FORTHCOMING IN: *ANCIENT TEXTS AND MODERN READER* (LEIDEN: BRILL).

THEOLOGY AND IDEOLOGY IN THE METATEXTS OF BIBLE TRANSLATIONS IN MUSLIM CONTEXTS: A CASE STUDY[1]

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1. INTRODUCTION

In modern and postmodern times the tendency in Translation Studies has been to reduce the sole or main translation strategy of a translation to a single dimension or modality of reality. On the one hand, the translator can choose to produce a translation that is designed to approximate the linguistic and cultural features of the foreign text, i.e., word-for-word translation. This kind of translation has been variously described as formal equivalence,[2] semantic translation,[3] overt

[1] An earlier version of this paper was presented at the BT [Bible Translation] 2017 Conference (Dallas, Texas) on 17 October 2017. We are grateful to the following colleagues for their assistance: Kobus Marais, Cobus Naudé, Ashraf Dockrat, Hans Janse van Rensburg, Andy Warren-Rothlin, Kenneth Thomas and Daud Soesilo. This work is based on research supported in part by the National Research Foundation of South Africa (Jacobus A. Naudé UID 85902 and Cynthia L. Miller-Naudé UID 95926). The grantholders acknowledge that opinions, findings and conclusions or recommendations expressed in any publication generated by the NRF supported research are those of the authors, and that the NRF accepts no liability whatsoever in this regard.

[2] Eugene A. Nida and Charles R. Taber, *The Theory and Practice of Translation* (Leiden: Brill, 1969).

[3] Peter Newmark, *A Textbook of Translation* (London: Pergamon, 1988).

translation,[4] foreignization[5] and direct translation.[6] The extreme result of this strategy can be typified as *exoticism*.

On the other hand, the translator can choose to produce a translation cultivating pragmatic equivalence immediately intelligible to the receptor, i.e., a sense-for-sense translation. This kind of translation has been variously described as dynamic equivalence,[7] functional equivalence,[8]

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[4] Juliana House, *A Model for Translation Quality Assessment* (Tübingen: Gunter Narr, 1981).

[5] Lawrence Venuti, *The Translator's Invisibility: A History of Translation* (2nd ed.; London: Routledge, 2008). Venuti's use of the terms indigenization and foreignization is based on Schleiermacher, whose work was originally published in 1813; see Friedrich Schleiermacher, "On the Different Methods of Translating," in *The Translation Studies Reader* (2nd ed.; ed. Lawrence Venuti; London / New York: Routledge, 2004), 43–63.

[6]Even "direct translation," in which there is an attempt to convey the alterity of the source text in accessible language in the target text, does not avoid reductionism. On direct translation, see Ernst-August Gutt, *Translation and Relevance: Cognition and Context* (2nd ed.; Manchester: Taylor and Francis, 2014); and Christo van der Merwe, "A Direct Translation of the Bible as Ancient Text: Only a New Name for a Stilted Word-for-Word Translation?" in *In Memoriam of Wolfgang Richter* (ed. Hans Rechenmacher, ATSAT 100; EOS Verlag: St Ottilien, 2016), 429–445.

[7] Nida and Taber, *Theory and Practice.*

[8] Jan De Waard and Eugene A. Nida, *From One Language to Another: Functional Equivalence in Bible Translating* (Nashville: Thomas Nelson Publishers, 1986).

communicative translation,[9] covert translation,[10] domestication or indigenization,[11] or indirect translation.[12] The extreme result of this strategy can be typified as *complete appropriation into the target culture*. Orienting the translation strategy either to the source text or to the target culture involves reductionism.

Other orientations in translation theory were either focused on the *process*, i.e., the objective specification of the steps and stages through which the translator works as the source text in the original language is transformed into the target text,[13] or on the *function* (*skopos*) of the translation which must be a new communicative act that is purposeful with respect to the translator's client and readership.[14] Orienting translation theory to focus upon the *process* of translation or upon the *function* of translation likewise involves reductionism.

The reductionist paradigm of Western scholarship, which has also characterized Translation Studies, is now being challenged. In translation studies, Marais links Translation

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[9] Newmark, *Textbook.*

[10] House, *Model.*

[11] Venuti, *Translator's Invisibility*. Again, Venuti is based on Schleiermacher, "Different Methods of Translating".

[12] Gutt, *Translation and Relevance*.

[13] Roger T. Bell, *Translation and Translating: Theory and Practice* (London: Longman, 1993).

[14] Christiane Nord, *Translating as a Purposeful Activity: Functionalist Approaches Explained* (Manchester, St Jerome Publishers, 1997); and idem, *Text Analysis in Translation: Theory, Methodology and Didactic Application of a Model for Translation-oriented Text Analysis* (Amsterdam: Rodopi, 2005).

Studies and complexity thinking, not to replace reductionism, but to supplement it by embracing paradoxical juxtapositions as constitutive parts of non-equilibrium systems.[15]

Instead of viewing translation as following one of the abovementioned paradoxical binary strategies, we are interested in considering how the alterity ("otherness") of the source text and its theological and ideological distance from Muslim audiences can be bridged by following a complexity theory approach.[16] A complexity theory approach to translation can accomplish this goal by respecting the alterity of the source culture, while simultaneously addressing the issues of intelligibility and representation for the target readers.

On the one hand, the notion of alterity as understood through the lens of the philosopher Emmanuel Levinas's concept of the Other, which he viewed as an equal (or superior) rather than

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[15] Kobus Marais, *Translation Theory and Development Studies: A Complexity Theory Approach* (Routledge Advances in Translation Studies; London: Routledge, 2014), 43. See also Lawrence Venuti, *Translation Changes Everything: Theory and Practice* (New York: Routledge, 2013).

[16] On issues relating to Bible translations in Muslim contexts, see Cynthia L. Miller-Naudé and Jacobus A. Naudé, "Ideology and Translation Strategy in Muslim-Sensitive Bible Translations," *Neotestamentica,* 47/1 (2013): 171–90; and idem, "Covert Religious Censorship: Renderings of Divine Familial Imagery in Translations of the New Testament within Islamic Contexts," *Open Theology* 2 (2016): 818–31. DOI 10.1515/opth-2016-0061. For an evangelical perspective on the issues relating to Jesus as the "Son of God," see D. A. Carson, *Jesus the Son of God: A Christological Title Often Overlooked, Sometimes Misunderstood, and Currently Disputed* (Wheaton, IL: Crossway, 2012), esp.73–109.

an inferior will be utilized.[17] On the other hand, metatexts as supplementary materials provided by translators will be used to "frame" the translation in order to guide readers' interpretation of the texts. Translators can then use a translation style with less explication, trusting the metatext to explain relevant key cultural terms, concepts and contextual assumptions. Metatexts are especially important for sacred texts which are translated (or published) specifically for individuals who are not members (or not originally members) of the religious group in question.

