

# Words without Borders: Bible Translation in the New Millennium

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## 1. History of Bible Translation

The history of Bible translation can be understood in various ways. For some it begins with the example of Ezra teaching the law to those who had returned to Jerusalem from the exile (Nehemiah 8). He read in Hebrew, but after long years in exile his hearers no longer understood Hebrew and needed a translation to Aramaic. In the following centuries in the Jewish assemblies the practice developed of the *meturgeman* (interpreter) who gave an oral translation (*targum*) of the Scripture which was being read. For others it begins with the translation of the Hebrew Scriptures into Greek in Egypt in the second century B.C., known as the *Septuagint* or *LXX*.

William A. Smalley (1991: 22-31) divides Bible translation into a number of eras:

Era of spreading the faith	200 B.C. — <i>Septuagint</i> (LXX) onwards.
Era of European vernaculars	405 — Vulgate completed in 405.
Era of printing	1450 — Gutenberg's Vulgate — 1456
Bible Society era	1804 — BFBS founded 1804
Era of professionalised translation	1943 — Eugene Nida, ABS; W. Cameron Townsend, WBT-SIL Nida's <i>Bible Translation</i> '47
Interconfessional era	1965 — Vatican II 1962-4 <i>Dei Verbum</i>
Era of non-missionary translation	1970 —

### 1.1. Languages with Part or All of the Bible

Bible translation advanced slowly in the first 1500 years of our era, and then saw

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significant growth with Spanish and Portuguese colonial expansion (usually the translation of texts for the liturgy and lectionary readings) and the Protestant Reformation, but, as can be seen, the Reformation did not result in the expansion in translation that is often attributed to it.

Year	
1499	35 languages
1799	an additional 59 languages
1899	an additional 446 languages
1949	an additional 667 languages
	<i>Total: 1,207<sup>1)</sup></i>

The figures show that the major development in Bible translation took place after 1800, coinciding with the development of the Bible Society movement. For example, the British and Foreign Bible Society was founded in 1804.

## 1.2. Scriptures of the World — December 2005

The annual statistics compiled by the United Bible Societies<sup>2)</sup> give the following picture:

Bibles	in 426 languages <sup>3)</sup>
NTs	in 1,115 languages
Portions	in 862 languages
<i>Total</i>	2,403 languages

In terms of population, at least a portion of Scripture exists in languages spoken by 95% of the world’s population. Around 300 million people, or 4,000 languages, still have no Scripture in their language. At the same time we must remember that the existence of Scripture in a language does not mean that the 95% have actually received, heard or read Scripture in their own language. In addition, over 2 billion

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1) Figures based on William A. Smalley, *Translation as Mission: Bible Translation in the Modern Missionary Movement* (Macon: Mercer University Press, 1991), 33-38.  
 2) United Bible Societies, “Scripture Language Report”, *World Report*, 401 (2006), 3, 4.  
 3) 122 of these Bibles include the deuterocanonical books.

people in the world today are illiterate, one third of the world's population.

## 2. Some Features of Bible Translation: 1950-2005

Bible translation has a rich history, but all that has taken place since the middle of the 20<sup>th</sup> century has still to be fully documented. In that time there has been a real explosion of Bible translation:

1950-2005 new translations in an additional 1,196 languages.

### 2.1. Eugene A. Nida and Kenneth L. Pike

The history of this period cannot be written without reference to two pioneers of translation theory: Eugene A. Nida<sup>4)</sup> and Kenneth L. Pike<sup>5)</sup>. Following the second world war both of them, in different ways, applied the tools of the new sciences of linguistics and anthropology to the challenge of making the Bible available in languages around the world. In developing their approaches to translation they became the theoreticians of the United Bible Societies (UBS) and the twin organisations of the Summer Institute of Linguistics (SIL) — Wycliffe Bible Translators (WBT).

In the 1950s and 1960s translation theory was in its infancy, and Bible translation was at the cutting edge of that new discipline. The emphasis was on meaning-based translation, and this approach became known as 'dynamic equivalence' and, later, 'functional equivalence.' Among the first fruits of this in major languages were the *Good News for Modern Man* (1966) in English, *Dios llega al hombre* (1966) in Spanish and *A Bíblia Sagrada: O Novo Testamento na Linguagem de Hoje* (1973) in Portuguese. In these United Bible Societies initiatives two consultants played a key role: Robert Bratcher<sup>6)</sup> and William Wonderly<sup>7)</sup>.

