Chapter 1 : Project MUSE - Translatability of Memory in an Age of Globalization

The essays describe the conditions under which cultures that do not dominate each other may yet achieve a limited translatability of cultures, while at the same time alerting us to some of the dangers of a so-called mutual translation between cultures.

DMin, Leadership and Global Perspectives: Mitch Arbelaez on April 10, I have found the topic of globalization fascinating. Yet many of the authors that I have read seldom, if at all, recognize, or provide observations on how Christianity has helped, or hindered globalization. Lewis and Richard V. Pierard editors of Global Evangelicalism: Theology, History and Culture in Regional Perspective agree that it is surprising how little attention has been given by scholars in the field of globalization to Christianity in the light of these world changes. Global Evangelicalism provides a large overview of this culturally diverse and polycentric movement. Why is this movement so powerful? Why is it so wide spread? In Global Evangelicalism, one learns that this religious passion to share the Gospel with the world is a cornerstone of Evangelicalism. Yet this Evangelical movement is not really understood by those outside nor inside the movement. The main thrust of Global Evangelicalism is an attempt to trace the roots and to help understand its diversity. For Christianity and the power of the resurrected Christ quickly made its way into different cultures and regions of the then inhabited world. Since coming to faith in Him I have altered and continue to alter my life course. Because of this faith and the impact that it has made in my life I desire to tell others about what I have found. No man, having found a great treasure, goes and hides his discovery but rather, gathers his friends and shares what great fortune has come upon him. May we all continue the translatability of this message of love and help other join in on the treasure. Thomas and Kerr Inkson, Cultural Intelligence: Living and Working Globally, 2d. IVP Academic, , Theology, History and Culture in Regional Perspective,

Chapter 2 : The Translatability of Cultures : Sanford Budick :

These essaysâ€"which consider a wide variety of cultures from ancient Egypt to contemporary Japanâ€" describe the conditions under which cultures that do not dominate each other may yet achieve a limited translatability of cultures.

A driver commands the horse to pull. The corporation assigns the subcontractor to have the driver command the horse to pull. This grammatical form is especially used when telling jokes, or narrating stories. Huayllacahua is a driver, most likely". Colloquially, the latter is also used when the speaker has dreamed the event told in the sentence or experienced it under alcohol intoxication. Languages that are extremely different from each other, like English and Chinese , need their translations to be more like adaptations. Chinese has no tenses per se, only three aspects. The English verb to be does not have a direct equivalent in Chinese. In an English sentence where to be leads to an adjective "It is blue" , there is no to be in Chinese. There are no adjectives in Chinese, instead there are stative verbs that do not need an extra verb. Any sentence that requires a play on those different meanings will not work the same way in Chinese. In fact, very simple concepts in English can sometimes be difficult to translate, for example, there is no single direct translation for the word "yes" in Chinese, as in Chinese the affirmative is said by repeating the verb in the question. Vocabulary[edit] German , Dutch and Danish have a wealth of modal particles that are particularly difficult to translate as they convey sense or tone rather than strictly grammatical information. The most infamous example perhaps is doch Dutch: Several other grammatical constructs in English may be employed to translate these words for each of their occurrences. The same Der Krieg war doch noch nicht verloren with slightly changed pronunciation can also mean excuse in defense to a question: A use which relies heavily on intonation and context could produce yet another meaning: Der Krieg war doch noch nicht verloren? However, ser is used only with essence or nature, while estar is used with states or conditions. Sometimes this information is not very relevant for the meaning of the whole sentence and the translator will ignore it, whereas at other times it can be retrieved from the context. When none of these apply, the translator will usually use a paraphrase or simply add words that can convey that meaning. The following example comes from Portuguese: Family[edit] For various reasons, such as differences in linguistic features or culture, it is often difficult to translate terms for family members. Many Bengali kinship words consider both gender and age. English would just use Uncle and Aunt. Similar is the case with many Indian languages like Hindi , Gujarati and many others including Punjabi and Urdu for many relationships amongst family and relatives. Most Thai words expressing kinship have no direct translations and require additional words. There are no Thai equivalents for most daily English kinship terms, as English terms leave out much information that is natural to Thai. As an example, Thai does not distinguish between siblings by gender, but by age. Almost similar distinctions apply to aunts and uncles, based on whether they are older or younger than the sibling parent, and also whether they are maternal or paternal uncles. In Chinese, Japanese, Korean, Thai, Lao, Tagalog, Turkish, most north Indian languages, Sinhala, Tamil, Telugu, Malayalam and Hungarian there are separate words for "older brother" and "younger brother" and, likewise, "older sister" and "younger sister". The simple words "brother" and "sister" are rarely used to describe a person, and most commonly appear in the plural. The English terms great-grandfather and great-grandmother also have different terms in Swedish, depending on lineage. Similar words exist in Swedish, Danish and Icelandic. In both cases, there exist terms synonymous with the English grand-prefixed ones which are used when exact relation is not an issue. This distinction is also used in the Indian languages as mentioned above and Chinese, whereas Chinese almost always states the relationship clearly. German had distinct words for maternal uncles Oheim and maternal aunts Muhme , but they are not used any more. An exactly analogous situation exists for aunt. The Polish language used to distinguish "paternal uncle" "stryj" and "maternal uncle" "wuj" , but the first term is now archaic. The same construction is used for uncles rendering morbror and farbror. In Danish, and occasionally in Swedish, the word onkel corresponds to the Danish word tante. The proper translation would have been Roope-eno Maternal Uncle Robert. The closest translation into English is "uncle", which gives no indication as to lineage, whether maternal or paternal. Bengali has separate words for such relations, too. IsiZulu , spoken in South Africa by the Zulu people,

