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Abstract

## INTRODUCTION

This dissertation aims to identify the various strategies used by bible translators to render units of measurement from French into English and assess their fitness for purpose, in the light of skopos theory. The Bible is the sacred book intended at the TR of the Christian religion consisting of the OT and NT (Britannica, 2024). Its original message originated from the Jewish, Aramaic and Greek cultures and has been translated into numerous languages/cultures worldwide.

Translation theories were developed at different times in history to fulfil various purposes and satisfy different needs (Hartus, 2020). Considering translation as an act of communication involving cultural mediation (Bassnett, 2000), Bible translation is a form of communication also trying to mediate cultures. However, that cultural mediation does not come without difficulties, assuming that “[t]he writers of the Biblical books expected to be understood” (Nida and Taber 2003, p. 7). Among the multiple cultural references that are problematic when formulating a message accessible to any TA, biblical units of measurement (length, weight, time, money, capacity...etc.), due to their origin and peculiarities seem harder to solve. Schmidt (2014) asserts that they could therefore cause some confusion to the translator (ibid.).

To fulfil the aim of this dissertation, I will be performing a corpus analysis to record the strategies that have been used in the translation of those units from English into French. Nida’s (2003) *dynamic equivalence* is an example of a strategy specifically invented for biblical translation aiming to ensure “that the impact of the translation on its intended audience is similar to the impact of the original text on its original audience” (Hartus 2020, p. 5). Nida (2003) also proposed the *formal equivalence* seeking to maintain the same grammatical form and structure as the original (ibid., p. 5). Like Nida, Newmark (1988) developed further solutions to address specific translation problems, including those related to culture. These theories are tools useful to analyse the corpora selected from several books of the OT and NT, to identify the global and local strategies implemented by Bible translators in this case. Additionally, the DTS comparative model will be used to highlight similarities and differences that might occur in the strategic choices of the translators. Recent developments under the functionalist approach to translation, with the skopos theory (Nord, 2016), have been seeking to help Bible translation produce translations fit for purpose for their various

TAs. Hence, it will constitute the framework for the assessment of the fitness for purpose of the translation strategies identified in the corpus analysis.

I will begin with an overview of key literature related to my topic, followed by the methodology describing the theoretical framework to be applied to the selected corpora and the methods explaining how the corpus analysis will be performed and specifying the tools used. Additionally, a sample analysis will be performed, and then the presentation of results and the discussion of the materials investigated will follow. Finally, the conclusion will summarise the key points and describe their relevance; a few recommendations for further research will be listed.

## LITERATURE REVIEW

### Translation

Translation, commonly defined as “the act of transferring the meaning of a text from one language into another” (Nida 2001, p. 1), incorporates many other factors such as cultural elements beyond the linguistic features. Various translation theories were developed in the linguistic, hermeneutic, and functionalist schools, among many others. Colina (2015, p. 3) defines translation as “[...] the process of, or the product resulting from, transferring or mediating written text (s) of different lengths (ranging from words and sentences to entire books) from one human language to another.” Mediation in the context of translation as defined by the functionalist approach is the role played by the translator who is often “[...] acting as a mediator between texts, and particularly between the purpose of the ST and that of the TT” (Palumbo 2009, p.75). This role implies that the strategic decisions are made by the translator to issue a TT fit for purpose. However, cultural mediation comes with difficulties or non-equivalence issues due to the gap between languages and cultures, and some can be problematic to deal with (Baker, 2011).

More recent developments in translation studies (especially the cultural turn) have shed light on the importance of culture as an intrinsic part of translation, which presents different aspects classified by Munday (2016, p.8) as follows: “(1) the general subject field or phenomenon (‘I studied translation’), (2) the product – that is, the text that has been translated (‘they published the Arabic translation of the report’), (3) the process of producing the translation, otherwise known as translating (‘translation service’).”

Furthermore, in his paper 'On linguistic aspects of translation', Roman Jakobson (1896-1982) distinguished between *intralingual translation*, or rewording (e.g., the translation of Shakespeare's *Hamlet* from the 17<sup>th</sup> century English into contemporary English); *interlingual translation* (e.g., the translation of *Harry Potter* from English into French); and *intersemiotic translation* (e.g., translation of a novel into a film) (Jakobson, 1959/2012, p. 127, cited by Munday et al, 2016).

All the definitions above suggest that translation is a more complex concept than it appears to be on the surface. It is important to acknowledge that fact and specify which aspect of it is being used in any given context. In this dissertation, translation will be used as a process (in terms of strategic decisions made by translators as cultural mediators) and a product (the selected corpus to be analysed and compared).

## Bible and Translation

The relationship between Bible and translation did not start with the translation of the Bible into other languages as one may think. Nida (2003) points out that translation is incorporated into the biblical message as he mentions "[a] special form of translation [which] developed in the Jewish community in the time of Nehemiah, around 397 B.C." (ibid., p.11). Those utterances could be found in the book of Esther chapter 8, verse 9, and the book of Nehemiah chapter 7, verses 73b to chapter 8, verse 8. (ibid.). In those stories, translation was made from Hebrew into Aramaic which was the "rapidly spreading Semitic trade language of Eastern Mediterranean" (ibid., p.11), and had become the language of communication of the deported Jewish people who could no longer understand the Hebrew used in scripture (ibid.). Hence translation was needed to get the message across.

According to Biver-Pettinger and Shuali (2024, p.29), "The bible and translation have a special relationship" in the sense that translation "was involved in the formation of "the Bible" itself" (ibid., p.29). "The very first translation of the Hebrew Bible was made into Greek, probably as early as the third century BC [and] is commonly called the 'Septuagint' version (from the Latin for 'seventy') because according to the traditional account of its origin, preserved in the so-called Letter of Aristeas, it had seventy-two translators" (The Shiloh Excavation, 2021). The *Bible* is believed to hold the first place to date on the list of the most translated books in history, with 3350 translations

(TranslateDay, 2024). Some languages have numerous translations of the Bible or parts of it. For instance, in English alone, there are nearly fifty different versions available (Maritis, 2020), which is advantageous for corpus selection. However, it can also prove challenging to navigate the plethora of resources it offers.

The translation of the Old Testament into Greek occurred in about 130 B.C., followed by the New Testament into many different languages, and finally the expansion of translation to secular works for a wider audience (Nida 2003, pp.12-14). *Martin Luther* (a German priest and theologian) and a key figure in the field of translation in the 16<sup>th</sup> century, published New Testament in 1522 and the entire Bible in 1534 and is said to deserve “credit for having sensed the importance of full intelligibility, especially in the heat of theological controversy [...] that only in this way could people understand the meaning of the Holy Scriptures” (ibid., pp. 14-15). Among the key principles Luther applied to his translation were: “(4) suppression of the Greek or Hebrew terms which had no acceptable equivalent in German; (5) use of phrases where necessary to translate single words in the original; (6) shifts of metaphors to nonmetaphors and vice versa...” (ibid., p. 15). Though those principles were developed centuries before the modern era, they present similarities with the methods of translation developed by scholars such as Eugene Nida in the form of dynamic equivalence as functional equivalent theory, seeking to tailor the message to meet the “the linguistic needs and cultural expectations of the target audience.” (Ahmad, and Iqbal, 2022)

In the same vein, while discussing the history of French translations of the Bible, “during the Renaissance and Enlightenment, a new model of Bible translations developed with several specific features” (Shuali and Biver-Pettinger, 2024, p. 30). The latter features were considering the Hebrew and Greek original text as the ST of protestant translation and the main reference for the Catholic translation; considering literal translation as the norm; and incorporating numerous peritexts such as marginal notes and prefaces to represent the theological standpoints of the translators beyond the translation itself (ibid., p. 30).

Moving on to the aim of Bible translation aim, Hill (2006, p. xiii) posits that “Bible translators go to great efforts to render Scripture in a way that is clear, natural, and accurate in receptors languages.” She further cites “the belief that if Scripture is in the

local language, people will be able to understand it easily” (ibid. p. xiii), and by ‘local language’, she means the language of the TA in their specific context (linguistic and cultural). Therefore, Hill (ibid) stresses the importance of conveying the message in a way that the latter will identify with it and in a manner that they would find it relevant; because according to her, “[r]elevance guides the communication process” (ibid., p. 24). Before Hill, Nida and Taber (2003) described translation as a process of communication through which the translator goes beyond lexical items to incorporate elements of how the intended TA is likely to receive the message and make sense of it. Hence, the cultural values of the TL are to be considered while formulating the message (ibid., p. vii) as they specified that “[t]he writers of the Biblical books expected to be understood” (Nida and Taber 1969, p.7). However, the biblical message is not always the easiest to unpack as it contains different layers of meaning, some of which pertain to the theological dogmatic beliefs proper to each Christian religious order (i.e. Catholic, Protestant, Orthodox, etc.). Therefore, Nida and Taber (1959) suggested the implementation of the dynamic equivalence to such translation, as the latter “tries to relate the receptor to modes of behaviour relevant within the context of his culture” (ibid., p.159). A typical example is the parables of Jesus which can be found in the four Gospels (Matthew, Mark, Luke, and John). They are metaphoric references to life lessons which would have been misunderstood even by the contemporaries of Jesus, had he not provided their interpretations to his TA at the time.

To date, the Bible “has been translated into an unparalleled number of languages, and in many of them, numerous times” (Biver-Pettinger and Shuali 2024, p.29). The Wycliffe Global Alliance confirm that in their 2023 *Global Scripture Access* statistics. They reveal that the full Bible has been translated into 736 languages, the New testaments 1658, and other portions of the Scriptures into 1264. Given the broad variety of languages and cultures covered by biblical translation, the process of cultural communication touches on various aspects of the original cultures of the Bible (Hebrew, Aramaic, and Greek). Those factors are considered while mediating meaning into the various languages and cultures into which the Bible is translated, based on the purpose assigned to each version. Therefore, there is/are a skopos/skopoi assigned to each existing Bible version, and various strategic decisions were used to convey the message into the various TLs/ TCs to fulfil a specific communicative purpose.

## Skopos Theory

In an attempt to move away from the linguistic and text-linguistic theories of equivalence promoted in the early stages of translation studies history (in the 60s) by scholars such as Jakobson (1959/2004) and Catford (1965), the Skopos (meaning 'purpose' in Greek) theory was developed (between the 70s and 80s) by German scholars Katharina Reiss, Justa Holz-Manttari and Hans J. Vermeer (Munday, 2008). It was later developed by Christiane Nord into the functionalist approach to translation under the cultural turn in translation studies (ibid.). Skopos theory claims that "the translation process is guided by extra-linguistic factors, more specifically by the function of the translation [...] and that translators make translation decisions on the extra-linguistic factors surrounding the target text" (Colina 2015, p. 43). Those extra-linguistic are referred to as situational features such as the *function* (purpose that the TT will be achieving), the *audience* (those who will be receiving the translated text), the *medium* (the physical shape the text), the *motive* (the reason behind the production of a text), etc. The situational factors are determined in a "translation brief or translation instructions" (ibid., p. 53) issued by the client or whomever initiates the translation process. While the linguistic and text-linguistic schools focused on the production of a TT the text that mirrors the ST, the functionalist school focused on the production of a TT that fulfils a skopos in the target language context (Nord, 2018). According to Nord (2016), the translator is an expert in cross-cultural communication who conducts his activity intending to achieve one or more communication goal(s). Furthermore, the outcome of the translator's endeavour is addressed to the recipients of the message taking into account the time and space constraints that affect what and how individuals communicate. She insists on the fact that situations are not universal and are rather shaped by the cultural environments in which they are entrenched. In other words, the receiver of the TT is the one to decide on the functionality of the text. (ibid., p.596). These notions are summed up in the following basic rules laid out by Reiss and Vermeer (1984, p. 119 cited by Munday 2008) are as follow:

- "(1) A *translatum* (or TT) is determined by its skopos.
- (2) A TT is an offer of information (*informationsangebot*) in the target culture and TL concerning an offer of information in a SL.
- (3) A TT does not initiate an offer of information in a clearly reversible way.
- (4) A TT must be internally coherent.
- (5) A TT must be coherent with the ST.