In this paper we examine the metatexts of a UBS New Testament study edition called *The Holy Gospel*. This edition uses the Today's English Version (TEV) translation as the text and uses metatextual materials to recontextualize it "for those interested in learning about the life and teaching of Jesus the Messiah (*Isa al Masih*) and his followers".[18] We analyze how key cultural terms are explained in their accompanying metatexts and then develop a preliminary model for translating these key cultural terms in Bible translations. The paper builds on our ongoing research on religious translation, Bible translations in Muslim contexts, metatexts, key cultural terms, and alterity.

The paper is organized as follows: Section 2 deals with sacred texts and translations as a complex phenomenon. Section 3 describes the nature of sacred texts and translation in Islamic contexts. Section 4 explains alterity as understood through the lens of the philosopher Emmanuel Levinas. Section 5 handles the role of metatexts for interpretation. Section 6 provides an analysis

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[17] Emmanuel Levinas, *Alterity and Transcendence* (European Perspectives: A Series in Social Thought and Cultural Criticism; New York: Columbia University Press, 1999); and idem, *Humanism of the Other* (trans. Nidra Poller; Champaign: University of Illinois Press, 2006).

[18] *The Holy Gospel, also called The New Testament: Study Edition* (Brisbane, Australia: United Bible Societies, Asia Pacific Region, 2001), vii.

of the alterity and metatexts of *The Holy Gospel* study edition. Section 7 concludes with a model for translating these key cultural terms in Bible translations.

2. RELIGION AND ITS SACRED WRITINGS AS A COMPLEX PHENOMENON

As a complex phenomenon, a religion and its sacred writings form an inextricable part of culture.[19] Religion is a central part of human experience, influencing how individuals perceive and react to the environments in which they live.[20] This individual, psychological factor forms the first dimension of religion as a complex phenomenon. However, individuals are engaged in a community of believers or a religious organization. Religions are influenced by the social and cultural context in which they are situated, but *vice versa* they shape the societies in which they are set. These sociological factors form the second dimension of religion as a complex phenomenon. The third dimension focuses on the chronological emergence of religion through time. The fourth dimension of religion as a complex phenomenon, involves the oral-written tradition related to religion which is realized *inter alia* in sacred writings.

Since this study describes a translation of the New Testament for Muslim readers, the next section will focus on the nature of sacred writings and the role of translation in Islam.

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[19] This section and the following one are condensed from the discussion in Jacobus A. Naudé and Cynthia L. Miller-Naudé, "Sacred Writings," in *The Routledge Handbook of Literary Translation* (ed. Kelly Washbourne and Ben Van Wyke; London: Routledge, forthcoming). See also Jacobus A. Naudé, "Religious Translation," in *Handbook of Translation Studies* (ed. Yves Gambier and Luc van Doorslaer; Amsterdam: Benjamins, 2010), 285–93.

[20] Anthony Giddens, *Sociology* (2nd edition; Cambridge: Polity Press, 1993), 456.

3. SACRED WRITINGS AND TRANSLATIONS IN ISLAM

Muslims view the Qur'ān as the central revelation of Islam, the verbatim words of Allāh which were revealed to Muhammad, the prophet, by the archangel Gabriel.[21] Tradition has it that Muhammad transmitted the revelation to his companions who both memorized and recorded it; under his instruction it was later compiled in its present order.[22] Only one version of the text is agreed upon by all schools of Islam as a sacred writing – not only in meaning but also in form.[23] Muslims consider the sacred writings of the Jews and Christians as incomplete and furthermore as partially corrupted in the transmission process, which explains the differences between them and the parallel sections in the Qur'ān, which is considered divinely perfect.[24] For Muslims, everything about the Qur'ān is sacred – its sounds, the Arabic language, the letters in which it is written, and even the parchment and paper that constitute the physical aspect of the sacred writing.[25] The Qur'ān may not be translated from Arabic into any other language – it is viewed as untranslatable, because no translation is able to render the many levels of interpretation and symbolic significance associated with the sound and structure of the words in the Arabic

[21] Seyyed Hossein Nasr, "Islam," in *Our Religions* (ed. Arvind Sharma; New York: HarperCollins, 1993), 445.

[22] Ibid.

[23] Ibid.

[24] Martin Forward, "Islam," in *Sacred Writings* (ed. Jean Holm and John Bowker; London: Pinter Publishers, 1994), 114; and Nasr, "Islam," 427–30.

[25] Nasr, "Islam," 448.

language and often the very form of Arabic letters.[26] The language of the Qur'ān is "inimitable and miraculous" and forms its "sacred presence and theophanic reality".[27] Although they have no authoritative status, translations of the Qur'ān are utilized to make the principles of Islam accessible for those who cannot read the Qur'ān in the original Arabic. These are described not as translations of the Qur'ān, but rather as the interpretation of its meanings.

4. ALTERITY

Alterity – or "otherness" – is unmistakably a prominent feature of the biblical text.[28] Cultural items within the biblical text are particularly problematic for western readers, not least because the cultures represented in the Bible range from the ancient Near East to Hellenized Palestine and west to the Greco-Roman world. Genre is also a source of alterity for western readers, compounded by the multiple genres that are found, including narrative, law, liturgy, poetry,

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[26] Hussein Abdul-Raof, "Cultural Aspects in Qur'an Translation," in *Translation and Religion: Holy Untranslatable*? (ed. Lynne Long; Cleveland: Multilingual Matters, 2005), 162–72; Forward, "Islam," 105; Nasr, "Islam," 450; see also Jacobus A. Naudé, "Iconicity and Developments in Translation Studies," in *Signergy* (ed. C. Jac Conradie et al.; Iconicity in Language and Literature 9; Amsterdam: John Benjamins, 2010), 387–411, esp. 400–3.

[27] Bi'smi'LLāh al-Raḥmān al-Raḥīm, "General Introduction," in *The Study Quran: A New Translation and Commentary* (ed. Seyyed Hosein Nasr et al.; New York: HarperOne, 2015), xxx.

[28] This section summarises aspects of the discussion in Jacobus A. Naudé and Cynthia L. Miller-Naudé, "Alterity, Orality and Performance in Bible Translation," in *Key Cultural Texts in Translation* (ed. Kirsten Malmkjaer; Amsterdam: Benjamins, forthcoming).

prophecy, proverb, gospel, epistle, and apocalyptic, to name only the major types.[29] The cultural conventions of each genre must be taken into account.

The term "alterity" originated in the works of the philosopher Emmanuel Levinas (1906-1995), the French philosopher and Talmudic commentator who was influenced in part by the dialogical philosophies of Franz Rosenzweig and Martin Buber.[30] Levinas argues that the human life of the being or self takes place in the face of the Other; what makes life human is determined by how the space between one face and another face is bridged. The origin of meaning lies in the moral obligation to respond to the Other. Alterity, thus, is an otherness that cannot be circumvented and which means to convey the irreducibility of the other human person. In Levinas's thought, alterity lies in the moral transcendence of the other and in taking responsibility for the other, which means that the other must be viewed with respect. Levinas argues further that it is of the highest importance to understand one's humanity through the humanity of others.