distinguishes between maternal and paternal uncles and aunts. Many languages approach these concepts very differently. The Polish language distinguishes a male cousin who is the son of an uncle "brat stryjeczny" and a male cousin who is the son of an aunt "brat cioteczny" ; and a female cousin who is the daughter of an uncle "siostra stryjeczna" and a female cousin who is the daughter of an aunt "siostra cioteczna". Polish distinguishes four kinds of nephew and niece: Though Italian distinguishes between male cugino and female cugina cousins where English does not, it uses nipote nephew or niece for both genders, though a masculine or feminine article preceding this can make the distinction. Moreover, this word can also mean grandchild, adding to its ambiguity. The Macedonian language also distinguishes between male bratuched and female bratuchetka cousins, the son or daughter respectively to an aunt or uncle. The Bulgarian language is similar in this respect, and contains an extensive list of words for referring to family members and relatives, including relations by marriage and acquaintance. Spanish and Portuguese distinguish in both cases: However, when used in the plural, and both genders are involved, only the masculine form is used. If a speaker says that he went out with his cousins primos last night, it could refer to a group of all men, or of men and women. All women would use the female form. This is a general rule in that the plural male form is used in any group of people that may be of mixed gender, not just cousins. Norwegian and Danish also distinguish both cases: Swedish does not distinguish between male and female cousins. For children of siblings, Swedish has three levels of specificity: There is also brorsbarn or systerbarn depending on the gender of the sibling whose children it is. Finally, Swedish uses the terms brorson, brorsdotter, systerson, and systerdotter to exactly describe the relation between the two people referred to. The most specific terms are the most commonly used, with brorsbarn or systerbarn usually used when one wants to speak about the children of one sibling as a group. Dutch, on the other hand, distinguishes gender: Nephews and nieces are commonly given a diminutive form, neefje and nichtje respectively although these can also sometimes refer to younger cousins. Cousins from different generations such as "third cousin twice removed" can be readily expressed in English, but many languages do not have equivalently succinct constructs. Relations by marriage[edit] There is no standard English word for the Italian "consuoceri", Yiddish "makhatunim", [7] Spanish "consuegros" or Portuguese "consogros": In Bengali, both fathers are beayi and mothers, beyan. Serbian and Bosnian have specific terms for relations by marriage. Likewise, the term "prijatelj" same as "makhatunim" in Yiddish, which also translates as "friend" is also used. Bengali has a number of in-law words. In Russian, fifteen different words cover relations by marriage, enough to confuse many native speakers. There are for example, as in Yiddish, words like "" and "" for "co-in-laws". In British English, the last of these is not considered strictly correct. Traditionally, this plant only grows in Japan. It would be unlikely that someone from Angola for example would have a clear understanding of it. However, the easiest way to translate this word is to borrow it. In English this word is translated as wasabi or Japanese horseradish. Horseradish is not usually seen in Eastern Asia ; people may parallel it with mustard. Hence, in some places, yellow mustard refers to imported mustard sauce; green mustard refers to wasabi. Another method is using description instead of a single word. For example, languages like Russian and Ukrainian have borrowed words Kuraga and Uruk from Turkic languages. While both fruits are now known to the Western world, there are still no terms for them in English. English speakers have to use "dried apricot without core" and "dried apricot with core" instead. One particular type of foreign object that poses difficulties is the proper noun. As an illustration, consider another example from Douglas Hofstadter , which he published in one of his " Metamagical Themas " columns in Scientific American. He pondered the question, Who is the first lady of Britain? But a different attribute that first ladies have is that they are married to heads of government, so perhaps a better answer was Denis Thatcher , but he probably would not have relished the title. Poetry, puns and wordplay[edit] The two areas which most nearly approach total untranslatability are poetry and puns ; poetry is difficult to translate because of its reliance on the sounds for example, rhymes and rhythms of the source language; puns, and other similar semantic wordplay, because of how tightly they are tied to the original language. The oldest well-known examples are probably those appearing in Bible translations, for example, Genesis 2: Similarly, consider the Italian adage "traduttore, traditore": The pun is lost, though the meaning persists. That being said, many of the translation procedures discussed here can be used in these cases. For example, the translator can compensate for an