(6) The five rules above stand in hierarchical order, with the skopos rule predominating.”

Though these basic principles are laid out and seem to be implementable to most translational situations, applying them to Biblical text is an area Nord (2016) has been developing in her recent studies on ‘Function + Loyalty, Theology meets Skopos’ (2016). She initiated this study because she noticed the complexity of Bible translation in general and observed a few gaps in the preliminary considerations such as information about the translators, the reference to cultural aspects and many other aspects that would make a difference if attention is paid to those details (ibid., p.568). To provide a solution to those gaps, she analysed the information provided in 17 English Bible versions available online using the principles of the skopos theory to highlight a four-function (phatic, referential, expressive, appellative) model in Bible translation. She developed that model as a starting point to provide a new framework for Bible translation that would allow the translators to bridge the cultural and linguistic gap between SL and TI effectively and consistently (Nord 2016). Though this dissertation will not be oriented towards the four-function model, the basic principles of skopos theory will inspire my assessment of the fitness for purpose of the translation strategies that will be identified through the comparative analysis.

## Culture and Translation

Culture is a “multi-accented term” (Brooker 1999, p. 50) that conveys different meanings depending on the context in which it is used. Witherspoon (1980, p. 2) highlights that:

“Just as anthropologists generally agree that cultures cannot be studied without attention to the native languages spoken within them, linguists generally agree that languages cannot be studied in isolation from the cultures in which they are spoken. Thus, both linguists interested in language and anthropologists interested in culture agree that the foci of their studies are highly interrelate.”

Following on from the above, from a translation viewpoint, Palumbo (2009) acknowledges the complexity of the term and suggests a simplistic definition based on the traditional perception of scholars in the discipline. Most of them view it as the “dimension which is linked to the knowledge, activities, and artifacts associated with a given language community and which provides added meaning to the basic linguistic, referential meaning of the word” (ibid., p. 31). Further ideas about the relationship



between language and culture according to the Sapir-Whorf's linguistic relativity hypothesis posit that language and culture have an impact on language and structure, because culture is made up of linguistic traits from the people around oneself. Additionally, language is enforced and shapes the people's way of thinking and behaving, therefore culture may be relative to language and communication (Mortega, 2022). Based on this close relationship between translation and culture, it appears that culture could not be defined without referring to language and other factors coming into play having to do with how people interpret the message conveyed through language in all its forms (spoken, written, etc.). It is also important to acknowledge that whatever area of translation one might be discussing (literary, technical, advert, etc.), the cultural element is to be considered by translators bridging the gap between languages and cultures.

## Culture and biblical translation

The history of Bible and translation developed above has shown that the influence of culture has not always been acknowledged in biblical translation. Given the multiplicity of cultures present in the Bible and the even more diverse TA addressed by the various translation of the Bible, one could confirm the functionalist view on the reception of the TT in their affirmation that there are as many texts as there are readers (Nord, 1997). In other words, the interpretation of the biblical message by the TA of each language it is translated into is subject to readers' own perspective on the text. In his study on *The Cultural Factor in Biblical Translation*, Wendland (1987) developed a sociological perspective of culture in which he demonstrates that "culture is *learned*, [...] share [...] *selective* [...] *integrated* to a form of complex multileveled system, the whole of which is greater than the sum of its individual parts in meaning, significance, influence, control, etc. [...] and finally, culture is *adaptable*" (ibid., p. 5). He further stressed that to every culture, there are two main components: "*behavioral* [...] and *conceptual*" (ibid., p.6). the first refers all aspect of the culture that are manifested in the oral and written traditions of people and the second is the essential element of culture that motivates all meaningful activities and sets the standard as to what is acceptable or not in any given society (ibid., p.6). in the same vein, taking into consideration the complexity of culture, Bascom (2015, p.1) points out that "[t]he task of cross-cultural communication involved in Bible translation is especially daunting in view of the multiplicity of cultures involved." His argument is that beyond the diverse range of

cultures that are present in the Bible, the cultures of the consultants, the translators, and even other considerations such as the language of communication between translators and consultants could render intercultural communication daunting (ibid., p.1).

## Unit of Measurements in Translation in General

Cooperrider and Gentner (no date) affirm that “Units as they exist today are highly abstract. Meters, miles, and other modern measures have no obvious basis in concrete phenomena and can apply to anything, anywhere.” Historically, weights and measures have been part of human cultures as they were needed as far back as the primitive era to accomplish tasks such as construction, fashioning clothes, and bartering food (NIST, no date). They also vary from region to region as each region of the world have chosen the standard of measurement that suits them for various purposes (Keyence, 2024). Translation scholars have identified translation problems at various levels, related to linguistic differences as well as cultural specificities. Therefore, translation problems have been classified under various categories. Baker (2018) for instance, identifies problems of non-equivalence at word level, above word level, etc., while Nord (2005) speaks of “pragmatic translation problems [...] convention-related problems” (ibid., p. 175). Units of measurement would be classified under the latter category because of the difference in conventions across cultures (ibid.). They are likely to appear in technical text types such as instruction manuals for various product encompassing those units of measurements (TV cabinet, wardrobe, kitchen scales etc). Translation scholars also suggested various ways of dealing with those conventional differences depending on the brief and the function of the translation. Newmark (1988) would suggest cultural equivalent (where the equivalent unit of measurement exist), transference (where the translator need to maintain the ST unit), or naturalisation (where the pronunciation is adapted to the T) (ibid., p.150). Though those solutions were not specifically intended at resolving translation problems related to units of measurements, they seem appropriate to be used in this case. Like Newmark, Baker also proposed solutions such as “[t]ranslation by cultural substitution” (Baker 2011, p.29) or “[t]ranslation using loan word” (ibid., p. 33) which are just other ways of labelling Newmark’s (1988) cultural equivalent and transference respectively. While the latter strategies target local problems, Nida (2003) has

designed global strategies (Formal equivalence and dynamic equivalence) which will be discussed later and combined with Newmark's (1988) for the comparative analysis.

## Units of Measurements in Biblical Translation

According to the American Bible Society's (2024) publication on the topic, "weight and measures in the original languages of the Bible are expressed in terms that are not easy for people today to visualize or understand". Nida (2003) discussed the 'traditional approach to meaning' v 'scientific approaches to meaning', highlighting the importance of "mental image" and its association with symbol (ibid., p. 32-43). The latter approach "assumes that the real meaning of a word can be equated in some manner with the mental image associated with the symbol". However, this assumption has been found lacking because mental image is not always easy to emerge, especially when it comes to abstract concepts (ibid., p. 33). With regards to the interpretation of the units of measurements in biblical translation, some symbol could be perceived as abstract by a TA that is not familiar with the concept they refer to. This is the case of the monetary unit *Talents* used in Jesus' *Parable of the Talents* (Matthew 25: 14-30) which could be mistaken for the modern concept of 'talent' defined as "natural aptitude or skill" (Cambridge dictionary, 2024). The same confusion could be applied to other symbols present in Bible passages referring to weight, time, capacity, etc. Assuming that the biblical message is meant to be understood by the TA as Hill (2009) claims, and also assuming that there are as many texts as there are readers (Nord, 1997), the cultural differences in the interpretation of units of measurement could pose problems to the TRs who might not be familiar with the choice(s) made by the translator, especially when the latter chooses to maintain the foreign units from the original SC while formulating the message into the TL. Furthermore, if the TA is not able to understand the portions of the scriptures that refer to units of measurement expressed in a foreign language, this could interfere with the original purpose of the translation of the Bible which is generally to convey God's message to the TR in a way that they understand (Nida, 1969). Besides theological issues, Bible translation agencies and organisations have dealt with several cultural issues pertaining to translation of the Bible into several languages, including the translation of units of measurement that had received very little attention, as the limited amount of literature on the topic indicates. One of the studies addressing the latter issue conducted by Schmidt (2014) on *Biblical measures and their translation* on behalf of the *Wycliffe*

Summer Institute of Linguistic has greatly contributed to providing Bible translators (into English) with conversion tables. Schmidt (2014) attempted to clarify the meaning of key biblical units of measurement that translators could use as a base to bridge the gap during the intercultural mediation that occurs in the translation process. Similar resources are also available in other languages into which the Bible has been translated, such as French as reflected in Biblequest's (2024) and *Univers de la Bible's* (2024) publications. Though the conversions suggested by Schmidt and other authors could be helpful for TAs in English and French, their limitations lie in the fact that English and French translations of the Bible are read in many countries of the world, by people who speak other languages embedded into cultures that differ from the British and French cultures. Therefore, Wendland (1987) suggest that their interpretation of the cultural reference (units of measurement in this case) could be "influenced to a considerable degree by the culturally conditioned "spectacles" that one happens to be wearing" (Wendland 1987, p.1). Once the cultural gaps are identified, they often represent challenges that require careful consideration and the implementation of appropriate solutions to fulfil the communicative purpose of the translation.

## METHODOLOGY AND RESEARCH METHODS

### Methodology

This research is based on a quantitative and qualitative mixed-method approach "associated with corpus analysis" (Saldanha and O'Brien 2014, p. 23). This mixed-methods refers to the usage of several methods to collect and analyse data (ibid., page 23) as will be the case in this research where data will be collected from different versions of the Bible in English and French. Another methodology to be combined with the previous will be the comparative models suggested by DTS whereby the corpus will be made of the English versions of the Bible used as "a mediating translation that acts as source text and its translations [into the corresponding French versions]" (Kruger and Wallmach 1997, p. 119). Regarding comparison, Toury (1995) affirms that every comparison is partial only because it applies only to certain aspects of the objects, and because of its indirect nature. Furthermore, he stresses that comparison can only be proceeded using intermediary concepts which should be relatable to the compared aspect(s) of both texts (Toury 1995, p. 80). Commenting on

that, Kruger and Wallmach (1997, p. 123) “a *tertium comparationis* will therefore comprise an independent, constant (invariable) set of dimensions in terms of which segments of the target (texts) and source text can be compared or mapped onto each other.” In the context of this dissertation, the ST and TT units of measurement will be compared, and the constant set of dimensions will revolve around the strategies used by translators in the selected segments of the TT. Therefore, the aim of this research is to identify the different strategies used by translators to render the biblical units of measurement (weight, length, capacity, money, time) from English into French using Nida’s (2003) and Newmark’s (1988) taxonomies on global and local strategies, which will be explained in the next chapter. I will also be assessing the fitness for purpose of those strategies based on the skopos theory (Nord, 2016).

