

## THE AFRIKAANS BIBLE TRANSLATIONS AND APARTHEID

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### ABSTRACT

A comparison of quotes from the document on race relations viewed in the light of the scriptures to the Hebrew and Greek source text bears eloquent testimony to the fact that the nature of the first Afrikaans translation and its revision as a source text oriented translation encouraged the justification of apartheid. In this translation the strategy of intensification/explication of the source texts items is applied in most cases. The result is that apartheid vocabulary is highlighted. The second translation of the Afrikaans Bible goes *pari passu* with acquiescent social consciousness among the Afrikaners. This translation as a target text oriented translation introduces a new vocabulary of reconciliation, clearly apparent from the quotes contained in the document on church and society. The strategies of substitution, generalisation, deletion and paraphrase are applied. The apartheid vocabulary is downplayed. The reconciliation vocabulary gave moral support for the Afrikaner to give consent for a new dispensation.

'n Vergelyking van aanhalings in die dokument oor volkereverhoudinge in die lig van die Skrif met die Hebreuse en Griekse bronteks verskaf veelseggende getuie-nis van die feit dat die aard van die eerste Afrikaanse vertaling en sy hersiening as 'n bronteks-georiënteerde vertaling die regverdiging van apartheid bevorder het. In hierdie vertaling is die strategie van intensifisering/eksplisering van die die bron-tekste in die meeste gevalle toegepas. Die gevolg is dat die apartheidswordeskat vooropgestel word. Die tweede vertaling van die Afrikaanse Bybel het *pari passu* met 'n meegaande sosiale geregtigheidsbewussyn onder Afrikaners gepaard gegaan. Die vertaling as 'n doelteks-georiënteerde vertaling, benut die nuwe versoeningswoor-deskat soos duidelik blyk uit die aanhalings in die dokument oor kerk en samele-wing. Die strategieë soos substitusie, veralgemening, delesie en parafrase word toe-gepas. Die apartheidswordeskat word op die agtergrond geplaas. Die versoe-ningswoordeskat het bygedra tot die morele ondersteuning van die Afrikaner om aan die nuwe bestel toe te gee.

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## 1. INTRODUCTION

South African colonial and postcolonial history is capable of a structural division into four principal epochs namely Dutch (1652-1795), British (1795-1924/1948), Afrikaner (1924/1948-1990) and Democratic (since 1994). These divisions coincide roughly with the structural periods in the vicissitudes of Western economy: a mercantilist world order where slavery was an accepted institution (1350-1770); a nineteenth century world order (1770-1914) bringing in its wake the philosophy of emancipation and revolution; a contemporary western order (1914-1990) with the preponderance of human rights as its hallmark and the new world order or globalisation, where cultural and political borders diminished markedly (since 1990) (Adapted from Terreblanche 1980:258-9).

The publication of the two complete official Afrikaans Bible translations coincided each with a transition stage in the history of the Republic of South Africa. The first translation (1933) and its revision (1953) saw the light of day simultaneously with nascent Afrikaner nationalism, while the second translation (1983) reached completion in an epoch best described as the twilight of Afrikaner nationalist supremacy and the advent of the first democratically elected government of the Republic of South Africa.

The process of translating the Bible into Afrikaans was not a politically, socially or theologically isolated event and played a role in both translations. The influence of Afrikaner nationalist ideology on these Afrikaans translations accomplished by male Afrikaner scholars, deriving from a neo-Calvinist middle-class background, formed the topic of at least one previous investigation (Payle 1988:122-32; 2000:74-91) and will not receive further attention in this paper. Specifically, this paper seeks to investigate the translation strategies used in the proof texts for the justification of apartheid. A cultural model for translation criticism, used within the descriptive translation studies paradigm is adopted in order to conduct a comparative analysis of selected aspects. The hypothesis to be justified is that the translation strategies applied are related to the translation method and helped to encourage the particular view on apartheid of each transition. Section 2 provides some background on the Afrikaans Bible translations.