"untranslatable" pun in one part of a text by adding a new pun in another part of the translated text. Other languages, like Spanish, usually leave the pun untranslated, as in "La importancia de llamarse Ernesto", while one translation used the name Severo, which means "severe" or "serious", close to the original English meaning. This example uses the homophones "Frank" given name and "franc" honest, free-spoken. The Asterix comic strip is renowned for its French puns; its translators have found many ingenious English substitutes. Other forms of wordplay, such as spoonerisms and palindromes are equally difficult, and often force hard choices on the translator. For example, take the classic palindrome:

Peer reviewers approved by Dr Abhishek Kavati Peer reviewer comments 4 Editor who approved publication: Following a US Food and Drug Administration guidance, a new patient-reported outcome PRO instrument was developed to support end points in multinational clinical trials assessing irritable bowel syndrome with diarrhea IBS-D symptom severity. After the issues identified were resolved, the instrument was translated into Spanish US and Japanese through a process of two forward translations, one reconciled translation, and one backward translation. The project team reviewed the translated versions before the instruments were evaluated by cognitive debriefing interviews with samples of five Spanish US and five Japanese IBS-D patients. None of the Japanese respondents identified issues with the Japanese version. The translatability of the IBS-D PRO instrument into ten target languages was confirmed, with only minor changes made to the translations of the instrument. The translation and linguistic validation into Spanish US and Japanese provide evidence that this instrument can be used in multinational trials and clinical settings. For a new instrument to be used in global trials and clinical settings, it needs to be culturally adapted to the target patient population. To achieve this goal, two stages of work were identified: The assessment specifically identified potential linguistic, sociolinguistic, or cultural issues that could emerge during the translation of words, phrases, idioms, and metaphors that are culturally anchored in the source language ie, US English and syntax word order. The objective of the formal and more comprehensive and rigorous translation and linguistic validation stage 2 was to translate the instrument and confirm its conceptual equivalence across cultures. Confirmation of equivalence was achieved by testing the translated text with patients within the target patient population and languages Spanish [US] and Japanese [Japan] through cognitive debriefing interviews. Materials and methods Design of the translatability assessment stage 1 The US English version of the PRO instrument the IBS-D symptom diary and event log was reviewed by experienced translatability evaluators who were residents of the ten countries and native speakers of the respective languages: This study was performed in accordance with the ethical principles of the Declaration of Helsinki and are consistent with Good Clinical Practice and applicable regulatory requirements. Ethical approval for this study was not sought. Translatability assessment stage 1 The questionnaire focused on seven different aspects of translatability ie, there were seven levels of analysis for each language , including concept elaboration, appropriateness of audience design, structure and design of an item, grammatical structure of an item, identification of idiomatic expressions, metaphors, and colloquialisms, evaluation of response choices, and any additional comments. The questionnaire required each evaluator to flag any words or phrases that required additional concept information. If there were issues with an item, the evaluator was then required to provide further information to clarify the text. The evaluator provided information as to whether the text of an item was written appropriately for the target population. The evaluator also provided details of any other issues that were not covered by the assessment strategy described earlier. For each language, three native-speaking translators two forward translators, one backward translator participated in the process. All of the translators had experience in several areas of the life sciences and worked independently on their respective steps of the translation and validation process. The translation and validation process consisted of two forward translations, one reconciled translation, and one backward translation. Upon completion of the process, clinical experts and project-team members reviewed the translations for accuracy and cultural appropriateness. Steps in the translation and linguistic validation process stage 2 The translation and linguistic validation process is shown in Table 1. During the forward translation, the two translators for each language independently translated the IBS-D instrument into the respective target languages. The translators were provided with the original instrument and definitions of concepts, and were asked to focus on ensuring cultural relevance and conceptual equivalence of the item content, not just of literal translation. A third translator, who was also provided with the original instrument and definitions of concepts, examined the translated document item by item and selected the best word, phrase, or sentence between the

two translations or provided an alternative option. This reconciliation or harmonization process addressed any discrepancies between the source language and the translations, any linguistic limitations, and any cultural differences in conveying the exact source meaning. Table 1 Translation and linguistic validation process Abbreviation: The translated documents were subsequently backward translated by a fourth translator in order to ensure the forward translation was successful and conceptually equivalent to the source. The backward translator was only provided with the reconciled forward translation, and had no access to the original instrument or the concepts. Following the backward translation, a fifth translator of the target language and subsequently a project manager reviewed the translated version for any discrepancies between the backward translation and the source. Any discrepancies were addressed to ensure conceptual equivalence. A medical reviewer who was a native speaker of the target language was then consulted to review the translated version, to ensure that appropriate medical terminology was maintained. A project team review followed to ensure further the accuracy and appropriateness of the translated version. Any necessary changes were made to the forward and backward translations. The respondents were recruited via physician referrals and patient-association groups and meetings. During the cognitive debriefing interviews, the respondents were asked to review and provide feedback on their understanding of the items and relevance of the concepts. Among these findings, cultural issues, such as the presentation of dates and times, were identified by evaluators of nine of the ten languages included in the translatability assessment. Table 2 Translatability assessment: The evaluator for the translation into Spanish US did not identify any potential translatability issues. With regard to the images and descriptors, all of the evaluators perceived little or no room for misinterpretation or ambiguity. The linguistic and cultural issues highlighted earlier and in the tables were addressed by appropriate revisions to the text prior to initiation of the translation and linguistic validation of the Spanish US and Japanese Japan versions. Translation and linguistic validation: Table 3 Key findings from the forward and backward translations Following the forward and backward translations, the cognitive debriefing interviews were conducted with five respondents for each language; their demographics are shown in Table 4. The sample covered a range of age and educational levels, as well as being as close as possible to a