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4) Philip C. Stine, *Let the Words be Written: The Lasting Influence of Eugene A. Nida* (Leiden; Boston: Brill, 2004).

5) Kenneth L., Pike, "A linguistic pilgrimage", Koerner, E. F. K., ed., *First Person Singular III* (Philadelphia: John Benjamins, 1998), 145-158.

6) William Rebyurn, "Robert G. Bratcher: Notes on the Life and Work of a Modern Translator", Roger L. Omanson, ed., *I Must Speak to You Plainly* (Carlisle: Paternoster, 2000), xv-xxvii.

## 2.2. Post-war Missionary Generation

In the aftermath of the second world war there was a surge in the evangelical missionary movement, especially from North America<sup>8</sup>), as well as a new missionary thrust on the part of the Roman Catholic Church. In the Americas a significant number of these new missionaries focused attention on indigenous peoples. Bible translation was a core concern — Pike’s tools for linguistic analysis and Nida’s theory and practice of translation provided the keys to advance in this area.

## 2.3. Shift from Missionary Translators to Mother-tongue Translators

From the mid-1970s onwards the growth of the church, the increase in training facilities, and the changing missiological emphasis produced the shift from expatriate translators to mother-tongue translators in indigenous language projects. Bible translation had thus moved to a third stage:

- (1) translations done by missionaries — pre 1950;
- (2) translations done by missionaries with help from mother-tongue ‘informants’ — 1950-1975;
- (3) translations done by mother-tongue translators — 1975 onwards.

## 2.4. Interconfessional Developments

The promulgation of the *Dei Verbum* document in 1965 following the II Vatican Council marked a fundamental change in the use of vernacular languages in the Roman Catholic Church. This produced a commitment to Bible translation and to work such as *El Libro de la Nueva Alianza* (1968), the NT translated by Fr Armando Levoratti and Fr Alfredo Trusso in Buenos Aires<sup>9</sup>). In 1969, ‘Guidelines

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7) Alfredo Tepox, “Hace cuarenta años”, *LABAM* 61:1 (2006), 28-30.

8) The deaths in 1956 of five evangelical missionaries from the USA in the Ecuadorean jungle was widely reported and led to a significant increase in US missionaries to South America’s indigenous peoples in the 1960s. See Elisabeth Elliot, *Through Gates of Splendor*.

9) William Mitchell, “Ms. Armando Levoratti: Muchos años dedicados a la difusión de la Biblia”. 2005 [www.traducciondelabiblia.org/archivo](http://www.traducciondelabiblia.org/archivo).

for Interconfessional Cooperation in Translating the Bible' were published by the United Bible Societies and the Secretariat for Promoting Christian Unity of the Roman Catholic Church.

### **3. Bible Translation: the Changing Context**

At the outset of the 21<sup>st</sup> century major social changes affect the task of Bible translation and decisions regarding priorities.

#### **3.1. Globalization**

One of the major driving forces in creating our globalized world has been the revolution in communications of the last 20 years, and particularly the emergence of the Internet as a feature of life around the world. In relation to the translation task the two most important features are the emergence of dominant languages at a global level (such as English<sup>10</sup>), and the search for ethnicity and identity at the local level. Many minority languages now find themselves under threat in the face of these global forces.

The forces of cultural globalisation are seen most clearly in the media such as television. Globalised television programmes produce similar sets of cultural icons, images and styles which impact regions of the world far away from the places where these programmes were produced.

#### **3.2. Language Change**

Languages are living entities. All languages change over time — sounds, syntax, meanings, etc. This alone leads to the need to revise translations in each generation. Changes in language use must also be taken into account by translators, for instance, inclusivity, issues related to gender, and 'political correctness'.

In major languages the most dynamic area is youth culture and this may lead to the need to segment publics and produce translations for specific groups in

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10) One and a half billion people now speak English, but only 460 million speak it as their mother tongue.

society<sup>11</sup>). Major change in language use is a characteristic of the speech of adolescents. Current examples of this are found in Internet ‘chatting’ and the SMS/texting phenomenon via cellular phones, both of which enjoy huge popularity amongst adolescents. These have their own language — fast, fluid and dynamic. Speed is the order of the day, with the way words sound playing a key role. Syntax, grammar and orthography have been sent into exile. In many cases the chat ‘dictionaries’ that have evolved have only 200 ‘words’ or so. The speed produces communications that are almost simultaneous and makes it possible to replicate to some extent face-to-face conversations.