## 2. THE AFRIKAANS BIBLE TRANSLATIONS

### 2.1 Early endeavours

The Bible of the Afrikaans-speaking community was the Dutch Authorised Version (State-Bybel). In 1872 concern was voiced over the fact that the meaning of the Dutch Bible was at that stage beyond the grasp of ordinary Afrikaners. The idea of translating the Bible into Afrikaans was the main object and incentive of the Society of True Afrikaners established with this purpose in mind. Their plea was flatly refused by both the British and Foreign Bible Society as well as the Dutch Reformed ministers. A few books of the Bible were nevertheless translated into Afrikaans, mainly by S J du Toit and his associates. His translations never became popular, because they reflect Cape Afrikaans, a variant not acceptable to the Afrikaans speakers in the interior. This period ended with the demise of S J du Toit in 1911 (Smit 1970:225-229).

### 2.2 The first complete translation (1933) and its revision (1953)

Prof B B Keet championed the cause of the Bible in Afrikaans in the course of a lecture delivered in 1914, which was followed up two years later by a resolution of the Free State Synod of the Dutch Reform Church to the effect that the Bible should be translated into Afrikaans. This resolution represents for all practical purposes the first positive decision emanating from the church authorities. A translation was made from the Dutch Authorised Version and checked against the Hebrew and Greek. This publication, in 1922, of the Four Gospels and the Psalms encountered fierce criticism (Smit 1970:229-31).

Due to this criticism levelled at these efforts a return to the original texts and a source text oriented translation from the Greek and the Hebrew was resolved upon. This resulted in the 1929 translation of the Four Gospels and the Psalms in which various translators from the sorority of Afrikaans churches participated. The translation was finally brought to completion in 1933. In that very same year, the Bible was officially put into service by the three Afrikaans Churches (Nienaber 1935:108-82).

A decision to revise was taken as early as 1933. Originally expected to take about three years to complete, a full twenty years elapsed before the revision made its debut in 1953. The differences between the revised version and the original 1933 translation manifest themselves mainly on a linguis-

tic level and can be divided into four categories namely punctuation, spelling, choice of words and the construction of sentences. The demand for a more fundamental revision was heard shortly after this publication. However, the revision process progressed at snail's pace and gradually the idea of a brand-new translation asserted itself (Smit 1970:233-35).

However, the first translation and its revision had an impact on the development, enrichment and promotion of the Afrikaans language and its recognition as a national language.

### 2.3 The new translation (1983)

The development of Afrikaans, the advances made in the field of biblical science (archaeological discoveries casting light on the cultural and historical background of the Bible, the progress made in the field of textual research and the development of textual criticism as a science), and the emergence of translation science (under the influence of Dr Eugene Nida) all contributed to the decision to translate the Bible into contemporary Afrikaans.

The Bible Society of South Africa arranged a large translator's seminar during July 1967. Dr Eugene Nida, the then secretary for translation of the American Bible Society among others, conducted the seminar. When Dr Nida suggested that a new translation would be received with much more enthusiasm than a revision, this novel idea was born (Wegener 1985:228-38). The decision in favour of a new target text oriented translation was ratified by the Bible Society in 1968. The synods of the sorority of Afrikaans churches followed suit. Advisors in the field of philology and a final editorial committee consisting of philologists and theologians were appointed.

The first three books from the Old Testament and three from the New Testament were finished and published during 1971. *Die Blye Boodskap* consisting of the Four Gospels, the Acts of the Apostles and the first fifty Psalms, was published in 1975. Steady progress was made and the final manuscript of the New Testament and the Psalms was handed over to the Bible Society of South Africa in 1979. Four years later (1983) the complete Bible in its most recent translation was completed. This Bible was released fifty years subsequent to the publication of the first Bible in Afrikaans (Wegener 1985:231-238).

As indicated in Section 1 the publication of the two complete official Afrikaans Bible translations coincided each with a transition stage in the history of the Republic of South Africa. The first translation (1933) and its revision (1953) saw the light of day simultaneously with nascent Afrikaner nationalism, while the second translation (1983) reached completion in an

epoch best described as the twilight of Afrikaner nationalist supremacy and the advent of the first democratically elected government of the Republic of South Africa.

In the next section the epistemological traditions within which the translations were done as well as the sanctioning and dismissal of apartheid are overviewed.