 The five cognitive debriefing interviews conducted for the Spanish US version identified additional areas requiring revision for clarity; a summary of the key areas is shown in Table 5. Table 4 Demographics of the cognitive debriefing-interview respondents Abbreviation: IBS, irritable bowel syndrome. Table 5 Summary of the cognitive debriefing-interview analysis Abbreviation: IBS-D, irritable bowel syndrome with diarrhea. No areas requiring additional revision were identified for the Japanese version. A number of cultural issues were identified during the translatability assessments by evaluators of nine of the ten languages. Translatability assessments included European, South American, and Asian languages, which allowed for the identification of potential issues across a broad spectrum of additional languages. Following the translatability assessments, the IBS-D PRO instrument underwent a rigorous translation and linguistic validation cultural adaptation process with a representative sample of the target patient population. Feedback from these reviews and cognitive debriefing interviews confirmed the validated translation of the instrument into Spanish US and Japanese. The respondents of both the languages easily understood the items in the translated instrument, demonstrating conceptual and linguistic equivalence and cultural appropriateness. The translatability assessment and cognitive debriefing interview processes were incorporated into the overall translation of the instrument, because literal translations potentially can pose problems with the validity and interpretability of the PRO measure. The usefulness of translatability assessments prior to the actual translation has previously been documented and is commonly accepted. The final translated versions of the instrument followed the ISPOR guidance for the translation, linguistic validation, and cultural adaptation of a PRO instrument for use in multinational trials and settings. Psychometric evaluation of the translated versions, however, has not yet been performed, and can be viewed as a limitation to this study; it is necessary to test whether the psychometric properties observed in the US English version are preserved in the Spanish US and Japanese versions. Another limitation is that the minimum standard of five respondents for each of the cognitive debriefing interviews was used. Additional testing with a larger sample would further strengthen the validation results. Conclusion In summary, the results of the translatability assessment reported here provide evidence that the IBS-D PRO is

worded in a manner that is easily translated into numerous other languages. These linguistically validated versions can be used in future research to assess their content validity and psychometric properties. These versions can also be used in multinational trials and studies to evaluate treatment benefit in IBS-D. This study and the preparation of this paper were funded in full by Astellas. All authors contributed toward data analysis, drafting and critically revising the paper and agree to be accountable for all aspects of the work. BB and RA have also worked with other pharmaceutical companies on PRO development and validation projects over the previous 2-year period. AP is employed by TransPerfect, and was contracted by Astellas to work on the translatability assessments and linguistic validation. The authors report no other conflicts of interest in this work.

Chapter 4 : Untranslatability - Wikipedia

The fourteen essays in this volume--which consider a wide variety of cultures from ancient Egypt to contemporary Japan--address both sorts of discourse and elucidate the two-way or mutual conditioning of cultural positions as well as the illusions and exclusions created by mutuality.