Alterity as a concept within translation studies has been explored in an insightful way by Sturge who describes alterity as the assertion of *distance* of culture, and familiarity, its opposite,

[29] On the translation of oral features of biblical source texts, see Tshokolo J. Makutoane, Cynthia L. Miller-Naudé and Jacobus A. Naudé, "Similarity and Alterity in Translating the Orality of the Old Testament in Oral Cultures," *Translation Studies* 8/2 (2015): 156–74.

[30] See Levinas, *Alterity and Transcendence*; idem, *Humanism of the Other*; and Nigel Zimmerman, *Levinas and Theology* (London: Bloomsbury, 2013).

as the assertion of *proximity* of culture.[31] Translation, then, involves what she refers to as the "dilemma of distance",[32] the problem of bridging the gap between alterity and familiarity.

One fundamental debate involves the question of how great the gap between alterity and familiarity is – some anthropologists argue that the dilemma of difference is deep and ultimately unbridgeable, whereas other anthropologists as well as linguists such as Chomsky argue that the dilemma of difference is shallow and bridgeable.[33] In this regard, Nida follows Chomsky in arguing for the translatability of all texts; Sturge, by contrast, argues that ultimately it is impossible to translate culture in such a way as to preserve the integrity of alterity and simultaneously to assert proximity. The cultural dilemma of difference is especially acute in the cultural dimensions identified by Newmark,[34] which Nord refers to as the "rich points" of culture – (1) ecology: animals, plants, local weather; (2) material culture (artifacts): cooking, clothes, housing; (3) social culture: work, leisure, names; (4) social interaction: organizations, customs, ideas (political, social, legal, religious); and (5) personal communication: gestures and habits.[35]

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[31] Kate Sturge, *Representing Others: Translation, Ethnography and the Museum* (Manchester: St. Jerome, 2007).

[32] Ibid., 24–33. See also Theo Hermans, ed., *Translating Others* (2 vols.; Manchester: St Jerome, 2006), 9–10.

[33] Doug Robinson, *Translation and Empire: Postcolonial Theories Explained* (Manchester: St Jerome Publishers, 1997), 79–131.

[34] Newmark, *Textbook*, 103.

[35] Nord, *Translating*, 24–25.

One way to represent the alterity of these rich points of culture is through what Appiah calls "thick translation".[36] Appiah argues that literary translation often requires the translator to address the extreme compaction of meaning in literary and cultural texts by using extensive annotations and glosses to locate the text in a rich cultural and linguistic context. A thick translation, then, uses metatextual devices so that the alterity of the translated text becomes familiar to the reader. The role of metatexts in this regard will receive attention in the next section.

5. ROLE OF METATEXTS, FRAMES AND IDEOLOGY

Not everything in a source text can be rendered in a translation; because of the dynamics of language, it is impossible to relate everything. This fact foregrounds the agency role of the translator, who has to decide on the interplay between source text and target text and then choose which features of the source text should be given greater prominence in the translation. Structures of anticipation (or, frames) can be created that guide the reader in interpreting these choices of the translator. On way to do this is through metatexts, supplemental materials to the translation.[37]

Metatexts include prefaces, dedications, introductions, subject headings, titles of

[36] Kwame Antony Appiah, "Thick Translation," *Callaloo* 16/4 (1993): 808–19.

[37] See, for example, Christiane Nord, "Text-Functions in Translation: Titles and Headings as a Case in Point," *Target* 7 (1995): 261–84; and Valeria Pellatt, ed., *Text, Extratext, Metatext and Paratext in Translation* (Newcastle upon Tyne: Cambridge Scholar's Publishing, 2013).

books/chapters,[38] marginal notes, footnotes, endnotes,[39] illustrations, indices and addenda, as well as the material and visual presentation of the translation (for example, script, type face, printing layout, etc.).[40] Metatexts also foreground the role of the translator as an agent in shaping the interpretation of the text theologically and ideologically.[41]

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[38] See, for example, Cynthia L. Miller-Naudé and Jacobus A. Naudé, "The Headings of the Geneva Bible (1560) and the King James Version (1611)," in *Construction, Coherence and Connotation in Septuagint, Apocryphal and Cognate Literature: Studies on the Septuagint, Apocryphal and Cognate Literature* (ed. Pierre J. Jordaan and Nicholas P. L. Allen; DCLS 34; Berlin: de Gruyter, 2016), 87–131.

[39] See, for example, Cynthia L. Miller-Naudé and Jacobus A. Naudé, "The Metatextual Marginal Notes of Ben Sira: Ideology and Theology in the Geneva Bible (1560) and the King James Version (1611)," in *Septuagint, Sages and Scripture: Studies in Honour of Johann Cook* (ed. Randall X. Gauthier, Gideon R. Kotzé and Gert J. Steyn; VTSup 172; Leiden / Boston: Brill, 2016), 205–58; and Jacobus A. Naudé, and Cynthia L. Miller-Naudé, "Lamentations in the English Bible Translation Tradition of the King James Bible (1611)," *Scriptura* 110/2 (2012): 208–26.

[40] In ancient translations, the material presentation of source text and target text as scroll versus codex is extremely important; see Jacobus A. Naudé and Cynthia L. Miller-Naudé, "The Translation of *biblion* and *biblos* in the Light of Oral and Scribal Practice," *In die Skriflig* 50/3 (2016): a2060. http://dx.doi.org/10.4102/ ids.v50i3.2060.

[41] See, for example, Jacobus A. Naudé, "The Role of the Metatexts in the King James Version as a Means of Mediating Conflicting Theological Views," in *The King James Version at 400: Assessing Its Genius as Bible Translation and Its Literary Influence* (ed. David G. Burke, John F. Kutsko and Philip H. Towner; Atlanta: Society of Biblical Literature, 2013), 157–94.

Metatexts are a critical component of the translation of religious texts and are found in ancient translations as well as modern translations.[42] Instead of reducing the sole or main translation strategy of a translation to a single dimension or modality of reality, we argue in this paper that translation, especially the translation of a sacred text, should be viewed as consisting of a translated text and its metatexts. The translated text presents the relevant linguistic and communicative features of the source-language text; the metatexts explain the relevant concepts and contextual assumptions of the original context to the target audience.[43] In this way, the dichotomies of translation approaches as summarized in Section 1 are avoided.

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[42] Jacobus A. Naudé, "The Role of Metatexts in the Translations of Sacred Texts: The Case of the Aristeas Book and the Septuagint," *Septuagint and Reception* (ed. Johann Cook; VTSup 127; Leiden / Boston: Brill, 2009), 281–98; idem, "The Book of Aristeas and Modern Translations of the Septuagint," *Acta Patristica et Byzantium* 20 (2009): 292–310; idem, "Metatexts and the Regulation of Reader Responses in the Translation of Sacred Texts," *Folia Orientalia* 49 (2012): 339–55; and Christiane Nord, "Guiding the Reader's Reception: Pericope Titles in the New Testament," in *Translation – Interpretation – Meaning* (ed. Anneli Aejmelaeus and Päivi Pahta; Studies across Disciplines in the Humanities and Social Sciences 7; Helsinki: Helsinki Collegium for Advanced Studies, 2012), 63–76.