### 3. THE SANCTIONING OF APARTHEID

#### 3.1 Epistemological traditions and the Afrikaans translations

Two epistemological traditions in the Dutch Reformed Church can be identified since 1920: naïve and critical realism (Deist 1994:63). Naïve realism or Calvinism as represented by the conservative stream in biblical science originated from the fundamentalist theology of Amsterdam and Princeton. They claim that the Biblical stories are historically reliable and infallible and may be seen as a vehicle to promote the intention of the Almighty (Bible = Word of God) (Deist 1994:112-113). Critical realism is a much more sophisticated approach regarding theology as a science to be studied critically. The existence and revelation of God was regarded as axiomatic, but the unequivocal and facile acceptance of the Bible as the Word of God came under fire. Until 1935 (marking the completion of the first Afrikaans translation), an uneasy truce existed between the proponents of the two opposing traditions. The translators of the first complete Afrikaans translation were from both traditions. However, after 1935, the conservative group with their naïve-realistic theology gained the upper hand and the critical group departed from the scene in disarray. The epistemology of naïve realism contributed to the uncritical support provided by the Dutch Reformed Church for the apartheid policies of the Nationalist Government (Deist 1994:155-260). The story of creation and the tower of Babel were seen as historical events and formed *inter alia* the argument for apartheid by Christian/Calvinistic politics. Pivotal to the Afrikaner way of thinking was their conviction of being God's chosen people and thereby merging their own national identity with that of Old Testament Israel — a people separated from the rest of the nations (Du Toit 1983:920-52). Beginning in the sixties critical realism made a comeback, experiencing a high tide — in the seventies so as to restore the equilibrium which existed between the two rival groups prior to 1935 (Deist 1994:261-318). It goes *pari passu* with acquiescent social consciousness among the Afrikaners. The new complete translation of

the Afrikaans Bible was undertaken in these days by proponents from both groups.

### 3.2 The sanctioning of apartheid by the church

Until 1930 biblical justification for the differentiation among nations was found nowhere. A moral basis for the idea of apartheid was taken over from Kuyper and was introduced into South Africa via the Free University of Amsterdam. According to Kuyper, God rules, manages and determines creation in its diversity of sovereign spheres of authority (for example state, society, church) by means of creation ordinances (principle of diversity) which give to each different sphere a certain authority and character (Loubser 1987:39-41). In the 1940s the popularity of Kuyper's theology was to reach its climax in South Africa. Each ethnic group was seen as an organism, which formed part of the body of humanity. Each people were seen as a sovereign sphere, normative in itself and directly responsible to God for its own household. Unity and diversity are accommodated by holding on to the unity of creation in the mystical body of Christ and also ascribing the diversity to the ordinance of God (Loff 1983:10-23). This duality of concepts, diversity and unity, was to form the future framework for the Dutch Reformed Church's vision of apartheid. As early as 1943 at a meeting of the Council of Dutch Reformed Churches a decision was taken whereby biblical proofs for apartheid were accepted. In 1962 a commission was appointed to establish a scriptural justification of apartheid. Time and again reports were turned down because of their controversial nature. The Landman concept resulted in the historic document *Human Relations and the South African Scene in the Light of Scripture (Ras, Volk en Nasie)* accepted by the Church in 1974. As will be shown in Section 4, quotes from this document bear eloquent testimony that the nature of the first translation encouraged this view.

### 3.3 The dismissal of apartheid and the emerging of social consciousness

At the seminal synod of the Dutch Reformed Church in South Africa (representing 38% of the White and 60% of the Afrikaner population) in October 1986, the biblical justification for apartheid, as upheld during the past 43 years, was retracted as stated in a document *Church and Society (Kerk en Samelewing)* (1986). A revised edition was published in 1990.

The new translation (1983) introduces a new vocabulary of reconciliation, clearly apparent from the quotes contained in the document on church

and society. This reconciliation vocabulary provided moral support for the Afrikaner to submit to a new dispensation.

In the next section, the comparison of proof texts will be presented. It will also be shown that the specific translation strategies of each translation method contribute to the justification of the above mentioned views.