Early life[edit] Stephanides was born in Trikomo a village located in the North-east part of Cyprus. When he was eight years old, his father took him from Cyprus to the United Kingdom. Following his parents separation when he was still an infant, he lived with his grandparent in the village. His work documents warm memories of village life of that time that period, which was also marked by the emergence of the EOKA organization and the struggle against British Colonial Rule. He subsequently went to school in Bristol. In his teenage years he developed a love for literature, writing poetry, and learning foreign languages when he was at school and was encouraged by his teachers to pursue literary studies at University. Life and work[edit] He left the United Kingdom in and lived and travelled in Greece, Spain, and Portugal for two years before receiving an appointment with the University of Guyana in where he stayed for six years. As a result, he became immersed in Caribbean and Brazilian culture. He moved to Washington DC in the mids where he worked as a professional translator and conference interpreter, researcher and writer. In he was awarded a grant by the American Translators Association to translate a book on British Guyana written in Portuguese in the 19th century by a Portuguese writer. In he made a documentary film on Kali worship in Guyana called Hail Mother Kali that was short-listed for an award for excellence by the Society of Anthro-Journalism. In he returned to Cyprus accompanied by his US-born wife and daughter. He cites Derek Walcott as an influence in the English language, drawing inspiration from him through the way he brings together the Creole idiom into with the classical. He also cites Constantine P. Cavafy as a favourite. He was a friend of the Greek-Cypriot writer Niki Marangou, translating her poetry into English and maintaining a close literary relationship with her until her death. Contribution to Cypriot literature[edit] Stephanides serves as an advisory editor for the publication of Cadences, a journal of literature and the arts in Cyprus which is published by European University Cyprus. He has served twice as a judge for the Commonwealth Writers Prize in and In , he edited a special issue on Cypriot writing for 91st Meridian, an online publication by the International Writing Program at the University of Iowa, [4] where he also attended the Fall Residency. The Routledge Encyclopedia for postcolonial writing has also enlisted an entry for Cypriot literature. Selected bibliography since [edit] Monographs Blue Moon in Rajasthan and other poems. Edited collections Excerpta Cypriana ed. Reviewed in Cyprus Review Vol. University of Thessaloniki, Beyond the Floating Islands ed. Literary translations Selection from the Divan by Niki Marangou trans. Seven Tales From Cyprus trans. Iowa City, , â€" Viva Books, , 25â€" Walter de Gruyter, Comparative Criticism from Post-colonial to Global. Frankfurt au Main Encyclopedia of Post-colonial Literature in English editor and contributor for Cyprus , Routledge, The Periphery Viewing the World. Robert Shannan Peckham ed. Cultures and Politics of Europe. Peepal Tree Press, Journal articles "An Island in Translation". Transtext e s Transcultures. A Journal of Global Cultural Studies. University of Lyon 3. Poetic Philosophers and Philosophical Poets". Primerjalna knjizevnos Ljubljana Published by the Slovenian Comparative Literature Association. Statement for founding issue, 17â€"23 in English, French, and Chinese. Comparative Literature Studies Special Issue: Globalization and World Literature. European Studies of Modern Anglophone Poetry. The Book Review Delhi. Journal of Caribbean Literatures. Volume two, numbers 1, 2, and 3. A Journal of Literary Translation. Poetry videos with Turkish-Cypriot poet Gur Genc: Speaking of Water and Between Sand and Water Kali in the Americas Brooklyn

The Translatability of Cultures by Wolfgang Iser, , available at Book Depository with free delivery worldwide.

Scholars of ancient societies are required to delve into details. Some of these involve issues of language and thus translation in a literal sense. Words also contain traces of cultural realities lying within the ancient texts. Archaeological and pictorial sources also help us to understand ancient cultures. Studying details in these various ancient media is thus crucially important and central to the task of translating the ancient world as best we can. Thus serious researchers follow a scholarly version of the admonition given by the brilliant early church figure, Origen: Clifford Geertz reflected on the problem of cross-cultural translation in these terms: After exploring the inequalities of language between the western academy and third-world cultures, Asad concludes: In the end both language and cultural translation require knowledge of both language and culture; one cannot do without the other. In the hands of the best practitioners of this double-form of translation, knowledge and experience of language and culture inform one another. Memoirs seem quite different in nature from anthropological study. As a field, anthropology involves methods and practices designed to minimize or contain the role of the investigator, while memoirs place the writer at the center of the narrative. Indeed, it is clear from the history of many academic fields that personal perspective is impossible to contain or restrain entirely, and it is here that the place of the examiner in both anthropology and autobiography may converge. For Hoffman, her experience from her old country cannot stand up to the overwhelming context of new country. Memoirs of this sort are also a reminder that cross-cultural translation seems to be becoming an increasing part of human life in this era of heightened mobility, which stems from both voluntary and involuntary conditions. What we see in these fields of endeavor is the interrelation between the translation of language and the translation of culture; one is impossible without the other. Hoffman, too, captures this problem involving her experience of moving from Polish to English. She describes her experience of her loss of language: We may immerse ourselves in the features of ancient cultures, these signals from the past, and we may provide our educated guesses how best to understand them. In trying to communicate these signals from the past, translation can hardly be perfect. The Herculean task of translating ancient cultures to our modern context involves a further investigation into how cross-cultural translation operated within antiquity itself. One important area involving translation across cultures in the ancient world is religion. While the study of religion across cultures is a hallmark of the modern study of religion, theoretical consideration of the cross-cultural relations in the area of ancient religion has received less attention. Many ancient texts recognize deities belonging to foreign lands. Cultural Translation and Divinities in Antiquity This work builds on research on deities by students of Egypt and the ancient Near East. Expressions of cross-cultural recognition of deities have been noted for decades. The Memory of Egypt in Western Monotheism. The evidence discussed by Assmann suggests various notions of translatability of divinity well beyond such identifications or equations. In many cases, the texts show the recognition that the deities of other cultures function in ways like its own deities. Sometimes these cultures relate the deities of other cultures to their own deities. We should be alert to the fact that here a term from the Greco-Roman context is used somewhat anachronistically for the Bronze Age. Indeed, this term does not truly capture social identity in the Bronze Age or in the Iron Age, which was based on the family and tribe as well as the city. It is not the importation of deities, or the influence of foreign religious ideas or concepts about divinity. Religious importation of deities 26 may help to induce cross-cultural recognition of deities. Similarly, the expression of translatability is sometimes affected by cultural migration or importation of religious culture. At various points in this study, these sorts of features related to translatability are mentioned, as they indicate aspects of the cultural contours of the phenomenon as well as the cultural sensibilities about it in different contexts. Still, this work maintains a focus on translatability. False gods cannot be translated. His inattention to historical particulars may also be in part a matter of academic discipline; Assmann is an Egyptologist and not a scholar of the Bible. The historical particulars involving ancient Israel and the Hebrew Bible come into focus as we move into discussions by biblical scholars. Ronald Hendel and I have raised the issue of translatability in the Bible with rather different