A number of factors contribute to the popularity and use of technology in this way. There is a desire to be in touch with others, to belong, to develop an identity with its own codes. It offers freedom from established ways of doing things and allows adolescents a means of being different from adults. The speed and the ‘buzz’ are attractive. In addition the relatively low cost is within their means.<sup>12</sup>

Equally, the role of the media and ‘culture of the image’ presents new challenges to Bible translators. This, in turn, leads to research of symbolism and iconicity and to the use of semiotics in an approach to transmediatization<sup>13</sup>).

### 3.3. Language Disappearance & Death<sup>14</sup>)

A major concern of linguists today is language loss and death. According to Darcy Ribeiro, in the 20<sup>th</sup> century 90 indigenous groups became extinct in Brazil. Some linguists suggest that half of the 6,700 languages spoken today are spoken by adults who no longer teach them to their children. 52% of the world’s languages are

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11) For example, the new UBS Spanish translation *Traducción en Lenguaje Actual* (2004), aimed at children and young people. The French study edition *La Bible Expliquée* (2004) is designed to provide easy access to a text “which comes from another world and another time in history.” It is aimed at people who do not have prior knowledge of the Bible, but who are interested in finding out. It deliberately “avoids religious vocabulary” and “privileges words from everyday speech”.

12) The Bible Society of Australia has developed a text for this audience. ([www.biblesociety.com.au/smsbible/](http://www.biblesociety.com.au/smsbible/)).

13) Robert Hodgson and Paul A. Soukup, eds., *From One Medium to Another: Basic Issues for Communicating the Scriptures in the New Media* (New York: American Bible Society, 1997); Robert Hodgson and Paul A. Soukup, eds., *Fidelity and Translation* (New York: American Bible Society, 2000).

14) William Mitchell, “Indigenous Peoples, Bible Translation and a World in Transition”, *UBS Bulletin* 182; 183 (1997), 167-186.

spoken by less than 10,000 speakers. In this context decisions about what to translate and in what formats and media these translations should be produced require a full study of each situation.

In facing the cases where languages die, we should remember that the people from that culture do not disappear, rather they speak a different language. Language shift takes place. What are those languages? What Scriptures do they now need? There is no one single answer to those questions.

### **3.4. Urbanisation**

The world's population is rapidly urbanizing, especially in developing countries. In 1950, only 30% of the world's population was urbanized. By 2030, 60% of people will live in cities. Much of the urbanization is taking place in large cities. The number of megacities (10m+), large cities (5-10m) and medium cities (1-5m) is increasing rapidly, especially in the developing world. Seventeen out of the twenty-one mega-cities expected to exist in 2015 will be located in the developing world.

Rural-urban migration and immigration are major contributors to this growth. While the process of assimilation to urban culture does lead to the loss of linguistic diversity, other processes also take place. An increasingly important feature of population movements is the birth of new languages. Bilingualism and diglossia are products of languages in contact. Creole languages now attract intense interest from linguists and educators.

However the growth of urban areas is not only a matter of migration. They are the place of birth for new generations of children to settled migrants. In many cases, the rate of natural growth of urban populations is higher than the rate of immigration. These children do not necessarily speak the mother tongue of their parents.

### **3.5. Demographic Change**

It took all of human history to reach a world population of 1 billion in 1800. It then took only 130 years for the population to double. During the next 70 years, the population had trebled to 6 billion by 2000. World population is currently growing at around 80 million people per year.

However this population growth is not evenly spread. In fact there is a striking

dichotomy - 98 percent of global population growth is occurring in developing countries, while populations in developed countries are actually declining as people are opting to have fewer babies. The 'greying' of the West contrasts with the youthfulness of the non-Western world. In Mexico City, a city of 20 million people, the average age is 15 years 6 months.

### **3.6. Diaspora Peoples**

Many indigenous peoples are caught up into the mobile human groups which are a feature of the contemporary world: exiles, migrants, refugees, asylum seekers, guest workers, government bureaucrats, tourists. These 'ethnoscapes' of different population types can be seen most dramatically in the megacities of the world. In their case physical distance separating groups has been collapsed and subordinate cultures have been brought into immediate contact with dominant ones.

