachter Version 2000* phrases the latter as an open-ended question, while the same is phrased as a separate declarative sentence in the HFA version. A large percentage of respondents (83%), indicated that the phrasing of the HFA version altered the meaning of the verse.

Closely related to the above, 67% of the respondents were convinced that different arrangements of words in both versions as posed in Question 3(b) resulted in varied comprehension. The above information is summarised in the following diagram:

Figure 3: Summary of Findings on Impact of Syntactic Differences on Meaning



The above summary indicates that more than half of the respondents (66.6%) attested that syntax impacts on a reader's understanding of a text. This figure is an average of results obtained from Questions 2(a), 3(a) and 3(b).

Following the above analysis of syntactic aspects, findings point to the conclusion that syntactic differences influence the meaning that a reader ascribes to a text.

4.4. Impact of Syntactic and Lexical Differences on Meaning

Analysis of the Bible excerpts in preceding pages reveals that syntactic and lexical differences result in differences in understanding the meaning of texts. An analysis of *Excerpt 5* to *Excerpt 8* indicates how the arrangement of words and phrases influence a reader's understanding of a text. Words occupying the initial position in a sentence have a significant influence on meaning as they constitute the focus of the sentence and hence guide the reader's attention to the most important aspects in the sentence. An analysis of the excerpts also determined that placement of

conjunctions impact on the meaning of a sentence, as per analysis of *Excerpt 6* and *Excerpt 7*. It was also determined that functional aspects of a sentence results in different syntactic arrangement and hence varied comprehension as shown in *Excerpt 7*, in which it was illustrated that a sentence with an imperative function gives different meaning to a declarative statement, even when the words used in both sentences are similar.

The above observations were corroborated by findings obtained from the questionnaire, whereby a significant number of respondents indicated that syntactic differences between the two versions resulted in varied levels of comprehension.

In regard to lexical choices, an analysis of the selected Bible Excerpts 9-12 yielded findings that the choice of different lexical components, even if their meaning may be considered similar, may nevertheless result in differences in comprehension of the meaning of the text.

Findings from the questionnaire however revealed a slightly different pattern, whereby readers seemed divided in almost equal numbers, on the effect of certain words and phrases on meaning in both versions. While choice of lexicon appears to greatly influence the general meaning of the text, respondents that carried the highest opinion were those who indicated that lexical choices generally do not result in significant changes to the meaning of isolated sentences.

4.5 Conclusion

The above chapter was concerned with an in-depth analysis of selected excerpts of *Schlachter Version 2000* and HFA Bible versions obtained exclusively from the books of Psalms and Hebrews. These excerpts were analysed upon the basis of the objectives of the study.

Data obtained from questionnaires was similarly analysed in accordance to the objectives of the research. The questionnaires were aimed at establishing if findings from an analysis of the Bible excerpts were in tandem with those from the respondents.

CHAPTER FIVE

GENERAL CONCLUSION AND RECOMMENDATIONS

5.1 Summary

This chapter outlines the general conclusion derived from findings of the research, which constitutes a comparative analysis of *Schlachter Version 2000* and HFA German Bible versions. These conclusions have been drawn in relation to the objectives set out at the beginning of the study. The chapter culminates with recommendations on further areas for research in Bible translation.

5.2 Conclusion

This research commenced with an introduction to the research study in *Chapter One*, in which a background to the research was provided, followed by the statement of the problem that indicated the research gap that the study sought to fill. Objectives of the study were subsequently outlined and justification for the research was also provided. The boundaries within which the research operated were explained in the section on the research scope and limitations. Furthermore, a discussion on other pertinent studies that have been carried out in the recent past was undertaken, including aspects that were not addressed by these studies which have been addressed in this particular study. The theoretical framework that guided this research was introduced, under which domestication and foreignization theories were briefly discussed. The chapter culminated with an account of the research methodology applied, specifically discussing how data was collected and analysed.

Chapter Two entailed a detailed discussion of foreignization and translation strategies mainly as discussed by Vanuti as well contributions of other researchers who joined the debate on application of these strategies to translation. This chapter also explored choices that a translator is faced with in translating linguistic data that involves syntactic and lexical aspects; the translator may either choose to orient the text to focus on either syntactic or lexical aspects in line with the Halliday and Sinclair models respectively. These choices were discussed with the aim of providing background information on syntactic and lexical considerations that may have been taken into account in the translation of the two German Bible versions.

Presentation of data was the primary focus of *Chapter Three*. Selected excerpts from the books of Psalms and Hebrews in the two German Bible versions i.e. *Schlachter Version 2000* and HFA versions as well as the corresponding KJV excerpts were presented side by side in a columnar table. Additionally, data obtained from questionnaires, each containing a total of twelve questions which were answered by six native German respondents was presented in table format, in which their responses for each question were indicated. The data presented in this chapter was also used in the subsequent chapter, in which it was analysed in detail.