results. In my own book, The Memoirs of God, that appeared in , I suggested that the history of ancient Israelite religion involved both translatability and its eventual rejection. In our works, neither Hendel nor I devote much discussion to the question of translatability. The three of us have left unexplored a number of seminal questions. Apart from relatively brief discussions, we have not examined the different forms or expressions of translatability, attested in the Late Bronze Age ca. He also provides hardly any discussion involving their change of expression, and the resulting picture is a somewhat static representation of translatability. This study looks at the cultural contexts for expressions of translatability, as well as some of the major developments in the representation of translatability between the Late Bronze Age context and the Greco-Roman world. The cultural contexts develop as we move from the Bronze Age through to the Greco-Roman period. Some account is thus needed for these large-scale changes. On this score, my thesis essentially boils down to the following points: A third goal involves an effort at uncovering ideas about divinity that the ancients presupposed in their texts, whether in the Hebrew Bible or in other ancient Near Eastern literatures. As we move through documents from various periods, we see the ancients deploying various categories of divinity in their construction of cross-cultural translatability. In order to highlight this aspect of ancient translatability, I have adopted a descriptive approach in this study, in order to bring out the theoretical underpinnings of cross-cultural translation represented in the texts. The descriptive task, at least for this study, will not adopt some modern theory or meta-theory for analyzing expressions of cross-cultural translatability in the texts. Deploying a modern theory may run the risk of displacing and obscuring the theoretical operations underlying the ancient texts. Instead, the goal is to identify and examine the theoretical parameters built by the ancients into their expressions of cross-cultural translatability of deities. Accordingly, this study is designed to observe how the language and categories for translation of divinity in one culture are borrowed and used by another. What is a God? Before explaining the plan of this book, it is important to be clear about divinity in our ancient texts. These putatively false gods in some biblical contexts clearly include gods and goddesses Judges 2: However, the various biblical terms for god s may refer to a number of additional phenomena. Collective usages of gods include the case of Exodus Jacob calls household figurines terapim, Genesis El mentioned more in the poems of Numbers than Yahweh. At the same time, the singular form is used as a general noun. The singular form of the noun denotes non-anthropomorphic features associated with or emanating from divinity: Christian metaphysics in the Middle Ages understood reality in terms of Being and beings. First, the subject of this book treats translatability of deities mostly as they appear in a representative sample of texts; this is not an exhaustive catalogue. The examples presented extend well beyond what Assmann presents, but this work is not intended to be a comprehensive compilation of possible examples. Second, the work offers only occasional discussion of translatability as found in art or in archaeological sources. Or, is the artistic influence a matter of artistic style or preference? Or, are both involved? Some examples of iconography come up over the course of this discussion, but only where translatability can be reasonably posited. At various points in this study, iconography also serves as a helpful indicator of the larger cultural context of translatability. Third, this study rarely mentions cases of translatability of texts themselves from one culture to another for example, the well-known case of the adaptation of the Egyptian Words of Amenemope in the Bible, in Proverbs These instances are pertinent where translations of texts point up cases of translatability of deities as well. These are rare, however. Throughout this study, the emphasis falls on cross-cultural recognition of deities themselves. Fourth and finally, there are several issues related to translatability that are mentioned in this study. However, it is impossible to address all of them in a systematic manner, given the scope of this work. The discussion touches on various forms of polytheism and monotheism, both biblical and non-biblical. These include what has been called Christian binitarianism and trinitarianism, as well as Jewish binitarianism in Chapter Six. Attention is brought briefly to other forms of theism as well. Matters pertaining to the important feature of anthropomorphism also arise over the course of the discussion. As interesting as these topics are, this study maintains its focus on the question of translatability. At the same time, it is important to mention these matters. I would add that in some respects the category of translatability seems little more than an alternative terminology for discussing some well-worn subjects, such as monotheism and polytheism. However,