Firstly, following the requirements of mixed-methods specified above, I will proceed with the selection of a sample corpus using from the OT and NT in different three English Bibles (KJV, NIV, NLT) as STs, and three French Bibles (LSG, BFC, BDS) as TTs to be compared. All those versions are available through the *Bible Gateway website* (2024), except for BFC that is taken from *Yourversion* (2024) online Bible tool. The verses are segments from Bible passages referring to units of measurement (weight, length, capacity, time, and money). Then, I will identify and highlight the CSIs in the ST, the TT and BT that will be analysed to specify the strategies (global and local) that were used to translate each segment from English into French. These versions were selected because they share similarities and differences in purpose, approach and function. For example, LSG is said to be the “Classic French equivalent of the English King James Version” (Bible Gateway, 2024), and BFC and NIV are more modern versions which were both translated using Nida’s dynamic equivalence approach for a similar TA (Société Biblique Française, 1997). After the comparative analysis of all the ST and TT segments, I will create two tables (one for global strategies and the other for local strategies) in which the number of occurrences of each strategy will be recorded. Those figures will help support the quantitative analysis component of the mixed method used in this study.

Secondly, Toury’s DTS methodology (Kruger and Wallmach 1997, pp. 4-5) will be the tool to compare ST and TT to highlight the similarities and differences in strategic choices. The term ‘strategy’ I will be using is defined as the “[...] explicitly *textual* manipulation[which]are directly observable from the translation product itself in

comparison with the source text” (Chesterman’s 2000, p. 89). Each English ST segment will be analysed against its French corresponding segment and similarities and differences observed will be used to map the most used or preferred approach per category and evaluate them.

Finally, I will refer to Nord’s (2016) study on *Function + Loyalty* through which she demonstrates how skopos theory can help Biblical translators to produce texts that are fit for purpose for the intended audience “without betraying their trust [as they believed] they are reading God’s word in their own language” (ibid., p. 566). The latter will inspire my assessment of the fitness for purpose of the translators’ strategic choices. The latter assessment will be based on the predefined purpose often stated in the preface of each version of the Bible. The chapter on the description of the corpus will provide more insight into the purpose of each version selected for this study.

## Descriptive Translation Studies

Writing about DTS, Naude, (2000, p. 11) declares that:

“The descriptive translation theorist starts with a practical examination of a corpus of texts and then seeks to determine the 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 (cf. Gentzler, 1993).”

In other words, DTS focuses on the translated text to highlight the features that would allow one to determine what strategies or procedures (in line with linguistic and cultural norms of the TL at a specific time) the translator(s) applied to the text to issue the message in the TL. Furthermore, Naude (2000) affirms that these models (descriptive reception-oriented) allow us to rise above the “deep-rooted source-oriented and normative traditional ideas concerning fidelity and quality in translation” (ibid., p.11). This makes DTS a suitable theoretical approach to apply to the analysis of the Bible corpus I will be working with. This is because my assumed English ST and the TT are both translations from Hebrew, Aramaic and Greek as mentioned before. The selected sample texts will be analysed and compared to identify the similarities and differences in terms of strategies used by different translators to render the biblical units of measurement from English into French according to the norms of the given languages at the specific time in history when those versions were published. This is because the different versions of the Bible from which the corpus was selected were performed for

different purpose, at different times in history, and those factors could not be disregarded.

## Translation Strategies

Translation strategies are designed to solve the various issues translators might encounter during the intercultural mediation they undertake with each assignment. As translation theories developed, various scholars suggested ways to bridge the gap between languages and cultures by using strategies or procedures. As mentioned before, I will be using the term 'strategy' to signify the global and local solution applied to the specific translation problems that will be highlighted in the corpus analysis. I have chosen to choose from the range of strategies proposed by Nida (2003) and Newmark (1988).

### *Newmark (1988)*

Newmark classified culture-related translation in various categories (ecology, material culture, social culture, etc.) and suggested solutions for each category. However, his categorisation did not include a specific term for units of measurements. Therefore, Nord's "convention-related translation problems" (2005. P. 175) seems to be a more precise category to refer to the problem raised by the biblical units of measurement. Though Newmark (1988) does not directly address the latter specific category, the local strategies (*procedures*) he suggested are applicable to the translation of biblical units of measurement. Among those solutions, the following apply to the corpora I have selected:

- *Transference* which consists of "transferring a SL word to a TL text" (ibid. p.81).
- *Cultural equivalent* which is "an approximate translation where a SL cultural word is translated by a TL cultural word" (ibid., p.82).
- *Literal translation* whereby the grammatical structures are converted into their nearest equivalent in the TL and the lexis are translated singly
- *Functional equivalent* which is the use of culture-free word which neutralises or generalises the SL word (ibid., p.83)
- *Naturalisation* which adapts the SL word the normal pronunciation and morphology of the TL (ibid., p. 91).

*Nida (2003)*

As a theologian, Bible and translator scholar, Nida (2003) designed two main global translation strategies for biblical translation based on his attempt to provide a new approach that respect the integrity of the original text, while considering the culture(s) of the receptors as mentioned in the review of literature chapter. They are:

- Formal equivalence, a ST oriented designed to reveal as much as possible the form and content of the original message (ibid., p. 165). This strategy seeks to reproduce several formal units including: “grammatical units, [...] consistency in word usage, [...] meanings in terms of source context” (ibid., p.165).
- *Dynamic equivalence*, aiming at complete naturalness and focused on the receptor’s response by trying to relate the TA to modes of behaviour relevant within the context of their own culture (ibid. p.159).

## Research Methods

In the face of the shortcomings of conventional research methods commonly used in social sciences and humanities, scholars such as Toury (1995), Williams and Chesterman (2001), Saldanha and O’Brien (2014) and others have felt the need to develop research methods suitable to translations studies which “requires an interdisciplinary approach to comparative analysis” (Kruger and Wallmach 1997, p. 1). William and Chesterman (2001) suggest a “comparative model” among others as one way to conduct research in translation studies, and for the purpose of this research, I will perform the analysis of sample excerpts from KJV, NIV, and NLT as my English STs, and LSG, BFC, and BDS as the French TTs.

Using Newmark’s (1988) and Nida’s (2003) taxonomy described above, I will highlight the unit of measurement in the SL and the corresponding TL translation, then specify the global strategy (formal or dynamic equivalence) (Nida, 2003) based on the broader contextual information gathered in the context of the whole chapter of the bible from which the segment was taken. The second step will be to identify the local strategy used to translate the unit of measurement mentioned in the segment from English into French using Newmark’s (1988) taxonomy. Finally, I will record all the strategies and count how frequently they are used across the language pairs and record them in two tables (one for the global strategies data and another for the local strategies data), then check the similarities and differences which will be discussed in the evaluation of results and discussion chapters. In sum, the table will include 8 columns representing:



1) segment number, 2) English versions, 3) English ST, 4) French versions, 5) French TT, 6) BT of the CSI, 7) Global strategy, 8) Local strategy. Each selected Bible segment reference will be highlighted in blue in the title line and each segment will be numbered from 1 to 20 for clarity. In the BT column only the aspect of the sentence containing the highlighted CSI will be back-translated as they are the main elements to be analysed.

## DESCRIPTION OF CORPUS

There are undoubtedly an important number of Bible versions, each translated to fulfil a purpose in the language and culture into which it has been translated, to the point that even within the same language, different versions exist for various purposes, such as the *Bible for Children* or the *Women Devotional Bible* (Zondervan, 2024). The corpora selected for the analysis are taken from random Bible passages containing units of measurement. As mentioned before, the English translations will be used as ST and the French will be the TT. I narrowed my selection to 6 versions (3 per language) because of the restrictive scope of this assignment and space limitations. Therefore, a sample analysis will be provided in the Corpus Analysis chapter (Sample 1), and the rest of the data (Sample 2) will be added to *Appendix 1* to support the Evaluation of Results chapter. The units of measurement in the Bible verses will be highlighted in yellow in the SL and TL and BT columns for clarity.

### - **King James Version (KJV)**

England's King James I commissioned a new English Bible translation in 1604 and the KJV English translation of the Bible was published in 1611 (Britannica, 2024). For Protestants who spoke English, the KJV, often known as the *Authorised Version*, swiftly took precedence. Information from the KJV original preface (Bible Study Tools, 2024) mentions the editor's "desire that the Scripture may speake like it selfe, as in the language of *Canaan*, that it may bee understood even of the very vulgar" (ibid. p. 2). In other words, they aimed to allow everyone (at the time of their publication) to understand the original message of the Bible as expressed in its original language. The KJV had a significant impact on the literature of the last four centuries and the 1987 edition is consistent with the version available on Bible Gateway (2024). Tytler,

in his criticism of approaches to Bible translation including KJV, argues that “[t]o imitate the obscurity or ambiguity of the original is a fault and it is still a greater one to give more than one meaning” (Tytler 1790, p. 28 cited by Nida 2003, p. 19). However, “the King James Bible of 1611 remains the most popular [Bible] translation in history” as Pruitt (2023) put it recently and it will be used in the corpus analysis on the account of its authoritative status in the English language and culture.

- **New International Version (NIV)**

The NIV is believed to be an extremely accurate and easy-to-read translation of the Bible in modern English because it strikes a balance between translating the Bible word for word and thought for thought. The *New York Bible Society* (now *Biblica*) generously provided financial support in 1967 to begin work on a modern English translation of the Bible. Working from the best accessible Hebrew, Aramaic, and Greek manuscripts, over a hundred experts constructed the NIV Bible. The NIV Bible was originally released in 1973, and updates were released in 1978, 1983, and 2011 (Bible gateway, 2024). It was translated to answer “the need for a new translation of the Bible in contemporary English” (Bible researcher, 2024). They aimed NIV translation to “be idiomatic but not idiosyncratic, contemporary but not dated [yet the translators] tried to reflect the different styles of the Biblical writers” (ibid.). Another translation of NIV into the UK variant of English exists, but I will be using the American original version in this dissertation.

- **The New Living Translation (NLT)**

Translating from *Hebrew*, and *Greek*, the translators of the NLT aimed to render the message of the original texts of Scripture into clear, contemporary English, while bearing in mind the principles of the formal and dynamic equivalence principles (Blue Letter Bible, 2024). They combined literal translation to more dynamic strategies where the literal translation would have been difficult to understand, misleading or brought forth archaic foreign wordings (ibid.). This version of the Bible favoured rendering the message into clear, natural English without betraying its exegetical accuracy and idiomatic power; and to avoid personal and theological biases, scholars from diverse evangelical groups were involved in the process, using the best exegetical tools. They also involved English stylists for the shaping of the text (ibid.).

Tyndale publishers (2024) deem it “perfect for every age and stage of life, allowing every member of the family to read the same text” (ibid.).