Where there is significant immigration, new 'ethnoscapes' can emerge and multilingual 'translocal' communities develop. New social identities are constructed. In Toronto, Canada's largest city, 131 languages are spoken daily. I live in Calgary, a city of 1 million people, the capital of Canada's oil and gas industry. In 2005 more than 9,000 immigrants arrived to live in the city, from 132 countries, speaking 78 languages.

### **3.7. Hybridisation and Palimpsest**

Subordinate cultures are not simply swallowed up without trace, there is often a mutuality of interaction with the dominant cultures. Hybrid forms emerge which can be a strength rather than a weakness. Distinctive aspects of the subordinate culture can become an integral part of new formations which arise. In recent writing in post-colonial studies on this matter, the dominant metaphor used is that of the palimpsest, the parchment written upon several times, each previous text still partly visible because it was imperfectly erased. New forces that impinge upon a people have the potential to produce an additional layer of "text" to the cultural palimpsest.

## **4. Bible Translation: Factors Affecting Theory and Practice**

Translation does not take place in a vacuum. Not only are there societal factors to consider, there are developments in biblical studies, linguistics and the social sciences which offer insights into human communication — ancient and modern.

#### **4.1. Explosion of Translation Sciences<sup>15)</sup>**

Translation theory developed from translating the Bible into languages around the world was a leader in the field fifty years ago. This is no longer so. As the world has grown smaller in the last 25 years, there has been massive growth in translation studies, especially, but not exclusively, in Europe.

#### **4.2. Developments in the Social Sciences**

The growth in translation studies has been paralleled by developments in communication studies<sup>16)</sup>, cognitive studies, anthropology<sup>17)</sup> and linguistics<sup>18)</sup> The new understandings of human interaction generated by these sciences may provide tools to carry Bible translation forward to a new level.

#### **4.3. Developments in Biblical Studies<sup>19)</sup>**

Wide-ranging theories have emerged in the field of Biblical Studies, all of which have relevance for translation. With the contribution of the social sciences, Biblical exegesis is now much more inter-disciplinary. The understanding of the Bible as literature is of particular importance<sup>20)</sup>.

The areas of developments can be summarised as follows:

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15) Aloo Osotsi Mojola and Ernst Wendland, “Scripture Translation in the Era of Translation Studies”, Timothy Wilt, ed., *Bible Translation: Frames of Reference* (Manchester: St. Jerome Publishing, 2003), 167-186.

16) Timothy Wilt, ed., *Bible Translation: Frames of Reference*.

17) Robert Bascom, “The Role of Culture in Translation”, Timothy Wilt, ed., *Bible Translation: Frames of Reference*, 81-112.

18) Ronald Ross, “Advances in Linguistic Theory and Their Relevance to Translation”, Timothy Wilt, ed., *Bible Translation: Frames of Reference*, 113-152.

19) Graham Ogden, “Biblical Studies and Bible Translation”, Timothy Wilt, ed., *Bible Translation: Frames of Reference*, 153-178.

20) Ernst Wendland, “A Literary Approach to Biblical Text Analysis and Translation”, Timothy Wilt, ed., *Bible Translation: Frames of Reference*, 179-228.

Text	e.g. LXX studies, exegesis, canonical studies.
Texture	e.g. socio-rhetorical studies.
Context	e.g. sociocultural setting.
Pretext	e.g. ideology, hermeneutic of suspicion

#### 4.4. Translation and Technology

In our globalised world translation needs have seen exponential growth<sup>21)</sup> and it is no surprise that computer power has been harnessed by the translation industry. Despite large-scale investment the goal of fully automatic or machine translation remains elusive. Nevertheless there have been major advances and practical applications in translation memory tools, corpus linguistics (including text types and genres), electronic corpora and ‘term banks’, and an intralingual approach to translation based on syntactic structures<sup>22)</sup>.

Technical manuals and specific genres (e.g. weather forecasts<sup>23)</sup>) lend themselves to such approaches. In the field of Bible translation tools have been developed to aid the translator, however, as in the commercial world, the complexity of morphological and syntactic structures, the importance of pragmatics, the literary genres (including much poetry), and the huge variety of languages into which the Bible is being translated mean that while machines are making an immense contribution, they will continue to be tools for human translators for some considerable time to come.