[43] This approach was followed in the recent translation of the Qur'ān with extensive footnotes, introductions and explanatory essays. See Seyyed Hossein Nasr, ed. *The Study Quran: A New Translation and Commentary* (New York: HarperCollins, 2015). The translation strategy of a literal text with extensive explanatory commentary (metatext) is described in al-Raḥīm's "General Introduction," xlii.

6. AN ANALYSIS OF THE ALTERITY AND METATEXTS OF *THE HOLY GOSPEL*

We turn our attention now to the metatexts of *The Holy Gospel*, a study Bible published in 2001 by the United Bible Societies, Asia Pacific Region, in Brisbane, Australia but typeset and printed by the Indonesian Bible Society. The purpose of the study edition is described very concisely as

> ... prepared for those interested in learning about the life and teaching of Jesus the Messiah (*Isa al Masih*) and his followers. Since the various parts of the New Testament were written almost two thousand years ago, several types of information have been provided to help the reader understand the situation and culture of that time.[44]

These metatexts are scheduled to be revised by UBS in the near future and a set of metatextual notes for the Torah are also being developed.[45] It is thus an opportune time to examine the original set of metatexts and to reconsider the theory and function of metatexts.

6.1 Metatextual Arrangement of The Holy Gospel

The Holy Gospel Study Bible is packaged as a book that will be attractive to Muslim readers in that the cover is green with an ornate frame in red, pink, yellow, purple and gold with gold lettering (see Figure 1). The title of the book is given as "The Holy Gospel", as a parallel term to "The Holy Qur'ān". On the inside cover page it is qualified as "The Holy Gospel, also called The New Testament".

[44] *The Holy Gospel*, vii.

[45] Personal communication, Andy Warren-Rothlin, 10 October 2017.

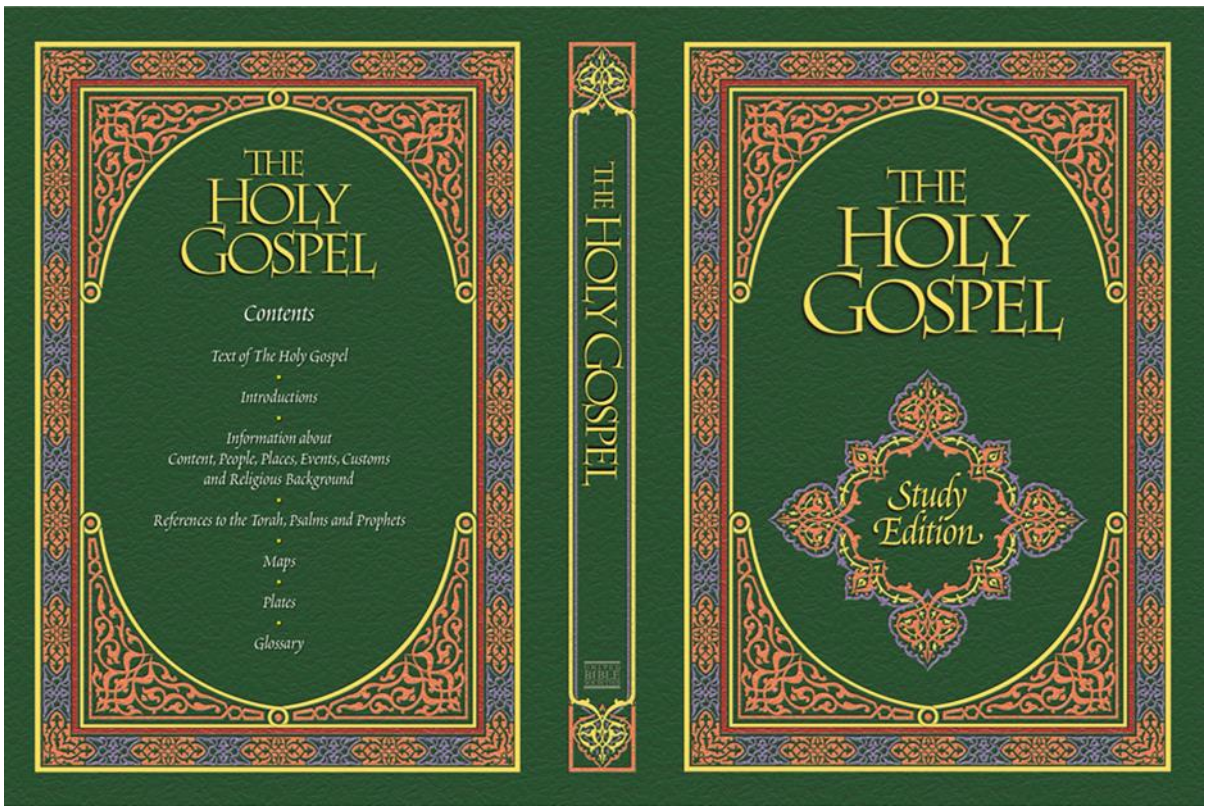

Figure 1: Cover of Cover of *The Holy Gospel* (used with permission from the United Bible Societies)

Metatextual portions of the *The Holy Gospel* include frontmatter in the form of introductory materials and visual metatexts and backmatter in the form of a glossary. These materials are kept to a minimum.

6.2 Metatextual Frontmatter

The frontmatter includes an introduction to the study edition, a description of the study notes and how to use them, a very brief introduction to the glossary, an introductory essay on the New Testament, a list of books of the Old and New Testaments, seven maps and six pages of photos of New Testament manuscripts.

In the "Introduction to the New Testament",[46] the New Testament is identified using its Arabic name (*Injil Sharif*). It is first described in relation to "the writings of the children of Israel accepted by the Jews as their Scriptures", namely "the Torah (*Tawrat*), the writings of the Prophets (*Anbiya*), and other writings such as the Psalms (*Zabur*) and Proverbs (*Amsal*)".[47] The Old Testament is also described by its Arabic name (*Ahd Atiq*) and contrasted with the New Testament (*Ahd Jadid*). The introduction describes the writing and canonization of the New Testament, provides a brief description of its contents and describes its importance as Scriptures of the Christian Church. The language of the New Testament as Greek and the reason why it was written in Greek are described, followed by a description of the manuscript evidence for the New Testament. The final section describes early translations of the New Testament, including the Latin, Syriac, Coptic, Armenian, Persian and Arabic – the early translations into languages of the Middle East are thus emphasized.

A selection of seven maps follows the introductory essay. The maps include the Ancient World, the World of the New Testament, Palestine and Syria, Palestine in the Time of Jesus, Jerusalem in New Testament Times, Paul's 1st and 2nd Journeys, and Paul's Third Journey and to Rome.[48]

The photos of early New Testament texts include the 2nd century Greek papyri P52 and P66, the third century Greek P75, the fourth century Greek Codex Vaticanus, the 8th century

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[46] *The Holy Gospel*, x–xv.