## 4. COMPARISON OF THE PROOF TEXTS

### 4.1 Theoretical assumptions

The realisation that translations are never produced in a vacuum, regardless of time and culture, and the desire to explain the time- and culture-bound criteria which are at play, resulted in a shift during the early eighties towards a descriptive approach to translation criticism (Hermans 1985). The descriptive translation theorist starts with a practical examination of a corpus of texts and then seeks to determine those norms and constraints operating on these texts in a specific culture and at a specific moment in history. In other words, the theorists attempt to account not only for textual strategies in the translated text, but also for the way in which the translation functions in the target cultural and literary system. The greatest advantage offered by this approach is that it enables us to bypass deep-rooted source-oriented and normative traditional ideas concerning fidelity and quality in translation. Stated otherwise, the researcher describes (i.e. explains) the specific characteristics of a translated text (or multiple translations of the same original) in terms of constraints or norms reigning in the target system at a particular time, which may have influenced the method of translating and the ensuing product. The quality of equivalence between translations and their originals may be described in terms of shifts or manipulations that have occurred.

The question is: how does one set about comparing anything? The first step is to make sure that like is compared to like: this means that the two (or more) entities to be compared, while differing in some respect, must share certain attributes (James 1980:169). This requirement is especially strong in the process of contrasting, i.e. looking for differences, since it is only against a background of similarity that differences are significant. This similarity is called the constant and the difference variables. The constant has traditionally been known as the *tertium comparationis* (TC). In the light of the above, a TC will therefore comprise an independent, constant (invariable) set of dimensions in terms of which segments of the target text (TT) and source text (ST) can be compared or mapped on to each other (adapted

from Toury 1995:80). In this article the Afrikaans TTs are compared to the Biblical Hebrew (BH) or Greek New Testament (GNT) ST in terms of the cultural dimensions of words for division, justice, truth, etc as functioning in the proof texts of the documents *Human Relations* and *Church and Society*. The shifts in the translations are described in terms of one or more of the following translation strategies (Naudé 2000:18):

- |  |   |
|--|---|
| i. Transference:                                   | The process of transferring a SL item to a TL text unchanged; the SL item then becomes a loan item in the TL.   |
| ii. Indigenisation/domestication:                  | This strategy is very similar to transference but is used when an item is adopted from the SL with slight modification to remove some of the foreignness.   |
| iii. Cultural substitution:                        | This strategy involves replacing a culture-specific item (or expression) with a TL item which does not have the same propositional meaning but is likely to have a similar impact on the target reader.                       |
| iv. Generalisation:                                | The use of a culturally neutral term, a less expressive item or even a more general item to define the SL culture specific term.  |
| v. Specification:<br>(Intensification/explication) | The use of a culturally more specific term, a more expressive item or even a more specific item to define the SL culture specific term.   |
| vi. Mutation:                                      | Deletion: Using deletion as a translation strategy means that the ST item is not rendered in the TT at all.<br><br>Addition: The TT turns out to contain linguistic, cultural or textual items which did not occur in the ST. |



- vii. Transposition: A translation strategy involving a change in the grammar from SL to TL
- viii Translation couplet: In this category two of the above strategies can be combined.

In Section 4.2 the proof texts for the justification of apartheid and in Section 4.3 proof texts of social consciousness are compared as in the first (OAV) and new Afrikaans versions (NAV). It will be shown that the first Afrikaans translation utilises the strategies of explication/intensification. The result is that apartheid vocabulary is highlighted. The new Afrikaans translation utilises the strategy of substitution, paraphrase, generalisation and deletion. The apartheid vocabulary is downplayed.

#### 4.2 Proof texts for the justification of apartheid

Texts were used in an arbitrary and cavalier way to illustrate the theme of diversity. The weightiest item of proof was adduced from a passage in Genesis 11 relating the building of the Tower of Babel (*Ras*, 14-18). It is the first verse *par excellence* which reveals the error made (Bax 1983:112-143). The most important inference drawn was that differentiation is God's purpose for creation. From this finding, the principle of apartheid was derived.

##### (1) Genesis 11:1

(a) BH וַיְהִי כָל־הָאָרֶץ שְׂפָה אֶחָד וּדְבָרִים אֶחָדִים

The whole earth was one lip and one set of words.

(b) OAV En die hele aarde het dieselfde taal gehad en een en dieselfde woorde.

And the whole world had the same language and one and the same words.

(c) NAV Die hele wêreld het net een taal gepraat.

The whole world spoke only one language.