- **Louis Segond (LSG)**

The LSG Bible was translated into French by Swiss theologian Louis Segond from the Hebrew and Greek originals from 3 October 1810 to 18 June 1885. The commissioned translation of the *Old Testament* was published in two volumes in 1871, followed by the *New Testament* which was translated as a private endeavour and published in 1880. Experts then went over the text and the outcome is the 1910 revision, which is currently publicly accessible on the Internet. (Bible Study Tools, 2024) It is said to be the French nearest equivalent of KJV (Bible Gateway 2024). There is a revised version known as the *Nouvelle Version Segond Révisée* (Colombe) (NVS) published in 1978, later published as *Nouvelle Bible Segond* (NBS) in 2002 (Bible Society, 2024). However, I will use the original 1910 version to match the KJV English version as they share the same purpose and general approach favouring the original ST in Hebrew, Greek and Aramaic

- **Le Semeur (BDS)**

The French BDS is the fruit of years of labour devoted to rendering the Bible easily comprehensible. The Bible will have new meaning for even those who already know it. In their attempt to provide the most accurate translation possible, over a hundred translations were consulted so that the message of truth that God has given to humanity would be understood by all generations (Olive Tree, 2024). There are also notes in this version. BDS is one of the many modern Bible translations available from Biblica. Biblica's goal is to make the Bible available in accurate, up-to-date translations and formats so that more people can experience the transformation of Jesus Christ worldwide (Olive Tree, 2024).

- **Bible en Français Courant (BFC)**

First published in 1982 by the United Bible Societies (UBS) from ancient Hebrew and Greek versions, adapting the translation to the syntactic structure of the French language. The register of language chosen by the translators of this version was an intermediary level, getting rid of old French convoluted formulas that render the message difficult for contemporary readers, thus implementing a simple style rendering the text accessible to a broader TA. The BFC is the fruit of an

interconfessional collaboration, using Nida’s dynamic equivalence approach to bring the word of God home to those TRs with no prior knowledge of scriptures, also classified as “nouveaux lecteurs” (BT: new readers) (Société biblique française, 1997). An updated version called *Bible nouvelle français courant* was published in 2019. However, the corpus used in the analysis will be selected from the 1982 version to match the NIV English version.

## CORPUS ANALYSIS

### Sample Corpus 1

English Bible Version	ST (English) Bible Verse	French Bible version	TT (French) Verset biblique	Back Translation of CSI	Global Strategy Nida (2003)	Local Strategy Newmark (1988)
KJV	<sup>4</sup> And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span. <sup>5</sup> And he had an helmet of brass upon his head, and he was armed with a coat of mail; and the weight of the coat was five thousand shekels of brass.	LSG	<sup>4</sup> Un homme sortit alors du camp des Philistins et s'avança entre les deux armées. Il se nommait Goliath, il était de Gath, et il avait une taille de six coudées et un empan. <sup>6</sup> Sur sa tête était un casque d'airain, et il portait une cuirasse à écailles du poids de cinq mille sicles d'airain.	[...and his hight was six cubits...on his head was a brass helmet and he wore a scale armor weighing five thousand shekels of brass.]	Formal equivalence	Cultural equivalent
NIV	<sup>4</sup> A champion named Goliath, who was from Gath, came out of the Philistine camp. His height was six cubits and a span.[a] <sup>5</sup> He had a bronze helmet on his head and wore a coat of scale armor of bronze weighing five thousand shekels[b];	BFC	<sup>4</sup> Un soldat philistin s'avança hors des rangs, pour lancer un défi aux Israélites. Il était de la ville de Gath et s'appelait Goliath. Il mesurait près de trois mètres; <sup>5</sup> il avait mis un casque et des jambières de bronze, ainsi qu'une cuirasse à écailles pesant soixante kilos.	{...He measured nearly three metres...he wore a helmet... and a scale armor weighing sixty kilograms.]	Dynamic equivalence	Cultural equivalent
NLT	<sup>4</sup> Then Goliath, a Philistine champion from Gath, came out of the Philistine ranks to face the forces of Israel. He was over nine feet[a] tall! <sup>5</sup> He wore a bronze helmet, and his bronze coat of mail weighed 125 pounds.[b]	BDS	<sup>4</sup> Alors un champion sortit du camp des Philistins et s'avança vers Israël. C'était un géant mesurant près de trois mètres, nommé Goliath, originaire de Gath[a]. <sup>5</sup> Il était revêtu d'un casque de bronze et d'une cuirasse à écailles en bronze pesant une soixantaine de kilos.	[...He was a giant measuring nearly three metres...He was dressed in a bronze helmet, and his scally bronze armor weighing roughly sixty kilogrammes.]	Dynamic equivalence	Cultural equivalent

As stated in the previous chapter, a segment of 1Samuel 17 has been taken from different versions of the Bible in English and French for a sample analysis using DTS method (Toury, 1995) and following the steps that have also been mentioned before in the Methodology.

These Bible verses in the *Sample 1* table are an excerpt from the OT notorious story of David and Goliath. The six Bible versions depict several translation strategies used by translators to render the units of *height* and *weight* from English into French.

In the ST, *Cubit* is a CSI because it is a “unit of linear measure used by many ancient and medieval people” (Britannica, 2024) belonging to the Hebrew culture as opposed to the current British/American system that uses Feet, Inches, etc. Similarly, *Shekels* is a Hebrew unit of weight (Schmidt, 2014, p. 20) used as a loan word (Baker, 2011) in the ST segment. In the TT, the highlighted term *coudée* is the French translation of *cubit* (Collins, 2024) and holds the same archaic status as opposed to today’s metric system (RNMF, 2024). Shekel however is replaced by its French translation *sicle* which might also be foreign to the French TC today.

The comparison between KJV and LSG shows that Nida’s (2003) formal equivalence has been applied to the translation of that segment, as the unit of measurement *cubit* and *Shekel* have been translated into French as *coudée* and *sicle* respectively. Hence, the local strategy is Newmark’s cultural equivalent (1988, p.82). The meaning of the two CSIs borrowed from the Hebrew language and culture would not be obvious to the main addressees of the French TL who are more familiar with the metric system they invented as history reveals (History, 2014).

Between NIV and BFC which have been translated to suit a more modern TA, Nida’s (2003) dynamic equivalence has been identified as the focus is more on the TL/TC. Therefore, Newmark’s (2003) cultural equivalent strategy has been implemented to the conversion of *cubits* into the metric system *mètres*, and *shekel* into *Kilos* (which the intended TA would be more familiar with).

The comparison between the NLT and BDS show another instance of Nida’s (2003) dynamic equivalence, where the focus is to render the message accessible to the TA by applying Newmark’s (1988) cultural equivalent (ibid. p.82) to the translation of *feet* (Anglo-American unit of measurement) into the French *Metres*, and *pounds* into *kilos*, thus the TA receive the message in a language that is readily accessible to them.

To sum up this sample analysis, the first pair KJV↔LSG are different to the two last pairs NIV↔BFC and NLT↔BDS in terms of Global strategies but they share similarities in terms of local strategy because they both use Newmark's (1988) cultural equivalent to render the message clearer to the TR.

## PRESENTATION OF RESULTS

The table containing Bible passages mentioning units of measurement is added in *Sample corpus 2 (Appendix 1)*. The corpora in that sample consist of 20 segments of Bible verses from the OT and the NT, selected in no specific order, which have been translated from English into French. As mentioned previously, for this dissertation, the three English versions (KJV, NIV, and NLT) and the three French versions (LSG, BFC, BDS) have been used respectively as ST and TT and paired for the comparative analysis performed. Nida's (2003) formal and dynamic equivalence have been used to determine the global strategies, while Newmark's (1988) translation procedures have been used to identify the local strategies applied to each unit of measurement. The results of the analysis are presented in *Table 1* and *Table 2* below:

- *Table 1: Representing global strategies*

Bible version	Gobal Strategy (Nida, 2003)	
	Formal Equivalence	Dynamic equivalence
KJV↔LSG	19/20	1/20
NIV↔BFC	7/20	13/20
NLT↔BDS	4/20	16/20

- *Table 2: Representing local strategies*

Bible versions	Local Strategies (Newmark, 1988)					
	Cultural equivalent	Literal translation	Naturalisation	Transference	Modulation	Expansion
KJV↔LSG	6/20	7/20	3/20	4/20	0/20	0/20
NIV↔BFC	13/20	5/20	1/20	0/20	1/20	0/20
NLT↔BDS	11/20	4/20	2/20	0/20	3/20	1/20

## EVALUATION OF RESULTS

Before evaluating my findings, I would like to mention that the interpretation I am going to present is restricted by time, size and space. Biblical translation is such a broad field and the aspect I have explored in this study is just a fraction of what it would take to produce substantial evidence to answer my research questions. The findings I am about to share could therefore serve as an opening for further research on the topic. The aim of this research is to identify the translation strategies used by translators to render biblical units of measurement from English into French and assess their fitness for purpose, in the light of Skopos theory. The results in *Table 1* and *Table 2* in the previous section show the general tendencies of translation strategies (both global and local), used to render biblical units of measurements across the three pairs of Bible versions (KJV↔LSG, NIV↔BFC, and NLT↔BDS), based on 20 selected segments. The findings could be summarised as follows:

1. Nida's (2003) formal equivalence is the prominent strategy in the pair formed by older versions of the Bible (KJV↔LSG) while the Dynamic Equivalence is prominent in the relatively newer versions NIV↔BFC and NLT↔BDS.
2. The fitness for purpose of those translation strategies is not easy to establish. However, based on the predefined purpose of the translation stated in the preface of each version, assumption could be made as of whether the strategies have fulfilled the intended function at the in the TL.
3. Assessing the fitness for purpose of those translation strategies is not an easy task to perform. However, a few findings resulting from the predefined purpose of the translation stated in the preface of each version could be discussed. Overall, it appears that some strategies might fulfil their intended purpose in the TL/TC while some are likely not to fulfil that purpose as the following discussion will show.

Before commenting on each of these points, it seems important to recall that through the history of Bible translation, as mentioned in the literature review chapter, as far back as the 16<sup>th</sup> century (during which Luther translated the NT into German), intelligibility has been at the heart of the translators' preoccupation (Nida 2003, pp.14-15). That might explain why the results presented in the previous chapter show a preference for the dynamic equivalence combined with the implementation of local

strategies that favour intelligibility of the message into the TC, over the formal equivalence.

⇒ *Formal equivalence*

Beginning with the least prominent, looking at the first pair KJV⇔LSG (respectively translated in 1611 and 1910) the global strategy is Nida's formal equivalence (2003) with 19/20 segments (*Table 1*) showing evidence of translation strategies that favour the SL/SC as confirmed by the local strategy choices for the same pair presented in *Table 2* above. Regarding other local strategies used in this pair, surprisingly, cultural equivalent occurs nearly as many times (6/20) as the prevailing *literal translation* (7/20), followed by *transference* (4/20) *naturalisation* (3/20). As specified by Newmark (1988) these last three strategies bring elements of the SL/SC into the TT either by maintaining the same structure, lexis and syntax (*literal translation*), or by "adapting the SL word first to the normal pronunciation, then to the normal morphology" (*naturalisation*) (ibid., p.82), and finally by simply transferring the foreign CSI into the TL (*transference*). In those instances, one could agree with Blight's (2005) remark that "[w]hen the biblical writers composed their messages, they did not make everything that they intended to communicate to their readers explicit in the text [for they] also assumed that their readers would have background knowledge that would help them understand the significance of what was written in the text (ibid., p.8)". This affirmation might have been true of the TA of the original Hebrew and Greek Bible who were familiar with the cultural concepts incorporated in the message, and probably to the 17<sup>th</sup> century's TA (for the KJV) and early nineteenth century's TA (for the LSG). Therefore, the strategic choices for the KJV⇔LSG would have been deemed fit for purpose for their original TA. Yet, as far as today's French TA is concerned, their intelligibility is questionable. Considering skopos theory discussed in the Review of Literature Chapter, the message would fail to fulfil its communicative purpose in the TR's communicative situation (Nord, 2018), even more so as most units of measurement used in the KJV (some of which have been transferred or naturalised in the SL) are influenced by the original biblical units of measurement embedded in the *Hebrew* and *Greek* culture. To understand the CSIs, today's French TA of the same Bible versions would not be aware of their background information, except through paratext (footnotes, Bible commentaries, etc) if they are made available and accessible. A possible downside Blight (2005) pointed out is that those added notes are often the translator's and not the original author's (ibid., p. 9), because they are



not part of the original biblical text, but they are explanations based on supporting documents (archaeological articles, Bible commentaries, etc.) and other tools they use in the process of translation.