Bible translation projects are now routinely equipped with computers and programmes such as the UBS *Paratext* enable translators to access texts, consult manuals and commentaries, and use tools developed for text analysis, text-processing, glossing and concordancing. Increased efficiency and quality in manuscript preparation and the publishing process result from this. Advances in media technology provide a range of options for using non-print media to communicate the translated text.

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21) In commercial enterprises translation has become known as part of ‘GILT’: Globalisation, Internationalisation, Localisation and Translation.

22) Basil Hatim and Jeremy Munday, *Translation: An Advanced Resource Book* (London: Routledge, 2004), 112-120.

23) E.g. [www.msc-smc.ec.gc.ca/contents\\_e.html](http://www.msc-smc.ec.gc.ca/contents_e.html).

## 5. ... into the New Millennium

### 5.1. The Church Universal

“It is important to realise that Christianity which ‘has always been universal in principle’, can be said to ‘have become universal in practice only in recent history,’ a fact which is not only unique among the world’s religions; it is a new feature for the Christian faith itself” (Kwame Bediako).

Recent decades have seen a shift in the centre of gravity of the Christian church, from North America and Europe to the South — there are new Christian ‘heartlands’ in Africa, Asia and Latin America. In the missionary movement of the 20<sup>th</sup> century translation preceded the church, will this now be reversed? Will the churches, rather than para-church organisations, now promote translation? Or will there be meaningful partnership in which the church is the senior partner?

The face of mission has changed: from all continents to all continents. The rural focus of mission of 50 years ago has moved to urban concerns. The role of expatriates has been redefined and reshaped, with mission organisations undergoing profound changes. The current transition of SIL/WBT in the Americas is an example of this, as it moves from an entity which translates the Scriptures in Latin America to an entity which promotes Bible translation and recruits and trains Latin Americans for mission in other continents.

### 5.2. Priorities in Translation

Work is underway by the United Bible Societies, SIL/WBT and the Forum of Bible Agencies to analyse needs and set priorities. One thing is now clear: translation will be owned and done by mother tongue speakers. Translator training programs up to Ph.D. level are being developed in Latin America, Africa, Asia, and Europe.

In an increasingly urbanised, globalised world the task must be prioritised:

- Major languages?
- Minority languages?
- Urban? Rural?

- Oral translations?
- Creole languages?
- Language of Christian community?
- Media languages?

### 5.3. Types of Translation

The audience/public for whom the translation is intended must be carefully studied in order to decide the nature of the translation and the format and media in which it will be produced: e.g. literal, dynamic, literary, liturgical.

The document of the RC Church on translation of the liturgy *Liturgiam authenticam*,<sup>24)</sup> published in 2001, recommends guidelines for Scripture and liturgy translation in that church. However, in attempting to establish a standard, uniform approach it fails to take into account how languages have different strata, how they are in contact with one another and how they change over time. Nevertheless, the church's *Vox Clara* commission, now working on materials in English, aims to have a "style which is in conformity with the spirit and the specific provisions of the Instruction *Liturgiam authenticam*."<sup>25)</sup> Vatican officials have recently warned the US Conference of Catholic Bishops that in their new translation of the liturgy they "are bound to follow the directives" of the instruction *Liturgiam Authenticam*.<sup>26)</sup>

### 5.4. Translation Theory and Practice

Bible translation theory and practice today is in a process of transition. The two major agencies involved — UBS and SIL — are developing new approaches, taking into account the factors mentioned above.

#### (1) Older Translation Model

New terminology is being used, moving from concepts of *faithfulness* and

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24) [www.vatican.va/roman\\_curia/congregations/ccdds/documents/rc\\_con\\_ccdds\\_doc\\_20010507\\_comunicato-stampa\\_po.html](http://www.vatican.va/roman_curia/congregations/ccdds/documents/rc_con_ccdds_doc_20010507_comunicato-stampa_po.html)