As a source text oriented translation, the OAV explicates the ST by replacing *one* with the *same* in the first part of the verse and adds *same* to the second part. However, NAV (as a target text oriented translation) transfers *one* of the ST into the TT and deletes the last part of the verse, which is a repetition of the first part (see *Kerk*, 21).

Genesis 1:28 is seen as a command of God in order to justify a positive differentiation (*Ras*, 14-5). A logical leap was made to quote the multiplication of mankind as substantiation of a cultural differentiation. OAV

transfers *fill* of the ST. NAV substitutes it with a general term *inhabit* (see *Kerk*, 31).

(2) Genesis 1:28 (also Genesis 9:1, 7)

(a) BH פְּרֹו וּרְבֹו וּמְלֵאוּ אֶת־הָאָרֶץ

Be fruitful and multiply, and fill the earth.

(b) OAV Wees vrugbaar en vermeerder en vul die aarde.

Be fruitful and increase and fill the earth.

(c) NAV Wees vrugbaar, word baie, bewoon die aarde...

Be fruitful, become many, inhabit the earth...

In earlier documents the concept of diversity drew considerable support from the qualification of everything created *after its own kind* (Genesis 1:11, 21(2x), 24, 25 (3x)) (Loubser 1987:56-7). OAV explicates the ST item by replacing it with *sort*. NAV substitutes the ST item by a general term *nature*.

(3) Genesis 1:11

(a) BH לְמִינֵוּ

after its own kind

(b) OAV volgens hulle soorte

after their sorts/species

(c) NAV elkeen na sy aard

everyone after its nature

A similar conclusion is drawn from Genesis 10 containing the table of nations where mention of a spontaneous diversification of the human race into different generations is made (Genesis 10:5, 20 and 31) (*Ras*, 12-4).

(4) Genesis 10:5

(a) BH מֵאֵלֶּה נִפְרְדוּ אֲנִי הַגּוֹיִם בְּאֶרֶצֹתָם

From these the coastlands of the nations were branched off into their countries.

(b) OAV uit hulle het verdeeld geraak die kuslande van die nasies, in hulle lande...

out of them the coastal regions of the nations became separated, according to their countries...

(c) NAV Uit hulle het die mense wat nou die kusstreke bewoon, daar natoe versprei...

Out of them humans now inhabiting the coastal regions, spread thereto...

The ST item *branch off* is explicates by the OAV item with *separated/divided*. NAV substitutes the ST item by *spread*. In addition, NAV substitutes the ST item *nations* by *humans* and deletes *to their countries* (see *Kerk*, 21).

From Deuteronomy 32:8 and Acts 17:26 the conclusion is drawn that the history of the nations is not beyond the will or intervention of God. Occasionally He allotted each of them its own area of habitation. The view of the diversity of peoples flows directly from this tenet (*Ras*, 20-4).

(5) Deuteronomy 32:8

(a) BH בְּהַפְרִידוֹ בְּנֵי אָדָם יִצְבֹּב גְּבֻלֹת עַמִּים

When He branching off the sons of man, He set the boundaries of the peoples...

(b) OAV ...toe Hy die mensekinders van mekaar geskei het, het Hy die grense van die volke vasgestel...

and when He separated the children of man from each other, He fixed the boundaries of the nations...

(c) NAV ...toe Hy die mense in volke opgedeel het, het Hy vir hulle hulle grense bepaal...

...and branching off the people into nations, He fixed boundaries for them...

OAV explicates the ST item *branch off* with the TT item *separated/divided*. NAV transfers the ST item *branch off* (see *Kerk*, 31).

(6) Acts 17:26

(a) GNT ὀρίσας προσηταγμένους καιροὺς καὶ τὰς ὁροθεσίας τῆς κατοικίας αὐτῶν

having determined their appointed times, and the boundaries of their habitation...

(b) OAV ...terwyl Hy vooraf bepaalde tye en grense van hulle woonplek vasgestel het.

...while he set fixed times and the boundaries of their habitation.

(c) NAV Hy het bepaal hoe lank hulle sal bestaan en waar hulle sal woon.

He decided how long they would exist and where they would live.

OAV transfers the ST items. NAV paraphrases the ST items with the result that *appointed times and boundaries of their habitation* of the ST merged into the rest of the passage (see *Kerk*, 31).