To sum this section up, the only utterance of dynamic equivalent in (1/20) which appears in *segment 8 (Appendix 1)* could not be disregarded. The CSI « thither two mites » (an old English expression) is rendered in French as the more generic « deux petites pieces » (BT: two little coins). The translator's choice is Newmark's (1988) cultural equivalent which is mostly associated with Nida's (2003) dynamic equivalence according to the findings in *Tables 1 and 2*.

⇒ *Dynamic equivalence*

The comparison between NIV⇔BFC and NLT⇔BDS attests to the dynamic equivalence being the predominant global strategy used in the second and third pairs. As recorded in Table 1, it is applied to 13/20 segments (NIV⇔BFC) and 16/20 segments (NLT⇔BDS). In terms of local strategies, there is a prevalence of Newmark's (1988) cultural equivalence and naturalisation which are two procedures favouring the TL/TC (Table 2).

My first observation is that each solution applied seeks to render the message as clearly as possible (while maintaining the integrity of the message) to the TR as specified in their aim in the Corpus Description chapter. Further comparison of the two other pairs NIV⇔BFC and NLT⇔BDS present similarities in their preference for Nida's (2003) dynamic equivalence with higher occurrences as they scored 13/20 and 16/20 respectively whereas KJV⇔LSG only scored 1/20. The same is true of the local strategies yielding higher scores in the cultural equivalent category, respectively 11/20 and 13/20. They present occasional utterances of literal translation, especially in segments referring to the time, distance and weight (segments 3, 10, and 11), and modulation or change of viewpoint (segments 2 and 4). Finally, naturalisation also occurs in other units, money (segment 13) and capacity (segment 14).

Irrespective of the higher preference for dynamic equivalence, a few formal equivalence utterances have occurred: 7/20 (NIV⇔BFC) and 4/20 (NLT⇔BDS) and some are combined with literal translation as local strategy mostly in segments mentioning the unit of time (segment 10, 11). Naturalisation is also used occasionally and represents a strategy shared by the three pairs in general. Though the latter

strategies seem to render the message accurately, one cannot disregard the fact that adapting the pronunciation and morphology of a CSI to the TL as Newmark (1988) suggested does not necessarily render its meaning explicit to the TR. One example is the CSI *gerahs* (Segment 13) an ancient Hebrew unit of weight (Merriam Webster, 2024) naturalised into French as *guéras*. Considering the archaic nature of this CSI, the TA of BFC and BDS are likely not to know what the term refers to, unless they refer to footnotes, Bible Commentaries, or any other tools accessible to them, and in my opinion, given the disruptive nature of consulting those paratexts, most people might not be bothered to check them.

The same goes with the choice of literal translation in the translation of concepts such as the statement 'On the first day of the seventh month' (segment 11) which is rendered in French as 'Le premier jour du septième mois'. Though the meaning of this term seems to be clear enough for the intended TA of BFC and BDS, it could be argued that the concept of 'the first day of the seventh month' could convey different meanings to different TRs in different cultural settings. Hence there could be as many perceptions of that meaning as there are readers of those versions of the Bible as posited by skopos theory (Nord, 2018). In other words, depending on the geographical location of the TR and their specific rapport to time and seasons, the interpretation of that statement could vary from the original meaning of the SL/SC. Exploring the extra layer or implicit meaning of certain units of measurement in Biblical translation could constitute another topic for further research, but because of the limitations of this essay mentioned previously, it was not possible to expand on that.

More research could be relevant because the French versions of the Bibles in question are also read by TAs outside Europe. Naming the case of French-speaking African TA, the interpretation of the latter term could be more problematic as the concept of months and years could be interpreted differently depending on the readers' other cultural references (embedded in their vernacular languages, different from French). More will be said about this in the Conclusion and Recommendation for further research section.

⇒ *Fitness for purpose*

Following on with my assessment of the fitness for purpose of the strategic choices involved in the translations of the versions of the Bible used in the corpus analysis,

Nord's (2016) endeavours to develop the skopos theory to serve biblical translation are scholarly initiatives aiming at developing new strategies to help produce translations that fulfil their communicative purpose in all the languages the Bible is translated into. Acknowledging the complexity of the factors that motivate the strategic choices of the translators in the biblical translation setting is important here. Most translations are done collaboratively, external factors such as the dogmatic, theological and even ideological or political standpoints of the participants could influence those choices (Nida, 2003). A few examples are the *Feminist Bible* (Silent Voices, 2024) and the *Inclusive Bible* (Mowezko, 2024) which have specific ideological orientations that would dictate the strategic choices of the translators, as well as possible input from the publishers.

Considering Nord's (2018) assertion that "[t]he top-ranking rule for any translation is thus the 'skopos rule', which says that a translational action is determined by its skopos, that is, "the end justifies the means"" (ibid., p. 28), one could partially conclude that the fitness for purpose of the strategic choices made by the translators in the samples analysed might have been dictated by the pre-defined skopos. In the case of the strategic decisions applied in the KJV⇔LSG pair, it has been observed that remaining closer to the original text has prevailed over the intelligibility of the message in most cases, although the editors fulfilled their aims in the past, today's French TA would struggle to grasp the message entirely. The strategies used applied to the NIV⇔BFC and NLT⇔ BDS pairs have proven to fulfil the communicative purpose much better for the contemporary TA they were intended at, irrespective of a few shortcomings discussed above.

As demonstrated in the analysis of the local strategies, though some, might be able to serve the purpose (i.e., *cultural equivalent*, used in *segment 5* to render *cubits* and *feet* as *mètres*) by rendering the message clearer to the TAs, others need some reconsideration to adjust them to today's French-speaking TA such as the instances where naturalisation was used, bringing the foreign element into the TA even under the dynamic equivalence global which is supposed to favour the TL/TC (e.g., in *segment 13*, replacing the SL item *gerah* by *guéras* without explication as previously discussed. In the same vein, the naturalisation of *bath*, *homer* and *cor* in *segment 14* by BFC and BDS could be questioned, firstly because BFC editors stated that they

aim to get rid of “old French convoluted formulas that render the message difficult for contemporary readers” (Société biblique française, 1997), and naturalising foreign words does not seem to achieve that. Secondly, BDS’s aim to “make the Bible available in accurate, up-to-date translations...” could also be questioned for though they might have maintained accuracy by remaining faithful to the original terms from Hebrew, they seem to have failed contemporary TAs in terms of providing an up-to-date translation of those terms. These examples are just a few samples of what could be said about fitness for purpose and more could be highlighted if we extend the analysis to other parts of the Bible and other units of measurement that might have been treated in the same way.

Hopefully, further development in skopos theory will be able to provide solutions to the shortcomings of the conventional translation strategies discussed in this study and help biblical translation achieve their main purpose of making the ‘Word of God’ accessible to all peoples in their own languages.

## CONCLUSION AND RECOMMENDATIONS FOR FURTHER RESEARCH

Through this research the translation strategies used by the translators to render Biblical units of measurement from English into French have been identified and their fitness for purpose evaluated. A qualitative and quantitative mixed-method has been used, combined with a comparative analysis of corpora selected from six versions of the Bible. Additionally, Toury’s (1995) DTS comparative method was applied to highlight the similarities and differences between the strategies using Nida (2003) and Newmark (1988) taxonomies for global and local translation strategies respectively.

Regardless of limited scope, time and space of this research, the findings shared above show that translation theorists have designed ways of solving translation problems in general and in the specific area of biblical translation dealt with in this study. Though those findings are based on rather limited corpora collected randomly, through them, it has been demonstrated that even within the same category of translation problem such as biblical units of measurement, solutions applied vary from one version to another, depending on the skopos assigned to the project.

The fact that Nida's (2003) dynamic equivalent is the preferred choice for the translation of contemporary versions of the Bible (i.e., NIV, NLT, BFC and BDS) is a sign that the approach still has an impact many decades after it was initiated. That is regardless of a few shortcomings in the choice of local strategies that do not necessarily render the message clearer to the TA as expected. As a global approach, it facilitates the production of translations that fulfil their communicative purpose in the French TL/TC to some extent. Furthermore, the formal equivalence has been mostly used by older versions (KJV and LSG) which were translated with strategic choices that favoured the SL/SC and maintain CSI that could be deemed obscure or archaic to modern-day TAs. It has also been found that the fitness for purpose of these versions greatly depends on the intended TA. The strategies maintaining CSIs or cultural equivalent archaic terms are unlikely to fulfil their communicative purpose without access to paratext such as footnotes. Therefore, this might signal the need for new strategies to remedy those shortcomings, especially in a world constantly changing.

Biblical translation as mentioned before, is very complex and touches an extensive range of TL/TC all over the world. And given that its original message is embedded into languages and cultures that are different to most TL/TC into which it is being translated, this study could serve as a starting point to further research on various related topics.

The first could be to undertake further research on the same topic, involving more Bible versions and targeting other variants of the French language collected for the comparative analysis. The results from this research could help inspire new solutions that would impact future Bible translation projects more efficiently.

The second would be to investigate the fitness for purpose of the translation of biblical units of measurement into other languages outside Europe and America, African languages for instance. This is because African cultural and traditional paradigms around numbers and units of measurement are quite complex. Another aspect worth investigating could be the translator's choices on biblical units of measurement used metaphorically or units that bear secondary meanings, to highlight the cultural

differences in the interpretation of those layers of meanings. Additionally, it would be interesting to assess whether conventional translation strategies such as Nida's (2003) and Newmark's (1988) or any other existing taxonomy could help bridge the cultural gaps that might bring different types of problems, especially in this post-colonial era. If the latter conventional strategies prove not to be efficient enough, new approaches could be generated to respond to the specific need of the African TA.

The list could go on as far as Bible translation is a very broad topic. Therefore, my third and final proposal could be looking at translation as a process, to investigate translation projects into languages outside Europe and America.

The idea for this last topic stems from a personal interest, based on my experience two decades ago, working with The *Bible Society of Cameroon* (find.bible, 2024), to develop their literacy project benefitting the TRs of the languages into which the Bible had been translated or was being translated at the time. This last recommendation could inspire research to investigate the extent of the involvement of the translators in the decision-making process from the initial phase (conception of the brief) to the final stage (the translation production itself). Additionally, while working with them I discovered that most translations towards Cameroonian languages were sponsored by organisation such as the UBS, Wycliffe's Bible translators (Wycliffe, 2024) operating through *SIL*, and one local organisation, the *Cameroon Association for Bible Translation and Literacy* (CABTAL), the latter being part of the *Wycliffe Global Alliance* (Wycliffe, 2024). The outcome of such research might help bring new perspective to the orientations to be given to the current project and future ones for Bible versions that respond to the needs of the TAs targeted by those various projects. This in turn could impact on similar projects all over Africa.