Chapter Four was concerned with evaluation of data that was presented in *Chapter Three*. This analysis adopted a three-pronged approach, firstly focusing on an analysis of translation strategies employed in translating each Bible version. Secondly, an analysis of syntactic and lexical differences that characterize both versions was undertaken using selected excerpts from two books of the Bible, i.e. Psalms and Hebrews. The impact of these differences on readers' understanding of the excerpts was then analysed.

It was determined that foreignization and domestication are the dominant translation strategies used in translating the two versions. A discussion of the strategies in Chapter 2 and consequent analysis of data excerpts adhered to the translational framework proposed by Lawrence Venuti. It was established that these strategies not only focus on linguistic transference but are also conceptualised to incorporate either the culture of the SL or that of the TL. *Schlachter Version 2000* favours foreignization as it consistently draws the reader away from the German culture in whose language it is written, towards the Hebrew culture depicted in its writings. This strategy allows the native German speaker to learn about source culture aspects through the choice of words and phrases used, which are faithful to the SL and culture.

The HFA Bible on the other hand favours domestication as it is intended to appeal to the culture of native German readers. This is achieved through conscious use of language that complies with the current cultural situation in German-speaking environments e.g. use of gender-inclusive and modern language as extrapolated in an analysis of selected excerpts.

The analysis however determined that translation strategy also reflects the dynamic nature of cultures. This is illustrated in the HFA version, which applied a mixture of both foreignization and domestication as discussed in *Excerpt 1*. This combination of translation strategies serves on the one hand to reflect changing aspects of the Jewish society and culture, while on the other hand drawing the reader towards the target German culture.

With reference to translation strategy, the conclusion drawn is that the translation strategy used does not operate in isolation but is also related to syntactic and lexical aspects; therefore, the strategy used impacts on lexical and syntactic choices, which in turn influence readers' understanding of the text.

This research also undertook a detailed syntactic and lexical analysis of the two Bible versions. Arrangement of words and lexical choices in the two versions were compared, with the KJV functioning as the basis text of reference for the original languages. It was established that there are significant syntactic and lexical differences between the two versions; while arrangement of words and vocabulary in *Schlachter Version 2000* matches to a large extent with that of the KJV, the HFA version relies on paraphrase to explain situations in a manner that is easily understood within the context of the target culture.

An analysis of the excerpts and data obtained from the questionnaires also determined that syntactic and lexical differences impact on the meaning of the text. Findings from questionnaires vindicated the hypothesis that differing syntax in both Bible versions leads to varied understanding of the texts. Similarly, lexical choices also influence reader comprehension of the general meaning of a text, particularly when words and phrases used are polysemous, exhibit overlap within a semantic field or have connotative semantic associations.

Results of this study therefore confirm the hypothesis that foreignization and domestication are the main translation strategies used. It also confirms the claim that translation strategies applied influences readers' comprehension of the text and that syntactic and lexical differences in both Bible versions impact on readers' comprehension of the texts.

5.3 Recommendations

This study contributes to the body of knowledge in the field of translation in its comparison of two Bible versions. While several studies have been carried out to compare various Bible versions, *Schlachter Version 2000* and HFA versions have not previously been compared. The research is therefore useful in training upcoming Bible translators and translators of religious texts on factors that come into play in effective transfer of syntactic and lexical aspects between languages. Furthermore, the knowledge acquired from such studies would act as a guide for future Bible translations to cater for the diverse needs of future readership.

This research focuses on translation strategy, syntactic and lexical aspects. Undoubtedly, biblical writings were penned within specific contexts, which brings in the crucial aspect of pragmatics. Future comparative studies may yield valuable data regarding pragmatics as related to semantics.

In the course of this research, the issue of gender arose when particular groups of people were addressed in the Bible. For purposes of further studies, it may be interesting to undertake a deeper study of gender roles in the Bible and how these roles have been translated in recent publications of German Bibles within the context of dynamic source and target cultures.

Additionally, the theme of focus was briefly considered in analysing some excerpts during this study. The translator holds the responsibility to correctly determine the focus of each sentence in the ST so as to obtain a translation that highlights the message that the author of the ST envisioned. Focus guides the syntactic and lexical framework of the text so as to draw readers towards the most important points. In light of this, the topic of focus within a semantic framework forms a potential subject for further research.

Finally, a comparative analysis of other German Bible versions may be undertaken so as to add new insights to Bible translation. As discussed in the introductory chapter, some versions rely on other STs e.g. the Vulgate and varying translation strategies. Consequently, it would be interesting to carry out further studies on syntactic and lexical aspects and obtain feedback from respondents on their understanding of the texts based on selected excerpts.