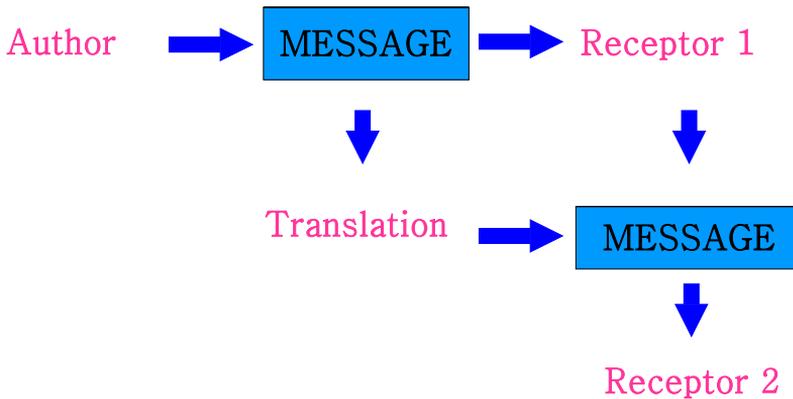
25) Press release, *Vox Clara* Committee, Congregation for Divine Worship and the Discipline of the Sacraments. November 21, 2003.

26) "Vatican prods US bishops on liturgical translations", <http://www.cwnews.com/news/>, May 22, 2006.

*equivalence* to those of *similarity* and *difference*.<sup>27)</sup> SIL scholars are focusing on ‘relevance theory’ as a key component of their approach<sup>28)</sup>.

In translation practice the idea of *equivalence* has been essentially text-based. Cognitive-linguistic approaches to translation have moved the focus from texts to mental processes. In this translation is seen as part of a wider concept of communication involving a decision-making process in the way people respond to one another. Relevance theory tries to give “an account of how the information processing faculties of our mind enable us to communicate with one another”<sup>29)</sup>. Key to this is what people *infer* in specific cognitive environments and the implied meanings that are understood and responded to.

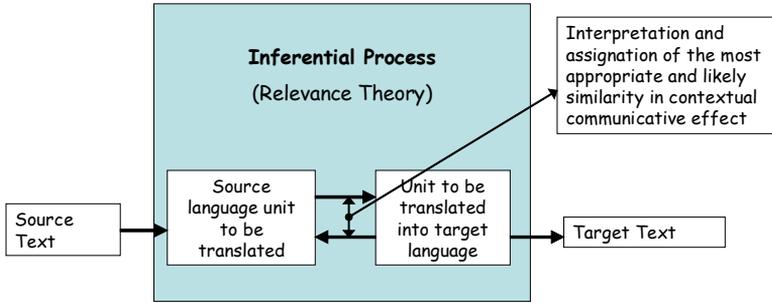
## (2) Relevance Model



27) Stefano Arduini and Robert Hodgson, eds., *Similarity and Difference in Translation* (Guiraldi: Rimini, 2004).

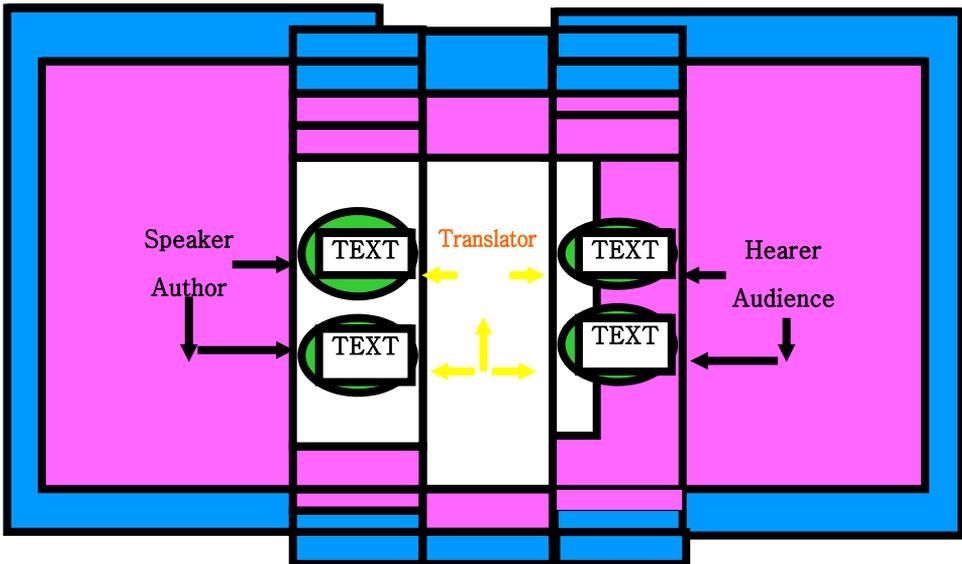
28) Ernst-August Gutt, *Translation and Relevance: Cognition and Context* (Oxford: Blackwell, 1991); Ronald J. Sim, *Retelling Translation: A Course Book*, Forthcoming.