translatability provides some contours for understanding monotheism and polytheism better. Furthermore, it is arguable that in ancient Israel translatability predates clear expressions of monotheism and thus it may have been one of the conditions for Israelite monotheistic declarations and theologies. In the survey, it will be possible to note some important political and religious features of translatability across the Levant in the Bronze Age. It is also worthwhile to touch occasionally on earlier material in the Bronze Age. However, beginning with the Late Bronze Age provides a helpful way to focus the discussion. The setting for translatability in the Late Bronze Age is overtly political. For over a century since the discovery of ancient texts in the Middle East, scholars have discussed the nature of relations among the great kingdoms of the ancient Mediterranean and Near Eastern world during the Late Bronze Age. A great deal of energy has been devoted to the study of these ancient texts, in particular international treaties and letters. The results have included new understandings of ancient history and politics as well as religion within these various polities. One of the more important points that Assmann makes and that can be extended involves the political culture informing religious translatability in this period: In the area of international relations, it has become abundantly clear from research that religion accompanied politics. In international communication between rulers of relatively equal status, parity of power issued in corresponding expressions of parity between the gods and goddesses belonging to the different kingdoms.

Chapter 6 : The Translatability of Cultures: Figurations of the Space Between. | Literature Essays

Translation between any two languages sets in motion a tug-of-war around those aspects of each language that are least accessible to agreed-upon equivalents, around those aspects of expression and understanding that are unique to a given culture.

You can download both the audio and the video of the message for free on iTunes. In April of John Wesley was preaching in an upstairs room in London. About halfway into his sermon the supporting post which held up the floor of the room collapsed under the sheer weight of the number of people who had gathered to hear Wesley. Wesley remarked in his journal that the supporting post fell with a great noise. What do we do when it seems like the very floor under our feet is giving way? Many of the traditional props and supports which have long given stability to the world of theological education have fallen away with a great crash â€" what are we to do? How do we live in a time of disequilibrium, of uncertainty and of change? Never in history has the church undergone such dramatic growth and change so quickly. Today, the vast majority of Christians live outside the Western world. In contrast, all of the top most gospel receptive people groups in the world are found in either India or China. We live in an upside down world: China can now boast of the fastest growing church in the world, with an estimated 16, new Christians every day. Africa, once called the missionary graveyard, can boast of the fastest growing church for any continent as a whole, 24, new Christians ever day. The most representative Christian in is a 24 year old Nigerian woman. The support post upon which was written: None of these developments were predicted fifty years ago. What does this mean for Asbury Theological Seminary in the 21st century? I will make three observations. Christianity is the only world religion whose primary source documents are in a language other than the founder of the religion. This is unique among world religions. However, in the New Testament, Jesus spoke primarily in Aramaic, but the primary documents which record those sayings are in Koine, Greek. In contrast, at the very outset of the Christian message the translatability of the gospel is enshrined in our primary source documents. You would under-realize this point if you only see this as the necessary green light to translate the Bible into every known tongue in the world â€" in other words, linguistic translatability. It is, of course, that, but it is also the more profound translatability of culture. Indeed, it is this larger point which is the reason why the NT is not in Aramaic. In the Book of Acts we are witnessing a massive cultural translation between a church which is predominantly Jewish in its historical and cultural context and one which begins to be received and experienced by Gentile Christians who bring new questions and new vocabulary to the table. Do we have to be circumcised? The Jerusalem Council decision in Acts 15 was certainly one of the most profound moments in the history of the early church. Those first century believers were full blooded Jews by faith, culture and experience, but they choose under God to not absolutize that culture or that heritage and they choose to not insist that it be normative for all future believers. That is why we can be here today. This cultural translatability has profound implications for our work in every discipline in our school, but, for sake of time, I will focus on the work of theology. Theology can no longer assume that all the questions which could be asked have been asked and posed to the biblical texts. As new cultures in non-Christian and multi-religious contexts come at the text from outside the walls of historic Christendom, they are becoming eager readers of the Bible and they are posing new questions which have not previously been asked. The global church will continue to insist that theology will become more closely aligned with ethics in a way which we have not seen since the patristic era. Theology will become more ecumenical, without losing sight of the kerygma in a way which we have not seen since the Carolingian commentaries. This is because theology will become simultaneously more diverse and more global while, at the same time, becoming more fully orthodox and centered on the kerygma. The Role of the West in Global Christianity The second implication of this new world we inhabit is the need to expand our ecclesiastical cartography. Can you picture in your mind one of those old world maps produced in the Middle Ages? Maps of the world produced by Europeans during the medieval period reveal much about their worldview. The maps were filled with striking details of Europe and the Mediterranean beautifully adorned with various Christian images. However, most of Africa and Asia is not