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APPENDIX 1
SAMPLE QUESTIONNAIRE

Questionnaire to collect data regarding Master of Arts Dissertation titled:

A Syntactic and Lexical Analysis of two selected German Bible Translations: Schlachter Version
2000 and Hoffnung für Alle Version (HFA)

06.08.2018

This questionnaire will be used exclusively for academic purposes. Data collected shall be treated with discretion and respondents will remain anonymous.

Please put a cross (x) against your answer.

1. Consider the following verse from Psalm 3:5

KJV	Schlachter 2000	HFA
I cried unto the LORD with my voice, and he heard me out of his holy hill. Selah.	Ich rufe mit meiner Stimme zum HERRN, und er erhört mich von seinem heiligen Berg. (Sela.)	Laut schreie ich zum HERRN um Hilfe. Er hört mich auf seinem heiligen Berg und antwortet mir.

a) Would you consider the general meaning of the verse in the two German versions identical?

Yes

No

b) Do the words “laut” and “und antwortet mir” in the HFA version alter your understanding of the verse?

Yes

No

2. Consider the next verse, Psalm 3:6

KJV	Schlachter 2000	HFA
I laid me down and slept; I awaked; for the LORD sustained me	Ich legte mich nieder und schlief; ich bin wieder erwacht, denn der HERR hält mich.	So kann ich beruhigt einschlafen und am morgen in Sicherheit erwachen, denn der HERR beschützt mich.

a) In the Schlachter 2000 version, the verse is in the past tense, while present tense is used in the HFA version. Do the differences in tense result in a different understanding of the meaning of each version?

Yes

No

b) Do the words “hält” in the Schlachter 2000 version and the word “beschützt” in the HFA version mean the same thing to you?

Yes

No

3. Read the following excerpt from Psalm 8:5

KJV	Schlachter 2000	HFA
What is man, that thou art mindful of him? and the son of man, that thou visitest him?	Was ist der Mensch, dass du an ihn gedenkst, Und der Sohn des Menschen, dass du auf ihn achtest?	Was ist da schon der Mensch, dass du an ihn denkst? Wie klein und unbedeutend ist er, und doch kümmerst du dich um ihn.

- a) There are words in the HFA version that are missing from both the Schlachter 2000 and the KJV versions. Does your understanding of man's character change because of their inclusion?
- Yes No
- b) The second sentence in the HFA version is a statement while that in the Schlachter 2000 version is a question. Does this rearrangement of words influence you to understand the meaning of each version differently?
- Yes No

4. Consider the following excerpt from Hebrews 3:13

KJV	Schlachter 2000	HFA
But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin.	Ermahnt einander vielmehr jeden Tag, solange es "Heute" heißt, damit nicht jemand unter euch verstockt wird durch den Betrug der Sünde.	Ermahnt und ermutigt einander Tag für Tag, solange jenes "Heute" gilt und Gott zu euch redet . Nur so entgeht ihr der Gefahr, euch vor ihm zu verschließen, weil euch die Sünde betrogen hat.

- a) Does inclusion of the words "und Gott zu euch redet" in the HFA version alter your understanding of the verse?
- Yes No
- b) Is your understanding of the above verse in both the Schlachter 2000 and HFA versions identical despite the use of different wording in each verse?
- Yes No

5. Read the following verse, taken from Hebrews 3:12.

KJV	Schlachter 2000	HFA
Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.	Habt acht, ihr Brüder , dass nicht in einem von euch ein böses, ungläubiges Herz sei, das im Begriff ist, von dem lebendigen Gott Abzufallen!	Achtet deshalb darauf, liebe Brüder und Schwestern , dass ihr euch nicht ebenso durch eure Widerspenstigkeit zum Umglauben verleiten lasst und euch – wie eure Vorfahren – von dem lebendigen Gott abwendet.

a) Does your understanding of the term “Brüder” as used in the Schlachter 2000 version incorporate both genders i.e. male and female?

Yes

No

b) Do you prefer use of the term “Brüder” or do you prefer “Brüder und Schwestern”?

Brüder

Brüder und Schwestern

6. Consider Hebrews 13:7

KJV	Schlachter 2000	HFA
Remember them which have the rule over you, who have spoken unto you the word of God...	Gedenkt an eure Führer , die euch das Wort Gottes gesagt haben;	Denkt an die Leiter eurer Gemeinden, die euch Gottes Botschaft weitersagten!

a) Do the words “Führer” and “Leiter” have the same meaning to you within the cultural and historical contexts of the German language?

Yes

No

a) Do you consider the verbs “denken” and “gedenken” to have an identical meaning?

Yes

No