29) Ernst-August Gutt, *Translation and Relevance: Cognition and Context* (Oxford: Blackwell, 1991), 20.



(José Luiz Villa Real Gonçalves)

### (3) Frames of Reference Model



UBS researchers are developing ideas complementary to those of SIL, in which conceptual frames of reference, situational and textual contexts, literary and linguistic components are considered<sup>30</sup>).

30) Timothy Wilt, ed., *Bible Translation: Frames of Reference*.

Although the term “frame” seems to some to be a rigid concept, inappropriate to something as fluid as human communication, it may in fact be used to express the contexts or background against or within which that communication can be understood. Rather than static frames and framing can be seen as a dynamic, shifting and negotiated process that underlies communication. David Katan, a proponent of frames theory, suggests that in translation the notion moves us beyond Nida’s dynamic equivalence concept to an understanding of the translator as cultural mediator: “The mediator will be able to understand the frames of interpretation in the source culture and will be able to produce a text which would create a similar set of interpretation frames to be accessed in the target reader’s mind”<sup>31</sup>).

(Philip Noss)

## 6. Words without Borders

“Bible translation in the modern missionary movement ... turned Christianity into the possession of the *worldwide human family*”<sup>32</sup>). In the history of Christianity Bible translation represents a revolutionary conception of faith as something *translatable* and multicultural. The fact of Christianity being a *translated and translating* faith places God at the center of the universe of cultures.

In the biblical picture, before Babel (Gen 11) there was ease of communication, which turned into confusion. At Pentecost (Act 2) this was reversed. Pentecost broke the limits on vernacular languages, enabling them to be vehicles of God’s Word.

There is a theology of Bible translation, it is an ‘extension’ of the Incarnation — ‘the Word became flesh’. “The first divine act of translation into humanity thus gives rise to a constant succession of new translations. Christian diversity is the necessary product of the Incarnation”<sup>33</sup>).

For peoples and cultures Scripture is not just text, it becomes context. The reader

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31) David Katan, *Translating Cultures: an Introduction for Translators, Interpreters and Mediators* (Manchester: St. Jerome Publishing, 1999), 125.

32) Lamin Sanneh, *Whose Religion is Christianity? The Gospel beyond the West* (Grand Rapids: Eerdmans, 2003), 106, 107.

33) Andrew F. Walls, “The Translation Principle in Christian History”, Philip C. Stine, ed., *Bible Translation and the Spread of the Church* (Leiden: E. J. Brill, 1990).

(or hearer) enters, and participates in its world of meaning and experience, in the one multicultural people of God. Translated Scripture ensures that the world of experience is expanded in the other direction, shaped by the cultural world of experience of the reader or hearer.

Biblical truth in a new idiom enriches the church universal, encouraging deeper 'translations' of the life of Christ in our communities and cultures. Barriers between peoples are broken down and people cry out:

*...we all hear them using our own languages  
to tell the wonderful things God has done (Act 2:11)*

<Keyword>

Bible translation, the changing context, urbanisation, the church universal, translation theory and practice

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<Abstract>

## 국경 없는 말씀들: 새 천년기의 성서 번역

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(세계성서공회연합회 아메리카 지역 번역 책임자)

성서 번역은 지난 50년간 기하급수적인 발전을 기록해 왔으나, 번역학, 성서학, 사회과학 등에서 일어나는 광범한 변화들을 더 고려할 필요가 있다. 지구화된 우리의 세계에서 일어나는 커뮤니케이션 혁명과 대규모 인구 이동, 미디어 문화, 그리고 언어의 사멸과 소멸 등은 종래의 이론과 실천을 재고하게 한다. 교회의 무게 중심이 '북'에서 '남'으로 이동함으로써, 번역에서의 우선 순위와 그 사업 전체의 실현 가능성에 문제를 제기하게 한다. 이 논문은 그러한 요인들을 조사하여 반드시 제기되어야 할 문제들을 찾아낸다.

(안용성 역)