# APPENDIX

## Appendix 1

**Sample 2:** A selection of bible verses depicting a variety of units of measurement (money, time, capacity, distance, etc)

1	English Bible Version	ST (English) Bible Verse Matthew 25: 14-16	French Bible version	TT (French) Verset biblique Matthew 25: 14-16	Back Translation of CSI	Global Strategy Nida (2003)	Local Strategy Newmark (1988)
	KJV	<p><sup>14</sup> For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.</p> <p><sup>15</sup> And unto one he gave <b>five talents, to another two, and to another one</b>; to every man according to his several ability; [...]</p>	LSG	<p><sup>14</sup> Il en sera comme d'un homme qui, partant pour un voyage, appela ses serviteurs, et leur remit ses biens. <sup>15</sup> Il donna <b>inq talents à l'un, deux à l'autre, et un au troisième</b>, à chacun selon sa capacité, [...]</p>	[...five talents to one, two to the other, and one to the third...]	Formal equivalence	Transference
	NIV	<p><sup>14</sup> "Again, it will be like a man going on a journey, who called his servants and entrusted his wealth to them. <sup>15</sup> To one he gave <b>five bags of gold, to another two bags, and to another one bag</b>,<sup>[a]</sup> each according to his ability.</p>	BFC	<p>14 Il en sera comme d'un homme qui allait partir en voyage : il appela ses serviteurs et leur confia ses biens. 15 Il remit à l'un <b>inq cents piéces d'or, à un autre deux cents, à un troisième cent</b> : à chacun selon ses capacités.</p>	[...to one five hundred pieces of gold, to another two hundred, et to a third hundred...]	Dynamic equivalence	Cultural equivalent
	NLT	<p><sup>14</sup> "Again, the Kingdom of Heaven can be illustrated by the story of a man going on a long trip. He called together his servants and entrusted his money to them while he was gone. <sup>15</sup> He gave <b>five bags of silver<sup>[a]</sup> to one, two bags of silver to another, and one bag of silver</b> to the last—dividing it in</p>	BDS	<p><sup>14</sup> Il en sera comme d'un homme qui partit pour un voyage : il convoqua ses serviteurs et leur confia l'administration de ses biens. <sup>15</sup> Il remit <b>à l'un inq lingots<sup>[a]</sup>, à un autre deux, et à un troisième un seul</b>, en tenant compte des capacités personnelles de chacun.</p>	[...to one five ingots, to another two, and to a third only one...]	Dynamic equivalence	Cultural equivalent

		proportion to their abilities.					
2	English Bible Version	ST (English Bible Verse <b>Ruth 2: 17</b> )	French Bible version	TT (French) Verset biblique <b>Ruth 2:17</b>	Back Translation of CSI	Global Strategy Nida (2003)	Local Strategies Newmark (1988)
	KJV	So she gleaned in the field until even, and beat out that she had gleaned: and it was about <b>an ephah</b> of barley.	LSG	Elle glana dans le champ jusqu'au soir, et elle battit ce qu'elle avait glané. Il y eut environ <b>un épha</b> d'orge.	[...there was roughly <b>an ephah</b> of barley...]	Formal equivalence	Naturalisation
	NIV	So Ruth gleaned in the field until evening. Then she threshed the barley she had gathered, and it amounted to about <b>an ephah</b> .	BFC	Ruth glana dans le champ de Booz jusqu'au soir, puis elle battit les épis qu'elle avait ramassés et elle remplit <b>un grand sac de grains</b> d'orge.	[...she filled a <b>big bag</b> with grains of barley...]	dynamic equivalence	Cultural equivalent
	NLT	So Ruth gathered barley there all day, and when she beat out the grain that evening, it filled <b>an entire basket</b> . <sup>[a]</sup>	BDS	Ainsi Ruth glana dans le champ jusqu'au soir, puis elle battit ce qu'elle avait ramassé <sup>[a]</sup> . Il y avait <b>quarante litres</b> d'orge <sup>[a]</sup> .	[...there were <b>forty litres</b> of Barley...]	Dynamic equivalence	Modulation
3	English Bible Version	ST (English Bible Verse <b>Matthew 27: 45</b> )	French Bible version	TT (French) Verset biblique <b>Matthieu 27: 45</b>	Back Translation of CSI	Global Strategy Nida (2003)	Local Strategy Newmark (1988)
	KJV	Now <b>from the sixth hour</b> there was darkness over all the land <b>unto the ninth hour</b> .	LSG	<b>Depuis la sixième heure jusqu'à la neuvième</b> , il y eut des ténèbres sur toute la terre.	[ <b>From the sixth hour to the ninth...</b> ]	Formal equivalence	Literal translation
	NIV	From <b>noon until three in the afternoon</b> darkness came over all the land.	BFC	<b>A midi, l'obscurité</b> se fit sur tout le pays et dura <b>jusqu'à trois heures de l'après-midi</b> .	[ <b>From noon</b> darkness manifested on the whole country and lasted <b>until three in the afternoon</b> ]	Dynamic equivalence	Cultural equivalent
	NLT	<b>At noon</b> , darkness fell across the whole land <b>until three o'clock</b> .	BDS	<b>A partir de midi, et jusqu'à trois heures de l'après-midi</b> , le pays entier <sup>[a]</sup> fut plongé dans l'obscurité.	[ <b>From noon until three in the afternoon...</b> ]	Formal equivalence	Literal translation
4	English Bible Version	ST (English Bible Verse <b>Luke 24:13</b> )	French Bible version	TT (French) Verset biblique <b>Luce 24:13</b>	Back Translation of CSI	Global Strategy Nida (2003)	Local Strategy Newmark (1988)



	<b>KJV</b>	And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about <b>threescore furlongs.</b>	<b>LSG</b>	Et voici, ce même jour, deux disciples allaient à un village nommé Emmaüs, éloigné de Jérusalem de <b>soixante stades...</b>	[...Emmaus was far from Jerusalem by <b>60 stadiums...</b> ]	Formal equivalence	Cultural equivalent
	<b>NIV</b>	Now that same day two of them were going to a village called Emmaus, about <b>seven miles<sup>[a]</sup></b> from Jerusalem.	<b>BFC</b>	Ce même jour, deux disciples se rendaient à un village appelé Emmaüs, qui se trouvait à <b>environ deux heures de marche</b> de Jérusalem.	[...Emmaus, at roughly a <b>dozen of kilometres</b> from Jerusalem.]	Dynamic equivalence	Modulation
	<b>NLT</b>	That same day two of Jesus' followers were walking to the village of Emmaus, <b>seven miles<sup>[a]</sup></b> from Jerusalem.	<b>BDS</b>	Le même jour, deux de ces disciples se rendaient à un village nommé Emmaüs, à <b>une douzaine de kilomètres</b> de Jérusalem.	[...Emmaus, at a <b>dozen of kilometres</b> from Jerusalem.]	Dynamic equivalence	Cultural equivalent
<b>5</b>	<b>English Bible Version</b>	<b>ST (English) Bible Verse</b> <b>Daniel 3: 1</b>	<b>French Bible version</b>	<b>TT (French) Verset biblique</b> <b>Daniel 3: 1</b>	<b>Back Translation of CSI</b>	<b>Global Strategy Nida (2003)</b>	<b>Local Strategies Newmark (1988)</b>
	<b>KJV</b>	Nebuchadnezzar the king made an image of gold, whose <b>height was threescore cubits, and the breadth thereof six cubits :</b>	<b>LSG</b>	Le roi Nebucadnetsar fit une statue d'or, <b>haute de soixante coudées et large de six coudées.</b>	[... <b>sixty cubits high and six cubits wide.</b> ]	Formal equivalence	Cultural equivalent
	<b>NIV</b>	King Nebuchadnezzar made an image of gold, <b>sixty cubits high and six cubits wide</b>	<b>BFC</b>	Le roi Nabucodonosor fit construire une statue d'or, de <b>trente mètres de haut et de trois mètres de large,</b>	[... <b>thirty metres high and three metres wide.</b> ]	Dynamic equivalent	Cultural equivalent
	<b>NLT</b>	King Nebuchadnezzar made a gold statue <b>ninety feet tall and nine feet wide<sup>[a]</sup></b> and set it up on the plain of Dura in the province of Babylon.	<b>BDS</b>	Le roi Nabuchodonosor fit faire une statue d'or <b>de trente mètres de haut et de trois mètres de large.</b>	[... <b>thirty metres high and three metres wide.</b> ]	Dynamic equivalence	Cultural equivalent

6	English Bible Version	ST (English Bible Verse) Genesis 30:36	French Bible version	TT (French) Verset biblique Genese 30:36	Back Translation of CSI	Global Strategy and Nida (2003)	Local strategy Newmark (1988)
	KJV	And he set <b>three days' journey</b> betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks.	LSG	Puis il mit l'espace de <b>trois journées de chemin</b> entre lui et Jacob; et Jacob fit paître le reste du troupeau de Laban.	[... <b>three days of path</b> between him and Jacob...]	Formal equivalence	Literal translation
	NIV	Then he put a <b>three-day journey</b> between himself and Jacob, while Jacob continued to tend the rest of Laban's flocks.	BFC	Il confia ce troupeau à ses fils 36et mit un intervalle de <b>trois jours de marche</b> entre lui et Jacob. Quant à Jacob, il s'occupa du reste du troupeau de Laban.	[... <b>three days of walk</b> between him and Jacob...]	Formal equivalence	Literal translation
	NLT	who took them a <b>three-days' journey</b> from where Jacob was. Meanwhile, Jacob stayed and cared for the rest of Laban's flock.	BDS	Puis il mit une distance de <b>trois journées de marche</b> entre lui et Jacob, lequel continua à s'occuper du reste de ses troupeaux.	[... <b>three days of walk</b> between him and Jacob...]	Formal equivalence	Literal translation
7	English Bible Version	ST (English Bible Verse) Ezra 2:69	French Bible version	TT (French) Verset biblique Esdras 2: 69	Back Translation of CSI	Global Strategy and Nida (2003)	Local strategy Newmark (1988)
	KJV	They gave after their ability unto the treasure of the work <b>threescore and one thousand drams of gold, and five thousand pound of silver, and one hundred priests' garments.</b>	LSG	Ils donnèrent au trésor de l'œuvre, selon leurs moyens, <b>soixante et un mille dariques d'or, cinq mille mines d'argent, et cent tuniques</b>	[... <b>sixty-one dariqs of gold, five thousand minas of silver and a hundred robes...</b> ]	Formal equivalence	Cultural equivalent
	NIV	According to their ability they gave to the treasury for this work <b>61,000 dariqs<sup>g</sup> of gold, 5,000 minas<sup>h</sup> of silver and 100 priestly garments.</b>	BFC	Ils versèrent tout ce qu'ils purent pour financer cette construction, soit au total <b>61 000 pièces d'or et 2 500 kilos d'argent ; ils donnèrent également 100 tuniques de prêtres.</b>	[... <b>61,000 pieces of gold, 2,500 kilos of silver...100 robes...</b> ]	Formal equivalence	Cultural equivalent
	NLT	[...] <b>and each leader gave as much as he could. The total of their gifts came to 61,000 gold coins,<sup>g</sup> 6,250</b>	BDS	Ils versèrent, chacun selon ses moyens, au fonds des travaux : <b>61 000 pièces d'or et 5 000 pièces d'argent, plus 100</b>	[... <b>silver...100 robes...</b> ]	Dynamic equivalence	Cultural equivalent