The prohibition on Israel to mix with other peoples was adduced as proof of the maintenance of a diversity of cultures, peoples and races. This conclusion was drawn from inter alia the texts in (7) – (11) (*Ras*, 95).

(7) Deuteronomy 7:3 (also Joshua 23:12-13)

(a) BH לֹא תִתְחַתֵּן בָּם

You must not become a son-in-law with them.

(b) OAV Jy mag jou ook nie met hulle verswaer nie.

You must not become a son-in-law with them.

(c) NAV Jy mag nie met hulle ondertrou nie.

You shall not intermarry with them.

OAV transfers the ST item *you must not become a son-in-law with them*. NAV paraphrases the ST item.

(8) Deuteronomy 23:2

(a) BH לֹא-יָבִיא מִמֶּנּוּ בֶּקֶהָל יְהוָה

No child born out of wedlock shall enter the convocation of the Lord.

(b) OAV Geen baster mag in die vergadering van die Here kom nie.

No bastard shall come into the convocation of the Lord.

(c) NAV Niemand wat gebore is uit ontoelaatbare geslagsgemeenskap mag lid van die gemeente word nie.

Nobody born from an inadmissible sexual union is allowed to become a member of the congregation.

OAV explicates the ST item for *a child born out of wedlock as a bastard*, which means in Afrikaans a child born from parents belonging to different racial groups. This translation caused untold harm in South Africa. NAV substitutes the ST item with the term *illegitimate birth* and adds a footnote referring to Leviticus 18:6-20, which deals with illegitimate relationships. The ST item for the *convocation* is explicated by the NAV by placing it within the religious sphere (*member of the congregation*) (*Kerk*, 35).

In (9) – (11) the intermarriage terminology of OAV which could be misunderstood as functioning within the political or judicial sphere is explicated by NAV where it is placed in the religious sphere. Intermarriage is not forbidden among nations but between believers and non-believers (*Kerk*, 36).

(9) Ezra 9:2

(a) BH וְהִתְעַרְבוּ זָרַע הַקֹּדֶשׁ בְּעַמֵּי הָאָרֶץ

...so that the holy race has become mixed with the nations of the earth.

(b) OAV ...sodat die heilige geslag hom met die volke van die lande vermeng het.

...in order that this holy generation does not intermingle with the peoples of the countries.

(c) NAV Hulle het hierdie volk hom laat vermeng met heidene.

They allowed this nation to intermingle with the heathen (= non-believers).

(10) Ezra 10:2

(a) BH וַנִּשָּׂב נָשִׁים נְכַרְיֹת מֵעַמֵּי הָאָרֶץ

...that we made foreign women from the nations of the earth residents.

(b) OAV ...dat ons vreemde vroue uit die volke van die land getrou het.

... that we married foreign women from the peoples of the land.

(c) NAV ... ons het met vreemde vroue getrou, vroue uit die heiden-nasies.

we married foreign women, women from the heathen nations.

(11) Nehemiah 13:25

(a) BH אִם־תִּתֵּן בְּנֹתֶיךָ לְבָנֵיהֶם

...you shall not give your daughter to their sons.

(b) OAV Julle mag julle dogters nie aan hulle seuns gee...

You shall not give your daughters to their sons.

(c) NAV Julle sal julle dogters nie laat trou met die heidene se seuns nie...

You shall not allow your daughters to marry the sons of the heathen...

### 4.3 Proof texts for social consciousness

NAV explicates social consciousness terminology (12) – (13).

(12) Acts 10:34 (*Kerk*, 26)

(a) GNT Ἐπ' ἀληθείας καταλαμβάνομαι ὅτι οὐκ ἔστιν προσωπολήμπτης ὁ θεός, ἀλλ' ἐν παντί ἔθνει ὁ φοβούμενος αὐτὸν καὶ ἐργαζόμενος δικαιοσύνην δεκτὸς αὐτῷ ἔστιν.

Truly I perceive that God is not a respecter of persons, but in every nation any one who fears him and does what is right is acceptable to him.

(b) OAV Ek sien waarlik dat God geen aannemer van persoon is nie, maar dat in elke nasie die een wat Hom vrees en geregtigheid doen, Hom welgevallig is.