[47] Ibid., x.

[48] It is not clear why the map of Palestine and Syria (p. xix) is necessary – it seems to be redundant.

Syriac codex (Sinaiyic) and the 9th century Arabic codex (Sinai 72).[49] These photos are implicitly intended to attest to Muslim audiences the antiquity and reliability of the New Testament texts as well as its use and reception in the Middle East in the first millennium after Christ.

6.3 Metatextual Introductions to Each Book

Each book of the New Testament is preceded by an introduction. In addition to the usual matters found in book introductions, such as historical context (as relevant), contents and outlines, this edition also describes the Greek texts attesting to the book as well as early translations of the book.

As an example of the book introduction, we can consider the "Introduction to the Gospel of John", which includes sections on "Gospel", "The Writer of the Gospel According to John", "Greek Texts of the Gospel of John", "Translations of the Gospel of John", "Major Emphases of the Gospel According to John", and "Outline of Contents".[50]

The introduction is clearly shaped for a Muslim audience in that it consistently refers to Jesus as "Jesus the Messiah." It also mentions that "Jesus the Messiah is introduced as the eternal divine 'Word' through whom the world was made".[51] This is important for Muslim readers in light of the fact that Jesus is referred to in the Qurʾān as "a messenger of God, and His Word which he committed to Mary" (4:171).[52] Muslims understand Jesus as the Word of God as meaning the word by which God caused Jesus to be conceived and born without a human father; it does not imply

[49] *The Holy Gospel*, xxv–xxx.

[50] Ibid., 308–11.

[51] Ibid., 310.

[52] Translations of the Qurʾān throughout are from Nasr et al., eds., *The Study Qurʾān.*

that Jesus had any pre-temporal existence or divinity but rather emphasizes his humanity.[53] The introduction to the gospel thus provides important clarification concerning this important concept from a Christian point of view.

In other ways the introduction seems to minimize the alterity of the Gospel within a Muslim context. It emphasizes, for example, Jesus' "death on a cross" through which "Jesus the Messiah fulfilled his mission to reveal God and his own identity".[54] What is conspicuously lacking is mention of the resurrection of Jesus, which is problematic for Muslim readers. In this regard, it is worth noting that other introductions published in editions of the TEV do mention this: "The closing chapters tell of Jesus' arrest and trial, his crucifixion and resurrection, and his appearances to his disciples after the resurrection".[55]

It is also important to note that the section discussing the Greek texts of the Gospel of John does not make any mention of the textual problems concerning 8:1-11, whereas other TEV introductions mention this fact: "The story of the woman caught in adultery (8.1-11) is placed in brackets because many manuscripts and early translations omit it, while others include it in other places".[56] However, square brackets are placed around John 8:1-11 in the text and there is a much less prominent note in the margin concerning the textual problem:

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[53] Najib George Awad, *Orthodoxy in Arabic Terms: A Study of Theodore Abu Qurrah's Theology in Its Islamic Context* (Boston / Berlin: de Gruyter, 2016), 286.

[54] *The Holy Gospel*, 310.

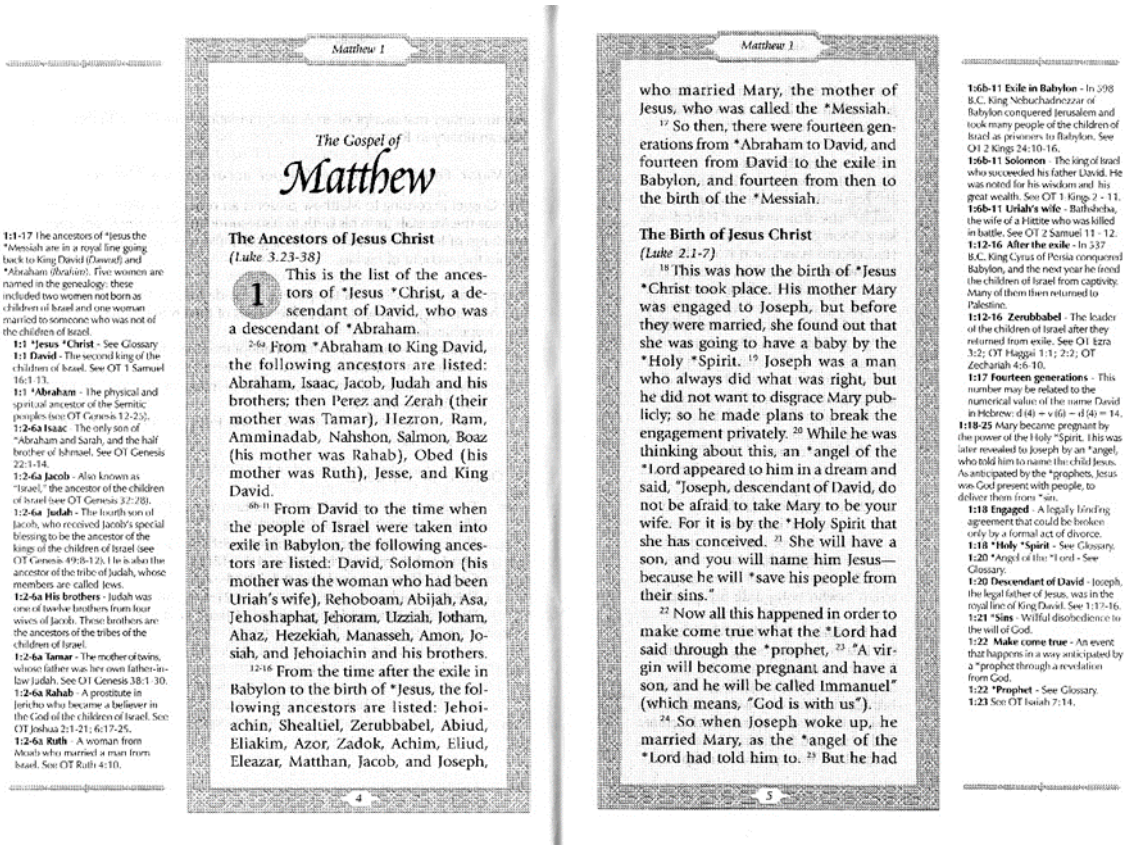
[55] TEV, 117. The edition of the TEV consulted for this paper was published by the Bible Society of South Africa (Cape Town) in 1977.

[56] Ibid.

8:1-11 An early account which may not have been originally included in the Gospel according to John.[57]

6.4 Metatextual Page Layout

The translated text of the TEV together with its subheadings and cross-references are enclosed within the text border on each page; the background of the box is tinted in keeping with the Muslim practice of avoiding white paper, which would imply that the text is ordinary and not sacred (see Figure 2). The metatextual subheadings and cross-references within the text border seem to be those published regularly with the TEV and are not formulated for a specifically Muslim context.