		pounds <sup>of</sup> of silver, and 100 robes for the priests.		tuniques sacerdotales.			
8	English Bible Version	ST (English Bible Verse Luke 21: 2	French Bible version	TT (French) Verset biblique Lu 21: 2	Back Translation of CSI	Global Strategy and Nida (2003)	Local strategy Newmark (1988)
	KJV	And he saw also a certain poor widow casting in thither two mites.	LSG	Il vit aussi une pauvre veuve, qui y mettait deux petites pièces.	[...two small coins.]	Dynamic equivalence	Cultural equivalent
	NIV	He also saw a poor widow put in two very small copper coins.	BFC	Il vit aussi une veuve pauvre qui y mettait deux petites pièces de cuivre	[...two small pieces of copper]	Formal equivalence	Literal translation
	NLT	Then a poor widow came by and dropped in two small coins.	BDS	Il aperçut aussi une pauvre veuve qui y glissait deux petites pièces.	[...two little coins...]	Formal equivalence	Literal translation
9	English Bible Version	ST (English Bible Verse Psalm 63: 6	French Bible version	TT (French) Verset biblique Psaume 63: 6		Global Strategy and Nida (2003)	Local strategy Newmark (1988)
	KJV	When I remember thee upon my bed, and meditate on thee in the night watches.	LSG	Lorsque je pense à toi sur ma couche, Je médite sur toi pendant les veilles de la nuit.	[...during the night watches.]	Formal equivalence	literal translation
	NIV	On my bed I remember you; I think of you through the watches of the night.	BFC	(62:7) Quand je suis couché, je me souviens de toi; je pense à toi pendant les heures de la nuit:	[...during the hours of the night [...]	Dynamic equivalence	Cultural equivalent
	NLT	I lie awake thinking of you, meditating on you through the night.	BDS	Lorsque je suis couché, mes pensées vont vers toi, je médite sur toi tout au long de la nuit.	[...all night long.]	Formal equivalence	Literal translation
10	English Bible Version	ST (English Bible Verse 1King 15: 1	French Bible version	TT (FRENCH) Verset biblique 1 Rois 15: 1	Back Translation of CSI	Global Strategy and Nida (2003)	Local strategy Newmark (1988)
	KJV	Now in the eighteenth year of king Jeroboam the son of Nebat reigned Abijam over Judah.	LSG	La dix-huitième année du règne de Jéroboam, fils de Nebath, Abijam régna sur Juda.	[The eighteenth year of the reign of Jeroboam...]	Formal equivalence	Literal translation
	NIV	In the eighteenth year of the reign	BFC	Pendant la dix-huitième année du	[During the eighteenth	Formal	Literal translation

		of Jeroboam son of Nebat, Abijah <sup>[a]</sup> became king of Judah,		règne de Jéroboam, fils de Nebath, sur Israël, Abiam devint roi de Juda	year of the reign of Jeroboam... ]	equivalence	
	NLT	Abijam <sup>[a]</sup> began to rule over Judah in the eighteenth year of Jeroboam's reign in Israel.	BDS	La dix-huitième année du règne de Jéroboam, fils de Nebath, Abiyam devint roi de Juda.	[The eighteenth year of the reign of Jeroboam... ]	Formal equivalence	Literal translation
1 1	English Bible Version	ST (English Bible Verse Leviticus 23:24	French Bible version	TT (FRENCH) Verset biblique Levitique 23: 24	Back Translation of CSI	Global Strategy and Nida (2003)	Local strategy Newmark (1988)
	KJV	Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation.	LSG	Parle aux enfants d'Israël, et dis : Le septième mois, le premier jour du mois, vous aurez un jour de repos, publié au son des trompettes, et une sainte convocation.	[...the seventh month, the first day of the month, ...]	Formal equivalence	Literal translation
	NIV	Say to the Israelites : 'On the first day of the seventh month you are to have a day of sabbath rest, a sacred assembly commemorated with trumpet blasts.	BFC	Le Seigneur dit à Moïse <sup>24</sup> de communiquer aux Israélites les prescriptions suivantes: «Le premier jour du septième mois, vous observerez un jour de repos [...]	[...]”The first day of the seventh month, ...]	Formal equivalence	Literal translation
	NLT	“Give the following instructions to the people of Israel. On the first day of the appointed month in early autumn, <sup>[a]</sup> you are to observe a day of complete rest. It will be an official day for holy assembly, a day commemorated with loud blasts of a trumpet.	BDS	Parle aux Israélites, et dis-leur : Le premier jour du septième mois sera pour vous un grand jour de repos [...]	[...The first day of the seventh month, ...]	Dynamic equivalence	Cultural equivalent
1 2	English Bible Version	ST (English Bible Verse Ruth 3:15	French Bible version	TT (FRENCH) Verset biblique Ruth 3:15	Back Translation of CSI	Global Strategy and Nida (2003)	Local strategy Newmark (1988)
	KJV	Also he said, Bring the vail that thou hast upon thee, and hold it. And	LSG	Et il ajouta: Donne le manteau qui est sur toi, et tiens-le. Elle le tint, et il	[...and he measured	Formal equivalence	Literal translation

		when she held it, he measured <b>six measures of barley</b> , and laid it on her: and she went into the city.		mesura <b>six mesures d'orge</b> , qu'il chargea sur elle. Puis il rentra dans la ville.	<b>six measures of barley...</b>		
	<b>NIV</b>	He also said, "Bring me the shawl you are wearing and hold it out." When she did so, he poured into it <b>six measures of barley</b> and placed the bundle on her. Then he <sup>[a]</sup> went back to town.	<b>BFC</b>	Il lui dit: «Enlève la cape que tu portes et tiens-la bien.» Elle tendit sa cape et il y versa <b>six mesures d'orge</b> qu'il l'aida à charger. Ensuite, il retourna au bourg	[...and poured <b>six measures of barley...</b> ]	Formal equivalence	Literal translation
	<b>NLT</b>	Then Boaz said to her, "Bring your cloak and spread it out." He measured <b>six scoops<sup>[a]</sup> of barley</b> into the cloak and placed it on her back. Then he <sup>[a]</sup> returned to the town.	<b>BDS</b>	Avant qu'elle parte, il lui dit : Donne la cape que tu portes, tiens-la bien ! Elle la tint ainsi, et il y versa <b>vingt-cinq litres d'orge</b> et l'aida à les charger sur elle, puis elle rentra à la ville <sup>[a]</sup> .	[...he poured <b>twenty-five litres of barley...</b> ]	Dynamic equivalence	Modulation
<b>13</b>	<b>English Bible Version</b>	<b>ST (English Bible Verse Eze<sup>[a]</sup>chiel 45: 12</b>	<b>French Bible version</b>	<b>TT (FRENCH) Verset biblique Ézé<sup>[a]</sup>chiel 45 :12</b>	<b>Back Translation of CSI</b>	<b>Global Strategy Nida (2003)</b>	<b>Local Strategies Newmark (1988)</b>
	<b>KJV</b>	And the shekel shall be <b>twenty gerahs</b> : twenty shekels, five and twenty shekels, fifteen shekels, shall be your <b>maneh</b> .	<b>LSG</b>	Le sicle sera de <b>vingt guéras</b> . <b>La mine</b> aura chez vous vingt sicles, vingt-cinq sicles, quinze sicles.	[The shekel will be <b>twenty gerah</b> . <b>The maneh</b> will bear twenty shelkes...]	Formal equivalence	Naturalisation
	<b>NIV</b>	The shekel <sup>[a]</sup> is to consist of <b>twenty gerahs</b> . <b>Twenty shekels plus twenty-five shekels plus fifteen shekels</b> equal one <b>mina</b> . <sup>[a]</sup>	<b>BFC</b>	La pièce d'argent d'un sicle vaudra <b>vingt guéras</b> et il faudra soixante de ces pièces pour faire une <b>mine</b> .	[...the value of a shekel will be <b>twenty gerahs</b> ....it will take sixty pieces to make a <b>mina</b> .]	Formal equivalence	Naturalisation
	<b>NLT</b>	The standard unit for weight will be the silver shekel. <sup>[a]</sup> One shekel will consist of <b>twenty gerahs</b> , and <b>sixty shekels</b> will be equal to <b>one mina</b> . <sup>[a]</sup>	<b>BDS</b>	La pièce d'argent d'un sicle vaudra <b>vingt guétras</b> et <b>la mine</b> soixante sicles.	[...the value of a shekel will be <b>twenty gerahs</b> and <b>the mina</b> , sixty shekels	Formal equivalence	Naturalisation

1 4	English Bible Version	ST (English Bible Verse) Eze 45:14	French Bible version	TT (FRENCH) Verset biblique Ézé 45:14	Back Translation of CSI	Global Strategy Nida (2003)	Local Strategies Newmark (1988)
	KJV	Concerning the ordinance of oil, the bath of oil, ye shall offer the tenth part of a bath out of the kor, which is an homer of ten baths; for ten baths are an homer:	LSG	Ce que vous devrez pour l'huile, pour un bath d'huile, sera la dixième partie d'un bath sur un kor, qui est égal à un homer de dix baths, car dix baths font un homer.	[...the second part will be a bath on a kor which is equal to one homer of 10 bath]	Formal equivalence	Transference
	NIV	The prescribed portion of olive oil, measured by the bath, is a tenth of a bath <sup>[a]</sup> from each kor (which consists of ten baths or one homer, for ten baths are equivalent to a homer)	BFC	[...] pour l'huile, un centième de votre production. L'huile sera mesurée avec un bath, qui contient le dixième d'un homer ou d'un kor.	[...the oil will be measured with a bath which contains a tenth of a homer or a kor.]	Formal equivalence	naturalisation
	NLT	13 <sup>a</sup> You must give this tax to the prince: one bushel of wheat or barley for every 60 <sup>[a]</sup> you harvest, 14 one percent of your olive oil. <sup>[a]</sup>	BDS	[...] pour l'huile, un centième de votre production <sup>[a]</sup> . L'huile sera mesurée avec un bath, qui contient le dixième d'un homer ou d'un kor.	[...The oil will be measured with a bath which contains a tenth of a homer or a kor.]	Dynamic equivalence	Cultural equivalent
1 5	English Bible Version	ST (English Bible Verse) Acts 27:28	French Bible version	TT (FRENCH) Verset biblique Actes 27 :28	Back Translation of CSI	Global Strategy Nida (2003)	Local Strategies Newmark (1988)
	KJV	And sounded, and found it twenty fathoms: and when they had gone a little further, they sounded again, and found it fifteen fathoms.	LSG	Ayant jeté la sonde, ils trouvèrent vingt brasses; un peu plus loin, ils la jetèrent de nouveau, et trouvèrent quinze brasses.	[...they found twenty fathoms...and found fifteen fathoms.]	Formal equivalence	Cultural equivalent
	NIV	They took soundings and found that the water was a hundred and twenty feet <sup>[a]</sup> deep. A short time later they took soundings again and found 41tw as	BFC	Ils ont jeté la sonde et ont découvert que le fond était à trente-sept mètres. Un peu plus loin, ils ont recommencé et trouvé le fond à vingt-huit mètres.	[...the depth was thirty metres...the depth was twenty-eight metres.]	Dynamic equivalence	Cultural equivalent