even represented, and the few distorted land masses that vaguely represent the southern continents tend to blend hazily into the margins amidst drawings of savages, dog-headed kings, and grotesque demons. These maps reveal as much about European theology as about their cartography. In my earlier point I noted that many of us still see the West as the ecclesiastical center of the world, even though the vast majority of Christians in the world today are located elsewhere. We found ourselves in the ecclesiastical equivalent of the wood shed. Mercifully, thanks to the work of the Gambian scholar Lamin Sanneh, among others, we are now making further adjustments to our ecclesiastical cartography by realizing that there is a vitally important distinction between a post-Western Christianity and a post-Christian West. Christianity may, indeed, by emerging as a post-western faith, but the West is also experiencing renewal as it rediscovers Christianity in the West as a post-Western faith. In the 19th century God commanded us to Christianize Africa. In the 21st century He may very well be calling us to Africanize Christianity. In His sovereignty God may have permitted the decline of Western Christianity in order to shake us free from the weakened, domesticated version which became the standard bearer of Christendom. Today the West is re-discovering the vibrancy of historic, Apostolic Christianity with all of its prophetic surprises and anointed vibrancy. What are the signs of this? The ethnic diversity of the global church is moving rapidly into North America. The largest churches in Western Europe are pastored by African Christians. The fastest growing churches in North America are the ethnic churches. Global Christianity is actually the greatest force for renewal in the North. Yes, we are finally discovering the truth of that wonderful phrase which is the slogan of the Lausanne movement: The whole church bringing the whole gospel to the whole world. We must recognize the unique place we are in as Christians in the 21st century. Christianity, unlike Hinduism or Islam, has had serial, not progressive growth. In other words, what was once a vital center of Christianity vitality later has languished while the center of the world Christian movement has constantly moved. We can trace the shifting center of Christian vibrancy from Jerusalem to Rome to Alexandria to Constantinople to Western Europe and so forth. The shifting of Christianity to a new center of cultural vibrancy is not now. What is new today for the first time in history is that we are not seeing the emergence of a single new center of Christian vibrancy. Instead, we are witnessing the simultaneous emergence of multiple centers of vibrancyâ€¦ in China.. And, yes, here in the US. The United States will continue to be one of those centers of vitalityâ€¦. Even as late as the year the United States will still have more Christians than any other country. We are experiencing the dawn of a truly global Christian movement â€" more indigenous Christians firmly rooted in more places than at any time in the history of the world. We must understand the center of Christianity only refers to the aggregate of all Christians everywhere. This says nothing about the center of gravity for financial resources for global Christian work. This says nothing about the center of gravity of graduate level theological education programs. This says nothing about the center of gravity for the availability of Christian books. More Christians globally praise God in Spanish than any other language, including English. However, there are far more books about Christianity written in English than any other language. The center of gravity for graduate level theological education will remain in North America for the entirety of your generation. Thus, we have a global disparity between where you can get graduate level theological training and where the most Christians actually live. I noted earlier that the most representative Christian globally speaking would be a 24 year old Nigerian woman. However, the most representative graduate student of theology remains overwhelmingly white and western, although the Africans, Indians and Koreans are making excellent progress. This makes Asbury Theological Seminary uniquely poised to assist in the training and equipping of the global church and, speaking frankly, to be trained and equipped ourselves by the global church. We need to receive a new wave of Majority World scholars and we need to find ourselves in the training centers of the global church. Asbury, in all of its manifestations as embodied in Wilmore, Orlando and ExL, must become gateways to the global church and the traffic must be two-way. We need to re-affirm serious reflection in a word of twitter. Julius Caesar famously said in the wake of his stunning victory in the east: That famous phrase veni, vidi, vici has become almost the summarizing motto of the ancient world, especially the confident, unbridled triumphalism of the Roman era. I think the 21st century counterpart would beâ€¦ I came, I saw, and I twittered. What an apt metaphor for today! We live in a reductionistic world with little time for serious reflection. Indeed, if the glorious gospel of Jesus Christ can be

reduced to Four Spiritual Laws, then surely we can do graduate theological education in a few long weekends, right? We live in a world which is inundated with information, but most of it is trivial. We live in a day which eschews serious, long-term, reflection. Here at Asbury God is calling us to remember the kind of robust, muscular, Apostolic Christianity which is required to face the challenges of our day. It will not be quick or easy and you already know without me telling you that it will not be cheap. It will take sacrifice and some long nights of holy lamenting. You must wake up to the new reality that you are preparing to enter one of the toughest mission fields in the world â€" North America. North America is on the verge of the most stunning collapse of churches in the history of our country. Brothers and sisters, the church of Jesus Christ is indestructible! However, the various organizational manifestations of it are very destructible. We are just one generation away from a mega-collapse. Nevertheless, and please hear me, North America is also, simultaneously, moving into one of the most dynamic phases of fresh church planting in our history.

Chapter 7 : Stephanos Stephanides - Wikipedia

Jan Assmann's lecture, Religion and the (Un)translatability of Cultures, delivered as part of his inaugural Humanitas Visiting Professorship in Interfaith Studies at the University of Oxford, June.

Chapter 8 : The Translatability of Cultures: Figurations of the Space Between by Sanford Budick

ABSTRACT The aim of the present study was to explore cultural untranslatability in the Story of "Rustam and Sohrab" in Firdowsi's Shahnameh and its equivalent translation by Helen Zimmern.

Chapter 9 : calendrierdelascience.com | Translatability

Untranslatability is a property of a text, or of any utterance, in one language, for which no equivalent text or utterance can be found in another language when translated.