Truly I see that God does not take anybody at face value, but that in every nation the one that fear Him and perform righteousness is acceptable to Him.

(c) NAV Waarlik, ek begryp nou eers dat God nie onderskeid maak nie, maar uit enige volk die mense aanneem wat Hom vereer en doen wat reg is.

Truly, I understand now that God makes no distinction but out of any nation He accepts those who honour Him and do what is right.

(13) Isaiah 58:9 (*Kerk*, 27)

(a) BH אִם־תִּסְרֹךְ מִתּוֹכְךָ מוֹטֵה שְׁלַח אֲצַבֵּעַ וְדַבַּר־אָוֶן

If you take away from the midst of you the yoke, the pointing of the finger, and the word of harm.....

(b) OAV As jy van jou verwyder die verdrukking, die uitsteek van die vinger en die leuenagtige woord...

If you remove from yourself the oppresion, the pointing of the finger and the mendacious word.

(c) NAV As jy sorg dat mense nie meer by jou verdruk word nie, nie meer gedreig en vals beskuldig word nie...

If you take care that people with you are no longer oppressed or threatened or accused falsely.

NAV substitutes offensive terminology of OAV by neutral or general terminology.

	HEBREW/GREEK	OAV	NAV
Colossians 3:11 ( <i>Ras</i> , 28)	βάρβαρος non-Greek	barbaar barbarian	andertalig speaking a foreign language
	Σκυθῆς Scythian (regarded by Romans as the absolute example of paganism)	Seith Scythian	onbeskaaf uncivilized
Isaiah 56:6 ( <i>Ras</i> , 23)	עֲבָדִים servants	knegte footmen	dienaars servants
Exodus 12:38 ( <i>Ras</i> , 23) Nehemia 13:3 ( <i>Ras</i> , 23) Numbers 11:4 ( <i>Ras</i> , 23d)	עַרְבֵי כָּבֵד mixed people	mense van gemengde bloed people of mixed blood	mense van ander afkoms people of alien descent
Isaiah 58:3 ( <i>Kerk</i> , 27)	עֲצָרֵיכֶם your (heavy) workers	arbeiders labourers	mense wat vir julle werk those working for you
Deuteronomy 15:3, 23:20 ( <i>Ras</i> , 23)	הַזָּרָה foreigner	uitlander foreigner	nie-Israeliet non-Israelite
Galatians 2:12-21 ( <i>Ras</i> , 32)	μετὰ τῶν ἐθνῶν with the nations	heidene heathen	nie-Joodse gelowiges non-Jewish believers
	οἱ λοιποὶ Ἰουδαῖοι the remaining Jews	ander Jode other Jews	Joodse gelowiges Jewish believers
	ἐθνικῶς like a Gentile	soos 'n heiden lewe living like a heathen	nie meer aan die Joodse gebruike hou nie no longer observe Jewish custom
	τὰ ἔθνη Gentiles	heidene heathen	mense wat nooit Jode was nie people who were never Jews
Isaiah 58:7 ( <i>Kerk</i> , 27)	עֲנִיִּים the poor	ellendiges destitutes	armes the poor
	בְּרוּדִים the homeless	swerwelinge tramps/vagabonds	dakloses the homeless
	עָרֹם the naked	wat naak is who is nude	iemand sonder klere somebody without clothes

Psalm 140:13 ( <i>Kerk</i> , 27)	עני the poor	ellendige destitute	hulpelose helpless
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NAV substitutes the masculine/sexist terminology of OAV by neutral gender/non-sexist terminology.

	HEBREW/GREEK	OAV	NAV
Acts 10:28	ἀνδρὶ Ἰουδαίῳ Jewish man	Joodse man Jewish man	Jood Jew
Galatians 3:28 ( <i>Ras</i> , 28)	ἐλεύθερος free man	vry man free man	vry free (person)
Isaiah 56:3, 6 ( <i>Ras</i> , 23)	אָחִיךָ your brother	jou broer your brother	mede-Israeliet fellow-Israelite
Deuteronomy 23:7 ( <i>Ras</i> , 23)	אָחִיךָ your brother	jou broer your brother	jou bloedverwant your relative

NAV substitutes general relationship terminology of OAV with terminology, which explicates equality.