		<b>ninety feet<sup>[a]</sup> deep.</b>					
	<b>NLT</b>	They dropped a weighted line and found that the water was <b>120 feet deep</b> . But a little later they measured again and found it was only <b>90 feet deep</b> !	<b>BDS</b>	Ils ont jeté la sonde et ont découvert que le fond était à <b>trente-sept mètres</b> . Un peu plus loin, ils ont recommencé et trouvé le fond à <b>vingt-huit mètres</b> .	[...the depth was <b>thirty metres</b> ...the depth was <b>twenty-eight metres</b> .]	Dynamic equivalence	Cultural equivalent
<b>16</b>	<b>English Bible Version</b>	<b>ST (English Bible Verse Genesis 24:22)</b>	<b>French Bible version</b>	<b>TT (FRENCH) Verset biblique Genèse 24:22</b>	<b>Back Translation of CSI</b>	<b>Global Strategy Nida (2003)</b>	<b>Local Strategies Newmark (1988)</b>
	<b>KJV</b>	And it came to pass, as the camels had done drinking, that the man took a golden earring of <b>half a shekel weight</b> , and two bracelets for her hands of <b>ten shekels weight of gold</b> ;	<b>LSG</b>	Quand les chameaux eurent fini de boire, l'homme prit un anneau d'or, du poids <b>d'un demi-sièle</b> , et deux bracelets, du poids de <b>dix sièles d'or</b> .	[...the man took a gold ring weighing <b>half a shekel</b> , and two gold bracelets weighing <b>ten shekels</b> .]	Formal equivalence	Cultural equivalent
	<b>NIV</b>	When the camels had finished drinking, the man took out a gold nose ring weighing <b>a beka<sup>[a]</sup></b> and <b>two gold bracelets weighing ten shekels</b> . <sup>[a]</sup>	<b>BFC</b>	Quand les chameaux eurent fini de boire, il prit un anneau d'or d'environ <b>six grammes</b> ainsi que <b>deux bracelets d'or pesant un plus de cent grammes</b> qu'il passa aux poignets de la jeune fille.	[...he took a gold ring weighing roughly <b>six grammes</b> and <b>two gold bracelets weighing a hundred grammes each</b> ...]	Dynamic equivalence	Cultural equivalent
	<b>NLT</b>	Then at last, when the camels had finished drinking, he took out <b>a gold ring</b> for her nose and <b>two large gold bracelets<sup>[a]</sup></b> for her wrists.	<b>BDS</b>	Quand les chameaux eurent fini de boire, il prit un anneau d'or d'environ <b>six grammes</b> ainsi que <b>deux bracelets d'or pesant un plus de cent grammes</b> qu'il passa aux poignets de la jeune fille.	[...he took a gold ring weighing roughly <b>six grammes</b> and <b>two gold bracelets weighing a hundred grammes each</b> ...]	Dynamic equivalence	expansion
<b>17</b>	<b>English Bible Version</b>	<b>ST (English Bible Verse Genesis 18:6)</b>	<b>French Bible version</b>	<b>TT (FRENCH) Verset biblique Genèse 18 :6</b>	<b>Back Translation of CSI</b>	<b>Global Strategy Nida (2003)</b>	<b>Local Strategies Newmark (1988)</b>
	<b>KJV</b>	And Abraham hastened into the tent unto Sarah, and said, Make ready quickly <b>three measures</b>	<b>LSG</b>	Abraham alla promptement dans sa tente vers Sara, et il dit : Vite, <b>trois mesures de fleur</b>	[...Quick ! <b>three measures of</b>	Formal equivalence	Literal translation

		of fine meal, knead it, and make cakes upon the hearth.		de farine, pétris, et fais des gâteaux.	the finest flour, knead and bake some cakes.		
	NIV	o Abraham hurried into the tent to Sarah. "Quick," he said, "get three seahs <sup>[a]</sup> of the finest flour and knead it and bake some bread."	BFC	Abraham se dépêcha d'entrer dans sa tente et de dire à Sara : Pétris vite trois mesures de fleur de farine et fais-en des galettes.	[...Quickly knead three measures of the finest flour and bake some biscuits.	Dynamic equivalence	Cultural equivalent
	NLT	So Abraham ran back to the tent and said to Sarah, "Hurry! Get three large measures <sup>[a]</sup> of your best flour, knead it into dough, and bake some bread."	BDS	Abraham se dépêcha d'entrer dans sa tente et de dire à Sara : Pétris vite trois mesures <sup>[a]</sup> de fleur de farine, et fais-en des galettes.	Quickly knead three measures of the finest flour and bake some biscuits	Dynamic equivalence	Cultural equivalent
18	English Bible Version	ST (English Bible Verse 2 Kings 6:25	French Bible version	TT (FRENCH) Verset biblique 2 Rois 6:25	Back Translation of CSI	Global Strategy Nida (2003)	Local Strategies Newmark (1988)
	KJV	[...] and there was a great famine in Samaria: and, behold, they besieged it, until an ass's head was sold for fourscore pieces of silver, and the fourth part of a kab of dove's dung for five pieces of silver.	LSG	Il y eut une grande famine dans Samarie; et ils la serrèrent tellement qu'une tête d'âne valait quatre-vingts sicles d'argent, et le quart d'un kab de fiente de pigeon cinq sicles d'argent.	[...a donkey's head was worth twenty-four shekels of silver and a quarter of a kab...]	Formal equivalence	Naturalisation
	NIV	There was a great famine in the city; the siege lasted so long that a donkey's head sold for eighty shekels <sup>[a]</sup> of silver, and a quarter of a kab <sup>[b]</sup> of seed pods <sup>[c]</sup> for five shekels. <sup>[d]</sup>	BFC	Pendant que le siège de la ville se prolongeait, une grande famine y sévissait au point qu'une tête d'âne valait quatre-vingts pièces d'argent et une livre de pois chiches cinq pièces d'argent.	[...a donkey's head was worth eighty pieces of silver and a pound of chickpeas five pieces of silver.]	Dynamic equivalence	Cultural equivalent
	NLT	As a result, there was a great famine in the city. The siege lasted so long that a donkey's head sold for eighty pieces of silver, and a cup of dove's dung sold	BDS	Pendant que le siège de la ville se prolongeait, une grande famine y sévissait au point qu'une tête d'âne <sup>[a]</sup> valait quatre-vingts pièces d'argent et une livre de pois	[...a donkey's head was worth eighty pieces of silver and a pound of chickpeas	Dynamic equivalence	Modulation



		for five pieces <sup>[a]</sup> of silver.		<b>h</b> iches <sup>[b]</sup> cinq pièces d'argent.	five pieces of silver.]		
<b>19</b>	English Bible Version	<b>ST (English Bible Verse Numbers 15:4</b>	French Bible version	<b>TT (FRENCH) Verset biblique Nombres 15:4</b>	<b>Back Translation of CSI</b>	<b>Global Strategy Nida (2003)</b>	<b>Local Strategies Newmark (1988)</b>
	KJV	Then shall he that offereth his offering unto the Lord bring a meat offering of a tenth deal of flour mingled with the <b>fourth part of an hin of oil.</b>	LSG	[...] celui qui fera son offrande à l'Éternel présentera en offrande un dixième de fleur de farine pétrie dans <b>un quart de hin d'huile.</b>	[...anyone performing their offering to the Lord shall present an offering of a tenth of the finest flour mixed with <b>a quarter of a hin of oil.]</b>	Formal equivalence	Transference
	NIV	[...] then the person who brings an offering shall present to the Lord a grain offering of a tenth of an ephah <sup>[a]</sup> of the finest flour mixed with <b>a quarter of a hin<sup>[b]</sup> of olive oil.</b>	BFC	[...] vous y joindrez une offrande de trois kilogrammes de fleur de farine pétrie avec <b>deux litres d'huile</b>	[...] you shall add an offering of three kilogrammes of the finest flour kneaded with <b>two litres of oil</b>	Dynamic equivalence	Cultural equivalent
	NLT	When you present these offerings, you must also give the Lord a grain offering of two quarts <sup>[a]</sup> of choice flour mixed with <b>one quart<sup>[b]</sup> of olive oil.</b>	BDS	[...] vous y joindrez une offrande de trois kilogrammes de fleur de farine pétrie avec <b>deux litres d'huile</b>	[...] you shall add an offering of three kilogrammes of the finest flour kneaded with <b>two litres of oil</b>	Dynamic equivalence	Cultural equivalent
<b>20</b>	English Bible Version	<b>ST (English Bible Verse Leviticus 14:10</b>	French Bible version	<b>TT (FRENCH) Verset biblique Lévitique 14:10</b>	<b>Back Translation of CSI</b>	<b>Global Strategy Nida (2003)</b>	<b>Local Strategies Newmark (1988)</b>
	KJV	And on the eighth day he shall take two he lambs without blemish, and one ewe lamb of the first year without blemish, and three tenth deals of fine flour for a meat offering, mingled with oil, <b>and one log of oil.</b>	LSG	Le huitième jour, il prendra deux agneaux sans défaut et une brebis d'un an sans défaut, trois dixièmes d'un épha de fleur de farine en offrande pétrie à l'huile, et <b>un log d'huile.</b>	[...an offering of the finest flour kneaded with oil, and <b>a log of oil</b>	Formal equivalence	Transference
	NIV	"On the eighth day they must bring two male lambs and one ewe lamb a year	BFC	Le huitième jour, il prendra deux agneaux sans défaut et une brebis dans sa première		Dynamic equivalence	Cultural equivalent

		old, each without defect, along with three-tenths of an ephah <sup>[a]</sup> of the finest flour mixed with olive oil for a grain offering, and <b>one log<sup>[b]</sup> of oil.</b>		année, sans défaut, il y ajoutera neuf kilogrammes de fleur de farine en offrande pétrie à l'huile et <b>un demi-litre d'huile.</b>	[...an offering of the finest flour kneaded with oil, and <b>half a litre of oil.</b> ]		
<b>NLT</b>		“On the eighth day each person being purified must bring two male lambs and a one-year-old female lamb, all with no defects, along with a grain offering of <b>six quarts<sup>[c]</sup> of fine flour</b> moistened with olive oil, and <b>a cup<sup>[d]</sup> of olive oil.</b>	<b>BDS</b>	Le huitième jour, il prendra deux agneaux sans défaut et une brebis dans sa première année, sans défaut, il y ajoutera <b>neuf kilogrammes de fleur de farine</b> en offrande pétrie à l'huile et <b>un demi-litre d'huile.</b>	[...an offering of the finest flour kneaded with oil, and <b>half a litre of oil.</b> ]	Dynamic equivalence	Cultural equivalent

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## Statement

I hereby declare that I wrote this thesis independently without the help of anybody and that I did not use any publications other than those cited in the introduction, the research paper, or the bibliography.

## Signature

CLARISSE TCHATCHOU

London, 17/09/2024