1:1-17 The ancestors of *Jesus the *Messiah are in a royal line going back to King David (*Dawud*) and *Abraham (*Ibrahim*). Five women are named in the genealogy: these included two women not born as children of Israel and one woman married to someone who was not of the children of Israel.
1:1 *Jesus *Christ - See Glossary.
1:1 David - The second king of the children of Israel. See OT 1 Samuel 16:1-13.
1:1 *Abraham - The physical and spiritual ancestor of the Semitic peoples (see OT Genesis 12:2-5).
1:2-6a Isaac - The only son of *Abraham and Sarah, and the half brother of Ishmael. See OT Genesis 22:1-14.
1:2-6a Jacob - Also known as "Israel," the ancestor of the children of Israel (see OT Genesis 32:28).
1:2-6a Judah - The fourth son of Jacob, who received Jacob's special blessing to be the ancestor of the kings of the children of Israel (see OT Genesis 49:8-12). He is also the ancestor of the tribe of Judah, whose members are called Jews.
1:2-6a His brothers - Judah was one of twelve brothers from four wives of Jacob. These brothers are the ancestors of the tribes of the children of Israel.
1:2-6a Tamar - The mother of twins, whose father was her own father-in-law Judah. See OT Genesis 38:1-30.
1:2-6a Rahab - A prostitute in Jericho who became a believer in the God of the children of Israel. See OT Joshua 2:1-21; 6:17-25.
1:2-6a Ruth - A woman from Moab who married a man from Israel. See OT Ruth 4:10.

Matthew 1

The Gospel of
Matthew

The Ancestors of Jesus Christ
(Luke 3.23-38)

1 This is the list of the ancestors of *Jesus *Christ, a descendant of David, who was a descendant of *Abraham.
2-6a From *Abraham to King David, the following ancestors are listed: Abraham, Isaac, Jacob, Judah and his brothers; then Perez and Zerah (their mother was Tamar), Hezron, Ram, Amminadab, Nahshon, Salmon, Boaz (his mother was Rahab), Obed (his mother was Ruth), Jesse, and King David.
6b-11 From David to the time when the people of Israel were taken into exile in Babylon, the following ancestors are listed: David, Solomon (his mother was the woman who had been Uriah's wife), Rehoboam, Abijah, Asa, Jehoshaphat, Jehoram, Uzziah, Jotham, Ahaz, Hezekiah, Manasseh, Amon, Josiah, and Jehoiachin and his brothers.
12-16 From the time after the exile in Babylon to the birth of *Jesus, the following ancestors are listed: Jehoiachin, Shealtiel, Zerubbabel, Abiud, Eliakim, Azor, Zadok, Achim, Eliud, Eleazar, Matthan, Jacob, and Joseph,

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Matthew 1

who married Mary, the mother of Jesus, who was called the *Messiah.
17 So then, there were fourteen generations from *Abraham to David, and fourteen from David to the exile in Babylon, and fourteen from then to the birth of the *Messiah.

The Birth of Jesus Christ
(Luke 2:1-7)

18 This was how the birth of *Jesus *Christ took place. His mother Mary was engaged to Joseph, but before they were married, she found out that she was going to have a baby by the *Holy *Spirit. 19 Joseph was a man who always did what was right, but he did not want to disgrace Mary publicly; so he made plans to break the engagement privately. 20 While he was thinking about this, an *angel of the *Lord appeared to him in a dream and said, "Joseph, descendant of David, do not be afraid to take Mary to be your wife. For it is by the *Holy Spirit that she has conceived. 21 She will have a son, and you will name him Jesus—because he will *save his people from their sins."
22 Now all this happened in order to make come true what the *Lord had said through the *prophet, 23 "A virgin will become pregnant and have a son, and he will be called Immanuel" (which means, "God is with us").
24 So when Joseph woke up, he married Mary, as the *angel of the *Lord had told him to. 25 But he had

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1:6b-11 Exile in Babylon - In 598 B.C. King Nebuchadnezzar of Babylon conquered Jerusalem and took many people of the children of Israel as prisoners to Babylon. See OT 2 Kings 24:10-16.
1:6b-11 Solomon - The king of Israel who succeeded his father David. He was noted for his wisdom and his great wealth. See OT 1 Kings 2 - 11.
1:6b-11 Uriah's wife - Bathsheba, the wife of a Hittite who was killed in battle. See OT 2 Samuel 11 - 12.
1:12-16 After the exile - In 537 B.C. King Cyrus of Persia conquered Babylon, and the next year he freed the children of Israel from captivity. Many of them then returned to Palestine.
1:12-16 Zerubbabel - The leader of the children of Israel after they returned from exile. See OT Ezra 3:2; OT Haggai 1:1; 2:2; OT Zechariah 4:6-10.
1:17 Fourteen generations - This number may be related to the numerical value of the name David in Hebrew: d (4) + v (6) + d (4) = 14.
1:18-25 Mary became pregnant by the power of the Holy *Spirit. This was later revealed to Joseph by an *angel, who told him to name the child Jesus. As anticipated by the *prophets, Jesus was God present with people, to deliver them from *sin.
1:18 Engaged - A legally binding agreement that could be broken only by a formal act of divorce.
1:18 *Holy *Spirit - See Glossary.
1:20 *Angel of the *Lord - See Glossary.
1:20 Descendant of David - Joseph, the legal father of Jesus, was in the royal line of King David. See 1:17-16.
1:21 *Sins - Willful disobedience to the will of God.
1:22 Make come true - An event that happens in a way anticipated by a *prophet through a revelation from God.
1:22 *Prophet - See Glossary.
1:23 See OT Isaiah 7:14.

Figure 2: Page layout of *The Holy Gospel* showing the text box and marginal notes (Used with permission from the United Bible Societies)

[57] *The Holy Gospel*, 342.

The notes on the outside border include the theme of the paragraph and specific notes concerning words and phrases in the text which explain meanings of particular words and phrases, explanations of cultural terms, historical references and religious practices.[58] These metatextual materials relate, at least in part (perhaps for the most part), to notes for Muslim audiences. According to Kenneth Thomas, these notes were "prepared over a ten year period by a committee of UBS Translation Consultants who worked with translations for majority Muslim audiences and were tested before publication in a number of countries with Muslims and those working with Muslims".[59]

It is impossible to analyze all of the marginal notes, so we provide a few representative examples. We begin with cultural items that are explained in a way that will be informative and attractive to Muslim audiences. In John 2:3 in the story of the wedding in Cana, there is a note to wine:

> 2:3 Wine – Made from grapes; it was the most common drink of the children of Israel. Wine running out during a feast would be a great embarrassment to the host, for it would show careless planning and even a failure in hospitality.

The note provides the social context of wine, both in everyday life and at a wedding. By providing the redundant information that the wine is "made from grapes", the note seems to emphasize its quality as a fruit drink rather than an alcoholic one, which could be offensive to Muslim readers.

In John 2:6, there is a note commenting on ritual washing as a religious practice:

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[58] Ibid., viii.

[59] Personal communication, Kenneth Thomas, 11 October 2017.

> 2:6 Ritual washing – Before participating in worship or in a feast, the children of Israel made themselves ceremonially clean by pouring water on their hands and feet. The large amount of water at the wedding feast for this purpose indicates the large number of people invited to the feast.