	HEBREW/GREEK	OAV	NAV
Leviticus 19:34 ( <i>Kerk</i> , 24)	אֲרֹרֶךָ native	'n kind van die land a child of the land	medeburger fellow citizen
Genesis 42:6	הַשָּׂלִיטַם עַל-הָאָרֶץ ruler over the land	maghebber oor die land ruler over the land	beheer van Egipte Egyptian control
Romans 16:7, 11 ( <i>Ras</i> , 30)	τοὺς συγγενεῖς μου my kinsmen	my stamgenote my tribesmen	my volksgenote my fellow countrymen
John 18:36 ( <i>Ras</i> , 32)	οἱ ὑπηρέται attendants	my dienaars my servants	my onderdane my subjects

NAV deletes offensive terminology of OAV.

	HEBREW/GREEK	OAV	NAV
Ruth 1:1 ( <i>Ras</i> , 23) Leviticus 19:34 ( <i>Kerk</i> , 24)	לָגוּר to sojourn	om as vreemdeling te vertoef to sojourn as strangers	om 'n heenkome te soek to seek a livelihood
2 Samuel 4:3 ( <i>Ras</i> , 23)	יָהוּדִים שָׁם יָרִים they stay there as sojourners	was daar vreemdelinge tot vandag toe there were foreigners up to this very day	waar hulle nou asiel het where they now enjoy asylum

Religious terminology of OAV which could be misunderstood as functioning within the political or judicial sphere is explicated by NAV.

	HEBREW/GREEK	OAV	NAV
Deuteronomy 23:8 (23:3) ( <i>Ras</i> , 23)	הָיָה לְקָרֵב in the convocation of the Lord	vergadering van die Here congregation of the Lord	lid word van die gemeente become member of community
Proverbs 14:34 ( <i>Ras</i> , 25)	יֶדֶךָ יָשָׁר your righteousness	geregtigheid righteousness	gehoorsaamheid aan die Here obedience to the Lord
Isaiah 58:8 ( <i>Kerk</i> , 27)	יֶדֶךָ יָשָׁר your righteousness	jou geregtigheid your righteousness	hy wat jou red he who saves you
Ephesians 4:24 ( <i>Kerk</i> , 26)	ἐν δικαιοσύνῃ in righteousness	in ware geregtigheid in true righteousness	volgens die wil van God according to the will of God
Matthew 5:20 ( <i>Kerk</i> , 26)	ἡ δικαιοσύνη righteousness	julle geregtigheid your righteousness	julle getrouheid aan die wet your adherence to the law
1 Corinthians 1:30 ( <i>Ras</i> , 34)	δικαιοσύνη righteousness	geregtigheid righteousness	vrypraak acquittal
Luke 10:29 ( <i>Kerk</i> , 24)	δικαίωσαι ἑαυτὸν to show himself to be righteous	homself regverdig to justify himself	homself handhaaf to assert yourself
Psalms 51:8 ( <i>Kerk</i> , 30)	פָּשַׁעְתָּ אֱמֶת You took pleasure in truth	U het welgevallen aan waarheid You take pleasure in truth	U verwag opregtheid You expect honesty

## 5. CONCLUSION

Quotes from the document on race relations viewed in the light of the scriptures bear eloquent testimony to the fact that the nature of the first translation and its revision as a source text oriented translation encouraged the justification of apartheid. In this translation the strategy of intensification/explication of the ST items is applied in most cases. The result is that apartheid vocabulary is highlighted. The second translation of the Afrikaans Bible goes *pari passu* with acquiescent social consciousness among the Afrikaners. This translation as a target text oriented translation introduces a new vocabulary of reconciliation, clearly apparent from the quotes contained in the document on church and society. The strategies of substitution, generalisation, deletion and paraphrase are applied in the case of the above-mentioned ST items. The apartheid vocabulary is downplayed. This reconciliation vocabulary gave moral support for the Afrikaner to give consent for a new dispensation. Support for this view is that a small group of Afrikaners who resists the new dispensation either acknowledges only the



first translation and its revision (the Afrikaner Protestant Church) or opts for a new source-oriented translation (some members of the Reformed Church (*Die Gereformeerde Kerk*)).

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