For a Muslim audience which is well acquainted with washing for ritual purposes, the note serves to provide an important cultural point of connection between the reader and the text. The connection to Muslim readers is also apparent in some notes in which the cultural background of Muslims and Jews is identical, but the Jewish connection is not mentioned in the note. One instance where the Jewish context of the New Testament is conspicuously absent is Matt 7:6 where a note describes pigs as "Unclean animals (see OT Leviticus 11:7; OT Deuteronomy 14:8)" but no mention is made of pigs as an unclean animal for Jews but not for believers in Jesus. In fact, it is possible that a Muslim reader might incorrectly conclude that believers in Jesus also consider pigs to be unclean animals in light of this note.

In John 2:1, there is a reference in the text of John to "Jesus' mother" as present at the wedding. A marginal note provides this information:

> 2:1 Jesus' mother – She was probably helping in the wedding. In this Gospel, Jesus' mother Mary is not referred to by name.

Muslim readers are well-acquainted with Maryam and, indeed, Jesus is routinely referred to in the Qurʾān as *ʿĪsā ibn Maryam* (Jesus son of Mary). The note assures the reader that this is the same mother known from the Qurʾān. Interestingly, the Arabic form of her name is not mentioned in this note. However, in the marginal note at Luke 1:26-28, she is referred to as "the virgin Mary (Miriam)," using the anglicized version of Maryam.

6.5 Metatextual Backmatter (*New Testament Glossary*)

The metatextual material at the end of the volume consists of a glossary of terms. We paid particular attention to this glossary, both with respect to the content of individual entries and with the kinds of entries that are included and excluded.[60]

We first looked at the kinds of information that are included in the glossary, in light of Newmark's key cultural terms. Naudé has compiled a detailed list of all of the cultural terms of the source texts into semantic categories.[61] Using his categories, the 81 entries of the glossary can be grouped under the following headings:

Under the heading "Ecology – flora, fauna, landforms", only one term is found: "fig tree".

Under the heading "material culture", only one entry is found: "throne". Both fig tree and throne are cultural items known to Muslim audiences; the explanations for both terms relate to their symbolic uses within the New Testament.

Under the heading "social culture", we find five sub-categories: (1) names of persons, (2) names of ethnic groups, (3) names of geographical locations; (4) names of festivals; (5) religious texts and genres.

Under the heading "organizations and officials", we have four sub-categories: (1) political officials; (2) religious organizations; (3) religious officials/persons; (4) religious actions and practices.

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[60] In the process of analysing the glossary and its entries closely, we consulted with a number of Islamic scholars – Prof. Hans Janse van Rensburg, Prof. Cobus Naudé, and Dr Ashraf Dockrat. Taken together, their comments confirmed and strengthened our initial findings.

[61] Jacobus A. Naudé, "Alterity and Cultural Dimensions of Bible Translation" (forthcoming).

Under the heading "God and supernatural beings" are included divine epithets such as "Son of God" and divine attributes such as "anger, of God".

The final heading includes concepts and ideas, ranging from obvious entries such as "kingdom of heaven" to less obvious entries such as "darkness" and "peace".

The first group of entries present cultural and religious terms that are unknown in the Qurʾān – these entries are important in conveying the alterity of the New Testament in Muslim contexts. Examples of these entries would be: terms for religious officials/persons from New Testament times (Pharisees, Sadducees, Samaritans, Levi/Levites, high priest, elders, Gentiles, teachers of the law), religious social structures (e.g., church, council, synagogue, temple), religious practices unknown in Islam (e.g., baptism/baptize), religious festivals (Sabbath, Passover), religious texts (e.g., Gospel/Good news).

A second category of entries comprises those in which the New Testament concept differs from that in the Qurʾān – these entries are important to convey the fact that the New Testament terms differ from a similar term in the Qurʾān. The entry on "Fasting" is a good example of a practice that is known by Muslims. Fasting in the observance of Ramadan is one of the five pillars of Islam and "any failure to observe it without reasonable excuse is a severely punishable sin".[62] Fasting in the Islamic sense includes abstinence from food, drink and sexual relations.[63] The glossary entry describes fasting in the New Testament as "abstinence from food as a religious practice of individual piety".[64] The entry further describes the Jewish practice of fasting in the Old Testament and the fact that followers of Jesus "have no special times of fasting, but fast and pray

[62] Hammudah Abdulati, *Islam in Focus* (Beltsville: Amana Publications, 1998), 90.

[63] Ibid., 87.

[64] *The Holy Gospel*, 914.

when they have a special concern".[65] The entry on fasting is particularly well-written in that it brings out the alterity of the term for Muslim readers.

The glossary entry "world" appropriately highlights the alterity of the New Testament term and summarizes the three ways that the term is used in the New Testament: "(1) the created universe; (2) humanity in general; (3) people who refuse to believe in *Jesus".[66] The glossary entry for "Son of God" was particularly well-written in describing the alterity of the term for Muslim readers.[67]

Other entries in which there is partial overlap as well as distinction between the New Testament term and the Qur'ānic one could have been strengthened through more explicitly describing how the New Testament term differs from related Qur'ānic terms. For example, the entry on "law" could include a comparison with *shariah*, the entry on "Lord" could mention the objection that Muslims have for using the word "Lord" for "Allah", the entry on "prophet" could mention the Arabic terms *nabi* and *rasul*, and the entry on "reward" could contrast the Islamic view of the "hereafter".[68] In other words, in addition to describing the alterity of the source text, a glossary of key cultural terms can also describe the alterity of the target text. Some important key cultural items in this category are missing from the glossary. For example "Word of God" and "God (*Allah*)" are terms that might have been included, but are not.

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[65] Ibid.

[66] Ibid., 922. Asterisks are used within the metatexts of *The Holy Gospel* to indicate a word or phrase which is found in the glossary at the end of the volume.

[67] Personal communication, Ashraf Dockrat, 12 October 2017.

[68] Additional entries in this category include "apostle", "believe", "demon", "mercy/merciful", and "Scripture".

A third category comprises entries in which the Qurʾānic item or concept and the New Testament one seem to be identical. Examples would be: religious/social practices (circumcision/circumcised), supernatural beings (angels, devil, Satan), many of the biblical persons (Abraham [*Ibrahim*], Elijah [*Ilyas*], Jesus [*Isa*] and Moses [*Musa*]), concepts (darkness, hope, life, light, love, peace, truth), and religious genres (parable). We found the inclusion of these entries in the glossary puzzling because they seem completely unnecessary. We wondered if perhaps the inclusion of these items could be seen as a way of minimizing the alterity of the New Testament for Muslim readers and highlighting some of the similarities between the New Testament and the Qurʾān. If so, then additional items could be included, especially in terms of biblical persons known from the Qurʾān and their Arabic names. A number of these are found in the marginal notes of *The Holy Gospel*, for example, Joseph (*Yusuf*) (John 1:45), John (*Yahya*) (John 1:6), David (*Dawud*) (Matt 1:1), Solomon (*Sulayman*) (Matt 6:29).

One item in the glossary which is clearly unnecessary for the intended audience is "circumcision/circumcised", which is a well-known practice in Muslim contexts. The glossary provides the following description: "The rite of initiation into the Jewish *covenant community",[69] thus highlighting the similarity of the Jewish practice of circumcision to the Muslim one. However, the entry could be strengthened by highlighting the alterity of the concept of circumcision as held by followers of Jesus and the symbolic meaning of circumcision in the context of Christian belief. In other words, the alterity of the source text should include both the alterity of the Jewish or Old Testament context and the alterity of the Christian context when these are not identical.

[69] *The Holy Gospel*, 912.

Taken as a whole, one might expect that the glossary would reflect the full range of key cultural and religious terms of the New Testament, when in fact it does not. However, after our analysis was complete, we discovered that the glossary was compiled on the basis of the *frequency* with which a term was explained in the marginal notes and not because of the importance of the term as a key term within the New Testament.[70] This may be the explanation for our observation that all of the terms in the glossary (as well as many of the marginal notes) portray the positive aspects of the New Testament and Christianity. For example, while there are entries in the glossary for "faith", "believers" and "reward" there are no terms for "lack of faith", "unbelievers", "punishment", or "hell" analogous to those in Qur'ānic glossaries and indexes.[71]

6.6 Ideology and Theology in the Metatextual Materials

As mentioned earlier, metatexts are inevitably connected to theology and ideology. We briefly mention a few observations concerning theology and ideology as found in the metatexts of *The Holy Gospel.*

There is an interesting variation in the ways that the Jewish people are referred to (and sometimes not referred to) in the metatextual materials. They are often referred to as "children

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[70] Personal communication, Kenneth Thomas, 11 October 2017; personal communication, Daud Soesilo, 17 October 2017.

[71] See, for example, the extensive glossary of key terms in Muhammed Taqî-ud-din Al-Hilâlî and Muhammad Muhain Khân, translators, *The Noble Qur'ān in the English Language: A Summarized Version of Al-Tabarî, Al-Qurtubî, and Ibn Kathîr with Comments from Sahîh Al-Bukhâri* (15th revised ed.; Riyadh: Abdul Malik Mujahid, 1996), 1140–68. We thank Hans Janse van Rensburg for suggesting that we compare the glossary in *The Holy Gospel* to glossaries in translations of the Qur'ān, especially those translations intended for non-Muslim readers.

of Israel",[72] a phrase which is frequently used in the Qur'ān alongside the term "Jews" (compare, for example, 2:40-86 and 2:140). There seems to be some reticence to refer to the Jewish people within this study Bible. Compare the usual TEV introduction to Matthew with that in the Holy Gospel Study Bible. The usual TEV introduction describes the good news conveyed in the gospel as "not only for the Jewish people, among whom Jesus was born and lived, but for the whole world".[73] By contrast, *The Holy Gospel* Study Bible does not mention the Jewish context of the book at all or Jesus' ethnicity as a Jewish person in this introduction. However, Jews are mentioned in connection with Judah in the note on Matt 1:2-6a at the beginning of the Gospel: "He (Judah) is also the ancestor of the tribe of Judah, whose members are called Jews".

In a few places it seems that the metatextual materials downplay (or, at least, do not emphasize) some of the important Christological nuances of the New Testament. For example, at the beginning of the gospel of John, the metatextual note providing the theme of 1:1-18 is as follows:

> The Gospel begins with an introduction which places *Jesus in the cosmic setting of God's purpose on earth, beginning with the creation. This purpose is expressed in terms of the divine "Word" which eventually took human form. This was God's way of communicating with human beings in the *world.

The note at John 1:1 describes the meaning of the "Word" as follows:

> 1:1 Word – The children of Israel understood this to refer to God's power by which the whole universe was created. The Greeks understood it to refer to the basis of the universe and the principle by which people could understand it.

The note is correct that the Jewish and Greek conceptions of the "Word" differed, but what is lacking in the verse is an explicit indication that this description of Jesus as the "Word" is a claim

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[72] *The Holy Gospel*, viii.

[73] TEV, 3.

for his divinity. As described in Awad, early Christian apologists to Muslims in Syria took pains to defend the New Testament point of view that Jesus as the "Word of God" is a divine claim against Muslim interlocutors who understood Jesus as the Word of God to mean that Jesus was conceived without the benefit of a human father, but was fully human.[74] The metatextual note could more clearly convey the alterity of the passage for Muslim readers.

7. CONCLUSIONS

In conclusion, we wish to briefly suggest a strategy for the translation of the alterity of the New Testament for readers in Muslim majority areas, bearing in mind that translations for Muslim majority areas are often used by Christians in those areas as well.[75] In line with Marais's description of "complexity thinking", we argue in favor of a multi-level, hierarchical view of reality in which causality is a nonlinear, complex phenomenon.[76]

Firstly, a translation must be intelligible. In this case, the text is the TEV, which is intelligible.

Secondly, Venuti suggested steering away from the binary distinction of both domestication and foreignization towards a natural usage of language.[77] Although the TEV uses language naturally, it is a thoroughly domesticated text. This brings us to the third point, namely,

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[74] Awad, *Orthodoxy*, 284–313.

[75] The use of such translations by Christians in Muslim majority areas was highlighted in personal communications with Andy Warren-Rothlin, 10 October 2017, and Kenneth Thomas, 11 October 2017.

[76] Marais, *Translation Theory*, 11.

[77] Venuti, *Translation Changes Everything.*

that, the alterity of the text must be respected. In cases where the TEV is the text, the alterity of the source text is not highlighted and therefore the metatextual materials must be used to highlight the alterity of the Greek source text.

Fourthly, key cultural terms are the primary locus of alterity in the text. Metatextual materials must therefore pay particular attention to how the key cultural terms are both translated and explained in metatextual materials.

Fifthly, although key cultural terms can be handled in various ways, they should be selected in order to retain and explain the alterity of both the source text and the target context.

Sixthly, the *skopos* of the translation can be handled primarily by the metatexts rather than by the text itself. This means that the metatexts should be carefully framed depending upon the *skopos* of the translation.

The alterity of key cultural terms in the New Testament involves complexity and must therefore be considered from at least three alterior perspectives. The first perspective is that of the Jewish context of the terms as found in the Hebrew Bible.[78] The second perspective is that of the context of the terms as found in the New Testament for believers in Jesus. The third perspective is the alterity of the target text, which is also important as a way of sharpening the contours of the alterity of the source text vis-à-vis the target text. Thus, the alterity of the source text is, in fact, multivalent.

By representing both the alterities of the sources texts and the alterity of the target text, a paradox emerges. The distance of alterity between the source text and the target text is

[78] In cases where Jewish cultural practice in the Second Temple Period differed from that of the Hebrew Bible, a fourth perspective of alterity must be considered.

highlighted, but simultaneously the gap between the source culture and the target culture is bridged by respecting these alterities.